From looking-glass self metaphor to self-reflective practice:

Self-study for professional development

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Certificate of Original Authorship

I, Thisha Peter Zakwe, hereby declare that this thesis is the result of a research project carried out by me from 2009 to 2016 under the supervision of Professor K Pillay. In addition, I certify that this thesis has not, in any way, previously been submitted for a degree, nor has it been submitted as part of the requirements for a degree, except as fully acknowledged within the text. Furthermore, I certify that I have indicated all sources of information and literature used in this thesis. Notwithstanding the use of these sources and the assistance I received from critical friends, the views expressed in this thesis are my own.

Signature of Student:

Date: 1 December 2017

Acknowledgements

The context of this self-study was my working life in the Department of Basic Education in the KwaZulu-Natal province between 1977- 2016. I retired at the age of sixty due to a diabetic condition. A medical report by an optometrist in October 2016 pointed out that my left eye had blurred vision and was 90 per cent blind. Then the medical report by an optometrist in Durban on 29 May 2017 found that my right eye was bleeding and I was heading for permanent blindness. After an urgent appointment with an ophthalmic surgeon at the Ethekwini Heart Foundation hospital I received treatment, but I was unable to read effectively or to drive a car with my blurred vision.

To add to my woes, the external examiners of my thesis returned their reports, which stated that the manuscript required substantial revision/extension. I must admit that this report, which came to me on Monday 23rd January 2017, was, on top of everything else, a shock and an unwelcome surprise. Nevertheless, after a period of contemplation, I realised that the concerns and suggestions were indeed legitimate and that the constructive criticism was designed to help me improve my work.

I am deeply grateful to so many people who have come forward to assist me in facing these challenges but, above all, I humbly acknowledge the serene mercy of a gracious God who has enabled me to re-submit this thesis despite all the odds against my doing so.

I would like to express my sincere gratitude to Professor K. Pillay, my supervisor, for his warm and sympathetic guidance, and sustained encouragement during the entire research project lifecycle (2009–2016). His fraternal sentiments and profound sense of caring became evident, particularly during the final stages of the writing, which were characterized by complexity, turbulence, and uncertainty. On 15 January 2016 the entire research project document became corrupt: messing up all the sentences and paragraphs. Professor Pillay's calm and generous spirit helped me to survive this potential disaster and to rekindle in me a dedication to life-long learning. I am now inspired to transform my teaching career that evolved over a period of approximately forty years (1977–2016) into becoming a future author now that I am retired.

Furthermore, I wish to convey my gratitude to the Research Office of the University of KwaZulu-Natal for awarding me a Doctoral Research Grant amounting to R10 000 in order to

Abstract

This autobiographical self- study explores and reflects on the socio-political and historical antecedents of the situation we face as educators and as the people of Msinga, which is an integral part of the Umzinyathi District in the province of KwaZulu-Natal in South Africa. The core challenge facing all circuit managements in the KwaZulu-Natal Education Department pertains to underperformance reflected in the grade 12 Results. This thesis will discuss the multiple causes of the poor performance in public schools and as a practitioner researcher self-study, examines the dynamics of enacting a radically different leadership model that seeks to promote a more productive and peaceful environment in this region and beyond.

The possibility of attaining a sustainable curriculum delivery in public schools lies at the heart of this enquiry and the key research question (RQ) is:

> How do I, as a Circuit Manager, engage in the educational practice of self-construction in order to make a special contribution to the existing body of knowledge in relation to underperforming public schools?

My research project life cycle started in 2009 until 2017 (nine years). As a result, in pursuing my research logic framework, I have crafted the key research question as informed by the title of my thesis in order to set the direction of entire narrative self-study inquiry. Observation and critical reflection shows that my research question evolved over time:

3.1 How can I improve my own learning and the learning of others in relation to academic-personal- professional development through a living theory action research methodology ? (2010- 2013)

3.2 How can I improve my own learning and practice, as a Superintendent of Education Management (SEM) in relation to academic-personal-professional development? (2014)

3.3 How do I as a Circuit Manager, engage in the educational practice of self-construction and make a special contribution to the existing body of knowledge in relation to underperforming public schools? (2015- 2017).

A further three research questions emerged from this key research question:

How can I, as the Circuit Manager, exercise my educative influence on the provisioning of new schools to accelerate service delivery to the poorest of the poor in this rural community?

How can I, as the Circuit Manager, improve curriculum management and delivery in my schools in the Babanango circuit?

How can I provide a new perspective on bullying and whistle-blowing in the workplace, based on my personal experience?'

In order to address these questions I have generated my own living educational theory called the 'Menzi Effect' in tribute to the achievements of Menzi High School that confirm the fact that effective or quantum schools (top-ranking schools in the public school system in South Africa) are an extended shadow of a transformative principal supported by transformative educators, who go that extra-mile to uplift the standard of education and of the lives of those in the community of their learners. Until this study, the achievements of Menzi High School were totally unrecognized.

However, this auto-ethnographic account is the self-study's core exploration: the writer is the principle subjective voice whose self-reflective journey, as detailed in the thesis through scholarly engagement and practitioner narratives and self-reflection, articulates a *modus operandi* for professional development.

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Chapter One

1.1 Introduction

The looking-glass self metaphor (Cooley, 1902) used in the title of this study, seemed to be appropriate as my attempt was to use a self-study approach to the problem of declining matriculation results in the Umzinyathi District of KwaZulu-Natal, South Africa. In terms of this metaphor, I become effectively the unit of analysis bounded by the socio-cultural context of the region, and by the reflexive technique that I found necessary to employ as a self-reflective practitioner.

Behind the writing of this thesis lies a web of connections with the professional community for deliberation, testing, evaluation, and judgement (LaBoskey, 2004; Feldman, 2009). Some of the writers call such a community a 'community of practice' (Wenger, 1998). Other writers refer to this as an 'epistemic community' (Creplet et al., 2003; Haas, 1992; Loughran, 2008). These writers view a professional community as one that engages in the production of new knowledge and the members of an epistemic community are recognized on the basis of their seasoned expertise, competence and unique contribution to their field of enquiry (Mishler, 1990). My professional community comprised critical friends, whilst my epistemic community comprised external examiners. I discussed with the former individuals the overarching core themes that underpinned my study, and which formed the link between theory and practice: the search for excellence, the concept of educators as transformative intellectuals, self-reflective practice, partnerships as social contracts, inclusiveness, the quantum world, reciprocity of perspectives, espoused theory versus theory-in-use, living contradictions, the practice of living values, becoming the change we want to see in the world, reflexive critique, time management, and serenity.

1.2 The Statement of Purpose: What is my main concern?

This thesis is designed to explore and reflect on the implications of asking, researching and answering the following key question:

How do I, as a Circuit Manager, engage in the educational practice of self-construction and make a special contribution to the existing body of knowledge in relation to underperforming public schools?

The heart of this narrative self-study pertains to the application of one of the concepts of the Greek philosopher Aristotle in 400 B.C. (cited in O'Toole, J. 2007). Aristotle pointed out that the true measure of a leader lies in an ability to create conditions under which all followers can realize their full potential and capacity. This means that leadership is not about the leader's need for wealth, power, and prestige. Rather it is about the leader's responsibility to create an environment in which followers can develop the capabilities with which they were born. Thus, at the heart of this enquiry is the perennial quest for a way to achieve the absolute best in ourselves and in others (Sharma, 2010, p.47) in relation to academic-personal-professional development. The concept of 'Self-Actualization', which was first expressed by Goldstein in *The Organism: a holistic approach to biology derived from pathological data in man.* (1983), was made popular by Maslow in his *Hierarchy of Needs* (1943). This concept assisted me in articulating the purpose-statement of my narrative self-study inquiry. Self-actualization refers to the desire for self-fulfilment and to the tendency for individuals to become actualised in what they are potentially able to become. This tendency might be rephrased as: the [inherent] desire to become more and more what one is capable of becoming. In support of this is the French sociologist Comte's (1789- 1857) comment, cited in Babbie and Mouton (2001: 35), that the ultimate aim of all social research inquiry is to improve the human condition, and my study aims to do nothing less than this, starting with self-improvement. Of great concern to me was the fact that the grade 12 results for the Umzinyati district deteriorated from 69.16 in 2010 to 46.6 in 2016, and in the Babanango district, the results deteriorated from 53.12 in 2014 to 51.96 in 2015 (See Table 1.3).

1.3 The reason for the research project: Why am I so concerned?

This research project has evolved over seven years (2009-2016) and in it I am attempting to build what Hardman (2011) refers to as a nuanced meaning. This involves "seeing the bigger picture" (Sheldrake, 1994, cited in Taylor, 2004:170) through creating a linkage between the overarching aspects of the narrative self-study. Fox et. al, (2007: 85), state that a practitioner researcher needs regularly to revisit the purpose of the research, and the reason for selecting a

practitioner-research design. The purpose statement and the reason statement set the direction of the entire research enquiry.

The reason for doing this practitioner research pertains to underperformance in public schools. Curriculum improvement and curriculum implementation in terms of learner attainment of positive educational outcomes appears to be problematic generally, but more particularly in the region under study. (Hardman, 2011; Sinclair, 2010; Scott, 2010). What this implies is that our education system, formal and informal, has failed us thus far. It has failed us in relation to the real challenge of curriculum management and delivery (Samuel, et al., 2016). A concept articulated by Lewin (1958) on 'felt-need' as an individual's inner realisation that change is necessary, refined and advanced my insight regarding the phenomenon of underperformance in public schools in the South African educational landscape in general, and the need to change this situation in Umzinyathi in particular, as this is what I was personally involved in and confronted with on a daily basis. Indeed, this need must be felt by all those involved if progress is to be made. That is to say, the collective must understand that a serious problem exists that needs to be solved (Bowers et al., 1975; Burns, 1992). The apparent absence of this 'felt-need' has been haunting, disheartening and demoralising me since I became circuit manager at Msinga CMC from 1997-2006, Deputy Chief Education Specialist (DCES) , examination and assessment, at Umzinyathi district in 2009-2011, and, finally, a circuit manager at Babanango from 2012- 2016.

This auto-ethnographic self-study provided me with an opportunity to practice interrogation and deconstruction (Derrida, 1997). I perceived this ineffective provision of teaching and learning in Umzinyathi as a complex 'messy-problem' situation, which is forever changing (Checkland, 1981; Checkland and Scholes, 1990). McNiff and Whitehead (2009: 22) maintain that action researchers begin with the process of reflexive critique i.e. with an awareness of how one thinks, and dialectical critique, i.e. awareness of the wider social, cultural, political, economic and educational forces, by questioning the assumptions that underlay their practices and social situations(Winter,1989). I have recognised that the underperformance in public schools is a problem through asking systematic questions, for example, through "first-second- and third-order questioning", (McNiff and Whitehead, 2010: 22). For example, a first order question was: 'How many schools are there that are classified as underperforming or dysfunctional every academic year? 'A second-order question was: 'What has been done so far to solve this problem?' Finally a third-order question was: 'Why the situation is what it is, and,

what do I need to do in order to change or improve it?' Action research practice is grounded in what Lather, P. (1991), among others, calls

'Catalytic validity' – improving the problem situation for the better. Of course, to achieve this mammoth task requires a new epistemology – a new way of knowing and thinking that is practice-based (Schon, 1995).

Having recognised the glaring educational under-performance in the Umzinyathi district as a problem, I then added the three additional research questions:

'How can I, as the Circuit Manager, exercise my educative influence on the provisioning of new schools and accelerate service delivery to the poorest of the poor in this rural community?'

'How can I, as the Circuit Manager, improve curriculum management and delivery in my schools in the Babanango circuit?'

'How can I provide a new perspective on bullying and whistle-blowing in the workplace, based on my personal experiential knowledge?

On a practical level, as a circuit manager, I was confronted with a puzzling challenge (Silverman, 2006) regarding diminishing levels of achievement in underperforming public schools in my district. The situation remained unresolved, despite frequent visits conducted by circuit managers, subject advisers, members of the KwaZulu-Natal legislature and the Department of Basic Education (DBE). Jansen and Blank (2014), in *How to fix South African Schools*, found that the reason for the performance of schools that work, or do not, is class-related, and that the reason for this disparity between the schools is because of the inequality that exists between the middle classes and the poor, which has become entrenched, and deepened, where 20 per cent of our schools are highly functional, but the majority are ineffective or dysfunctional. What this means is that there appears to be something seriously wrong with our schools, for example, low pass rates, few university level passes, and small numbers passing in the gateway subjects of Mathematics and Physical Sciences in 80 per cent of our schools.

In an article entitled *Race and Class still define our Schools* by Southall that appeared in the *Mail and Guardian* on the 11 March 2016, he maintains that:

> "Educational opportunity both reflects and shapes class systems. Even where policymakers display the best of intentions, wealthier areas tend to have 'better' schools, whereas the worst-performing schools will usually be found in the poorest areas … Struggles to do with admissions are, in fact, very often class struggles: keeping the unwanted out to maintain perceived advantage for those children who have been let in."

The citizens of Umzinyathi and Msinga are undoubtably members of the impoverished, or so-called lower working class, which paints a dismal picture of the prospects for educational achievement in the region. But this study discovered an example of a high school in this same region that has achieved high levels of academic achievement, despite being subject to the very same debilitating socio-political factors to which so many of the under-achieving schools are subject. The obvious question then arose as to why this school was achieving reputable results whilst so very many others were not. Reasons other than class distinction seemed to be at play. By teasing out possible reasons, this study hoped to establish the conditions that could underpin much needed change in the educational offerings in this region and in similar regions elsewhere.

Drucker (2007), claims that change in perception can lead to innovation and to an effort to create purposeful, focused change. What this means is that our Minister of Basic Education and Member of the Executive Committee (MEC) in the KwaZulu-Natal Education Department need to change the perception of 'the glass being half empty' to that of 'the glass being half full'. There is, of course, a great need to face the possible truth of the matter, and that is that our education system is probably letting us down, as is shown in the practise of 'progressing' learners to grade 12, learner drop-outs, and so forth. 'Progressed learners' and learners who pass with 'adjustment' of their marks, tend to cause challenges in grade 12 as schools deteriorate in the sense that they underperform. The policy of 'progression' may solve the problem of providing space for incoming cohorts of learners and it does give a superficial impression of progress in the throughput of learners, but it contributes significantly to the lowering of standards in education. In addition, some of our educators appear to be incompetent in terms of subject content knowledge, subject methodology and the ability to convey life-

affirming values. An example of such a limitation in teaching capacity can be seen in the case of Hwanqana High School, where both the Principal and the Deputy principal used to teach mathematics elsewhere, but when it came to teaching grade 12 they refused to teach at this level pointing out that their Maths results at much lower levels had been very poor and they both felt that they were under-prepared to teach Maths at a grade 12 level. The school governing body (SGB) was obliged to hire the services of a foreign national educator to undertake this task. Parents felt that it was the duty of the Education Department administration to appoint suitably qualified and competent teachers to address the teaching needs of the school but appeals for this to happen went unheeded. This forced parents to stage a protest march when schools opened on Wednesday 11th January 2017 and subsequently parents were compelled to close this school.

With the shortage of schools being what it is, the loss of a school is a very serious matter that should have received attention from myself amongst others but, by the time I heard of this situation, I was about to go into retirement and I doubt that my appeal to the authorities to hold open meetings with all stakeholders including the parents, the staff, the administrators, representatives of all teaching Unions and representatives from the Department of Education in an effort to keep the school open, would have carried much weight.

What this incident forced me to accept is the fact that, as an ordinary human being, there is only so much that I can do to intervene in situations, and that all I can expect of myself is that I do my utmost best to address the situations that I can, given the constraints of time, my limited authority, the unrealistic culture of entitlement, the political pressure from the Unions, and, in the end, my own failing health.

The closing of a school must be regarded as the ultimate measure of a dysfunctional education system. The sociologist Merton made a clear-cut distinction between 'functions and dysfunctions' (Giddens, 1993). Functional tendencies promote stability and integration on the one hand, whilst dysfunctional tendencies tend to threaten social cohesion in society. To study the functions of a social practice is to analyse the contribution it makes to the continuation of the society as a whole (Giddens, 1989, 1993). Furthermore, the pioneering writings of other functionalist theorists, like Comte (1789-1857), Durkheim (1858-1917), and Parsons (1902-79), among others, have prompted me to apply sociological theories to management and leadership practice.

1.4 Exploration and articulation of argument

For the context of my autobiographical self-study methodology, I explore and articulate the argument that sustainable curriculum management and delivery seems to be an internal drive or force. In other words, visionary companies tend to keep alive that "fire which burns from within (Collins and Porras, 2007: 187). In pursuing the quest for continuous improvement, this fire from within impels members of an organization or enterprise to keep pushing to endless horizon and borders, to obliterate complacency and never be satisfied, Put another way, a sense of purpose galvanises them to engage in the search for the absolute best in relation to curriculum delivery in the classroom and school context.

Some of the writers, for example, Sharma (2005: 200) assert that the truth of the matter, as the visionary leaders have known over centuries, is that success is an inside job. That is to say excellent results that are built to last tend to begin and flourish from within organization itself. Other writers, for example, Scharmer and Senge (2009: 88) speak about a new revolution from within, in the manner of the liberation struggle of South Africa in the 1960s, amongst others.

And still other writers, like Warren Bennis's (Bennis, 1976) articulation that 'Every effective institution is a lengthened shadow of the leader'. After observation and reflection, I came to the conclusion that the principal, amongst others, goes to the heart of effective school. Of course, this assertion also applies in the same way to ineffective schools. In short, the rise and fall of the public school appears to depend on the principal: - as the principal is, so is the school. That said, however, exploration and articulation of this argument should not be interpreted as the definitive recipe for leader effectiveness, but is rather suggestive.

1.5   Embodiment of Evidence-Based Practice

A common thread that weaved through this research project pertains to the embodiment of evidence-based practice. I have come to see my auto-ethnographic self-study as an embodiment of practitioner research that forms part of the action research family. For example, in Participatory Action Research (PAR) and Emancipatory Action Research, practitioner researchers in the public sectors such as education, health, social welfare, and so forth, conduct

action research within their own organizational contexts. Action research involves three components:

- Evidence on which professional practice is based,
- Service delivery change, based on best available research evidence; and
- Practitioners can provide evidence for the effects of their intervention after evaluation and monitoring. These effects can be seen in improvements to the physical environment of the school, improvement in academic results, and improvement in the spirit (or *esprit de corps*) amongst students, staff and the parents, and finally in the enhanced self-awareness of the practitioner.

In presenting my evidence on underperformance in schools, I draw upon the work of foreign practitioners such as Fox, *et al.,* (2007); Freshwater and Rolfe, (2001), Eraut, (1994); Jarvis, (1999); and McLeod, (1999) and I do so in the hope that notwithstanding the difference in socio-cultural contexts, there may still be the possibility to benefit from examples of best practice abroad.

Table 1 list of underperforming schools in the Umzinyathi District

SCHOOLS	2008	2009	2010	2011	2012	2013	2014	2015
Hwanqana					46%	64%	33%	14%
Jama					65%	40%	33%	15%
Bhekisizwe					53%	32%	27%	16%
Kwazenzele	45%	45%	36%	26%	37%	27%	19%	18%
Mqamathi	50%	67%	35%	57%	67%	94%	05%	11%
Maweni	34%	83%	70%	68%	9%	84%	60%	00%
Mzoniwe					100%	88%	80%	00%
Qhubinyathi					13%	95%	88%	00%
Dumaphansi	54%	43%	94%	45%	04%	34%	32%	04%
Zwelinjani	21%	40%	66%	85%	87%	100%	00%	01%
Nomdumo	07%	85%	100%	90%	95%	38%	49%	06%
Themane	26%	32%	37%	100%	100%	00%	25%	10%
Velaphansi	02%	21%	64%	61%	55%	34%	46%	28%
Velaphi	12%	34%	44%	75%	30%	80%	08%	17%
Ndlolothi	53%	48%	52%	92%	56%	36%	17%	29%

Kwazenzele	45%	45%	36%	26%	37%	27%	19%	18%

Table 2 Rank order of Districts: 2015

RANK ORDER	DISTRICT	PERCENTAGE	CLUSTER
1	Umlazi	72.60	Coastal
2	Umgungundlovu	68.0	Midlands
3	Pinetown	64.60	Coastal
4	Sisonke	62.70	Coastal
5	Umkhanyakude	62.70	Northern
6	Uthukela	61.11	Midlands
7	Ugu	60.30	Coastal
8	Amajuba	58.80	Northern
9	Uthungulu	54.60	Northern
10	Zululand	53.60	Northern
11	Ilembe	51.90	Midlands
12	Umzinyathi	46.60	Midlands

Table 3 Highlights of Umzinyathi District NSC Results 2010 – 2015

YEAR	2010	2011	2012	2013	2014	2015
PERFORMANCE	69.16%	70.94%	70.80%	71.80%	55.18%	46.60%

Table 4 Rank Order of Circuit Performance

RANK ORDER	CIRCUIT	2014 PERCENTAGE	2015 PERCENTAGE
1	Mkhonjane	69.53%	68.50%
2	Endumeni Central	71.92%	67.72%
3	Nkande	76.46%	67.46%
4	Babanango	53.12%	51.96%
5	Hlazakazi	60.30%	46.08%
6	Umvozana	66.10%	45.03%
7	Bhambatha	40.88%	42.55%
8	Mvoti	58.85%	40.12%

9	Endumeni South	63.59%	39.65%
10	Pomeroy	39.32%	39.32%
11	Umdlovana	57.12%	36.93%
12	Nondweni	43.85%	33.16%
13	Tugela Ferry	40.89%	31.13%
14	Kranskop North	54.44%	29.33%
15	Keates Drift	40.05%	24.23%
16	Ngubevu	28.85%	23.69%

Table 5 Umzinyathi District Subject Performance In Gateway Subjects: 2010-2015

SUBJECTS	2010	2011	2012	2013	2014	2015
Accounting	71.10%	68.39%	56.6%	63.1%	52.43%	41.14%
Life Sciences	73.62%	76.58%	70.7%	73.7%	66.17%	54.78%
Mathematics	51.34%	42.79%	48.8%	49.6%	32.19%	23.16%
Physical Sc	50.27%	58.31%	56.6%	64.3%	46.69%	46.63%
Agricultural Sc	63.80%	76.42%	71.6%	68.5%	65.17%	67.25%

1.6 Definitions of Dysfunctional Schools

Over the past decade, there has been a growing fascination with what makes public schools appear to be dysfunctional. Hopkins (cited in Muller and Roberts 2000 p.18) describes dysfunctional schools as those that are:

"… So severely under-performing that the basic conditions for any instructional intervention to work at all are not present. In other words, these public schools can only produce disheartening results which could and should have been avoided. They represent a monumental waste of time, money and trust…"

Some of the authors have used the term 'malfunctioning' interchangeably with 'dysfunctioning' to describe these under-performing schools (Christie 1998 p.293; Davidoff

and Lazarus 1997 p.17). Other authors have described them as schools that are characterized by a 'laissez faire' situation where insufficient care has developed over time (Davidoff and Lazarus 1997 p.24). Stacey (2003:149), points out that leaders often do not function very well and some are definitely dysfunctional. Such dysfunctional leadership, has not attracted very much attention in most of the management literature, but this phenomenon occurs frequently. Poor performance in public schools, particularly in black secondary schools, can be attributed to lack of leadership and management capacity. That is to say, the principal, the deputy principal, and the heads of departments, seem to lack a sense of direction in terms of classroom and school effectiveness.

In the same way, Revans (1980:247) notes that:

> "…there are too many sick institutions, even those that appear to be free from conflict may live from one year's end to the next on the brink of it…"

Evidence for unprecedented challenges faced by the under-performing public schools is well documented, for example, they face alcohol addiction, gangsterism, vandalism, rape, high school dropouts, absenteeism by learners and educators, late coming by both learners and educators, under-qualified and or unqualified educators, staff turnover, murder, suicide, poor results in grade 12, bunking of classes, sexual harassment, teenage pregnancies, substance abuse, racism, ethnicity, violence, bullying, and other forms of on-going social-ills. As a result, the vast majority of educators and learners become demotivated and hence the lowest ebb of morale surfaces (Christie1998 p.283; Nanus 1989 p. 21, 1992 p. 6; Senge et al., 2000 p. 10). Efforts to address the situation under headings such as: 'school reform', 'school reconstruction', 'educational reform', 'educational renewal', 'and systemic reform' (Gilmour 1997 p. 4; Fullan 1996 p.420; Fullan and Miles 1993 p. 74; Kallaway 1984 p. 359; Murphy 1993 p. 11) have met with very limited success. Christie (1998 p. 285) describes the causal factors associated with the dysfunctional schools particularly black secondary schools. Christie attributes the situation to:

> "…the 'breakdown' of the culture of teaching and learning which came to the fore during 'Black Power' in 1976 onwards. The liberation struggle tended to impact negatively on management and leadership in South African education."

Some forty years later the situation has arguably got worse rather than better. In the *SAIC Daily Newsletter* (April 10, 2012, p.1) the following comment appears:

> "…the area Mlambo-Ngcuka and LCD [Former Deputy President of South Africa and Chairperson of Link Community Development International] are primarily looking to target is school management and the quality of teachers. Top leaders who can manage, support, train and delegate with a strong understanding of the knowledge and skills needed to run effective educational establishments are the key to helping our children achieve, with the need for high quality educators a given.Many teachers, particularly in the rural communities, remain undereducated themselves and lack the enthusiasm and passion so essential to the career. Mlambo-Ngcuka cited lack of respect and professionalism as key factors for this – a murmur from attendees indicated agreement – and hoped to work towards creating a schools' workforce that will lead and inspire the children through their commitment, expertise and fervor for education."

Some major concerns

Teachers have been criticised for being seemingly ill-disciplined and lacking in professionalism. Kader Asmal (Minister of Education from 1999 to 2004) said such conduct has led to wide public opinion that teachers were not worth the salaries the Government was paying them. Teachers often down chalk at the slightest provocation because their own children are not in these schools. At the same time teachers often left schools without invigilators during common tests or trial examination (*Sowetan,* 27/09/ 1999). Similarly, speaking at the opening of the Fourth Democratic Teachers' Union in Durban, former President Thabo Mbeki expressed concern about 'Teachers losing respect'. He argued that the prestige and respect previously held for teachers in South Africa was fast disappearing and being replaced by contempt and derision. However, he appreciated exemplary behaviour of a few teachers but insisted that the prestige of the profession was fast disappearing as teachers engaged in 'toyi-toying for better pay: "I am sure unions will agree with me that it is unacceptable that teachers should persistently come late to school, leave early and otherwise seek to do as little work as possible".

Recently, King Goodwill Zwelithini expressed concern about the poor quality of education in South Africa, saying it is unacceptable that the country ranks even lower than some of the poorest nations on the continent. Second, the King criticised what seemed to be interference by

teacher unions [in relation to leadership, management, and administration of the province]. Third, Isilo Samabandla (King Zwelitini), accused teachers' unions of the alleged habit of 'selling appointments and promotion posts'. Fourth, he pointed out social problems that appear to spill over into schools, for example, alcohol, drugs, and the proximity of taverns to schools. Fifth, he expressed discomfort about the 'lack of discipline from some of the teachers in the teaching fraternity, although he appreciated dedication above and beyond call of duty displayed by some teachers. Isilo Samabandla urged principals and school governing bodies to go beyond the mind-set of 66– 76 per cent to 80–100 per cent in 2017.

> "I do not see why you should not aim for 80% this year so that next year when I celebrate my 70th birthday you can give me 100%." (*The Mercury*, 23, August, 2017p.1 & p.3).

The MEC for KwaZulu-Natal Department of Education cracked the whip on principals and teachers who have a tendency of being absent from school without a valid reason, saying that the services of these individuals should be terminated in terms of section 14. Secondly the MEC stated clearly that no school should get a 0 % pass rate this year, warning that those that failed to comply with this would face the wrath of the Department. (ibid.).

1.7 The context of Educational Reform and Inequality

In designing this aspect of my narrative self-study inquiry, I draw my inspiration from precursor studies carried out in a variety of countries, which demonstrate that social and family background are the major influences over school performance (Giddens, 1989,1993).In essence, these early studies that emerged during 1960s in the United States of America (USA), for example, Coleman et al. (1966), Illich (1973), Bernstein (1975); Willis (1977), Bourdieu (1986, 1988), have enriched my understanding of the broader context of educational reforms and inequality in industrial capitalist countries.

Firstly, Coleman and his colleagues working on the *Coleman Commission Report*, pointed out that pervasive educational inequality between whites and blacks was based on the decisive influence of the children's family background, including the neighbourhood and peer environment. In particular, the Coleman commission found that material resources had little

impact on learner performance at school. Secondly, Illich's (1973) investigation found that all learners must have access to available resources (libraries, laboratories, information storage banks, computers, and so forth). Educational resources should become available to whoever wishes to take advantage of them. Furthermore, this report pointed out that the 'hidden curriculum' instilled the habit of uncritical acceptance of the status quo rather than otherwise. It did not encourage a spirit of free enquiry. Thirdly, I have found the report by Bernstein (1975) on language proficiency inequality very useful and applicable. This report concluded that learners from lower class families were not able to express themselves eloquently (restricted code). On the other hand it, noted that learners from the middle-class were able to express themselves very well, particularly when it came to abstract ideas (elaborate code).Willis (1977), commenting on inequality of occupational mobility among social classes, produced a report that concluded that a differentiated schooling system tended to perpetuate inequality because children from a less privileged background were considered to have intellectual limitations. Therefore, this form of schooling system prepared the learners for menial jobs. On the other hand, children from the middle class were deemed to have superior intellectual abilities and capacities. As a result, the schooling system prepared these privileged learners for high status jobs that paid them well. An objection could be raised against Willis's comments because he expressed these views forty years ago and society has moved on considerably since then. This objection can be countered, however, by pointing out that more recent research by Madland and Bunker (2011) and many others, confirms Willis's comment. Finally, I note the conclusion of Bourdieu (1984, 1986) that there is a hidden curriculum that propagates dominant attitudes, norms, and values. These views confirmed for me some of the reasons for educational inequality in South Africa.

1.8 Perspectives on Educational Reforms

Studies conducted into school reform tend to fall into three dominant categories: School Effectiveness (SE), School Improvement (SI) and School Development (SD) (Muller and Roberts, 2000:2). Most of the authors that concern themselves with school effectiveness point out that public schools could perform better if practitioners and researchers focused on the classroom rather than upon socio-political activities. Riddel's study (2000:2) states that:

"… in essence, apostles of school effectiveness coined the aphorism, the 'three ts' which translated into the provision of [**T**]extbooks and other support material, qualified [**T**]eachers in their subject specialisations and **T**ime for learners to do homework, assignments and independent investigation…"

Some of the writers became sceptical of the idea of school effectiveness (SE) and called for a paradigm shift towards school improvement (SI) in the 1980s. One common denominator among these writers was their concern with 'whole school' improvement – with school as a site of holistic change as opposed to a classroom-oriented approach. That is to say there was a felt-need about the concrete and tangible outcomes that could thereby be achieved; that public schools whether rural or urban, large or small, were seen as centres of transformation (Fleisch 2002: 94). The spectre of recession in North America and Western Europe triggered a need for public sector reformation. Importantly, these authors focused on three strands, namely, performance management, performance appraisal, and total quality management (TQM).

However, the literature that appeared in 1990's shows that writers of this period fine-tuned the notion of both school effectives (SE) and school improvement (SI). They called for a new paradigm shift known as school development (SD). Significantly this approach tended to focus on leadership rather than on management (Argyris 1991:5; Bateman and Snell 2009: 677; Charlton 1993:23, 2000: 52; Daft 1999: 39; Daft 2002: 16; Drucker 2005: 151; Garratt 1990:9; Hill 2007:50). Some of these writers pointed out that many of our public institutions are over-managed and under-led (Bennis 1976:27, 1989:182;; Kotter 1996:27; Nanus 1989:7; Nanus 1992:11; Williams 2003: 649). In the same vein, (Kotter 1990: 103; Kotter 1996:28; Kotter 1998:42; Nanus 1989: 195, 1992: 4; Senge 1990:3 and Senge et al., 2000:317) point out that leadership comes before management. These writers called for further research on the leadership perspective

1.9 Bouncing Back can lead to a 'Vicious Spiral'

I have observed and monitored the performance of the so called 'dysfunctional schools' here at the Umzinyathi District and noted their up-and-down in momentum over the past eight years (2009-2017). There has been little or no sustainability in terms of positive learner attainment in matriculation, despite regular visits conducted by a myriad of monitors every year.

This appears to represent a 'vicious spiral', whereby each negative experience has a tendency to influence future experiences. This situation of rising and falling without any sign of 'bouncing back' could be seen to be analogous to the Chinese 'Ying' / 'Yang' relationship. (Collins and Porras 1994:114; Fernandez 2014:46; Quinn 2000:40). In this respect, Collins and Porras (1994:114) draw insight from the Chinese philosophy and practice of 'Ying' and 'Yang', whereby each element/variable complements and reinforces the other. This has helped me to discover some of my own inherent blind spots/weaknesses (Daft 2008, 2011). I was forced to confront a major blind spot when it came to bullying. Whilst I complained bitterly about being bullied by one of my superiors within the educational management system, I was blind to the fact that I myself was often a bully in my teaching practice and so I had to accept that I needed to guard against this tendancy. I also realised that I needed to be alert to any other forms of bullying that I might unwittingly be guilty of. I had to dig deep into my consciousness to discover whether I needed a change in my attitude in order to free me from this unfortunate behaviour. From feedback I received from peers and from learners towards the end of my teaching career, it would appear that this heightened self-awareness had indeed produced a change in my approach to my relationship with learners, my friends, family, my fellow human beings and all living creatures. Dewey (1916) would have referred to this as an 'educative experience' as distinct from a 'miss-educative experience'. The educative experience is 'good experience' grounded in ethical conduct and moral values, for example, respect, honesty, justice/fairness, temperance, generosity, compassion, benevolence and so forth (Northouse, 2004). On the contrary, miss-educative experience is 'poor experience' that leads to deviant behaviour. According to Dewey (1963) an experience has educative value when it facilitates and enhances physical, intellectual, or moral growth. An educative experience should also enable one to remain open to stimuli and opportunities for further development in new directions and should add to the general quality of one's life by 'arousing curiosity, strengthening initiative, and setting up desires and purposes that are sufficiently intense to carry one over dead places in the future' (Dewey, 1934, p. 14). On the other hand, Pithouse (2007) reminds us that according to Dewey (1963) miss-educative experience is an experience that impedes or warps the development of further experience.

As noted earlier, the central concern underpinning this research project pertains to the inadequacy of learner attainment of positive educational outcomes and this study is intended to address this main concern in relation to sustainability of curriculum delivery in public schools. The term 'sustainable delivery' is used in this study interchangeably with 'sustainable

development' to denote the capacity to meet needs of the public that values quality education. Hutchins 1972, (cited in Goodlad, 1984:3) commented that it was quality education that underpinned

> "… The foundation of our freedom, the guarantee of our future, the cause of our prosperity and power, the bastion of our security, the bright and shinning beacon of our hope, the source of our enlightenment…the public school."

This explains why society tends to have a perennial quest for schools that perform at their best; that is to say, public schools where everyone is teaching; everyone is learning. When we create such schools, we value our children and we will have created schools of value to the future generations. This does mean, however, that for this mission to succeed, the

principal or headmaster has a burden of responsibility to ensure that curriculum management and delivery takes place. However, the headmaster/headmistress cannot accomplish this huge tusk alone. He/she will require collaborative action of dedicated teachers on the one hand, and committed learners/voracious learners - a community of learners where everyone engages in the deliberate process of learning. This would amount to a cohort of teachers, learners, school governing body, parents and principal.

1.11 Generic framework underpinning the research project

In designing this Doctoral research project that has a lifespan of seven years (2009–2016), I have been guided by a generic framework (McNiff and Whitehead 2009:139, 2010:10, 2011:26 & 209; Whitehead and McNiff 2006: 4–57).

Data were drawn from personal and professional experiences and I drew on fifteen case studies to depict and show the situation as it unfolds in the public schools domain. I will then Interpret the data and generate evidence to demonstrate originality of mind and critical judgement. (McNiff and Whitehead 2005, 2006; Whitehead and McNiff, 2006).

Validity, legitimacy, and moral authority will be considered with a particular focus on personal and social validity (Polanyi 1958). The research project will also be open to public scrutiny, for instance, to assessors and examiners who give final or summative judgement for accreditation. In this regard I have based my approach on the work of Habermas (1979) with a focus on comprehensibility, truthfulness, sincerity and appropriateness.

1.10 Generic framework underpinning the research project

This aspect examines the worthwhileness and productivity of the lives involved (Polanyi 1958). Significance shows the meaningfulness of education for myself, for others and for social formations.

The possible implications of the research project at the heart of this aspect of research involve the primacy of educational influence in terms of realizable outcomes. In brief, by educational influence I mean my own learning and the learning of others (Ibid 2009: 178). However, no generic framework is cast in stone, particularly in relation to the delineation of the themes and, as such, there may be overlapping areas in this enquiry.

Designing a 'looking-glass self metaphor' provided the impetus and foci to embark on a journey of self- reflection. Reflective practice in the process of change forms the core theme that interweaves with four frames of this research project: deep reflection, deep learning, deep 'reflexivity' and deep change.

This doctoral dissertation has evolved over a sustained period of eight years (2009-2017) and it was indeed a catalyst to my own academic-personal-professional development. In undertaking this doctoral research project, I found myself empowered to deal with my own vulnerability in terms of attitudes, assumptions, behaviours and values.

An important focus is on my personal change. I grounded my insights into personal change on the work of Foucault (1980:1), where it is stressed that the main interest in life and work is to become someone else that you were not before. This research project has enabled me to become a new self: I feel that I am no longer the same as I was at the beginning of my doctoral study. I prefer now to use the term 'spiritual reflexivity', denoting a process of living spiritual values more fully in practice.

Regarding the extension and deepening of my spiritual being Marcus, (cited in Foley, 2002), calls this process a 'confessional reflexivity'. Similarly, Gardner (1999), in his reference to 'spiritual intelligence', added to my understanding of the theory of multiple intelligences in the domain of management and leadership.

I am writing this thesis for myself (a form of 'writerly' text) on the one hand. On the other hand, I am writing this thesis for others (a form of 'readerly' text), for critical friends, validation groups, who make formative assessments on an ongoing basis and who give feedback on progress achieved, and for the examiners who play a pivotal role in the summative assessment of my work. In writing this chapter of my research project, I want to record some of my background experiences as a designated 'black' child and of the alienation, anxiety, discrimination, marginalization, and deprivation that caused me such excruciating mental pain.

I am Peter Thisha Zakwe born and bred in Msinga, a deep rural area in northern KwaZulu-Natal. I am the eldest of four children. One of them was a twin sister who passed away before school-going age to whom I dedicate this doctoral thesis. My mother had great educational aspirations for us as children, as demonstrated by the use of twin names, for example 'Thisha' and 'Miss' which are traditional gender nomencaltures for 'teacher' in the Zulu culture.

1.11 Sequence of chapters

These eight chapters attempt to explore and reflect on overarching aspects of the looking-glass self metaphor.

Chapter One: Introduction: Thesis layout and connectedness
In crafting this chapter, I am attempting to provide my audience (critical friends, professional community and epistemic community) with an overview of thesis layout. On this view, I focus on statement of purpose, reason for research project, and articulation of main argument.

Chapter Two: Contextual factors underpinning Msinga as the study area
In designing this chapter, I explore and outline effects of contextual factors on the rise and fall-'development of underdevelopment' on social formations (economy, education, and politics) at Msinga as a study area. In short, how colonial segregation and apartheid discrimination led to present situation, for instance, Group Areas Act of 1950, Bantu Education of 1953, amongst others.

Chapter Three: The Menzi Effect – core themes and contexts

I look at the interplay between core themes (self-reflective practice, social contract, living contradiction, living values) and contexts (selflessness, service delivery, professional identity).

Chapter Four**:** Research methodology
The impetus for crafting this chapter arose from the adopted research stance, which informs the choice and selection of the methodology.

Chapter Five: Concepts of Modelling and Examples
I examine various models that seem to help individuals and institutions to accomplish their absolute best in the context of sustainable curriculum delivery. That is to say I explore and reflect on model developed, as propounded by Kurt Lewin (do, plan, review), amongst others.

Chapter Six: The Art of Meta-learning and Meta-reflexivity.
In this chapter, I explore deeply the concepts of meta-learning and meta-reflexivity as they impacted on my transformative journey of discovery and development as a practitioner researcher, providing appropriate narratives that not only link theory and practice, but which provide graphic accounts of the messy situations that were my professional contexts as a as senior education manager. This chapter also encapsulates my journey from a rural African person to that of a self-reflective intellectual in a socio-political environment that is slowly transitioning from feudalism to a 21st century political sensibility, with all the social angst that this entails.

Chapter Seven: Deep Change – A key to transformative leadership
Here I make a strong case for teachers as transformative intellectuals that embrace a transformative curriculum. That is to say, transformative curriculum help learners to live life to the fullest. In this view, learners become what they fully capable of becoming.

Chapter Eight: Epilogue – A Portrait of Lessons Learned – fresh insights

In this final chapter, I look at lessons learned from my doctoral inquiry. Put another way, this is a first person lived educational experience. Therefore, there are no main findings as the case is in participatory action research methodology.

1.12 Concluding Insights

I began this chapter by declaring my auto-ethnographic self-study approach that I had discussed with my professional community. For example, I consulted critical friends and appropriate validation groups. I then presented key features that form pillars of this inquiry, for instance, the purpose statement, and the reason for conducting this research project. Additionally, I provided statistical evidence on the underperformance in the Umzinyathi district. Furthermore, this chapter provided definitions of underperformance that could be applied to dysfunctional public schools located in the Umzinyathi district. Similarly, this chapter provided examples of educational reform and inequality, particularly in the United States of America (USA). Finally, but most importantly, I end this chapter by arguing that reform interventions in both the Department of Basic Education and the Department of Education, KwaZulu-Natal, in terms of the 'bouncing back' mantra, appears to have become what in IsiZulu is called 'Uginqigonqo', which is analogous to a see-saw used by children.

In Chapter Two, I will explore and reflect on contextual factors underpinning Msinga as the study area.

Chapter Two

Contextual factors underpinning Msinga as the study area

2.1 Introduction

I begin this chapter by exploring, reflecting on, critiquing, and recalling the socio-political and historical antecedents of our situation as people of Msinga. I describe what happened and attempt to explain how we have come to the present situation in which we feel impelled to take decisive political action (Whitehead and McNiff 2006:147).Second, I have taken to heart the concept developed by Richard Winter (1989) of 'dialectical critique' as critical engagement with socio-historical and cultural circumstances. I have also taken into account Pierre Bourdieu's (1990) notion that a quality text engages with the thinking of the social formation of which it is a part. A scholarly text shows understanding of different social, economic, political, cultural, and educational forces.

This chapter interrogates the adverse impact of colonial segregation and apartheid legacy on the South African social landscape. Paulo Freire (1973), cited in McNiff and Whitehead (2009:165), believed that there was an indivisible solidarity between humans and their world, and that they are not just in the world, but in a sense they are with it. We cannot live or work in isolation. Finally, but perhaps most importantly, this chapter lies at the heart of Habermas's (1979) core criteria for scholarly text, in particular, appropriateness. In essence, this term refers to my own critical awareness that I and my situation are influenced by values, including those that underpin flows of historical and current economic, social, political, cultural, [and educational] forces. As a result, the title of this chapter has been called 'Contextual factors underpinning Msinga as the study area'. In other words, this forms the heart of my structured narrative self-study.

2.2 Location of the study area

Msinga municipal area is one of the 66 magisterial districts in KwaZulu-Natal province. It is located roughly in the centre of the province at 28/45 South latitude and 30/25 East Meridian (Figure 1). The territory of Msinga is almost rectangular, approximately 30 kilometres wide by 40 kilometres long. Its administrative centre is Tugela Ferry, where the following are to be found: the Department of Education; Department of Health; Department of Social Welfare; Department of Agriculture; and the Police Station.

Table 6 Distances between Tugela Ferry and adjacent towns that are on tarred roads

TOWN	DISTANCES FROM TUGELA FERRY
Pietermaritzburg	120 KM
Greytown	47 km
Muden	42 km
Weenen	40 km
Pomeroy	23 km
Dundee	75 km

Msinga is an integral part of the Umzinyathi District. That is to say, Umzinyathi district consists of three Circuit Management divisions, namely, Msinga – located in Tugela Ferry, Nquthu, comprising Dundee and Nquthu, and Umvoti, situated in Greytown. In addition, each circuit management covers four to five circuits. The term 'circuit manager' is used in this research context interchangeably with 'ward manager'. The core challenge facing the Msinga Circuit Management, similar to the Nquthu and Mvoti Circuit Managements, pertains to underperformance in Grade 12 results as shown in Chapter One. In essence, there appears to be a complex web of factors underlying under-performance of public schools in the Msinga Circuit Management. For example, poverty, land dispossession, influx control, the migrant labour system, forced removals, overcrowding and so forth (Zakwe, 1995). The contextual challenges faced by rural people of Msinga include, but are not limited to, the high level of illiteracy, low aspiration levels, high rate of fertility, high dependency ratio, low average income or low *per capita* income, social unrest, and the high rate of unemployment. Msinga has recently (2013–2016) experienced an incidence of service delivery protests due to lack of adequate public schools, electricity, a potable water supply, sanitation, all weather roads and lack of public transport (Zakwe, 1995:5). As a consequence, the rural community of Msinga has devised survival strategies, which include migrant labour remittances, old age pensions,

welfare grants/payments, petty commodity production, and informal sector selling of vegetables from the irrigation scheme (Ibid. 1995: 11). On a positive note, the emergence of a taxi industry has improved the living conditions of many families in the Msinga Municipality.

Figure 1 Location of Msinga

The concept of a reserve marked a milestone in the history of the indigenous peasants. In the former British colony of Natal (now KwaZulu-Natal), reserves were initiated by Sir Theophilus Shepstone, the then Secretary for Native Affairs (1848–1875), who persuaded the colonial government to establish reserves, technically known as the 'locations', with a view to entrenching the tribal structures that are inherent in the institution of chieftaincy. He was determined to implement his ideals, in spite of criticism from other provinces, and also from the indigenous people.

The Msinga and Mpofana Locations were gazetted on 7th April 1849 (Laband *et al*., 1983). By 1864, the territorial boundaries had been properly defined, delimited and demarcated. The Buffalo River constitutes the eastern boundary, the Mooi River forms the western boundary, and the Tugela River dissects the entire reserve into two halves horizontally. The Msinga district was placed under the magisterial authority of Helpmekaar in 1910. In 1945, the Msinga Location was then gazetted as the district of Msinga under the administration of the Republic of South Africa's Native Affairs until the emergence of the KwaZulu Homeland Consolidation Plan of 1975.

Msinga, as an integral component of the Tugela Basin, comprises two large drainage systems: the Upper Tugela River and the Buffalo River drainage system, which extends to the Lower sub-catchment area.

The interior Tugela Valley forms the heartland of Msinga Municipality. It dissects the territory into two uneven 'halves'. Major tributaries include the Mooi River, Sundays River, Sampofu, Ngubevu, Mhlakothi, Jolwayo, Mtshezi and Sibumba. However, these rivers are seasonal and, of course, are not useful for the regular supply of water. The perennial water from the Tugela River and the Buffalo River has proven to be very useful, although technological problems and the lack of skills to address them, impose constraints on providing an adequate supply of water in Msinga. Water tank trucks provided by Msinga Municipality have to be deployed on a regular basis. The severe drought in 1980–1983 had a devastating effect on peasant farmers in Msinga, as many cattle and goats died.

Fig. 1.3 A History of Settlement in the Tugela Basin
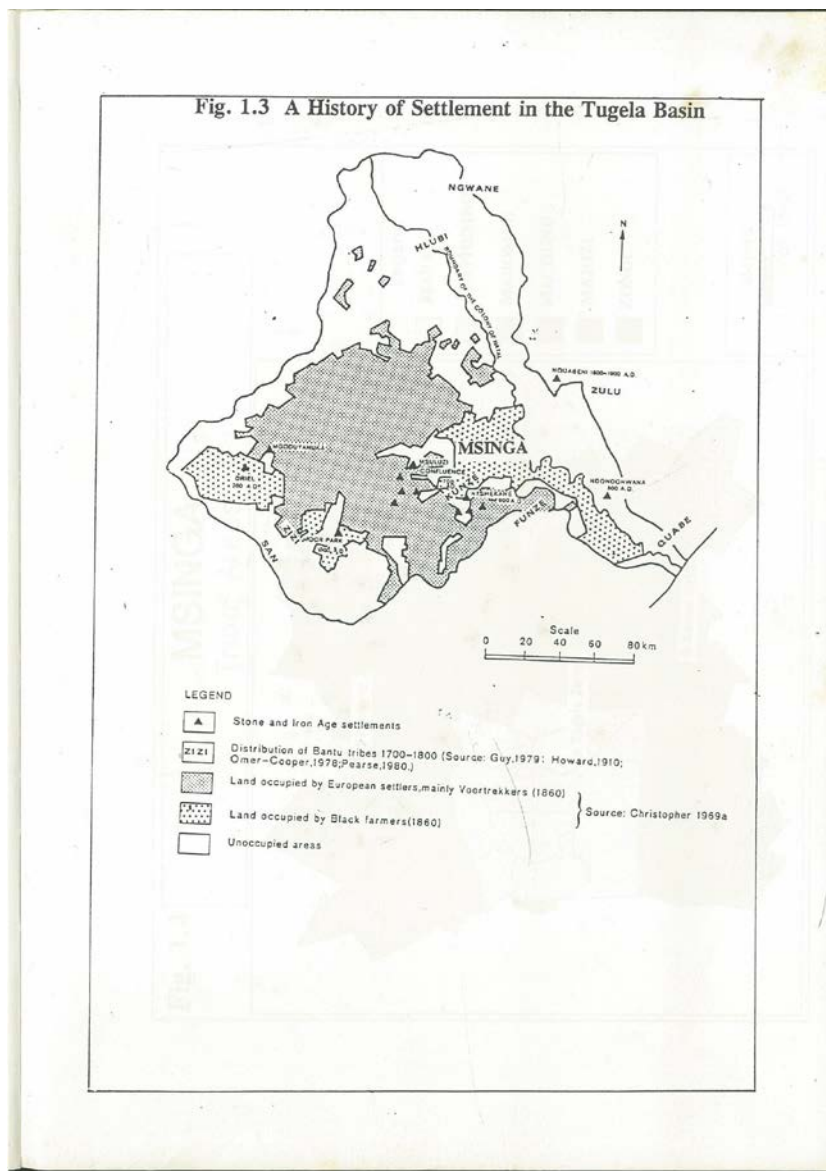
Figure 2 A history of settlement in the Tugela Basin

Msinga Municipality comprises six tribal groupings: the Bathembu, Mabaso, Mabomvu, Machunu, Majozi (Qamu), Zondi (Ngome). Each tribe is named after a chief under which it was ruled. That said, however, there appears to be some degree of confusion regarding the names of these tribal groupings due to the adaptation of the chief's personal name to plural or other parts of speech. For example, Mthembu becomes Bathembu (plural form), and Bathenjini (adverb).

Msinga has a history of protracted faction fighting between tribes and boundary disputes. Faction fighting in Msinga has been studied with reference to the different socio-spatial aspects of Msinga by Mare (1980); Clegg (1981); Schlemer (1983); Zingel (1985); Milton and Bond (1986); and Maphalala (1987). Apart from these studies, Msinga has often been in the headlines of different newspapers, not only as a news item, but also as a documentary. For instance, the *Daily News* of 14/05/1983 carried a heading 'Msinga – Flash point in KwaZulu-Natal'. In addition, other documentaries were covered in the *Natal Mercury* 17/05/1972; *Daily News* 23/02/1985; and *Rand Daily Mail* 20/02/1980.

A classic example of catastrophic faction fighting was between the Machunu and the Bathembu on 30 September 1944 called the Ngongolo War. Each tribe fielded approximately 3 000 warriors. The clash lasted about twenty minutes and left 49 to 65 Bathembu warriors and 18 Chunu tribesmen dead. I have had personal experience of these notorious faction fights at Msinga, when I was doing my primary education at Mtateni public school. A battle broke out between the Engqongeni clan and the Ndlela clan and approximately 10–15 people lost their lives either in Johannesburg or locally. As a consequence. many of my contemporaries left school during that period of turbulence. Again when I was in secondary school education, still at Msinga High School (1972), a battle broke out between the Bathembu [my home tribe] and the Mabaso tribe. Msinga High is located in the disputed boundary area called Esijozini. We were fortunate to be evacuated by police in the morning. When I was teaching at Mawele High School, a catastrophic war broke out between the Mabamvu and the Majozi tribe. In that year, we had only 6 Matric girls as all the other learners left school. This social instability made a significant impact on the high rate of illiteracy at Msinga which, like all areas located in apartheir-created homelands, has been neglected throughout its history (Zakwe 1995:12).
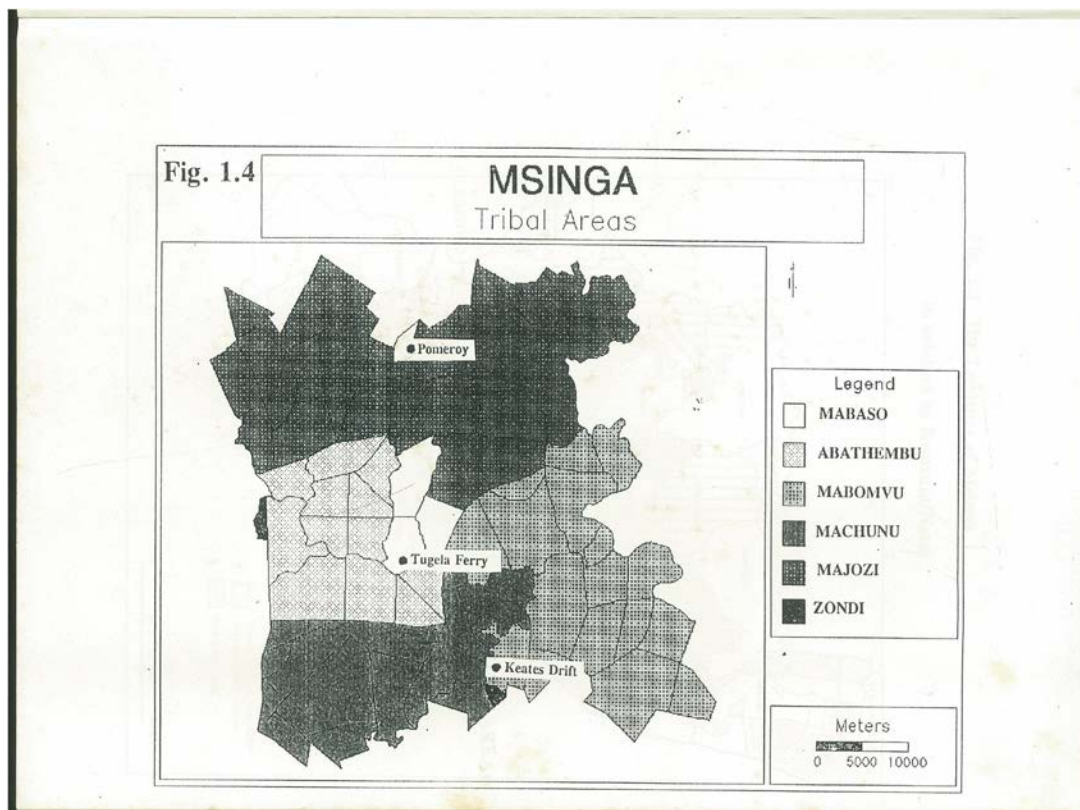
Figure 3 Msinga tribal areas
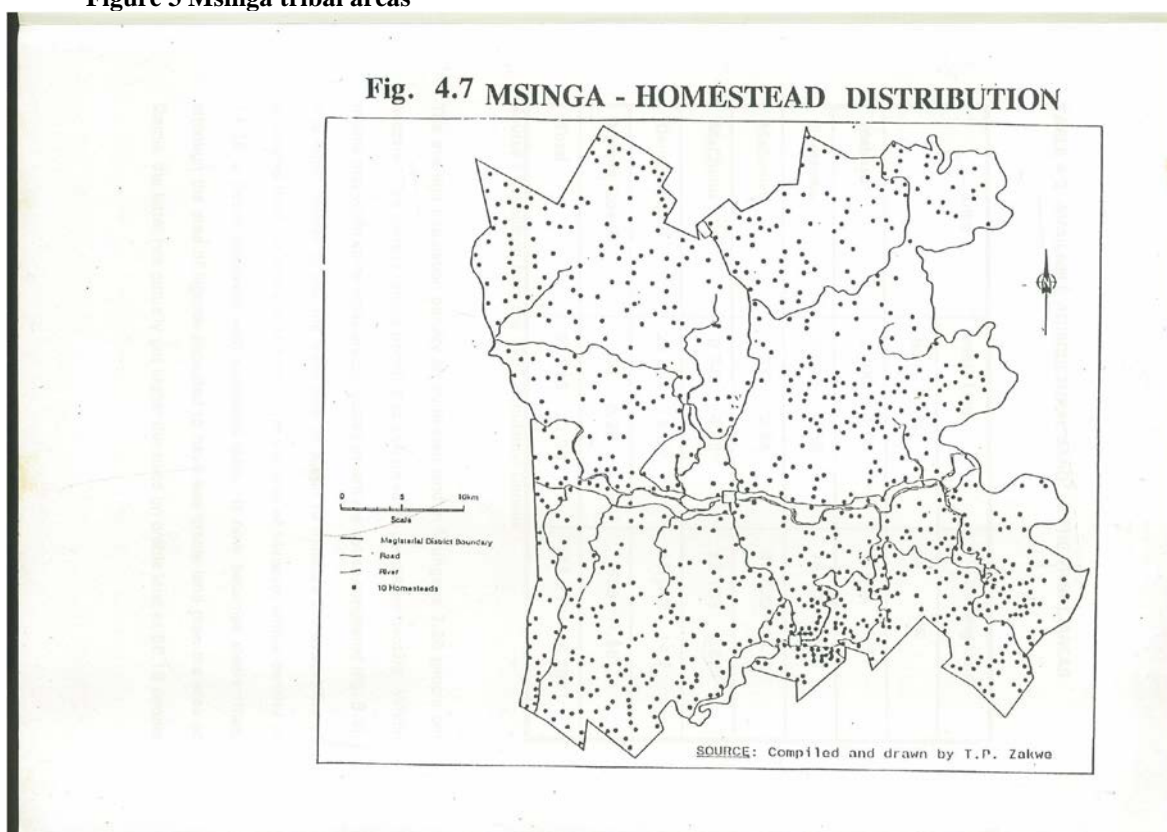
Figure 4 Msinga homestead distribution
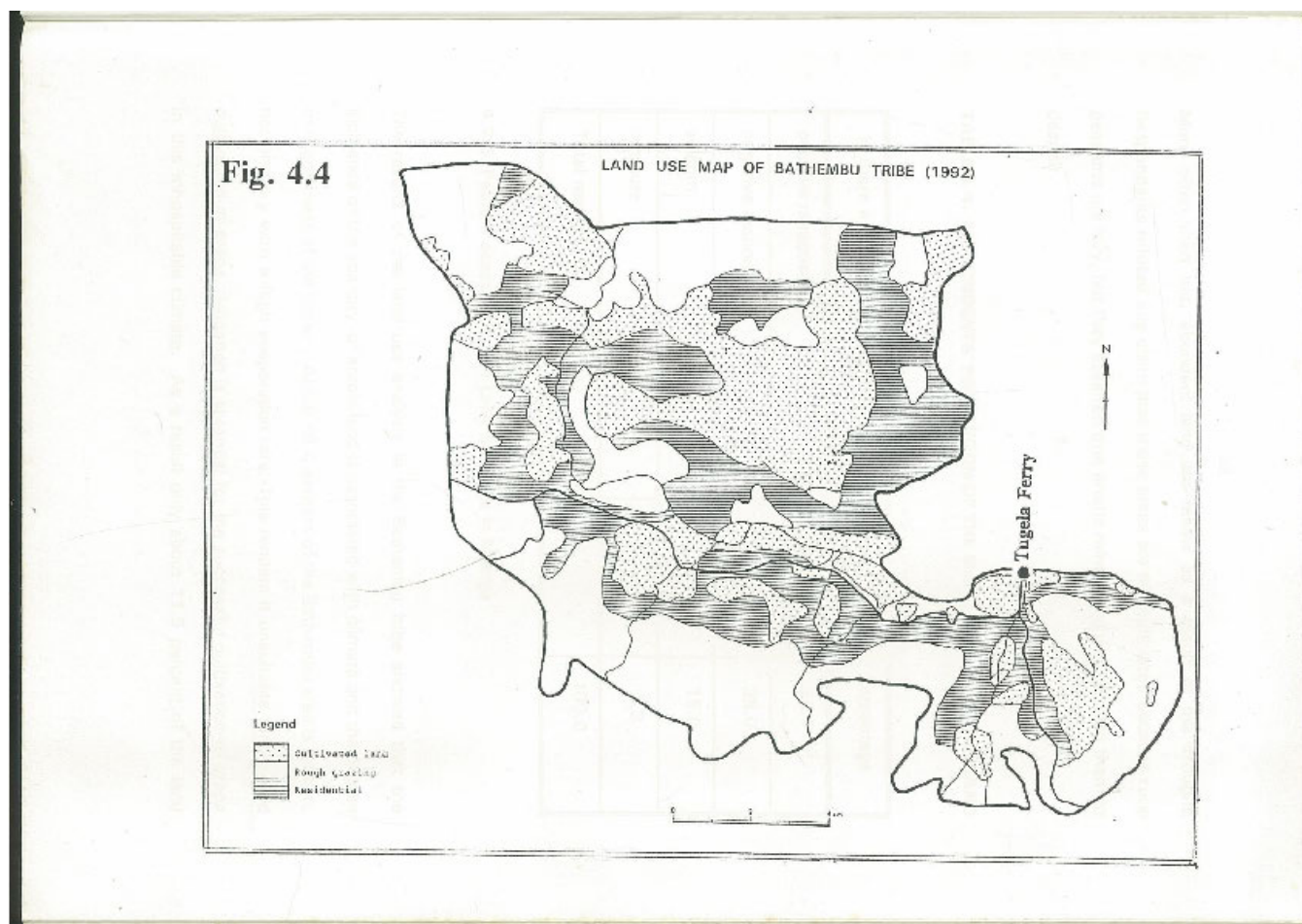
Figure 4 Land-use map of Bathembu tribe (1992)

It is worth noting that Msinga Circuit is part of the historical KwaZulu homeland, which was declared as a Bantustan. These areas, now formally disbanded, were sometimes called 'independent states' or 'self-governing territories' in terms of apartheid legislative framework. Although this background informs my auto-ethnographic self-study inquiry, itis not the intention to comment upon the Bantustans individually. However, it can be mentioned that there appears to be a common denominator underpinning all Bantustans, namely, the legacy of colonial segregation or the colour bar, and apartheid discrimination in relation to social formations, agriculture, education, economy, and politics.

2.3 Context for colonial segregation in the Third World

My interest in colonial segregation in the Third World countries and South Africa emerged and developed when I was doing Geography 11 at the University of Fort Hare in 1986. Understanding and having first-hand insight into colonial segregation enabled me to teach Geography effectively in grades 10, 11and 12, and improved my school performance at Mqamathi High School (Msinga) and Nqabakazulu Comprehensive High School (KwaMashu

in Durban). I have found the definition of colonialism articulated by Bernstein, et al., (1992:168), to be very insightful and useful: "Colonialism refers to the direct political control of people by a foreign state; control of a non-European people by a European state ". Whilst, colonialism means direct rule of a people by a foreign state, imperialism refers to a general system of domination and subjugation of other states In his pioneering work, Anthony Giddens (Giddens, 189, 1993) points out that from the seventeenth to the early twentieth century, the Western countries established colonies in many areas previously occupied by traditional [or indigenous societies], using their superior military strength where necessary.

Giddens maintains that developing societies, South Africa amongst these, have a propensity to "lag behind" the developed societies (Giddens, 1993:55) As a consequence, Third World countries face acute challenges associated with socio-political forces. For instance, appalling poverty and famine, unsanitary conditions, cheap labour, forced labour, unemployment, high birth rate, population explosion, low life expectancy, malnutrition, illiteracy, scarcity of arable land, low level of agricultural technology such as in the use of fertilizers, pesticides, and machinery and in repairing broken-down tractors. Also, persistent drought and floods impact negatively on socio-economic conditions. South Africa is not alone in suffering the effects of drought. For instance, the province of Wollo in Ethiopia had acute famine related to drought in 1984-1985 (Sen, A. 1981; Dessalegn, R. 1987), among many other examples. All of these factors can produce social unrest that can lead to violent protests, which is common in South Africa. An interesting alternative was implemented in response to colonial segregation in India. Force and violence were used to suppress the democratic revolution of the people of India, which was led by Mahatma Gandhi (Gandhi, 1928) and the Indian National Congress in the 1920s and 1930s. The British government used police brutality and armed force to 'crush' any form of opposition. Potter (1992) argues that the main goal of the Indian National Congress was to achieve political independence (*swaraj*) of India from British imperialism, to achieve the upliftment of social and economic conditions of Indian people, but to use non-violence (*Satyagraha*) in order to realise these goals. This appears similar to the role played by Nelson Mandela and the African National Congress in South Africa. Traditionally, wars associated with struggles for political power or political leadership have perpetuated instability, especially on the African continent.

2.4 Theoretical perspectives on colonial segregation and inequality

I end this discussion on colonial segregation and inequality between the Western developed countries and Southern developing countries by recognising three theoretical perspectives or schools of thought that address this matter: Imperialism (Hobson, 1965); Dependency (Frank, 1969); and World System theory (Wallerstein, I. 1974). However, owing to limited space and time constraints, I will only focus on the first two schools of thought.

I am an admirer of sociologist Karl Marx, who formulated his political philosophy on what he perceived to be class exploitation and oppression by the capitalist class of the working class. According to this view, developed societies dominated, subjugated and exploited the mineral resources of the developing societies. Therefore, the Third World did not develop. Rather they were subjected to underdevelopment. Putting it simply, the economist Andre Gunder Frank has coined the phrase 'development of under-development.' What this means is that industrialized countries have become rich at the expense of the Third World. In Frank's words, 'development and under-development are two sides of the same coin', (Frank, 1969, p.4).

World System theory, pioneered by Immanual Wallerstein (1974), maintains that the capitalist world economy is made up of the '*core'* countries, which seem to correspond roughly to Frank's *metropolitan centres* 'on the one hand, and the semi-peripheral centres on the other'. By this, Wallerstein means that the social-economic and political landscape perpetuates inequality through a system of naked exploitation of the Third World by the First World countries on a global scale. Mills (1970: 136) exhorts us to develop a sociological outlook to life which would enable us to "*think ourselves away from the familiar routines of our daily lives in order to look them anew"*. As difficult as this may be to achieve, I have attempted to do this in this study.

2.5 Apartheid discrimination in South Africa

In Chapter One I reminded my professional and epistemic community that practitioner action research is grounded in evidence-based professional practice. I also made reference to colonial segregation orchestrated by the Dutch and the British settlers and perpetuated by the former Nationalist South African government. (Bundy, 1979; Kallaway, 1988; Samuel*, et al*., 2016; van den Berghe, 1970). Pierre van den Berghe defines three main levels of segregation and discrimination in South Africa: First, micro-segregation-refers to restriction on use of certain

public places such as bathrooms. Second, mezzo-segregation refers to access to neighbourhoods and to urban areas. Third, macro-segregation refers to territorial segregation such as homelands or self-governing states. Curriculum management and delivery became the tool to entrench apartheid idealism, conception, and practices in the South African education landscape (Samuel, *et al.,* 2016). Black people of South Africa, who form the vast majority of the population, have been systematically marginalised by mean of various legislations. Increasingly, they were coerced, through lack of educational opportunities, into mining and agricultural industries (Zakwe 1995:16).

Colonial segregation that entrenched the 'colour bar'.

- **Land Act of 1913**. This legislation gave colonial administration power to engage in land dispossession. About 13 per cent of the total area was allocated to the Black population while the remaining 87 per cent was left in the hands of the minority Whites.

- **Native Trust and Land Act of 1936**. This released certain patches of barren and rugged land to be used by Blacks for agriculture and residence.

- **Native Urban Areas Act of 1923**. This law was intended to control migration of Black people from rural areas to urban areas. Taken a step further, it implied that migrant labourers did not stay permanently in the cities. That is to say, rural black people were effectively made 'temporal sojourners whose permanent place was in the countryside' (Bundy 1979).

- **Civilised Labour.** The Rand Revolt of 1922 is associated with the phenomenon called the 'Poor White Problem', whereby whites, particularly Afrikaners, rebelled against the government due to acute levels of poverty and unemployment. The colonial government responded by declaring that all jobs in the mines, railways, harbours, postal services, Sasol, Iscor, etc. were to be reserved for the white population. In other words, the aim was to rescue rural Afrikaners from poverty and misery on the one hand, and, on other hand, to prevent all black workers from attaining an equal footing with whites. This phenomenon, ironically, became known as 'civilised jobs' (*Industrial Conciliation*

Act No 11 of 1924, *Wage Act No 27 of 1925,* and *Mines and Works Amendments Act No 25 of 1926*).

APARTHEID POLICY OF SEPARATE DEVELOPMENT (1948-1994)

When the National Party won the election and came to power on 26 May 1948, it then appointed the *Eiselen Commission of Inquiry* (Chaired by Dr. W M Eiselen). It is argued that the declared aim of the commission was to explore and recommend feasible education policy appropriate for indigenous people of South Africa at one end of the spectrum, and on the other, the intended aim was promote policy of discrimination on basis of race.

   ▪ *Bantu Education Act of 1953*. Pursuant to the recommendations of the Eiselen Commission, the then Minister of Native Affairs, Dr H.F. Verwoerd, passed the above-cited legislation in order to perpetuate policy of apartheid that divided the South African population into Whites, Coloured, Indians, and Africans. Bantu (Black African) Education was in tandem with the national grand policy of separate development: an ideological framework grounded on racial discrimination in terms of agriculture, education, economy, and politics (Kallaway 1988: 173). The aim was to produce a class of cheap labourers that would serve the interests of the white population in a broader South African context:

   "Indigenous people must be seen as 'the hewers of wood and drawers of water. This meant cultural domination and socio-political subservice to the needs of whites", (Ibid. 1988:162)

Taken a step further, Kallaway (1988:176) notes that

   "We must not give the Natives an academic education, as some people are prone to do so. If we do so, who then is going to do the manual labour in this country?"

   ▪ *Extension of Universities Act of 1959.* This legislation effectively closed the doors of white universities to black students so as to propagate the grand policy of separate development. As the name suggests, the National party-led government desired to extend state control over those black students who had acquired tertiary education and co-opt them into 'cultural values and norms' of whites. Thus ultimately promoting a class of black élite (Ibid: 172). It is little wonder, therefore, that three 'tribal

universities' for blacks were established namely, Fort Hare (Xhosa), Ongeye (Zulu), and the University of the North (Suthu). Subsequently, other tribal universities were established in the Bantustans of the Transkei, Bophuthatswana, and QwaQwa.

▪ *Group Areas Act of 1950.* This legislation entrenched territorial segregation of population groups in South Africa. Stated simply, this prevented mixed residential areas between blacks and whites.

▪ *Promotion of Bantu –Self Government Act of 1959*. Ostensibly, the legislation provided a vehicle for the granting of geographically fragmented patches of land to blacks. Importantly, the so-called Bantustans or Homelands (KwaZulu, Kwandebele, Qwaqwa, Venda, Bophuthatswana, Gazankulu, Transkei, Ciskei, etc.) were barren and largely rugged, rural and undeveloped land. Bundy (1979: 97)points out that

> **"**Bantustans served as a reservoir of migrant labour- a sponge that absorbs and returns when required, the reserve army of African labour".

Needless to say that migrant labour system as a selective process tended to stimulate the 'Brain-drain' from countryside to the cities. In other words, young, dynamic, able-bodied, educated men migrated from rural areas to urban areas due to pull and push factors, namely, professors, doctors, engineers, teachers, nurses, lawyers, and the like. It is worth noting that these professionals were raised and educated by their rural parents through migrant labour remittances, pension, welfare grants, and other disparate petty commodities produced in rural areas (Wilson 1993; Zakwe 1995). The hinterland remained, however, as the catchment area for cheap labour supply needed in the mines, plantations and crop farming on farms owned by whites.

▪ *Prevention of Illegal Squatting and Labour Tenancy of 1951.* This law was intended to remove all farm labour tenants who stayed on white farmers land. Consequently, overpopulation in the Bantustans surfaced.

▪ *Tomlinson Commission of 1955.* To consolidate the policy of Separate Development, the Nationalist Government set up the *Tomlinson Commission of Inquiry i*n order to conduct a survey on socio-economic factors underpinning the Bantustans areas of South

Africa. The commission recommended the establishment of a National Integrated Development Plan. However, the Nationalist Party-led government rejected that recommendation as it was against the policy of separate development.

- ▪ ***Resettlement and Relocation: 'Betterment scheme'.*** This legislation ensured the removal of black people from areas perceived as 'back spots'. The point made here is that forced removal of rural people from their ancestral land dealt them a crucial blow.

2.6 Concluding Insights

In this chapter began I explored and reflected on the adverse impact of colonial legislation and the segregation policies of apartheid. Secondly, I provided the readers with maps of the physical geography of the site of the study and provided an indication of the vulnerability of the subsistence economy caused by the shortage of arable land, overcrowding, and so forth. Thirdly, I feel that this research project has enriched me and promoted my self-development by bringing me into contact with the contribution to society made by two international statesmen and their associated socio-political movements. On the one hand, this study prompted me to investigate, Mahatma Gandhi and the Indian National Congress and, on the other hand, it led me to a deeper appreciation of the contribution of Nelson Mandela and the African National Congress. Whilst the challenges faced by Third World countries appear to be similar to some of the challenges facing us in South Africa, the pervasiveness of high-level corruption, nepotism, bribery, and so forth place South Africa high on the list of countries characterised by moral bankruptcy. In essence, this chapter provides a snapshot of the brutalization, alienation and deprivation of indigenous black people of South Africa under colonial segregation and the apartheid legacy.

Chapter Three explores core themes and the professional context of my auto-ethnographic self-study.

Chapter Three

The Menzi effect

3.1 Introduction

Having provided a brief account of the socio-political context of this study, I now turn to an account of my discovery of an inspirational example of a possible solution to many of the problems in education, thus far described. This chapter is divided into core themes and context.

3.2 Core Themes

3.2.1 Eternal search for excellence

When I was appointed as the Superintendent of Education Management (SEM) or Ward Manager at the Msinga Circuit in 1997, I attended an induction course for new ward managers that was held in the town of Ladysmith. The induction included a workshop on the *Culture of Learning and Teaching Services (Colts)*. The presenter Perfect Malimela (Perfect Talk Company), a former student at Menzi High School, inspired me with an account of Hlanganani Felix Engel Brecht Mshololo, the late principal of that High School, situated at D section of Umlazi, a black township. Mshololo seemed to epitomise the culture of excellence that permeated this institution. In other words, it was the late Perfect Malimela who inspired me to conduct my research project at Menzi High School as from 2011 to 2016. Perfect Malimela was a voracious reader and an astute management and leadership practitioner. I can vividly recall him telling me that a teaching career was wasting my potential and capacities; by this, he meant that I need to change from a teaching 'career' to that of a 'vocation'. Thereafter, he went on to quote Thomas Gray:

Full many a gem of purest ray serene,
The dark unfathomed caves of ocean hear.
Full many a flower is born to blush unseen.
And waste its sweetness on the desert air

(Starr H.W. and Hendrickson, (Eds.) 1966. P.112)

Furthermore, that workshop introduced me to the works of key writers like Peters and Waterman, and their seminal work of 1982, *In Search of Excellence.* A further work that inspired me that I learned about in that workshop was the 1985 publication of *A Passion for*

Excellence: The Leadership Difference by Peters and Austin. The workshop also provided me with Alasdair MacIntyre's (1983) definition of [professional] practice. This is:

> "Any coherent and complex form of socially established cooperative human activity through which goods internal to that activity are realized, in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of, that form of activity, with the result that empowers humans to achieve excellence."(p. 175).

In the eyes of the local public and, in particular, parents of Umlazi district, Menzi High School is a striking example of good practice that can stand as an inspiration for all the public schools in the province of KwaZulu-Natal as a centre of excellence. It is an exemplar in Kuhn's (1962/1970) sense of 'exemplar' – a concrete model of research practice that shows researchers "by example how their job is to be done in relation to our pressing issues in life contexts (1962: 187).

For the most part I have used 'grounded theory', which we owe to Glaser and Strauss (1967, along with Strauss, 1987). My thesis explores, reflects, critiques, and enacts a theoretical perspective, which is grounded or based on what people actually say and do in a professional and organizational context. This involves discovering how people socially construct their local reality (Fox et al., 2007:14). Apart from grounded theory strategy, my narrative self-study takes the form of an inquiry that is a contextually grounded, experience-based, socially constructed account (Mishler, 1990, pp. 427 and 436).

In this regard, I have kept a research journal, and this was very useful and meaningful in terms of recording my personal impressions and feelings, attitudes, assumptions, values, premises and so forth, about Menzi High School. The journal helped me to recall some of the forgotten material and to capture my thoughts and feelings (White, 2000; Raelin, 2008; Coghlan and Brannick, 2010).

3.2.2 Personal Positive Impressions about Menzi High School: educators as transformative intellectuals

My research journal records that I visited Menzi High School on Friday 27th May 2011. Since I did not know the directions to the school, I asked my neighbour, who is a Head of Department at KwaMgaga High School, which is approximately 1.5/2 km away from Menzi, to help me. We left from KwaMashu township at approximately six a.m. (6h00) to Durban where we joined other staff of KwaMgaga. As I drove my white Toyota Hilux van, they led the way in a white Golf car. We arrived at the gate of Menzi High School at about 6h45. Mr Mshololo stood with deputy principal, Mr Tenza, monitoring late comers. He was carrying something like a stick in his hand most probably as a visual deterrent to late comers. He was a highly sociable man with an immense sense of humour. In front of us there was an inscription of the school motto written along the wall: 'DOERS', which translates, in this instance, to 'people who make things happen against all odds'. But by all appearances Menzi is an ordinary school that has achieved extraordinary things, and the teachers of Menzi High School are ordinary people that accomplish extraordinary results (Kouzes and Posner, 1996; Quinn, 2000; Meyer, 2004; Sharma, 2010).

Peter Drucker (1955/2001; 61) claimed that "the spirit of the organization makes common people do uncommon things". Morris (1883/1966), assigned a high value to craft work as being creative, varied, and useful, and in that sense Mshololo was a craft person whose effective principalship was grounded in craftsmanship. The principal of Menzi was an artist, a designer, and a social architect who, according to the grapevine, was excellent at recognizing and acknowledging others. For instance, the principal took the entire teaching staff and non-teaching staff to the International Convention Centre (ICC) for a celebration of twenty years of excellence on 2nd February 2015, but shortly thereafter he met his untimely death due to a heart attack on 6th February 2015.

Thereafter, the principal led me to his 'office'. Surprisingly he had no formal office, but shares the same space with the administrative clerk who was busy printing a document. He then introduced me to the academic teaching staff, who were sitting in a small cramped room, which was the deputy principal's office. This personal encounter with the cramped working conditions made a strong case for the need for an administrative block. Thereafter, the deputy principal accompanied me to view the school premises as she took some photographs. Later, I came across a grade 11learner cleaning the premises and pushing green wheeled dirt bins. When I asked them why they do not play truant and how they can work without supervision. They told me that they had learnt to bear the burden of responsibility in grade 8.

Later on, the siren rang and we convened at the assembly point. Mr Mkhize, who is the choir master, led choruses one after another as the whole school caught fire. Suddenly, I noticed two little grade 8 learners who were dancing exquisitely well. Thereafter, Mr Shange came to the podium and delivered a service. He read from the Bible about the ant and the lazy man; the moral being 'although I may look insignificant in the eyes of public, but in the eyes of the Lord I am truly significant as He appreciates my accomplishments'.

Eventually, the principal ascended the podium, carrying the merit award certificate for being the number one school in the Umlazi District in 2010. Before he spoke, there was absolute order, discipline and respectful silence as though one could hear a pin drop. He reminded teachers and learners that 2010 was part of history and that the academic year should end as it began. I was a bit puzzled by this remark but then I remembered Stephen Covey's *Habits of Highly Effective Leaders*- 'begin with the end in mind'. Towards the end, he introduced me as the circuit manager of Babanango Ward, in Dundee. He reminded learners that I was the father of Blessing 'Zakwe', the hip-hop national celebrity who had received many South African music awards, for example, 'Best Rapper' in 2012; 'Gold Award' for selling approximately 20.000 copies of his hip-hop album; the 'Metro Award' for best rapper in 2013; another 'Gold Award' for selling most hip-hop copies in 2014, and the 'South African Traditional Music Award in 2015. The students did not display much response to my being a circuit manager, but when they heard that I was the father of Blessing Zakwe, there was prolonged applause. The principal invited me to help them with fundraising for their Matric Dance in 2014. Action research is about touching lives of ordinary people, therefore, I then experienced a felt-need to make a special contribution to Menzi High School. I gave those two little grade 8 girl learners who had danced so well at the assembly, R100 each. At the principal's office I was later told that one of them had cried when she was given her R100 because of grinding poverty at home. I then made a pledge to the principal to donate a sum of R1000 a month from June 2011 to May 2015.

The Great Game of Life

"The search for the best is only the beginning. We need to search for a meaning and a

purpose. Firstly, we need to understand where we are heading. That is to say, a 'telos' a dream of what might be. Friedrich Nietzsche said that 'those who have a Why can endure any How'.

Secondly, there is the paradoxical doctrine of 'Enough'. You cannot move on to a different track unless you realize that you have gone far enough on the present one.

Thirdly, we all need a taste of the sublime, to lift our hearts, to give us a hint of something bigger than ourselves and of the infinite possibilities of life.

Fourthly, and lastly, there is the challenge of immortality. No, we can't live forever, at least in this world, and we can't take anything with us, but we can leave a bit of ourselves behind, as proof that we made a difference, to someone. In other words, I am trying to improve a little bit.

It is our job to excel in the game of life with whatever skill or expertise we have. Ralph Waldo Emerson's articulation of success states: '…to find the best in others; and to leave the world a bit better…'" (Handy, 1997:108–129).

The search for excellence, the acceleration of best practices, the taste of the sublime, and immortality are embedded in the eternal quest for excellence. Aristotle (384-322 BC) expressed this in the concept of *Eudomonia*, which means 'excellence' or 'virtue'.

This thesis is about educators as transformative intellectuals; people who want to feel that they have been 'artists' in their own way in the great game of life. Transformative educators are people who are capable of achieving extraordinary things. They strive to generate and sustain achievements that will stand the test of time. Thus, they will achieve a sort of iImmortality – by building a legacy. In this respect, transformative educators, as intellectuals, leave some imprint; an indelible mark or footprint in the sands of time. This is their special gift to humanity.

The importance of managements' expectations

With reference to the 'Pygmalion Effect' in Management and in the Classroom, Eliza Doolittle in Bernard Shaw's famous play *Pygmalion* explains:

You see, really and truly, apart from the things anyone can pick up … the difference between a lady and a flower girl is not how she behaves, but how she's treated. I shall always be a flower girl to Professor Higgins, because he always treats me like a flower girl, and always will, but I know I can be a lady to you, because you always treat me as a lady, and always will. (*Pygmalion.* Shaw G.B 1916, Act 111: Sc. 6)

Some managers always treat their subordinates in a way that facilitates superior performance. But far too many managers are like Professor Higgins. Unthinkingly, they treat their

subordinates in a way that leads to lower performance than what these individuals are capable of achieving. It is as though there were a law that causes a subordinate's performance to rise or to fall to meet the manager's expectations.

3.2.3 Self-reflective practice

The self-reflection tool has been used over time to engage in the critical thinking mode. That is to say, practitioner researchers and scholars tended to use this tool as a filter or lens to gain insight into how other people think and act within the organizational and business contemporary context. In addition, we see that practitioner researchers use 'meta-analysis' to activate this in-depth thinking mode.

Over the course of time in my teaching fraternity as an educator, principal and circuit manager, I have found this tool useful and meaningful, particularly where apparently difficult challenges presented themselves. In addition, this tool can be useful to other educators to identify and develop latent or innate capacities amongst cohorts of learners. Therefore, my auto-ethnographic self-study brings to the fore the cardinal importance of helping learners to realize their full potentials (Whitehead and McNiff, 2006). Amongst others, Chomsky (1986), speaks about innate capacity of individuals to develop into an infinitude of new forms. I have taken to heart the assertion by Jean McNiff (2000) along with McNiff et al, (1992), that all organic systems have their own internal generative capacity to transform into ever more fully developed versions of themselves.

Cogent example that links the action component (practice) and the research component (theory).

Upon observation and self-reflection, I can remember vividly the principal of Ubongumenzi , Rev. SD Shabalala, exhorting and persuading the principals of high schools at Casino Primary School at Nquthu/Dundee in 2015 to use self-reflective practice: "In kunzi isematholeni" – which, translated, means: "the bull is identified amongst the calves", where the bull acts as the leader for the young learners. Viewed in practical terms, this Zulu metaphorical expression also seems to capture my particular contribution to this body of knowledge; of being an aspirant leader in self-reflective practice. Furthermore, Rev. Shabalala asserted that to be a principal is an art of practice. This means that an effective principal seem to be a custodian for robust

intervention in terms of sustainable curriculum delivery. "Uyalazi inxeba lenkomo, akananazi, akafuniseli futhi akaphumputhi" translates into: "As the principal is, so is the school", concluded Shabalala. Analogously, Shabalala's articulation seems to resonate with Max De Pree's (1985, 1992) articulation that "Leadership is an art". At the same time, I ground my insight on the work by Bullough and Pinnegar (2001: 20), "The aim of self-study research is to provoke, challenge, and illuminate rather than confirm and settle – it is suggestive rather than definitive".

My self-study focuses on reflective practice and transformative change and, by embodying such reflective practice within myself in the context of my relationship with others, both professional and personal, I will explore the application and enactment of this change that involved self-reflective practice in my work and in my life. My thesis is grounded on the maxim 'Know Thyself', which is commonly attributed to Socrates (470–399 AD), cited in De Janasz, et al., (2006), along with Cioara, (2012). What this means is that to know oneself calls for self-reflection in order to improve self-awareness. To put it another way, Sharma (2005:15) made this point splendidly when he said: "Know yourself means to become what we are fully capable of becoming". By knowing ourselves we liberate the fullness of our potential and capacities in order to realize the absolute best we can be in the work and life contexts.

Self-reflective practice is exercised by stepping back and pausing for the time being, especially in the heat of the moment. This research project has provided me with the opportunity to interrogate my own strengths and weaknesses in relation to my intrapersonal and interpersonal skills.

3.2.4 Partnerships – a Social contract perspective

Martin Buber provided me with much food for thought in the following:

> The teacher who wants to help the pupil to realize his best potentialities must intend him as a particular person, both in his potentiality and in his actuality. More precisely, he must know him not as a mere sum of qualities, aspirations, and inhibitions; but he must apprehend him, and affirm him as a whole. But this he can only do if he encounters him as a partner in a bipolar situation. And to give his influence unity and meaning, he must live through this situation in all its aspects not only from his own point of view but also from that of his partner. He must practice the kind of realization

that I call embracing. It is essential that he should awaken the "I-You" relationship in the pupil, too, who should intend and affirm his educator as this particular person; and yet the educational relationship could not endure if the pupil also practiced the art of embracing by living through the shared situation from the educator's point of view. Whether the I-You relationship comes to an end or assumes the altogether different character of a friendship, it becomes clear that the specifically educational relationship is incompatible with complete mutuality (Buber,1970:178.).

The above became a grounding perspective in my experimentation with truly transformative form of leadership.

3.2.5 Inclusionality – collaboration, participation, and an egalitarian approach

Habermas (1979) and Rayner (2010), amongst others, have provided a comprehensive account of 'inclusionality'. Rayner says that at the heart of 'inclusionality', is a simple shift in the way we frame reality, from an absolutely fixed to a relationally dynamic. This shift, Rayner points out, arises from perceiving space and boundaries as connective, reflective, co-creative, and reflexive, rather than severing, in their vital role of producing heterogeneous form and local identity. An understanding of inclusionality has provided me with an acute awareness that human relationships are dynamic and transformational. Human beings have 'hidden connections' – communication, connectivity, 'emergence' and synergy (Capra, 2003).

(1) An example of the link between theory and action/practice: Kwa-Ngqulu school instability

Friday 15 January 2016. Kwa-Ngqulu Primary School was closed due to allegations of threats, intimidation and violence. In essence, a pressure group from the community organized a march to protest against the principal and the inaction of the KwaZulu-Natal Department of Education regarding the school hall (03 classrooms) that was blown away by the storm on 12 November 2013. Observations show that the hall has never been repaired to date. The School Governing body has expressed concern to the Umzinyathi District Planning on several occasions, only to be told the department has no money to repair the hall. In addition, the SGB has reported this pressing concern to Head Office two times, with no positive result.

Wednesday 20 January 2016. Inkosi Sithole, the chief of the local tribal area in which the school is situated, convened a parents' meeting in order to resolve the matter. Some of the perpetrators apologized to the parents, but one decided to leave the meeting. As the school ward manager, I promised to interact with the teachers and said that I would probably come back to the school by Monday 18 January 2016.

Thursday 21 January 2016. I interacted with teachers and they were happy about all the efforts made towards resolving the impasse, and the teachers were willing to return to work by Monday 25 January 2016.

Friday 22 January 2016. Perpetrators cut all telephone wires at about 11h00 at night. As a consequence, teachers became reluctant to return to school given the complexity and turbulence of the situation.

Monday 25 January 2016. Inkosi Sithole convened the second meeting with parents in order to resolve the problem. I responded to Inkosi that the matter had to now be referred to the circuit management for further exploration of this matter.

Tuesday, 26th January 2016. I discussed this matter with the circuit management as it was now the second week without teaching and learning at Kwa-Ngqulu Primary School. The Principal was advised to make an affidavit regarding to reason why school was closed. Furthermore, the principal was advised that teachers must report for duty at the Nquthu CMC, in terms of the procedures and prescripts.

Thursday, 04 February 2016. Stakeholders Meeting. Eventually, I handed this pressing problem over to key stakeholders, for instance, the chief, Inkosi Sithole, the Acting District Director- S. Keswa, the Human Resource Manager, Mr Madondo, the Chief SEM, Mr Sadau, teacher unions – the South African Democratic Teachers Union (SADTU) and the National Teachers Union (NATU), Headmen(Izindunas), and parents.

Lesson Learnt: Inclusion of multiple key stakeholders helped us to see the pressing problem from multiple perspectives. This was a dialogic approach that has particularly come to the fore in Scharmer's U-process (2009). In addition, the role played by Inkosi

Sithole opened new insights into the pivotal role of indigenous leadership in the context of certain contemporary organizations in South African society. Within in the context of my own practitioner journey, as demostrated repeatedly in this self-study narrative, my ability to lead in an inclusive way has been shaped by both the experiential dimensions of my professional context, and the myriad deep intellectual influences that I am interrogating throughout this study.

3.2.6 Quantum world – a Future shock perspective

My auto- biographical self-study inquiry attempts to build a nuanced understanding of critical incidents and volatile situations that continue to plague indigenous black education system in rural areas and townships to date. By this, I mean the contextual factors in terms of social ills that impede a culture of teaching and learning in contemporary organizational contexts. Put another way, the hallmark of my narrative self-study inquiry brings to the forefront an exploration of hidden causes of under-performance in our historically black schools, which are plagued by complexities and turbulence (Feldman, 2009: 42). Leading the pack, lack of personal discipline seems to have reached a concern-raising extent, resulting in stagnation and the collapse of an effective culture of learning and teaching, which are the basic building blocks any vibrant educational culture..

Despite concerted efforts to over-haul the South African education system by crafting lofty goals, the acute demoralising situation persists. These goals include the following:

- Economic goals focus on the eradication of poverty, [unemployment] and the promotion of the country's economic productivity and development.
- The social goal intends to build a society free of racial, gender, and other forms of unfair discrimination, creating a socially mobile society and the removal of artificial hierarchies and obstruction in the way of progress.
- The cultural goal engenders the empowering of people so that they can participate in the processes of full cultural expression.
- The political goal encapsulates encouraging South African citizens to take part in the processes of a democratic in society.

- Nation building concentrates on building and sustaining a communal value system for society characterized by democracy, equality, freedom, peace, justice, tolerance, and stability. That is to say, inculcating life-affirming values across all ethnic and racial groups.

   ((Booyse, et al., 2011: 274).

Contextually, the Department of Basic Education, though the South African Qualification Authority, stipulated eight critical outcomes for all learning areas. That is to say, all learners are expected to able to demonstrate these outcomes both in school and life contexts:

- Communicate effectively using visual, mathematical and / or language skills in the modes of oral and/or written presentation.

- Identify and solve problems by using creative and critical thinking.

- Organize and manage themselves and their activities responsibly and effectively.

- Work effectively with others in a team, group, organization and community.

- Collect, analyze, organize and critically evaluate information.

- Use science and technology effectively and critically, showing responsibility towards the environment and the health of others.

- Understand that the world is a set of related systems that means that problems- solving contexts do not exist in isolation.

- Allow awareness of the importance of effective learning strategies, responsible citizenship, cultural sensitivity, educational and career opportunities and entrepreneurial abilities.

   Notwithstanding the above educational objectives, linking the world of school and the world of work seems to remain an intractable problem to date. There is a constant complaint of the shortage of skilled workers, yet the spectre of growing numbers of schooled unemployed people booms (Booyse, et al., 2011: 278).

Taylor (2004) and Wheatley (1999), among others, made reference to a 'quantum world', a state of confused, changing relationships and circumstances, reflective of a microcosm of society at large. In other words, my narrative self-study is grounded on what Sharma (2005:28), among others, speaks about as an acute awareness of the turmoil our world is in. Leaders of every sort are struggling to cope with the great transition and tremendous turbulence that this

new era has brought with it. Nearly half a century ago Toffler (1970:11) in *Future Shock* wrote that: "In the 21st century, ordinary people, psychologically normal, will face an abrupt collision with the future. Citizens of the world's richest and most technologically advanced nations, many of them will find it increasingly painful to keep up with the incessant demand for change that characterizes our times. For then, the future will have arrived too soon. This is the heart of the matter: the ever accelerating speed and unprecedented impact of change". Since Toffler's prediction, the rate of change has accelerated and the question remains as to how our contemporary leaders, such as principals adapt to, and thrive on this wave of changing environment?

A second example that links theory and practice

The Incident: On Monday 1st June 2015 the principal of Luvisi Primary phoned at about 9h15 to inform me as a Circuit Manager that Mr V.B. Ntombela (Deputy Principal and Speaker of Nquthu Municipality) died instantly after being shot five times in the head and body. In addition, Elzabeth Nhleko (grade 6) died at about 13h00 in Nquthu hospital. She was shot in the chest just above the breast. Bongumusa Cele (grade 6) was shot in the leg. Immediately, after receiving the phone call, I rushed to the police station about 30m away and provided the information in my possession. As a result, police arrested three suspects. It was my choice to become involved; a choice that could have made me open to reprisal from the families of the suspects, and even from some sections of the public who, because of the role played in the past by the police in enforcing apartheid laws and restrictions, still regard those who report to the police as 'informers' or *impimpi.*. Despite this, I followed what I regarded as my civic duty. Sometimes, in a complex world such decisions are not made easily or lightly. I chose to follow my moral conscience and, as a result, justice was seen to be done.

3.2.7 Reciprocity of perspective

George Mead (1934), was amongst the first to provide popular insights into 'reciprocity of perspective' and into the notion of 'generalized others'. Mead stated that in the process of conversation and interaction, it is vitally important that individuals learn to enter into the

attitude of others: experience themselves from the standpoint of others. Reciprocity of perspective forms one of the key themes of my thesis embedded in four frames, namely, Reflection, Learning, Reflexivity and Change. Scharmer's Theory U (2009) also embodies this notion through the process of 'sensing'.

I have borrowed the idea of 'self-reflective practice' from my reading of Marshall. (2008:335–342), amongst others, where she gives the candid advice that self-reflective practice is intrinsic for *all* inquiry". Marshall goes further to maintain that anyone engaging in collaborative research, needs a robust, self-questioning discipline as their base. This thesis explores and reflects on the implications of asking, searching, and answering questions of the kind: 'How do I improve and sustain my own learning and practice in the context of others and social formations?' (Whitehead, 1989; Homer et al., 2009).

To this end, I have designed four frames: Reflection, Learning, Reflexivity and Change as guiding frameworks within the context of a 'looking-glass self metaphor'. I have found this evocative metaphor to be useful and meaningful in living my values more fully in practice. The initial impetus for appreciation and awareness of the metaphor, as a mode of self-reflective practice, was kindled when I was teaching Shakespeare's *Julius Caesar* in Matric during the late 1980's and early 1990s:

> Brutus: Into what dangers would you lead me, Cassius? That you would have me seek into myself for that which is not me?
>
> Cassius: Therefore, good Brutus, be prepared to hear: And since you cannot see yourself.
> So well as by reflection. I, your glass will modestly discover to yourself that of yourself which you yet know not. (William Shakespeare, *Julius Caesar.* Act 1, sc. 2)

The 'looking-glass self' is a metaphor', which originated with Charles Horton Cooley (1902), where the self is characterised as formed by social contexts, and is one that can be expanded to include four additional metaphors: the mirror, the magnifying glass, the compass and the map, as key metaphoric tools to know others on the one hand, and to know our own selves, on the other.

Interestingly, I have used the magnifying glass and compass in geography (topographical maps, aerial photos, and synoptic weather maps) over the past years in order to identify land use

features and to interpret their significance to human settlement. However, the use of these tools as metaphors in the context of this research project has enabled me to interrogate my inner and outer selves: the intra and inter. In addition, I have come to see my doctoral journey as a mirror through which I can apply and enact my understanding of being a deep reflective practitioner. At a practical level, the 'looking-glass self' metaphor has provided me with an opportunity to enhance my insight into being a fallible knower as opposed to an omniscient knower (Lipman, 2003). Thus, this metaphor enriched my deep understanding of my strengths and weaknesses in relation to academic-personal-professional-development. The concepts of fallible knower and omniscient knower have extended my learning space and boundaries so that I now see the world no longer through a narrow lens (Kegan and Lahey 2009). I now accept that I may not have definitive answers and that I do not possess the panacea for one or other organizational malaise (Taylor, 2004:164).

At a theoretical level, I also grounded my thinking on the work of Derrida's (1997) reference to 'see[ing] things through critical eyes' and Churchman's (1968) reference to the capacity to 'see things through the eyes of another'. In the same vein, Thomas Schwandt (1994: 118) along with Alfred Schutz (1970), speaks of 'understanding the complex world of lived experience from the point of view of those who live it' the emic point of view. Getting inside the head of another lies at the heart of action research, (Ibid.1994: 120) or what was referred to earlier as the reciprocity of perspectives. Fernandez (2014), and Hardman (2011: 165) have also provided me with useful insights into the notion of reciprocity in the context of this inquiry.

As a direct consequence of this self-reflective inquiry, a typology evolved over time, framing the popular insights of reflective practice and reciprocity within a broader more holistic cosmology (Fernandez, 2014), leading me to design the four-frame model involving Reflection, Learning, Reflexivity, and Change.

The anthropologist Malinowski (Geertz, 1983) for example, is considered to be amongst the first to talk of '*Seeing things from the perspective of "natives"*' and the native's point of view lies at the heart of ethnographic inquiry. Ironically, the colonialists in South Africa referred to Blacks as 'natives' for hundreds of years, and I grew up with the identity of a native. The irony in my journey here is that the 'native' sheds that identity through the colonial/western intellectual projects like anthropology and sociology in order to restructure an identity that is free from limitation, and one which is empowering.

3.2.8 Espoused theory versus Theory-in-use: a congruent self-perspective

Another concept that affected my thinking profoundly was the distinction between Espoused Theory and Theory–in-use. Espoused theory refers to what professional experts say on the one hand, as distinct from what they actually do on the other hand (Argyris 1990; Argyris and Schon 1995; Argyris et al.,1985). Argyris points out that people tend to play language games, which often result in performance mediocrity, as opposed to practicing what they preach, which might have led to excellence. Many of our potentially robust interventions or strategies never get implemented due to our language games grounded in mental models of how we think the universe or cosmos works. In a nutshell, our managers seldom behave congruently in an organizational context.

An example that links theory and practice

In attempting to add another layer of craftsmanship (Morris, 1966) that touches the heart and mind of my professional community and epistemic community, I share now a personal narrative in which I tell the story of my humiliation and harassment by my supervisor in front of traditional leaders, councillors, and principals. This devastating incident took place on Friday 18th January 2013 at the Ntinini Tribal Court. Of course, I wrote a letter (dated 11-02-2013) and personally handed it to him and asked him to explain the motive behind the harassment. However, to date, he has remained silent and has not responded to allegations I put forward against him.

BACKGROUND

Concerned parents, councillors, and tribal authorities (Izinduna and Ndunankulu) and the Honourable late head chief, Inkosi J.Z. Jiyane of Babanango jurisdiction (comprising Engwebini, Kwankobe, Shekelela and Nyakaza) have, over the years, articulated their concern that sustainable service delivery of quality education has not been provided in the Babanango area. Whilst I was Circuit Manager, I advised, in a formal report to the KwaZulu-Natal Education Department, that this historically disadvantaged community needed four new or satellite schools and that mobile classrooms should be built, where feasible, on site. Also, that

learner transport needs to be provided, particularly for grade 8-12 and older learners, because these learners have to walk long distances (8km-12km) to neighbouring schools. For example, Ntinini Primary School, Nhlabamkhosi Primary School, Hwanqana Combined School, Ngwana High school, Jama High School and Langazela High school. In addition, during adverse weather conditions, learners have to wade across the knee-deep or flooded Ntinini River in order to get to and from school and this is dangerous. These learners are exposed to torrential rain, thunderstorms, hail, and burning sun during summer, and extreme cold during the winter months.

Through my intimate engagement with the community as an SEM. I can make a strong case for the provision for schools in our previously disadvantaged rural community. When schools re-opened on Wednesday, 16th January2013, the Honourable Inkosi Jiyane invited me to attend a community meeting in my capacity as the Circuit Manager of Jama Circuit at the washed-away bridge of the Ntinini River. At that juncture, I solicited help from Inkosi pertaining to service delivery of quality education for the people in the Babanango neighbourhood. In the heat of the moment, the Inkosi phoned the Honourable MEC of Education who advised him (the Inkosi) that, after critical reflection on the community plight for education service-delivery in the Babanango area, the Ward Manager, Dr Zakwe, (myself) needed to consult with the district office. On Thursday I received the instruction that I had to go through to meet with the concerned community on the following day.

I was very shocked and devastated on Friday 18th January 2013 when, in the heat of the moment towards end of concerned community meeting (15h45), my supervisor began to humiliate and harass me beyond measure. Put it in another way, my supervisor bullied and dehumanized me in front of the concerned community. What added salt to the bleeding wound, as a diabetic person my sugar-levels that week-end oscillated between the 14 and 20 levels and my health condition was well within the range of being diagnosed as dangerous.
Throwing a temper tantrum my supervisor publicly exclaimed:

> "Doctor Zakwe uzenzamuhle, ufuna ukuthadwa, wenza sengathi uwena kuphela othanda abantu base Babanango ukwedlula bonke abantu!" translated to mean that I have habit of taking the limelight so that the community will perceive me as someone they love above everyone else.

Perhaps, the trigger-action for my supervisor to throw temper tantrums is that the lady principal of Abathwa primary school sang an emotionally compelling hymn at the opening of the meeting: "Please, Lord, also carry me in times of trial and suffering". Furthermore, the elderly Mrs Lwandle conducted an emotionally compelling prayer for the plight of the new school. After allowing 4-5 speakers to articulate their concerns, my supervisor pointed out that he was not able to grant the community a new school simply because men and women were failing to increase the birth rate so that enrolment can exceed 200 learners, and they could sing at the top of their voices or pray until tears flood their chests. Such excoriating comments were intended to reprimand the lady principal and the elderly Mrs Lwandle. For ethical reasons, I have the burden of responsibility and an obligation to keep the identity of my supervisor anonymous.

Lesson learned: Certain managers in public sector have a tendency to derive joy and notoriety from inflicting agony and pain on their subordinates in the workplace context. Of course, they are directly or indirectly shooting their own feet and they become grave-diggers of their own leadership failure, but in the interim, such managers wield power through a reign of terror in the organizational context.

3.2.9 Living contradiction: Felt-need perspective

At a more complex level of the looking-glass self metaphor, my thesis embraces two constructs: living values more fully in practice on the one hand, and on the other hand, living contradictions (Whitehead, 1989, 2008). Further, engaging with living contradictions and embracing complexity and unknowing, enhanced my academic-personal-professional development and encouraged me to strive towards core values in practice, as opposed to living with falsehood, hypocrisy, and pretence. McNiff and Whitehead (2009:126) describe living contradiction as "ontological dissonance", that is, the non-linear actuality of reality in the way it plays out in social structures and human behaviour.

An example that links theory and practice

When I arrived at Babanango circuit in 2012, educators were divided into two diametrically opposed teacher unions: the South African Teachers Union (Sadtu) and the National Teachers Union (Natu).What this really meant, was that educators were separated into two camps that

were characterised by adversarial relationships as opposed to collegiality (Barth, 1990: 5-6). However, with the passage of time, there was a felt-need to turn-around the status quo. In essence, it was that heart-felt desire that led to the establishment of the Bereavement Committee. I strongly believe that this was the brainchild of Miss Zinhle Nene (HOD at Ngwane High School)

Increasingly, the main purpose was to help families of the deceased educators bury their loved ones in dignity. Second, we wanted to foster a team spirit, - an *Esprit de corps*. Third, to engage with complex messy problem situations. Each member contributed R50 and submitted this to the school bereavement committee. We collected between R17, 000-to R20, 000 towards each family during the course of my tenure. Of particular interest, was a scenario at Sicelimfundo Combined School, where two educators died in a car accident on an early misty morning at about 6H30 in February 2016 whilst they were travelling from the town of Danhauser to their rural school. I arrived on the scene and saw a new white bakkie with hazard lights flashing. Fortunately, three educators survived and were taken to the nearest St John's hospital; unfortunately, the lady driver of the second car died instantly and the other passed away on the following day.

This doctoral enquiry taught me and others a priceless lesson that effective leadership is a craft not a gift. It aligns an emotionally compelling vision with an emotionally compelling cause – the setting up of the Bereavement fund. (Sharma, 2005:48).

3.2.10 Living values more fully in practice: The Ubuntu perspective

'Ubuntu' is the well-known African concept of interdependence: *I am who I am because of other people*. In essence, this narrative is about my striving to embody the values of Ubuntu, as this section further explores this aspect of my journey.

Working on this thesis over the past seven years has tested my ability to 'walk the talk' in my interaction with clients of KwaZulu-Natal Department of Education, which involved my role-modelling my management and leadership competencies as I asked myself questions such as 'How do I live my values more fully in a direction that inspires me?' (Aitken 2007; Covey et at., 1994; Deutschman, 2001; Taylor, 2005; Thoreau, 1946). It is inspiring to realise that Mahatma Gandhi's principled leadership was characterised by honesty, industry, patience, perseverance, loyalty, courage, and perhaps the highest of all, humility.

Rokeach as cited in Daft (2008:105) defines values as what causes a person to prefer that things be done one way rather than another way. Rokeach states, that it is values that distinguish between what is conceived to be either good or bad, pleasant or unpleasant, ethical or unethical providing a clear-cut distinction between the terminal values and instrumental values. In essence, terminal or end values are beliefs about the kind of goals or outcomes that a person considers to be above everything else the important goals to strive for in life. For example, the end values include equality, freedom, emancipation, social recognition, self-fulfilment, peace and so forth. On other hand, instrumental values are beliefs about the type of behaviour that is appropriate for reaching goals in life. For example, the instrumental values include responsibility, commitment, ambition, self-discipline, capability, forgiveness, courage, resilience, politeness and so forth. Although, everyone has both end and instrumental values, individuals tend to differ in how they order the values into priorities. In a transformative educational leadership lies a desire to change the ontological worldview on one hand, and the epistemological worldview on the other hand. Values should be learned and assimilated as opposed to inherited, for instance, from family background, school, religion and so forth.

Table 7 Milton Rokeach's Model of Key Values

Instrumental values	Terminal values
Ambition	A comfortable life
Broad-mindedness	Equality
Capability	An exciting life
Cheerfulness	Family security
Cleanliness	Freedom
Courage	Health
Forgiveness	Inner harmony
Helpfulness	Mature love
Honest	National security
Imagination	Pleasure
Intellectualism	Salvation

Logic

Ability to love

Loyalty

Politeness

Responsibility

Self-control

A world of beauty

Self-respect

A sense of Accomplishment

Social recognition

True friendship

Wisdom

A world at peace

Obedience

Source: Daft, (2008:106)

In crafting this narrative self-study enquiry I am actually attempting to articulate the attempt to lead a purposeful, and productive life (Arendt, 1958; Polanyi, 1958; Tillich, 1973; Thoreau, 1946). I have come to see what Bennis (1989) calls the 'public good' as an embodiment of the social construct called *Ubuntu,* defined above, which lies at the heart of this narrative self-study. Mbingi and Mangaliso, cited in Nkomo and Kriek (2004) describe *Ubuntu* as a philosophy underpinned by the selfless caring of others. What this means, is that *Ubuntu* embraces going the extra-mile, going above and beyond the call of duty for the sake of other people. Put another way the dictum translates as 'I am because we are' or, as previously stated, a 'person is a person because of other people'. In IsiZulu the full expression is: 'Umuntu ngumuntu ngabantu'; 'Isisu somhambi singangenso yeni', translated as: a stranger has a small stomach like a bird. The implication is that, like a bird, the stranger won't eat that much and should be welcomed. Of course, *Ubuntu* refers to the essence of human-ness – a pervasive spirit of caring and a deep sense of community in both the work and life contexts.

My philosophy of *Ubuntu* represents the epitome of meta-values, such as generosity, humility, integrity, and social justice, and my living educational theory encapsulates values such as magnanimity, modesty, authenticity and fairness. Naidoo (2005), and Charles (2007) speak about *Ubuntu* as 'guiltless recognition and societal identification as useful tools in terms of transformational educational practices. In addition, Naidoo speaks about *Ubuntu* as 'I Am Because We Are- A Never Ending Story'. *Ubuntu* encapsulates ontological commitment to compassionate passion for a living theory grounded on epistemological scholarship.

I situate my living educational theory of *Ubuntu* within a broader context of corruption. Ironically, what this means, is that *Ubuntu* and corruption appear to be intimate cousins. The Spanish philosopher Reyles cited in Sharma (2005:79), maintains that: Principles [authenticity and integrity] are to people what roots are to trees. Without roots, trees fall when they are lashed with the winds. Without principles, people fall when they are shaken by the gales of existence. Broadly speaking, common features of corruption in educational contexts include, but are not limited, to nepotism in appointments and promotions to posts, the 'selling' of posts or 'moonlighting'; fraud in procurement in the National School Nutrition Programme; buying of stationery and text books through bypassing procurement norms and standards, inflating enrolment figures in classes, and so forth. In this regard, Gandhi's (1928) comments on the seven sins pervasive in the public domain, for instance, wealth without work, pleasure without conscience, knowledge without character, business without morals, science without humanity, religion without sacrifice, and politics without people need to be re-visited.

What may raise the curiosity of the reader here is my assertion that the noble concept of *Ubuntu* can be socially linked to corruption in a rather ironic and perverse way. In a sense, because large parts of South African indigenous society are still in a sense feudal (tribal norms and behaviours), this very often translates as nepotism in the public domain, because the feudal ethic is that 'I am who I am because of my family and friends'. This notion clashes in unfortunate ways with the modern sensibility of democracy and meritocracy, and currently we see this being enacted at the highest levels of political life in the country. This clash of perceived values creates much turbulence and complexity in our social domains, as in evidenced by this personal narrative of oftentimes having to mediate the conflicts that arise in my professional contexts.

Earlier I mentioned my humiliation by certain officials of KwaZulu-Natal Department of education for telling members of the legislature on 28 January 2016 that I have never been corrupt in my career as principal and circuit manager at Msinga and Nquthu CMC. It appears that this pronouncement touched a nerve. Surprisingly, I received a letter on Tuesday 8th February 2016:

Dear Dr Zakwe

1.1I have been instructed to investigate allegations regarding corrupt Circuit Managers in the District that you made at Emacityana Primary School on 28 January 2016. The report on this matter is urgently required by the General Manager for onward transmission to the Portfolio Committees on Department of Basic Education and KZN Education.

1.2 Kindly submit your report as advertised by the GM. You are advised to include documented evidence and names of witnesses who will assist by providing the necessary evidence.

1.3 Submit today, Monday the 8th of February 2016 at the District Director's Office before 16h00

1.4 Prioritise this matter above everything else,

1.5 Your cooperation in this regard will be highly appreciated.

For my detailed reply see Appendix 8.

An example that links theory and practice

During my farewell ceremony on 1st December 2016, held at Dundee's Ngudlane Lodge, critical friends (Mr Khanyle, Chairperson of the School Governing Body, Mr Dludla, Principal of Klwana Combined School, and Mr Mthabela, Principal of Ngwane High School), described me as a person with virtues of generosity, kindness, and humility. Significantly, this emotionally compelling praise touched my heart and my mind. I just wish that all my colleagues had been there to glean a lesson in the recognition of the art of leadership that I have aspiring towards all my professional life.

3.2.11 Become the change we want to in the world

There is an impeccable impact of becoming the change we want to see in the world. The main purpose and relevance of my table in the text is two-fold: first to articulate importance of role models in contemporary organizational contexts; second, to ask the question 'and so what?'.

This auto-biographical self-study inquiry tends to capture and vigorously press the question "so what?" (Bullough and Pinnegar, 2001: 13&19). What this actually means is that at the end of the journey of one's long walk, the research project must articulate the potential significance and meaningfulness of our own lives, on the one hand. On the other hand, the research project must articulate the possible implications of my educational influence on the learning of others (McNiff and Whiteheard, 2010, 201). My table shows my special contribution towards sustainable curriculum delivery at Babanango circuit schools over the period of 2012- 2016. Sadly, the Babanango circuit was perceived as the worse circuit in the Umzinyathi district. Nonetheless, we worked hard tirelessly to prove our crtitics wrong and made a discernable impact on the lives of the Babanango community. Undoubtedly, my circuit is a living testimony and embodiment of effective curriculum delivery. However, three schools still remain a thorn in the flesh; for example, Bhekisizwe, Enhlopheni and Hwanqana.

Example of the Link between Theory and Practice – Babanango School Profile

Schools	2011	2012	2013	2014	2015
Bhekisizwe	8%	53%	32%	27%	16%
Ekuthuthukeni	56%	60%	57%	57%	89%
Enhlopheni	61%	70%	16%	50%	52%
Hwanqana	48%	46%	64%	33%	14%
Jama	46%	65%	40%	32%	15%
Klwana	60%	44%	63%	69%	78%
Kufanelesibonge	60%	91%	70%	41%	65%
Ngwane	60%	80%	63%	68%	61%
Sicelimfundo	40%	63%	66%	54%	63%

At a practical level in the context of this research project, action research places special emphasis on people who engage in living enquiry and who hold themselves accountable. That is to say, they do not pass judgments on others without first passing judgment on themselves. Furthermore, they do not expect others to do anything that they are not prepared to do themselves (McNiff and Whitehead 2011:39). Linked to this is the quotation from Mohandas Mahatma Gandhi (1928) that appears in the opening paragraph of this thesis: 'Become the change you want to see in the world'. In other words: 'We change the world by first changing ourselves' (Quinn, 2000: 20). Similarly, I draw on the insight of Taylor's (2005:170) aphorism:

'for things to change first I must change'. Similarly, Sharma, (2005:79) made this point splendidly when he said: 'Be the model' of change. This placed an enormous responsibility on me to become a role model in my work as a circuit manager and as a leader, so that people could be positively affected by my experiment in transformative leadership. As a result, principals of schools and other colleagues have perhaps found, through this personal experiment, that Gandhi's aphorism holds a profound truth.

My journey has enabled me to apply, at work and in life, the concept of 'mindfulness' which is the acute awareness of the consequences of my own actions (Boyatzis & McKee 2005: 8; Daft 2008; Fernandez 2014; Hardman 2011; Raelin 2004; Sinclair, 2008).
As a result I felt more capacitated, rejuvenated and enthusiastic to perform my duties as circuit manager on the one hand, and on the other hand, to be a leader generally in the public domain.

3.2.12 Reflexive critique

Reflexive critique refers to our capacity to engage critically with our own thinking and with thinking of others in the work and life contexts.
Action research involves interrogation, deconstruction, and decentring. Interrogation refers to thinking about how one thinks and involves stepping out of the usual (normative) mode of thinking. Deconstruction (Derrida, 1997), refers to the habit of questioning anything that is taken for granted in order to ascertain its legitimacy and validity. This has the capacity to expose 'hidden agendas' pervasive in social formations in a contemporary context. Decentring involves the notion that I am not the centre of the universe whilst accepting that other people may see themselves as the centre of their own universe.

3.2.13 Time management

The writing of Bennis and Nanus, (2003: 27) on effective time management, has been a catalyst and hub that enabled me to develop acute awareness and sensitivity, and this enquiry helped me to become compassionate and passionate about judicious time management in the organizational context. Essentially, the two authors interviewed two musicians about why they liked Sergiu Comissiona a, the renowned conductor of the Houston Symphony Orchestra. Eventually they exclaimed joyfully: "Because he doesn't waste our time".

Why is this telling in this narrative, after, all we assume that modern society, by its very organisation, requires a deep awareness of time management. However, like the *Ubuntu* paradox given above, time management, or its lack thereof in our schools – where both leaners and educators are prone to not adhere to the formal times of the school system – is a complex matter that goes into deeply cultural notions of time e.g. the so-called 'African time' where events can occur *around* a specific time period, but not necessarily *at* the exact time advertised. This complexity is rooted in poverty i.e. access to good transport networks, and a different mind-set that is generally attributed to rural peoples who sense of time differs from the urban person. Whatever the causes, in our school system, the habits of unpunctual behaviour causes much havoc in terms of enacting various organisational efficiencies.

An example that links theory and practice.

 My principals in the Babanango circuit had a tendency of exclaiming joyfully at the beginning of the meeting, in a rerfence to me, that, "He doesn't waste our time". This account is similar to the response to the conductor Comissiona, and inspired them to be punctual and also to be punctual for their staff meetings at school. Given my explanation earlier about attitudes towards time management and punctuality, one can see that aspects of enacting transformative leadership in my contexts might appear mundane through the lens of a western educator, but holds significant value in a society that is in transition.

3.2.14 Serenity

Reinhold Niebuhr's (1892-1971) *Serenity Prayer* enabled me to deal with my diabetes as a chronic condition. That emerged in 2008. I have come to accept my diabetic condition as a way of life, which calls forth living values in practice as opposed to living contradictions. Niebuhr's poem has helped me to tackle my entrenched inertia – 'denial in the face of undeniable events' (Gharajedaghi, 2006).

Furthermore, appreciation and understanding that change of game or transformation lies at the heart of the willingness to forget old games with their concomitant tragedies [in this context amputation, blindness, impotence and stroke] and to play a new game, for instance, having the spiritual fortitude to deal with challenges posed by my diabetes, for example, blurred vision that now causing me to write my thesis with great difficulty.

SERENITY PRAYER
God grant me the serenity to accept
Things I cannot change,
The courage to change the things I can.
And the wisdom to know the difference.
(Karl Paul Reinhold Niebuhr 1892–1971 cited by Carolyn Taylor, 2005: 304)

An example of the link between theory and practice

I was high-jacked with my colleague Zondo and had fire-arms pointed at me (high-jacking is now a common criminal activity in South Africa). The criminals drove about 20km and dumped us where teachers returning from school gave us a lift. I was also attacked by gangsters who pointed a rifle and a shot gun at me. Again I seemed protected because I was courageous enough to engage them in dialogue and they left me unhurt, although I was shivering, and devastated not to be able to proceed with my journey from Ngongolo Primary school to Msinga CMC. In all these trials and tribulations, I believe that I was embedded in a larger spiritual field called 'presencing' (Scharmer, 2009). This is further illustrated in the poem by Stevenson entitled *Footsteps in the Sand.* The metaphors of the spiritual dimension are more recognisable from traditional religion, but the underlying sensibility, for me, is the same.

Footprints in the Sand
One night I dreamed…
 I was walking along the beach with the Lord.
Many scenes from my life flashed across the sky.
In each scene I noticed footprints in the sand.
Sometimes there were two sets of footprints,
Other times there was one set of footprints.
This bothered me because I noticed
That during the low periods of my life,
When I was suffering from anguish, sorrow or defeat,
I could see only one set of footprints.
So I said to the Lord,
 "You promised me Lord,
That if I followed you, you would walk with me always.

But I have noticed that during the most trying periods of my life

There has only been one set of footprints in the sand.

Why, when I needed you most, have you not been there for me?"

 The Lord replied,

"The times when you have seen

Only one set of footprints in the sand, is when I carried you."

(Ascribed to Mary Stevenson but the authorship is in contention.)

3.3 Contexts Underpinning the Narrative Self-study

3.3.1 Public Good: Selflessness

Reciprocity of perspectives forms the nexus of my living theory in which I incorporate Winter's (1982) notion of (a) Reflexive critique: consideration of 'I' and 'Others' and (b) a Dialectical critique: appreciation of social formations: education, economy, culture, politics, and myself that have evolved and shaped normative assumptions, values and behavioural patterns over time. Hardman (2011:4) grounded his doctoral dissertation on the thoughts of Martin Buber regarding 'I' and 'Thou' and this has enhanced my understanding of the pivotal role of reflexive critique in scholarly enquiry. From an 'I' perspective, contended Hardman, "I am researching my own living theory of Leadership Education in a situated context. From a 'thou' perspective, I am appreciative of the need to respect those I am working with who are developing their own living theories, with their own value conflicts, about their practice of leadership in their personal situated contexts". Taking note of key writers such as Martin Buber has brought into focus the notion of 'special humility' of educators towards the other, which in this context refers to the learners and teachers, and it has also placed an emphasis on the importance of our instrumental and terminal values (Rokeach, 1973), such as caring, respect, justice, freedom, democracy, and so forth. At the same time, this 'special humility' has not only added another layer of insight about embodying, and living such values more fully in the fields of management and leadership practice, but it has also provided me with the impetus to apply in practice an expression of a life-affirming energy that carries hope for the future of humanity. What I hope to contribute, before I depart this life, is an example to others of how to live a worthwhile, meaningful, purposeful and productive life that will contribute positively to the

'Public Good' or the 'Common Good' (Arendt 1958; Bennis, 1989; Polanyi 1958. Tillich 1973; Thoreau 1946). This point is central to the action research genre.

3.3.2 Service Delivery and the Paradoxical Nature of Leadership

The issue of social service delivery arose initially during my studies for the leadership postgraduate diploma in the module called *Contemporary Issues in Service Delivery,* offered in the Leadership Centre of the University of KwaZulu-Natal in 2007-2008. Another influence on my appreciation of service delivery was Checkland's (1981) *Soft Systems Methodology (SSM,* but it is not the intention to discuss this methodology here. Hardman (2011) refers to Max De Pree's (1985: 57), distinction between Contractual relationship (legal contract) and Covenantal relationship (bond of trust). De Pree argues that a covenantal relationship inspires employees to serve the greater cause of humanity. Another influence on my thinking was the work of Greenleaf (1977), who, along with Fernandez (2014), refers to 'Servant Leadership'. This highlighted for me the need for effective service delivery in our contemporary society.

One of the contemporary approaches to leadership effectiveness that has been the focus of practitioner researchers and scholars over the past decade is Learning and Change. The learning and change approach to the leadership effectiveness debate appears to have emerged through the pioneering work of Kurt Lewin K. (1948 - 1999) and his associates

Dewey (1916, 1963) on the subject of learning from experience, stimulated further interest among practitioner researchers and scholars in the learning change concept. At the heart of Dewey's philosophy of education are two core themes that run parallel, namely, educative experience similar to 'good' experience on the one hand, and 'mis-educative' experience, similar to 'poor' experience on the other. Dewey emphasised that the primacy of experiential learning lies in the capacity for postponement of immediate action, particularly in the heat of the moment. Dewey's work has inspired and enriched my learning and practice as a reflective practitioner, as has the work of Schon (1995), who makes a clear-cut distinction between learning-on-action as opposed to learning-in-action. It is not the intention to explain further these two concepts at this stage, but in this thesis, I use the terms 'Reflective Practice' interchangeably with 'Action Reflection Cycle' (McNiff and Whitehead, 2011; Whitehead and McNiff 2006).

I have come to see my journey as an expression of striving for originality of mind and of critical judgment in creating my own learning, and in promoting the learning of others. This thesis aims to demonstrate four strands: originality, critical capacity, rigour, and significance. To this end, I have designed three research questions that prompted and sustained my own appreciation and awareness of originality of the mind.

The work of Reason and Torbert (2001) and Scharmer (2009), concerning the application of Iterative reflective action cycle, has enriched my understanding of deep learning in the context of deep change. These scholars provide comprehensive insight into two 'turns' in the landscape of the social sciences that emerged over the period of the last half century: The first turn is usually referred to as the 'action turn', pioneered by Kurt Lewin and his associates. The second turn followed in the late twentieth and early twenty-first centuries, and is often called the 'reflective turn'. These writers writers agree that this latter concept is now better referred to as a 'self-reflective turn'.

The books by Peter Senge entitled *The Fifth Discipline: The Art and Practice of the Learning Organization* (1990), and *The Schools That Learn* (2000), played a pivotal role toward sustaining the reputation of learning and change in an organizational context. As mentioned above, my interest in learning and change arose during my postgraduate diploma studies in the module called *Learning and Change* in 2007. I found this module to be most useful and meaningful when applied to the multifaceted account of my own action-reflection cycle as a Superintendent of Education Management in the Umzinyathi District Office, because it introduced me to a plethora of intellectual resources on leadership and change that I had previously been unaware of, and helped position me for the deep journey of self-reflection and professional action, which has become this narrative self-study.

An intriguing and puzzling nature of leadership that some of the writers discovered and illuminated was that leadership seems paradoxical. For example, the term leader suggests that the individual is at the helm of organization or business yet, other practitioners and scholars assert that it must involve becoming a servant of the ordinary people.

An enhanced service delivery is at the heart of the transformation agenda (Hardman, 2011:79). Throughout this research project, I use the term 'service delivery' interchangeably with 'servant leadership' (Greenleaf, 1977). Pollard (1997), in his discussion of the concept of

Servant Leadership has had a major impact on me, which led me to formulate my research question: 'How do I improve my own learning and practice as a Circuit Manager in relation to academic-personal-professional development? Pollard's assertion inspired me immensely when he writes:

> "The Servant leader is not the person with the most distinguished title, but the role model. Not the highest–paid person in the group, but the risk taker. Not the person with the largest car or the biggest home, but the servant."
>
> (1997: 62)

Everyone has an opportunity to acquire and role-model the art of 'Leaderful Practice' (Raelin 2004), irrespective of position, prestige and power. In fact, this assertion resonates well with McNiff and Whitehead's (2009:182-184) popular insight that all people are capable of generating knowledge – an infinitude of knowledge. It does not matter what you are: what matters most is who you are. It does not matter where you come from, what gender or colour you are, whether rural or urban young or old, rich or poor. No one can occupy your place on earth or live for you; no one can die for you. Your life is unique and indispensable, to be used creatively for universal evolution. You can and should make your best and fullest contribution to life.

For a very long time there has been a fascination with effective service delivery among philosophers and scholars. For example, Socrates (470-399 BC) cited in Adair (2003:37) has inspired me to apply and enact service delivery in both work and life contexts. Socrates argued that humility and modesty traits play a pivotal role in the service delivery context: Serving a greater cause involves becoming a humble and modest servant of the people. Thus, leaders have a core responsibility to meet and exceed the expectations of citizens. If we can achieve this then we will appreciate what the poet Longfellow was referring to when he said:

Lives of great men remind us,
We can make our lives sublime.
And departing, leave behind us,
Footprints on the sands of time.

(Cited by Houghes, et al., 2006)

Handy, (1997: 121-129) provides a useful and popular insight into the dynamics of service delivery. He claims that this provides a 'Taste of the Sublime' - the ontology of becoming an instrument of the sublime – a feel-good factor involving the art of embodying the core values – a living symbol of what is best in me (Quinn, 2000:120).

In the preceding discussion I referred to this ecstatic experience of living out the expression of what is best in me as an achievement of something for the Public Good. Rowan (2008: 112-123) refers to this as a mystical experience of Real Self. Handy refers to a 'Sort of Immortality'. Handy believes that leaders need to engage in a reincarnation process and to see more than one life on the earth. In other words, true leaders strive to leave an imprint of themselves behind: to leave glorious fruit that will be enjoyed by others when their names are long forgotten. In a nutshell, I have come to see the title of my thesis: *From looking-glass self metaphor to self-reflective practice* as being commensurate with the notion of enacting inquiry, thus living my own life as an inquiry (Marshall, 1999). I have come to see service delivery as a way of engaging with the practicalities of everyday living and of touching the lives of ordinary people in meaningful and most relevant ways (McNiff and Whitehead, 2011:19). As a consequence, I now feel that I have become someone else – someone who I was not in the beginning of this research project.

I have used Williamson's reference (quoted below) during my management and leadership workshops and seminars delivered to primary and grade 12 learners, senior management teams (SMT), principals of schools and school governing bodies here at Umzinyathi District, Dundee:

> "Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented, and fabulous? Actually, who are you not to be? You are a child of God. You're playing small doesn't serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you.
>
> We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us, it is in everyone. And as we let our own shine, we unconsciously give other people permission to do the same. As

we're liberated from our own fear, our presence automatically liberates others."
(Williamson, 1994:165).

The above passage was also quoted by Nelson Mandela, first State President of a democratic South Africa. By using this in my motivational talks it has helped me and my audiences to discover some of the entrenched blind spots in our mind-sets. But above all, this passage has facilitated my curriculum delivery in Jama/Babanango circuit in the Umzinyathi District.

> "Education is the key to change the world. It is through education that the daughter of a peasant can become a doctor, that a son of a mineworker can become the head of the mine, and that the child of farmworker can become the president of a great nation. It is what we make out of what we have, not what we are given, that separates one person from another."
>
> (The Oprah Winfrey Show on May 9, 2002)

Insights gained from George Bernard Shaw (1973) and from Goleman *et.al* (2002) have provided me with a reflective practice premise that lays bare my vulnerabilities. Added to this, I acknowledge the influence of the following quotation:

> "This is the true joy in life, the being used for a purpose recognized by myself as a mighty one; the being a force of nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy. I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no 'brief candle' to me. It is for a sort of splendid torch which I have got to hold for a moment, and I want to make it burn as brightly as possible before handing it on to future generations." (Bennis & Nanus, 2003).

My journey provided me with an opportunity to claim originality of mind and critical judgement, (Whitehead, 2008:12) in a service delivery context. The meaning and purpose of my own existence has become altered through service delivery (Rorty, 1972).

3.3.3 Bullying Context

Church (2004), commented on the pervasive incidence of bullying of learners by educators, and by learners against each other in public schools. Contemporary educators, senior management, subject advisors, deputy education specialists, superintendents of education management and chief superintendents need to cope with and survive in this era of confusion and complexity associated with fostering a culture of discipline in public schools.

The Constitution of the Republic of South Africa (Act 108 of 1996) is the supreme law of the Republic; law or conduct inconsistent with this Act is invalid, and the obligations imposed by it must be fulfilled. As a result, the *Bill of Rights* enshrined in Chapter Two of the Act outlines fundamental rights, freedoms, and limitations intended to afford all citizens of South Africa an opportunity to be treated with equality, irrespective of race, ethnicity, creed, and gender. For example, section 12 declares that every person/citizen has an inalienable right not to be treated, tortured, or punished in a cruel, inhuman, and degrading way. In addition, the *South African Schools Act 84 of 1996* articulates the prohibition of corporal punishment in schools. Thus, section 10 of the Act provides that:

> "No person at a school may administer corporal punishment to a learner. Any person who contravenes this law is guilty of an offence and is liable on conviction to a sentence that could be imposed for assault".

It is neither the intention nor purpose of this thesis to engage in a consideration of the merits or demerits of the prohibition of corporal punishment. All that this background highlights is the mindfulness of legislation when instituting disciplinary measures in a school context. I have witnessed many cases of educators who have appeared in court charged with the infringement of corporate punishment prescripts. On reflection, I recall that my own experiential learning in the early years of my primary school education heralded the beginning of frustration and anxiety associated with the excessive use of corporal punishment. That recall still remains vivid and evocative to date. A lady teacher hit me with a ruler on my head and my white shirt had horrible bloodstains. I find it fruitful then to pursue narrative inquiries, where teachers tell stories of their own lived experience in the teaching profession (Clandinin and Connelly, 2000; Pithouse, 2007; van Manen, 1990) and the lived experience of educators forms the nucleus of

my thesis. where experience, telling, and interpreting is presented in such a way that the reader can experience the narrative as if they had lived it with the insight of the interpreter.

At the level of autobiographical self-study, I reached a nodal moment: the acceptance of my own prejudice in relation to the use of corporal punishment and bullying tendencies both at work and at home. That is to say I personally had been a bully as a teacher in my primary school years and as principal at secondary school level. Graham (1991), refers to 'nodal moments' that include admission of prejudice in private and in public life. I now aspire to embrace values grounded in living a worthwhile and productive life, demonstrating, for example, compassion, democracy, justice, integrity, courage, persistence, and resilience in the face of adversity, and an active striving for the common or public good with life-affirming energy.

I appreciate my growing awareness and critical engagement with social formations of which I am part. Consequently, in conducting this research project, I interrogated normative assumptions underpinning institutional formations or systems, including historical, cultural, educational, economic and political assumptions. My historical context shapes my perceptions, and there is an indivisible solidarity between humans and their world. We cannot live or work in isolation from the ubiquitous influence of our social formations.

3.3.4 Locational Context

I acknowledge that my thesis, has been influenced significantly by the work of key writers such as Delong, (2002), a superintendent of schools in the Grand Erie District School Board in Ontario, Canada and Whitehead (1999), in his study entitled *How do I improve my practice?: Creating a Discipline of Educational Enquiry Through educational Enquiry*. This has had an immense influence on my own enquiry. I also found the metaphorical derivative by Schon (1995) useful and meaningful, about the topography of the professional landscape:

> "In the varied topography of professional practice, there is a high ground overlooking a swamp. On the high ground, manageable problems lend themselves to solutions through application of research-based theory and technique. In the swampy lowland, messy, confusing problems defy technical solutions. The irony of this situation is that the problems of high ground tend to be relatively unimportant to individuals or society

at large, however great their technical interest may be, while in the swamp lie the problems of greatest human concern…"

3.3.5 Professional Identity Context

At the heart of professional identity lies the primacy of our roles and responsibilities as educators in the public sector which define, our core values and core ideology (Collins and Porras 2007: 46-54) in an organizational context. I use the term 'professional' identity interchangeably with 'practitioner' identity in the context of this enquiry. The initial appreciation of practitioner identity emerged when I designed a research proposal for the practitioner research methodology module in the postgraduate diploma course at the Leadership Centre, University of KwaZulu-Natal in 2007–2008.

I found Wenger's 'Communities of Practice' (1998: 5) to be very useful and meaningful in terms of identity as defining who we are in an organizational context. Equally useful to my enquiry was Peter Drucker's (1974:134) reference to sustainable curriculum delivery. Drucker outlines parallel specific roles and responsibilities of disparate public sectors: hospitals serve patients, churches serve their congregations, police provide protection and safety to society, social workers serve the welfare of community, and the public schools serve children and parents. My job description as a Superintendent of Education Management (SEM) or Circuit manager (CM) was clearly articulated in the *Employment of Educators Act No. 76 of 1998*, and the *Education Laws Amendment Act No. 57 of 2001*. My roles and responsibilities included, but were not limited to, performance appraisal of educators in terms of Integrated Quality Management Systems (IQMS); non-teaching staff such as grounds personnel, security personnel, and administrative clerks (EPDMS); circuit managers (Performance Management and Development System); Whole School Evaluation (WSE); administration and management of examinations and assessments (both internal and external); human resource management in terms of appointments, promotions, transfers, disciplinary hearings, and termination of services; finance management; procurement of teaching and learning support material (LTSM); school governance; and physical resources such as registration of new schools, repairs of dilapidated buildings, fencing and so forth.

For many years, in my professional life as a teacher, I worked at both primary schools and secondary schools. I have also worked in both remote rural and urban schools. Furthermore, I have served as a principal. It is not the intention of this study to comment upon the individual

schools in which I have served. It can be mentioned, however, that until recently, I was a Superintendent of Education Management (SEM) at Nquthu Circuit Management, in the Jama Circuit. I was initially appointed in July 1997 at Msinga Circuit as Ward Manager (now termed Circuit Manager) in the Keates Drift Ward. Additionally, I have also worked in the Examination and Assessment sub-directorate for three years, where I became intrigued by schools that consistently underperformed, called the '60% territory' (T60). Some schools have stayed in this bracket for almost ten years, despite frequent visits conducted by superintendents, subject advisors and the Deputy Chief Education specialists, and numerous other provincial officials, for example, members of the KwaZulu-Natal legislature. This puzzle remains at the heart of my enquiry.

Cogent example of detailed auto-biographical textual account that links the action component (practice) and the research component (theory).

In retrospect, I have pointed out elsewhere under the characteristics of auto-biographical self-study that self-study must first ring true and enable connection. Second, it must articulate and portray critical incidents or moments about self in relation to the volatility of teaching and learning in contemporary organizational contexts (Bullough and Pinnegar, 2001:18). In this respect, my auto-biographical research technique explores and reflects on four developmental stages of lived educational experience and practice; these stages or phases – precipitating, complication, complexity and dissipation – were crafted from both my background in geography and well as influenced by the stage of 'complication' given by Bullough and Pinnegar (2001).

(1) Precipitating stage – harassment and humiliation.

- Wednesday, 12th April 2006. My bullying line manager phoned me to say that we should hold a short special meeting in my office at about 9h00. He was accompanied by one of our old and experienced colleagues. My line manager expressed some concerns pertaining to our adversarial relationships in Msinga Circuit. For example, he made reference to the Nogawu Primary School fencing project that never took off from the ground, yet the service provider had been duly paid. In essence, the school governing body expressed concern to me as a ward manager that he came to school to take measurements in the previous year

(2005). This argument was equivalent to a conflict of interest. My line manager pointed out that fencing project of the Nogawu Primary School belonged to his wife. Second, he pointed out that I have a tendency to gossip about him each time I visited the Ladysmith regional office, Third, he pointed out that my geography PhD made me proud and pompous yet it was useless – it cannot take me up the career ladder. In the heat of the moment I felt my hand shacking and unable to jot down each and every concern on my small yellow note pad in front of me. At that juncture, he was banging my table with a hand fist. It then clear that I was at the centre of controversy. I then appealed to my colleague who sitting next to me on my left side to protect me against my assailant who continued shouting at me, berating me as if I am a child, and swearing at me that he was a strong man. He was not afraid of anyone and would therefore catch me one day because I think I am too clever! Indeed, this was the most tumultuous time in my career as an educator Of course, it captured complexity, turbulence and uncertainty, riddled in the education fraternity. Eventually, I pointed out that it was evident that my line manager was emotional and militant. Second, after observation and reflection, I pointed out that my line manager has a 'status panic' – feelings of insecurity as a chief ward manager about my Geography Doctorate received from University of Zululand in 2001.

- 13th June 2006. When I returned from a workshop (5 days) at the University of Kwazulu-Natal, my line manager instructed me in his office that I had to go to Nogida High School and tell the governing body that their principal has been transferred to Somashi High School with immediate effect. That is to say, the principal must assume duty on Monday, 19 June 2016. At that moment, I felt agony and pain as I had to lose one of my effective principals in the Keats Drift ward. I asked him why he did not wait until I returned from the University of Kwazulu-Natal and engage me in that 'transfer project'. My boss exclaimed that the rank of ward manager was not in South African Schools Act of 1984 and therefore, the buck stops with him. Indeed, I realized that mine was to comply and do as told by my bullying line manager. Furthermore, I appealed to my line manager to allow the principal to finish later because schools would close the following week and then he could assume duty in the third term in July. Surprisingly, he was reluctant to change his mind and rescind judgment on the matter. That is to say, my line manager refused to defer the transfer project. Suffice it to note that the governing body of Nogida High School was disheartened by the unilateral decision to transfer their principal. At that juncture, I felt

enough was enough. After observation and reflection of recurring patterns or trajectories, I came to the conclusion that re-locating was the only panacea at hand.

(2) Complication stage – submission of displacement letter

- 1st September 2006. After exploration and reflection, I then decided to blow the whistle about the manner by which my bullying line manager bss was leading through fear with an iron hand. Put in another way, I was sick and tired with the harassment and humiliation. Ultimately, I submitted letter for displacement from Msinga Circuit on 1st September 2006. In response, he exclaimed that I must not forget that I was digging my own grave. That was a puzzling statement.

 As a result I had to stay at home on full salary until the investigation was concluded in terms of Human Resource Management Circular No 12 of 1997, as amended by HRM Circular No 2 of 2008.

  - Monday, 23rd April 2007 and Tuesday, 24th April, the name of the game changed when we began to receive anonymous telephone calls and text messages with death threats. Essentially, those private calls via the cell phone or landline came at a pattern of intervals, for example, from six and seven in the morning, and 14h300 to 16h00, and 22h00 to 23h00. Suffice it to note that those call inflicted tormenting agony and excruciating pain on both my wife and I. By this I mean that it was communiacted that if persisted with the matter of displacement there would kill me. On the second day my wife received death threats that if she continued working at Merton Primary School, they would either ambush her car or shoot her whilst teaching in the classroom As a consequence, we were compelled to leave Msinga.

  - Wednsday, 25th April 2007 We went to Pietermaritzburg in order to open a death threats case. My line manager appeared in court accompanied by his attorney and the case was dropped due to insufficient evidence that it was actually him who was harassing us. That is to say that both of us then took up residence at KwaMashu, in Durban (1 year for her and 2 years for me).

- 26th July 2007. Ntuzuma Magistrate Court issued a Peace Order and Warning Notice to my line manager as to refrain from harassing and humiliating me. Since then, we never received death threats anymore until the time of my line manager's passing.

- 14th March 2008. Ultimately, the Kwazulu-Natal Department of Education (KZN DoE) appointed the Jenkin Commission of Inquiry to investigate circumstances that led to my displacement from my workstation at Msinga Circuit as from 1st September 2006. Eventually, findings of the commission declared that my displacement should be deemed as application with just cause in terms of the Provincial Chamber Agreement No 2 of 2008. In essence, the prescripts sets clear-cut guidelines for processes in respect to allegations of intimidation or violence experienced by school-based and office-based personnel.

- 9th March 2009 Examination and Assessment Sub-Directorate.

  The Jenkins Commission recommended that the Kwazulu-Natal Department of Education explore and reflect on the feasibility of a transfer from the Umzinyathi District precisely because evidence showed that the relationship between my bullying line manager and I had degenerated to acrimonious levels. However, the Employee Relation Sub-Directorate overturned the findings and recommendations of the commission and then instructed me to report for duty to the Examination and Assessment Sub-Directorate at the Umzinyathi District Office.

(3) Complexity and turbulence – deduction from salary.

- 1st September 2009. Recovery of leave without pay.

Additionally, the period 1st January 2008 to 31st December 2008 was deemed to be leave without pay because I had refused to assume duty at the Examination Section as instructed on 10 December 2007. To add salt in the wound, the Department of Education started deducting an amount of R6 023-90 per month, over a period of 60 months. I had to pay back an amount of R361 434-00 over a period of five years:

1. 1st September 2009 to 15 August 2010 = R72 286,80
2. 1st September 2010 to 15 August 2011 = R72 286,80
3. 1st September 2011 to 15 August 2012-= R72 286,80
4. 1st September 2012 to 15 August 2013-= R72 286,80
5. 1st September 2013 to 15 August 2014= R72 286,80
6. 1st September 2014 to 15 August 2015= R72 286,80

As a result of technical delays between the National Teachers Union (NATU) and KwaZulu-Natal Education Department (2006 to 2010) I thereupon explored the possibility of litigation and solicited the assistance of my attorney in order to take matter to the labour court to challenge the constitutionality of the sanction. To that end, litigation dragged from 2011 to 2017.

- 7th September 2013 My bullying line manager passed away after a short illness. At the memorial service that was held at Bathembu Hall, I whispered to one of the officials and asked for a three minutes slot and he conceded. At about 15h50, I went to the podium and expressed my condolence to the bereaved family. Thereafter, I pointed out that although my wife left her job at Merton Primary School due to death threats and stayed at home for one year, I forgave my supervisor. Second, I pointed out that although I left my job as ward manager at the Msinga Circuit and stayed at home for two years, I forgave my supervisor. Thereafter, I concluded my slot by citing Michael Foucault (1980) who speaks about the power of telling the truth. To conclude, I extended my appreciation and gratitude to family members who mediated peace and reconciliation with the deceased September 2010 so that I could drive to Msinga without fear of vengeance and retaliation. When the prayer was over, some of family members approached me and thanked me for courage and fortitude to reconcile and forgive what had transpired between us. I felt deeply humbled and empowered spiritually as I shook hands with other educators who never expected that I would participate in the funeral of my line manager.

My professional history as a Circuit manager/Ward manager has led me to explore and appreciatethe phenomenon of bullying and whistle blowing prevalent among managers, educators and learners. As a result, I draw my insight on the scholarly work of Madeline

Church,(2004) along with Alford (2001) cited in McNiff and Whitehead (2009: 171) who have examined implications of bullying and whistle blowing.

- 5th August 2016. The Labour Court Order of South Africa instructed parties to settle their dispute out of court. Thereafter, parties agreed on following points:

1. The parties agree that an amount of R72 286, 80 claimed by the applicant has prescribed. That is to say that in terms of Section 12 (1)of the Prescription Act 68 of 1969, provides that prescription shall commence to run as soon as the debt is due. Therefore, the period 15 December 2009 to 15 November is now more than 3 years old and the right of the applicant to it has prescribed

2. The Respondent will pay the Applicant an amount of R289 147- 20 on or before 31st October 2016

3. The Respondent further pledges to pay all legal costs.

(4) Dissipation stage – resolution

- 24th May 2017. Payment of leave sanction. Ultimately, the KwaZulu-Natal Department of Education made payment through my attorney an amount of R255, 11,57 (after administrative costs deductions). I felt vindicated and it was an ecstatic experience.

- 09 February 2018. Payment of legal costs. In addition, I have received an amount of R31, 337,97 (after administrative costs deductions by my attorney). Bullying and whistle blowing goes to the heart of my narrative self-study inquiry

Eventually the matter was laid to rest.

In the interim, I was 'suspended' from my work station at Msinga on 1st September 2006 due to bullying by my supervisor. As a result I had to stay at home on full salary until the investigation was concluded in terms of Human Resource Management Circular No 12 of 1997, as amended by HRM Circular No 2 of 2008. My wife also began to receive anonymous telephone calls and cell phone messages with death threats. Consequently, both of us then took up residence in the large, sprawling township of KwaMashu, in Durban (1 year for her, and 2 years for me).

Ultimately, the KwaZulu-Natal Department of Education (KZN DoE) appointed the Jenkins Commission of Inquiry to investigate circumstances that led to my displacement from my Workstation at Msinga Circuit as from 1st September 2006. Eventually, findings of the commission declared that my displacement should be deemed as an application with just cause in terms of the Provincial Chamber Agreement No 2 of 2008. In essence, the prescript sets clear-cut guidelines for processes in respect to allegations of intimidation or violence experienced by school-based and office-based personnel.

The Jenkins Commission recommended that the KwaZulu-Natal Department of Education explore and reflect on the feasibility of a transfer from the Umzinyathi District, precisely because evidence showed that the relationship between my supervisor and I had degenerated to acrimonious levels. However, the DoE overturned the findings and recommendations of the commission and the Employee Relation Sub-Directorate then instructed me to report for duty to the Examination and Assessment Sub-Directorate at Umzinyathi District Office. Additionally, the period 1st January 2008 to 31st December 2008 was deemed to be leave without pay because I had refused to assume duty at the Examination Section as instructed on 10 December 2007. To add salt in the wound, the Department of Education started deducting an amount of R6 023-90 per month, over a period of 60 months. I had to pay back an amount of R361 434-00 over a period of five years. I thereupon explored the possibility of litigation and solicited the assistance of my advocate in order to take matters to the labour court, to challenge the constitutionality of the sanction imposed by KwaZulu-Natal Department of Education.

My professional history as a circuit manager/ward manager, has led me to appreciate, first-hand, the phenomenon of bullying prevalent among the cohort of managers, educators, and learners, and this led to my considering this phenomenon as an overarching element of my

research topic. In pursuit of this inquiry, I drew on the scholarly work of Madeline Church (2004), who examined the social phenomenon of bullying and I regard my doctoral journey as a catalyst for my development of mindfulness about the phenomenon of bullying in the school context as well as in life.

My interest in management and leadership emerged and developed through involvement with a Non-Profit Organization (NPO), namely the Institute for Partnerships between Education and Business (IPEB) in 2003. A cohort of 120 superintendents, subject advisors, principals and heads of departments participated in the initiative.

The journey of my academic-personal-professional growth and development has led me via the work of many major theorists and theoretical concepts including: the theory of congruence between 'words and deeds' (Irwin Deutcher, 1973); The 'Espoused Theory' versus 'Theory-in-Use' (Argyris 1988); Schon (1995); Quinn, 2000); 'Discursive Practice' versus 'Discourse-in-Practice (Foucault, 1980); 'Praxis' as a moral commitment to embodiment of theory (Paulo Freire, 1973); and Martin Buber's (1970), 'Thou' versus 'I' notion of a reciprocity of perspectives, has allowed me to embody in my practice the art of being a reflective practitioner. In addition I have been introduced to the concepts of 'living values' and 'living contradictions' (Whitehead, 2008), and the notion of language games in life and in the workplace: 'language-at-work' and 'language-on-holiday' (Wittgenstein, 1958).

This self-study enquiry started when I began to work as a teacher, principal and circuit manager/ward manager at various workstations in KwaZulu-Natal Department of Education from 1977 until the end of 2016. My core business was to implement policies and procedures in the public school context. For example, learner attainment of positive educational outcomes remains the main task of public school domain. This research project is my own expression of concern about what causes diminishing levels of learner attainment of positive educational outcomes despite regular visits, monitoring and analysis of both learner and school performance conducted by officials of the Department. My enquiry explores and reflects on the implications of asking and answering questions such as: 'How do I learn, improve and sustain my professional practice and that of others? How can I make a positive impact on the social formation of schools and other organizations, or even on government policy?'

3.3.6 Policy-Making

Certain policies of the National Department of Basic Education (NDBE) as well as the Provincial Department of Education appear to be inadequate. As Levin and Greenwood (2001) have pointed out, traditional, fragmented, ivory tower university research tends to be disconnected from the practical needs of the people. In the same vein, Scharmer (2009:196), argue that consulting projects tend to generate intellectually appealing change strategies that never get implemented, and 'flavour-of-the-month' management initiatives that lack any underlying theory or long-term strategic coherence, and engender more cynical responses than commitment within organizations. This unfortunate situation can be traced back to the naive quest for short-term results and quick-fix solutions for problems in human affairs. Scharmer (2009) call for a moratorium on external consulting agencies, with Senge (1990) asserting appealing strategies fail to be actionable on the ground.

John Dewey (1916) pointed out that discovering practical solutions to practical problems
lies at the heart of action research. Kurt Lewin (1951:169) adds that "There is nothing as practical as good theory". A good theory must be grounded on practical problems that affect people's lives. As a researcher I became aware of educational policies that appeared to be wrongheaded and this study intends therefore to explore in part and reflect on implications of policy in the context of diminishing levels of performance in public schools.

3.3.7 Ethical Context

This self-study has evolved over several years, and it has provided me with the impetus and vehicle for personal change (Fernandez, 2014:226; Schein, 1996: 66); personal development (Bullough and Pinnegar 2001:17; Pollard 1997: 49); and self-discovery (Kouzes and Posner 1996:104).The main point of focus of this study is the application and enactment of ethical leadership in my work and in my life.

The term 'ethics 'has its root in the Greek word *ethos*, which means 'conduct' or 'character'. By this I mean, 'right or wrong' decisions on the one hand, and 'good or bad behaviour on the other hand (Northouse, 2001:302-305). My study provided me with an opportunity to apply and enact my moral obligations and burden of responsibility to always do 'right things' at work and in life. I am now striving to balance ethical self-interest with altruistic concern for others

(Ibid, 2001: 304) in terms of virtues such as courage, temperance, generosity, self-control, honesty, sociability, humility, modesty, fairness, democracy and justice (Velasquez, 1992). Likewise, the Chinese philosopher Confucius (551-487 B.C.) argued that moral values or virtues enable people to resist temptation. Confucius illustrates important values in the affairs of mankind: benevolence, righteousness, propriety or respect, reverence or humility, wisdom, reciprocity, reticence, and politeness. In short, Confucian quotations speak to the heart of ethical conduct as a primary deterrence against improper or illegal behaviour (see Gray and Larson, 2006:503; Yong and Snell, 2003).

On a personal level, in pursuance of ethical conduct, I have observed good ethical practice throughout this research project from 2009 to 2016. For example, I have duly applied for and received ethical clearance from University of KwaZulu-Natal ethics committee, and I obtained permission to conduct research from KwaZulu-Natal, Department of Education (KZN DoE). These documents are reproduced in the appendix.

3.3.8 Spiritualty: Higher Purpose

Both servant and spiritual leadership are two sides of the same coin; they complement each other and they are both important and necessary (Daft, 2008). I now feel more inspired and rejuvenated than I was at the beginning of this research project.

The true measure of a leader is to create conditions under which all followers can realize their full human potential. In this view, leadership is not about the leader's need for wealth, power, and prestige. Rather, it is about the leader's responsibility to create an environment in which followers can develop the capabilities with which they were born. I have taken to heart the concept of self-actualization coined by Kurt Goldstein (1983), but made popular by the psychologist Maslow. Self-actualization refers to the intrinsic desire for self-fulfilment, both at work and in life generally. People should be able to strive to become everything that they are capable of becoming.

Scharmer (2009:90) defined spirituality as;
"…the source of our creativity as distinct from religion"

This notion has ennobled and enriched my own pursuit of a standard of excellence at work and in life. I aspired to inspire my schools in the Babanango ward and the Nondweni ward to

become a cradle of excellence and creativity (Gardner, 2008:88). I am committed to this achievement because as William Shakespeare in *Julius Caesar* reminds us:

> "Brutus: There is a tide in the affairs of men,
>
> Which, taken at the flood, leads on to fortune,
>
> Omitted, all the voyage of their life
>
> Is bound by shallows and in miseries.
>
> On such a full sea are we now afloat
>
> And we must take the current when it serves
>
> Or lose our ventures."
>
> (Shakespeare *Julius Caesar,* Act 4, sc. 3)

This quotation has provided me with a sign-post over the years as an educator, principal, and ward manager, to become a lifelong learner and to keep the 'fire from within' burning strongly. Senge's (1990) metaphorical expression of 'fire from within' can be used to refer to the spirit or morale of an organization. It is this spirit of an organization that can 'make ordinary people achieve extraordinary things at work and in life. Thus, the spirit of an organization 'makes common men do uncommon things'. These human beings tend to perform better than they thought they were capable of performing.

Gardner (2008) described three levels of spiritual intelligence, for example, personal change (Intrapersonal skills), and the ability to serve others (Interpersonal skills) and to serve God. Contemporary action research focuses on three facets: improving my own learning and practice, improving others, and social formations – educational, economic, political, social and cultural domains (Bourdieu (1991); Gardner (2008), McNiff and Whitehead (2009:66 & 176); Whitehead and McNiff (2006:160).

Action researchers and scholars argue that the first-, second-, and third-person research/practice forms the nucleus of contemporary action research. Thus, integration of all three dimensions of the world lies at the heart of action research – the 'I'-world of subjectivity, the 'We'-world of inter-subjectivity, and the 'It'-world of objectivity (Whitehead and McNiff, 2009:98,102). Although a fundamental concern of my inquiry into personal change, a further concern was with my educational influence on individuals and on institutions through my attempts to clarify

the meaning and purpose of our existence as educators. This spiritual dimension to the enquiry begs consideration of the nature of connectedness; connectedness to my own self, to others, to organizations and to God. My commitment to enhancing my pursuit of excellence in my work and life and my sense of connectivity has enhanced my faith in the spiritual dimension if life. I learned to regard my job as a calling or as a vocation (Daft, 2008). I will later explore and reflect on how this research project helped me to handle pertinent problems at work and in life as a Circuit Manager at the Umzinyathi District Office.

3.4 Studies that served as impetus for the Menzi Effect

In crafting my living educational theory (Kvale 1995), I link my insights to precursor studies that served as an impetus for the 'Menzi Effect' mentioned earlier. By this I mean that three studies inform my living educational theory, for example, the 'Hawthorne effect', 'the Butterfly effect', and the 'Pygmalion effect'.

3.4.1 The Hawthorne Effect

Evidence remains inconclusive that suggests that the Hawthorne research project was originally started by industrial engineers in the 1920s with an intention to examine the effects of various levels of lighting on workers' productivity. In this view, the engineers established control group and experimental groups: the latter were subjected to different levels illumination – as they carried out their work whilst the lighting of the control group was left unchanged. The engineers had expected the performance of the experimental group to vary with increases and decreases in illumination and for an optimal level to be established. But, instead, as the illumination was varied, so the output continued to increase. Indeed, output only decreased in the experimental group when the lighting became so dim that it was difficult to see.

More puzzling still, output in the control group where no changes were made, also increased. As a consequence, in 1927, Western Electric engineers called in a well-known Harvard professor and a social scientist, Mayo, and his colleagues Roethlisberger and Dickson, to investigate the apparent contradictory findings.

As a result of this research project that spanned some eight years, Mayo and his colleagues put forward the following propositions which came to form the core of the Human Relations approach in social research and management domain: First, special attention became a factor to increase their moral and made them want to perform better. That is to say, they felt 'special' because they were chosen to participate in the research project and they were being studied – this applied to both experimental and control groups. Hence, this habit of continuous improvement became known as the 'Hawthorne Effect'. The second proposition pertains to the importance of informal groups within the formal structure of organizations. That is to say, the ability to see the work process as a collective, co-operative activity as opposed to an individual, isolated one. Third, people have a deep sense of need for recognition, security, and belonging. Put another way, managers should treat their subordinates with humility and respect, as opposed to impersonal cogs in a machine. In this respect, the human relations approach put at the forefront a perspective that employees have emotions, feelings and social needs other than just financial needs. Fourth, managers in organizations and entrepreneurs in business would only succeed in their jobs if these subordinate groupings accepted their authority and leadership. Finally, managers have to craft an art of cultivating teamwork and so sustains harmony and co-operation among the staff (Burns 1992; Hitt et al., 2009)

3.4.2 The Pygmalion Effect

In hindsight, at the beginning of Chapter Three, I made reference to the importance of the concept of the 'Pygmalion Effect' in relation to expectations and productivity in the context of management in organizations and entrepreneurs in business.

The importance of managements' expectations

With reference to the 'Pygmalion Effect' in management and in the classroom, Eliza Doolittle in Bernard Shaw's famous play *Pygmalion* explains:

You see, really and truly, apart from the things anyone can pick up … the difference between a lady and a flower girl is not how she behaves, but how she's treated. I shall always be a flower girl to Professor Higgins, because he always treats me like a flower girl, and always will, but I know I can be a lady to you, because you always treat me as a lady, and always will.

(*Pygmalion.* Shaw G.B. 1916, Act111: Sc.6). Also cited in Livingston, (1969: 72, and 1988: 30).

Some managers always treat their subordinates in a way that facilitates superior performance. But far too many managers are like Professor Higgins. Unthinkingly, they treat their subordinates in a way that leads to lower performance than what these individuals are capable of achieving. It is as though there were a law that causes a subordinate's performance to rise or to fall in an effort to meet the manager's expectations.

The Pygmalion Effect enabled me to appreciate and apply this theory as a Circuit manager and motivational speaker. Related to this effect was Mead's reference to 'significant others' as distinct from 'generalised others'. The former act as our role models that we desire to emulate in life and work contexts. People – teenagers and adults – learn the art and practice of taking the position of others. This process of change in assumptions, attitudes behaviours, norms and values is termed 'reflexivity'. The Pygmalion effect explains how significant people (significant others) influence our self-concept and determine our behaviour.

However, the pioneering tool crafted by Robert Merton (1948), a Professor of Sociology at Colombia University called 'Self-Fulfilling Prophecy' lies at the heart of the Pygmalion theory. Robert Merton suggests that whatever one holds in one's mind tends to occur in one's life. In short, a self-fulfilling prophecy explains how a belief or an expectation will affect the way a person will behave in a way that confirms the belief or expectation. Logically high expectations should lead to high performance; and low expectation to low performance

.However, There are two types of self-fulfilling prophecies. The first type is the Pygmalion Effect whereby our beliefs or expectations about others influence individuals to change behaviour and eventually to accomplish extra-ordinary results. The second type of self-fulfilling prophecy pertains to the situation where people autonomously change their own behaviour to agree with or to confirm a prophecy. By acting on their own expectations, such people create what they expect in life and work contexts. A self-fulfilling prophecy, of whatever kind, lies at the heart of the perennial quest for the best.

At school the teacher's expectations produce changes in learner achievement. Similarly, the leader or manager's expectations tend to produce changes in the employee's performance. Likewise, a Professor's expectations are key to a student's performance and greater intellectual development in Higher Education (Howard et al., 2014: 136). These authors refer to the 'Galatea Effect' where the student's self–expectation will help them accomplish their own goals (Chen and Klimoski 2003; Eden1986, 1990, 1992; Eden and Ravid 1982). Harris and Rosental (1985) developed the 'Four-Factor model'. Teachers classify learners as designated 'special' students and then design a strategy that helps them to make their own expectations come true: To achieve this, educationists need to:

Create a warm social-emotional climate characterized by a relationship of trust, respect, obligation and burden of responsibility between teacher and student. This is a 'social contract' or 'covenantal contract' that binds them together as a team. This approach instils a sense of belonging between teachers and students in organizational contexts.

They also need to set a 'SMART goal' – Specific, Measurable, Ambitious, Realistic and Time-bound (Howard et al., 2014). That is to say, teachers engage students by presenting them with specific and difficult goals through teaching difficult material that requires a high level of thinking, critical skills and independent study habits (Watson & Glaser 1980; Baron & Sternberg 1987; Boxall & Purcell 2007).

The Pygmalion Effect tends to weave the deployment of self through positive self-regard. In this view, Bennis and Nanus (1985, 2003) propose that positive self-regard seems to exert force or influence by creating in others a sense of confidence and high expectations, not very different from the 'Pygmalion Effect'. Put simply, this theory enables leaders to develop and sustain an atmosphere of excellence and greatness through deployment of positive self-regard in others. In other words, effective managers in organizations and entrepreneurs in business seem to develop confidence in their infinite capacities (Chomsky, 2007), infinite capabilities (Sen, 1981), and an infinitude of potentials (Husserl, 1976, 2004) and then transmit their feelings of efficacy to their employees, for example, Lee A. Iacocca of Chrysler. Increasingly, the employees of Chrysler accepted his leadership as embedded in competent leadership traits.

My curiosity about critical thinking emerged in Geography 111 and Sociology 111 when we engaged with Critical Theory or the Frankfort School as represented by Herbert Marcuse,

Jurgen Habermas, Stephen Kemmis, and Paulo Freire, among others. Furthermore, critical thinking skills enabled students to tackle complex questions in examinations. As a result, it becomes imperative that students are acquainted with cognitive levels or cognitive complexity. In this self-study I make a strong case for the importance of cognitive levels, which I do through referencing as best as I can all my intellectual influences. Bloom et al., (1956) is amongst the first to propose cognitive levels, for example, the six-tier taxonomy with six verbs: remember, understand, apply, analyse, evaluate, and create By this I mean that learners acquire requisite skills to differentiate between higher order questions that requires application of new knowledge (analyse, justify, critique), middle order questions that require insight and understanding (explain, describe,) and lower order questions that simply require memorizing or recall, (true or false, yes or no, name, list, define. (Anderson and Krathwohl, 2001; Barnett and Francis, 2012)

A common thread that interweaves through the Pygmalion Effect pertains to a perennial quest for the best. Collins and Porras (2007:187) put this point splendidly; that visionary companies keep alive that "fire that burns from within" that impels people to keep pushing, to never be satisfied, and to always search for improvement

At the heart of action research lies the concept of 'Praxis' – an informed, morally committed practice (McNiff and Whitehead, 2010: 20, 2011: 23). What this really means is that the practice is informed because the views and feelings of other people are taken into account. In this context, the aspirations and expectations of parents, learners, and the public at large are brought to the forefront of teaching and learning. Second, the practice is morally committed; the practitioners are wholeheartedly committed to continuous improvement of their performance. Put another way, such committed teachers tend to immerse themselves in the emancipation and upliftment of their learners from the poorest of the poor with grinding poverty, unemployment, illiteracy and other dilapidating social ills grounded on class differentials and racial divide.

In addition, I have taken to heart that Self-fulfilling prophecy that emphasizes the importance of (a) ability-'Can do', (b) motivation – ''Will do', and (c) opportunity – "making the best use of all resources (Merton, 1968; Boxall & Purcel, 2007). All of these factors combined enable effective organizations to achieve sustainable competitive advantage. (McGrath, 2013; Prahalad and Hamel, 1990).

In hindsight, I must also consider the concept of 'paralysis through analysis' developed by Peters and Waterman's (1982).That is to say that the analytical tool which characterise the rational approach should only be used as an aid to, rather than a substitute for an integral human intelligence (Harrison, 2005). In other words, managers and entrepreneurs should rethink the analytic orthodox scientific approach. Taken a step further, the Pygmalion Effect tends to bring to the forefront the importance of 'Meta-Analysis (Payne, et al., 2007) amongst others in the pedagogic practice of teaching and learning. Similarly, Feldman (2009) brings to the forefront the importance of 'psychoanalysis' in self-study. By this I mean the examination of teaching and learning wide issues in terms of discovery, invention and illumination (Ibid, 2009: 37).

3.4.3 The Butterfly Effect

 This metaphor is derived from chaos theory, the science of paradox, and it refers to the concept that it is possible for small causes to result, after some time, in enormous effects. So, in theory, if a butterfly flapped its wings in one part of the world the reciprocity of sequential phenomena could result in a hurricane in another part of the world at some distant point in the future. Collins and Porras (1994: 213) assert that it is a small change in a system that can make a big impact on service delivery. The contribution of this study may, in itself, be modest enough, but in time it could possibly lead to a major contribution. I became aware of Butterfly metaphor in complexity theory – the science of paradox during my postgraduate leadership studies Surprisingly, related to this butterfly metaphor is the 'Ripple' effect metaphor in systems thinking theory. Sharma's (2010:73) explains that the ripple effect of excellence over time can become a tsunami of success. To put matters more simply, what is being referred to is the ability to see streams today, for the rivers of tomorrow.

3.5 Concluding Insights

I have attempted to articulate the overarching core themes that underpin this scholarship, for instance: the eternal search for excellence, transformative leadership, self-reflexive practice, partnership, inclusionality, the quantum world, reciprocity of perspective, espoused theory and theory-in-use, living contradiction, living values, becoming the change we want to see in the

world, time management, and serenity. In addition, I have provided a few examples that showed the links between theory and practice.

I have also in addition, discussed the following contexts: public good, professional identity, bullying, service delivery, ethicality and spiritualty.

In Chapter Four, I will focus on various facets of research methodology that helped shaped this work.

Chapter Four

Research Methodology

4.1 Introduction

My growing awareness and appreciation of methodology arose from my reading of writers such as Dadds and Hart (2001), who talk of 'Methodological inventiveness', where philosophers and scholars try multiple innovative ways until they find the approach that is right for them whilst remaining open to new possibilities. 'No methodology is, or should be cast in stone, if we accept that professional intention should be informing research processes, not pre-set ideas about methods or techniques' (Dadds and Hart, 2001:169).

Proponents of research paradigms commonly define each paradigm as the set of beliefs that guide action to be taken in relation to doing research practice (Ibid, 2009: 6). Conversely, research methodology encapsulates principles and procedures underlying conducting research (McNiff and Whitehead, 2010, 2011). Other writers argue that research paradigms and research methodologies should not be viewed as polar opposites or dichotomies; instead, they should be viewed as different ends of a continuum (Ibid. 2009:3).

As a consequence, it is believed that this contribution to the body of knowledge could help beginners or novice practitioner researchers grasp nested relationships in research and out of this could develop a nuanced understanding. When I was doing practitioner research methodology in 2008 at the Leadership Centre of the University of KwaZulu-Natal, I observed, with some measure of disappointment,that some of the students appeared to have a dearth of research skills and competencies.

4.2 Basic Theoretical Approaches in Research Methodology

This doctoral thesis makes a strong case for articulation of three basic forms of nested theoretical approaches in research methodology. University of Bath practitioner researchers, Whitehead, J. and McNiff, J. (2006: 30-32) speak about three basic theories in research methodology: 'Propositional theories', 'Dialectical theories', and 'Living theories'.

4.2.1 Propositional theories

Propositional theories contain propositions, or statements, about the way things are. They tend to be grounded in a quest for certainty, and are communicated in the form of general statements in response to particular answers. These statements tend to be definitive and prescriptive. Some of the writers call them traditional or conventional in approach. Others prefer to use the term 'Operational' or 'Operations research', whilst still others use the term 'Empirical research'. The propositional approach pertains to objective inquiry or to non-participant observation. It assumes an outsider or spectator stance. Increasingly, scholars and practitioners use the term 'Etic' to describe this approach, proponents of which embrace deductive reasoning, which involves a belief that theory informs practice. In this approach, researchers formulate hypotheses and research questions that either support or refute the theory. Proponents of this approach use laboratory experiments with experimental groups and control groups, or independent and dependent variables embracing a cause and effect perspective. Finally, protagonists of traditional research claim that the 'one-best-way' of doing research is to adopt the propositional approach.

4.2.2 Dialectical Theories

Broadly speaking, the umbrella term 'action research' tends to be used interchangeably with 'Qualitative' research to denote collaborative, egalitarian, participative, and democratic involvement of research participants in a research endeavour and involvement in the co-generation of research outcomes. It seems appropriate, therefore, to claim that action research tends to be interactive, iterative and open-ended.

Action research looks at the big picture and advocates hold the view that practice serves as grounds for theory generation. The Inductive method lies at the heart of this approach. Hence, the view that action research tends to involve evidence-based enquiry. This form of research appears to be intertwined with political agendas, where participants can articulate their own views pertaining to gender, race, and class discrimination. In other words, action research seeks to change the status quo. Finally, there are dialectical theories such as participatory action research, practitioner research and emancipatory research that focus on service delivery and sustainable development.

4.2.3 Living Theories

Essentially, there are four nested living theories: Narrative enquiry, Self-study, Auto-ethnography, and Living theory. Proponents of these approaches tend to emphasize first-person lived experience, which is the core approach in this self-study. The subjective first person focuses on living life-affirming values more fully in practice in work and life contexts. There is a congruence between words and deeds and proponents seek to 'walk-the-talk', touching the lives of many ordinary people in a meaningful and relevant way. They make a special contribution in creating a world that is a bit of a better place to live. They attempt to become what they are capable of becoming, and to liberate our fullness of potential. Lived experience approaches tend to focus on transforming our job or career into a calling or vocation. This is the heart of spiritual leadership or spiritual intelligence as articulated by Gardner (1999). Proponents believe that in order to change the world, we must first become the change we want to see. Finally, but perhaps most importantly, these approaches strive to accomplish the extraordinary in relation to service delivery.

An example that links theory and practice

My Geography doctoral thesis (Zakwe 2001) provided me with an appreciation for multiple approaches to social research practice. For example: research methodology, research paradigms, research techniques and research strategy. In my Geography study, I used complimentary research methodologies, for example, participatory action research, emancipatory action research, and collaborative action research. I also used positivist and critical theory approaches and a combination of research techniques, for instance, maps, aerial photographs interpretation, structured interviews, questionnaires, and informal interviews with open-ended questionnaires. The impetus to use and the appreciation of multiple research strategies provided me with a nuanced understanding of research practice. For instance, I used case studies, grounded theory, discourse analysis, and a transformative approach. Finally, it must be noted, that I experienced a few limitations. For example, the questionnaires were very long, resulting in certain respondents becoming impatient. Other respondents did not complete sensitive or intimate questions, and still others did not return the questionnaires in time or at all. However, in spite of these glaring limitations, it was possible to arrive at reasonable analysis of sustainability at Msinga as a study area. Additionally, since I am born and bred at

Msinga, I did not encounter many difficulties in gathering data because many principals and traditional leaders knew me very well.

4.3 The Three Voices in Contemporary Research Practice

Ken Wilber, the philosopher (cited in Scharmer, 2009:102) offers probably the most comprehensive integrative framework called 'all-quadrants, all-levels' (AQAL). Wilber's typology integrates all three dimensions of the world, for example, the 'It'-world of objectivity; the 'We'- world of inter-subjectivity; and the 'I'-world of subjectivity.

Reason and Marshall proposed three audiences of research/practice:

> "All good research is for me, for us, and for them: it speaks to three audiences…It is for them to the extent that it produces some kind of generalizable ideas and outcomes …It is for us to the extent that it responds to concerns of our praxis, is relevant and timely…[for] those who are struggling with problems in their field of action. It is for me to the extent that the process and outcomes respond directly to the individual researcher's being-in-the-world."
> (Reason and Marshall, 1987:112-13)

Torbert, (2008: 215) postulates a new kind of research/practice embracing *personal*, *relational*, and *organizational* contexts. From the outset of this study, I had been grappling with the concept of three audiences. However, I now realize that at another level, this research project has been an important enabler, extending and expanding my insight as a practitioner researcher in the public school domain. I can now claim with confidence that I have achieved a significant level of originality of mind and critical judgment in relation to personal-professional-academic development. In a nutshell, I am now a strong, advocate of first-person research/practice (Bravette, 2006:251). This thesis has provided me with an extraordinary opportunity of enacting inquiry: of pursuing the art of living my life as inquiry (Marshall, 2008: 337). Thus, I have learned the skill of living moral values more fully in practice instead of living a contradiction. In terms of Gandhi's dictum: I must be the change that I want to see in the world. In other words, 'Those unable to change themselves cannot change what goes on around them' (Revans, 1998:85). By implication, leaders who cannot role-model behaviour to employees or colleagues in a workplace context, seldom achieve extraordinary results.

Table 8 All quadrants, all levels of research

			OBJECTIVITY (it)
THREE QUADRANTS OF INQUIRY		**INTER – SUBJECTIVITY (we)**	
	SUBJECTIVITY (I) First - Person		Third Person
		Second - Person	
	THREE LEVELS OF SOCIAL INQUIRY		

4.4 The Three Worlds- Linking Theory and Practice

I began this chapter by discussing the three basic theoretical approaches in social research practice: propositional theories, dialectical theories, and living theories. Mouton, J. (2001: 137-141), brings a different perspective to bear on the distinction between three 'worlds', 'frames' or 'contexts', namely the world of everyday life, the world of science, and the world of meta-science:

World 1: Everyday life: Living theories

This concept derives its meaning from Husserl's terms of *Lebenswelt* (life world), and *Erfahrung/Vivencia* (life experience). In short, this framework focuses on interventions that purport to solve real pressing problems in human affairs. Scholars and philosophers applied this insight and wisdom to pragmatic interests: practical solutions towards pertinent problems.

Johann Wolfgang von Goethe was amongst the first to identify the phenomenological approach, 'seeing inside the phenomenon'(Mouton, 2009: 159).

World 2: Scientific research: Propositional theories

This school of thought derives its meaning and purpose from scholars and philosophers such as Nicolaus Copernicus and Galileo Galilei who is considered as the father of the modern tradition called modernism. This approach focuses on epistemic interest- 'truthful knowledge'; that which can be proved, repeated and refuted.

World 3: Meta-science: Dialectical theories

Mouton (2001) argues that *meta* is derived from the Greek meaning 'beyond' or 'over'. This term has been widely used in the natural sciences, particularly in 'metaphysics'. Meta-science or Meta-theory focuses not only on relationships between theories but also demonstrates philosophical groundings underpinning each perspective or framework.

Table 9 The basic framework: The Three Worlds

| **World 3**: Meta-science (Critical Interest) |
| **World 2**: Scientific Research (Epistemic Interest) |
| **World 1**: Everyday life (Pragmatic interest) |

(Sources: Babbie & Mouton, 2001:5; Mouton, 2001:139)

Meta-theory encapsulates five broad components of research/practice called the Research Logic Framework (Creswell, 2008) incorporating: Ontology, Epistemology, Axiology, Paradigm, and Methodology, and including the three important elements, namely, research methods, research techniques and research strategies. Such a framework allows for the conceptualization of these important components of research/practice:

> Ontological assumption: This term refers to the study of being as a way of life. Thus, it entails consideration of the purpose of existence as human beings. In the preceding discussion I have pointed out that the notion of existentialism remains a cornerstone

in Action Research domain. What is the nature of reality? Is it out there to be discovered by a social scientist or is it a social construct that is co-constructed by a social scientist and research participants collaboratively, democratically and on an egalitarian basis?

Epistemological assumption: refers to the nature of the relationship that exists between the researchers on the one hand, and the research participants on the other hand. The researcher assumes either a participant observation-subjective status of inquiry or the researcher assumes a non-participant observation; an objective mode of inquiry.

4.5 Multiple Living Theory Methodologies

In exploring my own lived educational experience, I have followed a mixed-method approach using:

Narrative inquiry, where practitioner researchers tell stories of their own and or others educational experiences;

Self-study, where teachers/educators study themselves in action within their pedagogic context;

Living theory, in terms of which scholars in social science study their own and or others' living moral values in practice; and

Auto-ethnography, in which practitioners study their culture/work ethic within the context of lived experience.

I acknowledge the influence in my thinking of Clandinin and Connelly, (2000); Clamdinin et al.,(2007); Connelly and Clandinin, (1990); Craig, (2006); Dewey (1938/1993); Fox et at., (2007); Hamilton, (2005); Holstein and Gubrium, (2000); Husserl, (1934); Van Manen, (1990); and Whitehead, (2008).

To clarify, Creswell (2004, 2007, 2008, 2009), amongst others, provides comprehensive insights on the notion of mixed methodology – a mix of qualitative and quantitative research methods. During my Geography PhD thesis (1997- 2001) I used both quantitative and qualitative approaches. (1) The Quantitative approach engenders the experimental method, which focuses on the statistical analysis of data. (2) The Qualitative approach encapsulates the survey method that tends to engender questionnaires and interviews.(3) In addition, the qualitative approach is rooted in observation, where participant observation and non-participant observation are crucial to understanding the research situation. Kinloch et al. (2009), amongst others, emphasize the importance of combining methodologies in contemporary scholarly practice. As a result, in the context of my auto-biographical self-study, I have used multiple methodologies to articulate and portray multifaceted fresh perspectives of my own lived educational experience.

Figure 5 Mixed-method approach of first person research
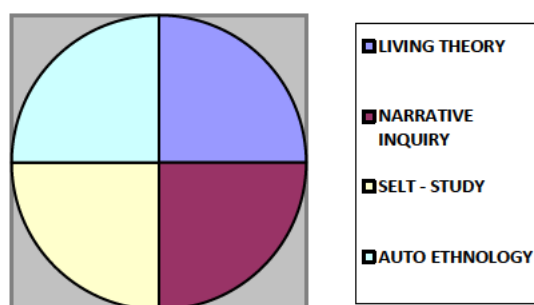
Source: Checkland, (1999).

I found this template of combining methodologies very useful during my postgraduate diploma study in the module called Soft Systems Methodology (SSM). Whilst it is not the intention of this research project to discuss in detail the soft systems methodology, this template developed by Checkland (1999) clarified for me the notion of service delivery.

4.6 Research Stance

4.6.1 Auto-ethnography Methodology

Reed-Danahay (1997) maintains that auto-ethnography tends to locate the self within a social context and so connects the personal to the cultural element. Auto-ethnography, as an

overarching element of contemporary action research reveals multiple layers of consciousness to understand self or some aspect of the lived experience (Hamilton et al., 2008:24).Writing this dissertation provided me with the opportunity to enact an auto-ethnographic approach in my work and life contexts. This was an extraordinary opportunity to step into the fullness of my own and others humanity by seeing my job beyond the notion of a career to a notion of a vocation or a calling (Sharma, 2010:58). Reed-Danahay (1997) reminds us of the etymology of the term 'Auto- ethnography': auto-(i.e. self), ethnos-(i.e. nation/culture), and graphy (i.e. writing – the research process).

Salient definitions of Auto-ethnography

Two definitions of auto-ethnography developed by Denzin (2006) and Ellis (2004) provide a common thread that weaves throughout this thesis. Ellis (2004:.xix) defines auto-ethnography as: Research, writing, story and method that connects the auto-biographical and personal to the cultural, social and to the political. Auto-ethnographic forms feature concrete action, emotion, embodiment, self-consciousness, and introspection, portrayed and these features, hopefully, are evidenced in this narrative self-study.

Another definition of auto-ethnography was developed by Denzin (2006) where critical pedagogy, folded into and through auto-ethnographic 'performance', attempts to disrupt and deconstruct cultural and methodological practices in the name of a more just, democratic and egalitarian society.

I have come to see auto-ethnography and participatory action research as synonymous, but not within the same domain. However, that said, auto-ethnography takes a step further to interrogate the cultural dimension of personal and professional contexts. Janson (2014) in his comments on 'schools that work' provided me with an enhanced understanding of the work ethic among the cohort of educators, Heads of Departments, Deputy Principals and Principals within a school context. 'Without an identifiable cultural component, a study cannot be called auto-ethnography' (Hamilton et al., 2008:22). Critical theory encapsulates a political agenda, in which people seek to change conditions under which they live and work in relation to domination, suppression, alienation and so forth. I have found auto-ethnography commensurate with Participatory Action Research methodology precisely because both instruments focus on enlightenment, empowerment and emancipation (Crotty 1998; Kemmis, 2008; Mertens 1998;

Neuman 2000; Park, 2008; Schwandt, 2007). This study has offered me an opportunity to record my awareness of, and my opposition to, all forms of dehumanization that I often experience in our work and cultural settings.

4.6.2 Self-study Methodology

Essentially, the impetus for appreciation and application of the self-study methodology can be traced to Stenhouse (1975) in his articulation and advocacy of a view of "teachers as highly competent professionals who should be in charge of their own practice". In addition, Stenhouse proposes a new discourse in social research scholarship where teachers engage in 'Systematic Enquiry'. That is to say that teachers capture vivid descriptions of what they have done, with an explanation of how they have done it and the reason why they did it. (Stenhouse, 1983, cited in McNiff and Whitehead, 2011: 23).

Definition of Self-study

Self-study has been defined as;

The study of one's self, one's actions, one's ideas, as well as the 'not self'. It is autobiographical, historical, cultural, and political…it draws on one's life, but it is more than that. Self-study also involves a thoughtful look at texts read, experiences had, people known, and ideas considered. (Hamilton and Pinnegar, 1998: 236). In addition,Bullough and Pinnegar (2004) are of the view that:

> "The consideration of ontology, of one's being in and toward the world, should be a central feature of any discussion of the value of self-study research " (2004: 319).

Characteristics of the self-study methodology

Self-study research tends to share similar features to those that underpin action research methodology. As a result, this research project makes a strong case for the complex web of interrelationships that exist between dialectical methodologies and Living theory

methodologies, Indeed, these common features appear to be too numerous to comment upon individually.

In the self-studies that has been conducted by teacher educators collaboratively with their student teachers, focusing on improving their educational practice and generation of new knowledge, three levels of focus emerged:

- Type 1: Studying their own way of being. By so doing, teacher educators and their students ensured that the self is brought to the forefront of the research endeavour, that is to say, scholars and practitioners interrogated the purpose of their existence as teachers: existentialism (Feldman, 2009). Self-construction becomes a central focus. In other words, how do I frame my own educational practice as office-based educator (Circuit manager)?
- Type 2: Investigate educational practice of others. Social construction. In other words, how do school-based educators construct their own educational practice?
- Type 3: How public schools become centres of excellence in our communities where they are located. In other words, how do these excellent schools like Menzi High School, among others, help their learners to liberate their fullest potentials and capacities with which they were born?

Limitations of Self-study methodology

Bullough and Pinnegar (2001), commenting on inherent limitations of self-study scholarship, argue that "Determining just what it means to be involved in self-study enquiry has proven difficult " (2001:17) Similarly, I have found the 'burden of proof' of personal and social validity (Polanyi, 1958) very frustrating. Put it another way, "How do you know that you know that change has occurred in you? (Scharmer, 2009: 98).

4.7 Paradigms in Research Practice

Kuhn (1962) was amongst the first to identify the concept of 'paradigm' and 'paradigm paralysis' in a quantitative and qualitative research context.

4.7.1 Definition of paradigm

Kuhn (1962, 1970) defined paradigm as "shared assumptions of … a universally recognized scientific achievement that for a time provided a model problem solution for a community of practitioners."

Paradigmatic assumption: encapsulates a notion of a 'core/basic' set of beliefs or assumptions, and a world-view or *Weltanschauung* (Crotty (1998); Denzin and Lincoln (2003); Guba (1990:17); Lincoln and Guba (2005); Lincoln and Guba (2000); Mertens (2003); and Waring, (1996). Another comprehensive tool developed by the French philosopher, Jean-Francois Lyotard (1999) in a comparative study of Modernism and Post-modernism, has enhanced my capacity to differentiate between the two terms.

Modernism

Modernism as a paradigm can be traced back to the early sixteenth century philosophical ideas of the Polish scholar Copernicus (1473-1543) and to the Italian Galileo Galilei (1564-1642), who were luminaries during the period known as the Age of Enlightenment (Stacey, 2003). In addition, in the seventeenth century the French philosopher Descartes (1596-1650), offered a scientific approach (Ibid, 2003). Similarly, there was Positivism that emerged during the same period up until the eighteenth century through the philosophical ideas of Comte (1798-1857), amongst others. Positivism derives from the Natural Sciences - mathematics and physical sciences popularly known as the Quantitative approach or *Naturwissenschaft* (Hamilton 1994). Likewise, there was the comprehensive template developed by Toulmin (1990) showing that modernism and positivism are concerned with the general, the timeless, the universal, the rational and with linear progress.

Exploring, reflecting, critiquing and enacting with disparate overarching elements of paradigmatic issues, systems and structures brought me into contact with many new insights, and I believe that this has enabled me to improve my practice as a reflective practitioner (Fernandez, 2014: 236). For example, I now have an understanding of the principles and philosophy underpinning the modernist and positivist paradigms and of how this has inspired and shaped my own critical thinking. Both modernism in the natural sciences and positivism in the social sciences tend to focus on absolute truth. That is to say, he focused upon evidence

of certainty and verifiable proof as commented on by Phillips and Barbules, (2000) and Creswell (2009). Secondly, modernism as well as positivism place emphasis on objective inquiry. By this, I mean that these approaches adopt a value-free or neutral stance when conducting research/practice. Most of the writers conceive of this stance as objective inquiry or non-participant observation: an 'Outsider'/ˋEtic perspective for which the following authorities were consulted: Burrel and Morgan, (1978); Fox et al., (2007: 11); Seidman (1996); and Willis (2007). Thirdly, modernism/positivism claims that reality exists 'out there' in order to be discovered by the scientist. This claim, therefore, implies separation between research and practice (Coghlan and Brannick 2010). Finally, both approaches tend to focus on the deductive method, which starts by formulating an hypothesis, followed by the observation of patterns or trajectories and then the drawing of conclusions (Babbie 2008: 53; Babbie and Mouton 2001; Bailey 2007; Mouton 2001; Creswell 2009; Siverman 2000).

Post-modernism

By contrast, proponents of post-modernity emerged in the seventeenth century, led by Kant (1724-1804) and Wolfgang von Goethe (1749-1832). The central argument raised by protagonists of post-modernism and post-positivism rests on the premise that the social sciences – '*Geisteswiissenschaft*', cannot emulate or imitate natural sciences simply because they are different discourses (Babbie and Mouton 2001; Willis, 2007). Modernism/Positivism and Post-modernism/Post-positivism are mutually exclusive domains (Burrell and Morgan 1979).

Firstly, social reality is constructed by people as opposed to existing 'out there', independent of scientists (Derrida, 1981; Seidman, 1992, 1996). The proponents of 'constructionism' or 'constructivist' discourse argue that there is no objective truth waiting to be discovered. (Bateson 2000; Berger and Luckman 1967; Denzin and Linncoln 2003; Fernandez 2015; Kincheloe 2008; Mertens 1998; van Manen 1990; Wittgenstein 1958).

Secondly, Crotty (1998, p.9) makes the important point that there is 'no meaning without mind. Meaning is not discovered but constructed'. Marx's (1956) similarly asserts that people actively construct their own worlds.

Thirdly, Post-modernists/Post-positivists advocate a subjective world-view. That is to say they embrace an insider or emic perspective (Lyotard, 1979; Fox et al., 2007).

Fourthly, enthusiasts of post-modernity challenge the notion of 'absolute truth' and therefore raise the argument that social scientists cannot be 'positive' about claims of knowledge particularly when studying human behaviour (Phillips and Burbules, 2000).

Finally, proponents of post-modernity/post-positivist discourse believe in a lived experience, for example, the local, the timely, the particular, the concrete and the practical (Toulmin, 1990:75-76). Lewin's (1951:169) dictum, quoted earlier, that 'There is nothing so practical as a good theory' paved the way for post-positivist sentiments.

4.7.2 Multifaceted perspectives

Pursuit of the enquiries of this thesis provided a trigger for my own paradigm shift from an older orthodox analytic approach to a modern holistic approach in relation to three levels, namely, cognitive skills (the conceptual level); affective skills (human relations level), and conative skills (technical level) (Katz, 1955; Breckler 1984; Rogers 2002; Scharmer, 2009). This transformative shift involved what Kemmis (2008) refers to as: enlightenment, empowerment, and emancipation?

In *Paradigm Traditions or Theoretical Perspectives,* Babbie and Mouton (2001: 32-36), bring to the foreground multifaceted dimensions of management and leadership approaches, for example, phenomenology, 'interpretivism', hermeneutics, constructivism, naturalism, and the analytic tradition.

The phenomenological perspective

This pertains to the art of 'seeing things through the eyes of others'. Derrida's (1997) aphorism of 'seeing things through critical eyes' has enabled me to interrogate my thinking style. That is to say, `deconstructing' my normal or usual ways of thinking, I now see things from a different perspective. Derrida takes a step further, and posits that 'decentring' enables me to understand that I am not necessarily the centre of the universe. I am now mindful of the fact that I must respect the views of other people and I must develop the capacity to put myself in the shoes of others, for example, of educators, principals, school governing bodies and so forth.

The 'interpretivist' perspective

This derives its origins from the philosopher Kant, I. (1724-1804), who argued that people interpret their world and my application and enactment of 'interpretivism' provided me with a catalyst for meaningful and purposeful engagement with my everyday lived experience.

The hermeneutic perspective

Developed by Dilthey, W. (1843-1911), this perspecive enabled me to tackle complex, pressing problems at work and in life through viewing such problems in historical contexts.

The constructivist perspective

The constructivist perspective derives its origins from Marx's (1956) adage that people actively construct their world. Guba and Lincoln (2003) have provided popular insights into the constructivist perspective in social science inquiry, further undoing my own attitudes moulded by positivism that there is an fixed, objective social reality independent of human observers. When we start to see that this is not so, then we see more intimately how we co-create reality (Scharmer, 2009).

The analytical perspective

This perspective was developed by Winch and has provided me with an opportunity to understand how people play language games at work and in life (Wittgenstein, 1958). Irwin Deutscher (1966, 1973) was amongst the first to identify discrepancy or incongruence between what people say and what they actually do. I have already made reference to the widely quoted 'Espoused theory and Theory-in-use' developed by Argyris (1988). In the same vein, Foucault's reference to 'Discursive practice' vis-à-vis 'Discourse –in-practice' (Foucault, 1980) resonated with the recognition of my own vulnerabilities in relation to contradictions, in my attempt to live moral values more fully in my practice as a circuit manager and as a servant leader.

The naturalistic perspective

This extended and expanded my thinking so that I now no longer have the narrow view of the world that I had in the past (Kegan and Lahey, 2009). It is not the intention of this thesis to discuss ramifications underpinning each of these traditions or perspectives per se, but only to bring to the foreground those aspects that impacted positively on my journey of self-study and practitioner research.

Table 10 Comparison between quantitative & qualitative research

MODERNISM 15th -16th Century	POST-MODERNISM 18th Century
Roger Bacon (1214 -1972)England	Immanuel Kant (1724-1804) Germany
Nicolaus Corpenicus (1473-1543) Poland	Johann Wolfgang von Goethe (1749-1832) Germany
Galileo Galilei (1564-1642) Italy	
Johannes Kepler (1571-1630) Germany	
Rene Discartes (1596-1650) France	
John Locke (1632-1704) England	
Isaac Newton (1642-1727) England	
David Hume (1711-1776) Scotland	
Francis Bacon (1909-1992) England	
POSITIVISM 17th-18th Century	POST-POSITIVISM 19th-20th Century
Francis Bacon (1560-1625) England	Wilhelm Dilthy (1843-1911) Germany
Adam Smith (1723-1790) Scotland	Edmund Husserl (1859-1938) Germany
Henri-Saint Simon (1760-1825) France	Martin Heideggar (1889-1996) Germany
Auguste Comte (1798-1857) France	Friedrich Engels (1945-1969) Germany
John Stuart Mills (1843-1906) England	Max Weber (1864-1920) Germany
Emile Durkheim (1858-1917) France	Alfred Schutz (1899-1959) Austria
Herbert Spencer (1820-1903) England	
	CRITICAL THEORY
	Jurgen Habermas (1929-) Germany
	Stephen Kemmis (1946-) Australia
	Paulo Freire (1921-1997) Brazil
	Brian Fay (1943-) American
	Dorothy Smith (1926-2017) Canada
	Orlando Fals Borda (1925-2008) Colombia

4.8 Concluding Insights

I began this chapter by exploring three basic theoretical approaches in social research practice. Second, I looked at the three voices inherent in the social research domain. Third, this research project investigated the three worlds and linked them to three basic theoretical approaches. Forth, I looked at multiple living theories. Fifth, I articulated my research stance through auto-ethnography and self-study methodologies. I then conclude the chapter by discussing the various facets of paradigms in research practice. Finally, I present my readers (professional community and epistemic community) with a comparison among these paradigms.

In the next chapter I will engage with concept of 'models' and 'examples' in social research practice.

Chapter Five

Concepts of Modelling and Examples

5.1 Introduction

Many concepts have thus far been discussed and I have acknowledged many influences. It would be tedious to recapitulate here anything of what has already been mentioned and discussed. I now turn, instead, to individuals and concepts that have not been dealt with or that have only been touched on in passing, but which are of fundamental concern to this study. In particular I will refer to Coghlan and Brannick's (2010) 'Models' of action research practice and Kuhn's (1970), 'Exemplars', which I refer to as 'Examples' or concrete models of research practice. The concepts of modelling and embodiment are important to this thesis.

5.2 Quest for absolute best

One area that has not been mentioned is the concept of 'flow'. Rogers (1961:27), along with Csikszentmihalyi.(1997:117), proposed a leadership mastery concept called 'flow' which allowed me to practice the art of being a self-reflective practitioner more successfully whilst being a circuit manager. I facilitated an understanding of this concept for my principals at twenty-eight (28) schools in the Jama circuit, and at thirty six (36) schools in the Nondweni circuit. The sense of flow enabled me to become fully immersed in the current of life with people who do things for their own sake. Csikszentmihalyi describes this as an attribute of an autotelic personality – where 'auto' refers to self, and 'telos' refers to a goal. Rogers (1961) describes the sense of flow as life at its best, analogous to floating within the complex stream/current of life whilst retaining the capacity to interpret live educational experience as a leader. In a nutshell, this is the province of 'becoming' (Ibid, 1961:27).

In the context of teacher empowerment, the notion of flow links up with Bullough. and Pinnegar (2004), who point out that:

> "The consideration of ontology, of one's being in and toward the world, should be a central feature of any discussion of the value of self-study research", 2004:319).

Putting it another way, self-reflective practice is a necessary core for all inquiry – and this is demand for a robust self-questioning (Marshall, 2008: 335; Whitehead, 1989). This will lead to questions such as: 'How do I improve what I am doing here?' The initial impetus and catalyst for my appreciation and application of reflective practice arose from engagement with the *Learning and Change* module during my leadership postgraduate study at the University of KwaZulu-Natal in 2006-2007.

5.3 Developing full human potential

Aristotle argued that a leader's task is to create conditions under which all followers can realize their full human potential. In this view, leadership [mastery] is not about the leader's wealth, power, and prestige, rather, it is about the leader's responsibility to create an environment in which followers or colleagues can develop the capabilities and potentialities with which they were born or those that they have developed. My thesis is premised on personal leadership mastery, on a quest to be the best I can be and to create a climate for others to realize their full human growth and potential (Quinn, 2000:210). The full achievement of this is described by Rowan (2008: 112–113) as a feeling of 'bliss or

ecstasy' – a mystical experience.

Whilst some would consider Rowan's description as over-blown rhetoric, I know that I, through this study, achieved a self-efficacy; an individual confidence in my abilities sufficient to execute this self-study journey in spite of all the odds.

5.4 Models in research practice

5.4.1 Kurt Lewin's classical model

Captured below are some of the graphic illustrations of the experiential learning processes based fundamentally on the iterative sequence of PLAN → DO → REVIEW but expanded by different theorists:

Figure 6 Lewin's 3 stage model: Plan – Review – Do

Is a 3-stage Model More Practical?
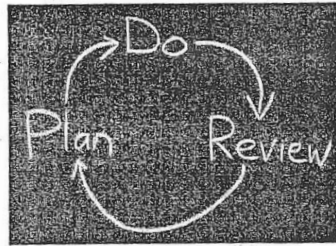
Figure 7 Refined Model by Kurt Lewin

Constructing

Evaluating action

Planning action

Taking action

Cycle 1

Constructing

Evaluating action

Planning action

Taking action

Cycle 2

Constructing

Evaluating action

Planning action

Taking action
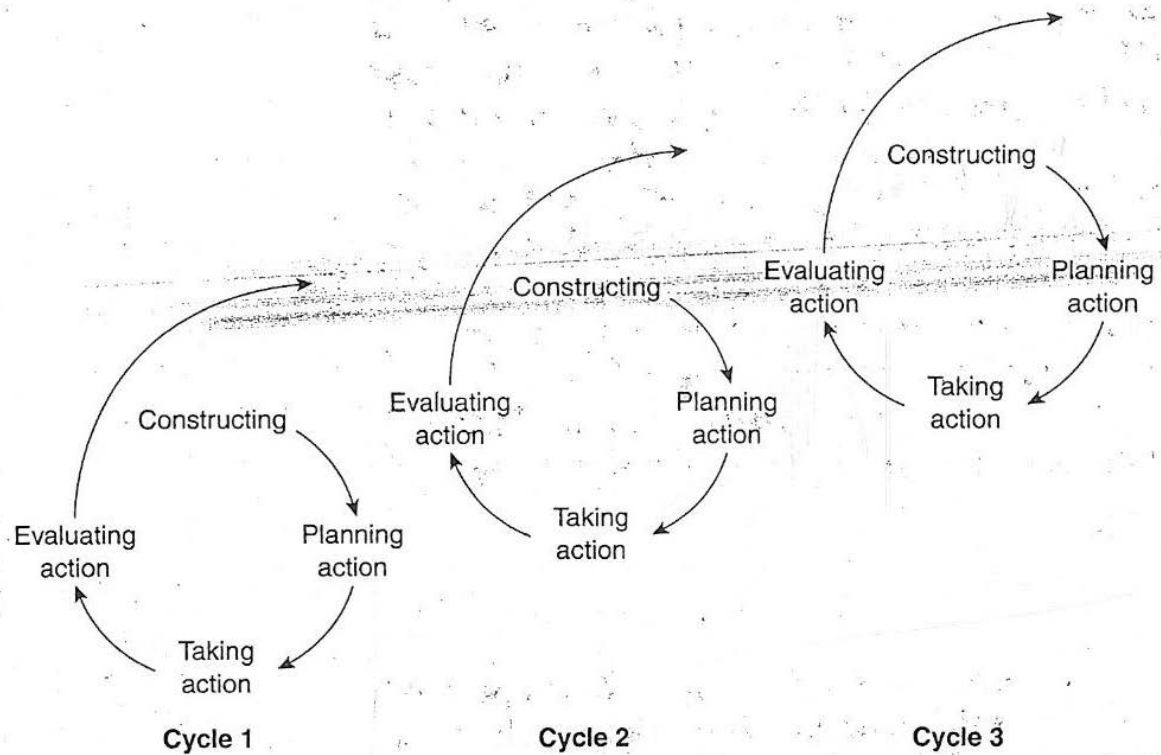
Cycle 3

5.4.2 Dewey's model

Figure 8 Iterative Action Research Cycle: John Dewey's Model

Dewey's Model of Experiential Learning
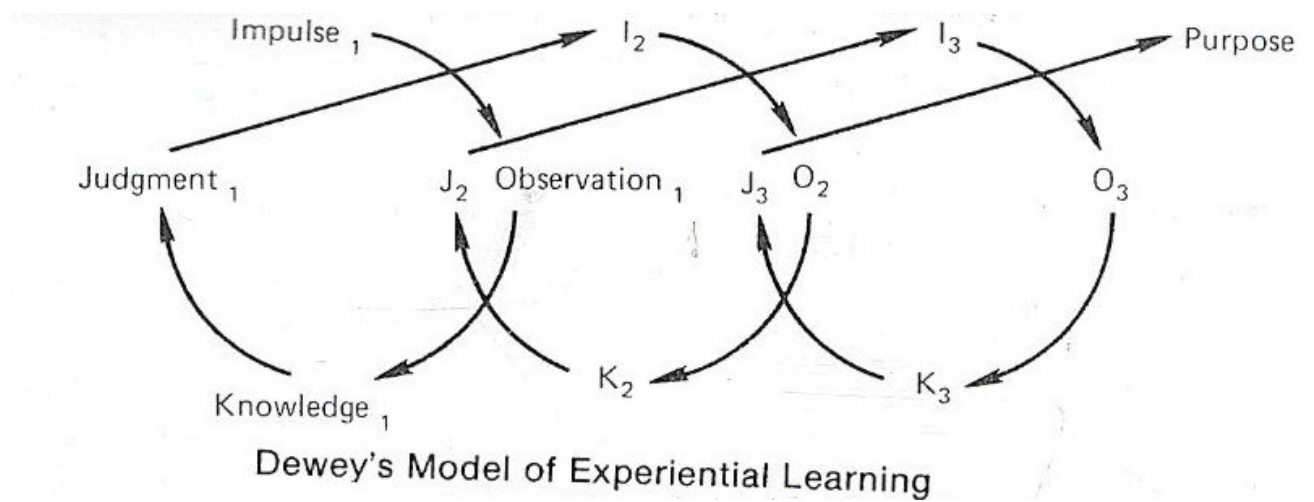
5.4.3 McNiff and Whitehead's model

Figure 9 McNiff and Whitehead's model
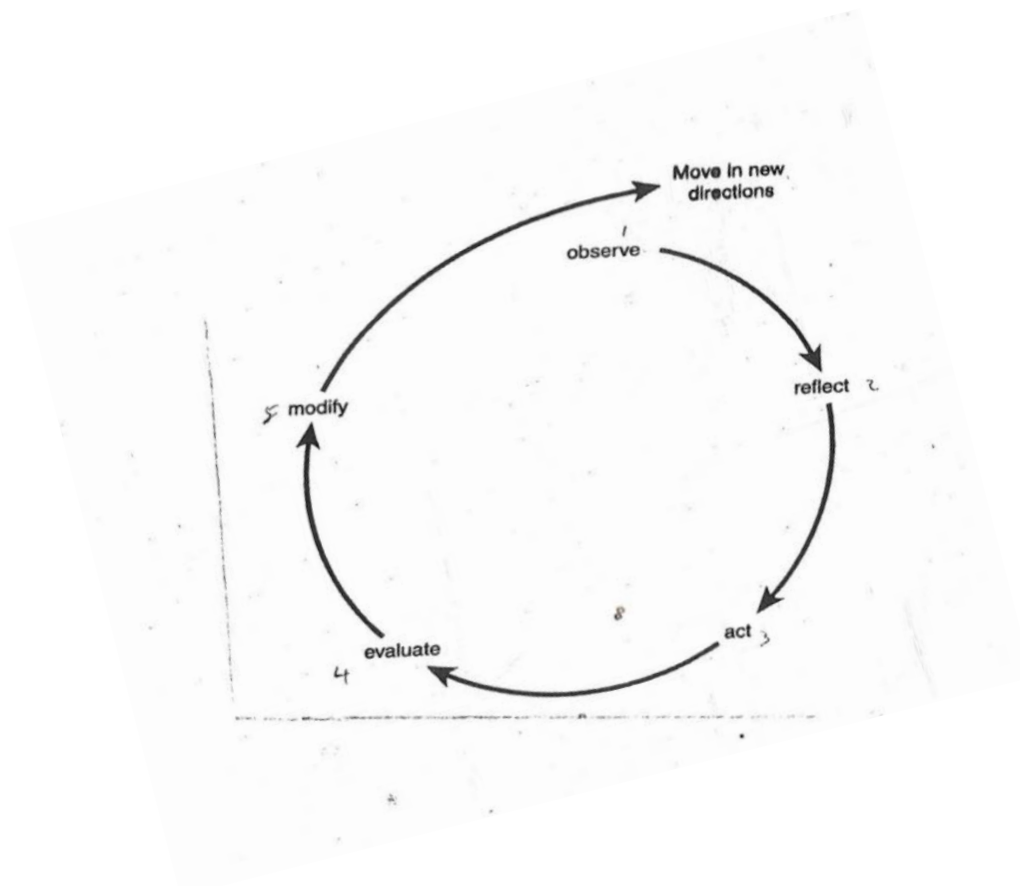
Karl Marx was amongst the first to express the view that 'the philosophers only interpreted the world in various ways; the point is to change it' (Marx and Engels 1989:339). Figures 7 and 8 above, developed by Kurt Lewin (1997), gave me a richer insight into the concept of transformative social action in the context of self-reflective inquiry. Kurt Lewin, the founder of action research, observed that a system can only be understood in the process of changing it, and principals of schools in the Jama Circuit have adopted Mahatma Gandhi's dictum: 'Be the change we want to see in the world'. Likewise, Paulo Freire (2005:4) describes critical engagement as the capacity to make an 'historical epoch' which, is 'characterised by a series of aspirations, concerns and values in search of fulfilment'. Critical validity in qualitative research inquiry pertains to change for the better in human affairs and to making a positive impact on the lives of people. In this regard, I have come to see my doctoral research as hopefully making such a positive contribution.

5.5 Transformative social action model

In this chapter I will illustrate how the practice of reflection has provided me with an extraordinary opportunity to improve my own learning and the learning of others. I will describe *what* I have done, explain *how* I did it, and *why* I did it (Whitehead and McNiff, 2012). In my attempt to frame and reframe the reflective accounts, I will bear in mind the issues of personal validity and social validity (Polanyi, 1958) together with the following factors:

- Living contradiction - when our values are denied in practice (Ilyenkov, 1977);

- Telling a story embedded in the revolutionary struggle for emancipation from oppressive situations – transformative political action. The reflective account should show that the situation was compelling enough to prompt rigorous political action;

- Worthwhile cause worth fighting for – promotion of the Public or Common good;

- Accounts located in a school context – that is, action at a local level;

- Contributing towards the sustainability of humanity – life-affirming energy remains a central tenant of action research;

- Contribution to education of social formation of educators in schools – how collegiality plays its part;

I have used my influence in the prevailing socio-political and historical contexts as an educator in the Jama Circuit in the Nquthu CMC, and this reflective account should show evidence of commitment to transform the prevailing pervasive social order:

- Presentation of reflective accounts that show living educational moral values – realisation of the same more fully in practice;

- Enhancement of self-renewal – showing evidence for a claim to personal mastery.

- Contributing to new practice – resulting in new theory; and

- Mishler's (1998) concept of 'trustworthiness' – underpins reflective accounts.

Core criteria of validity

Jurgen Habermas(1987) provided me with four basic criteria for catalysing and integrating my insights and thinking skills. These are *comprehensiveness* – the ability to give a vivid description of what I have done to give an explanation of how and why I did this; *truthfulness* – ensuring that the textual account rings true; *sincerity* – the scholarly text should be authentic and genuine in all respect; *appropriateness* – in terms of references and citations the material should be grounded in socio-political and historical antecedents. In brief, I have attempted to ensure that my accounts reflect a suitable sense of scholarship and originality of mind which might lead to the award of a Doctorate degree.

5.6 Sacrifice Model

A review of the leadership literature in self-study scholarship and elsewhere indicates that there seems to be a good consensus on the sacrifice model as grounds for cutting-edge performance in the context of credible curriculum intervention and delivery. For example, Sharma (2010), along with Jansen and Blank (2014), amongst others, advocate sacrifice and hard work as the ingredients of 'public good' in work and in life contexts. Jansen and Blank make a strong case for public schools to cultivate the habit of extending contact time for teaching and learning. (2014:136).

5.6.1 Description of what Schools That Work do – developing full potential

The purpose of the schools that work is to identify, develop, and nurture full potential and capacity of each learner in relation to their cognitive/ intellectual skills (Head), affective / human relation skills (heart), and conative/ technical skills (hand) (Rogers, 2002). What this really means, is that schools that work seek to produce learners that are well-balanced citizens. To achieve this pedagogic objective, they focus on using holidays and weekends to embed teaching and learning. Second, they hold some weak children behind for extra-classes during any spare time available in the timetable. Third, learners attend learning camps organized by either the department or by private companies for 'Gateway subjects' for instance, Mathematics, Physical Science, Life Science, Accounting, and English.

5.6.2 Explanation of why Schools That Work do these practices- Centres of Excellence

The reasons for engaging in extra-classes are legion, for instance, the curriculum is crowded. As a result, teachers are not only pedagogues, but also act as social workers, health advisors, parent councillors / act *'in loco parentis',* and provide care, especially for pregnant teenagers. Another reason is because the Department of Education requires more administrative work than ever before since the inception of Outcomes- based education in 1994, the Revised National Curriculum Statement in 1999, the National Curriculum Statement, and the Curriculum and the Assessment Policy Statement (CAPS).(Samuel, et al., 2016, p. vii).

Anecdotal evidence seem to suggest that ineffective schools in South Africa tend to teach about 40% of the contact time due to late coming, and early departure. In addition, prolonged or long sick leave among educators exacerbates the absenteeism factor. In this instance, one lady

teacher in the Nondweni circuit was on long sick leave from 2001 to 2015, taking six months twice a year. Each time we discussed these cases, management became highly emotional. As a consequence, I was warned in 2015 to refrain from confronting these problems directly, but through indirect processes like workshops, etc. but it seemed to me that too much time tends to be further wasted through attending workshops, meetings, and in making submissions on the matter to the district office.

The context for this auto-ethnographic study has been grounded in exploring the implications of asking, researching, and answering questions of the kind, 'How do I improve what I am doing as a Circuit Manager of Jama ward?'. As a result, resolving some of the pressing challenges through collaboration, participation, and egalitarianism has led me to the conclusion that service delivery requires going that extra-mile (Bennis and Nanus 1985, 2003:84; Charlton 1993:83; Kets de Vries 2001:272; Kouzes and Posner 2002:7 Sharma 2010:66). Bennis (1989:73) and Peters (1982: xxiii) describe service delivery as the ability to 'go above and beyond the call of duty' This notion has provided me with an opportunity to live inquiry as a way of life (Marshall, 1999).

As Hardman (2011:79) and Gharejedaghi (2006) point out, service delivery embodies a change of game and it is at the heart of the transformation agenda. This involves a willingness to play a new game as opposed to being obsessed with the old game, which often results organizationally in stagnation or rapid decline in terms of quality of service to clients.

Adair (2003) emphasizes humility and modesty as underpinnings of the social contract in the broad context of service delivery. Guiliani (2002:172) articulated the need for leaders to focus on the supremacy of serving the greater cause of humanity, which is commensurate with the ideals of the social contract philosophy. This I have attempted to incorporate into my personal leadership approach.

Max de Pree (1992) makes a clear-cut distinction between the employment (legal framework) relationship on the one hand, and the covenantal (bond of trust) relationship in human affairs, on the other. I use the covenantal relationship interchangeably with the notion of social contract in the context of this thesis and, as part of the social contract, there is the commitment to leave behind a positive social legacy. Lippman (1945, cited in Maxwell, 2011:234) argues that the final test of a leader is that he/she leaves behind him/her in the other men/women the

convictions and the will to carry on. The leader makes an impact that should be felt beyond his/her tenure, and possibly beyond his/her life-time. What legacy are you leaving behind when you are no longer in that organization or no longer on earth? What is it that people will remember you for when you have died?

It seems to me, that Lippman's view resonates well with Handy's (1997:129), articulation in *The Hungry Spirit,* in which he exhorts leaders to become 'Cathedral thinkers, people who think beyond their own times', which translates to continually searching for the best in ourselves, to leave, if possible, an indelible mark in our lifetime, leaving the best legacy we can.

5.7 Language Games Model

The plethora of current service delivery protests that manifest themselves in the form of roadblocks, burning tyres, burning councillors' houses and government buildings such as schools, emanate from a lack of congruence between words and deeds. Political leaders have an unfortunate tendency of saying opportunistic things, and of making promises, especially at election times, but at a later stage these are conveniently forgotten. In the public perception then, leaders seldom practice what they preach. Wittgenstein (1958) and Deutscher (1973) cautioned about the consequences of 'playing language games – language at work vis á vis language on holiday'.

In my experience over my time as a principal and as a circuit manager, I can recall many cases of school instability that were triggered by the language games of educators as union members, school governing bodies as representatives of parents, community members who are affiliated to particular political organization, and so forth. In order to avoid destructive and sometimes life-threatening protests, leaders must learn to role model their conduct and character in such a way that they 'Walk the Talk' (Aitken 2007; Covey et al.; Deutschman 2001; and Kouzes and Posner 2010). As O'Toole (2005:100–103) says, the true measure of a leader or Chief Executive Officer (CEO) is defined by the consistency between their words and their deeds: do they in fact practice what they preach?

Beyond the issue of disillusionment with the empty promises of politicians that can fuel service delivery protests and social unrest, lies a far more insidious phenomenon. Argyris (1988) who worked comprehensively with organizational learning and mental models for thirty years , puts it this way: 'Although people do not [always] behave congruently with their espoused theories [what they say], they do behave congruently with their theories-in-use [mental models]'. This brings us back to what was discussed earlier when reference was made to Argyris and Schon's (1974, 1978) reference to 'Espoused theory and Theory-in-use'. This anomaly generates 'defensive routines' that ultimately lead to 'skilled incompetence' (falsehood, pretence, hypocrisy: a tendency of being highly skilful in protecting themselves from embarrassment and frustration – thus eventually failing dismally to learn lessons from their own mistakes.) As a result, this led me to understand the importance of my learning to reduce the gap between making a service delivery promise and actually ensuring that I fulfil that promise. In other words, to understand better the art of espousing moral values and striving to live them more fully in practice (Schon, 1995). I sincerely hope that I became a better circuit manager than I was when I became circuit manager in 1997.

5.8 Competency Model

 McClelland's *Theory of Acquired Needs* identifies three needs that can guide leaders to accomplish superior results: the Need for Achievement, the Need for Affiliation, and the Need for Power (McClelland, 1961). McClelland was amongst the first to propose a 'Competency Model' and suggested that leaders in organizations and entrepreneurs in business should revisit or discard their inherent tendency to hire or promote people on the basis of their assessed Intelligence Quotient (IQ), or cognitive skills, technical skills, or just by looking at their resumes or curriculum vitae (CV) per se.. Instead, argued McClelland, leaders should look critically for outstanding performers or star performers in the job. He suggested that appointments and promotions should be grounded on five distinguishing competencies:

- A drive to achieve desired results;
- The ability to take initiatives;
- The requisite skills for collaboration and teamwork;
- A capacity to lead teams; and
- The acumen to set specific goals and to develop plans to achieve them.

Appointments and promotion should be on the basis of merit and merit alone. This policy lies at the heart of organizational and business success. He added to this the notion of the 'Tipping Point'. Once this level of competence is reached only relatively small improvement or increase in competence will tip someone into outstanding performance. Gladwell (2000), amongst others, argued that, having reached the 'Tipping Point', small things can make a big difference in the organizational and business context. In short, the tipping point concept can inspire employees to accomplish cutting–edge results and to aspire to be the best they can be. An added dimension to this effort is provided by Dadds (as cited in McNiff and Whitehead, 2011: 29) on the importance of developing relational and empathic values, which pertains to a capacity to incorporate the insights and wisdom of others. Practitioner researchers learn the art of seeing themselves in relation to others. Action research recognizes the fact that colleagues, both professional and epistemic, are always in good company as we engage in a journey of self-discovery together.

5.9 Example of link between theory and practice

In pursuing my study, I drew on the pioneering work of Kuhn cited in Mishler (1998: 421) on the concept of 'Examples' – concrete model of research practice: concrete problem solutions.

5.9.1 Jama circuit narrative account

The KwaZulu-Natal Department of Co-operative Governance and Traditional Affairs (COGTA) made new demarcations and consolidations of District municipal boundaries towards the end of 2011. As a consequence, the KwaZulu-Natal Department of Education district offices boundaries were affected throughout the province. Approximately, eighteen (18) schools were relocated from the Bhekuzulu circuit management in the Vryheid district to the Nquthu circuit management at the Umzinyathi district in January 2012. These 18 schools, that previously made up the Babanango ward, now acquired a new name called the Jama ward or now the Jama Circuit. The list of the affected schools include Abathwa Primary, Bhekisizwe Secondary, Buhlebuyeza Primary, Ekuthuthukeni Secondary, Emacityana Primary, Enhlopheni Combined School, Hlinzeka primary, Hwanqana Combined School, Jama Secondary, Klwana Combined School, Ngwane Secondary, Nhlabamkhosi Primary, Nhlengile Primary, Ntinini Primary, Nyakaza Primary, Shekelela Primary, and Sicelimfundo Combined School. The District Director and Senior General Manager asked me to look after these schools, and I visited them in early February 2012.

Educators and school governing bodies were faced with pressing problems because some files were physically transferred to the Ukhahlamba Service Centre, while the persal system remained at the Zululand Service Centre. As a consequence, these schools faced a myriad of challenges. For example, temporary educators were unpaid for months, vacant posts could not be filled, retired, terminated and resigned educators could not get their financial benefits, and transfers could not be processed timeouslyand neither the principals nor educators could get their pay-slips timeously. Various endeavours were made to solve this service delivery backlog but, of course, there was nothing forthcoming from these attempts. Ultimately, principals and schools decided that enough was enough! They decided to take political action and to communicate their concern to the MEC through his Communication Director. I personally crafted the memorandum and handed it to the Communication Director because the MEC was in Dundee (the Umzinyathi district) that night. Surprisingly, I was subpoenaed to appear before the District Director on 12 September 2012 for disciplinary action. I felt very dehumanized, devalued and frustrated as I tried in vain to defend myself by pointing out that we acted as a collective. (See attached appendices for secondary validation of my claims). At that point we were very grateful to receive news that the 'persal' system was now linked to the files of 18 Jama ward schools relocated from Vryheid district in 2012.

In brief, striving to overcome injustice, alienation and suffering of people lies at the heart of transformative leadership. Therefore, I can make a claim to being an 'activist intellectual' – actively challenging and confronting oppressive practices inherent in institutional settings (Said, 2002; Schon, 1995). '[Educators] as practitioners need to become educational activists if they wish to take control of their own lives and professions, and not let others impose on them rules and values that are not commensurate with their own.' I therefore, make claim to originality of mind and critical judgment in relation to generating a new approach to professional practice (Whitehead, 2000). Similarly, Lewin, K. (1951), was amongst the first to argue that practice informs theory. That is to say, Action Research goes beyond the notion that theory can inform practice and vice versa: theory can and should be generated through practice.

In stating the above about my self-observation of originality of mind and critical judgment, it may appear that I am prone to some form of self-aggrandizement. However, these attributes (e.g. originality of mind), must be seen, not necessarily through a first-world western intellectual lens, but through the current South African lens of communities and individuals in

transition. Specifically, to draft a protest memorandum may be no challenge in first-world democratic countries, but in the context of certain South African communities – where we range from feudal to first-world societies – this can be a life and death matter, as my own story throughout this self-study attests to.

5.10 Concluding Insights

In this chapter, I have explored various models embraced by action research. I looked at examples, as proposed by Thomas Kuhn, and examined a competency model and sacrifice model in the context of leaders in organizations.

In the next chapter, I will explore and reflect on the concept of 'Meta learning' (Coghlan and Brannick, 2010: 11) as an art of learning from mistakes we often make in work and in life contexts. That is the ability to 'Bounce back from adversity' (Collins and Porras 2007:4). In short, the core theme pertains to the capacity to learn from a failure.

Chapter Six

The Art of Meta-learning and Meta-reflexivity

6.1 Introduction

De Janasz remarks:

> "Success is not measured by those who fought and never fell, but by those who fought, fell and rose again." (de Janasz, et al., 2006: 49)

Kouzes and Posner (2010) remind us that failure should be seen in line with the immense opportunity to learn a lesson from that failure and that adversity, difficulty, challenge and change can become a crucible for greatness. It seems that all significant and meaningful accomplishment and extraordinary achievement involves going through a hardship test in these turbulent times. As Sharma (2010:85) says "Turbulent times build great leaders". He goes on to quote Og Mandino's popular aphorism:

> "I will persist until I succeed. I was not delivered into this world into defeat, nor does failure course through my veins. I am not a sheep waiting to be prodded by my shepherd. I am a lion, and I refuse to talk, walk, and to sleep with the sheep. I will persist until I succeed."

The topic of this thesis has evolved from my previous studies in three consecutive stages, starting with the study entitled *A Critical Systems Approach to Transformative Educational Leadership: A Narrative Self-study Perspective* (2012). I then revised the study and gave it the title: *A Critical Systems Approach to Sustainable Service delivery: A Living Educational, Theory Action Research'*. Finally, there is the present study, *From looking-glass self metaphor to self-reflective practice,* which examines some of the impacts and outcomes of shifting from action to reflection, but incorporates the previous incarnations of this study.

The initial impetus and catalyst for appreciation and application of learning and change arose when I became acquainted with the pioneering work of the psychologist Karen Kitchener (1983) in her publication: *Cognition, Metacognition, and Epistemic Cognition: A Three-Level*

Model of Cognitive Processing. Meta-Learning means the art and practice of learning about learning itself; it deals with knowing about knowing (Kitchener, 1983). This was a process that enabled me to discover my own blind spots (Daft 2008, 2011; Fernandez 2014; Scharmer, 2009; Varela 1999) and to accept the reality that there could still be deeper aspects about myself to be explored in the course of this study. I had to confront the fact that I am a fallible knower as a Circuit Manager, as opposed to being an infallible and omniscient knower (Lipman, 1993).

6.2 Three Levels of Learning: Strohm Kitchener's Model
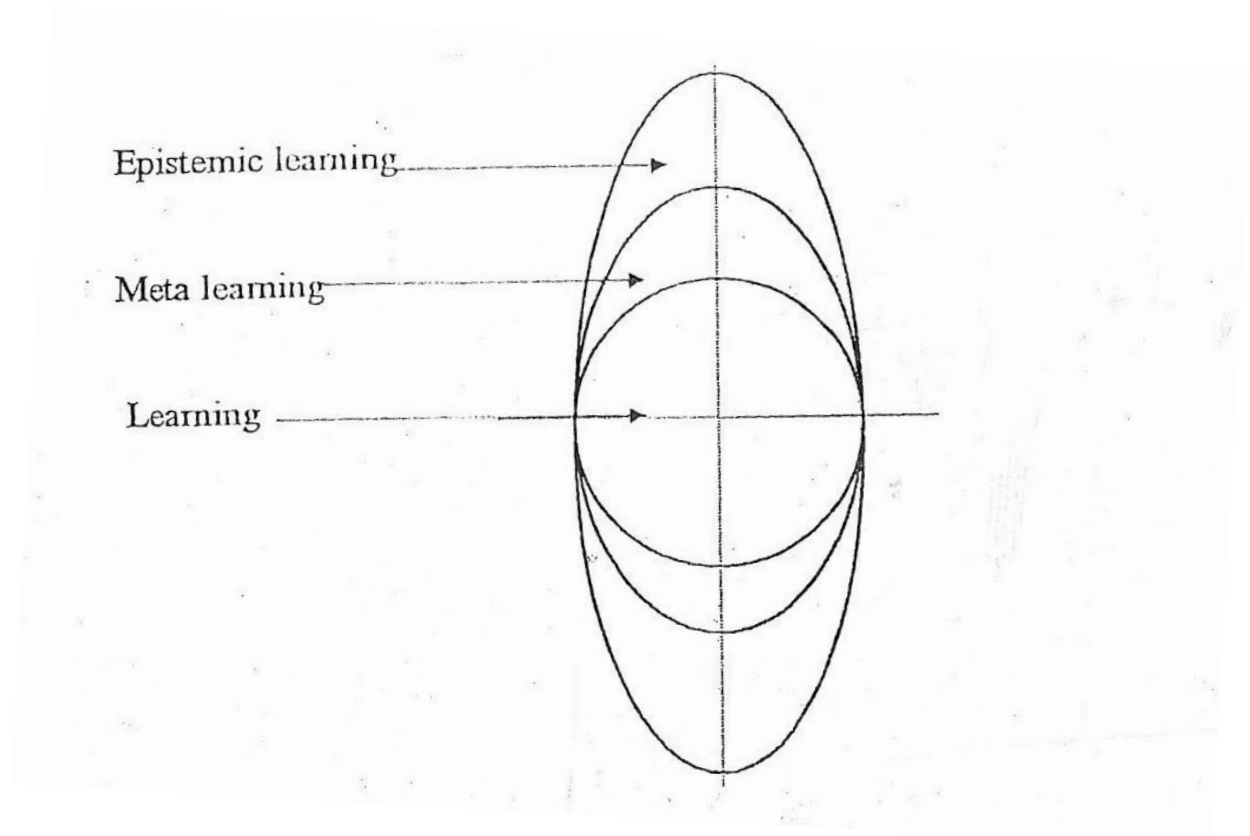
Figure 10 Strohm Kitchener's Model
Source: Karen Kitcher, (1983:3)

Aristotle (384-322 B.C.) articulated the notion of 'episteme' – theoretical/scientific knowledge on the one hand, and on other, *phronesis* – practical knowledge. Likewise, Kant (1724-1804) presented us with the notions of 'scientific reason' and 'practical reason'. These notions play out in the distinction between three world frames that were discussed in Chapter Three. For example, 'world 1' – meta-science (critical interest); 'world 2'– scientific truth (epistemic interest) and 'world 3'–lived experience (pragmatic interest), cited in Babbie and Mouton (2001:15) along with Mouton (2001:139).

This study has afforded me an opportunity to learn the art of learning from my own mistakes, but also from the mistakes made by others. The entire research project has promoted my understanding of, and insight into, the fact that a thesis is analogous to a journey that requires, "a map through a wilderness that all travellers, each in their own way, will have to navigate for themselves" (Quinn 2000: 249). My journey has encountered adversity and hardship, but it has also provided me with a great sense of fulfilment and happiness at the end.

This chapter explores and reflects on the nuances of experiential learning in the context of service delivery, and on the ability to learn from failure (Collins and Porras, 1994:164) or from mistakes (Kouzes and Posner, 1987:54, 2010:102) and learning about learning itself: 'meta-learning'. The ability to 'bounce back' from adversity or failure/mistakes, discussed earlier, has now been adopted by the MEC for KwaZulu-Natal Department of Education as a groundswell inspiration to attempt to achieve a position of excellence: to achieve cutting-edge performance in the context of the South African educational landscape. However the Department of Education, like many other orgnisations, appears to be facing pressing challenges at the 'implementation stage' of Kurt Lewin's model, and as Hamel (2002:12) puts it: "Our real problem is execution: implementation is the hard part". Part of the problem seems to lie in the fact that many of the people in positions of leadership seldom learn from failure/mistakes made in the course of their tenure. As a consequence, service delivery backlogs trigger off community protests in many parts of South Africa. But I have taken to heart the reminder from Fox, M. et al., (2007:4), that Practitioner Action Research encapsulates three components. Firstly, it should provide the evidence on which professional practice is based. The second component engenders enactment of service delivery and the belief that it will change the lives of ordinary people. Finally, there must be a continual evaluation of the effectiveness of the interventions. It is now time actively to implement Kurt Lewin's *Three Steps Model*: Plan, - Do – Review. It is in the final review stage that the learning from mistakes could occur.

Scharmer (2009) presents the interesting view that there are two different sources of learning: learning from the experiences of *the pas,t* and learning from *the future* as it emerges. Similarly, Kouzes and Posner (2010: 54) argue that visionary leaders should engage in the processes of backward-looking and forward-looking. Coghlan (2010), together with Chandler and Torbert's (2003), asserts that action research has to be built on the past, present and future contexts. That

is to say, action research interweaves three dimensions of lived educational experiences. Senge's (1990:57) aphorism reads: "Today's problems come from yesterday's solutions". This lies at the heart of experiential learning, and there are numerous models or theories that seek to describe and explain how exactly people and their organizations 'learn from experience'. This subject is covered extensively in books, journals and seminar papers. There have also been many different ways proposed for drawing this information together. So, for example, there were the following:

6.3 Organizational schools of thought

- The Design school, with the 'SWOT' analysis developed by Andrews;
- The Planning school, with the strategic planning approach developed by George Steiner (1969);
- The Positioning school, pioneered by Porter in 1980;
- The Cognitive school, pioneered by Bateson(1972);
- The Entrepreneurial school, developed by Drucker (1959), with the notion of entrepreneurship as the ability to apply efficiency-saving resources and effectiveness as the ability to innovate;
- The Learning school, that deals with ill-structured problem situations, pioneered by Senge (1990);
- The Political/Power school, pioneered by Pfeffer (1992);
- The Cultural school, that relates to core values and core ideology;
- The Environmental school; and
- The Configuration school.

Stacey (2007) offers the following notes on the above:

In the Design school, strategy is a deliberate process of conscious thought where responsibility rests with top management. That strategy seeks to match the internal capabilities of a firm with the opportunities provided by its external environment (Andrews, 1987; Chandler, 1962; Selznick, 1957);

In the Planning school, specialist strategic planners adopt formal, step-by-step techniques to do much the same as the design school (Ansoff, 1965);

The Positioning school, is built on the design and planning schools, but focuses on strategy content (Porter, 1985);

With the Entrepreneurial school, strategy is seen as a visionary process carried out by leaders (Peters and Waterman, 1982);

The Cognitive school, was pioneered by Strohm Kitchener (1983), amongst others;

In the Learning school, strategies emerge as people learn over time as distinct from deliberate strategy (de Geus, 1988);

The Power school, sees strategy as a political process (Pettigrew, 1977);

The Cultural school, is concerned with the influence of culture on strategy. (Johnson, 1990);

The Environmental school, sees the environment as the active cause of strategy while the organization is passive (Toffler, 1970); and

The Configuration school, integrates the views of all the other schools in terms of configurations or transformations (Mintzberg, 1994).

6.4 Learning school

My study is located within the social construct approach of the Learning School and it draws on the insight of Senge's (1990) articulation of a Learning Organization. This forms the bedrock of this thesis. Describing 'learning organizations', Senge (1990: 1-2) states that they are "organizations where people continually expand[and extend] their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn to learn together" . Furthermore, members of a learning organization learn the art of how to tap into people's commitment and capacity to learn at *all levels* in an organizational context. That is to say, by becoming a learning community that uses team learning, the entire organization learns the art and practice of producing extraordinary results.

Similarly, the head of Royal Dutch/Shell in the 1970s, de Geus (1988), talked of 'Institutional learning' which is the process whereby management teams change their shared mental model of the company, their market, and their competitors. For this reason, we think of planning as a

mode of learning and corporate planning as institutional learning. The term 'learning organization' is used interchangeably with 'institutional learning', to denote collective learning at all levels of an organization with the intention of accomplishing extraordinary results. A company, then, builds the art and practice of securing competitive advantage (Porter 1980) through nurturing core competencies (Prahalad and Hamel 1990), and ultimately achieves sustainable competitive advantage over the long term.

6.5 The Spirit of an organization

Drucker, P. (1955/2001:141, 1974:361) notes that *prima facie* evidence shows that it is the inherent "spirit of an organization" or morale that enables a learning organization to "make common men and women do uncommon things" or "ordinary human beings to do extraordinary things". By this, both Drucker and Senge mean that the spirit of an organization acts as a catalyst and vehicle to enable ordinary human beings to perform better than they would otherwise have been capable of performing. Drucker (1955/2001) further illuminates this point by citing the inscription on Andrew Carnegie's tombstone:

> Here lies a man who knew how to enlist into his service better men than himself.

Members of learning organization see each other as colleagues and friends as opposed to adversaries.

6.6 Scenario planning

The Chief Executive Officer (CEO) of the Group Planning directorate in the amalgamated Royal Dutch/Shell worldwide company, Pierre Wack (1985), refers to the art of learning and practice as 'Scenario Planning'. In the context of the oil company this means the art of learning from the future by anticipating and detecting forthcoming trends or patterns in the oil market long before the crisis surfaces. In this respect, Wack (1985) recommends group learning or team learning to enable the Royal Dutch/Shell company to incubate a new business worldview or mind-set amongst its managers. In this way they change their deeply entrenched old assumptions, shared mental models or deeply held internal images about the company's future

through surfacing, testing and coming up with an alternative series of options in case the oil market declines.

6.7 Dialogue as a tool of learning

The theoretical physicist, David Bohm (1996), by drawing attention to dialogue as an essential tool for team learning in an organizational context, enabled me to learn the art and practice of dialogue while engaging with my cohort of educators, school governing bodies and other community leaders within my area of jurisdiction as Circuit Manager of the Babanango Circuit. This is captured in the various narratives that are given in this self-study.

6.8 Implementation/execution gap

Due to the limitation of space and time, I do not intend to discuss the details of Senge's (1990) five disciplines or perspectives, for example, Personal mastery, Mental models, Shared vision, Team learning and Systems thinking. However, I have taken to heart Senge's (1990:178) articulation and caution that mental models or internal images appear to have an inherent tendency to either impede learning on the one hand, or accelerate learning. Impeded learning is a consequence of a 'learning disability'. Learning disabilities operate and thrive, despite the best efforts of bright, committed people, and they are the underlying reason why some of the best ideas fail to translate into action:

> One thing all managers know is that many of the best ideas never get put into practice. Brilliant strategies fail to get translated into action. (Ibid, 1990:174).

I have been puzzled by the pervasive underperformance in public schools despite the interventions mentioned earlier by officials of the KwaZulu-Natal Department of Education, subject advisors, circuit managers, district directors and even members of parliament nationally. Learning disabilities cause tragic individual failure or institutional failure. Jansen, and Blank (2014:25) made the startling revelation that the education system in South Africa works only "for about 20% of our schools; the remaining 80% of public schools are marked by

low pass rate, few university-level passes and small numbers passing in the gateway subjects of Mathematics and Physical Sciences".

6.8.1 Three-steps model of Kurt Lewin

To address this issue we should perhaps revisit Lewin's (1958) notion of *The 3-Step Model* that follows the pattern: 'Unfreezing, Moving and Refreezing'. Central to this approach, is a shift in mind-set from a regressive mode to a progressive mode of thinking and way of doing things (Bateman and Snell, 2009:661; Burnes, 1992:166). 'Unfreeze' involves realizing the pressing need, the felt-need, to change the current practices that are inappropriate and obsolete. As a result, the individual and the collective break away from or discard old assumptions, attitudes, behaviours, culture, norms and values. 'Moving' involves actually taking action or implementing the change process. In this respect, individuals and the collective should strive relentlessly to live their core values more fully in practice – that is, practice what they preach. In short, they learn the art and courage of instituting or executing practical change in the organizational context. 'Refreeze' ensures that the organization is safe from regression by establishing supportive mechanisms in terms of working policies and practices (Cummings and Husse, 1989). This doctoral enquiry has attempted to act as both an antidote and a catalyst in dealing with my own learning disabilities and those of others.
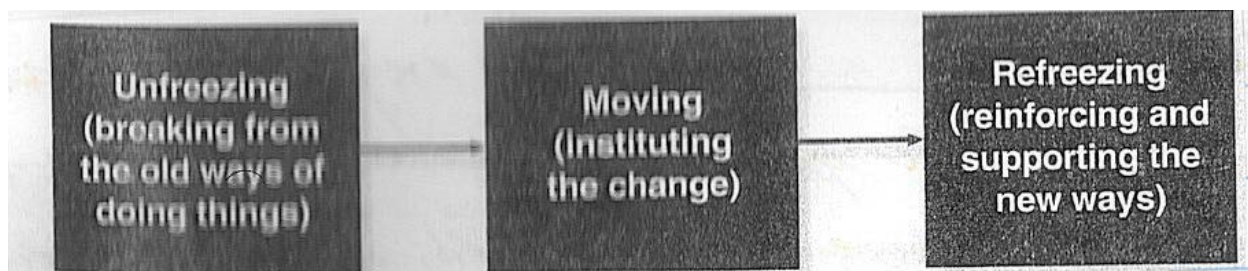
Figure 11 The Three-Step Model of Learning & Change: 'Unfreezing, Moving, and Refreezing'
Source: Kurt Lewin (1958:169)

We should also recall Senge's (1990:14) diagram of 'Adaptive Learning' and 'Generative Learning'.

6.8.2 Adaptive learning and Generative Mode of Inquiry
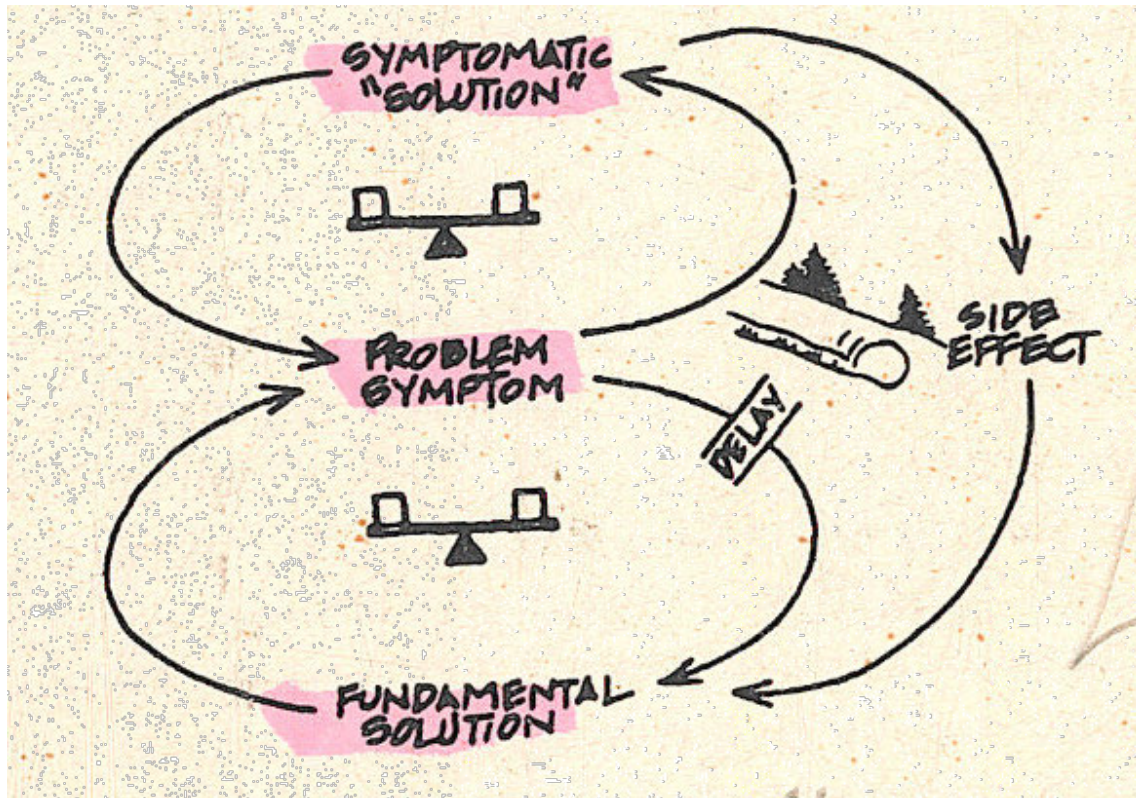
Figure 12 'Adaptive Learning' and 'Generative Learning'
Source: Peter Senge (1990:106)

The central issue in this approach is the recognition of the fact that, when faced with an ill-defined problem situation, managers like to adopt short-term 'quick fix' solutions instead of trying to find enduring solutions. The adaptive learning mode of inquiry (top circle) represents the symptomatic intervention. By contrast, the generative learning mode of inquiry (bottom cycle) represents a delayed and responsive fundamental intervention to the fuzzy problem situation at hand. This may be the way to turn 'vicious cycles' of underperformance into 'virtuous cycles' of sustainable competitive performance in organizations and in schools, but we must also remember Forrester's (1969) assertion that the causes of many pressing public issues, from urban decay to global ecological threat, lie in the very well-intentioned policies designed to alleviate them. These problems were actually caused by systems that lured policymakers into interventions that focused on obvious symptoms and not on underlying causes, which produced short-term benefit but long-term malaise, and fostered the need for still more symptomatic interventions (Senge, 1990:15).

6.8.3 Single and double loop learning model

A related approach is the 'Single-loop' and 'Double-loop' learning modes of inquiry as proposed by Senge, on the one hand, and on the other hand the double-loop learning mode is reminiscent of the generative learning mode of inquiry. Like Senge, Argyris (1991) articulates that the 'Learning Dilemma' has an inherent potential to impede learning capacity, which leads to 'institutional entropy' or decline in terms of performance (Hamel, 2002: 29), mainly due to the management disciplines we inherited from the industrial age perspectives of Frederic Winslow Tayor, known as 'Taylorism', which was founded on 'mechanistic thinking' grounded in concepts of command, control and compliance and not on commitment (Ibid. 1990:206).

SINGLE LOOP   DOUBLE LOOP
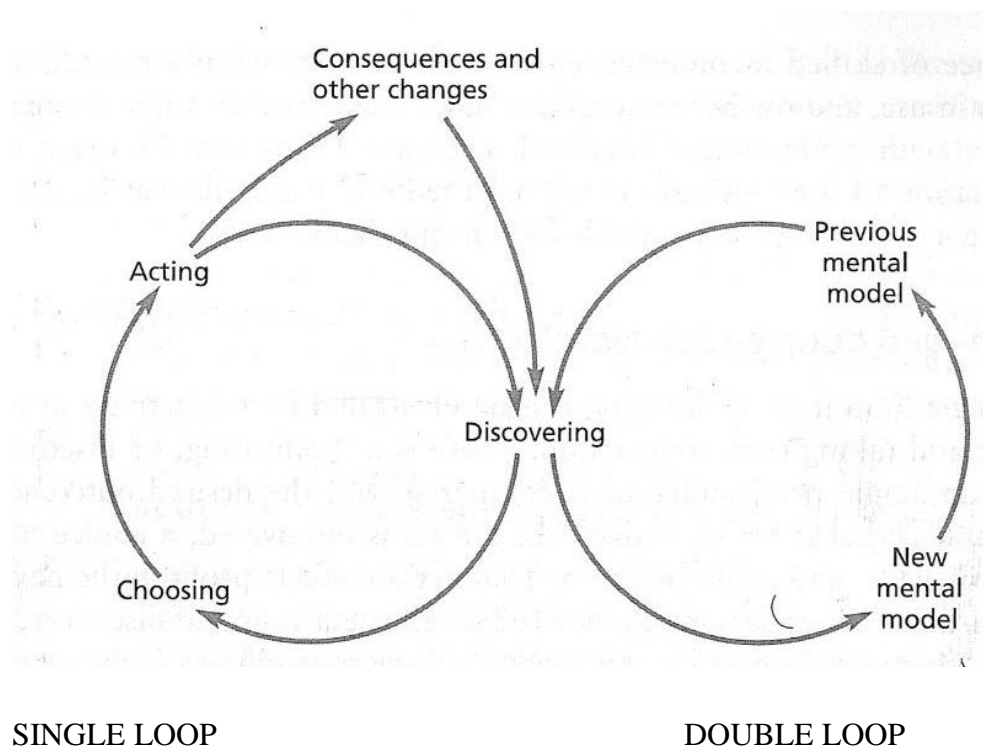
Figure 13 Single-loop and Double-loop Learning mode of inquiry
Source: Argyris and Schon (1978)

6.8.4 Triple loop learning

Another model learning was developed by William Torbert (1989). This is called the 'Triple-loop Learning mode of inquiry'. This involves what Torbert (1976) terms a 'mystery mastery' which refers to a mystical experience and deep change from old ways of doing things to complete new ways of doing things: a paradigm shift (Kuhn, 1962, 1970).

6.8.5 Three levels of learning

Then there is the model developed by Gregory Bateson (2000), which operates on three levels of learning and change using the analogy of the cybernetic system namely, the central heating system.
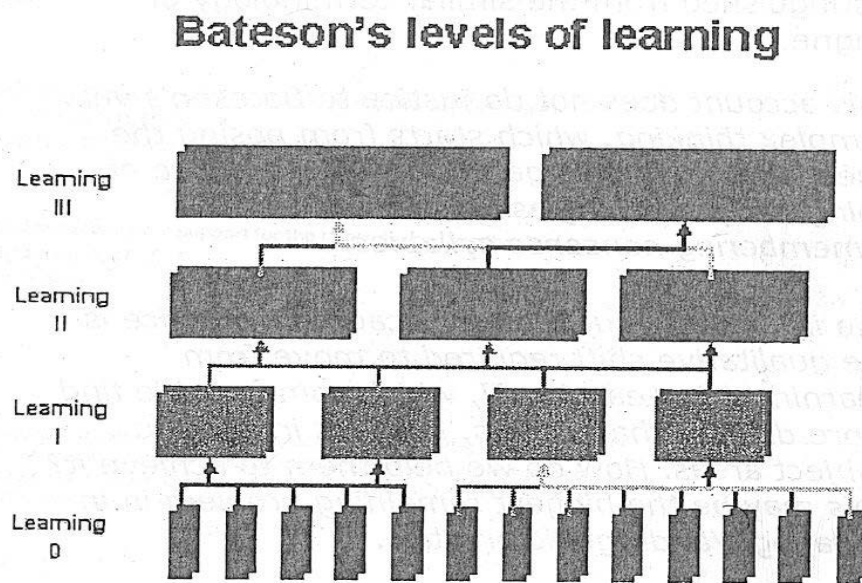
Figure 14 Bateson's Levels of Learning

Bateson noted that at level 0 there is absolutely no learning at all. This is similar to a young child putting a hand into a fire. The child may not learn that fire is dangerous. Learning only begins at Level 1 which is analogous to single loop learning or the adaptive learning mode. However, at level 2, which is similar to double loop learning or generative learning, the situation begins to change due to the changed mental model. Level 3, according to Gregory Bateson (1972) pertains to a mystical change, which as Rowan (2008:113) claims. is indeed ineffable. People learn the art of holding in abeyance their own assumptions, attitudes, values, and norms and they embrace a core ideology and the core values of the organization (Collins and Porras, 1994:54). Bateson claims that an integrating thread throughout level 3 is the achieving of extraordinary results in an organizational context. In brief, they stay focused on maters or issues of utmost importance to them (Senge, 1990: 246).

The fourth, level 'Learning 111' relates to learning about the meaning and purpose of our existence. This mystical experience, captures an ecstatic experience which Robert Quinn (2000: 210) refers to as 'ecstasy'; Carl Rogers (1961:27) refers to 'flowing and floating in a

complex stream of life'; and, finally, Mihaly Csikszentmihalyi (1997) refers to this as a sense of 'flow'.

6.8.6 Four learning cycles

Finally, consideration is given to the Kolb learning Cycle.
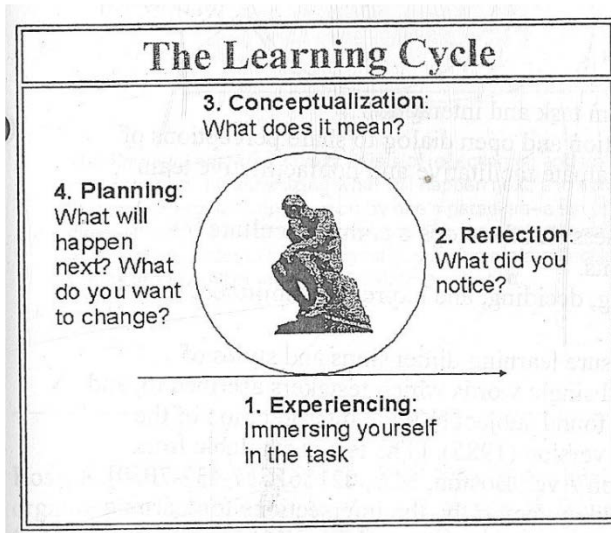
Figure 15 The Kolb Learning Cycle
Source: David A. Kolb (1984: 21)

Concrete experience, or immersing oneself in the 'doing' of a task is the first stage in which the individual, team, or organization simply carries out the task assigned. At this stage the core business pertains to the practical, concrete experience of the messy problem situation.

Observation and reflection involves a process of periodically stepping back from the task at hand and reviewing what has been done thus far. In essence, this stage pertains to holding in abeyance one's assumptions, attitudes beliefs, values and norms.

Conceptualization involves the process whereby the individual engages in interpreting the events or makes sense of the experience. In addition, it is at this stage that the individual engages in a problem-solving framework or typology grounded on insight of paradigms: a shift from old to a new paradigm-capacity to see issues or events in a new way.

Planning encapsulates new insights about appropriate action to be taken in order to improve messy problem situations at hand. This model is analogous to the initial three stage model (Plan, Do /implement and Review or Evaluate), and subsequent models with four or five frames of iterative action – reflection cycles (observe, reflect, act, evaluate, and modify) developed by John Dewey (1938) and Kurt Lewin (1946).

6.9 Example of the link between theory and practice: Msinga CMC

6.9.1 Mmangaliso Primary School

I pointed out in ChapterTwo that over many years I have worked as a teacher (since 1977) at both primary and secondary schools. I have also worked in remote rural areas such as Msinga (Tugela Ferry) as a principal and as a Circuit manager. Over the years I have witnessed the community's plight at a school in my own area of the Ngqongeni clan because learners had to walk about 6-7 km every day to attend school. In addition, during pervasive faction fights among clans, learners could not attend school, especially the boys. This felt-need at this school was exacerbated by the fact that learner drop-out rate increased as a result of the migrant labour system that Colen Bundy (1979) called 'The Reserve Army' of surplus labour needed in factories, industries, and commercial farming.

Owing to the pressing need, we applied for funding to the Victor Daitz Foundation towards the end of 2002. Much to our surprise, the foundation responded very positively by donating an amount of R350 000 for the construction of a school. The project scope was limited to:

> Building four classrooms;
> Building a staffroom;
> Building an administration block with a pantry for learners' food;
> Building a 'kitchen';
> Building three toilets for girls and three for boys, including two for educators;
> Installation of two water tanks;
> Fencing the entire school which is 90m by 120m in area; and
> Fencing a vegetable garden.

In addition, the KwaZulu-Natal Department of Education pledged an amount of R47, 000 towards the purchase of school furniture, desks, chairs, tables, and cupboards. To conclude, the actual construction project started in March 2003 and was completed by November 2003 by a dedicated team from Project Build, a company located in Durban.

 Action research engages with social formations (educational, economic, political, social and cultural system) of which I am part. Additionally, I draw insight from Freire's (1973) statement that 'there is an indivisible solidarity between humans and their world, and that they are not just in the world, but with it. We cannot live or work in isolation and this thesis engages in breaking a pervasive 'culture of silence' (Reason, 1994:329). This is not the forum in which to explore details of the various legislative frameworks that led to illiteracy, grinding poverty, unemployment, overcrowding, violence and other social ills in areas like Msinga in the KwaZulu-Natal province, but one can mention the colonial policy of segregation on the one hand, and apartheid separate development, instituted constitutionally by the Nationalist government in 1948. on the other.

By establishing Mmangaliso Primary School during my tenure as a Circuit manager at Msinga CMC, I have made a special contribution to the people of Msinga and I hope to have made a positive difference in their world. The building of the new school has brought a new sense of pride to the community and enrolment at the school has grown significantly. Accordingly, the staff numbers have grown from three to nine and, for the first time, a H.O.D, was appointed. These extra jobs have brought with them salaries that are a welcome financial injection into this impoverished rural economy. This self-study has enabled me to leave behind a legacy to the present and future generations through leaving this world a little bit better off as a place than I found it (Kouzes and Posner, 2010:174).

The looking-glass self metaphor offered me an opportunity to shift my stance from the ethnographic emic gaze of the participant observer, to an etic gaze of my own subjective first person lived educational experience (Boufoy-Bastic 2004:4).In exploring these reflective accounts embedded in my own experiential learning discourse I am, in a way, examining some of the impacts and outcomes of what happens when a leader attempts to shift focus from action to four frames of reflection, meta-learning, meta-reflexivity and deep change in the context of service delivery.

From the outset it was obvious that there were insufficient schools to cater for the existing and fast-growing number of pupils seeking reasonable conditions in which to receive an education as their constitutional right.

To keep pushing the education authorities to provide more schools, more equipment, better facilities and better-trained staff does not make you popular, because this is perceived in a way as a criticism of the existing administration, but determination and perseverance eventually can produce results. Of course, I cannot claim to have single-handedly been responsible for establishing schools, but I would like to believe that my motivation and determination did make a modest contribution.

6.9.2 New schools established 1997-2006

Table 11 New schools established 1997-2006

Tribe	Circuit	School
Bathembu	Keates Drift	Bambanani
Mabaso	Keates Drift	Bethulo
Mabomvu	Keates Drift	Dumabemsola
Machunu	Keates Drift	Dumaphansi
Majozi (Qamu)	Keates Drift	Ezihlabeni
Mabomvu	Bhambatha	Holisizwe
Machunu	Keates Drift	Jojingwenya
Mabomvu	Bhambatha	Kubuyakwezwe
Machunu	Keates Drift	Khulani
Mabaso	Tugela Ferry	Mabaso
Mabaso	Tugela Ferry	Mnjani
Machunu	Keates Drift	Ntabende
Machunu	Keates Drift	Ntanyana
Machunu	Keates Drift	Ntombiyodumo
Machunu	Keates Drift	Macingwane
Machunu	Keates Drift	Nomfomela
Machunu	Keates Drift	Osuthu
Majozi	Pomeroy	Mzamoyethu
Majozi	Pomeroy	Phumelela Sec

Bathembu	Tugela Ferry	Zamokuhle
Mabaso	Tugela Ferry	Phumelela
Bathembu	Tugela Ferry	Zizi
Mabomvu	Ngubevu	Msawenkosi

Source: Personal Research Journal

In reflecting on my role in securing schools in so many areas of need, I realise that I could easily have been dissuaded from constantly pushing for improvements in a social context that is debilitating, to say the least. However, by pursuing what I had understood to be my civic duty, has brought me a deep sense of fulfilment and a quiet sense of self-worth. In pursuing this social action, I had benefitted both myself and the community I served.

6.10 Example of link between theory and practice: Mvoti CMC.

6.10.1 Busana High School, Matimatolo, Greytown

On Wednesday 04th July 2012, I interacted with the Bursary Officer in the Department of Health, Umzinyathi District. She told me that the Department was offering bursaries for medical training in Cuba. In addition, we discussed the criteria for selecting such candidates and I became very inspired about this extraordinary opportunity for historically disadvantaged rural black learners. The problem was that the closing date was Friday, 6th July 2012 and that there was only one day, effectively, in which to complete the application process. I could not personally fill out the application forms because I did not have enough information upon which to make meaningful selections of possible applicants from the student body, or through direct contact with the community to secure parental permission and so on. But, realizing the significance and urgency of the matter, I felt that I needed to motivate the principal of Basana, Mr T.W. Mabaso, who was the only person who could select appropriate learners and gather the required documentation, to undertake the task. I urged him, as persuasively as I could, to seize this opportunity. I stressed that, in spite of time constraints, the effort could bode well for the individuals, the school, and the dedicated pprincipal. He responded positively to my appeal and managed to submit five (5) names of learners, who ultimately managed to study for a medical degree in Cuba. These were Sanele Sibiya, Nkosingiphile Mzolo, Thobani Nyathikazi, Philani Zondi and Mfanafuthi Gasa. The lesson learnt from this account is that transformative principals often go that extra-mile: go above and beyond the call of duty. A second lesson is

that quality education can uplift and transform the lives of historically disadvantaged learners. Thirdly, this transformative process can happen in anyone. It does not matter what you are; what matters is who you are. It does not matter where you come from; what gender or colour, how old you are or how rich you are. In short, it does not matter whether the learner is from a deep rural or urban area, female or male, from a destitute family or from a wealthy family. They all have inherent or innate potential to succeed in the competitive landscape (McNiff and Whitehead, 2009:182).

This incident strengthened in me my resolve to pursue positive opportunities in whatever way I could rather than succumb to the negative, lazy, avoidance thinking (also referred to 'absencing' by Scharmer [2009]) that could have resulted in my saying: "This is a wonderful opportunity, but it's such a pity that I heard about it so late. Now it's too late. We will never meet the deadline." The value of a positive mental attitude was brought home to me.

Off to Cuba to study medicine!

In five years time you will address them as "Doctor": Sanele Sibiya, Nkosingiphile Mzobe;Thabani Nyathikazi;Philani Zondi;Mfanafuthi Gasa with Dr Zungu , HOD KZN Department of Health.The other four, selected to go to Cuba are Busana High School matriculants from Matimatolo.

6.10.2 Sangweni combined school, Matimatolo – Greytown

Effective Principal as a Social Architect

The term 'Social Architect' was coined by Perlmutter (as cited in Bennis and Nanus, 2003: 102-103). In this instance, this refers to an effective leader acting as an artist, a designer, and architect who shapes the destiny of an organisation and who is committed to craftsmanship (Mishler, 1998: 428) in the sense that a visionary leader crafts a vision (emotionally compelling future) that aligns with an emotionally compelling reason (Sharma 2005). According to Bennis (1976: 102), "Every effective organisation is an enlarged shadow of an effective leader". I have crafted my own living educational theory which states that: 'Every quantum organisation that produces quantum results is an enlarged shadow of the quantum principal.' The Principal of Sangweni, Mrs N.E. Ngubane, is indeed a social architect who has crafted an environment at her high school that is neat, clean and litter-free and where learners now pick up and suitably dispose of litter, polish or wipe down working surfaces, sweep floors, wipe chalkboards, and generally keep the school and themselves neat and tidy and, in most cases, without being prompted to do so. As a result, Sangweni Combined School was awarded a certificate in November 2015 as a "Health Promoting School at Umzinyathi District" which bears testimony to the dedicated efforts of the Principal.

Figure 16 Sangweni Combined School

6.11 Example of link between theory and practice: Menzi High, Umlazi District

Menzi High School – A Narrative Reflective Account

Inspired by this school's matric results, I chose to monitor the practice of one of the most competitive institutions in the province and in the South African educational landscape over the years. I then asked for permission to conduct research from the Principal at the beginning of academic year 2011. In addition, I provided financial support of R1000 per month until December 2014. Surprisingly, on arrival, I noticed that this is an ordinary school that accomplishes extraordinary results. Good practices include effective time management. The Principal achieved a Master of Education degree from the University of Zululand, (a degree received by his family after he died in February 2015)**.** Mr Mshololo's dissertation focused on effective time management by principals of schools striving to attain sustainable, good matric results. Mshololo would arrive at school at about 6h00, but the whole school starts at 7h00. During this time, learners engaged in home work and other related tasks because not all get sufficient time at home. Additionally, he taught economics in grades 10-12, serving as a role model. The best way to inspire teachers to excel in their performance, is to be a role model in your own subject. In short, this transformative principal strove to become the change he wanted to see in the school. Menzi High School reopens a week before public schools start and school starts at 6h00 to16h00 Monday to Friday – even on a pay day and holidays. This core ideology and core set of values is honoured and prized immensely. Finally, there is the social contract that has been entered into at the school between teachers on the one hand, and the learners on the other hand. This is the spirit/morale of the organization (Drucker 1955/2001, 1974).

Competitive or quantum schools such Menzi, Mathunjwa (Nongoma), Mhlwaneni (Ladysmith), Velangaye (Nkandla), Ubongumenzi, Maceba, Boschloof, Ebusi, and Busana (Umzinyathi), are in essence self-organizing in the sense that they do it for themselves. Emerson cited in Maxwell (2011:252) maintains that 'Every great institution is the lengthened shadow of a single man', which led me to draw the conclusion that every quantum school is a lengthened shadow of the transformative Principal. Every effective school, it seems, becomes a microcosm of the transformative Principal who knows very well that for things to change, first he/she must be a role model. That is to say, the principal must walk the talk.

When I listened to a grade 12 learner, Zamambo Mkhize, delivering her articulate speech at the memorial service of the Principal, it added another layer of insight about the importance of English as a language of learning and teaching (LOLT) in our public schools. Another factor contributing to the success of the school is the level of competence amongst all educators from grade 8 to 12, which leads to cutting- edge results for the entire school. The educators are competent in terms both of content knowledge and methodology of the subject. In brief, quantum schools have managed to stand the test of time through the Senior Certificate system (before 1996), Outcomes Base Education (OBE), Revised National Curriculum Statement, Curriculum Statement which was phased in 2003 to 2006, and CAPS.

KZN Education MEC and Premier of KwaZulu-Natal , Senzo Mchunu, has often said that a school is as good as its Principal and a school is as bad as its Principal. In the same vein, the vice-chancellor of the University of the Free State , Jonathan Jansen expresses the view that the single most important turn-around factor in poorly performing schools is the character, quality and drive of the Principal. No question about that. Accordingly, the appointment and promotion of Heads of Departments, Deputy Principals, Principals and Circuit managers must be based on meritocracy as opposed to patronage (See: *The Natal Mercury*, 22nd July 2013:6).

Table 12 Menzi High School profile (1998-2015)

THE YEAR	THE MATRIC PASS RATE
1998	92.3%
1990	97.9%
2000	94.6%
2001	100%
2002	95.7%
2003	96.9%
2004	95.0%
2005	98.3%
2006	97.5%
2007	95.8%
2008	97.9%
2009	98.98%
2010	100%
2011	95.83%
2012	100%
2013	100%

2014	100%							
2015	100%							

Table 13 Analysis of 2015 Grade 12 results

SUBJECT	EDUCATOR(S)	100-80	79-70	69-60	59-50	49-40	39-30	29-0	%
Accounting	Ndlalanya A.	10	11	16	21	10	0	0	100
Business Studies	Shandu P.F	19	12	7	1	0	0	0	100
CAT	Mkhulisi T.P	2	2	4	4	1	0	0	100
Economics	Mshololo F.	6	13	15	5	0	0	0	100
English FAL	Mnguni N.M Xaba P.L	8	44	75	32	3	0	0	100
Geography	Mtungwa L.M	10	16	32	19	4	0	0	100
History	Hlongwa L.G	10	21	5	1	0	0	0	100
LO	Mkhize L.P	27	78	49	9	0	0	0	100
Mathematics	Kubheka P.S	10	12	20	18	33	23	10	92
Maths Literacy	Shibe B.P	1	7	13	12	4	0	0	100
Physical Science	Khumalo M.C	10	9	11	15	26	15	1	99
Isizulu HL	Nduli B.P Ntombela T.M.B	88	72	3	0	0	0	0	100

Total no. of candidates: 163 (2014)

Bachelors : 151 (93%) ; Diplomas: 121 (7%)

Total number of passes in 2015

Bachelors: (95%); Diplomas (5%)

Analysis 2016

MENZI HIGH SCHOOL

P.O. BOX 54788   UMLAZI 4031   TELEFAX: 031 9061312

Grade 12 Results Analysis   2016

Subjects	No. Of Learners	Passes	Failures	%Pass	7	6	5	4	3	2	1
Acc.	56	56	-	100	18	10	16	10	02	-	-
B. Stud	31	31	-	100	25	02	03	01	-	-	-
Econ.	31	31	-	100	06	12	08	01	04	-	-
English	160	160	-	100	10	38	67	44	01	-	-
Geog.	104	104	-	100	11	23	33	34	03	-	-
History	54	54	-	100	04	14	24	11	01	-	-
IsiZulu	160	160	-	100	100	59	01	-	-	-	-
L.O	160	160	-	100	37	83	39	01	-	-	-
L. Sc	129	128	01	99	18	14	23	32	31	10	01
Maths	106	101	05	95	17	15	18	19	26	06	05
M. Lit	54	54	-	100	-	04	11	25	13	01	-
Phys	75	74	01	99	16	13	13	15	15	02	01

Overall Pass Percentage	=	100%
No. Of Bachelor Passes	=	149
No. Of Diploma Passes	=	11
% Bachelors	=	93%

Table 14 Menzi High School Grade 12 Results Analysis 2016

Based on my own experiential knowledge, teachers are often promoted to senior posts on the grounds of union affiliation and/or political patronage. For example, I hold a PhD qualification, but did not apply for a particular post because I belong to a particular union and therefore I

would not even have been short-listed. This has led me to believe that apart from the selling of promotion posts, the KwaZulu-Natal Department of Education appears to be orchestrating a campaign to systematically purge those who do not belong to a particular union. But even from within the same union camp, people are appointed on the basis of a mandate. That is to say, candidates are deployed to promotion posts on the grounds that they are a union activist rather than them being appointed on academic merit (See *Isolezwe*, 18 December 2015:5)

In conclusion, the principal of Menzi High School confided to me that their work ethic is being recognised and it is helping them. For example, the Vice- Chancellor of the Free State University donates a bursary to the school for ten (10) learners to do any field of study for four years**.**

This chapter outlined the impact and outcome of my shift from a routine way of doing things to meta-reflexivity (McNiff and Whitehead 2009:33-41) as a mode of inquiry, and how this extended and expanded my own management and leadership pedagogical practice as a Circuit manager and community leader at Msinga CMC, and Nquthu CMC, over the past eighteen years (1997-2015).During the period of my research project (2009-2016) I have investigated new forms of pedagogy, which have significantly facilitated my own learning, the learning of my educators and the school governing bodies at Msinga CMC, Nquthu CMC and Mvoti CMC

6.12 Meta-Reflexivity in Professional Practice

This section intends to explore and reflect on the implications of 'meta-reflexivity' (McNiff and Whitehead, 2009: 34) for effective leaders. This term refers to the contribution we make towards our own continuing learning and to the learning of others. Kleisasser (2000); Hamilton, et al., (2008); and Reason and Torbert (2001: 30), speak about a "turn to reflexive action in the research practice domain".

Mead (1934) maintained that 'Symbolic Interaction' tends to serve as the bedrock for reflexivity. His study showed that children tended to learn through 'significant others'. Reflexivity is the art of taking the position of others and of doing things differently in life. Similar to Scharmer's (2009) sensing phase in the U-process, reflexivity pertains to the habit of entering into the attitude of others or of putting yourself into the shoes of others.

6.12.1 Spirituality – the Higher purpose

In Chapter Four, I made reference to Scharmer (2009: 88-90), who describes the concept of 'spirituality' as the revolution from within – the underlying driving force towards achieving extraordinary results based upon ethical principles. As examples, we can turn to the liberation struggle by the Indian National Congress led by Mahatma Gandhi in the 1920s, and more recently, to the dismantling of apartheid by the African National Congress led by Nelson Mandela, amongst others in the 1990s. Spirituality tends to embrace and embody a source of creativity and innovation in relation to the pursuit of a standard of excellence in the work and life contexts, but more than that, it embodies a Higher purpose.

Other writers, for instance, Collins and Porras (2007: 27) argue that visionary companies tend to be successful because their core values act as a "fire that burns from within". It impels members of the organization or business to keep searching for improvement Core values are like a guiding star on the horizon – forever pursued, but never reached. In this view, visionary schools tend to shoot for the moon so that even if they miss, they can land among the stars. (Peale, 2016). For visionary companies, argue Collins and Porras (2007), there seems to be no ultimate finish line. That is to say they understand the implications of contentment, which leads to complacency and ultimately to debilitating performance. Complacency is like a disease or flu that seems to affect successful individuals, organizations and businesses.

Paulo Freire (2005), amongst others, views the concept of meta-reflexivity as an ability to achieve the kind of historical epoch-making impact that is life-uplifting in human affairs, for instance, the moon landing. Freire (2005) reminds us that President John Fitzgerald Kennedy of the United States of America, articulated a world famous vision during his inaugural address on 12 September 1962, of America being the first nation to land on the moon before the end of twentieth century and return safely to earth. Unfortunately, the president was assassinated before he could see his dream become a reality. On 20th July 1969, the Apollo 11 space craft landed on the moon with three astronauts, namely Edwin Aldrin, Michael Collins and Neil Armstrong.

6.12.2 The famous monologue

Armstrong: Tranquillity here. The Eagle has landed. O.K. I'm going to step off the LEM now. That's one small step for man, one giant leap for mankind.

This scene captures very well the notion of meta-reflexivity as a meta-cognition: the capacity to turn a dream into vision and make things happen in spite of the odds: 'The leaders get the job done , against all odds – no matter what, they master the art of doing things at nothing less than their very best' (Sharma, 2010:65).

Senior and Fleming (2006:1-13), caution that the 21st century has brought a totally unprecedented change in human affairs, which necessitates new ways of doing things. That is to say, the space and scale of change is accelerating at an exponential rate. Change has become a norm today if organizations are to survive and achieve competitiveness. Senior and Fleming (2006) refer to the winds of change as being reminiscent of a gale force wind. In the heat of the moment, it becomes very hard if not impossible to tackle complex, messy and fuzzy logic-type organizational problems, for instance, contemporary pervasive turbulence and violence in public schools. The rate at which important decisions have to be made can lead to the impression that there is a degree of arbitrariness involved. The following poem captures the implications of this in a way that only poetry, as a tool to convey figurative meaning, can achieve:

The Road Not Taken

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveller, long I stood
And looked down one as far as I could
To where it bent in the undergrowth:

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted weary;
Though as for that the passing there
Had worn them really about the same

And both that morning equally lay
In leaves no step had trodden black;
Oh, I kept the first for another day!
Yet knowing how way leads on to way,

I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I-
I took the one less travelled by.
And that has made all the difference

Robert Frost (1874- 1963)

Peter Drucker (1988) uses an analogy of a symphony orchestra to show how contemporary organizations work:

A large symphony orchestra is even more instructive since, for some works, there may be a few hundred musicians on stage playing together. According to organization theory then, there should be several group vice president conductors and perhaps a half-dozen divisional VP conductors. But that's not how it works. There is only the conductor-CEO, and every one of the musicians plays to that person without any intermediary. As such, the high-grade specialist is indeed an artist. (Drucker (1988:48)

Turbulence and violence in our public schools has reached alarming proportions, particularly among pupils, but as well among educators. At worst, these turbulent and violent times are characterized by fatal stabbings in the absence of teachers from the classroom, assaults on fellow learners and on teachers, substance-related aggression and disruptive, disrespectful behaviour generally. The turbulence and violence appears to be a ticking time bomb that can explode at any given time. This anomaly has led me to conclude that provision of concrete walls, security personnel, cameras, and searching and seizure of dangerous weapons are merely short-term quick-fix solutions instead of long-term solutions that would include the provision of a 'conductor'; an inspiring leader to orchestrate the turbulence and to restore order and principled behaviour.

6.12.3 Turbulence and violence in public schools

Source: Personal Involvement – 1st June 2015.

School: Luvisi Primary School, Nondweni Circuit – Nquthu Circuit Management.

General background: This part of rural KZN has experienced a long history of faction fighting, murder, serious assault, rape and robbery. The police, who have the responsibility to uphold law and order, face an impossible task for a number of reasons. The area is large and the police stations are relatively few in number. A long history of the police being used to enforce apartheid legislation has led to a deep distrust of the police in the community that will take a long time to change. When a crime is committed, anyone who reports this to the police runs the risk of retribution from family, friends, gang members or sympathisers. You could well be regarded as a police informer, or an '*impimpi*'. The police themselves cannot be guaranteed to be neutral in dealing with your report. In 2013 the South African Police Services undertook an audit of serving police officers and this revealed that there were 1 448 police officers in daily service in the country who have been convicted of serious crimes, including murder, attempted murder, rape, assault,corruption, theft, drug trafficking, armed robbery, and aiding escapees. Among the perpetrators are a major-general, ten brigadiers, 21 colonels, ten majors, 43 lieutenant-colonels, 163 captains, 84 lieutenants, and 716 warrant officers. There are a further 8 846 charges pending against police. (KZN Dept. Community Safety and Liaison report entitled: *Rural Safety in KwaZulu-Natal. 2010.)*

The claim has been made that the existing socio-political environment is characterised by turbulence and violence, and to substantiate this claim I draw attention to the following twelve representative publicly reported incidents that are presented here in descending chronological order. This list does not include all incidents reported in the media, or the very many suspected incidents that go unrecorded. It is not within the scope of this study to determine why such incidents are not reported, or to investigate the judicial and socio-political outcome of these fourteen incidents. Suffice it to say that they are recorded here as evidence of the extent and degree of anti-social turbulence and blatant criminality.

The Incident: 01
Source: *Isolezwe,* Monday 20 March 2017.
School: Laduma High School, Kwampumuza, Pietermaritzburg

The Acting Principal, Miss Pricilla Thembelihle Mchunu at the above-mentioned school was shot dead on Saturday 18 March 2017 while teaching grade 12 learners in the classroom. She had served at this school for more than 20 years. She was appointed as Deputy Principal in 2016.

Incident 2.

Source: Personal Interview with principal.

School: Ntinini Full Service School, Babanango Circuit – Nquthu Circuit Management.

Incident: On the night of Saturday 1st August 2015 at about 20h00, Luyanda Maseko (12 years) doing grade 5B, was raped, stabbed in the head, body, and chest, five times. Her arm was broken and throat cut by a neighbour in Jama High School, located approximately 2km away. I visited the bereaved family and discovered that she stayed with her grandmother and the situation revealed acute poverty. I donated R100 in order to assist the destitute family. The Mayor of Nquthu Municipality undertook to buy a coffin, meals, and to provide a tent for the funeral.

Incident 3

Source: *Isolezwe*, 3 November 2015.

School: Nyonemhlophe.

 Nkosinathi Zondi, who was the principal of Nyonemhlophe and the chairperson of the South African Democratic Teacher's Union (Sadtu) at Mbuso Shabalala region, was brutally murdered in May 2013 just when he arrived at the driveway of his home, situated at Mlazi township. It is reported (See *Isolezwe*, Friday 11th December 2015, p.10) that three principals and a District Director that were implicated in the cold-blooded murder of Zondi were acquitted. However, two men allegedly hired to kill Zondi remained in custody.

Incident 4

Source: *Isolezwe*- 6th November 2015.

School: Vulindlela Primary School, Newcastle.

Incident: A12 year old boy stabbed and killed two classmates (grade 7) in the classroom. The two classmates were Sikhumbuzo Maseko and Zakhele Nyembe. After a quarrel in the classroom, the suspect went home to fetch a knife and then returned to school to kill them in front of other learners. It is alleged there was no teacher in the classroom when the incident occurred.

Incident 5

Source: See *Isolezwe*, 18th December 2015, p.5.

School: Nomyaca Secondary School, Mpangeni

Deputy Principal, Duduza Mkhwanazi was, according to newspaper reports, killed in a shocking incident related to a promotion post appointment. He was teaching a scarce subject combination, Mathematics and Physical Science in matric. This brutal incident is alleged to be related to pervasive corruption in the KwaZulu-Natal Department of Education, in particular. As a consequence, top management is currently exploring the possibility of freezing the vacant promotion post and thereby not appointing a new incumbent if there are sufficient grounds to believe that a potential candidate will be killed. As a consequence, the National Minister of Basic Education, Mrs Angie Motshekga has appointed a commission of inquiry led by Professor John Volmink to investigate the selling of promotion posts. The commission has concluded its findings and showed that the KwaZulu-Natal Department of Education is in the fore-front of selling promotion posts for between R1000 to R50,000. Other sources allege that the position of Director sells for R100,000.

Incident 6

Source: *Isolezwe*, 2nd March 2013, p. 3.

School: Mzwilili Primary School, Mlazi.

Incident: Nonjabulo Sabelo (8 years) was raped and murdered after disappearing from school for a week. Her body was discovered dumped in the premises of her school.

Incident 7

Source: *Isolezwe*, 7th April 2013, p. 5 and 10th December 2012

School: Zephania Secondary School, Maphumulo.

Incident: Deputy Principal, Maureen Khuzwayo (52 years) was shot and died in the school premises after school by a hired gun-man who mistook her for someone else he was looking for as a target.

Incident 8

Source: *Daily Sun*, Wednesday 8th May 2013.

School: Mvuthuluka High School, Umzumbe.

Incident: Lethokuhle Doncube (grade 1 pupil), was stabbed in the chest and instantly died in the classroom on Monday 6th May 2013. It was alleged that there was no teacher in the class when the incidence occurred.

Incident 9
Source :*The New Age*, 31st October 2013.
School: Sizimisele High School, Danhauser.

Incident: Bongani Nkabinde (18) was fatally stabbed by a group of six boys immediately after morning assembly and devotion on Monday. This brutal incidence was caused by inter-gang rivalry. The Police report states that three suspects were released and another three were charged with murder. Learners received counselling for trauma.

Incident 10
Source: *Isolezwe*, 5th January 2010.
School: Sithabile High School, Nanda area.

Incident: Principal of above-cited school, Jabulani Buthelezi, was shot and died due to a promotion post dispute. In essence, he had been promoted to be the principal of the famous Hlange High School located in the Inanda area by the KwaZulu-Natal Department of Education. However, due to the turbulent atmosphere at Hlange High School, he was then relocated to assume duty as a principal at Sithabile High school, where he was brutally murdered.

Incident 11
Source: *The Star,* Tuesday 9th November 2010, p. 12.
School: Jules High School, Jeppestown, Johannesburg

Incident: Educator, Bhekizenzo Ndiyane (35,) was shot three times and died instantly at the school cottagesat night.

Incident 12

Source: *City Press*, 01 July 2007.

School: Hlokohloko Primary School, Ubombo district – Mpangeni.

 Incident: Two members of the National Teachers Union, (Natu) Bonisiwe Mthenjane (HOD) and Philile Ntuli (Post level 1) were murdered. The principal, who is a member of the South African Teachers Union (Sadtu) was implicated in the killing, together with co-accused who were alleged to be hit-men. They were charged with kidnapping, murder, robbery and possession of an illegal firearm. As a consequence, the three led the police to where they had dumped the bodies, which were found badly decomposed in the bushes after the teachers had been missing for nine days.

With such a growing number of socially, morally, culturally, and legally unacceptable incidents one could be forgiven for believing that the social order has irretrievably collapsed and that there is no hope at all to reign in such widespread abuse of power, influence, and privilege. What is needed is true leadership as distinct from attempting to manage the situation. This distinction between leadership and management skills is clarified as follows:

> Managers administer; leaders innovate
>
> Managers maintain; leaders develop
>
> Managers control; leaders inspire
>
> Managers have a short-term view; leaders have a long-term view
>
> Managers ask how and when; leaders ask what and why
>
> Managers imitate; leaders originate
>
> Managers accept the status quo; leaders challenge it.

Source: Hughes et al., (2001:1)

I am indebted to Kotter, as cited in Daft (1999: 39), who has refined my taken-for-granted view of management and leadership practice.

6.12.4 Comparing Management and Leadership

Management	Leadership

Direction:	Planning and budgeting keeping eye on the bottom line.		Creating vision and strategy keeping eye on the horizon of new possibilities.
Alignment:	Organizing and staffing Directing and controlling.Creating		Creating shared culture and values helping others grow. Reduce boundaries.
Relationships:	Focusing on objects-producing/selling goods and services Based on positions of power. Acting as boss.		Focusing on people-inspiring and motivating followers.Based on personal power to be the boss. coach, facilitator, servant
Personal Qualities:	Emotional distance Expert mind Talking Conformity Insight into organization		Emotional connections (Heart) Open mind (Mindfulness) Listening (Communication) Non-Conformity (Courage) Insight into self (Integrity)
Outcomes :	Maintains stability		Creates change, often radical change.

Source: John P. Kotter, *Leading Change* (Boston, MA: Harvard Business School Press, 1996:26); Joseph C. Rost, *Leadership for the Twenty- first Century*, (Westport, CT: Praeger, 1993:149); and Brian Dumaine, The New Non- Manager Managers, *Fortune,*
February 22, 1993: 80-84.

This study proceeds from the notion that public schools need to focus on leadership in order to achieve sustainable development required for 21st century organizations. It is envisaged that this research will help fill the gaps and contradictions apparent in the current South African education system, particularly in the KwaZulu-Natal Department of Education.

One becomes confused whether the bracket analysis (Jansen and Blank, 2014: 28) must focus on the bottom of competitive league of Zero to 20 per cent, or below the 50 per cent bracket. Surprisingly, although our district stands at the last out of 12 districts (53%) in the province, we are coerced to strive for 80 percent to 100 percent. As the foot-soldiers that work where the tyre meets the tar, we feel that the performance target is set unrealistically high and it is viewed with scepticism. I challenged this attitude because in my own experiential knowledge, management should set objectives or targets that are specific, measurable milestones that are realistic, attainable within the set timeframes, and agreed upon and accepted by the majority of staff. (Hit et al., 2009).

In addition, the objectives/itinerary submitted on a weekly basis, the monthly report, the school functionality monitoring (SFM), which is submitted at the beginning and at the end of the term, and the PPM 104 which is submitted at the end of every term, are time-consuming and demonstrably ineffective tools. One can draw the conclusion that our public schools will not be able to turn-around the present performance trajectory due to the focus on command, control, coercion, conformity and compliance (Fayol, 1949; Senge, 1990, Barnes, 1992). This view is supported by Peters and Waterman's (1982: 31, 1988) *In Search of Excellence*. Further support comes from Burnes (1992:57), who refers to the Policies and 'Paralysis through analysis' syndrome – whereby action stops and planning runs riot and takes over. In brief, there is little or no implementation or execution.

As a result, of exploring the implications of asking: How do I improve what I am doing? I decided to create my own educational living theory, which recognises the need to acknowledge and address the obsession with the gathering and analysis of statistics as an end in itself, and which generates paralysis with regard to efforts to institute change. I also need to recognise that our public schools are trapped in this 'Paralysis through submission syndrome' and finally that our public schools are trapped in a process that Bennis and Nanus (2003:119) describe as being 'over-managed and under-led'. As Bennis (1976: 27) puts it: 'Many an institution is very

well managed and very poorly led.' Another trenchant point made by Bennis (1984) is that leaders are people who do the right things; managers are people who do things right.

Wheatley (2002) has argued comprehensively that contemporary organizations have the industrial-age approach. That is to say the industrial revolution that emerged in the seventeenth-century, with emphasis on one best way, which was the scientific approach: it is reductionist, analytical, using a command and control approach that left a heavy imprint on contemporary organizational contexts. Running counter to this, the present enquiry is grounded in the shift from symbolic control to symbolic emancipation epistemology (Bernstein, 2000). The enquiry examines the shift from propositional theories that claim to have definitive answers and prescriptive solutions to every organizational malaise, as opposed to dialectical theories that claim that the universe is a social construct made by people and therefore an open space. Instead of tailor-made answers, dialectical theories respond to an organization's ill-defined problems through exploring, reflecting, critiquing and enacting on the implications of asking, searching and answering questions of the kind, 'How do I improve and sustain what I am doing?' Moreover, Whitehead (2008:12) maintains that an individual can hold certain values and, at the same time, deny these in practice. But, importantly, living this contradiction seems to spark one's imagination and innovation to generate possibilities for improving practice in work and in life contexts, guided by action-reflection cycles.

Popper (1972); Marx and Engels (1989) and Derrida (1997) deal with the concept of deconstruction and reconstruction – a process of stepping outside the research and locating it within my own changing understanding of the historical, educational, economic, and political contexts. The shift from the view that theory informs practice to a view that the practice informs theory lies at the core of my educational living theory.

This study has chronicled my journey as a practitioner, simultaneously modelling and learning from the application of reflection on administration, management and leadership roles, whilst introducing the process to other leaders (Fernandez, 2014:248). This is the core theme of my educative influence among the cohort of educators, school governing bodies, officials of the Department of Basic Education in the KwaZulu-Natal province through which I attempted to influence a shift of mind-set about how public schools work and should work, which could prompt new discourses.

6.12.5 The value of education

I started out as a garden boy (a term used historically for Black gardeners by other more privileged racial groups in South Africa) in New Germany in Pinetown, Durban, during my teenage years when schools had closed, I have learnt the lesson that it is indeed through education that a son of a domestic servant (my mother worked at Sarnia as a kitchen 'girl' over many years) can become a Doctor of Philosophy (PhD) and a Circuit Manager of schools in the province of KwaZulu-Natal Department of Education. In brief, education has enabled me to transform my own family, community and to lead education to greater heights within my spheres of influence. The intention of this thesis was, inter alia, to inspire learners to go on to tertiary education and who will, at the end of the day, uplift the standard of living at home and in the community (Jansen and Blank, 2014: 40). It is through education that ordinary people can do extraordinary things – uplifting and improving people's lives in family, community, school, church/congregation, and unions and so forth. It is through contributions to education that leaders [principals] can leave a legacy (Kouzes and Posner 1996: 99-110) by stepping forward to answer the call to serve people.

6.12.6 The purpose of education

Education in South Africa tends to focus on mastery of basic and fundamental processes: Learning to read, write, and mastering the ability to execute arithmetical or mathematical operations. Gardner, H. (2011) calls this 'mathematical intelligence'. Learning to speak a language fluently is regarded as 'linguistic intelligence'. Significantly, the language of learning and teaching (LOLT) lies at the heart of effective curriculum delivery in public schools. The de facto use of English Across the Curriculum (EAC) enables the learners to engage critically with higher order questions that call upon learners to critique, conclude, evaluate, justify, and so forth.

The full range of Academic Goals:

1. Mastery of basic skills and fundamental processes:
> 1.1 Learn to read, write, and handle arithmetical operations.
> 1.2 Learn to acquire ideas through reading and listening.
> 1.3 Learn to communicate ideas through writing and speaking.
> 1.4 Learn to utilize mathematical concepts.

1.5 Develop the ability to utilize available sources of information.

2. Intellectual development:

2.1 Ability to think critically and to be a rationally-reflective practitioner.

2.2 Independent working habits.

2.3 Developing a positive attitude to life. Assertiveness and curiosity.

3 Vocational/Career goals: tend to focus on enabling learners to become employable:

3.1 Choosing an occupation that is commensurate with your ability or capacity.

3.2 Develop habits based on workmanship.

3.3 Nurture an attitude towards living a productive and worthwhile life.

3.4 Enact a culture of hard-work.

3.5 Acquisition of a job specialization.

4 Social, Civic, and Cultural goals.

4. Emotional Intelligence competences

4.1 Stimulate self-awareness and self-management: Intrapersonal skills.

4.2 Stimulate social awareness and relationship management: Interpersonal skills.

4.3 Effective communication.

4.4 Appreciation of cultural diversity.

5. Citizenship participation. Freire (1973, 2005), amongst others, maintains that there is an indivisible solidarity between humans and their world, and that they are not just in the world, but with it. Therefore, we cannot live or work in isolation.

5.1 Understanding of an historical perspective – the hermeneutic tradition.

5.2 Willingness to participate in the political life of the nation and community.

5.3 Commitment to live moral values in practice. This is the nucleus of living theory.

5.4 Engage in freedom of expression without fear of reprisal. That is to say, the capacity to exercise the right to dissent or disagree.

5.5 Appreciation of environmental beauty. This pertains to aesthetic appeal.

6. Enculturation:

6.1 Develop insight into cultural norms of society and cultural heritage

6.2 Enhance the sense of identity

6.3 Ethical conduct- 'Do unto others as you would have them do unto you'.

Act or speak in ways that do not harm human dignity of others

6.4 Place the greater good of others-transcend self-interest

6.5 Treat people with respect, fairness, and caring.

7. Personal Goals – become a balanced person in terms of mental, physical, moral, emotional stability:

7.1 Ability to adapt to ever-changing circumstances.

7.2 Develop a healthy life-style. That is, avoid harmful or addictive substances. Howard Gardner calls this habit a Bodily-Kinaesthetic intelligence – potential to use the body effectively in playing soccer, ruby, athletics, netball, and in dance and so forth.

8. Aesthetic appreciation – ability to see beauty in nature.

9. Self-realization self-concept:

9.1 Ability to live life of meaning and purpose.

9.2 Accept ones limitations.

9.3 Cultivate habit of becoming a lifelong learner

Source : (Goodlad, 1984:51-56)

6.12.7 The Goal of Education

The goal of education is also to stimulate critical thinking and independent working habits. This implies the art of becoming reflective practitioners. Ultimately, learners ought to acquire the art of living life to the fullest through self-actualization, and this forms the province of personal leadership mastery in the context of action research

From a moral standpoint, Gardner (1999:33) asserts that the fundamental goal of education is to develop a virtuous person; a good citizen who is a productive worker and who economically contributes towards the sustainability of mankind. Public schools should strive to produce individuals who are well-balanced citizens (Janson and Blank, 2014:114) with well-rounded dispositions. This task requires understanding and insight that are gained from personal leadership mastery.

Taken a step further, I ground my thesis on insights about the sustainable curriculum delivery as the core business of schools, and I draw on writers such as Gardner (2008:142-143, 2001:5, 1999:6) and Goodlad, (2004:143, 1984:44, 1990:52). Thus, schools have to produce best

citizens and best workers for the country. Likewise, Senge et al., (2000:279) concur that schools in their pursuit of sustainable curriculum delivery need to embrace moral endeavour and should inculcate values grounded on democratic principles, such as fairness, respect, justice, and compassion

We learn in pedagogics about the principle of totality, whereby an educator teaches the whole child. Covey (2008) contends that there are four dimensions to a well-balanced human being The spiritual dimension relates to assigning a sense of meaning and purpose to being in the world; the social dimension pertains to the ability to live in harmony with other people; the physical dimension is about taking healthy care of our bodies; and finally the mental dimension relates to critical thinking each time we engage with an issue in the heat of the moment. The task of expanding and developing personal potential requires the habit which Covey calls 'Sharpening the saw' (Ibid, 2008:203). As a result, this widely quoted concept has enriched my appreciation and application of *The 7 Habits of Highly Effective People* in relation to my own intrapersonal and interpersonal relationships.

6.12.8 Educating the Whole Child
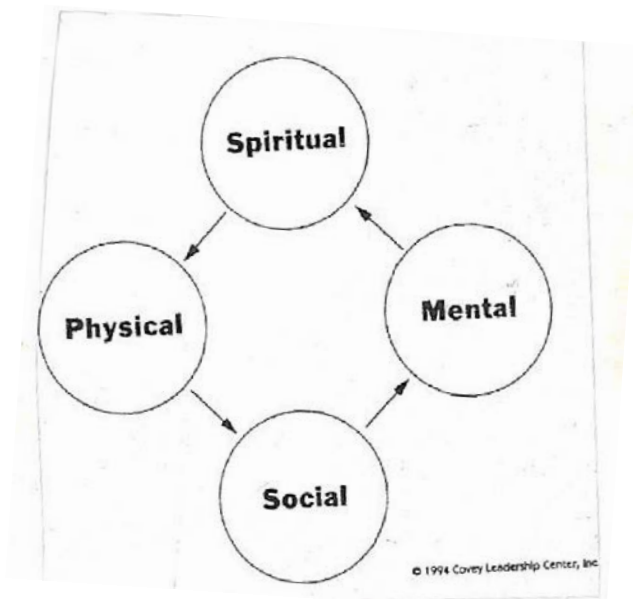
Figure 17 Educating the Whole Child
Source: Stephen Covey et al., (1994:46-49)

'If man thinks of the totality as constituted of independent fragments, then that is how his mind will tend to operate, but if he can include everything coherently and harmoniously in an overall

whole that is undivided, unbroken, and without a border, then his mind will tend to move in a similar way, and from this will flow an orderly action within the whole' (Bohm, 1996).

Steven Harrison's *The Happy Child* (2002), and Kriben Pillay's *Learning and the Illusion of Separate Things: Troublesome Knowledge and the Curriculum* (2016), has extended and expanded my own understanding of an holistic worldview of the child and the curriculum in the South African context, which has enabled me to engage in a paradigm shift from a traditional orthodox reductionist approach to a contemporary holistic, systems approach.

Probably the most pioneering modern work that encapsulates the holistic development of all the domains of our ontological being is Katz's (1955), *Skills of an Effective Administrator*. Amongst the competencies, Katz lists conceptual skills as one of the requisite skills for all managers within an organisational context. Conceptual skills refer to a philosophical perspective whereby managers/leaders develop an ability to see the big picture of the organization, thus taking a systems perspective

Human relation skills encapsulate the ability to work well with other people in work and in a life context. Included here are values such as sensitivity, persuasiveness, and empathy practised at all levels of management. I have personally experienced the actions of my own supervisors who appear to lack these attributes on many occasions. I explained in a previous discussion that I was displaced from my workstation due to harassment by my supervisor at Msinga CMC in September 2006. I will further explore this subject in Chapter Seven on how entrenched mental models hinder or impede deep change in an organization.

Technical skills are very often required in order to do a job well. This involves having special knowledge about procedures, processes, and equipment. As a result, technical skills are especially important at lower levels of management, for example, at the levels of Head of Department (HODs), Deputy Principals, and the Principal. Of course, this raises concern with the current system of appointments, whereby educators are appointed or deployed to management or promotion posts on the basis of union affiliation and/or political affiliation, especially in the KwaZulu-Natal Department of Education. As a consequence, as stated earlier, the Department of Basic Education has appointed a commission of inquiry chaired by Professor Volmink to investigate pervasive allegation of 'selling' of promotion posts particularly for district directors/ district managers, including Chief Circuit Managers and Circuit Managers.

Political skill relates to the ability to enhance one's position, building and entrenching a power base. Above all, it requires establishing the right connections. Transformative educators engage in a process called the 'hidden curriculum', teaching the learner twice: content on the one hand, and morals on the other. Effective schools appear to adhere to the principle of back-to-basics in order to overcome a situation whereby the school curriculum acts as a breeding ground for social ills. For example: illiteracy, unemployment, grinding poverty, crime, violence and gangster-groups. A sustainable curriculum focuses on creating human beings who will live life to the fullest (Goodlad, 1984:45).

Jansen and Blank (2014:15) note that our dysfunctional schools/ineffective schools play a significant role in perpetuating conditions characterised by the high rate of dire poverty, gangster-violence, widespread drug abuse, illiteracy, broken homes, teenage pregnancy and other social ills. Jansen goes further to argue that this anomaly is exacerbated by wrong-headed policies that demand principals to promote/condone failing children to the next grade. At the end of 2015, principals were advised to adjust examination results by adding seven marks, particularly to cater for those learners who were perceived not to be performing well. That is to say, lesser performing learners were 'condoned' through 'pass with adjustment'. To cite an example of a policy that stirred consternation among educators and school governing bodies, was a circular distributed to schools in 2013 whereby all failing learners were promoted from grade 11 to grade 12. Further, learners doing the science stream and commerce stream were compelled in March 2014 to do mathematics instead of mathematical literacy, despite the fact that certain educators appeared to be less competent to teach mathematics, particularly in grade 12. These are two classic examples of 'wrong-headed policies' which engage in short-term solutions within the context of crisis management; offering a quick fix when there is a public scandal, rather than responding with solid long-term solutions.

It is an open secret, that the current education system in South Africa works for about 20 per cent of our schools; the remaining 80 per cent of public schools produce conspicuously low pass rates, few university level passes and very small numbers passing in the gateway subjects of Mathematics and Physical Sciences. This situation prompted me to ask: 'What is the core business of public schools?' It is Drucker's (1974:134) point of view that schools have a burden of responsibility and an obligation to focus on curriculum management as their core business. The core business of schools is to serve children and parents as customers or consumers of the Department of Basic Education (DBE).

Public schools have to produce the best citizens and the best workers for the country. However, our current education system introduced after 27 April 1994 (that is after democratic liberation), appears seldom to produce a well-balanced citizen (Jansen and Molly 2014: 108). What seems to be missing is what Senge et al., (2000:279) refer to as a moral endeavour, with the inculcation of values grounded in democratic principles such as honesty, fairness, respect, justice, compassion and so forth.

Rokeach as cited in Daft (2008:105), defines values as what causes a person to prefer that things be done one way rather than another way. Rokeach states, that it is values that distinguish between what is conceived to be either good or bad, pleasant or unpleasant, ethical or unethical, providing a clear-cut distinction between the Terminal values and Instrumental values cited earlier in this thesis. In essence, terminal or end values are beliefs about the kind of goals or outcomes that a person considers to be above everything else the important goals to strive for in life. For example, the end values include equality, freedom, emancipation, social recognition, self-fulfilment, peace and so forth. On other hand, instrumental values are beliefs about the type of behaviour that is appropriate for reaching goals in life. For example, the instrumental values include responsibility, commitment, ambition, self-discipline, capability, forgiveness, courage, resilience, politeness and so forth. Although, everyone has both end and instrumental values, individuals tend to differ in how they order the values into priorities. In a transformative educational leadership lies a desire to change the ontological worldview on the one hand, and the epistemological worldview on the other. Values should be learned and assimilated as opposed to being uncritically inherited, for instance, from the family background, school, religion and so forth.

6.12.9 Characteristics of Schools That Work

From my study of effective schools or schools that work, I have identified ten key strategies that are employed in such schools:

- Schools establish and maintain firm routine –they live their core core-values.
- Schools extend the contact time for teaching and learning.
- Teachers teach every day and in every class.

- The 'Pygmalion Effect' (discussed earlier) is used. The manager's expectations are key to a subordinate's performance. Likewise, the teacher's and principal's expectations are key to learner performance. That is to say, learners are confronted with high expectations.

- Students are provided with love and discipline.

- Parents are involved in the life of the school.

- Principals are visible in their leadership practice.

- Principals (and some teachers) are social entrepreneurs.

- Principals act on (manage) the external environment.

- Students are provided with a vision of a life beyond the school (Jansen and Blank, 2014:128-129).

Other factors can be added that are important, because without these the above ten strategies will be applied in vain:

- Early schooling should ensure that learners acquire the basics of what used to be referred to as the three 'R's, inaccurately representing Reading, Writing and Arithmetic (numeracy).

- All schools should be provided timeously with learning materials and long-term plans should be investigated to provide rural and non-fee-paying schools with suitable toilets, basic libraries, laboratories, and there should be an on-going programme of infrastructural maintenance.

- Whilst Teacher's Unions are to be welcomed they should be depoliticized.

- To ensure that teachers are provided with better practical teaching skills, and without denying the value of pedagogic theory, Teacher Training Colleges should be reopened with the emphasis on the teachers' practical involvement in schools, and the curriculum should also include e-learning and distance-learning techniques.

Bateman and Snell (2009:652) describe effective institutions as 'premier institutions', precisely because they become world class – the best in the world. I prefer to describe them as the 'quantum schools' because they have a perennial quest to serve the public good or purpose (Goodlad et al., 2004:143).That is to say, such schools prepare learners to become well-

educated, creative, thoughtful citizens, who are able to participate actively, think critically and work independently. Effective schools also uplift the standard of living at home and in the community (Jansen and Blank, 2014:34)

In the final chapters of this thesis I deal with the last stage of the four frames, namely deep change in the professional practice of educators in public schools; how effective leadership can accelerate service delivery and how dysfunctional leadership can impede service delivery within a public school.

6.13 Concluding Insights

This chapter discusses meta-learning and meta-reflexivity. I began this chapter by pointing out that the main purpose is to explore the concept of 'meta-learning' as the ability to learn from mistakes or failures in work and life contexts. Second, I looked at various learning models, for example, Kitchener's model, the 3-step model developed by Lewin, adaptive and generative model developed by Senge, Single and Double loop models developed by Argyris, the triple loop model developed by Torbert, three levels of learning developed by Bateson, and the four learning cycles developed by Kolb. I also I used 'Examples' as concrete models of research practice, or concrete problem-solutions as articulated by Kuhn, for example, Mmangaliso Primary School at Msinga CMC, Busana High School at Umvoti CMC, and Sangweni Primary School.

I thereafter outlined the impact and outcome of my shift from a routine way of doing things to meta-reflexivity (McNiff and Whitehead, 2009:33-41) as a mode of inquiry, and how this extended and expanded my own management and leadership pedagogical practice as a Circuit manager and community leader at Msinga CMC, and Nquthu CMC, over the past eighteen years (1997-2015). During the period of my research project (2009-2016), I have investigated new forms of pedagogy, which have significantly facilitated my own learning, the learning of my educators and the school governing bodies at Msinga CMC, Nquthu CMC and Mvoti CMC

Additionally, I have looked at various aspects of education, for example, turbulence and violence in public sector schools, comparison between management and leadership, the value of education, the purpose of education, and goal of education. Finally, I have provided my audience (critical friends and epistemic community) with self-study narrative accounts of research-in-practice.

The following chapter intends to cover a wide range of issues that have emerged from this narrative self-study that has evolved over a period of eight years (2009 to 2017).

Chapter Seven

Deep change – A key to transformative leadership

7.1 Introduction

In the previous chapter, we discussed the comparison between 'educative' experience and 'miss-educative' experience as articulated by John Dewey. Furthermore, we defined the concept of dysfunctional or ineffective schools in relation to effective schools. The core theme of this chapter concerns how mental models, or the frame-of-mind embedded in authoritarian/adversarial use of power can impede or hinder deep change on the one hand, and on the other hand, how collegial use of power can accelerate or help deep change in organizations (Stacey 2003:117; Barth, 1996)

This chapter explores and reflects on ideas related to deep change in professional practice of educators in public schools I examine how effective leadership can accelerate service delivery on the one hand, whilst on the other, how dysfunctional leadership can impede service delivery within public schools. Stacey (2007:121) claims that, on the whole, leaders do not function very well and quite often they are definitely dysfunctional. Such dysfunctional leadership has not attracted very much attention in most of the management literature, but it occurs frequently, and it is therefore, a matter of importance to understand something about it. In essence, functional leaders engage in 'double loop learning', while dysfunctional leaders seem to thrive in 'single loop learning'.

7.2 The Foundations of the Leadership Repertoire

There exists a plethora of literature on the subject of leadership and on the types of leadership and their distinctive features. Some of these have already been discussed, but an unusual insight can be obtained from Confucius (551-487 BC) cited in Platts (1994) who makes a distinction between two types of leaders. Those who rule through *te,* translated as moral force, and those who rule through *li*, translated as physical force. Weber (1946) identifies three types of leaders, which he refers to as 'Bureaucratic' or 'Rational legal authority', 'Traditional authority' (Kings and Chiefs), and 'Charismatic authority'. McClelland and Winter (1969) make the distinction

between types of leaders based upon the different power bases involved in 'personalised power' or primitive power, and 'socialized power' or modern power. Goleman et.al. (2002) make distinction between 'dissonant leadership' and 'resonant leadership' and Maccoby (2007) refers to two diametrically opposed types of personality traits, for example, productive or constructive narcissistic leaders and unproductive or reactive narcissistic leaders.

Kets de Vries (2001: 6) notes that most of the literature on leadership depicts the leader as a paragon of virtue and speaks in glowing terms of the attributes that constitute leadership. However, Kets de Vries reminds readers that there is another side of the coin – the 'shadow side' of leadership that often can darken the lives of many. For example, political leaders such as Adolf Hitler, Idi Amin, Joseph Stalin, Saddam Hussein, amongst numerous others, provide classic examples of derailed or failed leadership that display 'darker' personality traits that develop from childhood and mature as we grow until they are reflected in adulthood (Ibid, 21).This 'shadow side deals with the covert, the undiscussed, the "undiscussable", and the unmentionable', (Egan, 1994: 4).

Mezirow (1991) on dysfunctional leaders vis-à-vis transformative leaders, argues that adult learners struggle to liberate themselves from assumptions developed and strengthened by various means, from birth onwards. Mezirow) goes on to say that if adult learners do not challenge the assumptions that underpin their actions and their behaviour, they will only be able to function within narrow parameters and persistently make similar mistakes in work and in life contexts.

7.3 The Organizational Iceberg Metaphor

An evocative image of leadership is presented by French and Bell (1999), who use the metaphor of the 'organizational iceberg'. In essence, this metaphor depicts two contrasting aspects of organizational life. The part visible above water is composed of the more easy-to-see and formal aspects of an organization, that is, those issues that are based on agreed, measurable output/outcomes relating to how organizational goals and objectives will be met. The second, pertains to the hidden part of the iceberg that is composed of the more covert aspects of organizational life. These include the values, beliefs, attitudes, and norms held by members as a collective. Organizational icebergs explore and reflect on the formal (overt) and informal (covert) elements of organizational life. The bigger and most dangerous part lies hidden. In

essence, French and Bell (1990, 1999) go on to say that this hidden domain either is not examined at all, or is only partly examined. In conclusion, Johnson (1990) captures a salient point that organizational change cannot be brought about simply by changing strategy and structure. The organizational culture plays a significant and maybe, even a dominant role, if anything more than incremental change is to occur.
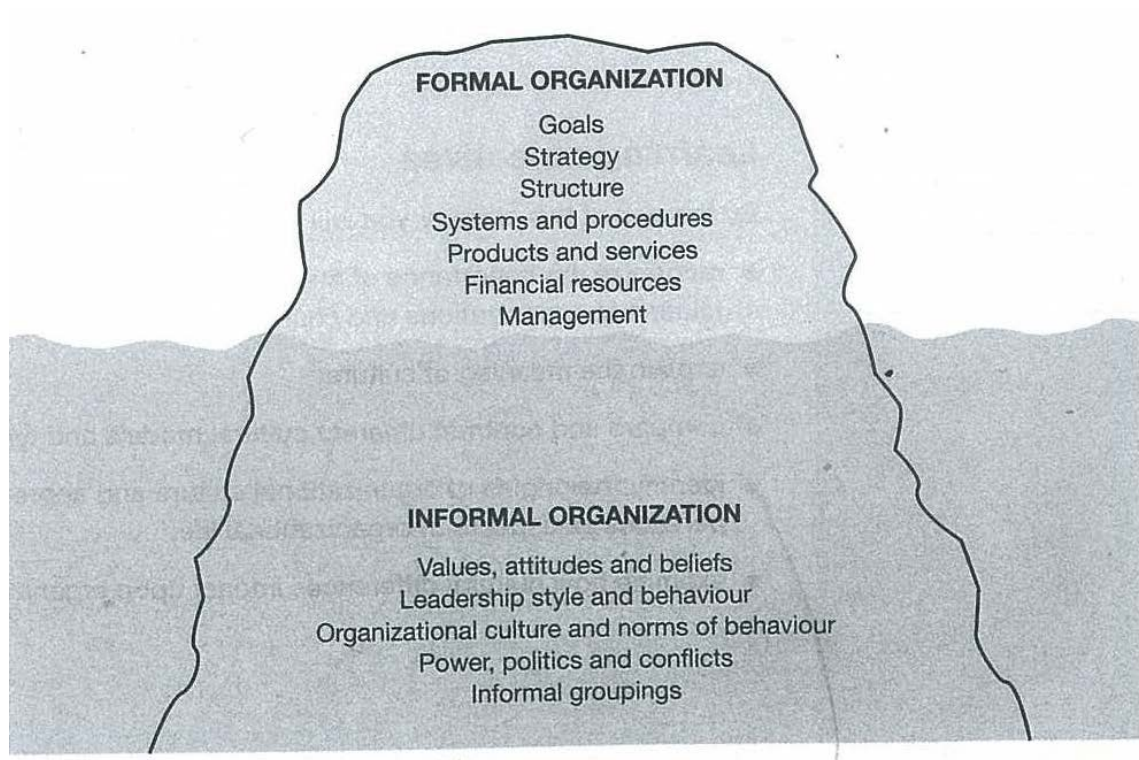
Figure 18 The Organizational Iceberg Metaphor
Source: Senior and Swailes (2010:128) in French, and Bell (1999)

7.4 The Context and Meaning of Deep Change

Sharma (2010:106) describes deep change as an awakening of the ability to get the job done against all odds, no matter what, that involves performing at one's absolute best. A common thread that interweaves throughout this doctoral inquiry is the ability to embrace deep change (Ibid. 2010:03) and this, in turn, requires the practice of personal leadership mastery. This is the core theme of my research project, which has put a spotlight on 'taken-for-granted' aspects of my professional practice and my deficiencies as a circuit manager and community leader. The pursuit of this doctoral journey brought me to the realisation of the necessity for personal transformation. I use the term transformation interchangeably with deep change to denote beneficial change; that can produce transformative leadership that acknowledges the supreme

need to pursue actions for for the real welfare of society. This kind of service goes above and beyond the call of duty and reason.

7.5 Contemporary Leadership Perspectives

7.5.1 The Charismatic Leadership Perspective

Generally, the term charismatic leadership has been mainly associated with names of Mahatma Gandhi, Nelson Mandela, Martin Luther King Jr, Winston Churchill, John F. Kennedy, Mother Terresa, and Oprah Winfrey, amongst others (Hitt, et al., 2007: 276), in the context of socio-political sphere.

As I have already noted, Max Weber (Weber, 1946) is amongst the first to use the term charismatic authority. Describing these leaders Weber (1946) assert that they tend to reflect extraordinary and exceptional virtues or qualities. In essence, charismatic leadership is a seemingly innate ability to inspire enthusiasm, interest, and affection from a large body of followers or subordinates. Put another way, charismatic leaders tend to inspire and motivate people to do more than they would normally do, despite obstacles and personal sacrifice (Daft, 2008:359).

7.5.2 The Visionary Leadership Perspective

As noted earlier, Visionary leadership seems to be a craft of aligning an emotionally compelling vision with an emotionally compelling mission statement. That is to say, leadership is an art of practice in terms of aligning an emotionally compelling and exciting future with an emotionally compelling reason- *raison d'etre.* This is the pursuit of ultimate organizational destination along clearly defined cause. (Sharma, 2005: 56-59).

As a result, at this juncture, it must be noted that this study makes a strong case for visionary leadership as a suitable tool for curriculum intervention and delivery. Contextually, I draw my insight on the work of Samuel et al. (2016) who speak about 'undoing cognitive da- mage' – the debilitating effects of the present model of curriculum intervention that served as impetus for their book. In essence, this scenario manifest itself in various patterns or trajectories,

violence, failure in gateway subjects (maths, physics, life sciences, accounting, English) and progressed learners in public schools. Similar sentiments have been articulated but Jansen and Blank, (2014: 47). Additionally, I ground my inquiry on the concept developed by Friedrich Nietzsche (1974) who speaks about 'eternal recurrence.

T.E. Lawrence (cited in Drucker, 2001: 61), provides us with a very inspiring and compelling comment about visionary leadership as the epitome of transformative leadership. 'All men dream' he says, 'but not equally. Those who dream by night in the dusty recesses of their minds, awake to find that it was vanity; but the dreamers of day are dangerous men, who may act their dreams with open eyes to make it possible.' In other words, visionary leaders may enact the epitome of transformative leadership by consciously translating their dreams into reality. By this I mean that visionary leaders are ordinary people who accomplish extraordinary things in work and in life .These are common men and women who achieve uncommon things.

Likewise, I note the work of Burt Nanus (1992) on visionary leadership as a prerequisite of organizational success. Essentially, a common thread that interweaves through visionary leadership pertains to the shaping of organizational destiny and strategic direction. Additionally, visionary leaders makes things happen against all odds, no matter what. Of course, the sanctity of a good vision lies in its successful implementation or execution. Furthermore, visionary leaders, it seems, treat colleagues with respect and humility (Yukl, 1989: 275).

Finally, but perhaps most importantly, I have taken to heart the salient features of visionary leadership styles articulated by Goleman et. al. (2002):

- Articulate mastery of Emotional Intelligence domains (Self-awareness, self management, social awareness, relationship management)

- Empathy is the sine qua none of all social effectiveness in life and work contexts

- Honesty and loyalty reigns supreme in visionary leadership

- Visionary leaders are approachable – they listen carefully on what people have to say

- Friendliness with firmness ensures people move in the right direction.
- Recognition of excellence is very well rewarded

- Autonomy and risk taking takes precedence

- Living the values of the organization more fully in practiced by all

- Members of the organization act as 'brand managers' in life and work contexts

- Profound sense of identity distinguishes them from others in the same enterprise

.

- Team spirit ensures individual interests fits well in to the big picture of collective

- Visionary leaders 'model' conduct: benchmark good practices themselves

7.5.3 Transactional Leadership Perspective

Richard Daft's (2008) comparison between 'Transactional' versus 'Transformational' leadership informs my inquiry here.

In essence, dyadic theory examines the relationships that permeate between the leader and his\her followers. That is to say, the basics of transactional leadership identifies and recognizes the inherent needs, desires and expectations of the followers and clarifies how they will be satisfied in exchange for meeting specified objectives or performing certain duties. Thus, followers receive rewards for job performance, whereas, the leaders benefit from the completion of tasks. In addition, transactional leaders seem to focus on the present and excel at keeping the organization running smoothly and efficiently. On that view, this type of leadership appears to be reminiscent of the traditional management approach, particularly in relation to command, control, compliance, conformity, cynicism and coercion. Because of commitment, adherence to rules, regulation, procedures and protocol, transactional leadership ensures that stability and harmony prevail within organizational context.

Cogent example that links theory and practice

In pursuing performance agreements between employees and the education department, exchange or transaction takes place. That is to say, employees are awarded scores on the basis of job performance, while the employer rewards them with financial incentives. However, it has been my on-going observation of service delivery in my educational environments that this transactional culture alone does not guarantee a higher level of performance. If anything, it

produces a culture of doing the bare minimum in order to simply meet agreed upon measures. This transactional form of leadership, without the needed transformational element, simply degenerates into a technicist, bureaucratic, compliance-driven exercise. It is action without a soul.

Likewise, in pursuance of a social contract between voters and their political parties, municipal councillors are expected to reward them with service delivery, for instance, provisioning of electricity, hygienic water, sanitation, and so forth. However, pervasive betrayal manifests once political power is assumed, which result in forms of service delivery protests, as the case is at the moment in the South African landscape.

7.5.4 The Transformational Leadership Perspective

Burns (1978), along with Bass and Avolio (1990), among others, not only make a distinction between 'Transactional' and 'Transformational' leadership, but provide insight into the profile of the latter.

Transformational leaders are generally conceived as Social Architects who can successfully transform organizational life through their robust vision. However, this is increasingly being challenged by the fact that the pace and scale of change is accelerating. That is to say, a totally unprecedented change necessitates new ideas and new ways of doing things (Senior and Fleming 2006:1–13).

Teachers as researchers are capable of developing emancipatory authority (Giroux, 1997: 103) by way of the intellectual practice (ibid.) of curriculum theorizing through seeking meaning and direction for curriculum experiences. The following acrostic, I believe, best depicts transformative educators:

> TEACHER:
> T-relates to trustworthiness
> E-encapsulates achieving extraordinary results
> A-engenders art/craftsmanship grounded on accountability
> C-involves caring and Compassion,
> H-embraces humility.

E-includes ethical behaviour.

R- relates to respect for human dignity. That is treating other people as we would like them treat us.(Milton Bennett, 1979)

7.5.5 Self-organising Metaphor: Internal Generative Capacity

Another model that extended and expanded my understanding of deep change was created by Scharmer (2009). They called this Theory U. By this, for deep change to occur, individuals need to engage in the processes of letting go and letting come. That is to practice deep change by being open minded, open hearted and open willed. Such profound transformation may appear to be far-fetched, but as McNiff et al. (1992) state, all organic systems have their own internal generative capacity to transform into ever more fully developed versions of themselves. That is to say, that any one person has the potential to transform the world, but only through the will of others who are equally aware of their own potential. In essence, this process is generative and transformational because the end of one thing becomes the beginning of something else. This research project has hopefully become a catalyst and vehicle for understanding my own generative and transformational capacity as a circuit manager and motivational speaker.

This process has not been without its challenges and dangers and because I could no longer succumb to a culture of silence (Reason, 1988), I had to find the courage to say what I think without fear of voicing my true thoughts and feelings even when that led to my displacement from Msinga CMC in September 2006 for whistleblowing. I now fully understand the concept of the 'Abilene Paradox' – the tendency to resist voicing ideas and thereby seeking to please others [especially one's work supervisors] (Daft, 2008). Abilene is a small American town and the apocryphal urban legend tells of the father of a family who one very hot day, suggests to his bored family that, just for something to do, they drive to Abilene to get refreshments. No one really wants to go but no one bothers to object to the suggestion. After an extremely uncomfortable journey and indifferent refreshments they all start blaming each other for the poor decision to drive to Abilene. The point is that no one was prepared to voice an alternative new viewpoint and they all went along with the decision even though none of them had thought it through. Instead of expressing their true feelings, they all just took the line of least resistance and went with the herd. New initiatives take effort and can challenge traditional approaches or

they can set individuals against the will of the majority, which does not necessarily mean that the majority is right. For hundreds of years the majority of people believed that the earth was flat. Anyone voicing a contrary opinion or theory was likely to be burned alive. The irony is, as Naom Chomsky (1986) has pointed out, that everyone and everything contains its own potential for new form. A bulb can transform into a flower, a caterpillar into a butterfly. By this Chomsky means that people have the innate/latent generative capacity for an infinite number of new practices, and each can be an empowerment of itself and this process never ends because each satisfactory ending contains new beginnings.

A common thread which lies at the heart of my inquiry is the idea of the inherent capacity of all living things to generate and transform themselves into an infinite number of new forms. In this regard, I feel more enlightened, emancipated, and empowered. I have now become altered (Rorty, 1972) and feel more significant (Sharma, 2010). The first-person-lived-educational-experience helped me to track my own historical context as an act of self-discovery and self-creation – a kind of resurrection from the dead, if you like; a tearing away of the veil, a revelation of the mystery (Wilson, 1993:52). I have become a better father, husband, friend, and became a better circuit manager and community leader. I am still fallible in so many ways, but facing the weaknesses and the pain is part of the transformational journey. For too long, we have idealised the infallible leader, only to be shown, time and again, that like us, they have clay feet.

I have generated my own living educational theory, which states that transformative principals inspire transformative educators, who guide transformative learners to reach their destiny in life. Every quantum school/ effective school is a lengthened shadow of the transformative principal.

7.5.6 Narcissistic Leadership

The salient features underpinning dysfunctional leadership called Narcissistic leaders can be listed as follows:

- Grandiosity – tendency of towards a self-centred style to get the attention of others
- Limelight – become a centre of attraction and focus of admiration

- Domination and subservience – engage in compulsive behaviour grounded on command, control, coercion, and compliance
- Depressive style – forceful and power driven, intimidating, abrasive, aggressive
- Dismissive – rejecting views of other people
- Abusive and tyrannical – very often inflexible
- Mindlessness – does not care what consequences surface
- Omnipotent – placing personal interest above the wishes/needs of others
- Omniscient – infallible and have definitive answers to all organizational ills; always casting blame on others when thing fails
- Disdainful and patronizing – oblivious about the feelings of others
- Manipulation – using subordinates as means to ends; derives pleasure in frustrating subordinates to achieve personal gain; cynical comments that inflict pain on subordinates
- Lack of time management
- Lack of respect, care, and support to subordinates
- Insensitive, betrayal, arrogant, aloof and vindictive

The above leadership characteristics were evident in the behaviour of my line manager, whose abusive, physically threatening harassment towards me in 2006 caused me to be displaced, which resulted in my being out of work for almost three years (1 September 2006 to 1 March 2009) while I was engaged in a legal dispute with the Department of Education for reinstatement. However, other narratives cited from the public domain in the previous chapter, where I detail the turbulence and violence in our schools, also point to a leadership style that is characterised by narcissism. In my comments previously on communities in transition; from feudal social structures to modern, democratic systems, what we see in the environments in which I worked, is that it is an immense task to dislodge now obsolete autocratic leadership styles. I have mentioned that I too displayed some of these characteristics in my early years as a teacher and principal, but when faced with these same behaviours as a victim and not the perpetrator, I could no longer bury my head in the sand and pretend that all is well. More pertinently, I could now see first-hand how these negative leadership styles impact on service delivery, especially in rural areas like Msinga, which is home to the poorest of the poor.

7.5.7 Servant Leadership

In the preceding Chapter Four, I have discussed the servant leadership perspective. However, here I return briefly to this theme because it brings coherence to the discussion here.

In designing my generative and transformative scholarly textual accounts in relation to rigour, originality, and significance (McNiff and Whitehead, 2009: 142), I ground my insight on the pioneering tool developed by Geek philosopher Socrates (470-399 B.C.), who speaks about importance of 'serving a greater course towards humanity'. What this really means is that the servant leader focuses on a higher purpose or higher perspective people (educators, learners, administrative clerks, security guard, and grounds people). In short, such leaders focuses on the upliftment of the hearts and minds of people. Second, critical engagement with life-affirming energy and values lies at the heart of the living theory action research methodology. The writings of the following were particularly formative in restructuring my world-view: Erich Fromm (1947); Hannah Arendt (1958); Richard Peters (1966); and Paul Tillich (1973).What these key writers did for me was inculcate the now deeply-felt perception of 'touching lives of many ordinary people in a meaningful and relevant way' (McNiff and Whitehead, 2011:19). Thus, educators as shop-floor practitioners that work in everyday situations of education practice are suitably positioned to make an impeccable impact on the lives of ordinary learners and parents. As a result, my doctoral theses purports to make a special contribution to my community, and thereby, making our world a bit better place to live on (Arendt, 1958; Maxwell, 2011).

What this really means is that we have a burden of responsibility and obligation to make indispensable, and unique contribution to our own selves, families, and the wider community. In short, this is our priceless and worthwhile contribution to humanity that forms the heart of this narrative self-study.

In actuality, it is hoped that by doing so I shall have engaged fully with my life (Tillich, 1973) and become what I am fully capable of becoming [before I depart in this world] as articulated by Robert E. Kelly (cited in Daft, 2008:176). This is 'selflessness; of servant leadership' (Ibid, 2008: 176).

7.5.8 Authentic Leadership

In essence, the term 'authentic' leadership is used interchangeably with 'moral' leadership in the context of this narrative self-study, to suggest commitment to ethical conduct. By this I mean that authentic leaders "walk-the-talk" in their personal and professional life, even if no one is looking at them. In other words, such leaders are genuine and sincere: they know what lines not to cross. In brief, moral leaders demonstrate congruence between what they say and what they do.

Contextually, currently the South African landscape appears to be caught up in the pervasiveness of ethical lapses or waves of corruption, for example, 'selling of appointment and promotion posts, particularly in the KwaZulu-Natal Education Department (narrated in the previous chapter).

The initial impetus and inspiration about the concept of 'authenticity' emerged and flourished during my critical engagement with the writings of Habermas (1976) on the core criteria for social validity, for instance, comprehensibility, authenticity, truthfulness, and appropriateness.

7.5.9 Spiritual Leadership

 At the beginning of this auto-ethnographic self-study, I invited my audience (professional community and epistemic community) to consider the importance of Spiritual Leadership in relation to curriculum intervention and delivery in the broadest context. Earlier, I reproduced Stevenson's poem *Footprints in the sand.* As a poem it made a deep impression on me as it captures so well and so simply the notion of spiritual upliftment.
I feel that this poem enabled me to put up a spotlight on my spiritual deficiencies and pedagogic perceptions as a circuit manager at Babanago (Dundee), and formerly at Msinga (Greytown), over the years. What this really means, is that I started developing the art of weaving spiritual upliftment into pedagogical upliftment. *Footprints in the Sand* enabled me and others (educators, school governing bodies and non-teaching staff) to learn the art of seeing our job as a calling/vocation (Sharma, 2010: 58).

Viewed at a fundamental level, *Footprints in the sand* captures for me the big picture that employees in both the private and public sectors have a burden of responsibility and obligation to uplift not only their own lives, but also to elevate the lives of all those around them (Ibid,

2010:83).

7.5.10 Entrepreneurial Leadership

In exploring the entrepreneurial leadership of managers in organizations and business context, I draw my understanding and insight on the work of the Canadian scholar, Henry Mintzberg (1975). In essence, Mintzberg's typology of managerial roles entails three major categories-interpersonal (Figurehead, Leader, Liaison), informational (Monitor, Disseminator, Spokesperson) and decisional (Entrepreneur, Disturbance handler, Resource allocation, Negotiator). Therefore, my purpose in writing about this aspect in my self-study is to explore the entrepreneurial role of managers /principals of schools, but not in a positive way, although there is a case to be made for educators having an entrepreneurial spirit in certain contexts. However, in this narrative, the gaze is turned to 'absencing' (Scharmer, 2009), where the entrepreneurial spirit that I encountered in educational and other leadership has to do with self-serving motives.

Viewed at a theoretical lens, educational managers are guided by three legislative mandates to execute their job in an ethical manner, for example, the Constitution of the Republic of South Africa Act 108 of 1996, White Paper on Transforming Public Service Delivery 1997, commonly known as the Patho Pile or 'People First', and the Public Finance Management Act 1 of 1999 (PFMA). First, the constitution of SA stipulates that public administration should adhere to a number of principles that underlie the 'good governance', for example:

- A high standard of professional ethics be promoted and maintained.
- Services be provided impartially, fairly, equitably and without bias.
- Resources be utilised efficiently, economically, and effectively.
- Responsiveness to people's needs. This means reasonable timeframe.
- Public participation in policy-making.
- Accountability to the public and institutional stakeholders.
- Transparency means information is freely available.
- Rule of law (Discipline. Refers to respect of human rights.
- Promote equity. This refers to habit of including all people, particularly the vulnerable and the poorest of the poor in all matters that affect them.

Over the course of my working life in the KwaZulu-Natal Department of Education as an educator, principal, and circuit manager, I have stood against corruption and advocated good governance. For the context of this narrative self-study, I draw on the work of Warren Bennis (1989: 102-103), who writes that the name of the game is greed (and graft). Put another way, the game of greed and graft is the enemy of good governance.

Statistics South Africa (Lehohla, 2017) has recently released a ground-breaking report on corruption, for example, the diagnostic report of the National Planning Commission of South Africa indicates that South Africa suffers from high rate of corruption that undermines the rule of law and hinder development and socioeconomic transformation. At the same time, corruption occurs in both the public and private sectors. First, the NPC (2012:446) points at allegations of mismanagement at major South African state-owned enterprises (SOEs), for example, South African Airways (SAA), Electricity Supply Commission (ESCOM), South African Revenue Service (SARS), South African Broadcasting Corporation (SABC), amongst others. Second, the of Department of Basic Education's (DBE) 2016/17 performance plan pointed at allegations of corruption in the public sector, mainly in schools in terms of inappropriate appointment and promotion of educators, head of departments, deputy principals, principals, circuit managers and directors. Therefore, a call was made for competency assessments for the appointment and promotion of human resources, in order to eliminate wrongdoing. Lehohla (2017:25-28) reports that there are no consequences for poor performance and wrongdoing, low-quality education, lack of work experience, and the shortage and mismatches of skills, all of which are barriers to growth and inclusiveness.

7.6 Concluding Insights

This chapter focused on the concept of deep change (Sharma, 2010:103) within the context of organizational life. Whilst some of the overarching elements linked and connected to deep change may impede or hinder (Senior and Swailes, 2010: 117) the process of organizational effectiveness [service delivery], other elements may accelerate or enhance (Senior and Swailes, 2010:129) organizational success [service delivery].

Further, this chapter has explored and reflected on the following facets that act as the underlying driving force for deep change in organizational context: Foundations of Leadership, the Organizational Iceberg, and Types of Leadership. In particular, I have linked this scholarship of leadership to my experience as a senior education manager, working in a complex, messy situation.

The next chapter summarises and concludes by focusing on two intertwined strands namely, the significance of my doctoral inquiry for myself, for others, and for social formations on the one hand, and the possible implications of my inquiry for my own learning and the learning of others.

Chapter Eight

Epilogue: A Portrait of Lessons Learned

I begin this chapter by reminding my audience that my doctoral thesis explores and reflects on first-person lived educational experience in the context of the classroom and school environment. On the contrary, dialectical action research approaches, for example, participatory action research, tend to rely heavily on the main findings of the research project. It seems. therefore, logical to speak about lessons learned from my doctoral the inquiry itself. On this view, my final chapter starts with a collection of bulleted summaries that attempt to cover the very wide range of issues that have emerged from this study in the most succinct way possible:

- Transformative social action (see section 5.5) is the province of action research. That means the capacity to transform the social order; the status quo. In brief, practitioner researchers demonstrate how they have engaged with socio-political and historical antecedents of their own situations (McNiff and Whitehead 2009). Telling a story is linked and embedded in the revolutionary struggle for emancipation from an oppressive situation. That is to say, show how they came to that critical situation and therefore, felt impelled to take political action. In other words, engaging a worthwhile cause which is worth fighting for (Ibid:156). Telling stories that are located in school contexts – at a local level.

- Organizational culture (see section 7.3) refers to 'how we do things here'. In other word, organizational culture seems to act as a niche and powerhouse for accelerating or impeding sustainable curriculum delivery. On this view, organizational culture becomes a niche and powerhouse for either excellence or mediocrity. Discipline goes to the heart of school effectiveness.

- Every effective school (see Chapter Three) seems to be an extended shadow of the principal. Put another way, the role and character of the principal lies at the heart of either effective or ineffective schools. By this assertion, I mean that the rise and fall of the school seems to be determined by the principal, amongst

others. Nevertheless, it seems logical that this assertion applies in the same way to ineffective schools.

- Leadership is an art of practice. What this assertion really means is that leadership seems to be akin to craftsmanship. That is to say, that the principal as an artist or social architect has an ineluctable obligation and responsibility to design and shape organizational destiny.

- My engaged supervision as an SEM (see section 3.3.5), through deep self-reflection and change, led to increased productivity, and in some instances, and excellence. As a manager I needed to cultivate teamwork, an 'esprit de corps' and to sustain co-operation: working as a collective. As a manager I can only succeed if I can win the confidence of employees to accept my authority and leadership.

- Paralysis through analysis and monitoring (see section 3.3.6). Over the course of my working life as circuit manager and monitor of school functionality, especially the monitoring of grade 12 examinations, I carefully observed and reflected about the significance and implications of this exercise. Wrong-headed policies, for example progressed learners who failed grade 11 but pushed to grade 12, compounded the quality of our education system. In addition, all learners taking science and accounting were forced to take mathematics in grade 12. Furthermore, grade 7 learners were given 25 marks in order to let them pass with progression. In the final analysis, these quick-fix interventions seem to exacerbate rather than alleviating the messy problem situation underlying the South African education system. As the learners continue to fail gateway subjects like accounting, mathematics, and physical sciences, some of schools hold back weaker learners in grades 10 or 11 so that they do not bring down the average pass rate in the external examination of grade 12. As a consequence, some learners have opted to drop out school.

- Primacy of language of learning and teaching (LOLT) (see section 6.12.6), is brought to the forefront of curriculum management and delivery. In other words, English across curriculum (EAC) becomes an ineluctable obligation and responsibility of all educators in all grades. Simultaneously, learners acquire the art of mastering proficiency in the English language.

- Critical thinking skills (see section 6.12.7) and independent study habits enable learners to tackle high order cognitive level questions that require application of new knowledge, for instance, analyse, justify, evaluate, critique. Middle order questions tend to require learners to demonstrate insights and understanding, for instance, explain, describe. Lower order questions tend to require learners to demonstrate ability to memorise and recall facts, for instance, true or false, yes or no, name, list, define. Our current system, for all the reasons outlined in this study, is failing in this basic educational endeavour.

- At the heart of sustainable curriculum management and delivery (see section 6.12.7) lies the concept of 'praxis' – an informed, morally committed, and purposeful practice. What this really means, is that the practice is informed because the views and feelings of other people are taken into account. In other words, aspirations and expectations of parents, learners, and public at large are brought to the forefront of teaching and learning. In addition, the practice is morally committed because educators are wholeheartedly committed to cutting-edge performance against all odds. Purposeful because educators have a specific goal to accomplish as a school.

- Effective principals (see Chapter Three) tend to interweave the art of deployment of self through positive self- regard. In this respect, positive self-regard seems to exert force or influence by instilling in others a sense of confidence and high performance. Thus, effective principal acquires the expertise and competence to establish and sustain an atmosphere of excellence and greatness over the course of time.

- They also need to set a 'SMART goal' – Specific, Measurable, Ambitious, Realistic and Time-bound (see section 3.4.2). That is to say, educators tend to engage students by presenting them with specific and difficult goals through teaching difficult material that requires a high level of thinking, critical skills and independent study habits.

- Meta-reflexivity, as discussed in section 6.12, enabled me to synthesize significant scholarly and practitioner contributions into my own continuing learning and into the learning of others. Thus, I have learned to stand outside

the framework and become a critical editor of my own work, instead of trying to gloss over difficulties I encountered during the self-study process and procedures.

- There exists a plethora of literature on the subject of leadership (see section 7.5) and on the types of leadership and their distinctive features. Some of the writers have made a distinction between two types of leaders. Those who rule through *te*, translated as moral force, and those who rule through *li*, translated as physical force. Other writers, in the 1930s defined three types of leadership That is to say: 'authoritarian', 'laissez-faire' and 'democratic' And still other writers also explored and reflected on three types of leaders, for instance, 'Bureaucratic' or 'Rational legal authority', 'Traditional authority' (Kings and Chiefs), and 'Charismatic authority'. Increasingly, my awareness and appreciation of the distinction between types of leader based upon the different power bases involved in 'personalised power' or primitive power, and 'socialized power' or modern power. Put another way, managers tend to use adversarial power characterised by command and control on the one hand, while leaders tend to use collegial power characterised by a sense of respect for human dignity, special attention, recognition of outstanding performance, and sense of belonging. In short, this focus about two types leaders in educational organizational context goes the heart of my doctoral scholarship.

- Service delivery and corruption (see section 3.4.3). In essence, service delivery goes to the heart, touching lives of ordinary, poorest of the poor people in meaningful and relevant ways. What this assertion really mean, is that service delivery engenders making a special contribution to humanity that makes the world a better place to live in. Other leaders conceive service delivery as the 'public good' – selflessness. Nevertheless, despite the adoption of the National Development Plan (NDP) in South Africa on 15 August 2012, intended to accelerate the scope and pace of service delivery, the country remains plagued by high levels of corruption and incompetence. On this view, many of seemingly intractable service backlog emanates from corruption, for instance, shortage of houses, electricity, sanitation, and so forth. As a result, of rampant service delivery protests in all provinces of South Africa since 2006, I have

crafted my own aphorism: 'game of greed and graft is the enemy of good governance'.

- In the course of my self-study as a practitioner researcher (see Chapter Four), I have generated my own living educational theory called the Service Delivery methodology that is informed by Dadds and Hurt's (2001) conception of 'Methodological Inventiveness' – where we try multiple innovative ways until we find the one that is right and useful for us. Hence, in this way, I am contributing to the public practice embedded in methodological inventiveness (Whitehead, 2004: 884; McNiff and Whitehead 2011: 35). In this respect, the premise of action research engenders a worldview that the research project is perpetually open to new possibilities and understanding. Learning is never complete (Ibid. 2011: 35). Lincoln and Denzin's (2005: 1116) frame of reference to 'Methodological Wanderings' reminds us that we are in the 'methodologically contested present', where tensions and 'methodological retrenchments' simmer. Despite this, the current present governance is pushing against borders, boundaries, and margins. In short, no methodology is cast in stone in a scholarly qualitative research genre.

In conclusion, I am now acutely aware that this exploration into taking a mindful journey of self-discovery and professional development reflects the main themes of Pillay's (2011) article on mindful research, which he links to the Theory U model (Scharmer, 2009). Essentially, my intense engagement with ontological being and practice began when, through life circumstances and scholarly study, I learned to suspend and transform my limiting mental models in order to walk the dialogic path of *Ubuntu* – seeing that I am who I am because of my connection to all of life. And from that place of deep, mindful introspection, encountering the 'presencing' (Scharmer, 2009), I learnt what it means to actualise leadership innovation in practice. Through the lens of western societies, what I have detailed here may appear commonplace and the norm in educational leadership. However, as would have been given in the many narratives of dysfunction provided in this study, not least my own personal experiences of victimisation for simply wanting to adhere to the basic mandate of educational

provision, it will become apparent to the reader that my context, and what I attempted to enact, required all that I narrated here in this self-study, if not more.

On this final note, I would like dedicate this doctoral thesis to the late principal of Menzi High School, Felix Mshololo who passed away in January 2015 after delivering for so many years an inspiring, cutting-edge performance of his duties in the KwaZulu-Natal Education Department and the National Department of Basic Education. Through his example of transformational, servant leadership, I was able to articulate a metaphor for the kind of leadership that I aspired to enact, and which is sorely needed on a greater scale in our education system, especially in our disadvantaged communities. This metaphor is the 'Menzi Effect'. May his soul rest in. peace.

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Appendix 1: Ethical Clearance

UNIVERSITY OF KWAZULU-NATAL
INYUVESI YAKWAZULU-NATALI

27 October 2016

Dr TP Zakwe (206524593)
Graduate School of Business & Leadership
Westville Campus

Dear Dr Zakwe,

Protocol reference number: HSS/1440/010D
New project title: From looking glass-self metaphor to self-reflective practice: Self-study as professional development

Approval Notification – Amendment Application

This letter serves to notify you that your application and request for an amendment received on 27 October 2016 has now been approved as follows:

- Change in Title

Any alterations to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form; Title of the Project, Location of the Study must be reviewed and approved through an 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 period of 3 years from the date of original issue. Thereafter Recertification must be applied for on an annual basis.

Best wishes for the successful completion of your research protocol.

Yours faithfully

Dr Shenuka Singh (Chair)

/ms

cc Supervisor: Professor K Pillay
cc Academic Leader Research: Dr Muhammad Hoque
cc School administrator: Ms Zikhona Mojapelo
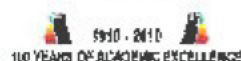
Appendix 2: Gatekeeper's Permission

7.2

kzn education

Department:
Education
KWAZULU-NATAL

MR PT ZAKWE
P.358 PASADENA GARDENS
4360

Enquiries:	Sibusiso Alwar
Date:	13/09/2010
Reference:	0076/2010

PERMISSION TO INTERVIEW LEARNERS AND EDUCATORS

The above matter refers.

Permission is hereby granted to interview Departmental Officials, learners and educators in selected schools of the Province of KwaZulu-Natal subject to the following conditions:

1. **You make all the arrangements concerning your interviews.**
2. **Educators' programmes are not interrupted.**
3. **Interviews are not conducted during the time of writing examinations in schools.**
4. **Learners, educators and schools are not identifiable in any way from the results of the interviews.**
5. **Your interviews are limited only to targeted schools.**
6. **A brief summary of the interview content, findings and recommendations is provided to my office.**
7. **A copy of this letter is submitted to District Managers and principals of schools where the intended interviews are to be conducted.**

The KZN Department of education fully supports your commitment to research: **A critical systems thinking approach to educational leadership development: A practitioner perspective.**

It is hoped that you will find the above in order.

Best Wishes

R Cassius Lubisi, (PhD)
Superintendent-General

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

Appendix 3: Informed Consent

5.1

UNIVERSITY OF KWAZULU-NATAL
The Leadership Centre

Dear Respondent

Research Project

Researcher: Thisha Peter Zakwe   **079 617 6916**
Supervisor: Prof Kriben Pillay   **031 260 8300**

I am Thisha Peter Zakwe, a PhD leadership and management student in the Leadership Centre at the University of KwaZulu-Natal. You are invited to participate in a research project entitled: **A CRITICAL SYSTEMS THINKING APPROACH TO EDUCATIONAL LEADERSHIP IN KWAZULU-NATAL DEPARTMENT OF EDUCATION: A PRACTITIONER PERSPECTIVE.**

The objective of this study is to find out why public schools underperform despite regular visits by education officials. Your participation in this project is voluntary. That is to say, you may refuse to participate or withdraw from the research project at any time with no adverse consequence. Confidentiality and anonymity of information and records regarding your identity is guaranteed by the Leadership Centre of UKZN. Essentially, this research project has been approved by the Ethics Clearance Committee at the University of KwaZulu-Natal.

Yours Sincerely

Dr. T. P. Zakwe

5,2

UNIVERSITY OF KWAZULU-NATAL
The Leadership Centre

Dear Respondent

Research Project

Researcher: Thisha Peter Zakwe   079 617 6916
Supervisor: Prof Kriben Pillay   031 260 8300

CONSENT

I have read and understood the above information regarding research project.
Furthermore, I understand that participation is voluntary and that I may withdraw at any
stage of the interview process.

---   ----------------------------------
Signature of participant   **Date**

Appendix 4: Departmental Invitation i.r.o. Service Delivery

PROVINCE OF KWAZULU-NATAL **ISIFUNDAZWE SAKWAZULU-NATALI** **PROVINSIE KWAZULU-NATAL**		**DEPARTMENT OF EDUCATION** **UMNYANGO WEMFUNDO** **DEPARTEMENT VAN ONDERWYS**	

UMZINYATHI DISTRICT	ISIYINGI SASEMZINYATHI	UMZINYATHI STREEK
Ikheli: Nondweni Street Address: Adjecent SAPS Adres: NQUTHU 3 135	Isikhwama Seposi: Private Bag X 5504 Private Bag: NQUTHU Privaatsak: 3 135	Ucingo: 034-2710021 Telephone: Telefoon: Fax :
Imibuzo: Enquiries: Dr T.P. Zakwe Navrae:	Inkomba: Reference: **JAMA CIRCUIT** Verwysing:	Usuku: 20/ 07/2012 Datum:

For Att: Mr M.V. Majola
Manager: Umzinyathi District

Cc   Mr W. du Plooy, Manager: Vryheid District
       Mr T.M. Zitha: CES Circuit Management
       Mr C. Lancaster: General Manager
       Ms J. Dlamini: Senior General Manager
       Mr K.K. Nkosi: Chairperson Education Portfolio
       Rev J.M.Mthethwa: Hon. Mayor Umzinyathi District

RE: COLLEGIAL INVITATION-Dr N.S.P. SISHI (HEAD OF DEPARTMENT)

1. Introduction

In pursuance of flagship pronouncement, *Sukuma Sakhe*: accelerating pulse and rate of impeccable service delivery to the poorest of the poor by the Premier of KwaZulu-Natal, Dr Zweli Mkhize at one end of the spectrum and the clarion call by the MEC KZN Department of Education, Mr Edward S. Mchunu, *dedication and commitment to service above and beyond the call of duty: going extra mile,* on other end of the spectrum, kindly acknowledge receipt of this request pertaining above-cited subject.

2. Content

As newly incepted Jama Circuit (formerly Babanango ward) currently comprising of 18 schools, considered professionally appropriate and relevant to extend a warm hand of collegial invitation to the Head of Department (HOD). Put most articulately and succinctly, salient purpose of invitation pertains interfacing and engaging with HOD on conspicuous service delivery backlog currently obtaining at Jama Circuit, for instance educator files were removed in December 2011 from Zululand Service Centre to Ladysmith Service Centre, yet, the persal system still remains at Zululand. Suffices to note that this seemingly insurmountable challenge tends to impact adversely on service delivery:

- o **Transport Claims**: Chief invigilators of Klwana, Sicelimfundo, and Ngwane have not yet received their claims for October/November Examination 2011.
- o **Transport Claims**: Chief invigilators of Klwana, Sicelimfundo, Ngwane, Bhekisizwe, Enhlopheni, Ekuthuthukeni, Hwanqana, and Jama have not yet received their claims for February/March supplementary Examination 2012.
- o **Termination of Services**: Ample evidence shows that following educators have not yet received their financial benefits:
  - ▪ Jama: Buthelezi, S.R., 611 585 42, on 31 August 2010
  - ▪ Bhekisizwe: Mntambo, P.P.N. , 615 672 30, on 31 March 2012
- o **Appointment of administrative clerks**: Finger-prints evidence demonstrates that Klwana and Sicelimfundo conducted interviews and submitted preference list to Vryheid, yet prospective incumbents have not yet assumed duty as anticipated by 1st September 2011. In advertently, but pertinently, in anyway, anecdotal evidence shows that documents got lost in transit between

HOD: Bhekisizwe (post no. F3 1036—HRM 7/ of 2011

Vryheid and Zululand. Stated simply, Ulundi officials argue that they never received such documents

- o **Appointment of security guard**: Shekelela recourse looks amenable to above-cited scenarios.
- o **Subjects without educators**: Attached herewith, is a list of subjects without teachers since the beginning of the year to date. This challenge is a cause of grave concern among disparate role players, for example, SGBs, principals, RCLs and Teacher Unions. That is to say, it has triggered off profound anxiety, frustration and uncertainty, particularly when seen within holistic context of forth-coming final examination 2012.
- o **Unpaid educators**: Approximately 32 educators within Jama Circuit that have not received their monthly salaries since January to date.
- o **Appointment of professionally qualified educators problematical**
- o **Transfer of educators** currently remains pertinent challenge.
- o To date, **rural incentives** provisioning remains a vexed question
- o **National School Nutrition Program** (NSNP) appears problematic area of concern.

At best, as community of practice in transformative educational leadership domain, it is not our intention to frame an adversarial discourse-'hanging our dirty linen in public scrutiny' for example writing to newspapers about our burning issues (as others did recently) but rather cooperative and collegial discourse.

Contextually, key role players cordially request HOD to visit Jama Circuit:

DATE: Tuesday **14 August 2012**: alternatively any day convenient, but not later than 31 August 2012
VENUE: Ntinini Full Service School
TIME: 10h00

3. Motivation

To surmise, it is envisaged that this extraordinary window of opportunity for systemic constructive dialogue and engagement with HOD appears to have considerable potential for gaining fresh insights and multiple perspectives as opposed ton 'one-size-fits all' model on contemporary pertinent and pressing issues at hand. Likewise, rigorous exploration, critical reflection and robust reflexivity: sense making as opposed to 'quick-fix' approach could buttress a trickle-down effect on sustainable service delivery in KwaZulu-Natal department of Education. Finally, but perhaps most importantly, collaboration and participation of multiple key stakeholders in collegial, constructive dialogue could invariably yield panacea that could culminate in portrayal of KwaZulu-Natal Department of Education as a pivotal precursor on curriculum delivery for other provinces.

4. Conclusion

Thanking the District Manager in the spirit Curriculum Delivery and   Good Corporate Governance.

Dr T.P. Zakwe   (Care-Taker Manager)   S. J. Mlotshwa   (CES- Nquthu)

Cc 1. SCHOOL GOVERNIG BODY   : Mr C.N. Khanyile-Chairperson, Sicelimfundo
                                                    :Mrs N.B. Khoza-   Chairperson, Ntinini

    2. PRINCIPALS ASSOCIATION : Mr D.J.T. Mlangeni-Principal, Ntinini
                                                    : Mr T.C. Dukashe- Principal, Buhlebuyeza
    3. R.C.L.'s   : Mr Msizi Sibisi - Chairperson, Klwana
                                                    :Miss Sivuyile N.B.-Chairperson, Sicelimfundo
    4. TEACHER UNIONS: SADTU : Mr M.W. Guliwe- Principal, Nhlabamkhosi
              NATU : Mr E.J. Myeza - Principal, Ekuthuthukeni

Appendix 5: Chief SEM Intervention (30/08/2012)

PROVINCE OF KWAZULU-NATAL		DEPARTMENT OF EDUCATION
ISIFUNDAZWE SAKWAZULU-NATAL		UMNYANGO WEMFUNDO
PROVINSIE KWAZULU-NATAL		DEPARTEMENT VAN ONDERWYS

UMZINYATHI DISTRICT	ISIYINGI SASEMZINYATHI	UMZINYATHI DISTRIK
Ikheli : 64a Ann Street	IsikhwamaSeposi : Private Bag X2045	Ucingo :
Address : DUNDEE	Private Bag : DUNDEE	Telephone : 034-2122139
Adres : 3000	Privaatsak : 3000	Telefoon :
		Fax : 034 – 2121664
Imibuzo :	Inkomba :	Usuku :
Enquiries : **Dr T.P. Zakwe**	Reference : **Jama Circuit**	Date : **07 September 2012**
Navrae :	Verwysing :	Datum :

MEMORANDUM

TO: General Manager: Office of the MEC
    Mr Edwin M. Pillay

Cc: Mr M.V. Majola (Umzinyathi District Director)
    Mr S.J. Mlotshwa (CES-Nquthu)

RE: CONTEMPORARY CHALLENGES AT JAMA CIRCUIT

1. **Obert Chikasha: Sicelimfundo**

We wish to convey our profound gratitude to the office of the MEC in particular Mr Edwin M. Pillay and Ms Muntu Lukhozi for dedication and commitment to service and performance above and beyond the call of duty: going extra mile.

Mr Chikasha has received portion of his salary on Friday the 31st of August 2012, evidence shows that he did not receive his salary as from March 2011 to the date he was paid. We commend this outstanding performance from the office of the MEC (KwaZulu- Natal, Department of Education).

2. **CONTEMPORARY CHALLENGES**
The newly incepted Jama Circuit (formerly Babanango ward) currently comprising of 18 schools is experiencing conspicuous service delivery backlog in terms of basic school functionality. Put most articulately and succinctly educator files were removed from Zululand Service Centre to Ladysmith Service Centre yet the Persal system still remains at Zululand:

Appendix 6: Letter of Motivation: Mmangaliso Primary School

MOTIVATION FOR FINANCIAL SUPPORT

SCHOOL:	MMANGALISO L.P. SCHOOL
REGISTRATION NO.:	344 026
YEAR:	2002
INCEPTION:	1998
ADDRESS:	P.O. BOX 87
	TUGELA FERRY
	3010
PRINCIPAL:	MRS. E.S. NDLELA
CONTACT:	082 7087 160 / 0716133373
CO-ORDINATOR:	DR. T.P. ZAKWE
CONTACT:	083 4934 248
	072 4671 527
CIRCUIT:	KEATES DRIFT
DISTRICT:	MSINGA
REGION:	LADYSMITH

FAX TO: MR O.L. ZWANE
COMPANY: MSP. PAGE: 1 OF: 4
FAX NO: 031-201 9011 DATE:
FROM: Dr T.P Zakwe
COMPANY: Education PHONE NO: 033-4930015
FAX NO:
Post-it FAX PAD 7661

4. **FINANCIAL RESOURCES**

During 2000, the school opened a bank account with R3 000 at Greytown F.N.B. However, this account had to be closed on the advise of bank officials because money was not used regularly, hence the bank charges proved a great loss. Eventually, money was used to purchase fencing material.

5. **COMMUNITY CONTRIBUTION**

The Mmangaliso community is willing to fund-raise towards the envisaged two-classroom project. Women-folk are committed to supply water from nearby irrigation scheme, provided there is a water tank. Men are extremely committed to provide accommodation for building workforce and ensure stringent security measures towards the workforce and company vehicles in the light of rampant crime wave in KZN province.

6. **EXTRA-MURAL ACTIVITIES AWARDS.**

Though Mmangaliso is relatively infant, participates in extra-mural activities and has achieved credible accolades in music and cultural activities. She has achieved a shield for consecutive years 2000 and 2001 in Regional music competitions. The school is firmly entrenched in the culture of excellence.

7. **HIV/AIDS AND HEALTH PROGRAMMES**

The community health unit at Church Of Scotland Hospital visited Mmangaliso last year to educate learners and youth on health hazards i.e. the importance of safe sex, HIV/Aids infection, etc.

8. **PROBLEMS / AND CHALLENGES**

Unemployment and poverty: The community of Msinga, and the vast majority of rural areas are trapped in the vicious cycle of unemployment and poverty. Subsistence economy that was one the mainstay rural sector has collapsed in 1960-70s, on one hand. On the other hand, the migrant labour economy in mining compounds of Johannesburg and Kimberly has diminished, forcing men to return to countryside. This scenario surfaced in 1980's resulting in mass retrenchments of migrant labourers.

Appendix 7: Acceptance Letter

PROVINCE OF KWAZULU-NATAL
ISIFUNDAZWE SAKWAZULU-NATALI
PROVINSIE KWAZULU-NATAL

DEPARTMENT OF EDUCATION
UMNYANGO WEMFUNDO
DEPARTEMENT VAN ONDERWYS

UMZINYATHI DISTRICT		ISIYINGI SASEMZINYATHI		UMZINYATHI STREEK	
Ikheli: Address: Adres:	Nondweni Street Adjecent SAPS NQUTHU 3 135	Isikhwama Seposi: Private Bag: Privaatsak:	Private Bag X 5504 NQUTHU 3 135	Ucingo: 034-2710021 Telephone: Telefoon: Fax :	
Imibuzo: Enquiries: Dr T.P. Zakwe Navrae:		Inkomba: Reference: **NQUTHU CMC** Verwysing:		Usuku: 21/ 01/2015 Datum:	

For Att: Mr MMD DLAMINI
Deputy Director-HRS
Umzinyathi District Office
Dundee

RE: ACCEPTANCE LETTER FOR ABSOPTION IN CMC-Mnguni H.P. (62989073)

1. The subject above has reference.

2. In pursuance of DTT meeting resolution taken on 20th November 2014 pertaining above –cited subject, we have a pleasure to accept appointment of Miss Mnguni H.P. as the HR coordinator at Nquthu CMC with effect on Monday 02 February 2015. In addition, we recommend that vacant post of administration clerk at Maduladula Primary School be filled in concurrently, as early as reasonably practicable.

3. **Conclusion**

   Thanking the HRS and District Director in the spirit of Good Corporate Governance.

Dr T.P. Zakwe   (Administration Co-ordinator)

Received by : Mr. Ndebe
2015/0X/20

Appendix 8: Context of Allegations of Corruption

PROVINCE OF KWAZULU-NATAL
ISIFUNDAZWE SAKWAZULU-NATAL
PROVINSIE KWAZULU-NATAL

DEPARTMENT OF EDUCATION
UMNYANGO WEMFUNDO
DEPARTEMENT VAN ONDERWYS

UMZINYATHI DISTRICT	ISIYINGI SASEMZINYATHI	UMZINYATHI DISTRIK
Ikheli : Nondweni Street Address : Adjecent SAPS Adres : NQUTHU	IsikhwamaSeposi : Private Bag X 5 504 Private Bag : NQUTHU Privaatsak : 3 135	Ucingo : Telephone : 034-2710021 Telefoon : Fax :
Imibuzo : Enquiries : Dr T.P. Zakwe Navrae :	Inkomba : Reference : Babanango Circuit Verwysing :	Usuku : Date : 11 February 2016 Datum :

MEMORANDUM

For Attention: ▆▆▆▆▆
Umzinyathi District Office

CONTEXT FOR ALLEGATIONS OF CORRUPT INDIVIDUALS IN SELLING OF POSTS

1. Introduction

Pursuant to previous correspondence dated 8th February 2016 pertaining above-cited subject, kindly acknowledge the receipt of this letter.

2. Background

On Thursday 28th 2016, the following stake-holders (MPls from KwaZulu-Natal Legislature, Officials from Department of Basic Education, Umzinyathi District officials, General Manager, Macitshana School Governing Body and SMT) visited Macitshana Public School for the purposes of support. When the Principal, Mr Z.M. Mpungose finished his presentation, the chairperson of the stake-holders meeting then asked the Circuit Manager to highlight some of the challenges obtaining at Babanango Circuit. However, before the circuit manager started, she then asked if circuit manager can shed a light on circumstances that led to displacement of the previous principal Mrs Mnguni from Macitshana and how new principal Mr Z.M. Mpungose was appointed.

Circuit manager outlined instability that surfaced towards the end of the fourth term in 2008 which culminated to death of Celimpilo Mkhize, a grade 9 learner who was shot by police at the the heat of the rioting mod. As a consequence, the principal Mrs became displaced from her school. However. Deputy principal and HOD returned in 2012. Thereafter, acting principal, Mr Mpungose was forced to return to Hwanqana as an HOD. Essentially, nucleus of the matter is that the SGB was very concerned about departure of Mr Mpungose citing the reason that he had helped them during complex, turbulent

and uncertain times. In response, circuit manager assured the SGB that they will be afforded an ample opportunity to interview and select the principal of their own choice.

When circuit manager came to introduce new principal, Mr Z.M. Mpungose, the SGB members expressed their deep gratitude for the principal of their own choice. In addition, Mrs Dumakude (SGB member) pointed out that they did not trust circuit manager's promises but then she appreciated that Circuit manager kept and fulfilled his promises: "Walks the talk". Eventually, circuit manager pointed out succinctly that as a astute member of National Teachers Union (NATU) he has never been corrupt in his lifetime teaching fraternity (both as a principal and as circuit manager) over 30 years.

Contextually, circuit manager made frame of reference to the commission of inquiry appointed by Honourable Minister of Basic Education, Mrs Angie M. Motshekga, to investigate 'selling' of promotion posts. Professor John Volmink chaired the commission. In essence, the Volmink Commission fingered the Kwazulu-Natal Department of Education as the leading all provinces in South Africa pertaining corrupt habit of 'selling' promotion posts at different layers of the education department, for an example school level, circuit level and dinstrict level. Furthermore, commission fingered members of a certain union to be in the fore-front of 'selling' posts, in particular at Kwazulu-Natal KZN DoE. In terms of commission's judgement, no finger was pointed at NATIONAL TEACHERS UNION. (See Isolezwe Newspaper, dated 18th December 2015, p. 5). In a nutshell, this is veracity of the context of the allegations. To recap, It is completely untrue and malicious insinuations to argue that circuit manager of Babanango raised pressing concern that Umziyathi District has corrupt officials, but the Kwazulu-Natal Department of Education, in terms of Jolmink Commission of Inquiry context.

3. Conclusion

Thanking District Director in the spirit of Good Corporate Governance and Service Delivery.

T.P. Zakwe, PhD: (Circuit Manager: Babanango)   ----------------

Cc: ▮▮▮▮▮ Chief Circuit Manager- Nquthu CMC