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**VALUES-BASED LEADERSHIP: A CASE STUDY OF AN INDEPENDENT
SCHOOL IN THE JOHANNESBURG SOUTH DISTRICT.**

BY

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**A research report submitted in partial fulfillment of the requirements for the
Degree of Masters in Educational Leadership and Management to the Faculty of
Humanities: School of Education, University of the Witwatersrand.**

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DATE SUBMITTED: MAY 2019

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DEDICATION

This study is dedicated to the entire dynasty of the Lilram and Dhipnarain families. To all my forefathers who bore the strife that colonisation brought with them in a new land; you have succeeded despite it all and impressed upon your offspring that hard work and persistence kills no one, and education is the only key to freedom.

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ABSTRACT

An effective leader needs to have a strong set of values, morals and ethics. This argument has led to an increased focus on the concept of values-based leadership which has become ubiquitous in literature that pervades management as well as leadership. This was an intrinsic study into the area of values-based leadership. A case study methodology was applied using semi structured interview questions to participants at an independent school that implements a values-based education approach in lessons and requires that its leaders lead from a values-based standpoint. Participants were asked about their conceptualization of values-based leadership and their practice of the Mahavakya philosophy of leadership. In summary, the key findings of this chapter indicate that it is paramount for values-based leaders to be exemplary role-models, that values-based leaders need exposure to a values-based education curriculum, that the Mahavakya philosophy on leadership requires that the leaders model what they preach, and that the implementation of the Mahavakya philosophy of leadership results in great introspection of the leaders' own values and can result in adjusting one's behaviour to be more positive. The conclusions derived indicated that values-based education is critical to develop values-based leadership and that the Mahavakya philosophy of leadership is one approach that needs more exploration. The recommendations were that teacher training institutes introduce a values-based module into the curriculum to teach future teachers how to integrate values into daily curriculum delivery; Screening, Identification, Assessment and Support (SIAS) trainers integrate the values-based education module into the training sessions, the Toogoolawa school in Australia be closely studied as it is a school that already integrates the values-based education curriculum into the school, values-based education be recognized as a module for Continuous Professional Development and Training (CPTD) points, outreach programmes by the South African Institute of Sathya Sai Education (SAISSE) be further extended and widened, and most importantly, SAISSE make efforts in ensuring that the approach they use at their schools are introduced to the key policy and decision makers in education.

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Application for Ethics Clearance: Master of Education

Thank you very much for your ethics application. The Ethics Committee in Education of the Faculty of Humanities, acting on behalf of the Senate has considered your application for ethics clearance for your proposal entitled:

Values-Based Leadership: A case study of an independent school in the Johannesburg South District.

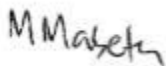
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The following comments were made:

- Section 3.4. - should be written in reported speech, perhaps beginning with the words: "The participants will be told that..."
- Letter to the principal - correct minor spelling error (highlighted).
- Consent form - use the standard WSoE consent form template ^[SEP] Please use the above protocol number in all correspondence to the relevant research parties (schools, parents, learners etc.) and include it in your research report or project on the title page. ^[SEP]

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Yours sincerely, ^[SEP]



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CHAPTER ONE

ORIENTATION TO THE STUDY

1.1 Introduction

Extensive, evasive and disheartening leadership failures in the public and private sectors have plagued the emergence of the 21st century (Bush & Glover, 2016; Copeland, 2014; Higgs & Dulewicz, 2016; Simon & Johnson, 2013; Thompson, 2009). Despite the charismatic and seemingly transformational leadership preceding the new millennium, moral and ethical deficiencies still prevail, leading scholars, practitioners and even nations to question and challenge the values that exemplary leaders needed (Bush & Glover, 2016). Copeland (2014) and Rao (2017) argue that the mere allure of the charismatic, ostensibly transformational leader is not sufficient. An effective leader also needs to have a strong set of values, morals and ethics. This argument has led to an increased focus on the concept of Values Based Leadership (VBL), which has become ubiquitous in literature that pervades management as well as leadership literature (Copeland, 2014).

Organisations are an integral component of a nation, and the success or failure of a nation lies in the quality of its educational institutions (Sai Baba, 2000). Fernandez and Hogan (2002) assert that the organisational leader has two basic functions of setting the aspirations of the organization and mobilising the organization to meet them. Explaining further, they detail that the setting of aspirations involves an emotional component as well, and the ultimate destination of the organization becomes something that people within the organization want to reach. Fernandez and Hogan (2002) espouse that effective leadership delves into the core values of individuals and assures that everyone seeks the ultimate goal. An effective leader will realise this and base his/her leadership approach on his/her own values and ethics; if he/she wants to be influential (Bush, 2009).

O'Toole (1995) views values based leadership, or moral leadership as the means of empowering everyone in the organization to be a leader. A strong, moral leader has "courage, authenticity, integrity, vision, passion, conviction and persistence. They listen to others, encourage dissenting opinion among their closest advisors, grant ample authority to subordinates and lead by example rather than by power, manipulation or coercion" (Moore, 2007, p. 1). Whilst Moore (2007, p. 1) is vexed by

some of the research lacking descriptions that O'Toole lends to values-based leadership, they do share a common thought that "leadership isn't so much what you do, but the way you are".

The advent of the democratic South Africa post-Apartheid posed various challenges to a society which was to find its way amidst new challenges such as crime, HIV/AIDS, unemployment, globalisation and the maintenance of national unity. Recognising that the educating of young South African minds is key in helping assist navigate the nation's path into the future, *The Manifesto on Values, Education and Democracy (2002)* was created. Led by Wilmot James and other luminaries in the area of values, education and democracy, the steering committee presented to South Africa six qualities (Equity, Tolerance, Multilingualism, Openness, Accountability and Social Honour), which the education system needed to promote, and sixteen strategies for instilling democratic values in young South Africans in the learning environment. Each strategy is followed by a series of quotes, references and linking comments to support the idea of that strategy. Whilst this manifesto is idealistic, it is needed, and can be used as a fixed point of reference to help South African schools navigate through the tumultuous thunder that is rolling high above our educational landscape.

An independent school in Lenasia is the school that this case-study is based upon. The school has adopted a value-based curriculum which seeks to integrate human values like duty, simplicity, respect and discipline into the formal lesson plan, and then for execution in the classroom, thus facilitating the need for the teacher and managers to highlight a moral value in the content of the lesson or school programme. Contingently, the educator or manager needs to model that value in the educator's or manager's own behaviour (Chibber, 2009).

Within the scope of this research, which falls within the area of educational leadership and management, this study focuses on the leadership of the school, and specifically what these leaders do to action the MAHAVAKYA or BE-DO-SEE-TELL (BDST) theory of leadership.

The philosophy behind this school's approach is that learners become increasingly aware of their inherent potential to be model citizens through the medium of values-based lessons. Whilst the National Curriculum Statements (NCS) seek the same end in the Skills, Knowledge, Attitudes and Values outcomes in mainstream classrooms,

this school places special emphasis on the need to have the values highlighted more deliberately at the school (Gopal, 1997).

In addition to the implementation of the MAHAVAKYA or BE-DO-SEE-TELL theory in the classroom, the founding body of the school, the Sathya Sai Institute of Higher Learning, has made the need for the educators, Heads of Departments and the principal to qualify with an Education in Human Values (EHV) Diploma Course which they have created, compulsory. This EHV diploma is believed to equip these school leaders with an understanding of how moral development and reasoning works and how an understanding of this process would improve these leaders' abilities to inculcate and facilitate the moral and ethical value development amongst learners in the school (Singh, 1994).

1.2 Problem Statement

Most educational leadership theories have been informed and further developed by the practices of medium and large business leadership approaches (Thompson, 2009). Most of the goals on their agenda focused on the economic prosperity of the company, often at the expense of the human resource which is used in the process of achieving the end (Thompson, 2009). Stemming from the business and corporate sector, Czarniawska and Feldman (2009) differentiate between core values and foundation values. They highlight that the former focuses on the basis of the company culture whilst the latter focuses on the norms of society in general. Their main argument is that, whilst a company's core values would be to improve the kind of goods they sell or make, the new better product may come at the cost of conflicting with the foundation values which may be the realm in which the customer lurks in. This argument emphasizes that disregarding the moral, principle and ethical values of the customer will not necessarily help sustain a business. Relating this to the education sector, it is necessary to look closely at the philosophy which principals and managers in the researched school are motivated and led by, considering the great impact they have on shaping the minds of the learners.

This study intends to explore the MAHAVAKYA or BE-DO-SEE-TELL theory in action, and to explore how the leaders and School Management Team (SMT) in this school could be influencing the teachers under their supervision to be effective in realising the goals of the school, which emphasizes the vision of morally and ethically developed learners who have good and commendable values.

With education being a universal right for all children, schools and their leaders play an integral role in how they influence the moral development of children. Keeping in mind the assertion made by Copeland (2014) that values-based leadership is still relatively new and being generated from various other leadership styles like, authentic, ethical and transformational leadership styles, research is still needed to determine if existing leaders are in a position to be trained, further inspired and developed to be ethical and moral; should they lack these inner qualities.

Asserting that “numerous researchers (Bass & Avolio, 1990b; Brown, et al., 2005, Gardner, et al., 2005) have proposed that these qualities can be developed”, there is not sufficient empirical data to argue that this is definitively true (Copeland, 2014, p.13). In attempting to understand how the MAHAVAKYA or BE-DO-SEE-TELL theory of leadership is modelled in the lives of the principal and SMT members as leaders at the school, it would be worthy to know if this leadership style could be effective in other schools.

1.3 Purpose and rationale for the study

Since my years as a teenager, I have always been influenced by the example of my father who takes his spiritual growth in an organisation founded by spiritual master/guru, Sai Baba, very seriously. Sai Baba’s organisation deems itself a values-based organisation even though the majority of followers are Hindu and of Indian descent in South Africa. As the eldest child, I abided by my father’s directives which inadvertently were influenced by his love for his guru. Attending this spiritual organization was a solid part of my childhood and the lessons that were taught to us, as youth, by our spiritual and scriptural class teachers were in harmony with what was expected of us at home. We were unashamedly encouraged to be good children who did not lie to anybody, who did not take property that belonged to others without seeking their permission, to respect our parents at all costs and to love God by helping and serving others who were less fortunate than us. All this was in keeping with the teachings of our spiritual master, Sai Baba. The influence of Sai Baba’s teachings on my family ran deep, and adherence to his teachings seemed like the solution to all the problems that the world faced.

In addition, as a youth leader in this value-based organisation, I was active in service roles of tree-planting and environment care, recycling, blood donation drives, drug awareness campaigns, and Christmas and Diwali food hamper distributions to the

under-privileged. These actions were all in keeping with the aphorisms of Sai Baba's like, "Hands that Serve are Holier than Lips that Pray", "Love All, Serve All" and "Service to Man is Service to God" (Sai Baba, 2000).

Naturally, the urge to want to be a good human being who was always on her "better side" (Burns, 1978) emerged from serving those who were not as lucky as I was. The stage which I was undergoing at that part of my life was akin to a theory of service leadership. According to Greenleaf (1998, p. 123), "... it begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead". It was from these experiences as a young energetic girl interacting with the poorer and less privileged that I developed a curiosity about what does it mean to be a good person and to help other youth become leaders as well.

The task was over-bearing at times because of the sudden authority I realised I had when interacting with the other youth. The competitiveness and jealousy as teenagers, despite being amongst youth who were being schooled with the same values, began to emerge. I started to question whether it was truly possible for me to have a personality or character that was perfect and without flaw, in this world, both within and outside the organisation.

According to Prince (2006), there are many theories to help school leaders find meaning in their experience at the helm of educational institutions. Some of these theories include cognitive theories on leadership, contingency theories of leadership and transformational leadership theory (Naicker, 2014). Globalisation, technology and the demand to address the challenges of a rapidly changing world has also led to a shift in how leadership theories are conceived (Rao, 2017). New leadership concepts have emerged and are fast becoming the trend in research on leadership. Some of these concepts include ethics and spirituality, empowerment, social change, and care ethics, and along with its emergence, challenged the hegemony with which leadership has been traditionally understood and practiced (Naicker, 2014).

The South African Institute of Sathya Sai Education (SAISSE), which is an institution established by Sai Baba, has oversight of three independent schools which follow the Department of Basic Education (DBE) curriculum but teach based on the philosophy of values-based leadership. The expectations of the principals at these schools are to ensure that they role-model these values and influence their subordinates to be

effective as teachers who teach with the intention of developing children with values-based characters.

A common aphorism of Sai Baba's, which I still incorporate in my lessons as a teacher in a secular school is, "The end of education is character". Interestingly, Wright and Quick (2011, p. 980) state that "one acquires everything in solitude – except character". The positive effect classrooms can have on the values a child learns should not be underestimated. To highlight the support of the statement, Nieuwenhuis (2007, p. 81) asserts that "as long as the morality portrayed in the social environment is corrupt and not conducive to the values that we want to promote, it will work against all efforts the school makes".

Considering the constantly new concepts which emerge in leadership theories and the rapid pace at which these constructs are being formulated and further deconstructed, I was faced with the difficult task of choosing which concepts I wished to understand and explain further, to formulate my conceptual framework. Slote (2013) posits the preference towards care ethics in leading and managing teaching and learning by principals over moral theory.

Care ethics is a fairly new phenomenon which was introduced by Gilligan and Noddings in the 1980s (Slote, 2013). The distinction between the care ethics and moral theory is marked by the latter focusing more on moral issues and using concepts like justice, rights, and autonomy whilst care ethics entrenches the roots of its moral questions in caring about the personal and emotional resonance or connection with other people or animals. Care ethics downplays the role of principles and rules in the moral sphere (Slote, 2013, p.17). The MAHAVAKYA or BE-DO-SEE-TELL theory is of the position that before you begin to criticize others, look at your own behavior and establish whether there is a possibility that you are at fault. The need for reflexive practice is emphasized. This seems to link with the founding principles of care ethics.

Teaching values at school has always been an area that has been a contentious topic in curriculum formulation spaces. During the 1980s and 1990s, countries like New Zealand made concerted efforts to make the curriculum "value free" (Nieuwenhuis, 2007, p. 66). However, values cannot be devoid of the learning environment because they are enmeshed in every aspect of our lives. There may be instances where educators may be antagonistic towards making the compulsory morning prayer at the

school assembly the key medium to preach on specific religions as the only space in which values can be taught, however, there are few scenarios in which the same educators would disagree on what respectful behavior towards other human beings entails (Nieuwenhuis, 2007).

Copeland (2014) asserts that more studies need to be undertaken to establish whether those leaders who are already effective values-based leaders can be further trained and influenced to be more ethical or moral in mind. I believe it will be useful to establish whether the leadership at this school; which adopts the values-based leadership approach, can be inspired to be even more ethical, moral and positively influential.

1.4 Significance of the study

The foremost constructs with the values-based leadership domain are authentic leadership, ethical leadership and moral theory leadership (Wright & Quick, 2011). Authentic leadership has received much attention during the process of my literature review. The hunger for authentic leaders who have strong ethics and solid core values has intensified.

Kraemer (2011, p. 5) defines the authentic leader as someone who follows four key principles and is looked up to and can be emulated. The first of the four values is “self-reflection”, which helps determine what is important and what is not in the mind of the leader. “Balance and perspective” is the second principle and is essential as it prepares the leader for wise decision making. “True self-confidence” is essential if the leader wishes to build a team of “highly qualified people without fear of being overshadowed”.

According to Naicker (2014), authentic leaders who engage in conscious reflection which in turn makes them adhere to the norms and values they espouse, also engage in a process of self-regulation, self-control and self-governance. The fact that this is reflected in their actions is a characteristic which correlate with the “BE” component of the MAHAVAKYA or BE-DO-SEE-TELL theory. Balanced processing in authentic leadership theory closely approximates to the “SEE” element of the MAHAVAKYA or BE-DO-SEE-TELL theory as input from all relevant stakeholders is required and an all-round comprehensive perspective of the issue at hand is sought. Authentic behaviour, which emerges from self-regulation, manifests in actions as well

as in speech, which in turn correlates with the “TELL” component of the MAHAVAKYA or BE-DO-SEE-TELL theory (Naicker, 2014, p. 38).

In the Drysdale, Goode and Gurr’s (2009, p. 707) longitudinal study, an Australian principal Jan Shrimpton’s leadership approach was studied after ten years, to establish whether her values-based leadership approach to leadership was effective. The purpose was to investigate what the secret to her sustaining the “good” of the school was. It emerges that during her tenure as principal, she shifted the philosophy of her leadership from a “rules-based” approach to a “values-based approach”. Placing the holistic development and overall well-being of the child foremost, she also became more cognisant of her leadership style, personal characteristics, personal philosophy and ideas on relationship building. The overall performance, as a result of the teaching and learning at the school, was sustained and her values-based leadership approach continued to be a major driving force.

However, the findings of the Drysdale, Goode and Gurr (2009) study conducted ten years later revealed that the school had developed a rather relaxed vibe and teachers had become too comfortable, to the extent that maybe the staff had become relaxed a bit too much. Whilst the school was still producing good results, its potential to become great was not being tapped into. Jan Shrimpton was near retirement and tasked her successor, her previous deputy principal, to attempt greatness. The findings from the Drysdale, Goode and Gurr (2009) study reveal that leadership is not always an easy process. It has to be maintained and sustained with continuous introspection and effort.

I also question if adopting a values-based approach would make this continuous exercise easier, because much of the values-based leadership approach is fundamentally rooted in a person’s identity. In my personal experience, I have found a vast difference in my own values from what was important to me when I was a teenager, to what and who I am 23 years later. My values have changed with various life experiences, highlights and low points, and I believe that the value choice I made at various points of crises and confusion in my life, were the right decisions for me at that point. Surely, this process of a shift in values is something all human beings undergo, including school principal and managers. How this shift affects the effectiveness of helping the better sides of followers to emerge is worth studying.

Furthermore, I do believe that with the apparent decay in leadership practice in most governments and organisations across the world, any study that looks at educational

leadership is critical since it is at schools that the future leaders of the world do the primary development of their paradigms of thought. Understanding the leadership style behind the development of those thought patterns is critical, if in time, the hope is that the world would have a better caliber of leaders. Undertaking this study will shed some light on whether this independent school has an effective values-based leadership approach; that is already in practice, which is different from other already existing and emerging theories. It would also indicate whether the role-modelling of values as expected by the leaders at the school is effective in helping the teachers and learners emulate their example.

1.5 Aims of the study

The intention of this qualitative research is to take a closer look at this particular independent school because it is a school which is governed by the Sathya Sai of Institute of Higher Learning, and the School Management Team (SMT) has therefore adopted the MAHAVAKYA or BE-DO-SEE-TELL theory which is in resonance with the values-based leadership approach. The qualitative research aims to understand the MAHAVAKYA or BE-DO-SEE-TELL theory in action better by interviewing the principal and members of the SMT, explore what does/does not work, and how do they achieve/fail in realizing the vision and mission of the school using the MAHAVAKYA or BE-DO-SEE-TELL theory and the core of their values-based leadership approach.

1.6 Research questions

This study is underpinned by the following critical questions.

- What are the participants' conceptualisations and practices of value-based leadership in education?
- How can value-based education be utilized to enhance school leadership?
- What distinguishes the Mahavakya/BDST theory of leadership from other styles of leadership?
- How do you implement the Mahavakya/BDST theory in your leadership practice?

1.7 Definition of key concepts

1.7.1 MAHAVAKYA or BE-DO-SEE-TELL THEORY

The great utterance of leadership, according to Sai Baba, suggests that leaders should first be, then do, then see and finally tell (Chibber, 2009). According to the MAHAVAKYA theory, as explained in Chibber (2009), the source of leadership is to first BE a person of good character. To DO refers to the style of leadership by personal example because people tend to believe what you do over what you say, and to SEE and to TELL make reference to the functions, tools and techniques of leadership (Chibber, 2009).

1.8 Delimitations of the study

According to Hoberg (1999, p. 15), demarcating the study means “establishing the boundaries of the problem area within which the research progresses”. Demarcating the premise of a study, also assists the researcher in managing it more effectively. In the context of this study, my research focuses on Values-Based Leadership and how the Principal, Senior Management Team and Lead Teachers of this independent school practice and apply this approach in the education district of Johannesburg South. The research is limited to the Johannesburg South District and this specific school, because it is the only school that overtly adopts this philosophy and approach to Values-Based Leadership in the province of Gauteng. This specific school is one of three schools that are run by the Sathya Sai Education board nationally; and it happens to be the only school located in Gauteng. For this qualitative research, I specifically chose a school that is in close proximity to where I reside and one that resonates with the topic of my study. Values-Based Leadership is vehemently emphasised by the Sathya Sai Education board and conducting the study at this school means the study would be informed adequately and saturated with data that would be rich with information.

According to the Creswell (2012, p.53), a demarcation is “the action of fixing the boundary or limits of something”. Within research and using this definition, I deduce that a demarcation in a research project defines the boundaries or limits with which the research can proceed. Due to the qualitative nature of many research undertakings, the scope to get led off-track during the interview processes is high. This is a possibility if the key questions are not sound in their construction. If a researcher is not aware of the boundaries within which she or he can work, there is the chance that during interviews and especially narratives, the data generation could be skewed and

sound like the participant is answering the question but, essentially, is not (Creswell, 2018).

This could lead to a wasted exercise when the transcripts of the interviews are read and the researcher finds that due to him or her, not being aware of the demarcations of the study, there is data which is rich, but not extensive for the purpose of the intended study.

When researching a specific area of interest which falls within the broad area of values-based leadership, I am certain to hear the repetition of words which may be ambiguous and in the process, make reference to areas which the participant talks about, but may not be primarily related to the study. Keeping in mind the parameters within which I conducted this study, these will be the demarcations. Whilst how the Education in Human Values diploma course was initiated in South Africa, the history of the school being built in that specific area, and how learners come to school on a daily basis; is not of primary importance in this study; the exploration of how a values-based leadership approach works at this school, is.

I considered the role of the principal and the SMT in how effective they are influencing their followers to emulate better behavior. Pentti (2007) asserts that an unambiguous demarcation of the study provides a secure basis for planning your study, reporting its findings and assessing its reliability. This will also become useful for anybody who is considering applying this study's findings to his or her own context because it permits comparing the new site of values-based leadership practice to the one that features here. Only when the studies match sufficiently, it is possible to assume that the findings could be valid in the new context, too.

The demarcations of my study are limited to only the conceptualization of what the principal and SMT members of values-based leadership in schools are; how values-based education could enhance school leadership, what distinguishes the MAHAVAKYA or BE-DO-SEE-TELL theory of leadership from other styles, and how do they, as leaders, implement the MAHAVAKYA theory in their leadership practice. It would be onus upon me to ensure that the participants are responding to these limits set out by the key questions.

1.9 Organisation of the study

This research report is organised into five chapters which are as follows:

Chapter One is an introductory chapter which explores an introduction to the study, the research problem, the purpose and rationale, the significance of the study, the research aims, the critical research questions, the delimitations and an outline of the study.

Chapter Two reviews literature and theoretical frameworks pertinent to the study. Existing literature is explored in relation to three areas which include international, continental and national literature. In the second half of this chapter, the theoretical framework that underpins and informs this research study is discussed.

Chapter Three presents the research design and methodology of the study. In this chapter the research paradigm, research design and methodology is discussed, along with the selected participants, data generation and data analysis methods. In addition, issues of trustworthiness and ethical considerations are explored.

Chapter Four presents and discusses data generated from the field. The purpose of this exercise being to obtain evidence and insights to answer the main research questions. Findings, based on the analysis of the generated data, are presented in the form of emergent themes.

Chapter Five is a concluding chapter which presents the study summary, draws conclusions based on the research findings and makes recommendations and implications for further research.

1.10 Chapter summary

This chapter introduced the study and set the stage for the path I intend to follow by looking at the purposes of undertaking this case study that looks at values-based leadership at an independent school in Lenasia, Gauteng South. The problem statement was discussed as well as the purpose and rationale for the study, the significance of the study, critical questions, definition of key terms, delimitations of the study, and the outline of the entire study were all presented. The next chapter explores the broad and specific literature in the field of values-based leadership.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORKS

2.1 Introduction

In Chapter One, I provided a general orientation to the study. This chapter focuses on the review of literature on Values-Based Leadership and the theoretical frameworks that underpin this study. In the first section, there is a review that focuses on how leadership theories from the western world have led to the emergence of Values-Based Leadership in leadership discourse and I review this literature focusing on three domains, i.e. international, continental and national perspectives.

In pursuit of my research goals, specifically, I review the following leadership theories as I believe they speak directly to values-based leadership – authentic leadership, ethical/moral leadership, transformational leadership, principled leadership theories and servant leadership theory. In the second section of the chapter, a discussion on the Mahavakya philosophy and Ubuntu leadership is presented.

2.2 Literature review

The intention of the literature review is not only to give insights into Values-Based Leadership, but also to critically analyse the broad cornerstone theories that underpin it. The three dominant theories of Values-Based leadership are authentic leadership, ethical leadership, transformational leadership and principled leadership.

According to Hart (2018, p. 36), literature reviews can provide “the impetus for a research programme or alter the way we see or do things”. In addition, Holliday (2016) asserts that the particular role of qualitative research is to fill in the ‘gaps’ that surround findings towards the objective truth. Creswell (2018) explains that the literature review can relate a study to the larger, ongoing dialogue in the literature; it can fill in gaps and extend prior studies, provide a framework for establishing the importance of a study; and benchmark the findings by comparing results with other study results.

2.2.1 Background to Values-based Leadership Theories

The history of leadership theory and research spans nearly a century (Avolio, Reichard, Hannah, Walumbwa & Chan, 2009). The philosophical underpinnings of leadership gave rise to a multitude of leadership theories. Most of those, which arose in the western world, are widely known and practiced across the globe (van Zyl, 2018).

One of the earliest theories to emerge in the 1840's is Great Man theory which supposes that only a man can have the characteristics of a great leader. It assumed that leadership traits are intrinsic, and when confronted with the appropriate situation the leadership factor will arise (Borgatta, Bales & Couch, 1954., Terry, 1993). Borgatta et al. (1954) acknowledge the views of the Scottish philosopher, historian, mathematician and teacher, Thomas Carlyle, who was active in popularizing this theory, and condoned the study of influential heroes in order to inspire leadership. Herbert Spencer later challenged this theory by affirming that heroes emerged due to the social conditions and that made them products of the times and consequences of their actions (Borgatta et al., 1954).

The Trait leadership Theory, which emerged in the 1930s to 1940s, asserts that people are either born or are made with certain qualities that will make them excel in leadership roles. Qualities such as intelligence, a sense of responsibility, creativity and other values will indicate the making of a good leader. The trait theory of leadership focuses on analysing mental, physical and social characteristics in order to gain more understanding of what the combination of characteristics or traits are common among leaders.

Some of the shortfalls of the Trait Theory of leadership included concerns that study samples were primarily conducted on low-level managers, psychometrics was still in its early years of development, the reliability of measuring personality traits was questionable and the context of the leader was not taken into consideration. Included amongst the shortfalls were the assertions that slightly taller and slightly more intelligent people were assumed to be leaders (Colbert, Judge, Choi & Wang, 2012).

As a reaction to the trait leadership theory, the behavioural theorists of the 1940s and 1950s, offered a new perspective. According to Reddy and Srinivasan (2015), it focused on the behaviour of the leaders as opposed to their mental, physical or social

characteristics. Further development in the field of psychometrics allowed for the measuring of the cause and effect factor on specific human behaviour of leaders. This development shifted the focus away from the paradigm that leaders always stem from the elite class of the naturally gifted. Leaders were no longer ‘born’.

Fifteen to twenty years after World War II, the contingency leadership theory emerged to argue that there is no single way of leading and various situations would demand unique leadership styles. This approach suggested that a leader is not necessarily an expert in all scenarios and situations. In fact, if removed from their elements, individuals who may have been leaders, often struggle. Whilst this theory from the 1960s was deemed an extension of trait theory, contingency theorists believed that when followers were most responsive, leaders expressed themselves eloquently (Reddy & Srinivasan, 2015; Avolio et al., 2009).

Emanating from the thought that responsive followers encouraged more expressive leaders, transactional leadership grew to be popular during the 1970s when the industrial revolution was at its height. Transformational leadership will be expounded on in greater length later in this chapter, as it is also one of the three underpinning theories of Values-Based Leadership.

Terry (1993) posits that the enigma of leadership is infused with the reality that despite the increasing attention being placed on leadership education, there is little sustained systematic thinking about leadership itself. Historically, leadership was equated with a title or office. Thereof, emerged the traits; albeit generalised, of those leaders’ abilities to lead. It was in the 1930s, that the world leadership had expanded to include the idea of influence.

According to Terry (1993), there are three traditional views of leadership. Firstly, the personal leadership theory supports the conclusion that the propensity to lead is an inborn talent, aligning itself with theories like the Great Man theory. Secondly, team leadership suggests that the ability to understand and master a situation is not so much a matter of possessing the right personal characteristics as compared to being able to develop teams of others using a specific set of leadership skills the person has been educated in. This view supports the ideologies of trait, behavioural and contingency theories of leadership.

Thirdly, functional or positional leadership views leadership as being part of a larger political, social and economical environment where leaders emerge through a process of analogous to natural selection. Positional or functional leaders are shaped by the demands of particular situations, and are judged by their ability to maximise institutional or national adaptability (Terry, 1993, pp. 16-29). The third of Terry's (1993) view on leadership may find more space in the transactional and transformational theories of leadership.

Unprecedented demands for accountability from schools across the globe pervade (Anderson, 2017). In South Africa, at the national, provincial and district levels, the education systems and schools appear to function like business organisations bringing with it the complexities associated with management and the demand for sterling matric results (Karikan, 2011). Increasingly, school leadership is identified as a critical component to good academic results and student achievement. Prince (2006) observes that various leadership theories were formulated in the quest to find meaning in the issues that school leaders experience. Anderson (2017) asserts that school leaders may benefit from training and development in transformational leadership styles which have proven to enhance performance in business organisations and educational settings.

2.2.2 The emergence of Values-Based Leadership

The concept "transformational leadership" was introduced by James V Downton (Downton, 1973). Leadership expert, James Burns, developed the concept further around 1978, and later, Bernard Bass extended on the work of Burns (Transformational Leadership, 2018). The ability to garner trust, respect and admiration from their followers are the crucial traits of a transformational leader (Bass, 1985).

However, Copeland (2014, p. 112) pronounces that the 21st century is "plagued with extensive, evasive, and disheartening leadership failures". The decay of morals and ethics became apparent in even charismatic and seemingly transformational leaders. As a response to this, leadership and management theorists place a renewed emphasis

on the importance for leaders to be ethically and morally upright. As a result, a plethora of Values-Based Leadership theories emerged.

Values-Based Leadership identifies authentic, ethical and transformational leadership as its core constructs (Copeland, 2014). Whilst other theories like servant leadership and spiritual leadership fall within the realm of Values-Based Leadership, these three pinnacle theories are the most emphasised behaviours of the Values-Based Leadership literature.

A clear definition of Values-Based Leadership is somewhat problematic. As explained, Values-Based Leadership is related to many other leadership theories with a long and complicated history, including sophisticated aspects such as religions and philosophies. As O'Toole (2008) is echoed in Tran (2015, p. 27), “somewhere in what I have written above, there may be a definition of values-based leadership, but I must admit I can't put my finger on it”.

In his exploratory study, Tran (2015) states that instead of looking for the definition, O'Toole (2008) suggests looking for the common characteristics of Values-Based Leaders. According to Tran (2015, p. 32), O'Toole (2008) then presents the first common characteristics of Values-Based Leaders as “values-based leaders create followers by enabling them to see clearly, and to achieve effectively, that which they hold dear”. In other words, it means that “the role, task, and responsibility of values-based leaders is to help followers realise the most important ends that they hold dear but cannot obtain by themselves” (Tran, 2015, p. 33).

Another common characteristic of Values-Based Leaders is the moral, authentic and ethical underlying foundation. Scholars (Bass & Avolio, 1993; Bass & Steidlmeier, 1999; Brown & Treviño, 2006; Gardner & Avolio, 2005) argue that Values-Based Leaders have a moral, authentic and ethical underlying foundation. Tran (2015, p. 36) cites Copeland (2014) who asserts that “Values-Based Leadership describes behaviours that are rooted in ethical and moral foundations”.

Due to my study looking at Values-Based Leadership, it is necessary for me to look at these three mainstay theories of Values-Based Leadership in some depth. The

literature review now looks at some of the points that support and negate authentic, ethical and transformational leadership.

2.2.2.1 Authentic Leadership

Naicker (2014) cites Gardner et al. (2005) who asserts that authentic leaders have a solid idea of who they are and they lead in a manner where actions aligned to their true selves is apparent. Depending on the core values and beliefs rather than “environmental contingencies or pressures from others”, the authentic leader’s behaviour is manifest (Naicker, 2014, p. 8). Luthans, Norman and Hughes (2006) claim authentic leadership is rooted in Greek lore and philosophy, and the modern concept has evolved since the mid-1920s.

According to Harter (2002, p. 126) in Luthans et al (2006), authenticity is defined as “owning one’s personal experiences like thoughts, emotions, needs, wants, preferences or beliefs. In addition to this, authenticity involves “acting in accordance to the true self” expressing true thoughts and beliefs and acting accordingly (Harter, 2002, p. 127). Kraemer (2011) asserts that the hunger for authentic leaders who have strong ethics and solid core values has intensified. Luthans et al. (2006) deem authentic leadership as the root construct and foundation upon which other forms of leadership have emerged. Kernis (2003, p. 127) cited in Luthans et al. (2006), defines authenticity as “the unobstructed operation of one’s true, or core, self in one’s daily enterprise”; identifying self-awareness, unbiased processing, authentic action and relational transparency as its four key components. Kraemer (2011) defines the authentic leader as someone who follows four key principles, and is looked up to and can be emulated. The first of the four values is ‘self-reflection’ which helps determine what is important and or not in the mind of the leader.

Avolio and Gardner (2005) also posit self-regulation as foremost in authentic leadership development. ‘Balance and perspective’ is the second principle and is essential as it prepares the leader for wise decision-making. ‘True self-confidence’ is essential if the leader wishes to build a team of highly qualified people without fear of being overshadowed. Finally, ‘genuine humility’ is essential as it allows the leader to stay grounded. Kraemar (2011) concurs with Avolio and Gardner’s (2005) recognition of the fact that much of this authentic leadership theory is based on the

human being understanding itself, above all else. Whilst the concept 'self-regulation' appears early on in the authentic leadership theory and work of Kraemer (2011), the elaboration of what self-regulation entails is not distinctly defined and is possibly a concept that needs further clarity.

Perhaps the immediately evident limitation of the authentic leadership style is the fact that people are unique in their personalities and when an authentic leader of an organisation moves out of the position of leadership, the new leader may not necessarily share the same meaning and depth of self-regulation with regard to what being an authentic leader means. This should be simple enough to understand purely because as individuals, we all have different life experiences and histories which shape our values and morals, despite us working in the same organisations (Tran, 2015).

2.2.2.2 Ethical Leadership

Von Bergen (2009, p. 72) asserts philosopher Immanuel Kant's (1724-1804) argument that "it is our duty to treat other's with respect", emphasising further that ethical leaders respect others, serve others, are just, are honest and build community. Mihelic, Lipicnik and Tekavcic (2010, p. 13) cite Freeman and Stewart's (2006) definition of ethical leaders as those who "speak to us about our identity, what we are and what we can become, how we live and how we could live better". Whereas Mihelic et al. (2010, p.28) define ethical leadership as "the art of persuading a follower to want to do the things, activities, that the leader sets as goals".

Brown, Trevino and Harrison (2005, p. 5) declare that even philosophers acknowledge that it is "quite remarkable that there has been little in the way of sustained and systematic treatment of the subject of ethical leadership, by scholars". The variances in the definitions aforementioned are indicative of this. The majority of employees tend to look outside themselves and look up to others for ethical guidance. Therefore, leaders in the workplace need to have an awareness of their subordinates looking up to them for guidance and make efforts to be central in the purpose of serving as sources of guidance (Brown et al., 2005). The challenge though is that little is known about ethical leadership.

Brown et al. (2005) undertake a study from a descriptive perspective in an attempt to understand what characterises ethical leadership. In this attempt to systematically

develop an ethical leadership construct that could be used for testing theory about the origins and outcomes of ethical leadership, Brown et al. (2005) undertake a qualitative interview-based research to explore ethical leadership from the perspective of organisation members. The study by Brown et al. (2005, p. 24) brought forth two proposals. The first was that ethical leaders “become attractive, credible and legitimate as ethical role models” led by altruistic motivation; instead of selfish motivation. Along with this was the finding that justice is important to the employee. The second proposal was that effective modelling of the ethical leader required attention to the leader modelling their own behaviour. This was because leaders are generally easily observed and were therefore in strategic positions to focus the attention of their followers (Brown et al, 2005).

By deduction then, Brown et al. (2005, p. 29) presented a constitutive definition of ethical leadership as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement and decision-making”. Brown and Trevino (2006) later revealed the moral manager dimension within ethical leadership. This aspect of leadership represents the leader’s proactive efforts to influence followers’ ethical and unethical behaviour.

After developing the Ethical Leadership Scale (ELS), Brown and Trevino (2006) found out that ethical leadership is positively associated with leader consideration, interactional fairness, leader honesty as well as the idealised influence dimension of transformational leadership.

Shapiro and Stefkovich (2016) discuss and analyse the real-life moral dilemmas that educational leaders face in their schools and communities, by applying four ethical paradigms viz., the ethics of justice, care, critique and profession. The results, after applying their Multiple Ethical Paradigm, revealed that calls for thoughtful, complex thinking and introspection into a leader’s own ethical codes and application of them are paramount to supporting sound ethical leadership (Shapiro & Stefkovich, 2016).

Resick, Hanges, Dickson and Mitchelson (2006) reviewed Western based leadership and ethics literatures to identify the key characteristics that conceptually define what being an ethical leader really means. Data from the Global Leadership and Organisational Effectiveness project revealed four important leadership aspects across

cultures, namely, Character/Integrity, Altruism, Collective Motivation and Encouragement. Cultures also shared differentiated opinions about the degree to which each dimension mattered (Resick et al, 2006).

In an increasingly globalised world, this observation is poignant because diversity amongst employees means differing degrees to which they may deem certain ethical aspects as important. For example, if one teacher places encouragement from the principal as integral to the teacher striving towards achieving organisational goals in the teacher's personal capacity, and another teacher from another background which might value collective motivation as the priority for achieving the organisational goals, then there is bound to be varying rates at which the teachers work in order to realise the goals of the organisation, especially if the principal does not apply each aspect of these ethical codes in equal measure.

It is necessary at this juncture to point out that authentic leadership was infused with a sense of spirituality and the leader being directed from a place of empathy and awareness for the people he or she leads (Resick et al, 2006). The ethical leadership theory tends to overlook any blatant spiritual inclinations. Later in this chapter, I discuss the African perspective on leadership. It is necessary to consider the African view as the context of the study is set in a South African school and the continent of Africa. Van Zyl (2018), for example, is adamant that Western and African approaches to leadership differ radically.

Presenting a challenge to authentic/ethical leadership, Burns's (1978) most provocative contribution to leadership theory has been around the question of whether leadership is unethical. The simple question of whether leadership can be ethical or unethical reveals the thought that ethical thought and action are external to leadership.

2.2.2.3 Transformational Leadership

According to Yadav and Agrawal (2017, p. 81), "transformational leaders empower their followers to enact change, unlike transactional leaders, who focus on rewarding their followers for enacting change". Underpinning transactional theory are the pillars of punishment and reward (Robbins, Judge & Sanghi, 2009). It also propagates a well-defined hierarchy of leader and follower in organisations. The subordinates are

required to do nothing more than obey the leader, regardless of whether the leader can accomplish the task-at-hand or not.

Criticisms of the transactional leadership theory include the assumption that people disregard emotions and social values, rewards and punishment are the only motivators, it could be used to exploit people, it subjugates people instead of cultivating them and it encourages the development of a few leaders only leaving the organization at a loss should those leaders leave (Chaudhry & Javed, 2012).

Dihn, Lord, Gardener, Meuser, Liden and Hu (2014) take stock of established and developing leadership theories from 2004. Dihn et al. (2014) highlight the significant speed with which extended theories within the transformational leadership paradigm are developing. Trust and increased motivation, both intrinsic and extrinsic, in both the leaders and followers, lie at the core of transformational leadership. In essence, transformational leadership theory purports that leaders transform their followers through their inspirational nature and charisma, leaving the rules and regulations somewhat flexible. It is believed that the transformational leader can provide the follower with a sense of belonging to the organisation and its purpose (Leithwood, 1992; Ghasabeh, Soosay & Reaiche, 2015; Anderson, 2017). Avolio (2005, p. 332) asserts that the idealised influence means that transformational leaders are “role models for followers to emulate” and that they “can be counted on to do the right thing” as they demonstrate “high standards of ethical and moral conduct”.

Some of the positives associated with transformational leadership include that it is “an excellent style for communicating new ideas, it is effective at balancing short-term and long-term goals, it is effective in building strong coalitions and establishing mutual trust and it has a high levels of empathy infused within” Avolio (2005, p. 318). The ineffectiveness of transformational leadership in the initial stages of implementing it has been identified as one of its limitations. So are the requirements of it only being put into effect when there is an existing structure that needs fixing and it is an unpopular style of leadership in most bureaucratic structures.

According to Yadav and Agrawal (2017, p. 34), in recent times, the life of the transformational leader “clearly is not easy” because internally, they need to lead and motivate a diversified group of people; work across the boundaries that exist with the

organisation whilst achieving efficiency and achieving growth. Externally, complex organisations and a globalizing environment, managing the requirements of governments, staying competitive whilst meeting the expectations of the organisations they do business with, managing diversified cultural considerations can leave the transformational leader overwhelmed (Yadav & Agrawal, 2017).

Dvir, Eden, Avolio and Shamir (2002) conducted a longitudinal and randomized field experiment in which they tested the impact of transformational leadership, enhanced by training, follower development and performance. The participant group leaders received transformational leadership training and a control group received eclectic leadership training. The sample of the study included 54 military leaders, their 90 direct followers, and 724 indirect followers. The findings of the study indicate that the experimental group, which received transformational leadership training, had a more positive impact on the development of the direct followers' performance than the leaders in the control group who received training from a diverse and broad range of leadership styles (Dvir et al, 2002). Motivation, morality and empowerment amongst followers became contributors to the conceptual framework for transformational leadership. However, as a limitation, upon examining the effects of global transformational leadership, it was apparent that it is almost impossible to pinpoint the specific components of transformational leadership (Dvir et al, 2002).

Bass (2010) divulges that the transformational leader ensures that the interests of the organisation and its members are aligned, in contrast to the transactional leader who practices contingent reinforcement of followers. The transformational leader inspires, intellectually stimulates and is individually considerate of each follower in either its directional or participative nature, all the while requiring higher moral development. (Bass, 2010). Bass (2002) also claims that women leaders tend to be more transformational than their male counterparts. In identifying limitations to transformational leadership, Bass (2010) asks why transformational leadership is more effective than transactional leadership in a wide variety of business, military, industrial, hospital and educational circumstances?

In a study undertaken in Singapore, Koh, Steers and Terborg (1995) examined the influence of transformational leader behaviour by school principals as it related to organizational commitment, organizational citizenship behaviour, teacher satisfaction

with the leader and student academic performance. Using the Multifactor Leadership Questionnaire (MLQ) developed by Bass in 1985, Koh et al. (1995) conducted this quantitative study on 100 eligible secondary schools out of 123 schools. One of the three findings that emerged from the study were that school level analyses showed that transformational leadership had significant add-on effects on transactional leadership in the prediction of organisational commitment, organisational citizenship behaviour, and teacher satisfaction. The second finding was that transformational leadership has indirect effects on student academic achievement. Thirdly, it was found that transactional leadership had little add-on effect on transformational leadership in predicting outcomes (Koh et al., 1995).

In another transformational leadership study undertaken by teacher, Mellissa Oyediwura at Wormley Primary school in England, Oyediwura attempted to introduce character education to build children's character by focussing on virtues, a concept that can be traced back to Aristotle in Ancient Greece (Frost, 2017). Oyediwura soon discovered that character education needed to be a whole school initiative rather than just a project she undertook with learners she taught, if she wanted it to be a successful undertaking. She found that linking her poster introducing character education to her colleagues resulted in them critiquing her intended project. Oyediwura then linked de Bono's 'Thinking Hats' theory with her character education project which also allowed children to exercise leadership by linking virtues to specific characteristics of each 'Thinking Hat'. This undertaking resulted in fascinating revelations about virtues amongst the school population, even resulting in one child saying, "To think in that way, I need to have that virtue in my heart!" (Frost, 2017, p.8).

2.2.2.4 Principled leadership theory

London (1999) introduces the concept of business diplomacy and indicated that it is one of the ways of implementing values-based, ethical leadership. He expounds on the Japanese concept of kyosei wherein business diplomats are encouraged to take responsibility not only for themselves, but for others as well. Kyosei expects that people are treated with respect and kindness during the process of being

entrepreneurial. This behaviour is believed to add business value and make a profit (London, 1999).

Covey (1990, p.19) is of the opinion that “correct principles are like compasses: they are always pointing the way. And if we know how to read them, we won’t get lost, confused, or fooled by conflicting voices and values”. Emphasising that principles surface in the form of values, ideas, norms and teachings that uplift, enable, fulfil, empower, and inspire people, Covey (1999) asserts that harmonious civilisations which operate on correct principles have prospered whilst societal declines have the roots of foolish practices, resulting in economic disasters, intercultural conflicts, political revolutions and civil wars.

Covey (1999) further posits that principle-centred leadership is based on the reality that we cannot violate these natural laws with impunity, and these principles have been proven effective through centuries of human history. Notably, principles are not easy quick resolutions to personal and interpersonal problems. Instead, the consistent application of principles has the ability to become behavioural habits enabling fundamental transformations of individuals, relationships and organisations. Characteristics of principle-centred leaders include the actions of learning continuously, being service orientated, radiating positive energy, believing in other people, leading balanced lives, being synergistic, and seeing life as an adventure (Covey, 1999).

Heffes (2006, p. 15) cites Covey (1999) who asserts that true leadership is not necessarily a formal authority but a moral one and that “we must become the change we seek in the world”, arguing that we can achieve anything we believe if we are resolved, determined and principled.

2.2.2.5 Servant leadership theory

Baker (2009) cites Laub (2004) who claims that the problem with ill-defined notions of servant leadership lead to these non-definitions becoming recognised as true definitions. According to Spears (2004), the phenomenon of servant leadership was carefully developed by Robert K Greenleaf (1904-1990) over decades.

From the time of the Industrial Revolution when workers were regarded as tools to later being regarded as cogs in a machine, the notion of an ethical and more caring mode of leadership steadily emerged, emphasising teamwork and community (Spears, 2004). Spears (2004, p. 2) makes reference to Greenleaf's (1960, p. 118) definition of the servant leader as "the great leader is first experienced as a servant to others, and that this simple fact is central to the leader's greatness". Spears (2004) asserts that it is only those whose primary motivation is the deep desire to help others that have conditions from which true leadership can emerge. Listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of people and building communities are only ten of the unexhausted list of characteristics of the servant-leader as identified by Spears (2004, p.16).

Greenleaf (1977) asserts that a great leader is seen as a servant first. Deep down inside the nature of a great leader, the trait of being a servant is foremost, and this nature of being a servant is indicative of the leader's real nature. It cannot be bestowed or assumed nor taken away. The true great leader is first a servant (Greenleaf, 1977). Greenleaf (1977, p.20) is bold enough to make the assertion that "the only truly viable institutions will be those that are predominantly servant-led".

2.2.2.6 Ubuntu leadership

Values-Based Leadership "evolved as a bi-product of the time and culture" (Copeland, 2014). Even though time and culture are universal, it is necessary to look at what the leadership theorists from Africa in general and South Africa in particular have to contribute to this debate on *Ubuntu*. Nzimakwe (2014, p.39) asserts that even though *Ubuntu* means "African humanism", it shares values such as "respect, dignity, empathy, cooperation and harmony between members of society" which are not exclusive to any particular community. Instead they are universal. However, Nzimakwe (2014) explains that leaders of the global village need to practice these values if the ideal would be for the human race to care for one another. *Ubuntu* leadership would require leaders to lead with as well as inspire the values of recognised as values that constitute the values of *ubuntu* (Nzimakwe, 2014).

According to Oppenheimer (2012), "*Ubuntu* is a multi-faceted concept, and this core is one of several key facets". *Ubuntu* differs from other state-of-being concepts like "faith" "grace" or "divine", which tend to be descriptive in nature and associated with

religion or spirituality. *Ubuntu* has a more prescriptive moral directive which explicitly demands moral meaning when creating a community (Oppenhemier, 2012). Whether the essence of the word is truly understood, remains to be answered. *Ubuntu* leadership would involve the leader understanding and practicing the essence of the term both in his personal and work realm (Oppenheimer, 2012).

Twenty-six years into a democracy, we are supposed to be developing as a nation, yet we are still reeling from some of the ghosts of the past (van Zyl, 2018). Doubts as to whether western leadership and management styles can be transferable to the African context are expressed by Senaji et al. (2014) in van Zyl et al (2018). “To better understand African leadership, we firstly need to look at the changing African context, the African cultural value system and *ubuntu*” (van Zyl, 2018). *Ubuntu* leadership will involve the ability of a leader to recognise the disjunct that exists between changing African context, the cultural value system and *ubuntu* that African communities subscribe to, and knowing how to effectively make decisions that involve integration of these areas (Oppenheimer, 2012).

Broodryk (2006, p.28) refers to the Black Consciousness Movement leader Steve Biko (1970, p. 46) who declared that “the great powers of the world may have done wonders in giving the world an industrial and military look, but the great still has to come from Africa – giving the world a more human face”. Bhengu (2006, P.10) defines *ubuntu* as being the “art of being a human being”. Broodryk (2006) also explains why the *ubuntu* philosophy is important in the South African context. The primary reason is that the Constitution of South Africa is largely informed by the philosophy of *ubuntu* and, consequently, it is regarded as a recommendable constitutional model in the modern world. Other reasons include the philosophy of *batho pele* (people first), all future policies on welfare to be based on the *ubuntu* philosophy, and for it to be taught at tertiary institutions under disciplines like Education, Welfare, Philosophy of Education, Anthropology, Sociology, Criminology, Public Administration, Law and Commercial Studies (Broodryk, 2006).

The observation that Broodryk (2006, p. 5) makes is that *ubuntu* is a personality that exists within individuals who exist in a society, and this “*ubuntu* personality could be of enormous benefit to human beings in the global world today where violence, human exploitation, extreme stress, material greed and power-lust seem to be the

dominating factors influencing the life of leaders and ordinary people”. Broodryk (2006) asserts that the

Khoza (1994) explains that the concept of *ubuntu* is the foundation of sound human relations in African societies. He claims that *ubuntu* or African humanism does not only form the basis of an “African World-view” but also “runs through the veins” of all Africans (Khoza, 1994, p.4) Whilst individualism emphasises self-reliance, privacy, and respect for other individuals, negatively, individualism opposes authority figures and any sort of control over the individual, assigns more value to progress and in effect subscribes the individual to be different from others so that he or she can compete with and get ahead (or fall behind) others (Khoza, 1994, p. 4). *Ubuntu*, on the other hand, is “humanism with the accent on the humane” and “inclusivist and humane almost to no fault”, yielding the power to turn this country’s racial hatred, disunity and painful social dislocation, if given fair chance (Khoza, 1994).

Bush (2006) who documented that the daunting challenge facing most principals in Africa said that they often work in poorly equipped buildings and with inadequately trained staff, they lack formal training for leadership and management and often they are appointed based on a sound teaching record rather than their potential to lead. This poses a limitation to the Values-Based Leadership approach because, whilst such a leader may be effective in followers bringing out their “better side” (Bush, 1978) despite the challenging circumstances, school environments which have “inadequately trained staff” could be inspired to be better from their values base but, the pedagogical content knowledge required for sound teaching and learning is amiss. This creates a school environment that could be sound with values and high morale, yet ineffective due to its lack of adequately training staff.

Bush and Glover’s (2016) study on the development of school leadership and management in South Africa showed emerging evidence of the on-going challenges, poor learner outcomes, teacher union related conflict and uncomfortable relationships between principals and school governing bodies. This is largely due to the focus being on administration rather than teaching and learning.

According to the Manifesto for Values, Education and Democracy (Department of Higher Education and Training, 2010, p.13), “out of the political tumult of the early 1990s, the peacemakers and negotiators creating the framework of the free state to be, extracted a vital sentiment that would become part of the defining vision of the

democracy that would emerge at the conclusion of their work". Thus, there was a need in South Africa "for understanding but not for vengeance, a need for reparation but not for retaliation, a need for *ubuntu* but not for victimisation" (Department of Higher Education and Training, 2010, p. 14). In the final Constitution, the drafters applied the notion of *ubuntu* by asserting that the South African state was founded, before anything else, upon the value of "Human Dignity". *Ubuntu* has a particularly important place in our value system for it derives specifically from African mores: "I am human because you are human" (Department of Higher Education and Training, 2010, p. 6).

"Out of the values of *ubuntu* and human dignity flow the practices of compassion, kindness, altruism and respect which are at the very core of making schools places where the culture of teaching and the culture of learning thrive" (Department of Education and Training, 2010, p. 8). *Ubuntu* requires you to know others if you are to know yourself, and if you are to understand your place – and others' - within a multicultural environment. Ultimately, *ubuntu* requires you to respect others if you are to respect yourself (Department of Higher Education and Training, 2010, p. 10).

The Manifesto on Values, Education and Democracy (Department of Higher Education and Training, 2001) writes of UBUNTU in the following way. "UBUNTU (HUMAN DIGNITY), the Manifesto argues that while equality requires us to put up with people, who are different, and non-sexism and non-racism require us to rectify the inequities of the past, *ubuntu* embodies the concept of mutual understanding and the active appreciation of the value of human difference". Van Zyl et al. (2018, p.71) describe *ubuntu* or "the concept of fellowship, loosely translated as 'you are who you are through other people'". Mbigi (2005) states that *ubuntu* places people and their dignity as having the highest significance and the emphasis is on the brotherhood of mankind. According to Mugumbate and Nyanguru (2013, p. 85), *ubuntu* reflects, "I am because we are; I can only be a person through others".

Mabovula (2011) expresses that the philosophy of *Ubuntu* involves social supportive measures so that peace, love, respect and working together in social harmony can be promoted. However, community members no longer trust each other, and the lack of discipline, increase in violent crimes and aggressive behaviour in society have unfortunately become the accepted facts of life (Mabovula, 2011). This quickens the

erosion of the traditional codes of conduct within African communities (Van Zyl et al. 2018).

Indigenous African spiritual traditions are “obsessed with the creation of good” (Mbigi, 2005, p.36). Mbigi’s (2005) assertion is emphasised further with the elaboration that indigenous African traditions draw their attention to what good is in the world, and assists leaders to become good people, whilst the tribal spiritual traditions help leaders to develop a consciousness about what it means to be a good person and a good society, correlating with the tenets of authentic leadership. Mbigi (2005, p. 42) states that it is the role of leadership to “create good, progressive institutions and communities”.

Msila (2008) conducted a case study investigation in one historically black school where the new principal took the decision to experiment on the values of *ubuntu* in her leadership role. This principal declared that she has inherited a school “fraught with management, low morale of teachers, disobedient learners and aloof parents” (Msila, 2008, p. 72). Some of the findings of this study revealed that the teachers were not used to performing duties at parents’ meetings and did not expect to take part in the programme. The principal tried to institute a new organisational culture which required teachers to get more involved thus implementing a more inclusive approach to management. The idea of the collective is very basic to the *ubuntu* philosophy (Msila, 2008). The study, however, revealed that teachers who have not been prepared to be change agents will not be able to embrace values such as *ubuntu*, and the so called *ubuntu* models are not simple and straight-forward solutions as these models can still be seen by many as oppressive and opposed to an individual’s own value systems.

Delving into what *ubuntu* philosophy attempts to explain itself to be and considering the assertion by Msila (2008, p.69) that *ubuntu* is no “quick-fix” to the problems organisations may face, especially in a world where material pursuit (which comes with self-reliance in work institutions) is popularly associated with being successful, school leaders are bound to find challenges in their leadership and management of the school. Constant introspection into personal leadership practices is also imperative if a leader wishes to lead and manage a staff with people who are open and accepting of the changes an *ubuntu* inclined principal may have adopted.

Notwithstanding the positivity that *ubuntu* seeks to perpetuate, Matolino and Kwindigwi (2013) offer a critique of “*ubuntu*-isation”, asserting that the aggressive promotion of *ubuntu* in post-apartheid South Africa is an elitist project conceived by the new elite black to serve as a restorative move aimed at restoring dignity of the black masses as well as an attempt to forge a so-called black identity. Matolino and Kwindigwi (2013) report that such attempts always result in very public social and political failure. Their second critique is that marking *ubuntu* as the desired guide of the spirit of the nation only results in magnifying the disjunct that exists between the metaphysical conditions necessary for the attainment of *ubuntu* and the stark ontological and ethical crisis facing the new elite and the poorer masses (Matolino & Kwindigwi, 2013).

Citing problems of post-colonial discrimination, leadership scandals, and extensive corruption, African leadership theorists suggest that the philosophy of *ubuntu* “holds promise for progressive and ethical change for Africa” (Ncube, 2001, p. 77). *Ubuntu* leadership is perhaps unique in that its influence and emergence is grounded in African origins, specifically from the South, East and Central regions (Brubaker, 2013). Albeit, *ubuntu* leadership faces challenges four of which include very little research being performed outside South Africa, the absence of a valid scale to measure the phenomenon, the style being explored qualitatively and conceptually rather than quantitatively and disagreement within the literature about the conceptual nature of *ubuntu* within organisational context (Brubaker, 2013).

Brubaker (2013) cites Mbigi (1997) who proposes survival, spirit of solidarity, compassion, respect and dignity as the five social values that contribute towards the conceptualisation of the term *ubuntu*. Unlike individualistic cultures, the African culture advocates brotherly care and concern. In schools, this could be expressed through open-handedness and concern for the needs and interests of all stakeholders of the school. Solidarity entails valuing collectivity based on a community thoroughly understanding itself. In a school context, the school organisation should be viewed as a complete entity in itself and not a collection of individuals who hold a stake in it. Compassion involves understanding others’ dilemmas and seeking to help on account of the deep conviction of the interconnectedness of people. In a school context, this could translate to the school leadership suffering and enduring the hardships and

sorrow with members of the school. Respect and dignity is explained as valuing the worth of others with the belief that human dignity and respect stem from the individual's connectedness to others. In a school context, this principle could manifest in school leaders committing to developing employees, respect for age and experience, and a general helpfulness towards others (Broodryk, 2006; Brubaker, 2013).

Ubuntu leadership is a tradition-based concept (van der Colff, 2003) which enables the leadership to dismantle a past organisational culture, promote the development of a new and more inclusive culture, and create a set of leadership skills and competencies that enable globalisation processes. The aforementioned characteristics of *ubuntu* leadership emphasise the resonance of the spirit which interconnects individuals. Unlike the previous leadership styles mentioned in this study, *ubuntu* highlights a focus on the spirit that connects people with each other whereas Western leadership styles do not place attention or importance the human soul of people. Whilst a leader might be eager to subscribe to the *ubuntu* leadership style, people are also flawed and imperfect in their values (Sai Baba, 1978). Frequently, this is due to people not learning about expected values of a community in formal and structured ways. The value system of a community, society and country is expected to emerge from the values that a child learns from the immediate family members he or she grows up in (Sai Baba, 1978). It is therefore necessary to consider the need for a combination of the Mahavakya and *Ubuntu* philosophical approaches to school leadership and management.

2.2.2.7 Character Education

According to Berkowitz (2011), it is clear that how parents raise a child is the predominant influence on the child's character formation. Some of the operative variables are parental affection, consistency of parenting, response to children's cues and signals, modeling, expression of values, respect for the child, and open discussion with the child. All aspects of children's character are impacted by these and other child-rearing factors. School has an influence later than parenting because parents are much more emotionally salient in the first years of life, and many children do not experience full or even part-time schooling until they are three, four or five years of

age, when many aspects of character are already developing. Schools can influence a child's self-concept (including self-esteem), social skills (especially peer social skills), values, moral reasoning maturity, prosocial inclinations and behavior, knowledge about morality, values, and so on (Berkowitz, 2011).

It is useful at this juncture to look at a that have examined the impact of character education in schools on the achievement of learners. Benninga, Berkowitz, Kuehn and Smith (2003) found that random selections from 681 applications from elementary schools applying for the California Distinguished Schools Award in 2000 were evaluated, and scored for character education implementation. Results were correlated with both the SAT9 and API rankings over a four-year period from 1999-2002. Schools with higher total character education implementation tended to have higher academic scores on academic measures for the year prior to their application, the year of their application and the subsequent two years. Small but positive correlations were found between three specific character education indicators and the total character education score and higher scores on California's API and the percentage of students scoring at or above the 50th percentile on the SAT9. This supports the motion that a structured character education curriculum will also improve academic scores.

2.3 Theoretical Frameworks

2.3.1 What is a theoretical framework?

Holliday (2016) identifies one of the major functions of the conceptual framework as that of positioning the researcher in relationship to the research. He adds that it is a place where the issue of ideology inherent in qualitative research can be addressed. Due to qualitative research being ideologically driven, it cannot be value- or bias-free in its design. Qualitative researchers need to identify their personal biases and articulate the ideology or conceptual frame of the study. This helps the researcher in recognising where the questions that are to guide the study are crafted (Janesick, 2000).

Gabriel (2008) opines that theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge within

the limits of critical bounding assumptions. The theoretical framework is the structure that can hold or support a theory of a research study.

Whilst the literature review looks at the facts already established by studies and reviews by experts in the field of a chosen topic, the theoretical framework offers a far broader area of concepts and definitions with references and relevance to scholarly literature existing in theory, and covers research models and methodologies which have been used to uncover those facts (Silverman, 2011). In my study, I have opted to use *Ubuntu* as one theory and corroborate it with the Mahavakya philosophy, or, as Naicker (2014) calls it, the Mahavakya theory of leadership because the participant school in the research study uses the Mahavakya philosophy as its centre of focus for leadership and the theory of *Ubuntu*, which encourages a sense of common spirituality and brotherhood. This is a shift away from the more individual-centred practices of leadership.

2.3.2 The Mahavakya Philosophy of Leadership

Nicholson (2013) defines the term philosophy as a theory or attitude that acts as a guiding principle for behaviour. Reynolds (1971) asserts that a theory can be a body of knowledge which may or may not be associated with particular explanatory models, and that to theorise is to develop this body of knowledge. With the word theory being used in the definition of the term theory, I do believe that the terms could be used interchangeably. Since the body of knowledge related to the Mahavakya standpoint on leadership is limited and requires further theorising in order to develop it further, I have opted to refer to it as a philosophy in this study.

About Sathya Sai Baba

Sathya Sai Baba is a mystic guru who lived in a village called Puttaparthi in South India. Along with his message to humanity to “*Love All, Serve All*” and his ability to perform “Christ-like miracles” (Naicker, 2014, p.87), he emphasised, in the charter that guides his world-wide organisation, that his mission was not to start a new religion but to encourage “a Hindu, to become a better Hindu, a Muslim to become a better Muslim, a Christian to become a better Christian, a Jew, to become a better

Jew, a Buddhist to become a better Buddhist” and so on (Sathya Sai Organisation, 1981, p.3).

Amongst his long list of aphorisms one can find thoughts that include “*All are one. Be alike to everyone*”, “*See good, do good, be good*” and “*God first, the world next, myself last*”. Along with these, are the founding principles of his organisation which are “*There is only one religion, the religion of love, there is only one language, the language of the heart, there is only one caste, the caste of humanity, there is only one God and he is omnipresent*” (Sathya Sai Organisation, 1981, p. 11). It is not difficult to find a Hindu guru solely propagating the Hindu religion, however, Sathya Sai Baba’s philosophy to his followers incorporates selfless service to all life-forms, living by the *human values of truth, right conduct, peace, love and non-violence* in order to transform themselves into better human beings (Sai Baba, 2000).

According to Naicker (2014, p.87), “Sathya Sai Baba used the acronym WATCH to remind us to observe our words, actions, thoughts, character and heart as we lived our lives. By living a values-based life, character is enriched and habits, attitudes and behaviour that are unworthy are recognised and transformed”. The exemplary aspect of Sathya Sai Baba is the demonstration of his teachings in his personal actions. He supplied more than 700 villages with drinking water in South India and to the city of Chennai, built two super-speciality hospitals that provide state-of-the-art medical care and facilities at no cost to the public, and built numerous primary, secondary and tertiary schools and colleges for males and females so that his vision for education to produce leaders for the world can be realized (Naicker, 2014; Chibber, 1999).

Sathya Sai Baba (1978) developed a system of education that fused secular and spiritual education for the primary, secondary and tertiary levels because modern and post-modern education curricula emphasise development of skills, and expansion of secular knowledge at the cost of ignoring the propagation of human values which were needed for enhancing human character. The call to spiritualise education in a global world is increasing. Strengthening this assertion, de Sousa (2016) cites Moffet (1994) who offers an illuminating understanding of spiritualising education, asserting that a shift away from the self-centredness is possible whilst working through each individual’s personal characteristics of individuality. Further, it validates inner life of thought and feeling and the sense of personal being in a depersonalized materialistic pre-occupation. It rejuvenates the essence of being and drives the desire to seek commonalities beneath common-places, for the sake of mind as well as morality (de

Sousa, 2016). This call for humanity to seek commonalities also resonates with the philosophy of *Ubuntu* (van Zyl, 2018).

Sai Baba posits the Mahavakya theory of leadership (Naicker, 2014). The word Mahavakya is of Sanskrit origin and is composed of four syllables. The first two, “*Ma-Ha*” translated into English means ‘*great*’ and the second two, “*Vak-Ya*” translates to mean ‘*utterance*’. Naicker (2014, p.88) recognises Sathya Sai Baba’s “mantra on leadership, which became known as the Mahavakya or great utterance” and identified it as the cornerstone of his leadership practice. The actual utterance that is referred to is stated in Sathya Sai Baba (1978) who asserts that an effective leadership process involves the following components in this particular order: TO BE, TO DO, TO SEE, TO TELL (Chibber, 1999, p. 17). This resonates with Laubscher’s (2008, p.58) assertion that the verb “to lead” means “to show the way by going first” or “to precede”.

The Mahavakya Philosophy

To BE is the source of leadership, and the leader needs to be a person of good character. To DO refers to the style of leadership by personal example because people may doubt what you say but they tend to believe what you do, lending adage to the common proverb ‘Actions speak louder than words’. To SEE and to TELL are the functions, tools and techniques of an effective leader, according to Sathya Sai Baba (Chibber, 1999).

To explain further “*to BE* means the aggregate of all there is in a person. It is composed of the person’s values, qualities and knowledge. In other words, his or her total being. *To BE* is the beginning and the end of leadership” (Chibber, 1999, p. 17). This statement suggests that the potential and effectiveness of a leader is in direct proportion to the strength of the leader’s *to be*.

To *DO* is indicative of the assertion by Sathya Sai Baba that the best style of leadership is to lead by personal example, and to practice what we preach. However, to *DO* is only fit for personal example as the leader’s *to BE* is worthy of emulation (Chibber, 1999, p. 18).

To *SEE* implies that the leaders must be in complete touch with the realities of the contexts and environments they are working in. This means having accessing to the maximum information regarding the challenges at hand as a sound decision for a realistic plan of action can only be generated if this is in place (Chibber, 1999, p. 23). As Chibber (1999, p. 24) adds, “to *SEE* is even more important at the implementation

stage of any work” therefore “proper feedback and seeing the progress of work on the spot is absolutely essential. Then only can a leader show others how to overcome problems”.

The final part of this philosophy is to *TELL* which is aimed at conveying to others what the leader wants them to do. *Telling* is only effective if the instructions of the leader are communicated and understood clearly (Chibber, 1999, p. 25). In his positing of the Mahavakya philosophy, Sathya Sai Baba explains that effective communication from the leader happens “only when the channel of communication is through the heart and depends entirely on the strength of the *to be* and the *to do* of the leader. If he has good qualities and sound knowledge, and he leads by personal example, then very few words are necessary to convey what a leader wants done (Chibber, 1999, p. 25). In his summary of the chapter on the Mahavakya theory/philosophy, Sathya Sai Baba (1978, p.108) asserts that “the entire process of leadership is held together by one virtue in a leader – *selfless love* – and he ends with an aphorism, “*Love lives by giving and forgiving; Self lives by getting and forgetting*”. The deduction thereof indicates that the first step in the Mahavakya theory/philosophy of leadership is to understand one’s self first before executing leadership, and that the possibility of the theory/philosophy providing some insight into what self-regulation means, is probable. The Mahavakya theory is postulated by Sai Baba, and expounded in a book by Chibber (2009, p.50), who asserts that “courage is the most admired human virtue in all societies”.

Maslow’s Self-Transcendence Missing

Kiltko-Rivera (2006) recognises Abraham H. Maslow (1908 – 1970) as the tenth most eminent psychologist of the twentieth century. Maslow’s hierarchy of needs has emerged as one of the most stay-worthy (enduring) contributions to psychology, however, the standard textbook version is ‘inaccurate’ as a reflection of Maslow’s later descriptions of his motivational theory (Kiltko-Riviera, 2006).

Maslow’s apex on his hierarchy of needs ends with self-actualisation. Kiltko-Riviera (2006, p. 11) delves further into Maslow’s writings and presents the phenomenon of “Being-cognition” which characterises “certain peak/mystical/transcendental experiences”. According to Kiltko-Riviera (2006), those leaders who were satisfied with self-actualisation without Being-cognition were, according to Maslow, at a lower

level of motivational development as opposed to those who were motivated to seek experiences by Being-cognition.

The omission of the self-transcendence aspect of Maslow's hierarchy of needs from earlier psychology textbooks is debated. One reason offered has been that the West would not buy into the notion of a spiritual aspect to the human being as the world was largely driven by science, industry and agriculture for monetary profits, and a sense of God and conscience worked in conflict with the agenda of the emerging capitalist society (Chibber, 1999).

Solidly into the twenty-first century and with an ever-increasing passion for reclaiming an African identity, the popular discourse on leadership leans towards a sense of Ubuntu (van Zyl, 2018). If we wish to lead and live in harmony, the prominence of conducting self-audits by leaders and adjusting their characters to that will be ideal for the organisation. This corroborates with the Mahavakya philosophy of leadership. Should this be successfully manifest in their behaviour, it confirms that leadership in Africa and the East is determined to redefine how leading should be done (Chibber, 1999; van Zyl, 2018).

For the purposes of this study, I use the Mahavakya philosophy/theory as a framework on which to analyse the findings of my study.

2.4 Chapter summary

In essence, a review of the literature on the topic goes beyond acquiring an understanding of the topic. It includes insights into what has been written on the topic, how the topic has been researched and allows one to grasp what key issues need addressing (Hart, 2018).

The intention of this literature review was to demonstrate my understanding of previous research on the phenomenon of values-based leadership. Key leadership theories steeped in values were reviewed. I then presented the Mahavakya leadership philosophy, especially its relevance to the theoretical framework for this study. In the next chapter, I present and discuss the research methodology that was used in this study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

After entrenching the foundation of this study in the literature review and theoretical framework in Chapter Two, this chapter presents the research design and methodology adopted in this study. This is achieved through the discussion of the research paradigm underpinning the study, the research design, the research methodology, the research population, data generation methods, data analysis, issues of trustworthiness, ethical issues and concludes with the discussion on the limitations of the study.

3.2 Research paradigm

Palaiologou, Needham and Male (2016, p.126) state that the term ‘paradigm’ is “conventionally associated with Thomas Kuhn (1922-1996), an American philosopher of science”. A paradigm can also be called a ‘school of thought’ or an intellectual tradition, which allows for the operationalisation of scientific concepts and practices (Palaiologou et al., 2002). Similarly, Maree (2011, p.47) describes it as “a set of assumptions or beliefs about fundamental aspects of reality which gives rise to a particular worldview”. Denzin and Lincoln (2005) suggest that paradigms allow the researcher to reflect on their philosophical beliefs of the world after guiding the researchers’ actions through the research process, inevitably placing the research in the paradigm within which the researcher finds himself/herself.

According to Creswell (2012), the first of the four dominant paradigms in research is *positivism*, which is widely accepted as having science at its very basis and using a rational approach to organising society. The second paradigm more suited to social science research is the *interpretive* paradigm, which according to Taylor and Medina (2013), aims to understand other cultures, from the inside. That is, to understand the culturally different ‘other’ by learning to ‘stand in their shoes’, ‘look through their eyes’ and ‘feel their pleasure or pain’. The third is the *critical* paradigm that, Creswell (2012) asserts, seeks to address the never-ending injustice and inequalities that move from one generation to the other, placing its objective in empowering and promoting

democratic tendencies (Cohen & Manion, 2011; Maree, 2011). Fourthly, the emphasis on the voice of the individual and the rejection of simple cause-and-effect laws of behaviour and action characterised by the interpretation of multitudes of phenomena characterises the *postmodern* paradigm (Mouton, 2002).

For the purposes of this study, I utilise the interpretivist paradigm which acknowledges, in its ontology, that multiple realities and interpretations are more or less formed based on the relative position of the participants and the interviewer (Usher, 1996). The notion of multiple knowledge existing is also in the nature of knowledge within this paradigm and the purpose of inquiry is to understand and reconstruct.

The reconstruction of previously held constructions also falls within the methodology of this hermeneutic paradigm and its epistemology asserts that knowledge is created in the interaction between the researcher and the participant (Usher, 1996). Due to my study being aimed at understanding how Values-Based Leadership is implemented at the researched school, I have chosen to adopt the interpretivist paradigm of research. The ontological, epistemological and methodology features of this paradigm compliment the qualitative study I wish to pursue. Keeping in mind that the aim of my inquiry is for understanding and reconstruction, and the belief that the various participants will offer multiple knowledge that can exist and demonstrate their multiple realities, I am certain that the interpretivist or hermeneutic paradigm is the most appropriate paradigm to use.

Ontology

Creswell (2013) states that the nature of reality and its characteristics relate to ontological issues, and when qualitative research is conducted, the idea of multiple realities is embraced. In the interpretivist paradigm, the ontological dimension would have a relativist position and be of the viewpoint that there are multiple realities in which interpretations are more or less formed.

Due to the nature of my study focusing on the Principal, School Management Team members and teachers of the school, the possibility of each participant responding to the critical research questions differently is definite. Even though the participants are all operating in the same environment and influenced by the same Mahavakya philosophy of leadership, their experiences of the realities they are faced with every day will vary. This difference in their realities is worth understanding, if the

Mahavakya philosophy of leadership is to be understood better. It is with this understanding that I believe that this study falls within the interpretivist paradigm.

Epistemology

The question of whether one believes that knowledge is created or discovered, speaks to the phenomenon of epistemology or the theory of knowledge (Creswell, 2012). Adopting the stance of the interpretivist paradigm, the epistemology of this research considers how the interaction between the participants and myself leads to generating new knowledge about the *Mahavakya* philosophy.

According to Creswell (2012), conducting this qualitative research requires that I get as close as possible to the participants and this will help in generating subjective evidence from each of the participants about their practices of Values-Based Leadership grounded in the *Mahavakya* philosophy. Conducting the interviews at the school itself may assist in providing the context for the participants to offer responses that will be thicker in description as opposed to being removed from the site. This is useful for understanding what the participant is saying. In order for me to ‘know what I know’ at the end of the data collection and data analysis stages, it is recommended that I spend as much time as possible at the field and with the participants. The exercise of spending a week at the school to observe how the *Mahavakya* philosophy filters through to the teachers and learners (if at all) was also a useful exercise.

Axiology

Axiological assumptions characterise qualitative research (Creswell, 2012). It is unavoidable in any qualitative research study for the researcher to omit his or her own values and biases (Creswell, 2012). Due to my own familiarity with the South African Institute of Sathya Sai Education’s curriculum for Values-Based Education and Leadership, the likelihood of me having my own expected values and biases clouding the data generation and analysis process is high. It would be imperative to openly declare these values and biases in my report before the data analysis write-up so that I keep the findings as free as possible from my own perspective.

As mentioned earlier, in this case study, I have used the interpretive paradigm. According to Usher (1996), within each paradigm, there are key dimensions. Whilst the purpose of inquiry and the nature of knowledge are existent within every paradigm, ontology, epistemology and methodology are the three major philosophical assumptions embedded in each of the research paradigms.

According to Mertens (2007), the ontological philosophy begs the question of the reality at the conceptual level, by posing the question of how does one know that something is indeed true. Usher (1996) cites Gadamer (1975) who posits that it is impossible to separate oneself as a researcher from the historical and cultural context that defines one's interpretive framework.

Mertens (2007, p. 212) explains that the epistemological assumption will consider the nature of knowledge as its premise if knowledge is socially and historically located within a complex cultural context. In my case study, document analysis and the information that emerges via the interview process contributed towards the construction of knowledge. The methodological philosophy that I use in this study is based on the qualitative approach embedded in the interpretive paradigm that is discussed in detail in the following section.

3.3 Research design

According to Kothari (2004), a research design involves asking the of questions like what is it that is being studied, where exactly will the study be located, when exactly is the phenomena being studied, how much or to what extent will the study be explored and by what means does the researcher intend to undertake the study. Due to the research participants sharing in the culture of the school, they also share the same patterns of behaviour which are the phenomena that I would like to study.

I undertook a case study that would shed more light on how the Principal, the members of the School Management Team and the Lead teachers at a religious school are actualising the *Mahavakya* philosophy of leadership in action.

The term *case study* is often used in conjunction with ethnographic research design, and in it, the researcher provides an in-depth exploration of a bounded system based on the collection of data which ought to be extensive (Creswell, 2012). Yin (1996, p.66) outlines the central components of a case study design and its functions being one that questions “how” and “why” and its theoretical propositions entailing pointing attention, limiting scope and suggesting possible links between phenomena. Case studies also study units of analysis wherein the main units need to be at the same level and the study questions are typically comparable to those previously studied (Yin, 1996).

In order to understand a “case study” better it is necessary to understand what each word means in the term. According to Rule and John (2011, p.3), a “case” is a “particular instance”. A case can also be “a circumstance or problem that requires investigation” (Rule & John, 2011, p.3). The word “study” on the other hand is “both a noun and a verb” (Rule & John, 2011, p.4). Merriam (1998) distinguishes different senses in which the term “case study” is used in qualitative research, and argues that the conflation of the senses leads to confusion. Instead, Rule and John (2011) suggest that a case study is used to refer to a process of conducting an investigation (studying the case), the unit of study (the case that is studied) and the product of this type of investigation (the final written document). According to Merriam (1998), a case study is a unit (something that you study), a process (something that you do) and a product (something that you make). Applying the aforementioned explanations on what a case study is, this study deems the researched school as one which presents with a specific and unique circumstance and therefore requires investigation. The unique circumstance is that of the school using the Mahavakya philosophy as its leadership approach and integrating those philosophical underpinnings into the curriculum of the school. This is worthy of being studied and the product of that study is this final written document, the research report.

The temporal and spatial boundaries of the case study took place over a two week period in the boardroom of the school. I was advised by the school principal about the days of availability of the participants and the venue at which I could conduct the interviews.

The research design of this study will take the form of an intrinsic case study because of the school’s unusual overt philosophy of using the Values-Based Leadership approach which lends merit to itself. I researched the implementation of the *Mahavakya* philosophy of leadership at this school by the Principal, members of the School Management Team and the Lead Teachers. These fall within the ambit of a “case study” because of the interviews being conducted with leaders only at this school.

Savin-Baden and Major (2013) explain that when designing a study, the basic questions of what does the researcher want to know and what is the best way to find out that knowledge, needs to be asked. Thereafter a thorough think through of the potential issues that could arise around the research phenomenon and philosophical framework need to be well thought out. Potential issues related to data collection and

analysis have to be considered as well. Briggs, Coleman and Morrison (2012, p. 107), capture the definition of research design as the “schema or plan that constitutes the research study”.

As the title of my study suggests, I adopted the qualitative research design of case study. Cohen *et al.* (2002) cite the Adelman *et al.*'s (1980) definition of a case study as “the study of an instance in an action”. Nisbet and Watt (1984) define a case study as “a specific instance that is frequently designed to illustrate a more general principle”. Case studies are increasingly becoming popular in qualitative research but the definitions that surround it are vast, vague and varied, broad and limiting all at the same time (Savin-Baden & Major, 2013, p.151).

Stake (2005, p.117) suggests that a case study is “the way in which a case is delimited”. Creswell (2012) calls it a specific approach to research. Another definition is that a case study is a “final product or narrative of a qualitative study” (Savin-Baden & Morrison, 2013, p.81). My study involves interviewing the Principal, members of the School Management Team and the Lead Teachers of a religious school in the Johannesburg South District, in order to ascertain how they adopt and apply the *Mahavakya* philosophy of leadership. Case studies are useful in shedding light on the phenomenon being studied and does provide a “thick, rich description of the case”, illuminating its relations to a larger context (Rule & John, 2011, p.52).

Case studies are also flexible and can fulfil a number of different research goals such as description or evaluation; they allow for depth of investigation by focussing on particular phenomenon and document multiple perspectives making them holistic, they are thorough, responsive and have a wide appeal (Savin-Baden & Major, 2013, pp. 163-164).

Whilst the aforementioned are advantages of the case study approach, the challenges are also real. Challenges include the invasive intrusion into the participants' lives; leading to a simplistic and incorrect worldview; dependence on a single case, the boundedness of a case and the eclectic nature of case studies (Savin-Baden & Major, 2013). Taking cognisance of the advantages and challenges of the case study approach, I ensued with the plan to adopt this method for this study as it provided the participants of my study with a voice. It also remained true to the holistic nature of their life events (Rule & John, 2011) even though Cohen *et al.* (2011) argues that case

studies do not allow for the generalisation of a study. Marshall and Rossman (1999, p.67) note that no proposed research project is without limitations and there is no “perfectly designed study”. Glesne and Peshkin (1992, p.83) cite Patton (1990) who notes that there are “no perfect research designs. There are always trade-offs”.

3.4 Research Methodology

Research methodology gives detail to the process through which data will be generated and analysed (Merriam, 2009). Kallet (2004) describes the methodology as the place in which the rationale for the choice of the theoretical analysis which also encompasses the research paradigm, theoretical model, phases and the quantitative or qualitative techniques that will be featured, appear. Specific procedures and techniques used to identify, select and analyse the information in order to understand the research problem are outlined here. It is the area that builds the validity and reliability factor of the study. The key questions answered in the methodology section include how was the data generated and how was it analysed (Kallet, 2004).

I have opted to use the qualitative research methodology. According to Merriam and Tisdell (2016, p. 6), qualitative researchers are “interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences”. Merriam and Tisdell (2016, p. 6) cite Braun and Clarke’s (2013) simplified distinction between the quantitative and qualitative methods that assert “the most basic definition of qualitative research is that it uses words as data ...collected and analysed in all sorts of ways”.

The implementation of a good qualitative method requires educating readers about the intent of the qualitative research, mentioning specific designs, carefully reflecting on the role that the researcher plays in the study, drawing from an ever-expanding list of types of data sources, using specific protocols for the data to be recorded, the use of multiple steps for the analysis of information and mentioning approaches for documenting the methodological integrity or accuracy/validity of the data collected (Cresswell & Cresswell, 2018, p.179).

Along with the aforementioned characteristics of qualitative research come areas of concern because of its largely interpretative nature involving the inquirer to be involved in a sustained and intensive experience with the participants (Cresswell & Cresswell, 2018). This introduces various strategic, ethical and personal issues with

this research process (Silverman, 2011). According to Cresswell and Cresswell (2018, p. 183), the researcher is to “explicitly identify reflexively from their biases, values and personal backgrounds, such as gender, history, culture and socio-economic status that shape his or her interpretations formed during the study”.

However, some of the advantages of using the qualitative research method include the fact that it can study individuals through phenomenology or narrative approaches, explore processes, activities, and events through case studies and grounded theory; or learn about broad culture-sharing behaviour of individuals or groups through ethnography (Cresswell & Cresswell, 2018).

Further understanding of the phenomena being studied can be gained from the collection of qualitative documents like minutes of meetings and official reports, or even more personal documents like journals, letters and emails (Cresswell & Cresswell, 2018). The qualitative method also provides the appropriate approach of case-study to go into the field where the participants are most comfortable and familiar (Cresswell & Cresswell, 2018), and this crucial for this study as it seeks to understand how the participants apply the philosophy into their roles as leaders in their school. The qualitative approach also acknowledges the role of documents like policies, minutes and personal reflections of the participants in understanding how they “interpret their experiences” (Merriam, 2016, p. 6).

Semi-structured questionnaires were also used to obtain data, as they allow further probing and eliciting of data from the respondents. Creswell (2012) asserts that the first of the five steps in data generation is the need to identify the participants and sites to be engaged with or studied. Gaining access and seeking permission to these individuals and sites is next (Savin-Baden & Howell, 2013). After the necessary permission is obtained, the researcher needs to consider what types of information will best answer the research questions. This also requires the concurrent action of designing protocols and instruments for generating and recording the information. The last step is the administration of the data generation process whilst adhering very closely to any ethical issues that may arise.

My theoretical and conceptual framework closely considers the terms authentic leadership as well as what being an authentic leader means. It is through the lenses of the authentic leader that I attempt to understand the *Mahavakya* philosophy of leadership at this school, because authentic leadership development correlates so closely with the assertions of the *Mahavakya* philosophy.

Due to the study being undertaken at only one school, the number of participants is limited and this renders the findings limiting as well, though I expect the study to provide some insight into how the leaders at the school actualise the *Mahavakya* philosophy of leadership. This suggests that the findings are not necessarily applicable to a larger sample of schools.

3.5 Research Population

According to Creswell (1996, p.44), in research all the “organisms that belong to the same group or species and live in the same geographical area” constitute a research population. As noted by Arikunto (2000), population is the whole of the research participants. In my research, the population that was studied was made up of the Principal, the members of the Senior Management Team and the Lead teachers of the school.

Ritchie, Lewis, McNaughton Nicholls and Ormston (2013) observe that the attractiveness and accessibility to get participants committed to the study can be inhibited for some research populations if they are expected to come to a common location, especially for a face-to-face discussion. This means that the research population has to be geographically clustered (Creswell, 1996).

Research populations should share diversity within the group, however, for the purposes of the study, it is also necessary that they share some commonality as well. Even though the participants in my study came from the same school, which provides common ground for their experiences, they are separated by status because they occupy different positions in the school; one is the Principal, two are in formal positions of the School Management Team and the remaining two are educators who play no significant role in the decisions taken by management but have extensive knowledge in the area of Values-Based Education and Leadership.

Whilst it is advised that significant differences in status between participants be avoided, their accessibility and experiences to the phenomena to be researched should be more on par (Arikunto, 2000). The reason for avoiding the differences in status include participants inhibiting their responses if they are in the presence of seniors or vice versa. The same holds true if there are issues of power and or status within the research population.

The interviewing of members of the research population individually provides more scope for depth of focus as well as creating the opportunity to see how ideas develop. Participants are given the chance to reflect on, draw comparisons with what they hear from others and given a more private research context in which each participant has adequate time to talk. In my study, when it comes to the research population, the critical issues are to what extent do the participants inhibit or distort their responses, how could this negatively impact on how the research questions are answered and do the participants feel comfortable and safe when responding to the research questions (Ritchie et al., 2013).

Due to my area of interest lying in school leadership and the topic of my research being “Values-Based Leadership: A case study of an independent school in the Johannesburg South District”, it was necessary to choose research participants who are in positions of leadership as well as consider the input of those who may not necessarily be directly involved in the leadership and management at the school, but who play an active role in leading the curriculum of the school. I interviewed the Principal who is the pinnacle of leadership and management in any school as well as those members of the School Management Team who lead departments and have to be accountable and responsible for educators within their departments.

Since these individuals occupy leadership roles, their insight and responses to the key research questions provided responses that needed careful consideration and analysis. Principal suggested that I consider responses from Lead Teachers because he felt that even though they were not in formal positions of leadership and management, they have played integral roles in implementing the Values-Based Education programme at the school; and this inadvertently meant, they had knowledge of Values-Based Leadership as well as insight into the *Mahavakya* philosophy of leadership.

3.5.1 Sampling Instrumentation

Sampling instrumentation refers to the data generation schedules, voice recorders, videotape recordings, field notes and discussion notes that will be used in generating data for a research study (Mthiyane, n.d.). In qualitative research, the degree to which interviews and observations are structured varies.

Gibbs (2010) asserts that amongst the many ways that look at how qualitative research is conducted, a major part is based on text and writing from field notes

during interviews and transcripts of those interviews to the final presentation of the findings. When conducting one-on-one or focus group interviews the use of adequate recording procedures is recommended (Cresswell, 2013, p. 164). For the purposes of data generation in my study, I conducted one-on-one interviews, and to ensure that I captured the data verbatim, I used audiotape recordings in one-on-one interviews, specifically, the audio recording digital programme called Quicknote on my personal laptop.

3.5.1.1 Interview Protocol

A detailed interview protocol could be used when conducting an interview or a general topic guide with a few key questions which are broad in their construction could be opted for. Sometimes the qualitative researcher might opt for neither and prefer to conduct a very open-ended interview (Devers & Frankel, 2000). Furthermore, according to Creswell (1996) and Devers and Frankel (2000), one of the factors that influence the type of data generation instrument used in a qualitative research is the purpose of the study. When the study is exploratory and attempts to discover and possibly refine theories and concepts, an open-ended protocol is the appropriate instrument to consider.

Given the focus of this study, and in keeping within the hermeneutic paradigm of research, I have chosen the semi-structured interview schedule as my first data collection instrument. It is a style that is most favourable to small scale research projects (Sankar, 2000).

3.5.1.2 Audiotaping

Qualitative interviews being audiotaped is conventional wisdom (Warren, 2011). Turning on a tape-recorder can alter the ensuing conversation because it generates a specific context for what is said, and that the meaning of audio- or videotaping may be different to different respondents based on their perspectives on the matter, and varying by age, social class and other such factors (Warren, 2011, p.13). Audiotaping interviews for research revealed two findings. The first was that the participants were more interested in talking about their concerns rather than that of the researcher, and the second was that they might not want to talk “on the record” about issues that could be dangerous or personally damaging. The participant talking about the very matter after the recorded interview is a hallmark of qualitative interviews, and data

derived from these utterances are as important as that derived from audio recordings (Warren, 2011).

Gibbs (2010) explains that the reason for most audio and visual data to be transformed to text is that text is an easy form of recording that can be dealt with using 'office' techniques like sorting retrieving, indexing and handling of qualitative data. However, with the development of digital audio and video recordings and the growing availability of software that come programmed with office techniques, the need to transcribe in future will be reduced. The digital recording programme; Quicknote, brings with it the ease to listen to and replay large or small bits of the interview without the cumbersome clicking of the stop, rewind and play buttons on conventional recording devices.

The purpose of the audio tape is for recording the accuracy of the interview (Badenhorst, 2008, p. 177). Audio recording allows for more anonymity of the participant because it will record only the voices of the participant and the interviewer. It may prove more difficult to identify a participant from a voice recording of the interview. The audio tape recording, whilst intrusive to some extent, is effective in capturing all the questions and responses that are uttered (Warren, 2011). Furthermore, I took notes during the interview, especially of any thoughts and deeper questioning that I pursued. Therefore, apart from verbally explaining to the participant that I will be audiotaping the interview and keeping the recordings in the strictest confidence, and reminding them that I have also included this in the letters of consent, I did not attention to the recording device during the interview.

Maintaining eye contact with the participant, observing facial expressions and gestures and making scribe notes will help me keep the participant focused on me and the questions I am asking (Warren, 2011). There are many important methodological issues that affect whether to use audiotaping and/or video-recording, including the added expense and the workload involved. However, the research question and the type of analysis required will help determine what strategy will be most desirable for a particular study (Devers & Frankel, 2000).

3.6 Data generation methods

Wolcott (1992) explains that data collection is about asking, watching and reviewing. However, the idea that data is 'collected' is misleading as data are not 'out there'

waiting to be collected. On the contrary, its existence needs to be noticed by the researcher and treated as data for the purpose of the research.

Data needs to be generated through the selection of the data using techniques for data collection (Merriam, 2009; Ritchie et al., 2013; Holliday, 2016). Data are nothing more than ordinary bits and pieces of information found in the environment (Merriam, 2009). This information could be concrete and measurable like the number of leaves on a tree on a very still day or it could be difficult and more challenging to measure, like the depth of a person's feelings when having their first sip of water after days of famine. Decisions about which data generation methods to use flow from the research questions and may be influenced by the context, structure and timing of the research (Ritchie, et al., 2013).

According to Punch (2014, p.144), a good fit between the research questions and the research methods is critical if the finished product is to demonstrate conceptual clarity and the array of different research components. This is the benchmark of a piece of empirical research.

Qualitative research is characterised by spoken and written representations and records of human experiences. Various methods and multiple sources of data are used in the process. One qualitative study can consist of several types of data collection. Punch (2014) identifies the main ways of data collection being the interview, observation, participant observation and documents. Merriam (2009, p.73) cites Patton (2002) who asserts that qualitative data consists of "direct quotations from people about their experiences, opinions, feelings and knowledge", obtained through interviews; "detailed descriptions of people's activities, behaviours, actions" recorded in observations; and "excerpts, quotations or entire passages" extracted from various types of documents. Whilst the list above may highlight the key ways of data collection, another crucial aspect of data generation in qualitative research, is the researcher himself or herself.

Merriam (2009) notes that understanding is the goal of qualitative research, and the ideal means of collecting and analysing data is the human instrument because of its capacity to be immediately responsive and adaptive. Other advantages of the human instrument include his or her ability to verbally and non-verbally expand communication, process information from the data immediately, clarify and summarise the material collected, check for accuracy of interpretation, and explore unusual and unanticipated responses with the respondents (Wolcott, 1992). Merriam

(2009, p.75) adds that “the human instrument has shortcomings and biases that might have an impact on the study”. Instead of trying to eliminate these subjectivities, it is important to identify and monitor them as to how they may be influencing the collection and interpretation of data. As the person undertaking this study, I also play a crucial role in the process of data generation and need to be cognisant of this alert.

3.6.1 Interviews

Cohen, Manion and Morrison (2012) assert that structured or semi-structured interviews, self-completion or postal questionnaires, standardized tests or attitudes scales can be used in data generation. I used the semi-structured interview as my research method to aid in eliciting the opinions and perceptions of the participants. I also used digital voice recording instruments during the interview and transcribed the data soon after. Transcripts of the collected data aid by providing a thick description (Rule & John, 2011).

According to Punch (2014, p.41), “the interview is the most prominent tool used for generating data in qualitative research due to it being a very good way to access people’s perceptions, meanings, definitions of situations and constructions of reality”. Tying in with Merriam’s (2009) assertion that the goal of qualitative research is understanding, “it is also one of the most powerful ways we have of understanding others” (Punch, 2014, p.41).

Fontana and Frey (1994) explain that interviewing, within its wide variety of forms and multiplicity of uses, the most common type is that of face-to-face verbal exchanges, adding that the interview could be structured, semi-structured or unstructured. Marketing purposes, gathering of political opinions, therapeutic reasons and the production of data for academic analysis are all possible purposes of interviewing (Fontana & Frey, 1994). Interviews could be brief once off exchanges or they can be lengthy and span over days as is the case with life-history interviews. In a “Punch-line”, ‘there are many different types of interviews’ (Punch, 2014, p.42). Ritchie et al. (2013, p.184) cite Rubin (2012) who makes the assertion that qualitative researchers talk to those who “have knowledge of or have experience with the problem of interest”. Experiences, motives and opinions of others can be explored by using the research tool of interviewing and perspectives other than those of one’s own can be explored in detail.

Critiques of the interview, as a method of data generation, are a sense of “over-reliance” on the interview, and as a reflection of the contemporary and social trends instead of the longer enduring nature of the phenomena of focus (Ritchie et al., 2013). Silverman (2011) critiques the interview which has propensity to illicit overly emotional responses as an ineffective way of understanding social phenomena. The interview can also be limiting by presenting the view that any other reality other than the interview itself is of little value (Ritchie et al., 2013). Whilst these criticisms need to be considered, the interview remains the most popular and effective way of exploring the ways participants in a research study experience and construct their lives (Ritchie et al., 2013). In carrying out this study I conducted face-to-face interviews with the school Principal, members of the School Management Team and the Lead Teachers. As I have explained earlier, they are in the appropriate positions holding the necessary experience to provide insight into Values-Based Leadership specifically with the *Mahavakya* philosophy as their anchor.

3.6.2 Documents review

Documents are usually produced for reasons other than the research at hand and there are not subject to the same limitations as interviews or observations. Documents do not address the research questions (Merriam, 2009). Unlike the interview in which the presence of the researcher and participant could alter or interfere with the setting, documents are just present and exist. Documents are also not dependent upon the participation of the participant whose cooperation is essential in the research process. “Documents are a ready-made source of data easily accessible to the imaginative and resourceful investigator” (Merriam, 2009, p.139).

When conducting a documents review, the term document could be used as an umbrella term which includes a wide range of written, visual, digital and physical material relevant to the study. Common documents which could be used for review include official records, letters, newspaper accounts, poems, songs, corporate records, government documents, historical accounts, diaries, autobiographies and so on (Merriam, 2009). Ritchie et al. (2013, p. 342) label pre-existing data, which has not been formally published, as grey literature. Flick (2009, p.23) cited in Ritchie *et al.* (2013) refers to documentary data as “communicative devices” rather than as “containers of contents”. He also indicates that often documents are written for a

particular audience of interest and this can therefore provide a very limited account of the reality.

The school that has been chosen as the school of interest for this study follows the Department of Basic Education's curriculum and school calendar. However, due to the school being an independent one and it receiving its status as one which is religious in nature, specifically following the tenets of Sathya Sai Baba, (a holy man of India) the school's governance policies and procedures differ somewhat from a mainstream school in South Africa. To understand what these differences are, it is necessary to review the various documents that are used to guide the functioning and running of the school, specifically documents on the philosophy and the policies that inform the leadership style at the school.

3.7 Data analysis

Data analysis is the process of systematically applying statistical and/or logical techniques to describe and illustrate, condense and recap, and evaluate data (Silverman, 2011). According to The Open University's Monitoring, Evaluating, Accountability and Learning division (MEAL, 2015), qualitative data analysis is a process that seeks to make sense of vast amounts of information, often from different sources. This is done so that information that emerges from the data generation methods that shed light on the research being carried out; can emerge. Frequently, the form of the data analysis to be undertaken is informed by the specific qualitative approach to be taken (Silverman, 2011). Emerging patterns in observations and interviews are generally analysed by the researcher during the data analysis stage of the research.

Data analysis in qualitative research begins with a complete set of generated data in the form of text (Silverman, 2011). Generally, these texts tend to be transcripts of structured or unstructured interviews with individuals or focus groups. The researcher is tasked with analysing these large and complex texts. Kumar (2014) recommends that the researcher open up a diary to record ideas, results and problems as the process of analysis proceeds. Theoretical thinking and analytical strategies emerge once the researcher completes reading through the data (Silverman, 2011). Shepard (2002)

underscores the fact that improper analysis of any sort can distort qualitative findings and maintains that an essential component of ensuring data integrity is by ensuring that the data analysis is accurate and appropriate.

Gibbs (2018) posits that the idea of analysis implies some kind of transformation. Quinn Patton (2015) asserts qualitative analysis transforms data into findings and no formula exists for transformation. The final destination of data analysis, according to Quinn Patton (2015, p. 521) “remains unique for each inquirer, known only when – and if – arrived at”. Upon commencing with the task of analysis, a voluminous collection of qualitative data is presented in front of the researcher, and then, using clear, understandable, insightful, trustworthy and even original analysis, the process of data analysis occurs (Gibbs, 2018). Often process involving sorting, retrieving, indexing and handling of qualitative data ; which are often called “office processes” (Gibbs, 2018, p.2), can be focussed on, whilst other researchers emphasise the idea that analysis “involves interpretation and retelling and that it is imaginative and speculative” (Gibbs, 2018). Most researchers though agree that qualitative data analysis involves both data handling and interpretation (Silverman, 2015., Gibbs, 2018). Whilst qualitative data analysis does not include counts and measures, they do include “just about any form of human communication – written, audio or visual – behaviour, symbolism or cultural artefacts” (Gibbs, 2018, p. 3).

According to Quinn Patton (2015) the challenge of qualitative data analysis lies in making sense of massive amounts of data which involves reducing the volume of raw information, sifting the trivial from the significant, identifying significant patterns, and constructing a framework for communicating these gist of what the data reveals. “No straightforward tests can be applied for reliability and validity” (Quinn Patton, 2015, p.521). Quinn Patton (2015, p. 522) advises “Do your very best with your full intellect to fairly represent the data and communicate what the data reveal given the purpose of the study”.

Silverman (2014) suggests that qualitative data analysis can only take off when the researcher has committed himself or herself to start writing up in his or her own words. For the purposes of my study, all my semi-structured interviews were digitally voice-recorded. I transcribed them verbatim. In order to capture and preserve the

nuances and richness of the individual responses, Briggs, Coleman and Morrison (2012) recommends recording of interviews.

A qualitative content analysis followed after the transcripts have been read, post transcription. Content analysis is “a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use” (Krippendorff, 2013, p.112). Generating categories, themes and patterns regarding leadership at the school constituted my content analysis. I began by coding the texts, that is, by placing the words, phrases and sentences into categories. These categories were used to establish any links between them, and from this the data is theorised. As a final step of my data analysis, I explained my theoretical findings in an effort to answer my key research questions. The documents review was subject to the same process. Codes for the data analysis were generated from the common terms and phrases that the participants used in their responses during the interviews. When participants tended to use common words like “role-models” and “love” in their responses, these words became markers which were used to generate the codes, categories and themes that emerged from the study.

3.8 Issues of trustworthiness

In qualitative research, issues of trustworthiness, are often questioned by critics of the interpretive paradigm (Shenton, 2004, p. 63). This implies that trustworthiness in any study is constantly subject to scrutiny since the absence of it can completely dismiss the worth of a researcher’s efforts. Credibility, transferability, dependability or and confirmability constitute issues of trustworthiness in qualitative research (Lincoln & Guba, 1985).

Qualitative researchers maintain that they address credibility by trying to present as true a picture of the study. I ensured for the credibility of my study by depicting an accurate account of what I found at the school with regard to leadership by the Principal, the members of the School Management Team and the Lead Teachers (Cohen et al., 2002). Yin (2012) posits that good case studies benefit from having multiple sources of evidence. Further, Merriam (2009) posits that a qualitative inquiry which focuses on meaning in context requires a data collection instrument that is sensitive to underlying meaning when generating and interpreting data. It was for these reasons that I used both semi-structured interviews and triangulation. Creswell

(2012) defines triangulation as “the process of corroborating evidence from different individuals, types of data, or methods of data collection in descriptions and themes in qualitative research”. Cohen, *et al.* (2011, p.141) define triangulation as “...the use of two or more methods of data collection in the study of some aspect of human behavior.” Similarly, Kelly (2006, p.287) defines triangulation as “collecting material in as many different ways and from as many sources as possible.” This according to Kelly (2006, p.287) “...can help researchers to ‘home in’ on a better understanding of a phenomenon by approaching it from several different angles.” Moore, *et al.* (2012) define triangulation as finding agreement among evidence collected from multiple sources and utilizing various methods. Triangulation also increases the validity and trustworthiness (credibility) of findings. In my effort to better understand the Values-Based Leadership approach at the school to be researched, I conducted face-to-face interviews and undertook documents review.

In my provision of sufficient detail of the context of the fieldwork, another researcher who may be interested in studying the similar topic, will be able to identify if the content of my study is suitable for transferability into his or her proposed study. The requirement for dependability in qualitative research is always problematic due to the intimate nature of the interviewer and interviewee relationship (Lincoln & Guba, 1985). Perhaps the best way to establish dependability in the case of my study was to make use of a critical reader who will assist in ensuring that the findings emerge from the data and there is correlation and congruency in the data generation, findings and data analysis. Finally, for confirmability, it would have to be my ethical responsibility to ensure that the findings that emerge from my study, were indeed generated from the data, and not my own predispositions (Shenton, 2004). Furthermore, the raw data, analysis notes, reconstruction and synthesis products, process notes, personal notes and preliminary developmental information were kept safely in an effort to provide an audit trail. Lincoln and Guba (1985, p.103) assert that the researcher needs to be able to demonstrate neutrality through a “confirmability audit”.

Due to the bias and subjective nature of interviews, unless I as the interviewer, am not thoroughly trained and have the required expertise of how to conduct an interview, the participants may feel uncomfortable and could be unwilling to report his or her true feelings. As the interviewer, the risk of asking leading questions to support a particular bias or value of mine occurring are possible, or my perceptions of the

participants' responses might be inaccurate. In order to address this issue, I piloted the questionnaire with the ex-principal of the school, who is no longer in the employ of the South African Institute of Sathya Sai Education (McMillan & Schumacher, 2010, p.205).

3.9 Ethical issues

Resnik (2015) asserts that the legal rules that most societies have are for the governing of behaviour whereas ethical norms tend to be broader and much more informal than laws. He elaborates that when people think of ethics (or morals), they consider all the rules to bear in mind when choosing to distinguish between right and wrong.

According to Creswell (2012), it is necessary for the researcher to anticipate ethical issues in qualitative research, however, it is practically impossible to anticipate every ethical concern in advance. Resnik (2015) posits that ethical norms promote the aims of research, specifically avoiding errors, truth and knowledge. Ethical norms detract fabricating, falsifying or having research data misrepresented.

Secondly, due to the high levels of interaction between people in different disciplines and institutions, values such as mutual respect, fairness, trust and accountability, which are essential in collaborative work are promoted by ethical standards. This also ensures the protection of intellectual property of academics whilst still working in a collaboration.

Ethical standards are also necessary as they can hold the researchers accountable to the public, for example, the use of public money may be used for research on matters which may be of conflict to the public, or researching into the lives of human and/or animal subjects, render the researcher accountable to the public.

Fourthly, if ethical norms are followed, research is supported greatly, more so when research quality and integrity can be trusted. Participants were informed of the purpose of this study in advance. Respect for the participant and research site, maintaining confidentiality, collaborating with the participant and respecting their choice to keep things "off the record" even though the data may appear useful in the analysis process, needs to be upheld on my part (Kumar, 2014, p.43).

These are but a few ethical considerations I kept in mind while I was undertaking this study. Confidentiality agreements between the participants was maintained by not reflecting the identities of the participants. In the event that any one the participants, came to a point in the interview where one may be critical of the other's leadership approach, I was very mindful to not mention the criticisms of the other participant. It kept the data generated from the interview with one participant very confidential and did not succumb to any pressure on the part of other participants asking me what was said by their senior or peers.

Creating and maintaining the integrity of the study was established in this way. Furthermore, my letter seeking permission to undertake this study was submitted to the South African Institute of Sathya Sai Education board for their permission to grant me access to interview the Principal and the other participants of the study (see Appendix B). As a pre-requisite to undertaking this study, I had to apply for and be granted ethical clearance from the University of Witwatersrand's Ethical Clearance Committee to ensure that the study met all required and expected ethical measures (see Appendix A). Seeking permission to conduct the study was also critical for the trustworthiness of the study and future studies.

3.10 Limitations of the study

Morrey (2008) defines a constraint in research as a restriction which is imposed by or during the study that limits the researcher's options in conducting the study. On a very personal level, I am concerned that the principal may be weary of my intentions due to the possibility of him/her finding out who my father is. Due to my father's intense involvement with this school's founding organization, there may be a reluctance on the part of the participants to speak openly and freely to me.

However, the encouraging news is that the school has a new principal who has had no interaction with my family and would therefore deem me a stranger. Furthermore, my familial history with the organization has predominantly occurred in KwaZulu-Natal and that increases the chances of the principal knowing who I am; or more importantly, suspecting that I may have any ill-intentions of reporting on the school in a negative light. I navigated through these challenges by keeping my introduction very straightforward and letting the participants know that I am pursuing a Master's

degree in Educational Leadership and I am interested in how the leadership at the school applies the Values-Based Leadership approach. I ensured that during the interview process, when I heard any names of people whom I may know personally, I only just listened to it but never responded to it. This is not an attempt to be deceitful but to not let the knowledge of knowing common people, interrupt the data generation process for the purposes of the study.

Another constraint is that the school is situated in a location which is quite far from my home and I would therefore have to incur costs to travel to and from the site during the data generation process. Furthermore, the challenge of me being an HoD at a public school, grants me little time to observe how the participants adhere to the Values-Based Leadership and *Mahavakya* philosophy of leadership in practice at the school, considering that the school calendar is the same as the school at which I teach at. I applied for a period of one week for study leave in order to generate my data.

My lived experiences as an HoD for the last 6 years posed a constraint in this study for fear of my personal values and biases about leadership and management plaguing the data generation process. I overcame this by engaging in extensive reading around conducting interviews and my role as a researcher, and kept the study as clean as possible from any of my personal opinions of how the participants should be conducting themselves.

3.11 Chapter summary

This chapter outlined the research design and methodology that I used during this study. After discussing research paradigms and the approach I adopted for this study, I described and justified my choice of the case study approach. Details on the data generation methods and data analysis procedures then ensued, followed by issues of trustworthiness and ethical considerations surrounding the study. The chapter concludes with the demarcations and the limitations of this research study. The proceeding chapter focuses on the data presentation and discussion.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

The preceding chapter discussed the research design and theoretical framework of this study. Chapter Four presents the analysis of the data that was generated from the field through interviews that were conducted with the research participants and the review of the documents that I had access to at the school as well as documents that were sent to me electronically from the body that governs the school.

This study was a case study that explored values-based leadership at an independent school in the Johannesburg South District. In order to remind the reader, the research questions I asked the participants appear below.

- What are the participants' conceptualisations and practices of value-based leadership in education?
- How can value-based education be utilized to enhance school leadership?
- What distinguishes the Mahavakya/BDST theory of leadership from other styles of leadership?
- How do you implement the Mahavakya/BDST theory in your leadership practice?

The findings are presented under the themes and sub-themes that emerged from the data. Literature and the theoretical framework presented in Chapter Two are also used to analyse the findings. I have used pseudonyms for the school that was used as a research site as well as the participants of the study. In order to ensure that the participants' voices were not lost in this study, I also use *verbatim* quotations to strengthen my findings.

4.2 Data presentation and discussion

This section presents the findings from the data thematically. The findings were derived from the data generated through content analysis of the interview transcripts and documents review. The four themes that emerged were the participants' conceptualisations of values-based leadership and their practices of it; how values-based leadership was enhanced using the Mahavakya philosophy; how the Mahavakya philosophy was different from other styles of leadership; and how each participant implemented the Mahavakya philosophy of leadership in their practice. The four themes are discussed in the following section.

4.2.1 Participants' conceptualisations of values-based leadership and their practices of it

All five participants conceptualised values-based leadership as significant and suggested that being a role-model was the foundation for good leadership. They agree that a good leader must be an effective role-model. . Furthermore, this resonates with Sathya Sai Baba's vision of education which is based on the awareness that the end of education is character. For instance, the Head of Department for the Foundation Phase at The Peak School (pseudonym), Mrs Pillay, said the following when asked about her conceptualisation of values-based leadership.

I think the most important thing as a values-based leader, ...you have to be a role-model. You don't tell, ... you be and this is the only way people see WHO you are, rather than WHAT you are. If you are talking about righteousness, if you are talking about love, ...you don't talk. People around you must see love in action. They must see truth in action.

(Mrs Pillay - the Head of Department for the Foundation Phase)

The Head of Department for the Senior Phase at the school, Mrs Sibanda, explained her conceptualisation of values-based leadership to be:

If you are a leader, you need to be exemplary, isn't it? You need to lead by example because once you do the wrong things, others, they tend to say, 'oh, why does she tell us to do this, when she does that'. So I think you need to be exemplary.

(Mrs Sibanda - the Head of Department for the Senior Phase)

The lead teacher, who was once a school administrator and now a qualified educator who and recently started teaching a grade one class, conceptualised values-based leadership as:

Firstly, to be a leader, you can't delegate, you got to show yourself. You got to demonstrate. For me, .. demonstrating to others is the best example. I can't tell you how to do something. I have got to show you how to do it, for you to have an idea of what we doing, how we doing it, .. the concept of practicing values, ... especially with our school, ... I think our school, more than anything, our highlight is values.

(Mrs Singh - former school administrator and now a qualified educator)

The principal, Mr Maharaj, who was inspired by Mrs Singh's example as an office administrator and her persistence to become a teacher, noted that she was his role model. He added that values-based leaders require humility but expounded a bit further on his conceptualisation of values based leadership when he said:

LIVING the values is most important. Don't tell people what to do when you don't do it yourself.

(Mr Maharaj - The school principal)

Perhaps the most emphatic reiteration of being a role-model came from Mr Govender, a lead teacher and specialist in ensuring that the curriculum at the school has every lesson infused with and delivering on the values-based education mandate that the school has been given.

So, being is the role-model of the teacher. No matter whether it's at home, is at the school, or any corporate environment, .. You must BE first. Your moral values, your values, what you say must be true. So, if not, you can't practice that first value of BEING. Your life must be righteous. You can't have blemishes and be a leader. You can't do wrong things and be a leader. So the first thing is BE.

(Mr Govender - a lead teacher)

The participants concurred in their view that leadership primarily requires the leader to lead by example and be a role model. They also spoke about role modelling being necessary especially for teachers and learners. At this point, it may be necessary for me to remind the reader that this study will take the specific form of an intrinsic case study because of the school's unusual overt philosophy of using the Values-Based Leadership approach known as the Mahavakya philosophy.

The Peak School is governed by an international spiritual organisation called the Sathya Sai International Organisation (SSIO). This organisation was started by Sathya Sai Baba, a religious and spiritual *guru* from India, whose history and philosophy I briefly touched on in Chapter One.

This study also used documents review for data triangulation. The principal of The Peak School granted me permission and access to the policies and conference papers that guide the tenets for governance, leadership and management of the Peak Schools across the world, as well as electronic versions of instructions and guidelines that the school uses. Sathya Sai Baba (2000), cited in Educare (n.d), asserts that:

Education has two aspects; the first is related to external and worldly education, which is nothing but acquiring bookish knowledge. In the modern world, we find many well versed and highly qualified in this aspect. The second aspect known as Educare is related to human values. The word "Educare" means to bring out that which is within. Human values are latent in every human being; one cannot acquire them from outside. They have to be elicited from within. Educare also means to bring out human values. 'To bring out' means to translate them into action'.

The Educare (n.d) document further asserts that, essentially, the process of creating good character begins with good thoughts, leads to good feelings, and manifests into good actions. The repetition of good actions forms good habits, these harden into good character, and dictate stable and good behaviour. The purpose of most societies is to work towards creating a utopia. This ideal world would require ideal citizens of good character and one of the many pathways to creating good character is offered by the Peak School.

Role models.

Largely, I found that there was a high degree of corroboration between what the participants shared with me and the documents reviewed. The South African Institute for Sathya Sai Education (SAISSE), which governs the Peak School, is mandated to ensure that all the Peak Schools in South Africa function in accordance with the teachings and principles of Sri Sathya Sai Baba. SAISSE governs three Peak Schools across the country and some of the functions include training of teachers and teacher trainers who are preparing themselves for, or are already teaching Sathya Sai Education In Human Values (SSEHV) in Peak Schools, partnership schools and in SSEHV community programmes, teacher training for Sai Spiritual Education (SSE), training relating to parenting and continuous professional development for the teachers of Peak Schools, partnership schools and SSEHV community projects. The emphasis on values expounded in lessons of the Peak Schools cannot be clearer; and the expectation is upon the leaders of each of the Peak Schools to ensure that they set the example. The need for the leaders and teachers to be role models was unanimous amongst the participants.

Literature used in this study support the findings from the interviews. Harter (2002) in Luthans, et al (2006, p.32), notes that authentic leadership is defined as “owning one’s personal experiences like thoughts, emotions, needs, wants, preferences or beliefs”. In addition, authenticity involves “... acting in accordance to the true self”; expressing true thoughts and beliefs and acting accordingly. Kraemer (2011) asserts that the hunger for authentic leaders who have strong ethics and solid core values has intensified.

Whilst values-based leadership may not be synonymous with authentic leadership, literature in the area of leadership clearly crusades the call for leaders to recognize the role of the ‘true self’ which is what the basis of values-based leadership requires: acting in resonance with what your spiritual nature is.

Transformational leadership theorist, Avolio (1999, p.18), asserts that the idealised influence means that transformational leaders are “role models for followers to emulate” and that they “... can be counted on to do the right thing” as they

demonstrate “high standards of ethical and moral conduct”. These assertions resonate with the sentiments of research participants.

From a theoretical perspective, Chibber’s (1999) model of the Mahavakya philosophy speaks directly to the participants’ conceptualisations of leadership. ‘To BE’ is the source of leadership, and the leader needs to be a person of good character. To explain further ‘to BE’ means the aggregate of all there is in a person. It is composed of the person’s values, qualities and knowledge. In other words, his or her total being. “To BE is the beginning and the end of leadership” (Chibber, 1999, p. 17). This statement conveys the assertion that the potential and effectiveness of a leader is in direct proportion to the strength of the leader’s *to be*. Perhaps, Mr Govender makes it simpler to understand when he says:

You can’t do wrong things and be a leader. So the first thing is BE.

(Mr Govender - a lead teacher)

In summarising this theme, the key finding that emerged was that, in an effort to ensure better leadership emerges in schools, and eventually in societies and organisations, the need for the leader to ‘BE’ a role model cannot be overstated.

4.2.1.1 Modelling best practice

The second finding that emerged from the data was that the participants modelled the Mahavakya philosophy of leadership in their practices. Mrs Pillay spoke about the manner in which she would address an educator in her department if she felt the educator was not meeting certain required standards.

Even, they didn’t set a paper quite to the standard that you require. And you would point out and say, .. or sometimes, .. I would comment in it. I like what you did with this question, or I would say it, ... but I am not very happy with this, do you think, ... if you changed it to do it this way, ... it would help? ...(as opposed to) (imitating a harsh tone) sorry! You know what? This is a terrible paper, and I don’t like this and I am not going to accept it. Can you please go back, re-check, ...(changes tone of voice to a more gentle one) if you need any assistance from me, .. in any way, .even if I have to write it for you, I will write it. You are most welcome, anytime.

(Mrs Pillay - the Head of Department for the Foundation Phase)

Similarly, Mrs Singh spoke about modeling best practice in the following way:

In your thoughts. In your speech. In your actions. You are always being watched. People are always looking at you. I can't say something and not practice it myself. You have got to do it. Being a leader, I just said, people are always watching you. I can't do the wrong thing. And also, it's part of you as a person. If you are on that spiritual path, you can't be a hypocrite and say, ... ok,.. you speak properly, you lower your voice,... and I am not doing it. Leaders must set the example at ALL times. Whatever it is you are doing, you HAVE to set an example. I think that is THE MOST IMPORTANT THING in leadership. It's that you can't be doing the wrong thing, ...for example, smoking outside and telling the staff, you can't smoke. Smoking is bad for you because they are looking at you. They are watching you. So being a leader, you got to set THE EXAMPLE for others to follow.

(Mrs Singh - former school administrator and now a qualified educator)

Mrs Singh's response is one every leader should consider carefully. She mentioned thoughts, words and actions in that order. This is the process that is followed when any action is executed. A person has a thought, then the person articulates it, and thereafter follows through with the required action in order to bring that thought into existence. Mrs Singh's response indicates that unity in thought, word and deed is required in good leaders.

She also calls upon those who are being led to always watch and observe the leader. This is important because if those that a leader instructs find no unity in thought, word and deed of the leader, the leader is not taken seriously. Mrs Singh emphasised how important it is for her as a leader to set the example, if others are to emulate her good example, otherwise the leader risks the chance of being deemed a hypocrite. After much emphasis on people always watching and observing the people who are in leadership roles at the school, I asked Mrs Singh, if she felt like she had to be on guard with her behaviour in the public domain, to which she responded in the following way:

Not really. Because if you are that, if it's embedded in your personality,... your character,.. it's not being on guard,... its part of your every day

being where you are always doing the right thing because you know it the right thing. So you don't have to be on your guard. Not at all. It's WHO YOU ARE!

(Mrs Singh - former school administrator and now a qualified educator)

Similarly, Mrs Sibanda mentioned the following in relation to modeling best practice whilst also acknowledging that she too faced some challenges. She said:

As a HoD, I meet a lot of challenges. You know an HoD, you meet, I meet a lot of challenges, You know, you don't have to just, lets take for example, ...I find a class making noise. I must have a way of approaching the teacher. I can't just go there and say YAAYI YAAYI YAAYI YOU ARE MAKING A NOISE. You understand. I must find a way of approaching the teacher and also, so that the teacher, ..cannot be offended. But, at the same time, the teacher knows that he is wrong, left the children, maybe unattended. And also, you need to be able to truthful in order for you to be able to deal with conflict. You don't have to be biased. And I, as a value-based leader, I cannot compromise my integrity.

(Mrs Sibanda - the Head of Department for the Senior Phase)

In the same vein, Mr Govender used a very personal example of modeling best practice in his life, which has come from an awareness of the values that the Mahavakya philosophy has brought into his life. He had this to say:

For the last seventeen years, I am so conscious of the things that I do. Even if I unbutton my shirt and leave it lying around somewhere at home; ... I'll just give you an example, I say why must someone else pick up that which I can do myself? You know, it makes you aware of so many things. If you do a wrong action, straight away your heart says the consequences of your action. It's not that we never practiced values but now it is a new awareness that touches your inner self and that is spirituality.

(Mr Govender - a lead teacher)

Echoing this leadership approach from another perspective was the principal of the school, Mr Maharaj, who lived in another southern hemisphere country for many years and returned to South Africa. He was confident about his role at the school even though he was not within the fold of the SAISSE, previously. In fact, Mr Maharaj,

almost put a spin on modeling best practice for individuals in top management by turning the tables around on his staff. He said:

I need to run the school, ...through the paperwork, I need to learn, I need to transform myself, so that's where I started, and that's where I led. ...because now, I go to the staff meeting, .. 'teach me something', ...I go to the assembly, 'tell me something', ...the more I learnt, the more they realized, we can teach this man a lot more, ...so somehow, the leadership was re-routed.

(Mr Maharaj - The school principal)

Similarly, the perused documents for this study all confirm that the deviser of the Mahavakya philosophy, Sathya Sai Baba, has the expectation of teachers at his schools to model best practice. According to the brochure published on the occasion of the World Education Conference held in India in 2014, Sai Baba (2014, p. 11) asserts:

It is only when a teacher behaves properly with the students that they emulate his qualities. What you forbid the students, you should not undertake to do yourself. Not only this, even in the matter of food both the teacher and student should partake the same food. You forbid eating meat for the students but you, yourself, partake of meat and fish. Such a practice is very bad for developing a harmonious relationship between the teacher and the student. What you teach to the students, you should practise first. The teacher should not behave irresponsibly, thinking that the students have no right to question him. He should conduct himself with humility and alertness, while dealing with students. He should nourish and nurture the students with love.

Unity in thought, word and deed.

The extract from the conference brochure reinforces the expectation of educators and leaders at the Peak School to lead by example. The echoing of the participants' sentiments to this end displays a common understanding amongst them and the expectation of them to lead and set examples by being exemplary. This indicates that the participants are well aware of the need to have unity in their thoughts, words and actions (deeds) if they wish for the people they lead to take them seriously.

Literature lends support to the need for modeling best practice. As noted by Naicker (2014) who cites Gardner, Avolio, Luthans, May and Walumbwa (2005), authentic leaders must have a solid idea of who they are and they must lead in a manner that aligns their actions to their true selves.

Further, Brown, Trevino and Harrison (2005) assert that the majority of employees tend to look outside themselves and to significant others for ethical guidance. Therefore, the leaders in the workplace should be central in serving as sources of guidance.

Theoretical support from Chibber (1999) adds that to *DO* is indicative of the assertion by Sathya Sai Baba that the best style of leadership is to lead by personal example, and to practice what we preach. However, to *DO* is only fit for personal example as the leader's to *BE* is worthy of emulation (Chibber, 1999, p. 18)

4.2.2 Participants' perspectives on how values-based education can be used to enhance school leadership

The prominent and overt manner in which the Peak School markets itself is laden with the claim that the school's curriculum, even though following the Gauteng Department of Education's (GDE) academic programme, is emphatic about teaching from a values-based perspective. Hence, the educators and leaders at the school have to undergo a compulsory training course on Sathya Sai Education in Human Values (SSEHV).

The school also expects that its leaders lead from a values-based leadership premise whilst entwining the secular curriculum with the SSEHV programme in every lesson. The SAISSE stipulates, as a component of its mission statement, that educators within the Peak Schools need to have completed the SSEHV teacher-training programme in order to enhance awareness, understanding and promotion of SSEHV with the establishment and governance of Peak Schools in South Africa, based on the philosophy of Educare and the pedagogy of integral education (SAISSE, n.d.).

The findings that emerged when asked about how values-based education can be utilised to enhance school leadership are noted below. A viewpoint that needed to be highlighted was Mrs Pillay's when she said:

In the first place, I think, values-based education is just not only for leaders. It must be for everyone. Everybody must know this. The only difference is, ... as the leader to have to point to the direction. Not

everybody is going to do as you would do. Some would, ... they would follow your example, ...You would be a source of inspiration to that person, ... and the person you can motivate, ... the people under you, ...and I wouldn't say under you of course, ...but you must be a person who encourages and allow them to do their best. ...And I have seen it work. From people who came here, ...in the first year, ... and then, ... afterwards, ... er, ... they may not tell you this initially, ... but they do feel resentful with certain kinds of disciplines that are placed upon them. For example, obviously, the dress code is very important in this school, because it is a values-based school. YOUR behavior is of utmost importance.

(Mrs Pillay - the Head of Department for the Foundation Phase)

Mrs Naidoo underscored the idea that values-based education is not only for those in positions of leadership but is for everyone. . Her response also indicates an immediate awareness of the power dynamics that need to be managed with so much love in order to ensure that people who may be in subordinate positions are not made to feel worthless and unappreciated. She expounded on the point of how values-based education can help school leadership from her experience at the Peak School in the following way:

Generally, if you are a values-based leader, in leadership positions, ... you respond, you don't react. There's a big difference. When you react, you generally will do it in a way that is not acceptable to both sides. But when you respond, you have time to think about how you are going to say things and what you are going to say. So, when people are rude to you and you react, you are obviously going to react in the same way that they are talking to you. So, when you become a values-based leader, ... leadership like this; and you have to PRACTICE the values, .. give yourself that time. I am more than what the person is telling me. So, in that way, you will respond rather than react.

(Mrs Pillay - the Head of Department for the Foundation Phase)

Echoing the sentiments of Mrs Pillay, Mrs Sibanda expressed that in the role of educators being leaders as well, the exposure to the values-based education

programme offered by the SAISSE was helpful in assisting educators in the following way.

The good part of it is, all our colleagues are also value trained. Normally, when you are approaching a situation, before they do something, they think what are the pros and cons of this and all those things but let me take for example, I go to a democratic public school, normally, you have to do a lot of compromise, although you need the best for the child, but you need to work around the teacher, you need to start, you need to know how to handle the teacher first, then you can take it from there.

(Mrs Sibanda - the Head of Department for the Senior Phase)

Similarly, Mrs Singh expressed that the values-based education programme at the school led to an heightened sense of awareness of the consequences of your words and actions, which is what sound leadership practice should involve:

Firstly, values-based education empowers people. It empowers you. It enhances your conscience level where you are always aware of what you are doing. How you doing it? The manner in which you doing it? ...In general, people always look at the negative. You can do ten good things,... and one wrong thing. They don't look at the ten good. They look at the one wrong. And that is not how we are supposed to be. We are supposed to look at that one wrong in a positive way... ok,.. you didn't do this correctly,... let's see how we can change that one thing so we can add it to your list of good things. So leadership in that sense,... we are moulding people through motivation, through empowerment to better themselves.

(Mrs Singh - former school administrator and now a qualified educator)

It becomes clearer that in order for a values-based leader to be effective in the Mahavakya philosophy of leadership, the leader must be aware of the various basic human values and sub-values first, and how those values and sub-values are practiced. The SSEHV teacher-training programme equips the leader with the necessary tools for effective values-based leadership at the Peak School. The lead educator on the SSEHV programme at the school, Mr Govender, explained that exposure to the

SSEHV programme equipped the individual with the following leadership qualities and abilities, regardless of their context.

Let's take the leadership, well there's a hierarchy in the leadership of the school. Starting from the principal, well we got not deputy, you got the HoDs, and the teachers, from the teachers we go to the cleaning staff,... but the children should be our priority. In a similar way, in any corporate world, even in a family we have that structure, from the parents to the children, in that top down,... How these values have been proven to be effective is in the working relationship, the communication skill, especially the interpersonal relationship, these values have come about to enhance the relationship amongst the teachers and the principal. So, for example, talking softly,...that is a big skill. We practice that amongst the staff and from the principal downwards,... so our communication skills have improved, and taking on duties and being sincere about your duties, these values have enhanced that quality of dutyship at schools, the productivity, you understand? And the attendance of teachers. All this is a combination of improving the lifestyle of a teacher, their sincerity, their dedication to work, which leadership also entails that. The principal himself need to have the confidence of the teachers so the values, I feel from the time I am here,...has improved that structure of the school where the principal can rely on the teachers to carry out the daily functioning of the school.

(Mr Govender - a lead teacher)

The findings from the interviews seem to suggest that the four participants who have been at the school for a longer period than the principal seemed to clearly grasp what the values-based education programme at the school does to enhance not only school leadership, but leadership in general. The principal, who was relatively new to the Peak School's method of practicing of the Mahavakya philosophy was beginning to understand the deeper philosophy. He stated:

I have realized that the backbone of every institution is the core leadership role to demonstrate your values first, then the day to day activities of the work.

(Mr Maharaj - The school principal)

The Educare (n.d.) document and the guidelines for the Guidelines for Sathya Sai Schools perused in this study also lend support to the views from the participants. Farmer (2009, p.16) recognises the tenet of SSEHV in his summary of strategies that leaders and educare teachers are expected to follow in the assertion, “Each person can unfold gradually like a flower into the best human being he or she can be.”

Another strategy that the Peak School educators are expected to apply is for students to be taught that the mind is responsible for anger, misery, self-doubt, restlessness etc., and if they can train their minds to think positively whenever a negative thought rushes in they can slowly re-programme themselves with positive, resourceful thinking. This is useful in shaping learners who are also influenced with traits that good leaders require. In the prefect training workshop that young school leaders have to attend, the quotation by Sathya Sai Baba also features in the workshop slides from the training session. It states:

Students! You are the ones who will assume the leadership of the country in future. The future of the nation depends upon you. Your nature and character will decide the character of the nation. You should work for the prosperity of the nation, welfare of the world, and universal happiness. First of all, you must follow the command of the Lord. Therein lies your welfare, as well as the security of the nation and society.

(Sri Sathya Sai Baba, Summer Showers in Brindavan, 1996)

The end of education is character.

School briefings in the mornings also required educators to brainstorm and discuss aspects of human values or their sub-values, which in turn, they discussed during registration periods as well. In effect, the constant repetition and deliberate reinforcement of these values, becomes assimilated with the order of the school day and leads to the school leaders encouraging the living of these values in their daily lives. The leaders at the school were actively advocating the teaching of values in the curriculum. They are also expected to lead by example in modeling these values. This is expected to strengthen school leadership.

Literature reviewed in this study states that transformational leadership theory purports that leaders transform their followers through their inspirational nature and charisma, leaving the rules and regulations somewhat flexible. It is believed that the transformational leader can provide the follower with a sense of belonging to the

organisation and its purpose (Leithwood 1992; Ghasabeh, Soosay & Reaiche 2015; Anderson, 2017).

Avolio (1999, p18) asserts that idealised influence means that transformational leaders are “role models for followers to emulate” and that they “can be counted on to do the right thing” as they demonstrate “high standards of ethical and moral conduct”. Covey (1999) asserts that the consistent application of principles have the ability to become behavioural habits enabling fundamental transformations of individuals, relationships and organisations. Characteristics of principle-centred leaders include the actions of learning continuously, being service orientated, radiating positive energy, believing in other people, leading balanced lives, being synergistic, and seeing life as an adventure.

Theoretically, the Mahavakya philosophy on leadership encapsulates what values-based leadership theorists assert. The notion that good leadership is only possible when the character of the leader is good, otherwise, the leadership example is flawed, is the requirement of the 21st century and beyond (Covey, 1999).

In summary, to BE is the source of leadership, and the leader needs to be a person of good character. To DO refers to the style of leadership by personal example because people may doubt what you say but they tend to believe what you do, lending adage to the common proverb “Actions speak louder than words”. To SEE and to TELL are the functions, tools and techniques of an effective leader, according to Sathya Sai Baba (Chibber, 1999). Good trustworthy leaders can only emerge from a self-awareness audit that interrogates the leader’s individual character, and value and ethical code (Sai Baba, 1996). This highlights that the model of the Mahavakya philosophy of leadership emphasises that the end of education is good character.

4.2.3 Participants’ perspectives on what distinguishes the Mahavakya philosophy of leadership from other styles of leadership

The participants were asked to distinguish between the Mahavakya leadership philosophy and other leadership styles. Mrs Pillay referred to some of her experiences when observing leaders in other environments outside the Peak school. She said:

I have seen people in leadership roles elsewhere, ... sometimes being very rude, disrespectful, .. for me, .. being a leader means you have to earn their respect,you don’t demand, you can’t command. You earn their respect. The same way with the children. You have to respect the children.

(Mrs Pillay - the Head of Department for the Foundation Phase)

Mrs Pillay added that the Mahavakya philosophy on leadership actively promoted the philosophy that all human beings are divine beings, and that the philosophy was actively infused into the curriculum of the school and into lesson plans. On further probing to her response, she added,

We are Divine. But, unfortunately, we do not feel we are divine. We do not think we are divine, ... so we are like humans, ... aspiring to be divine, when we are already divine. The only difference is, ... you have to have an awareness at all times, ... you have to be careful, what you say, ... how you think, ... you watch your words, ... you watch your thoughts, you watch your actions. And if you have an awareness of that, ... you will at all times be the kind of a role-model that you are aspiring to be.

(Mrs Pillay - the Head of Department for the Foundation Phase)

Building on what Mrs Pillay said, Mrs Singh said:

Sai Baba's teachings say, BE-DO-and then tell. Exactly what we do here. Other leadership styles are managed by chaos, (laughs) where you do whatever you feel like or delegation. I tell you what to do and you do it. Here, and I think its working quite well where, ... I can't tell you what to do unless I am practicing it first. It's a good system because you know if others are following your example, and that is what a good leader does.

(Mrs Singh - former school administrator and now a qualified educator)

Whilst Mrs Pillay and Mrs Singh emphasised the need for the congruency between words and actions, Mrs Sibanda responded to this question by providing insights into how all the educators at the Peak School underwent training from the SAISSE educare perspective, which propagates the premise that exposure to a values-based education curriculum will result in values-based leaders whom are ultimately going to finish school and face a world that requires leaders of good character. Mrs Sibanda said:

We start from the philosophy of educare, integration like you were asking, integration of EHV (education in human values) into other learning areas, ...integration of subject to another subject, ...I think that is starting

in other public schools, also you need to learn about integrating content into the universe. You cannot be focused on that much in the textbook. You need to expand the learners knowledge, expand the learners knowledge to the optimum so that when you release these learners, they can face the world, .. real life situations.

(Mrs Sibanda - the Head of Department for the Senior Phase)

Expounding on this approach of values-based leadership extending far beyond the Peak school, Mr Govender's passionate response started with his observations of how leaders in the country are setting the incorrect example, led by self-serving motives. Mr Govender's response is a comparison between good leaders grounded by good character and value-systems as opposed to those who lack these.

Let's take leadership,.. I think, generally, the problem is selfishness. I think the main problem is selfishness and what you say does not come from your heart. Leadership is not done from the heart. It is done from your mind. It is done for the sake of being done. It is done for monetary gain. Monetary gains. You can,...ok,... again, I would like to come down to our own country. What is done in Parliament is not done for the masses. Millions of rands that are embezzled and squandered. Now, we haven't got that kind of leadership. You take Mahatma Gandhi, .. you take our great leader Nelson Mandela,... they sacrificed their lives for the people. Not for their own gain, selfishly. Therefore, leadership, not necessarily, is very powerful in terms of its financial stature. You can be a very very simple person like Mahatma Gandhi, like Nelson Mandela,...and yet very very eloquent and powerful because whatever they have done is determined by the heart and not by the mind. So we need that type of leadership in our country. We need that type of leadership in the schools. Not only thinking for glory but for the upliftment of the character building of the child.

(Mr Govender - a lead teacher)

Self-control and self-discipline.

Whilst the participants never compared the Mahavakya philosophy directly to any other leadership style identified in the literature review of this study or mentioned any

styles that are documented and recognised in leadership literature, they did speak of their observations and even personal experiences from schools that some previously worked at.

The documents reviewed from the SAISSE place great emphasis on teachers within the Peak Schools conducting self-audits at the end of every lesson, that is, to introspect and ask themselves whether they have performed due diligence to the values-based curriculum of the school. The sister Peak Schools (Toogoolawa School) based in New South Wales and Queensland in Australia have documented their aim and pedagogy as well as the expectations of their parents and teachers on the school website. It states that the Peak School aims to develop good character traits in students so that they can become responsible members of society whilst its pedagogy is designed to “draw out from within” the five universal Human Values (Love – Truth – Peace – Right Conduct – Non-violence) inherent in each student, and again, the emphasis on role-modelling is stressed and that the first and most important catalyst for this process is the example of good character set by teachers and parents as they are crucial to a student’s well-being (*The Toogoolawa School*, n.d., para. 1-3). These observations collaborate with the aims and mission of the Peak Schools in South Africa which are to create an environment and culture of love, conducive to the emergence of the universal human values (Truth, Right Conduct, Peace, Love, Nonviolence) in daily life, to be models of academic excellence, to provide education that is experiential and transformational in character rather than imparting knowledge and skills alone, to encourage unity in thought, word and deed, selecting competent teachers with good character who strive to become exemplars of the human values and to strive and maintain a student population that reflects local and national culture and, where appropriate, include children who due to economic hardships would have been precluded from quality education.

The documents which guide the Peak Schools in South Africa resonate with their sister schools in Australia as well as the assertions by the participants who emphasised that good leadership from the Mahavakya philosophy point of view requires that parents and teachers set the correct examples and create the environment for an optimised and safe learning environment. The participants were disillusioned by the examples that were available from the public and political domain and Mrs Sibanda even added:

Yaaah, my feeling was, if it could be a national thing, ...this value-based education, which every school, even in public schools, ...it was going to minimize a lot of things which we are not comfortable with (laughs).

(Mrs Sibanda - the Head of Department for the Senior Phase)

From the perspective of the existing literature, Spears (2004) asserts that from the time of the Industrial Revolution when workers were regarded as tools to later being regarded as cogs in a machine, the notion of an ethical and more caring mode of leadership steadily emerged, emphasising teamwork and community.

Spears (2004) acknowledges that historically, leadership was traditionally assigned to a position of a figurehead, whilst the workers were regarded as mere components that were required to ensure that profits were made. Theories of leadership like Great Man theory which suggested that only men could be leaders (Borgatta et al., 1954), and the trait leadership theory, which emerged in the 1930s to 1940s asserts that people are either born or are made with certain qualities that will make them excel in leadership roles neglected the role of every individual's own capacity to lead (Colbert, Judge, Choi & Wang, 2012).

Instead, qualities such as intelligence, a sense of responsibility, and creativity indicated the making of a good leader, ignoring emotional traits like compassion, empathy, and the emotions of human beings within the workplace (Chibber, 1999). As Chibber (1999, p.104) asserts, "leadership is a function of interpersonal relations and not of organizational status".

The Mahavakya philosophy states that when dealing with people, a leader exercises "self-control and self-discipline" (Chibber, 1999, p. 92). A values-based leader entrenched in the Mahavakya philosophy will enhance a person's self-respect, even when correcting mistakes. The Mahavakya philosophy-based leader will talk in terms of we and not I, and will regard taking the time to see people who are afflicted or have difficult problems to tackle as a matter of priority, "winning lasting commitment from people thus handled" (Chibber, 1999, p. 93).

Repeating the basic tenet of the Mahavakya philosophy which is that the leader needs to BE-DO-SEE-TELL in his role-modelling, Chibber (1999) repeats his description of a person of good character. Chibber (1999, p. 100-101) asserts that a person of good character is an honest person; a person with a sense of duties and obligations of his position, whatever it may be; a person who tells the truth; a person who gives others their due; a person considerate to the weak; a person, who has principles and stands

by them; a person not too elated by good fortune and not too depressed by bad; a person who is loyal; and a person who can be trusted. This brings to the fore, one of the most frequent question I have encountered when I have mentioned the topic of my study: Are leaders born or made? Chibber (1999) asserts that an Olympian champion needs to have some basic athletic aptitude which is then developed through intense and dedicated training, so too, good and effective leaders can be developed, through training.

In summarizing this theme, the key finding that emerged was that, the participants voiced the lack of sound leadership practices in environments unfamiliar with the Mahavakya philosophy and that the historical review of literature showed that leadership was primarily focused on how specific traits that identified a leader were not necessarily inclusive of a moral compass or Chibber's (1999) attributes of good character. In sum, the Mahavakya philosophy of leadership places great emphasis on leaders having good character and being role models.

4.2.4 Participants implementation of the Mahavakya philosophy in leadership practice.

The final question in this study involved the participants providing insights into their own practice of the Mahavakya philosophy of leadership at the school.

Mrs Sibanda said:

Let me explain it this way, if I want the teacher to be punctual, I cannot go and say, " hey you are late, when I come after the teacher. I cannot go and say your learners are making a noise, when in class, my learners are making a noise. So, I need to set the example, first. If I have to be in the lesson, then I have to be there. So that, even if I tell the teacher, your class is making noise, where were you, the teacher knows that, oh, I was late for my lesson. They will not say why would you tell us this when YOU cannot even do it.

(Mrs Sibanda - the Head of Department for the Senior Phase)

She further said:

We use role-models. Even a small child knows Mandela. Even those who were born after Mandela, said they know Mandela. Why? Because of his legacy. He had to leave a legacy. So whenever we are teaching the

children, we are using role-models. You cannot use those people who are protesting, those people who are doing whatever they want. You can't do that. So the children, when you teach the child right from wrong, ...normally, ...we don't have problems.

(Mrs Sibanda - the Head of Department for the Senior Phase)

Mr Govender's extent of going about setting the example can be considered a most extreme degree, because it came at the cost of his own health. The incident he mentioned in the interview is captured below:

Over the years that I have taught. I started in 1966, over those years, I didn't really look forward to promotion, ... my job was ... walk into school,.. I used to go with crutches to school sometimes, because I had these terrible pains in my legs, ...but I said look, the minute I open my eyes in the morning, my focus is I am at school and I used to say if I don't go to school on that particular day,... it's not eight hours I am losing. I am losing eight x thirty hours. (8 x 30) because each child is counted as eight hours. So, 8 x 30 is 240 hours. I am losing 240 hours. So,... that was my lifestyle. It is only for the children. And thanks God I have been given the opportunity, the golden opportunity, ... I had a heart attack, right in school, ... (pointing) there at that pole there,...I had a severe heart attack, five hours delay,.. I was in hospital for one week, one week I was at home,... third week I came to school. I was given the most thrashing moment of my life where I was scolded by the principal, scolded by the board of management. What are you doing to yourself? You are supposed to be in bed for a month. Now you are coming back to school. I said, no, its one of those things. If something has to happen me,.. it will happen. If Swami (referring to his guru) wants to look after me, He will look after me. I will leave it to him. And here I am. (laughs)

(Mr Govender - a lead teacher)

Mr Govender displays an incredible commitment and loyalty to his work, even at the expense of his personal wellbeing. Mr Govender's perspective on time management is also one that Sathya Sai Baba (SAISSE, p.9) expects from the teachers and college lecturers from his educational institutes of learning in India.

In the same way, Mr Govender has demonstrated that ever since he has been teaching, he does everything in relation to his work for the children because ultimately, all the efforts are for them. This response is infused with the values of dedication, sacrifice, love, selflessness and obedience to one's guru. The learners, and future leaders, who are around the example of Mr Govender, have the opportunity of learning these values because they have not only heard of people who lived exemplary lives; but have also been taught by a man who was an excellent role-model.

In an attempt to explain how the human values can filter through to into the content of a lesson plan, Mrs Pillay acknowledged that many of her responses were integrated and overlapping because where there is unity in thought, word and deed, the phenomenon of what looks like repetition will pervade. Mrs Pillay spoke of how she would teach a lesson on shapes from a values-based perspective. She said:

Everything is integration, actually. And this is what the teachers have to do, even in their daily lessons. Integration of values from their lessons to the children, and there's three levels of integration. So when you are doing a lesson with the children, ... like for instance, .if you are doing, ..like shapes for instance,.. ok,..we are talking in the foundation phase generally, ... a child must not see a shape, as a shape,... as a square,... as a circle,...as a triangle,...right? They must see a shape, all these shapes, ... in a broader context. Everything in the world, every structure is a shape. Nothing can be done without a shape. You look at anything, ... it has a shape to it. And it is the shape that characterises on what the ultimate picture is going to be. So, for instance,...if we tell the child that this is a circle,... in terms of values, ... if you look at the circle,... you will tell them this,... this is God and this is you, and at the end of the day,...we are one.

(Mrs Pillay - the Head of Department for the Foundation Phase)

After receiving some insight into how a lesson could integrate human values into it, the question of whether the leaders at the school came under any pressure to behave in particular ways that were free of any negative values at school was asked. I also asked if she was constantly expected to display good values outside of the school environment, to which Mrs Singh responded. She replied quite passionately saying

that it was not a case of having to implement, it simply came down to who she was because implementing almost sounded like having to do something different from who she was. Her response was:

It's me. I can't be otherwise. I don't delegate to anybody, ... for example, you have got other teachers in the foundation phase that are always coming for assistance with this and that and the other...for me, I am always showing them. Even if it's on the computer, something that needs to be done. I don't tell them, I show them. Because when you see something, you remember it. When you tell them, in a couple of seconds it's forgotten. And a good leader shows, a good leader does not tell. He shows you how to do it. So for me it's all about applying those things in my daily life, practicing it. Doing it. Leading by example.

(Mrs Singh - former school administrator and now a qualified educator)

Whilst the other participants focused on the need for them to be exemplary role models, Mr Maharaj, the principal of the school, who lived and worked with and within the Maori community for many years, responded to the question by integrating his experiences with the Maori as well as his experiences from the Peak School. He said:

I lead by following, if you can you understand, I LEAD BY FOLLOWING...when I see somebody, I want to follow, .. I want to emulate, I see some negative qualities, my job is to help that person TRANSFORM, because at the end of the day, I need that person to be someone whose got good values. Good, but there's some that need to be changed, ...so I don't focus on the good, I follow on the negative,I talked to one, ..there's one particular teacher, he's three years here now, ...he's transformed. It's a wonderful phase to go through, ...and at the meeting we had the other day at the end of class term, ...he said, .. I just want to explain to everybody here, I had fifteen years at Orange Farm, ...and I learnt nothing, I learnt how to dodge, I learnt how not to have lesson preps ready, I learnt how to beat up children. ...I've been here for three years, he said, ...my family life has improved. MY FAMILY LIFE HAS IMPROVED. I have become a good father, ...my values have

improved, ... I see children now, different from what I saw them. So, I want to thank the Peak School for helping me grow. No arrogance, but I think, I think back on the day when I met him. He was showing two good values or three, or something. I said, is there something about this fellow, he's got such good character about him. That is something good I did. I lead by following and changing. In the process, I get changed. So you have to be aware of what's happening in your values. When you say something, go back, be strong, ... like, like, ...the Maori say, you stand in front of a group of people, you represent your ancestors. The strength you getting to stand there and talk, what you say, you are talking on their behalf. I think that is with me everywhere. Every staff meeting I go to.

(Mr Maharaj - The school principal)

The principal of the school displayed a solid sense of humility and kindness in his response. He was also non-judgemental because even though he knew that the educator he referred to in his response, had certain qualities that needed attention, he did not deny the teacher the opportunity to work and learn.

In the process of extending this kindness, the teacher comes back with a response at a meeting that reveals that it is the school which has actually helped the teacher in his own life. From his negative experiences in other schools, this teacher revealed that his family had life improved and a critical area of his life; like being a good father, had now become possible. Further, his perspective on children had improved. For an educator, it is integral for him or her to understand children as these are the minds that educators shape constantly in the classroom and around the school, indirectly influencing how children develop, learn and manifest behaviour.

As the principal of the school, Mr Maharaj, brought great weight with him specifically in his ability to cross-references from other world cultures and explained how value systems could be universal, and not bound to any particular religion. His response also tells us that educators who come from outside the Peak School system, who have tended to display an aggressiveness at schools and with children, have been positively impacted by the education in human values programme that the Peak School facilitates.

A review of the documents for teachers and leaders at the Peak School, which is governed by the SAISSE, states that amongst the various functions that SAISSE

fulfils; ensuring that all the stakeholders of the Peak Schools, namely, teachers, other staff, SGB, and its employees receive continuous professional guidance and support for their development; developing and conducting in-service training of teachers in the Peak Schools and within the broader community; implementing Sai Standards, a Total Quality Management system, and by conducting periodic monitoring and evaluation at the Peak Schools for accreditation and quality assurance purposes are also included (SAISSE, n.d.).

The Principal of a Peak School should possess professional excellence, leadership qualities, and appropriate national education certification and should have a thorough understanding of and commitment to the philosophy and pedagogy of the Peak School's philosophy so as to inspire teachers to become exemplars and provide educational leadership.

Teachers at Peak Schools should be qualified and certified by the relevant national educational authority as well. In the selection of teachers, preference should be given to candidates conversant with the principles of Peak Schools, who demonstrate a commitment for personal transformation and who are willing to undergo further training by the SAISSE as necessary. Even non-professional employees of the Peak School should also possess a comparable commitment to the principles of SAISSE and personal transformation.

The guidelines for Peak Schools also set out the teacher training and development requirements, emphasising that teachers are the standard bearers of SAISSE. They carry the primary responsibility for bringing out the innate human values in children and fostering their nobility of character and academic ability.

Teacher training and development, both on recruitment and in-service training, should focus on increasing the teachers' self-awareness of personal transformation and capacity to be an exemplar; effective integration of the human values and the effective use of the five teaching techniques in the school curriculum; regular peer review and self-review to support teachers in their quest for continually improving their teaching skills; and continued improvement of teaching skills, particularly developing a capacity for educational innovation and creativity in designing lessons (Guidelines for Sathya Sai Schools, n.d.). The responses from the participants of this study at the Peak School corroborate with the guidelines of the governing body of the Peak Schools, which is the SAISSE.

It is noteworthy that Broodryk (2006, p. 5) notes that *ubuntu* is a personality that exists within individuals who exist in a society that distinguishes itself. The participants have laboured on how they have applied themselves in their work with the children and their colleagues at the school as leaders of the school and leaders in the classroom. They have emphasised that much like *ubuntu*, the Mahavakya philosophy of leadership requires a spin-off from within the individual. This “*ubuntu* personality could be of enormous benefit to human beings in the global world today where violence, human exploitation, extreme stress, material greed and power-lust seem to be the dominating factors influencing the life of leaders and ordinary people” (Broodryk, 2006, p. 5). Explaining further, Mrs Singh said many children do get tired of the drilling of values at the Peak Schools, when they are faced with the reality of what the unsheltered school environment brings to them, they are immediately introspective. She said:

When they go out there is when they are practicing it because they are now exposed. They see the negative, ... there's these tendencies towards choosing the wrong thing, ...there are temptations and that's where values of our kids are coming out. Because the choice is theirs now. Do I go and start smoking with these kids or do I do the right thing for myself as a person? Do I not do my homework to fit in with the crowd or do I do my homework so that I know that I am understanding and I am showing myself that I am capable of doing the work. So that is actually when the test is. It's not here. It's out there.

(Mrs Singh - former school administrator and now a qualified educator)

Perserverance.

Broodryk (2006) refers to the Black Consciousness Movement leader Steve Biko (1970, p. 46) who declared that “... the great powers of the world may have done wonders in giving the world an industrial and military look, but the great still has to come from Africa – giving the world a more humane face”. Bhengu (2006, p.10) defines *ubuntu* as the “art of being a human being”. Efforts by the South African Institute for Sathya Sai Education (SAISSE) to foster the development of children with good leading character in South Africa via the Peak Schools is an obvious

attempt to help improve the moral fibre of the South African tapestry. It is good leadership in these schools that can deliberately help foster the spirit of *ubuntu* as well.

From a theoretical perspective, Chibber (1999, p. 162-163) cites Sai Baba (1978) who asserts that “a teacher has to be aware of the truth that is no way – absolutely none – that he or she can succeed without being a person of character, wisdom, and culture”. Further, Chibber (1999, p. 159) quotes an ancient Hindu scripture called the *Taittiriya Upanishad* (n.d.) which reverberates with the *ubuntu* philosophy as well.

As Chibber (1999, p.159) writes, “Speak the truth and act as an ideal person, who has a sense of duties and obligations of his/her position, whatever it may be”. The Mahavakya philosophy on leadership acknowledges that in the implementation of any plan, programme or project, many difficulties arise. However, Chibber (1999) asserts that a good leader will have the willpower to persist, in spite of setbacks and difficulties that may arise.

This cornerstone of the Mahavakya philosophy engages the DO aspect of the leader, where the leader is expected to persevere in his or her effort to accomplish the task. In the Peak School, the leaders are faced with teaching and leading children and colleagues from various social backgrounds and homes which do not reverberate the values based education philosophy of the school. Still, they are expected to tirelessly continue the message of encouraging the fostering of better values, and better choices every time with the individuals they have to interact with.

In summing up this theme, the participants reflected on some of the challenges that they faced as well in enacting the Mahavakya philosophy in leading and managing their school. They emphasised the need for them to role model what they preached and also to humble themselves in the process.

4.3 Chapter summary

This chapter presented and analysed the findings generated through the interviews with five participants in an independent school in the Johannesburg South education district. Some of the data was obtained through document analysis. I analysed the

findings for each interview question and then compared the findings with the data from the documents.

In summary, the key findings of this chapter indicate that it is of paramount importance for values-based leaders to be exemplary role models. This observation suggests that values-based leaders need exposure to a values-based education curriculum, as the Mahavakya philosophy on leadership requires that the leaders model what they preach, and that the implementation of the Mahavakya philosophy of leadership results in great introspection of the leaders' own values and can result in adjusting one's behaviour to be more positive. The proceeding chapter is the final chapter that provides a summary of the entire study; the conclusions, the recommendations and the implications of the study.

CHAPTER FIVE

STUDY SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The previous chapter consisted of a presentation, analysis and discussion of the data from the field. This chapter provides the study summary, the conclusions and the recommendations of the study that was undertaken. Drawing from the findings outlined in Chapter Four, conclusions, and apposite recommendations are derived at. Thereafter the implications of the study are made known to various stakeholders whilst a chapter summary concludes this research presentation.

5.2 The summary of the study

The focus of this study was to explore values-based leadership utilising the Mahavakya philosophy of leadership and what we could draw from this leadership theory to enhance leadership, management, and teaching at an independent school in the Johannesburg South district.

Chapter One was an orientation to the study. The chapter gave an overview of the following: the background and rationale for the study, the aims of the study were stated followed by the key research questions, clarification of key concepts, significance of the study, the study demarcation and the outline of the study. The chapter concluded with a chapter summary.

Chapter Two provided an in-depth literature review in values-based leadership as well as the underpinning theoretical framework that was able to shed light on the phenomenon under discussion.

Chapter Three dealt with a detailed discussion of the research design, methodology, selection of the research population, methods of data generation, data analysis procedures, issues of trustworthiness, ethical issues and limitations of the study and the chapter summary.

Chapter Four focused on the presentation of the data analysis and the interpretation thereof.

Chapter Five presents a synthesis of the key findings of the research upon which conclusions, recommendations and implications of the study are made known to various stakeholders.

5.3 Conclusions

Maree (2011) makes the assertion that conclusions play the role of serving as the final comment or judgement about a specific topic. The ultimate goal for researchers is to make findings and draw conclusions after interpreting data (Maree, 2011). He further adds that each conclusion should be based on verified findings that emanated from the data and, in relation to what is already known, in order to reveal new insights and corroborate with existing knowledge. Conclusions in a small qualitative study, however, cannot be generalised to the larger population and should remain confined to the study participants in their own context. Maree (2011, p. 113) calls this “bounded conclusion”.

The intention of this small qualitative research was to explore values-based leadership at an independent school because it is a school that is governed by the South African Institute of Sathya Sai Education (SAISSE), which in turn is governed by the Sathya Sai World Foundation (SSWF). The researched school’s School Management Team (SMT) has therefore been compelled to adopt the Mahavakya philosophy for leadership, which Sathya Sai Baba asserted in his various religious and spiritual discourses when he was still alive. All individuals who are in positions of leadership and teaching at the school should practise and promote the Mahavakya philosophy of leadership. As its key research aim, this study sought to explore the conceptualisations and practice of the values-based leadership approach, how the values-based education programme was enacted at this school; how the Mahavakya philosophy was different from other forms of leadership, and how the participants implemented this philosophy of leadership into their own practices.

Perhaps the areas of challenges that the participants faced in implementing the Mahavakya philosophy and what they did to overcome those challenges was not significantly addressed by the key questions, however, analysis of the data that was derived from the probing during the interviews, has also lent insight into these areas.

A significant conclusion that emerged from this study was that values-based leaders need to be role models. All the participants unanimously expressed quite vehemently that the core of a values-based leader was the need to be a role model. The modelling of best practice was also emphasised upon in the participants’ responses. All participants echoed their personal examples of attempting to be role models in their respective roles. The participants spoke about the hypocrisy that would be displayed for their learners and colleagues if they did not role model the messages they promoted at the school. One participant spoke about the environment project that the

school ran with the wildlife club and the learners. The project required learners to prepare the soil and plant the food items that would be grown at the school, ultimately for the children to take home. This initiative by the school provided the learners with the experience of growing subsistence farms in their homes and developing a sense of entrepreneurship.

Another significant conclusion was that the participants were actively involved in supporting their peers, colleagues and seniors by demonstrating what needed to be done, instead of merely providing verbal instructions or verbal guidance. For example, the foundation phase HoD explained that when she was unhappy with the quality of a test, she would first compliment the good aspects of the test that the teacher within her charge had set. Thereafter, she would proceed to explain the aspects she thought needed strengthening in order to ensure levels of excellence. She also said that should the teacher still be unable to meet the required standard, she would offer to sit with the teacher and set the test along with him or her so that the teacher could be mentored and developed. The most recent lead teacher at the school expressed a similar approach and said she would go to a computer and show a technology afraid colleague what needed to be done on a computer programme and not tell the colleague what they could do on the computer. Whilst, going to a computer and mentoring how a test should be set are time-consuming tasks, the participants never expressed any reluctance to do so, always explaining that the result of what was required ultimately affected the quality of education that the learner received in the classroom.

The principal, who was at the helm of the school explained his process of being an individual who would rather explain to his subordinates and even the learners that he constantly needed to learn from them. He required that they teach him or show him something new, instead of assuming the role of a person who knew everything about what there was to know and he would therefore be in a position to teach instead of learn. The fact that the principal served in another country for many years before coming to this school, clearly placed him on the back-foot regarding the application of the Mahavakya philosophy of this particular school, however, he was pro-active in that he was not afraid to ask and seek guidance, despite his wealth of knowledge from being a principal for many years before.

Another finding that emerged was that the surrounding high schools nearby had a demand for the learners from this school. Four of the participants explained that

usually the learners and their parents had to apply for places in the high schools, and frequently, learners who did not apply timeously would be turned away. However, at this school, the surrounding high schools sent admission forms to them because they had high regard for the quality of learners that came from this school. All the participants mentioned that the surrounding high schools explained that they had fewer discipline problems with the learners from the Peak School and that the results of the learners from the school were always higher than the average learner.

5.4 Recommendations

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

Recommendation One

The Department of Basic education needs to be informed of the various kinds of leadership apart from the strategic, executive, instructional, cultural and organisational leadership models that it seems to be promoting. The Policy on the South African Standard for Principalship identifies those five approaches only (Department of Basic Education, 2015). School Principals as leaders of organisations that shape minds, characters and hearts of a future nation need to know about other transformational models of leadership as well as and the Mahavakya philosophy on leadership. It is therefore recommended that the South African Institute of Sathya Sai Education (SAISSE) make efforts in ensuring that the approach they use at the Peak schools are introduced to the key policy and decision makers.

Recommendation Two

The SAISSE has already conducted outreach programmes with introductory workshop courses which government school employees have attended (Reddy, 2015). These programmes need to be spread further into the South African education sector so that more educators are familiarised with the content. It is recommended that public sector educators who have attended the introductory course workshop their colleagues and principals on the module in order to familiarise them with the intention of the module.

Recommendation Three

The higher education institutes need to introduce a module into the undergraduate programmes where future teachers are taught how to integrate values-based leadership practices into the day-to-day curriculum of the subject that they teach. The lack of communication between key stakeholders like the Ministry of Basic Education and the district officials who acknowledge the high calibre of work that the Peak School conducts, poses a challenge to the kind of work being escalated and promoted into other education spaces. It is therefore recommended that the district officials who preside over the school escalate the message, techniques and results of the values-based education approach to the provincial education offices for it to be further escalated to the national level.

Recommendation Four

As of 2018, *UMalusi* has given full accreditation and recognition to the South African Institute of Sathya Sai Education's Values-Based Education Programme (SAISSE, 2018). The South African Council for Educators (SACE) needs to introduce this module as one that can be rewarded with Continuous Professional Training and Development (CPTD) points for educators across the country. In this way, as educators sign up for the module to meet their quota of points required per year, they are always exposed to this values-based approach to teaching and leading.

Recommendation Five

Deeper investigation into the Toogoolawa School needs to be conducted in order to uncover how a school is able to teach values in a universal way without using the name of any particular religious or spiritual personality, especially in the area of learners who present with severe discipline problems. It is recommended that when education officials conduct cross spectrum studies and delve into education approaches used by other governments and countries, they take a closer look at the Toogoolawa School in Australia. Often, curriculum designers and policy makers have adopted approaches used in other countries like New Zealand and Australia to inform the South African process. It is recommended that they take a closer look at this school in order to understand how the school leaders teach instead of punish learners who present with severe discipline challenges.

Recommendation Six

The Screening, Identification, Assessment and Support Policy (SIAS) is entrenched in the philosophy of inclusive education (Department of Education, 2014). The policy acknowledges the role that non-governmental organisations' programmes play in the

successful execution of it. The values-based education approach delivered by SAISSE, is one such programme that could be of use in providing support to learners with barriers (Department of Education, 2014, p. 34). The final recommendation is that SIAS training sessions need to also introduce this programme to their attendants so that a programme that costs nothing can be instituted at schools.

5.5 The implications of the study

I have come to realise that values-based leadership is one large tree in the forest of leadership models and of leadership theories. Within that forest, there are many trees of leadership, some tall and more prominent than others. Values-based leadership is one of those larger trees in this forest and its branches are composed of various philosophies and theories that have been established over the years. Some of those core branches are servant leadership, *ubuntu* leadership, and transformational leadership. According to Reddy (2015), the philosophy of mahavakya leadership results in the approach of community living wherein each one lives for the other. This assertion resonates with the philosophy of *ubuntu*, and all live together for a common higher cause. I believe that the Mahavakya philosophy on leadership also deserves to be amongst those core branches of the values-based leadership tree. Whilst it encompasses the critical aspects of values-based leadership theories like role modelling, compassion and motivation, it also includes a heightened intensity for spirituality intertwined with leadership practice.

I have come to realise that in instances where people may not have been born with the aptitude to be Gold Medal Olympians, they still can be good human beings, and in order to be a good person, you need to have examples of people living good lives around you. That is how a person learns to be good. It is the person who sets a good example, that makes a good leader and inspires us to be like him or her. In order to maximise this potential, even the good leader needs training, development and exposure to new ways of thinking about leadership. That training, development and exposure comes from values-based education, and that is what the Peak School offers to its learners, via the examples of its leaders.

The findings from this study may be of primary importance to any person who plays a role in leading and developing people in the education sector. Education system designers and politicians who play a role in tabling and affecting policy will also find the findings of this study useful. The findings will also make leaders within schools

more reflective about their practice and whether or not they are fulfilling the needs of the human being in the classroom, beyond just content and skill. Furthermore, the findings may inform the curriculum designers about a programme on human values that actively and deliberately propagates development of learners who are more inclined towards being good and in turn developing leaders of good character who exit the formal school sector. School leaders and district personnel/academics will have new knowledge that they could add to the resources that they give out at principals' meetings, HoD training workshops and pre-service and in-service teachers. In addition, the finding may play a role in influencing the Department of Basic Education and Higher Education to consider a more self-reflective role in how they are being good role models for those that they lead, and in effect encouraging better leadership in the education sector. In the final analysis, the findings may encourage happier, more morally upright citizens who leave the school system to take on various leadership roles in their personal, community and workspaces because of being taught pro-actively by morally sound teachers and leaders.

Finally, because this was a small case study, this study has limited scope and looked specifically at how the immediate community around the school was affected by the practices at the school. It would be percipient to conduct a bigger, more in-depth mixed-methods study that also involves participants from the learner and the parent bodies to ascertain how exposure to the values-based leadership approach at the three Peak Schools in South Africa as well as three secular mainstream schools are deemed. Qualitatively, this study would focus on comparing the moral compass of the participants from the various schools from interviews or focus groups and quantitatively, it would focus on the findings of the analysis of surveys which tested moral compass positions. Consequently, more research would also inform the Department of Basic Education and Higher Education of ways to enhance the education curriculum and in effect the development of the moral fibre of the generations that leave school, ultimately to lead the country.

5.6 Chapter summary

This chapter outlined the summary and conclusions of the study. Based on the findings and the conclusions discussed at length in the preceding and the current chapter, certain recommendations and implications for further research are made.

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APPENDIX A



Wits School of Education

27 St Andrews Road, Parktown, Johannesburg, 2193 Private Bag 3,
Wits 2050, South Africa. Tel: +27 11 717-3064 Fax: +27 11 717-3100
E-mail: enquiries@educ.wits.ac.za Website: www.wits.ac.za

22 October 2018 Student Number: 1478714

Protocol Number: 2018ECE042M Dear Shami Suresh Lilram


Application for Ethics Clearance: Master of Education

Thank you very much for your ethics application. The Ethics Committee in Education of the Faculty of Humanities, acting on behalf of the Senate has considered your application for ethics clearance for your proposal entitled:

Values-Based Leadership: A case study of an independent school in the Johannesburg South District.

The committee recently met and I am pleased to inform you that clearance was granted. However, there were a few small issues which the committee would appreciate you attending to before embarking on your research.

The following comments were made:

- Section 3.4. - should be written in reported speech, perhaps beginning with the words: "The participants will be told that..."
- Letter to the principal - correct minor spelling error (highlighted).
- Consent form - use the standard WSoE consent form template  Please use the above protocol number in all

correspondence to the relevant research parties (schools, parents, learners etc.) and include it in your research report or project on the title page. The Protocol Number above should be submitted to the Graduate Studies in Education Committee upon submission of your final research report. All the best with your research project. Yours sincerely,
Wits School of Education 11 717-3416 cc Supervisor: Dr Siphwe Mthiyane

M Mthiyane

1

APPENDIX B

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT YOUR SCHOOL

21 Wilbur Woods
Rembrandtpark
2090
15 August 2017

Attention: The Principal

████████████████████
██████████

Dear Sir/Madam

REQUEST TO CONDUCT RESEARCH AT YOUR SCHOOL

I am Ms Shami Lilram, student in the School of Education at the University of Witwatersrand (Wits). As part of my M.Ed study requirements, I am conducting research on the phenomena of values based leadership in schools. In this regard, I request permission to conduct research in your school. Please be informed that I have already sought and am awaiting the necessary permission from the governing body of the ██████████; the ██████████
██████████

The title of the research project is: ***Values Based Leadership: A case study of an independent school in the Johannesburg South District.***

This study aims to explore the how values based leadership, particularly using the MAHAVAKYA or BE-DO-SEE-TELL theory influences leadership practice in schools. It will focus on views and experiences of the School principals Deputy Principal, HOD and level one Teachers who lead in subject areas. The study will use semi-structured interviews and a documents review to generate data. Participants will be interviewed for approximately 20-35 minutes at the time and place convenient to them.

PLEASE TAKE NOTE THAT:

There will be no financial benefits that participants may accrue as a result of their participation in this research project.

Your identity will not be divulged under any circumstance/s, during and after the reporting process.

All your responses will be treated with strict confidentiality.

Fictitious names will be used to represent your names.

Participation is voluntary; therefore, you are free to withdraw at any time you so wish without incurring any negative or undesirable consequences/penalty on your part.

The interviews shall be voice-recorded to assist the researchers in concentrating on the actual interview rather than focusing on writing voluminous notes.

You will be contacted in time about the interviews.

For further information on this research project, please feel free to contact me using the following contact details:

Shami Lilram; Mobile: [REDACTED]; Email: [REDACTED]

OR

My Supervisor: Dr Sipiwe Mthiyane; Tel: 011 7173092; E-mail: Sipiwe.Mthiyane@wits.ac.za; Cell: [REDACTED] [REDACTED]

OR

The Research Office (Ms Matsie Mabeta; Tel: 011 7173416; and E-mail: matsie.mabeta@wits.ac.za)

The data generations tools are attached herewith for your perusal.

Your anticipated positive response in this regard is highly appreciated.

Thanking you in advance

Yours sincerely

SS Lilram

APPENDIX C



EMIS 700400134
Telephone Email

To Whom it concerns

This certifies that, we as members of the Board of Governors [REDACTED]
[REDACTED]

had granted permission to Shami Lilram, to undertake a research study of the school's practice of Education in Human Values at our school in October 2017

During that time, she had undertaken interviews with members of staff, and she documented these findings in her dissertation for the study in Masters in Education (M Ed).

Thanking you

Kind regards

[REDACTED]

Member, [REDACTED] Board of Governors

Registered with the Department of Education Gauteng, and Umalusi
Registered as A Sathya Sai School- Sathya Sai World Foundation



SOUTH AFRICAN INSTITUTE OF SATHYA SAI EDUCATION

PERMISSION TO INTERVIEW AND USE DATA COLLECTED FOR PURPOSES OF RESEARCH

THIS LETTER HEREBY GIVES PERMISSION TO MS SHAMI S LILRAM TO INTERVIEW EDUCATORS AT THE [REDACTED] [REDACTED] ON THE CHOSEN LEADERSHIP MODEL FOR THE FOLLOWING MASTERS DISSERTATION:

TITLE: Values-based Leadership: A case study of an independent school in the Johannesburg South District.

TIMELINE: January 2016 - March 2019

NAME OF DEGREE: Masters in Education (Leadership and Policy Studies) at the University of Witwatersrand.

It is understood that Consent will be sought in writing from each educator prior to the interviews and that the data will be kept confidential.

[REDACTED]

Prof [REDACTED] Director

Director: Prof L Reddy A306 Westlodge, 1 Pinetree Avenue, Cape Town, 7708 ; +27 83 382 9455

APPENDIX D

THE SEMI STRUCTURED INTERVIEW QUESTIONS TO BE ASKED.

Key Questions of this Study

This study is underpinned by the following critical questions.

- What are the participants' conceptualisations and practices of value-based leadership in education?
- How can value-based education be utilized to enhance school leadership?
- What distinguishes the Mahavakya/BDST theory of leadership from other styles of leadership?
- How do you implement the Mahavakya/BDST theory in your leadership practice?

APPENDIX E

DOCUMENTS REVIEW SCHEDULE

The documents that were reviewed included:

- a) Published manuals, guidelines and conference papers from workshop and training sessions held by the Sathya Sai World Foundation (SSWF) and the Sathya Sai International Organisation – South Africa (SSIA-SA)
- b) Reports published on the South African Institute of Sathya Sai Education (SAISSE) website were also studied extensively in the documents review.

These official documents were used to corroborate the interview process, thus improving the trustworthiness of the findings. The documents were able to reveal aspects that were not found through the interviews. Documents provide valuable information about the philosophy, context and culture of institutions. They also provide another window for the researcher to read between the lines of official discourse and then triangulate through interviews, observations and questionnaires.