

**THE SIGNIFICANCE OF THE CONCEPT
'UBUNTU' FOR EDUCATIONAL MANAGEMENT AND
LEADERSHIP DURING DEMOCRATIC TRANSFORMATION IN
SOUTH AFRICA**

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DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

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SUMMARY

At the heart of this thesis is to debate and address the procedures of the past imbalances and inequalities in South Africa focusing on industrialization and Ubuntu worldviews.

During industrialization, life changed for the indigenous peoples of South Africa. This forced people to change their way of living. They had to adapt to new ways of living in most aspects of their lives. Industrialization is viewed as one aspect that promoted the principles of individual self-sufficiency. Families were separated as the male breadwinners went away to work in industrial areas, e.g. in mines, leaving their families behind. This led to the fragmentation of homes and families.

This study explores the nature of industrial society, and looks especially at the capitalist and colonial forms that South African society took. A great deal of this study is concerned with the assumption that certain characteristics and processes underpin industrial societies, and that as a result a set of universal propositions can be derived regarding these structures and processes.

Industrialization was promoted by business leaders, industrialists and property-owners who wished to see a more thoroughgoing liberal reform of the economy. The industrial revolutionaries were primarily concerned with overthrowing a nominally feudal regime, which constituted a hindrance to industrial development.

The study of industrialization is a complex field, which affects people's behaviour. An aim of this thesis is therefore the exposition of various discourses with regard to the relationship between classes within industrial sociology with special focus on origins, characteristics, effects, leadership, education, family life and religion.

Leadership and management in education, as key concepts in this study, basically deal with human relations where problem solving, communication and decision-making are promoted.

It is useful to think of leadership as a generic term that refers to the process characterized by the interrelationships among people as they work together in the formation and achievement of shared goals.

South Africa's society in the emerging post-industrial era requires a new form of exceptional – almost heroic – leadership because the traditions, institutions, values and balances of a complex and divergent society need to be developed. The future hangs in a balance. As a traditional society, South Africa depends on the statesmanship, generosity and charity of leadership.

This can be gained by understanding, accepting and practising the implications of the dual worldviews that are prevalent in South Africa society that is the Western view and Ubuntu.

Ubuntu emphasizes the richness of people's cultural heritage and goes a long way in providing principles for application in practice, especially for whatever we engage in as participants in the world of work. At the same time, the philosophy of Ubuntu also challenges African societies to move away from the existing misunderstandings of different races and cultures.

With its concern that people in South Africa should pay more attention to the strategic importance of education at this stage of transformation, this study explores the implications for educational management and leadership of an Afro centric heritage. African people need to discard a slave mentality and begin to develop a royal mind-set that has pride in its heritage of cultural diversity. Ubuntu is neither a narrow racial nor a trivial and sectional concept. It is both a uniquely African and a universal concept.

This study does not envisage the supremacy of Ubuntu over Westernized knowledge systems. Rather it points the way to a combination of these two knowledge systems as the best option.

The aim was to investigate and discover the differences and similarities of Ubuntu and Western worldviews. The study highlights that African leadership does not strive for challenges and excellence, but rather tends to conserve, stabilize and remain constant with the status quo. It does not strive for change or deliberately stimulate motivation or competition. Meanwhile leadership within a Western worldview actively promotes individualism rather than promoting team orientation. The main contention then, is that what is generally needed in South Africa is the transformational type of leadership that can occur when there is a marriage between these two worldviews.

OPSOMMING

Die kern van hierdie studiestuk word gevorm deur die bespreking en die aanspreek van die ongebalanseerdheid en ongelykhede in die verlede ten aansien van gelyke regte in Suid Afrika, veral gefokus op die industrialisasie en Ubuntu wêreldmening.

Gedurende die industrialisasie, het daar geweldige veranderinge ingetree in die lewens van die inheemse volke van Suider Afrika. Dit het die mense gedwing om hulle lewenwyse te verander. Hulle moes aanpas by nuwe lewenswyses in alle aspekte van hulle bestaan. Industrialisasie word beskou as een aspek wat die beginsels van individuele selfvoorsiening aangemoedig het. Gesinne is uitmekaar gedwing aangesien die manlike broodwinner sy gesin moes verlaat om te gaan werk in 'n industriële omgewing, byvoorbeeld die myne, wat beteken het dat hulle gesinne moes agterbly. Hierdie omstandighede het bygedra tot die verbrokkeling van huisgesinne en families.

Hierdie studiestuk het ten doel om die aard van die industriële gemeenskap te ondersoek, en meer spesifiek die kapitalistiese- en kolonialistiese vorm wat dit in Suid Afrika aangeneem het. 'n Groot deel van hierdie studiestuk is gemoeid met die gevolgtrekking dat sekere karaktereenskappe en prosesse ondersteuning moes bied aan die industriële gemeenskappe. Die gevolgtrekking hiervan was dat daar 'n hele stel algemene voorstelle gemaak kon word ten aansien van hierdie strukture en prosesse.

Industrialisasie is aangemoedig deur sakeleiers, nyweraars en eienaars van vaste eiendom, wie graag 'n veilige deurgang vir die liberale hervorming van die ekonomie wou verseker. Die industriële oproemakers was hoofsaaklik gemoeid met die omverwerping van 'n nominale feodalistiese stelsel, wat geblyk het 'n steurnis te wees vir die industriële ontwikkeling.

Die studie van industrialisasie is 'n komplekse aangeleentheid wat mense se gedrag affekteer. Die doelwit van hierdie studiestuk is dus die blootstelling van verskeie gesprekke met betrekking tot die verhouding tussen verskillende klasse in die

industriële gemeenskapsleer met spesifieke fokus op oorsprong, karaktereenskappe, gevolge, leierseenskappe, opvoeding, gesinslewe en godsdienste.

Leierskap en bestuur in die opvoeding as sleutelaangeleenthede in hierdie studiestuk, handel basies met menseverhoudinge waar probleemoplossing, kommunikasie en besluitneming aangemoedig word.

Dit is voordelig om aan leierseenskappe te dink as 'n generiese term wat verwys na die proses wat gekenmerk word deur die onderlinge verhoudings tussen mense wanneer hulle saamwerk in die vorming en bereiking van 'n gemeenskaplike doel.

Die Suid Afrikaanse gemeenskap in die opkomende na-industrialisasie tydperk, benodig 'n nuwe vorm van uitstaande – bykans heroïse – leierskap want die tradisies, instellings, waardes en balans van so 'n komplekse en uiteenlopende gemeenskap, streef daarna om ontwikkel te word. Die toekoms hang dus in die lug! As 'n tradisionele gemeenskap, steun Suid Afrika op die staatmanskap, goeiehartigheid en liefdadigheid van sy leierskap.

Hierdie doelwit kan bereik word deur begrip, aanvaarding en toepassing van die gevolge van die tweeledigheid van wêreldsiening wat bestaan in die Suid Afrikaanse gemeenskap naamlik die Westerse siening en Ubuntu.

Ubuntu bevestig die welvarendheid van mense se kulturele erfenis en voorsien alle beginsels vir die aanwending in die praktyk, veral waarin ons ookal betrokke raak as deelgenote in die wêreld van arbeidsaamheid. Terselfdertyd stel die filosofie van Ubuntu ook 'n uitdaging aan Afrika se gemeenskappe om aan te beweeg, weg van die bestaande misverstande tussen die verskillende rasse en kulture.

Met die kweuling dat Suid Afrika se mense meer aandag moet skenk aan die strategiese belangrikheid van opvoeding op hierdie stadium van transformasie, ondersoek hierdie studiestuk die gevolge van opvoedkundige bestuur en leierskap van 'n Afrosentriese

erfenis. Afrika se mense moet ontslae raak van die slawementaliteit en begin om 'n luukse mentaliteit te ontwikkel wat trots is op hul erfenis van kulturele diversiteit. Ubuntu is nie 'n fyn rassistiese of 'n onbeduidende en verdelende konsep nie. Inteendeel, dit is beide 'n unieke Afrika- en universele konsep.

Hierdie studiestuk voorsien nie die oorheersing van Ubuntu oor Westerse kennissentrums nie. Dit wys eerder die weg aan na 'n kombinasie van hierdie twee kennissisteme as die beste opsie.

Die doel hiervan was om die verskille en ooreenkomste te ondersoek van Ubuntu en Westerse wêreldmenings. Hierdie studiestuk beklemtoon dus dat Afrika leierskap nie noodwendig hoef te streef na uitdagings en uitblinkers nie, maar veel eerder om te bewaar, stabiliseer en die *status quo* te handhaaf. Daar is geen noodsaaklikheid na 'n strewe vir uitdagings of doelbewuste stimulasie vir kompetisie nie. Intussen kan leierskap in 'n Westerse wêreldsiening individualisme, eerder as enige spanpoging aktief bevorder. Die hoofsaak dan wat in die algemeen in Suid Afrika benodig word, is die veranderende tipe leierskap wat behoort te verskyn wanneer daar 'n huwelik tussen die tweeledige wêreldmenings plaasvind.

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CHAPTER 1

GENERAL ORIENTATION TO THE RESEARCH PROJECT

1.1 INTRODUCTION

The question of imbalances in South African society has been a source of interest, frustration and continuing discussion throughout, be it politically or socially, especially in education situations.

In pedagogical spheres it has become common knowledge to regard adulthood as the ultimate aim of all education, that is, to view the person's life as an unrelenting progress towards adulthood. It is also a generally accepted fact that every person is born into, grows up within and becomes an adult member of a particular cultural group. The person is therefore born into a given situation of cultural-historical origin, and becomes a personality shaped by and for his (or her) particular socio-cultural context (Dreyer, 1980:11). Context thus becomes one of the most important variables in shaping a given society and also, therefore, a strong determinant of all aspects of a society's education system.

Context also tends to have a strong moulding effect on individual identity. Since the person is taught from the earliest years to accept, value and reproduce the behaviour and sentiments of the society into which he is born, the behaviour, attitudes, ideas and ideals of each individual are likely to differ fundamentally from one social group to another, as well as across differences in geographical and historical contexts. One can expect to find that the rearing of each person, as well as his or her education and socialisation take very different forms in a heterogeneous and technologically complex society from those found in a homogeneous, conservative and technologically less progressive society (Van der Vliet, 1974 in Dreyer, 1980:11).

South Africa combines many contexts in one complex society, with widely divergent values, ideas and cultural habits. The current political dispensation in South Africa will be successful when managing the high expectations of the underprivileged population for improved quality of life on the one hand, as well as the privileged population's negative fears on the other hand. The central issues to these two population groups are the distribution of opportunities, resources and status. In reality, these differences amount to a difference in entire experience, outlook and worldview. At the heart of this study is to debate and understand what has defined these differences, to recognise the bases and procedures of that contributed to past imbalances and inequalities, especially focusing on the roles of two possible worldviews: industrialisation and an 'Ubuntu' worldview.

The author has also experienced, first hand, certain manifestations of this division among people in schools and societies. A large proportion of South Africa's indigenous population has been exposed to the values of Ubuntu over past generations. The majority of those who have experienced a quality which might be termed the spirituality of Ubuntu can accommodate that aspect, spirituality, in their understanding of human relations and allow people to express themselves in ways that reflect that understanding. At the same time, there are also indigenous people with an understanding of Ubuntu who have also experienced the industrial worldview. Situations where such combinations of worldview co-exist can lead to conflict. While the writer headed the multiracial staff in a large comprehensive senior school in Cape Town, conflict started in the staff room. This was caused by competition between different values and cultures. The staff consisted of Christians, Moslems and Hindus. From the perspectives of these religions, some teachers promoted individualism, some promoted a work ethic derived from the Old Testament and some promoted communalism. This divergence alone promoted near anarchy and misunderstanding in that particular school and presented serious challenges to the leadership and management in such a context.

This practical experience of leadership in a school situation presented the writer with a significant challenge at the level of school leadership and management. The challenge was to discover whether school leadership could provide a link by which the seemingly abstract ideas of divergent worldviews could be brought out, shared and understood in

practical terms of the behaviour of people, institutions or society. The challenge therefore is that leaders should become aware of the way in which they are constructing the society around them, more specifically in schools, and critically reflect on their own models of leadership and the theories and practices they follow.

In terms of this argument, Gouldner (1980:495) suggests that the new South Africa requires people to examine themselves, be it people functioning largely from an industrial worldview or from within an Ubuntu consciousness, and consider their own values and reflect on the interests which have led them to see reality in a particular way. By confronting themselves in this manner, they come to the realisation of the possibility of accepting one another and avoiding hostility among themselves. It is the possibility of constructing a rational understanding of differences in worldview as a bridge towards common experiences through educational leadership that largely motivated this study.

For the indigenous people of South Africa, life changed in a far-reaching way during the period of industrialisation. Colonisation took place and industrialisation followed. This forced people to change their way of living. They had to adapt to a new way of living and in most aspects of their lives, families were separated as men went away to work in industrial areas, e.g. in mines, leaving their families behind. This led to broken homes and the fragmentation of family and traditional community patterns (Burns, 1975:24). On the contrary, and in direct contrast to habitual patterns of community, industrialisation promoted the principles of individual self-sufficiency.

This study is occupied with the nature of industrial society, and especially with the capitalist and colonial forms that South African society took. A great deal of this thesis is concerned with the assumption that certain characteristics and processes underpin industrial societies, and that as a result, a set of universal propositions or theoretical assertions can be derived regarding these structures and processes.

A vision that guides this research is that there are deeply embedded values within an Ubuntu worldview that resonate with communal longings within all people everywhere and could be inspired or regenerated in a specific society under favourable conditions of

leadership and statesmanship, as was seen in the way that Nelson Mandela drew love and loyalty from all South Africans following the first democratic elections in 1994. The values that his behaviour manifested transcended narrow group interest or social divisions and went a long way to enabling a climate of reconciliation and possible nationhood. It is the writer's contention that a new nation needs a strong cultural identity that embraces the concept of Ubuntu. The implication of this assertion is that Ubuntu expresses values and behaviours that are not narrowly racial or purely sectional when practised in a given society, even though, as received in our current discourse, Ubuntu is taken overtly as a uniquely African concept that is implicitly not expressed elsewhere in the world (Mbigi, 1997:2).

History tells how people lived in Africa before it was colonised and then industrialised. Indigenous people survived with the natural resources at their disposal using man-made tools to ensure any form of survival, be it economic or social. Colonisation therefore resulted in a situation where, in Africa and especially in South Africa, the realities of life consisted of a co-existence and mingling of an industrial and an indigenous experience, i.e. the exposure of the population to two divergent worldviews that had to compete and complement one another at the same time.

In this work, the similarities and differences of the Industrial and Ubuntu worldviews will be described and highlighted and solutions will be suggested as to how to marry the two worldviews so that the people of South Africa can develop greater unity.

As one might expect, there has been a great deal of confusion during a period of transformation. Although current leadership is not unnaturally trying to discredit the past in the attempt to consolidate its newfound legitimacy, there is no clear vision, or what might be called a "collective memory", of the future. It is the task of South African collective leadership to create a compelling collective and social "memory" of the future. In this sense, people in South Africa have a practical need to develop a new form of nationalism or nationhood. It is in this respect that the two worldviews could be married and that the collective African concept of Ubuntu could be re-articulated and redefined, even re-imagined, for a new application rather than that there be a view that vestiges of a

purely traditional Ubuntu outlook be preserved intact to counteract an industrial reality. This new creativity could minimize and overcome the potential clashes between Ubuntu worldview and the industrial worldview.

This possibility has implications for education. In the various learning spheres, collective experiences of learning and leading should be of significance and relevance to the schools in the new South Africa. The ability to survive and adapt to stressful change depends on collective learning and leadership. The collective leadership and learning rate has to exceed the rate of change and the magnitude of the challenges facing education (Mbigi, 1997:65).

Already since 1994, there have been distinct steps that incorporate the potential of greater inclusion and a growth of community consciousness. In this transformational stage in South Africa, certain new approaches and forms of teamwork have been introduced in schools through teaching methods, through the approach of inclusive education and in relation to the control of public schools, through the introduction of school governing bodies (SGBs). These teams were formed because it was felt that people or communities should be stakeholders of the schools, working in partnership towards specific goals and school policies that could be achieved more easily and successfully by collaborative or consensual means.

Working with other sub-committees, the SGBs can make it possible to work towards reaching the vision and mission of the school. Through the SGBs, schools can encourage the contribution of resources for the school's growth, be these resources personnel, finance, material or any other form of support. With the necessary training in skills of supporting a school and playing an active part, the SGB can be a good asset for a successful school (Task Team, 1996:12).

As a means for improving schools, however, the institution of SGBs has some disadvantages in certain schools on account of the fact that schools have different backgrounds. There are schools, at the one extreme, from deprived backgrounds and, at the other end of the spectrum, those from privileged backgrounds (Kallaway, 1986:20).

In townships, parents come from disadvantaged backgrounds, economically and educationally, thus their part in the SGB can be a weak link and their input almost minimal. Some members do not attend workshops offered because of various reasons such as the use of an unfamiliar language in the workshops, or the time of day that these workshops take place (some of these members are domestic workers). This leads to misunderstandings amongst other stakeholders, which in turn undermines the potential for cooperation and hinders the smooth running of the school. It is a desire to contribute constructively to situations such as these that lies behind this study.

Another purpose of this study is to draw attention to the efforts displayed by South African leadership, more specifically in education, when it did in fact attempt to embrace Ubuntu and bridge the gap between the poor and the rich. For example, it tried to equalise education by introducing a common curriculum to all schools, namely Curriculum 2005, as well as a new learner centred approach to teaching based on Outcomes Based Education (OBE). Yet even in this case, both Curriculum 2005 and OBE have disadvantages and advantages to some schools and learners, indicating that there is a need to investigate further how best to apply these innovations to securing democratic transformation in South Africa.

The following examples are some of the advantages of these new approaches:

- As OBE moves away from traditional teaching, it gives both the educator and the learner chances to work out issues using different approaches towards specific outcomes. The learner is not a passive listener, but is actively involved in his/her learning.
- Learners are encouraged to discover, research, solve problems, discuss, question, think, listen, feel and observe without the help of the facilitator - thus helping them to become independent and autonomous thinkers.
- OBE helps to build the learners' self-confidence and self-esteem after they successfully complete and present their projects.

- Skills are instilled in learners as they work together, e.g. social skills, tolerance, patience, artistic appreciation, critical thinking, problem solving, and analysing.

But new curriculum models and teaching methods need careful implementation. Mbigi (1997:65) also suggests that an important element in the designing of collective learning is to ensure that it will not occur in a vacuum. Programme participants need to be taught the social skills of teamwork, as well as reflective and innovative skills during the early stages of learning.

Not all aspects of the new approaches are working successfully. The following are some of the disadvantages of these new approaches:

- Some facilitators are not trained in using OBE methods, thus they become frustrated and this may contribute to teacher dissatisfaction, stress and burnout.
- In townships there are few resources and facilities from which learners can get the required information, making it difficult for them to complete their projects.
- There is no time for individual attention to learners because of the way the curriculum is structured.
- Curriculum 2005 has not produced a sense of ownership by some facilitators (teachers) because they have experienced its implementation as a top-down exercise, hence the exodus of teachers from the profession or even to other countries.
- The new curriculum and methods are very dependent on group and individual activities and projects, yet the home situation of learners living with their families in one-roomed shacks has made it impossible to do any homework or projects.

The above information is drawn from the writer's own direct experience as principal in one of the deprived locations, but probably reflects the reality of as many as eighty per cent of schools in South Africa, most of all those in the poorest townships and the deep rural areas.

Education, as part of culture, promotes different perceptions and instils diverse orientations and worldviews. This can lead to wide discrepancies between the separate or

respective thinking and behaviour patterns of different groups in the community, often expressing themselves in inter-group prejudice.

The peoples of South Africa cannot remain forever separated by their racial prejudices. They need to find each other and live together in unity. For long-term peace and harmony, there is a need for South African people to develop a shared and collective national identity, vision and cultural values. To build a stable future for the good of all citizens, people need to develop and entrench a tradition of non-racialism and unity.

In the light of the above vision of a more stable and united South Africa, and the desire to explore ways in which that vision might be realised, the researcher will deal in this study with the following main steps of investigation:

- Origins and nature of the worldview associated with Industrialisation
- The origins and nature of Ubuntu as a worldview
- Similarities and differences between the two worldviews and how the gap can be bridged collectively, particularly as this relates to leadership and management of schooling in South Africa.

1.2 STATEMENT OF THE PROBLEM

The underlying problem, or challenge, that motivates this study is the need for leadership that will bridge divisions in a post-apartheid society that is emerging from industrialisation into a new phase of democratic development.

The peaceful transition to democratic governance in South Africa tried to present the country with unprecedented opportunities for development and prosperity. People are quick to discredit shortcomings in the industrial era, such as the continuing imbalances despite numerous new policies, but at the same time there is no clear vision of the future. Ordinary citizens do not yet have any clear sense of national identity and tend to remain

engaged in ethnic mind-sets. Race and colour seem to remain the principal axes of consciousness: people think of themselves as either blacks or whites.

The heart of the problem, this study argues, is the concept of leadership and management that needs to be addressed by a developing country like South Africa, particularly as this relates to transforming education. The study is a response to the widespread perception that people in South Africa would like to have effective leadership and management more especially in schools.

During Industrialisation leadership conceptions tended to be dominated by a fixed view of the leader and followers as in a hierarchical relationship bound into rigid roles by rules and patterns. The more dynamic realities of leadership and management were largely disregarded. Yet it is leadership that influences and affects people and generates a great deal of interest due to its influence on the day-to-day experiences of those falling under its power or authority.

In modern times, this type of leadership that designates a single person to be a leader in a group has proved questionable. For some time leadership and management have been a major issue in social organisations and schools and leadership, governance and management have become a prominent focus in studies of school effectiveness and school development (Bush, 2003: 127-128). The emerging view is that leadership is not confined to a single person in a group but depends upon other members as well (Hollander, 1984:2).

South Africa is perceived as an unequal society in both the economic and political spheres. Industrialisation has seen an ongoing decline of social action and education seemingly, which one could argue was caused, among other things, by inadequacies in leadership. Within the industrialisation context schools became key institutions of control used by leadership, whereby new indigenous elites were created to replace the traditional groupings, who represented a different cultural and political outlook that was often hostile to the culture and social practices (Kallaway, 1986:196).

This argument does not seek to undermine the significance or good intentions of the leadership who promoted the education of the people in South Africa during the period under review. It is not the intention to imply that the provision of education simply and unproblematically benefited the industrialists at all times, with no difficult being involved. The intention is to demonstrate, however, that schools were appropriated by industrialised people and that schools played an important role as sites of struggle. Educational goals articulated by leadership, academics, teachers and politicians are to be understood within this ideological context of the dominance of an industrial worldview as the driving logic for schooling and broadly well-intentioned goals must not be taken simply at face value.

The sad reality is that any progressive benefits of industrialisation were not available to all. Industrial modes of conduct concerning leadership and management did not promote the development of South African society in its broadest sense as these patterns operated mainly to the benefit of a minority who were able to gain access to formal schooling. This is a model of one worldview that does not work to the best advantage of the majority. People who want to explore leadership with a high level of personal mastery or influence centred in their person share several basic characteristics that reinforce patterns of dominance in the individual as leader. This individualistic model has a special sense of purpose and personal drive that lies behind its vision and goals. For such a leadership a vision is a calling rather than simply a good idea (Senge, 1990:142).

There are multiple ideas about leadership and how it should be exercised. Some emphasise leadership as a humanistic enterprise: meeting people's needs and improving their skills motivates them to a higher levels of performance. Others argue that leadership is more a matter of making sound decisions, creating sensible policies, and allocating rewards but one can say that leadership pays close attention to norms, beliefs and values of the entire society. The focus is on what is important for the society and by this logic, in order to serve the wider good, the leader should motivate people to pursue the society's aim, not an individual success. The argument of this study is that the most effective leader that guides people to democracy is likely to be one that regards himself/herself primarily as serving the society. In such a person's eyes a society has a majesty or worth

and is valued as possessing a kind of its own. A society becomes a reification or entity that deserves respect. Thus the leader is ministering to or serving rather than ruling metaphorically. He is an elected person with constituencies to serve. With this view of leadership as service, the best executives sometimes even consider themselves expendable if the welfare of the society should require that they be sacrificed.

Mbigi (1997:16) observes with telling implications, that there is no recorded case in history where a country developed and became economically competitive without a sense of collective shared destiny and a shared national identity. It would appear to be a national priority, therefore, that South Africa should develop a new form of patriotism, which will accommodate and bind in a greater sense of communal interest the various ethnic groups, which together constitute the population of the country.

There is a challenge in the new South Africa that requires people to find each other at a personal and human level. Cultural diversity needs to be understood, acknowledged and accepted. Instead, at present it is often felt that this cultural diversity is even unfairly applied or misused because people want to use it for personal gain, as in various policies of affirmative action on the one hand, or on the way that some schools use language, or even financial ability, as an admission criterion.

The cultural differences, which do exist, are not so vast that people cannot work together and create a new prosperous society where everyone will have a place and a right to enjoy the comforts of life. This study contends that, with a particular approach to leadership, it is possible in a collective sense for all the ethnic groups in South Africa to experience the exciting meaning of human existence collectively and fundamentally. This would enhance cooperation and overcome the current unfortunate reality of mistrust that undermines the existing efforts to build a united nation (Mbigi, 1997:17).

It is the main thrust of this study to face up to the problem or challenge of creating a national sense of community, and of finding appropriate models of leadership, especially in the influential sphere of education and schooling. Among other contributory factors, a problem to be acknowledged is that traditional cultures and worldviews have taken on

feelings of inferiority or inadequacy in the face of modernisation. There needs to be a journey of rediscovery and a reassertion of self-confidence among those whose cultures seemed to be devalued by the effects of modern industrial development in South Africa. Under the influence of industrialisation, African culture was forced into rapid transformation. In many homes the traditional characteristics gradually made way for a more westernised way of living with new aims and a new value system (Dreyer, 1980:12). This unavoidable process has left a legacy of confusion and uncertainty.

From the above observations one can conclude that possibly the most unfortunate achievement of industrialisation was the way it divided the populace along lines of identity and worldview, expressed in policy form as apartheid: as the negative ‘achievement’ of industrialisation, apartheid created huge ethnic and racial mistrust. It set people apart and therefore the various ethnic groups were not able to develop any common agenda or sense of being a larger community. This legacy undermines any efforts at significant overall development in this country (Mbigi, 1997:17-18).

This sharp division is not a strongly evident in the emerging post-industrial worldview in South Africa that has resulted from the influences of globalisation as well as the co-existence of South Africa’s post 1994 diversification. The post-industrial era of the late twentieth century, and especially of the new democratic dispensation in South Africa, tried to introduce new forms of leadership in schools, for example by introducing School Governing Bodies (SGB) to lead the schools. This was done in the spirit of promoting ownership in schools. The aim of this leadership was at transforming the education system and encouraging participation where people were stakeholders in education. Although the aim of this leadership was to promote democracy it has its own discrepancies such as that some people need training before embarking on this step. People from economically poor backgrounds are not coping with this transformation as the key point is for them to understand their role in the school governance that provides change in schools in South Africa.

This leadership in some schools, more especially black schools, nevertheless still causes some misunderstanding among stakeholders, i.e. parents, teachers, learners and the

government. The majority of parents (eighty per cent of all schools are from poorer communities) are illiterates who have to work long hours and this makes them fail to attend meetings, in addition to which they experience their roles as inferior in the face of the educated members of SGB's, who are usually the educator members.

The collective task of South African leadership during transformation is extremely challenging: it is to create ethnic and racial trust and overcome the historic tragedy of industrialisation, namely the legacy of emphasising ethnic differences along with differences in levels of education.

The problem that is facing South Africa at this stage is the lack of unity. Within and between communities, people are divided. There is a breakdown that causes the fragmentation of the society. In a very real sense, there is a sense of lost fellowship. It is as if there is a loneliness and as if the spirit of Ubuntu got lost. This has led to feelings of destruction, alienation and lack of respect within communities.

Against this background, it is felt that there is a need for a new dimension of leadership that responds in a more inclusive way to building a collective experience of shared community. Such leadership would need to be distinctly different from dominant models or styles that have been prevalent in South Africa's divided context up to date. It would need to incorporate new values, new qualities, new approaches to authority and the distribution of power within the community. This study puts forward the proposal that a valid and significant starting point for developing a new approach to leadership and management in the field of education is to promote the collective principle of Ubuntu. As indicated in the title to this thesis, the key research question therefore becomes: Can Ubuntu contribute to solving and changing the current fragmented situation for the better in South Africa? In other words:

- Can it help to build the community?
- Can it help to overcome violence and be applied in education spheres?

1.3 AIMS OF THE RESEARCH

This investigation will encompass and focus on analysing the problems faced by South African society concerning leadership in schools. In the light of this explanation the aims of the study are identified as follows:

- To understand the concept of Ubuntu.
- To explore how it could be applied in South Africa.
- To investigate how it could be combined with values and benefits from a modern industrial society.
- To explore elements represented in Ubuntu that might be common to all people in South Africa.
- To introduce Ubuntu as a spirit of re-awakening in order to change people's mind set and better understand their own needs and contexts.
- To understand the Industrial worldview and its impact on South African people concerning leadership in schools.
- To recognise and understand some of the complex processes occurring in an emerging post-industrial reality in South Africa that are the result of both globalisation and internal diversification within the country's new democratically constituted social relations.
- To demonstrate that a post-industrial worldview has its own disadvantages and that these need to be addressed for transformation to take place.
- To apply Industrial and Ubuntu worldviews of leadership so that policy makers can come up with democratic solutions that will unite South African people.
- To inspire individual researchers to focus on change to existing concepts, models and practices of management and leadership.

1.4 RESEARCH METHODOLOGY

Regarding evidence, an interdisciplinary in-depth literature study forms the major basis of this research. The most important sources were books, newspapers and journal articles, drawn from a wide variety over several decades as well as contrasting worldviews. The treatment of these sources, however, is not purely a literary or philosophical review. The study goes beyond that firstly to conceptual analysis, and then to interpret and understand divergent worldviews with the purpose of initiating new understandings. These are understandings of how, by integrating and reconstructing aspects of different worldviews, innovations can take place in South African society through changes in leadership and management in the field of education. Because the overall aim of the study is to challenge and transform existing conceptual frameworks and practices, the methodology can therefore be described as operating within a broadly critical paradigm. This is the more so because the change at which the study is aimed is essentially emancipatory in nature: the objective is to explore possibilities for leadership and management that will fundamentally restore broken community and esteem, especially among previously oppressed, achieve greater integration at the theoretical and practical levels, as well as social justice and equality. The study might also be said to hold out the promise of liberating the previously advantaged from narrow or restricting practices associated with a modernist and industrial worldview. In this latter sense, the research hopes to make a conceptual contribution to post-struggle reconstruction and restitution within South African society.

Throughout, the main themes that were being documented from this literature study were the worldviews associated with each of the following: industrialisation, the emerging post-industrial period, and Ubuntu. A further key theme of study was the prevailing trends in educational management and leadership.

A comparative methodology is followed in that at all stages a principal approach was to compare, contrast, synthesise and interpret, that is to try to find points of connection between divergent or different worldviews and to relate these to possible educational management contexts in the current South African transformation.

1.5 DEFINITION OF CONCEPTS

The following concepts are referred to in the text. Whenever they are used in this study, the following meanings should be attached to them:

Development

Development refers to the changes taking place and becoming visible in society, with respect to socially approved and desired goals. Development become visible as the individual, e.g. in the case of the child, moves from being a not-yet-adult to an adult, *inter alia* by acquiring appropriate norms, values, skills, competence and knowledge (Van Rensburg, 1994:34). The Concise Oxford Dictionary (1984:262) indicates that development means to reveal or be revealed, move from latent to active, become known and become fuller.

Community

Community is the body of people, living in the same locality and sharing some sense of common identity or destiny, such as having a religion, outlook or profession in common – or some other significant set of experiences that overlap.

Leadership

Leadership may be defined as the ability to motivate people or an individual to engage himself/herself willingly towards the attainment of given goals under certain rules or circumstances (Gerber *et al.* 1991:272).

Resistance

In this study resistance means:

- Concern, actions taken by the oppressed community or various segments of it. This action concerns educational issues and is caused by or is a response to various events in the educational arena. Adults, teachers, parents, organisations and communities are the main participants in such actions.

- Concerns, actions taken by those members of the oppressed community who are actively involved in education. This action concerns educational and school-based issues and is also a response to wider political issues. The main sector here is teachers who have been active in such forms of resistance.

Transitional society

This refers to people who are neither traditional nor fully westernised, but who are characterised by being in a state of flux and change, displaying remnants of traditional society and at the same time incorporating a considerable number of western ideas and practices (Dreyer, 1980:15).

Worldview or Weltanschauung

Weltanschauung is the German word for ‘world outlook’ or worldview. A general conception of the nature of the world, particularly as a philosophical system, is often described using this term. Although the term represents a theoretical view, the notion of worldview is widely used as a component or proposition in analysing social relations and cultures. It therefore also has some quite practical consequences since it encapsulates or simplifies the way that some individuals identify themselves within the social context. The term is also common in relation to numerous scientific discoveries or conjectures, that might in themselves have seemed local or less important, where these have subsequently been generalised by social analysts or philosophers into total systems of this kind, for example, those of Newton, Darwin, Marx and Freud (Bullock & Trombley, 1988:670).

Industrialisation

A broad concept generally thought of as a massive development of Capitalism, as the latter came to harness the new knowledge of science, especially using mechanisation in a new process of factory production (Kumar, 1978:126). Industrialisation gave rise to new relations between owners of capital, entrepreneurs, management, and wage-labourers. The concept also refers to new physical concentrations that developed, both of industry (such as the development of factories and industrial areas) and of population (such as through rapid urbanisation). After early years of uncontrolled development, with many

inhumanities, subsequent efforts of reform and new political policy have aimed at taming industrialisation and controlling or channelling it to increase human welfare. Industrialisation has thus been regarded as the central set of economic and attendant social features which first appeared with the Industrial Revolution in Britain in the late 18th and early 19th centuries, spread to other countries, and marks off the modern world from all earlier periods of history. This perception gives the impression of industrialisation being a natural, organic process of evolution and progress, occurring without government or outside intervention, and encompassing the whole society. It is unique in its gradualness, and in its privateness (*ibid.*).

Post-Industrial Society

This is a term to describe the new social structures evolving in industrial societies in the latter part of the 20th century. According to Bullock and Trombley (1988:420) these structures point the way to the emergence of a new form of society in major industrial societies such as the U.S.A., Japan, the USSR and Western Europe in the next century. The axial principle of post-industrial society is the 'centrality of theoretical knowledge as the source of innovation and of policy formation for the society' (Bullock & Trombley, 1988:420). Economically, this phase will be marked by the change from a goods-producing to a service economy; occupationally, by the pre-eminence of the professional and technical class; and in decision making by the creation of new intellectual technology (*ibid.*).

The same term has been used by other writers with a different emphasis on the features which they believe will mark post-industrial society or the displacement, as a result of technological change, of the working class from the role assigned to it by Marxists as the historic agent of change in society. Other terms which have been used to convey the same idea of the emergence of a new form of society are 'post-economic', 'post-capitalist', 'post maturity' and technotronic (*ibid.*).

Ubuntu

An understanding of this concept can be obtained from a comparison of comments drawn from a number of thinkers and writers, as can be seen in the following summary:

In a literal sense, Ubuntu can be regarded as a translation of collective personality and collective morality. It is thus not necessarily a racial or trivial concept, applicable to the identity of one specific group but rather an expression of connected to a wider humanity. Nevertheless, the concept is one that is not implicitly expressed in quite the same way elsewhere in the world but only in Africa (Mbigi, 1997:2). The implication of this assertion is that Ubuntu expresses values and behaviours that are not narrowly racial or purely sectional when practised in a given society, even though, as received in our current discourse, Ubuntu is taken overtly as a uniquely African concept.

Maluleke (2000:20) invokes Ubuntu as a way of being human in Africa that is at the core of humanness. His view of Ubuntu as one that recognises its centrality to African humanness, thus the entirety of African culture. Here again we see the duality of meaning in the fact that Ubuntu is an African expression of what is viewed by them (from within the African experience) as a universal identity, i.e. membership of a universal human kind, inclusive of all people – not just Africans.

Broodryk (2006:52) supports this emphasis on the fundamental nature of these values as the constituents of Ubuntu, explaining that the concept is derived from a worldview in which the basic values of humanness like caring, sharing, respect and compassion are of cardinal importance in order to live practically and enjoy life cemented in true, real and selfless happiness.

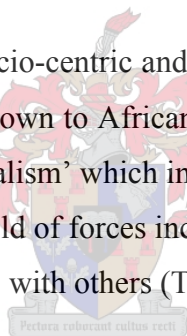
As already indicated, the translation of Ubuntu in English is humanness. A human person is an empathetic person who identifies with the problems and sufferings of others in an understanding way.

Khoza's (1994) departure point is that Ubuntu is an African view of life and worldview. He talks of a collective consciousness of the people of Africa. He argues that the distinctive collective consciousness of Africans is manifested in their behaviour patterns, expressions and spiritual self-fulfilment in which values such as universal brotherhood of Africans, and sharing and treating other people as humans are concretised. Khoza's basic

idea of universal brotherhood is echoed by other African thinkers: for Chikende (1990) in Coetzee and Roux (1998:41-42), Ubuntu, which she sees as African Humanism, involves alms-giving, sympathy, care, sensitivity to the needs of others, respect, consideration, patience and kindness.

The development of human potential requires, according to Makhudu (1993: 40-41) traits such as warmth, empathy, understanding, the ability to communicate, interaction, participation, sharing, reciprocation, harmony, co-operation, and a shared worldview which collectively make up Ubuntu culture. Makhudu thus also relates Ubuntu to African Humanism, but she regards the qualities which make up the Ubuntu way of life, or true humaneness, as existing in every person (Coetzee and Roux, 1998:42).

African culture can be typified as socio-centric and not self-centric. This does not mean that individualism is foreign or unknown to African experience. African personhood can be described as 'ensembled individualism' which includes more fluid boundaries between self and other, locates control in a field of forces inclusive of the individual and conceives of a self which includes relationships with others (Teske 2000:200).



Regarding the relationship between communality and individualism, Du Toit (2005:853) points out that Ubuntu, as an African Philosophy, limits individualism and stresses that social interrelations and responsibilities are a precondition for human life, i.e. that the individual has meaning only in relation to an experience of community. This strong sense of relationship stands in opposition to the western emphasis on the individual as the self-fulfilling unit of society. In the Ubuntu ethic, people are interdependent and co-responsible for one another. This sense of relationship is also evident in the economic interdependence implied by the traditional African worldview, which is not geared to economic progress, competition and individual achievement, but to subsistence agriculture, social harmony and communal dependency. In fact, individual economic initiatives are viewed with suspicion.

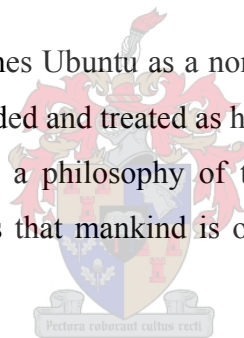
Saule's (2000:4) definition of Ubuntu supports the above view. He explains clearly that 'Ubuntu is a sum total of human behaviours as well as a system of values inculcated in

the individual by society through established traditional institutions over a period of time'. In practice, this means that caring, sharing, respect and compassion are human behaviours that promote Ubuntu.

Compassion binds people together and cements all forms of relationships and friendships. Accordingly, it manifests itself through people's desire to reach outward and in turn they experience self fulfilment and self accomplishment. In giving they receive again (Broodryk, 2006:54).

All of the above may be encapsulated in one central perception about the nature of Ubuntu: Compassion integrates and binds people together.

In a summary Koka (2002:7) defines Ubuntu as a non-racial philosophy or value system through which all people are regarded and treated as human beings, so that Ubuntu relates to the art of being human. It is a philosophy of tolerance and compassion. It is a philosophical concept that accepts that mankind is one integrated whole comprising of varied racial groups.



It has been said the non-violent revolution that occurred in South Africa would not have been possible if those who for so long had been suppressed by the apartheid regime had not practised the ethic of Ubuntu (Shutte, 2001:33). Extraordinary manifestations of the forgiveness facets of Ubuntu during the hearings of the Truth and Reconciliation Commission were surely something unique in the history of human beings. Ubuntu during this time of hearings embraces tolerance and related values like peace, love and compassion. It can indeed be argued that other cultures can learn from Africa (*ibid.*).

In addition to what has been said in the above paragraph, Broodryk (2002:33) emphasises that South African children can be taught about the values of Ubuntu and recommends that other education departments follow suit. An initiative of this sort will be essential to restore positive social values where they have been lost and to popularise Ubuntu amongst children of all cultures. The reason for this statement is that by teaching Ubuntu to all children, a new value driven society will be created, especially since Ubuntu is

easily understandable and of significance to all cultures and beliefs. It is a practical philosophy that can be implemented by all, without seeming to require that one either loses one's own culture or is required to assume another's culture. Ubuntu believes in the concept of caring as a gift from God for all human beings. One cannot imagine what life would be like without caring for one another (Masango, 2005:915).

The African concept of caring involves all members of the village, family, relatives and ancestors. In the African community, life is lived with others in a group, tribe or clan. In illustrating this, Getui and Theuri (2002: 176) remind us that it is the responsibility of the whole village to care for life, especially of the young and of the elderly. It is also everybody's responsibility to help community members towards the restoration of the wholeness.

In the African community or village, human life is sacred and must be preserved, defended, supported and enhanced as a matter of importance above everything else. This is supported by Kobia (2003:1) who notes that 'The most crucial and critical aspect of this engagement is grounded in a vision of life as a web of reciprocal relationships by which human beings find themselves interconnected with one another and with the rest of creation'.

Ubuntu is interwoven in the cultural practices and lived experiences of African people (Waghid, 2006:131). In this perspective Makgoba is quoted in Enslin and Horstemke (2004:24) as contending that:

'Ubuntu is unique in the following respects: it emphasizes respect for nonmaterial order that exists in us, among us; it fosters man's respect for himself, for others and for the environment; it has spirituality; it has remained non-racial; it accommodates other cultures and it is the invisible force uniting Africans worldwide'.

Lastly, one can say that Ubuntu has many elements that resonate with human values that are found to some extent in human beings everywhere and in philosophies about the meaning of life down through the ages. Ubuntu thus has the power to enhance the value

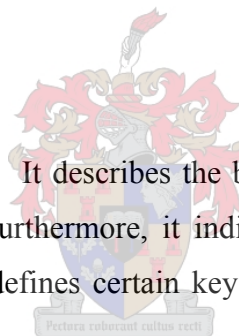
system of our society, as can be seen in the fact for example that people coming to Africa for the first time, as strangers, experience Ubuntu, the sense of belonging. Taking this larger perspective, also the aim of this thesis, Mbigi (2006:6) points to the importance of interpersonal interactive relationship in the development of the individual, organisation, society and the country.

1.6 ARRANGEMENT OF THE CHAPTERS

An attempt will be made to critically analyse and discuss Industrialisation and Ubuntu as worldviews, with regard to education in South Africa in particular.

This study is structured as follows:

Chapter 1 provides an orientation. It describes the background to the research problem and also defines the problem. Furthermore, it indicates the aim of the investigation, sketches the method to be used, defines certain key concepts and clarifies the research plan.



Chapter 2 deals with industrial and post-industrial worldviews.

Chapter 3 presents an overview of Ubuntu.

Chapter 4 deals with the differences and the similarities between industrial and Ubuntu worldviews.

Chapter 5 contains a closer analysis specifically of the development of leadership in society in a broad sense, before turning to a discussion of leadership and management in education specifically.

Chapter 6 presents an overview of the study together with findings and conclusions concerning the industrial, post-industrial and Ubuntu worldviews, as well as a final

perspective on the relevance of the concept Ubuntu to educational management and leadership in contemporary South African schooling.

1.7 SUMMARY

In this chapter the topic of the study, was introduced and the origins of the problem were addressed. The problem was outlined by giving a brief explanation or discussion on leadership during the industrialisation and post industrialisation eras.

Regarding management and leadership in education, it is perceived that in contemporary South Africa a rejection exists of any system of thought such as concepts of leadership associated with industrialisation that appear to reduce or impoverish the meaning attached to human life. By way of orientation, the concept of Ubuntu was introduced. This concept is to be viewed as a broad tendency, a dimension of thought and belief that could be incorporated into an existing worldview.

The challenge presented at the outset as the rationale for this study is that different worldviews and different experiences have produced a situation that demands new types of educational management and leadership. It is the task of those entrusted with leadership in the South African context to resolve the contradiction of racial distrust and find constructive approaches to create cooperation in this country.

The next chapter concentrates on the literature study. The focus, firstly, is on Industrial worldview, followed by discussion of an emerging post-industrial worldview.

CHAPTER 2

THE INDUSTRIAL AND POST-INDUSTRIAL WORLDVIEWS IN SOUTH AFRICA

2.1 INTRODUCTION

This is the first step of this study and the aim of this chapter is to investigate, describe and analyse an industrial worldview. The structure of this chapter is twofold. The first part is the discussion of an industrial worldview, which is viewed as 'modernisation'. It is encompassing the way in which a whole generation or section of the global population view and understand the world as a result of their exposure to certain levels of economic development and social conditions.

This worldview is shaped by factors such as their upbringing, their beliefs, education, the nature of various institutions and how these were established, such as churches, legal, political and economic systems, and numerous other features of their social context. Within the overarching concept of an industrial worldview, there are a number of prevailing ideologies and other major factors. There are, for example, the far-reaching life changes experienced in the 20th century as technology advanced, giving people a previously inconceivable amount of freedom of choice. Economy, too, in the form of economic growth and development, played the major role in both benefiting people with wealth and consigning whole classes to the misery of poverty. Working conditions, along with patterns of work also changed.

Industrialisation entailed new relations between bourgeoisie and wage labourers. This phase of history has been regarded as the central set of economic and attendant social features which first appear with the Industrial Revolution in Britain in the late 18th Century.

Many early sociologists who based their observations on the case of the first example of industrialisation, that of Britain, assumed that industrialisation would be the model followed by other countries. British industrialisation gave the impression of being a natural, organic process of education and progress, occurring without government or outside intervention, and encompassing the whole society. Kumar (1978:126) points out that ‘... it was unique in its gradualness. This means that it was unique in its unplanned nature, in its nativeness and in its privateness’.

The first stages of industrialisation, therefore, appeared to take place spontaneously, not directed by any overall strategy, decision-making, public policy or coordinated social programme. In the case of France, China and South Africa, however, as well as other societies, in contrast, the process occurred when industrialisation was already established in Western Europe. Industrialisation therefore tended to be an objective goal of administrators or imperial rulers, imposed and directed from above in various ways.

Industrialisation was promoted by businessmen, industrialists and property-owners who wished to see a more thorough-going liberal reform of the economy. By this time one could say that the principles of a market economy already provided a logic of their own that made traditional indigenous patterns appear to be obstacles to progress. The industrial revolutionaries were primarily concerned with overthrowing a nominally feudal regime, which constituted a hindrance to industrial development (Fohlen, 1973:12).

The study of industrialisation is a complex field, which affects people's actions and influences people's behaviour. Therefore, the aim of this chapter is the exposure to various debates within the sociology of industrialisation with regard to the relationship between classes with special focus on origins, characteristics, effects, education, family life and religion.

This chapter follows a chronological progression. It begins with the origins of industrialisation and ends with a discussion of current industrial relations and emerging post-industrialisation in South Africa, as a case study. The focus on the origins of

industrialisation is important, as industrial societies could not be understood without understanding the origins of industrialisation. In this regard Britain and France are relevant as countries that have certain climatic and geographical similarities. They have fairly similar external forces such as the two socio-economic systems, i.e. that they are both located in Western Europe and have multiple interchanges at their social, economic, cultural and political levels (Litter and Salaman, 1984:18).

At the same time, certain underlying differences with regard to social structure, political system, cultural values and economic organisation are considerable enough to mean that a description of the French social and historical experience is valuable in showing how industrial work organisations vary over a considerable range. Thirdly, France and Britain have similar populations so that differences in the relative sizes of particular economic sectors are likely to reveal underlying differences in the allocation of resources, which affect the nature of industrial work organisations (*ibid.*).

Finally, the two countries share certain problems, primarily in the economic sphere, as a result of their equivalent position in the wider world economy. The varying effects of such problems on work organisations or, in certain cases, the basic similarity of effects are helpful to the understanding of how social-structural, cultural and political factors are combined with economic forces to produce particular organisational consequences.

A chief concern of this research is to trace the various forms of labour control and the changing nature of this control from the age of industrialisation until the present. These issues are dealt with mainly in the emerging trends of what might be termed the post-industrial period.

2.2 INDUSTRIAL WORLDVIEW

2.2.1 Origins

Basic patterns of work organisation are a product of an historical process. Modes of industrialisation in Britain and France are particularly revealing of the ways in which these patterns of work organisation were laid down.

The process brought into existence those forms of labour and styles of living distinguishing the modern world from the past, the advanced countries from backward ones. Kemp (1993:10) indicates that industrialisation brought about the concentration of workers in big industrial units and the growth of towns to house the working population, creating a new urban environment for social living. The new type of town in industrialised society was not an adjunct to a predominantly agrarian (rural) society but a new dynamic force for change, the home of the majority of the population in a predominantly industrial society.

France's road to industrialisation was not the same as Britain's. Although France was the richest and most powerful state in the first half of the eighteenth century and also had begun to industrialise as early as 1715-1720, her economic growth thereafter was not as dynamic or as revolutionary as Britain's. A number of authorities have described the French industrial revolution as more of a steady growth marked by a number of peaks and troughs, with less of the frenetic activity associated with Britain's rush into industrialisation. In the last quarter of the eighteenth century France was not far behind Britain in the industrialisation process. Although her agriculture did not so rapidly reap the rewards of the agrarian revolution, she had her share of agricultural improvers among the aristocracy and landed gentry (Fohlen, 1973:12). Both urban industrialists and rural landowners were willing to learn from the lessons of their counterparts across the Channel.

Despite some state encouragement of a more liberal economic regime, the revolution of 1789 in France and its ramifications put a stop to further industrialisation. This is somewhat paradoxical in the view of the fact that the revolution's supporters were mainly businessmen, industrialists and property-owners who wished to see a thorough-going liberal reform of the economy. The revolutionaries were primarily concerned with overthrowing a feudal regime that constituted a hindrance to industrial development and

they were in favour of creating a fully capitalist society in its place. Ironically, however, the feudal character of the ancient regime was, to a large extent, suppressed by the abolition of the French monarchy in the eighteenth century, its enlightened despotism being generally favourable to industrial expansion. Under this regime, French peasants favoured a feudal system of money rents, and it was only in response to the aristocracy's attempts to re-assert their feudal rights in the last years of the ancient regime that sections of the peasantry came to be so closely tied up with the fate of the revolution. The monarchy's anti-aristocratic policies led to a consequent expansion of small tenant farmers. The industrial revolution, by suppressing feudal rights, converted ex-serfs into a land owning peasantry (Hamilton, 1990:11).

Furthermore, in contrast with the situation in Britain, the concentration of land ownership on aristocratic estates had not progressed to the point where a patriot system (i.e. landlords, tenant, farmers,) and an agricultural labour force had developed. The development was around Paris and in the north-eastern regions of France. Such a system was conducive to rapid agricultural expansion and thus to its concomitant supportive role to industrial growth. Industrialisation in this regard can be perceived as a norm that leads people to the development of self-confidence and self-respect. It allows people to understand the challenges that face them and to seek for solutions for their own development (Hamilton, 1990:12).

The patterns of industrialisation differed from country to country. The patterns of industrialisation in the Soviet Union were different from those of Britain and work organisation in Soviet Union displayed some differences from that in the West (Littler & Salaman, 1984:34).

Despite the above statement, the Soviet Union demonstrated a ready acceptance of Western mass-production methods, such as those branded as Taylorism (the form of American scientific management and industrial mass production popularised by FW Taylor in the early twentieth century) and has shown no systematic efforts to organise labour processes in a fundamentally different way from those of capitalism (*ibid*).

In contrast, Chinese industrial developments in the 1960s and 1970s did appear to constitute efforts to re-think patterns of the division of labour and organisational hierarchy on radically different lines (*ibid.*). China path of development was not along a single model, linear pattern. Rather, its economic and industrial policy could be divided with hindsight into seven periods after 1949. These seven periods can be identified in terms of the development of Chinese industrial production as shown in Figure 2.1 below.

After 1949, a period of reconstruction followed the devastation of the anti-Japanese war and the civil war. During this period the Party leaders committed themselves to a Soviet-type development, using five-year plans similar to those adopted by the Soviet Union under Stalin. Regarding division of labour, modern technology in the USSR tended to be more heavily manned, as stated before, with more labour intensive auxiliary processes than in China. With regard to the structure of control, the significant difference between the USSR and China was the Chinese practice of dual control, shared by the Party hierarchy and strong managerial hierarchy, indicating the political penetration of economic organisation (Lockett & Littler, 1985:36).

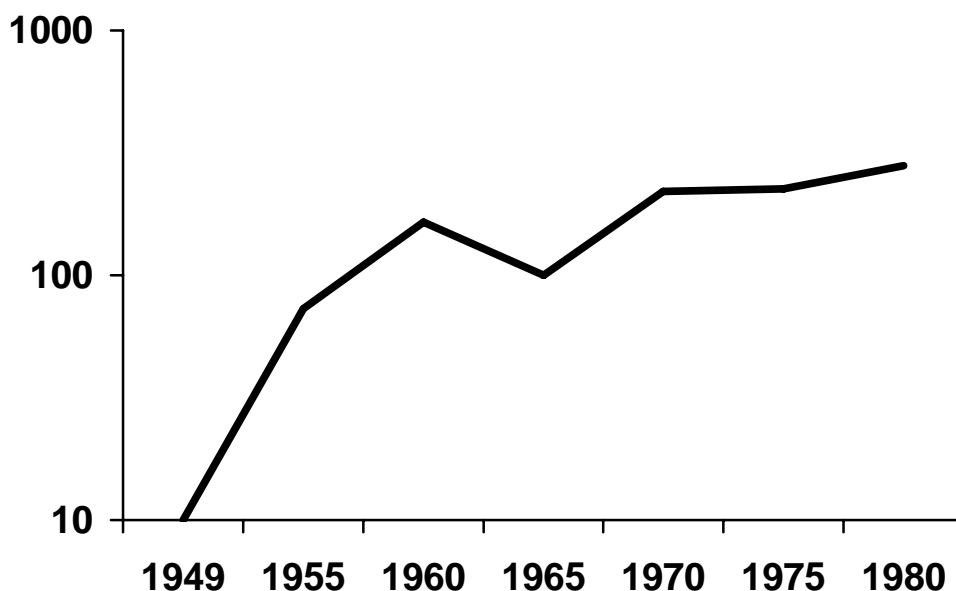


Figure 2.1 Chinese industrial productions, 1949-81 (Lockett and Littler, 1985:36)

Most importantly, the majority of Soviet workers possessed a degree of job security, which removed the continued threat of unemployment, common in the West.

The Chinese Communist Party (CCP) was faced in 1949 with unifying at least two industrial economies. Because of the long period of foreign domination, the bulk of the industrial capital was concentrated in light and especially consumer industries. Many of these industrial areas were in the treaty ports along the coast. Shanghai alone accounted for 54 per cent of the factories and a similar proportion of the industrial labour force (Chen & Galenson, 1969:21). Rawski (1979:58) points out that features shared by most of these plants included a moderate size, and a lengthy and varied industrial history that included repair work as well as manufacturing.

Different from other mentioned industrial societies, South African industrialisation was adopted from western countries where people had a common economy which continued to function on the basis of the key institutions (Webster et al., 1997:15). South Africa's patterns of industrialisation through colonisation had been shaped by racial inequalities because it was different from other industrial societies as it had diverse cultures and a diversity of people. Therefore, it had an international culture.

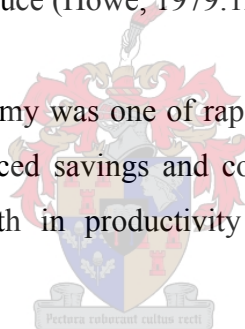
In South Africa, which has been characterised by racial despotism, Webster points out that work had taken on particular and unique characteristics (*ibid.*). He shows that the concept of racial despotism captures the notion that in early South Africa, work was characterised by coercion rather than consent and by the domination of one racial group by another. The fact that the dominating group (of Western, European origin) has had access to political power and that the group that had been dominated (largely indigenous population groups) has lacked this access had shaped industrialisation in particular ways. In addition, the type of work that these groups had engaged in, as well as their responses to this process have, in Webster's view, contributed to and been shaped by racism.

However, as Webster *et al.* (1997:10) stated, racial divisions are not the only divisions that are found in South African society. People should focus on two other important social distinctions, i.e. those of class and gender. All three distinctions have intersected

at different times in South Africa's history. It is the inter-relationship between them that helps people to understand how South African industrial society was constituted and how it has changed.

Many of the early transformations to industrialisation could not have taken place without the active role of the state. In this respect Britain stands out as different from South Africa in that there were not such markedly contrasting groups within the overall population. Nevertheless, all of the early transformations took place in societies where the greater share of resources remained privately owned, and where much of the allocation of resources was achieved through the operation of markets - markets in which workers sold their labour, the rich sold their capital, and populations purchased the commodities they laboured to produce (Howe, 1979:126).

The overall direction of the economy was one of rapid growth of heavy industries with, for many years, high rates of forced savings and consequent small increases in living standards, because all the growth in productivity was ploughed back into further industrial output (*ibid.*).

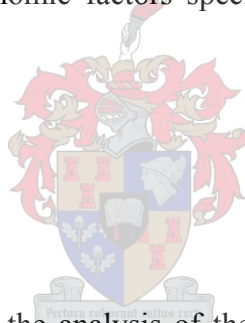


This discussion will assert that industrial societies display common structural features that become dominant over time, replacing the political and cultural versions that initially differentiate societies from each other. It is argued that common solutions to problems of social and industrial organisation came to prevail in industrial societies.

Industrialisation brought about the emphasis on rebirth, renewal, and the chance for enormous changes in economic and social structures such as the division of labour. The division of labour and class structure are related. People are aware of the fact that the concept class is linked to ownership and control of the means of production and thus to the occupational division of labour. Garnsey (1984:337) highlights this key relationship by stating that division of labour is an important phenomenon because it links the question of class formation and economic structure.

A process widely documented in European social and economic history, the Industrial Revolution promoted the abolition of feudal duties, institutions and practices in favour of a wide range of liberal reforms aimed at consolidating property and individual rights. In so doing, it formalised and legalised the advances won by the middle class (*bourgeoisie*) during the Industrial Revolution (Garnsey, 1984:337).

In conclusion, as Garnsey (*ibid.*) points out, France and Britain have similar external forces (the two socio-economic systems are both located in Western Europe and have multiple interchanges at the social, economic, cultural and political levels). France is not exceptionally distinctive - many similar examples or variations may be found in other countries. Many divergent varieties of work organisation exist and persist because of social, political, cultural and economic factors specific to the historical experience of different societies.



2.2.2 Characteristics

This paragraph is concerned with the analysis of the characteristics of industrialisation with specific reference to the development and modernisation of countries affected by industrialisation. This is done in order to distinguish which factors assist in the identification of similarities and differences between work patterns in societies with the same industrial, economic or industrial mode of production.

The following characteristics will be dealt with:

- individualism;
- partitioning;
- objectivity; and
- materialism

2.2.2.1 Individualism

Individualism is the doctrine that its explanation must be rooted in beliefs and desires of individuals and not in holistic approaches such as 'nation spirit'.

Individualism is regarded as one of the characteristics of modern society. It was very much at the fore during periods of innovation such as the Renaissance, the Age of Exploration and the Industrial Revolution of Britain and America (Trompenaars, 1995:49).

Individualism is used in industry, in management as well as in education. It is claimed that the rise of individualism is part of the rise of civilization, which can be perceived as a cultural belief rather than an indisputable fact. Collectivity gave way to individualism more especially in the West. Trompenaars (*ibid.*) indicates that this has changed since the Renaissance.

Individuals are either self-oriented or collectively oriented. Each individual has a close identification with a certain group. Individuals are keen to identify themselves with certain organizations. These individuals have families that they identify with and they belong to religious organizations, schools, countries and nations.

Weber (1989:76) distinguishes between several meanings of the concept individualism. He states that individualism gives meaning to dignity, autonomy (self rule), privacy and the opportunity for the person to develop, which means that individualism involves the following, briefly dealt with below:

- self-fulfilment;
- self-actualisation; and
- the right to freedom of speech.

Self-fulfilment

A person is born as an individual within a society or home. This person is different from other people. He gradually acquires his individual personality, character and philosophy

of life. This person as an individual wants to become economically active. Industrialization, amongst other activities, promotes self-fulfilment. It occurs within a sound relationship between employers and employees in industry (Steyn *et al.*, 1985:126). Industrialization assists the person not to become a mass person but an individual with unique personality traits, a being who can decide and act on his own and who is not entirely dependent upon the views of others.

Personal and individual responsibility rather than collective responsibility is cherished in industrial societies (Trompenaars, 1995:55). It implies that an individual is solely responsible for his own decisions and actions. The individual attains the skills and knowledge he needs to fulfil his/her tasks adequately and responsibly. The individual eventually accepts personal responsibility for his self-fulfilment and future.

Self-actualisation

Individualism can be perceived as a self-actualization. A person is responsible for the quality of life that he/she wants to lead. The individual gets an opportunity to develop himself/herself and becomes responsible. In becoming responsible for other fellow beings, a person finds meaning and fulfilment in life. This is common to industrial societies (Haralambos, 1987:220).

The right to freedom of speech and association

Many individuals have a sense of duty, responsibility and obligation to the community as a whole (Haralambos, 1987:239). There is a tendency for an individual to direct his/her own behaviour rather than be guided and disciplined by shared norms. This is seen as individual freedom although others see it as threat to the social unit. According to Durkheim (in Haralambos, 1987:137) the emphasis on self-interest, the individual's own needs and self-fulfilment, which are encouraged by industrialization, should be replaced by a code of ethics which emphasises the needs of society as a whole. It is maintained that if people follow no rules except those of self-interest, self-fulfilment and self-actualization, the entire society will suffer because this will promote anarchy.

2.2.2.2 Partitioning

Partitioning refers to the way that industrialization contributed to further divisions or splitting into fractions within the major existing class divisions. Individualization imposed new norms on the labour process by bringing together many workers under one roof to operate machines driven by power. Workers were incorporated into an articulated system of division of labour going into production (Kemp, 1963:13).

The economic change affected the class structure because massive industrialization and modernization of the economic infrastructure created new jobs and greatly expanded certain varieties of employment. Gallie (1983:93-7) indicates that through this process sociological attention has become concentrated on the increase of technicians and cadres of all kinds whose ranks are often thought to constitute an avenue of social mobility for sons of the working classes into the lower section of the middle class as technicians, especially in France.

Marceau (1977:32) indicates that in France, the numbers of the working class rose considerably but the consequences thereof have been exaggerated. The ranks of technicians (defined as persons playing an intermediate role between upper and lower classes of the productive system) grew and continued to grow even afterwards. Such growth is impressive, but in order to consider the importance thereof for social mobility and hence the effect it may have on the class system, it is important to note the proportion in the total labour force and the geographical distribution. This means since not all industries expanded the number of technicians, the opportunities were not evenly spread over the economy or geographically in the country as a whole. Not only were they particularly concentrated in such industries as aerospace and petrochemicals, particularly located in the Paris area, but the total group of technicians constituted only around two to four percent of the active non-agricultural population over the active period concerned. The capacity of the category to absorb newcomers was not, therefore, very considerable in relation to the total labour force and by no means constituted a major avenue for professional and hence social advancement.

Another point of importance that deserves emphasis is that of specialization in the workplace. Specialization encourages partitioning. Unskilled people are cheaply employed and more easily replaced than skilled people (Matshoba, 1987:209).

Goldthorpe (1982:21) suggests that social structures and systems of the division of labour of industrial societies such as Britain and France were becoming similar. Goldthorpe's work hinges on the development of a massive new service class sector in advanced industrial societies. In Britain, as Goldthorpe *et al.* (1980:40) have shown, economic growth in the post-war era had a marked effect on the occupational division of labour. According to them, an expansion of the service class (the class of those exercising power and expertise on behalf of corporate bodies) and such elements of the classic bourgeoisie (independent businessmen and free professionals) are not yet assimilated into new formations.

Goldthorpe *et al.* (1980:40) argue that at the same time as the service class expanded, a parallel expansion occurred of the intermediate white collar labour force which is functionally associated with the former, but marginal to it. These two processes of sectoral expansion have been accompanied by the manual working class, which includes all skilled, semi-skilled and unskilled manual workers in industry. These workers exhibit two distinctive features:

First, the basic feature of their market situation that they sell their labour power in more or less discrete amounts (whether measured by output or time) in return for wages; and secondly, the basic feature of their work situation that they are, via the labour contract, placed in an entirely subordinate role, subject to the authority of their employer or his agents (Goldthorpe *et al.*, 1980:41-42).

Industrialization triggered an era of rapid, wide-ranging social and political change in Europe. The spread of new knowledge and the challenging of old social rigidities produced receptiveness to change and innovation (Hamilton, 1990:23; Kemp, 1993:5).

This change and innovation brought about massive industrialization and modernization of the economic infrastructure. It expanded manual working employment (Hamilton,

1990:22). As time went on, the working conditions and remuneration of many persons deteriorated. This was caused by the rapid development of industrialization, which demanded more people with specialized skills.

The expansion of the service classes in Britain and France exemplifies, in Goldthorpe's view (1982:21), a wider European phenomenon associated with the development of advanced industrial economies. Erikson *et al.*, (1979:420) suggest that in the first years of the Twentieth Century no more than 5 to 10 per cent of the working population of industrial societies were to be found in the professional, managerial and administrative sectors whilst today it is said they constitute between one-fifth and a quarter of the active population. Most of this expansion has occurred since 1945 and has produced a marked change in social mobility patterns (*ibid.*). It would appear that between two-thirds and a quarter of the incumbents of service class positions in contemporary European industrial societies have been socially developed.

2.2.2.3 Objectivity

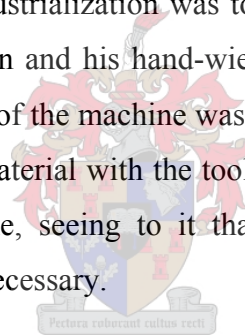
Objectivity refers to the reductionist or oversimplified way in which the human participant in the labour process gradually became equated with a material or objective component in the industrial production system, i.e. a commodity in the production process (Litter & Salaman, 1984:30-40). This perception was particularly heightened through the efforts to increase mechanization, i.e. to replace manual work with machinery. There has always been a hope, a Utopian hope some would say, that advanced technology would remove the necessity for human beings to carry out repetitive, unskilled work in manufacturing workshops, in offices, in mines or in homes. The idea was to invent robots to perform the tasks of people. But such ideas were at the same time double edged, because they promote liberated leisure time to some but to others they suggest unemployment, insufficient money with which to develop leisure, as well as boredom as a result of social isolation from work-groups (*ibid.*).

There have been a number of objections to the promotion of industrialization. Fundamentally there has been a critique of the nature and underlying purposes of the long-term developments in societies and of the control of work. Both technology and

work organization were designed with certain purposes in mind, and among the most important purposes were the interests of decision-makers to increase capital accumulation and profit (Litter & Salaman, 1984:30-40).

Secondly, there was an assumption that greater technological automation would lead to work organization that was less alienating for workers. This assumption failed to take account of changes in economic conditions in different periods (Hill, 1981:96-7).

Thirdly, technical developments took place. This was done to encourage men to apply themselves and produce skills and abilities that could lower costs and increase the profits on investments (Kemp, 1993a:42). A leap in technology was essential for industrialization. The aim of industrialization was to require the substitution of power-driven machinery for the workman and his hand-wielded tool. Machinery came before new sources of power. The point of the machine was that it took over from the workman the actual transformation of the material with the tools it activated. The worker with his own ability operated the machine, seeing to it that it was carrying out the process properly and correcting it where necessary.



As for the technical developments, the aim was for machinery to become more automatic and for the whole production process to become more continuous from the raw material to the finished product (Kemp, 1993a:50). In all of this, then, the worker underwent a fundamental change of personal significance and identity from being a human agent to being an object in the production process - a change of selfhood that could be seen as contributing to the alienation of such individuals within the broader society.

2.2.2.4 Materialism

In a similar way, materialism refers to an emphasis on and orientation of consciousness towards the product and the increase of profit, at the expense of concern for human agency.

The case for industrialization was made out in terms of its ability to increase material wealth, regardless of its distribution. Commercial activity, enterprise and even more

productive activity seem to flourish best in Europe by emphasizing the importance of natural resources. The adaptation to the needs of industrialization has been taking place for a very long time in a great variety of ways. The use of money, the markets, the growth of trade and the establishment of trade links with a wider world were all important parts of industrialization.

Money was made central and came to be regarded as the main criterion for good or bad, wrong or right. There have been some sociologists during industrialization who have taken this view as well. For example Ambercromie *et al.* (1980:163) argue that money – or as they put it, quoting Marx – ‘the dull compulsion of economic relations is more important in explaining how industrialization continues than any dominant ideology and the acceptance of this ideology by members of the manual working class’.

Most wealthy industrial societies regard land as an important asset. A new institutional framework and legal system had to be created to suit the needs of a complex industrial society. Within Europe, conditions for industrialization were improved, e.g. the expansion of the trading of land and other assets and the growth of a market-oriented economy (Kemp, 1989a:5). Goldthorpe (1982:95) indicates that industrial capital regards land as a leading asset in an industrial economy.

In the forefront of the opposition to the industrialization process were those threatened by change: agrarian interests, artisans and small craftsmen. Conservatives and traditionalists were joined in their opposition by utopian socialists who emphasized the virtue of societies based on agriculture and the self-employed craftsman. They feared and distrusted a country dominated by the impersonal forces of the market and giving free reign to the greed of the individual. Kemp (1993b:20), on the other hand, states that these people were the political economists who became the ideologists of industrialization in every country. They were joined by scientists and engineers confident of the ability of men to control natural forces and dominate the environment.

Bocock (1990:69) indicates that the view of economic Marxism holds that economic and material interests of both industrialists and workers lie behind ideologies. Where they

appear not to do so, e.g. when workers hold that they ought to work hard even for low pay, they are said to be falsely conscious of their situation by holding an ideology of work which serves the material interest of capital and not of labour.

According to Bocoek (*ibid.*), Humanistic Marxism emphasizes Marx's early works, and in particular his concept of alienation, which is the process whereby creativity is removed from the people in the industrial organization of work. Alienation from materialism is regarded as an objective, structural state, not as has sometimes been thought, a purely subjective response by workers to their situation. According to this view, workers may objectively speaking, be alienated, but may in practice declare that they feel happy or satisfied (*ibid.*).

The claim is often made that Western industrial societies were not only healthy, free and prosperous but that they were also egalitarian. In the true sense this was not the case because income was distributed unequally. This led to the basic reality that there were people at the top with high incomes and others at the bottom with low incomes.

Such disparities have to be viewed in relation to a number of factors. In many countries there were wide differences with respect to wealth, power and prestige at the inception of modern industrial development.

In understanding the nature and effects of materialism, it is valuable to examine a number of specific dimensions and corresponding effects of industrialisation. The following paragraphs deal with the question whether there are universal effects and developmental tendencies in industrial societies which themselves may determine or explain the following factors as effects of industrialization:

- nature of work;
- stratification of the society;
- family life; and
- religion.

Nature of work

The main aim here is to focus on the division of labour. Societies changed as they became highly developed industrial states. Some social groups expanded whilst others declined.

The major occupational groups in decline were those in the extractive industries and agriculture. In France, for example, agriculture lost a significant percentage of its labour force between 1954 and 1962. The early migrants were farm labourers, and particularly women, but soon came to include large numbers of farmers. The majority of farm migrants joined the manual working class as holders of unskilled jobs. 30 percent became labourers, 20 percent went into building trades. This resulted in the rapid and almost total proletarianization of these migrants (Marceau, 1977:33).

People leaving agriculture each year could be accommodated in government re-training schemes, and there were no means whereby agricultural diplomas could be converted into equivalents useful elsewhere. The great majority of women who left farming were absorbed into the category of service personnel, a category that covers cleaners, waitresses and other basically unskilled jobs, as well as skilled jobs such as nursing and social work. Although these occupations were growing fast, they did not admit people who had low qualifications in education (e.g. farm migrants from agriculture). These people went to swell the numbers of the urban manual working class (Hamilton, 1990:21-22).

There were a number who were entrepreneurs and employers. Small entrepreneurs and employers in industry and commerce increased in numbers. Thompson (1990:21) indicates that these groups of people constituted 6 to 7 per cent of the active population in France in the late 1960s and were important both as a reference group for many workers and to some extent as the real means of upward social mobility through a change of status from wage-earners to being independent.

The massive industrialization and modernization of the economic infrastructure created new kinds of jobs and greatly expanded certain varieties of existing employment.

Stratification of society

Davis and Moore (in Haralambos, 1987:33) observe that stratification exists in human society. They argue that all societies need some mechanism for ensuring effective role allocation and performance. The mechanism is social stratification, which is seen as a system which attaches unequal rewards and privileges to different positions in society.

The above implies that roles must be filled by those best able to perform them. It implies furthermore that these people must undergo some training and that their roles should be performed conscientiously. If the people and positions that make up society did not differ in important respects there would be no need for stratification. However, people differ in terms of their innate ability and talent (Haralambos, 1987:32).

Haralambos (1987:33) indicates that positions differ in terms of their importance for the survival and maintenance of society. Certain positions are more functional than others. They require special skills for their effective performance and there are a limited number of individuals with the necessary ability to acquire such skills. For example, one cannot be a teacher without being trained for such a job.

During industrialization family life was also affected. Since industrialization was perceived as a developmental phenomenon, patterns of family life changed to meet the rapid growth and development of industrialization.

Family life

Most people would acknowledge the strong impact work life has on family life and vice versa. This relationship between work and the family is reflected in many ways in everyday life - a mother is unable to work or is unable to get a job that does justice to her experience and qualifications. This occurs because of the demands made on her by home and children; alternately she cannot be effective at home as she should, because of long working hours. A father moves his family repeatedly and a succession of houses, schools and communities may be the price of promotion. To further illustrate this point, the following two examples are cited: a family upset can distract a parent's attention at work,

reducing performance and increasing mistakes; heavy work demands can make a parent tired, irritable and pre-occupied at home (Moss and Fonda, 1980:1).

In this context, Moss and Fonda (*ibid.*) are mainly referring to regular paid employment. Their view is only one way of perceiving the connection between families and work. There will be an exploitation of the ways in which work within a family is divided up and the patterns of social relationship within which that division of labour is located.

It is important to attempt to conceptualise 'family' in an objective way, but the literature shows that that clarity about this concept is neither straight-forward nor agreed. People tend to think of the family in terms of their own experience. But is there such a thing as a standard notion of an 'average family', or of what such a family should look like? As Barret and McIntosh (1982:51) point out, '... we live in a society where the average family is continually evoked. This average family consists of two adults, one breadwinner, a full-time housewife and mother and dependent children. The average family is more an ideological view than an empirical reality'.

Some people were born into what statistics might suggest to be an average or nuclear family; some are still living in one now. But there are wide variations in this pattern: no one spends all one's life in such a family; dependent children grow up and leave home; partners get divorced or die. Women are in paid employment as well as men; and a smaller proportion of people now live in nuclear families than did 50 years ago (Barret and McIntosh, 1982:57).

Deem (1990:35) indicates that in the sociological literature there is a tendency to refer to a family as though it has a universal meaning. Whilst one useful meaning is simply a form of shorthand for the concept 'household', the term family can also denote married couple, parents and children or relations. What follows will be less confusing if it is borne in mind that when a particular writer refers to a family, he/she may not mean the same thing as others would.

We note therefore that there has been a longstanding debate among writers on the concept family. Whether viewed as households or in some more qualified way, the home or family and the public world of employment and politics are separate spheres. This debate is much more applicable to western societies than it is to societies in other parts of a social and political collective unit, which are responsible for and encompass all aspects of an individual's life from education to compassion. The 'separate spheres view' (Deem, 1990:35) argues that in societies like Britain, industrialization brought with it a shift from forms of work where home life and employment were intermingled to a situation where home life and work were sharply demarcated. This became true of the bourgeoisie, with women being confined to the home (or private sphere) and men being more prominent in the economy and political life (the public sphere), even though some women (mainly manual working class) were in paid work (*ibid.*).

There are several perspectives from which the family and its relationship with other institutions in industrial societies may be viewed. The more traditional sociological theories tend to take a fairly simplistic view. Hamilton (1990:36) suggests that the relevant theories can broadly be divided into the following groups:

- Functionalist theories see a functional fit between the nuclear family and industrial society. The stereotypical small nuclear family of two adults and dependent children is ideally suited to the requirements of industrial development. Functionalist theories see the role of men and women as being complementary. Some functionalist theories argue that the family has lost many of its functions to the state (education and welfare).
- Marxist theories, derived from the work of Engels, see a necessary connection between the patriarchal bourgeois family and industrial class society. The argument here is that families were transformed into economic units in the industrialization process. Inequalities in property ownership tie families closely to the class structure as well as to production (Hamilton, 1990:36).

Edwards & Weisskopf (1978:348) support the above interpretation by showing that the rise of the industrial worldview isolated the family from socialized production as it created a historically new personal life among the masses of people. This transformation promoted individual freedom. The family became the major institution in industrial society. At one pole the individual was central and sometimes desperately searched for warmth, intimacy, and mutual support. At the other pole social relations were anonymous and coerced, and the individual was reduced to an interchangeable economic unit.

In general, working class individuals tend to live closer to, and depend more on their relatives than do middle and upper class groups. Their ties of kinship mean a lot to them. They take longer to establish ties and are more reluctant to move or change jobs. They go when they have to, but seldom from choice (Toffler, 1975:112).

Toffler (1975) examined this process in some detail and noted that social mobility in industrial societies led to people breaking away from their families. Their deep emotional identifications with their families of birth were dissolved, they no longer were closely intermeshed with the past and were, therefore, more adaptable and capable of relating themselves to the present and future. They are people who have literally and spiritually left home. When joining the stream of industrialization these people had to leave behind a standard of living and style of life to adopt a way of living entirely different from that into which they were born. The mobile man in the industrialization age first of all loved the physical setting of his birth. This included the house he lived in, the neighbourhood he knew, the family and in many cases the city, state and region in which he was born, but severs himself from all this in response to the pressures of the new style of living (Toffler, 1975:113).

The increase in specialisation in industrial societies made families recognize that they must leave behind people as well as places in order to achieve self-fulfilment and self-actualization. Industrialization provided to these people a technological innovation. It provided the new affluence, which opened new opportunities and at the same time raised expectations for psychological self-fulfilment.

Toffler (1975:110) thus indicates that new jobs for family members involved not merely a new employer, a new location and a new set of work associates, but a whole new way of life.

There are other contemporary theories which are not dealt with here, for example the analysis of the loss of family authority, and the extent to which the family, far from oppressing its members, provides a stable point of reference and a bastion against state intervention in people's lives.

As has been indicated, there are reasons for agreeing with Goode (1970) in Goldthorpe (1980:74) that the particular forms of the family that prevailed in the West were of such a nature that these actually facilitated industrialization in those industrial countries. In consequence, there was an impact on the relationships between family members.

One of the major debates about family work is the extent to which household tasks are distributed unequally between females and males. Feminist writers argue that women tend to have a larger burden of tasks than men, whereas others claim that task equalisation between the sexes is beginning to occur with the middle class in the vanguard and the working class following behind (Young and Wilmont, 1973:7).

A further contribution to this point of view is to examine what actually constitutes household work, as well as what is regarded as marital equality. Edgell (1980:67) points out that the discussion of the inequality of task allocation within households can refer either to people's general norms or assumptions about task distribution or to their actual behaviour and that, depending on what is included in the latter, different conclusions can be reached about the same couples by different researchers. Thus, if gardening, decorating and mending cars are included as household work, men are likely to emerge as more equal to their wives in task participation than if only cooking, cleaning, washing, shopping and childcare are included. Edgell (*ibid.*) argues that it is possible to see household tasks being distributed between females and males on a different but equal

basis as well as on a same and equally shared basis. These two approaches produce different results when applied to the same research data.

The distribution of tasks within households is often contested and a source of conflict between husbands and wives. This and the private and largely inaccessible nature of households as research sites can lead to some research data on household work being unreliable.

Rapoports (1980:160) argues that people need to take into account a wide number of variables that affect employment and families under two headings, firstly the long term structural impact of patterns of work in the family and secondly, the event impact where critical but short-term events such as relocation, temporary unemployment or a job change can have an effect. Changes in family structure and family events, for example the death and birth of a family member can also have effects on employment.

Barret and McIntosh (1982:63) state that the family itself is an oppressive and conflict-ridden institution whose form, characteristics and relation to work are strongly influenced both by industrialization and by patriarchal relations in a male dominated society. For Finch (1983: 38) and for Barret and McIntosh (1982:64) the family is the main site of female oppression. For functionalists and pluralists, families interact with and are interdependent on other social structures and institutions, and affect all members of families and industrial societies in general.

Religion

In the industrial worldview, religion was seen as a phenomenon providing the initial drive to work hard and accumulate wealth. Mechanized production technology rather than man provided the basis of industrial society and technology did not require religious motivation. Haralambos (1987:485) notes that the spirit of religious asceticism or work ethic was no longer necessary because victorious industrialization, since it rested on mechanical foundations, needed its support no longer. Industrial society had developed its own driving force, its own impetus.

The initial emphasis on religion in relation to the industrial worldview was on the social and economic changes, usually for the worse, to which a group had been subjected. The religious movements that occurred among them were seen as reactions to or against change. Those religious movements changed the perceptions or lives of people. Personal and moral qualities engendered by religious faith in circumstances of adversity were seen to enable a group not only to survive but also to go on and prosper (Goldthorpe, 1982:207).

One can perceive religion as a phenomenon that promotes guidance or support in peoples lives and that serves to provide a cultural system that promotes norms and values of the society. In this respect, Parsons (1977:23) argues that human action is directed and controlled by norms provided by a cultural system. A cultural system provides guidelines for action in the form of beliefs, values and systems of meaning. The norms which direct action are not merely isolated standards and behaviour; they are integrated and patterned by the values and beliefs provided by a whole cultural system. For example, many norms in western or industrial societies are expressions of an underlying cultural system. As such, religious beliefs provide guidelines for human actions and standards against which man's conduct can be evaluated.

In a Christian industrial society the Ten Commandments might be seen to operate in the way mentioned above. Many of the norms of the social system are integrated by means of religious beliefs. For example, the commandment 'Thou shalt not kill' integrates or implies highly diverse norms as the way to settle an argument. The norms which direct these areas of behaviour prohibit manslaughter, murder and euthanasia. They are based on a religious commandment. In this way religion makes a contribution to culture in an industrialized society in that it provides guidelines for conduct expressed in various norms (Haralambos, 1987:458).

As part of the cultural system, therefore, religious belief in an industrialized society gives meaning to life. Malinowski (1954:103) describes how religion has been addressed to particular problems that occur in these societies. He argues that in everyday life people go about their business without any particular strain. If life were always like that,

religion would not always follow this smooth path. Men are faced with problems they cannot foresee and prepare for or control, e.g. unemployment, frustration at work (alienation), migration, change of life and death. Parsons (1977:45), like Malinowski, sees religion in an industrialized society as a mechanism for adjustment to such problems and as a means for restoring the normal patterns of life.

Glock (1976:53) and Stark (1968:27) provide somewhat of a contrast to the above view of religion performing a normative or cohesive function in society. Both writers are critical of the functionalists' perspective, which emphasizes the positive contributions of religion to industrial society and tends to ignore its dysfunctional aspects. They argue that the shortcoming of such an analysis is that it bypasses the examples of internal divisions within a society over questions of religious dogma and worship, divisions that can lead to open conflict. There is some degree of criticism therefore that the functionalist view of religion's role gives little consideration to hostility between different religious groups within the same society such as Catholic, Protestants, Hindus, Moslems and Christians (Haralambos, 1987:460). In such cases religion can be seen as a threat to social order. Indeed, Stark (1968:27) states in his criticism of the functionalist views on religion, that '... we find it difficult to reconcile the general theory with considerable evidence of religious conflict'.

To summarise therefore, we note that from one perspective, it will seem that religion is perceived as a unifying factor among different people. It unifies them when they find themselves caught up in different and common situations. By this view, religion helps to build, maintain and legitimate universes of meaning. This functionalist approach to religion focuses on discovering a basis of stability and order in industrial society. This concern leads to an emphasis on particular aspects of religion above other aspects. From this perspective religion is seen as reinforcing social norms and values and promoting social solidarity, all of which are required for a stable and smooth running social system. By its nature, the functionalist theory tends to discount the divisive and disruptive effects of religion and ignore the role of religion as an agency of social change (Haralambos, 1987:458).

2.2.3 Education and the Industrial Worldview

In order for people in an industrial society to give meaning to their lives and promote social change and development, they need to be directed and educated. Education they ought to receive should provide information and knowledge for their development.

This section will focus on a number of related issues. Firstly, it will examine the broad notion of the connections between education and work in industrialization. Secondly it will consider some of the theoretical perspectives in which education-work links can be viewed and the implications of these for the distribution and reproduction of inequalities at work and in schools. It will explore whether education has any parallels with the organization and social relationships of the work place. Thirdly, it will examine some developments in schooling concerned with education for work as well as the extent to which schools transmit work skills.

There was a rapid development in societies where industrialization took place. This was in response to the perceived inadequacy of traditional education. It was felt that education was highly desirable for the elementary skills of reading and writing (Goldthorpe, 1980:89). Education in industrial societies was regarded as a natural process of development and seen as a continuous process in the life of human beings. Such a view was widespread among people of a modern state. Such societies expressed a need for a national elite educated at a higher level in the skills and knowledge of industrialization (Landman *et al.*, 1982:34).

In order to understand the above statement, it is necessary to define formal, non-formal and informal education. Educationists define formal education as schooling together with other school activities such as sport. Such schooling is usually provided within a national system, the curriculum is of a general nature, it is full-time and spread over a period of years and leads towards a nationally recognized qualification level. Non-formal education is viewed as organized teaching outside the school, such as adult literacy and agriculture extension. It is often provided by the employer, is given in relation to

developing a specific vocational competence and is usually compacted into a relatively short time span, even after working hours, and may lead to a specific certificate or qualification. Informal education encompasses the rest, including learning at work through experience or in any other way that is not deliberately structured in a methodical way. In formal education the emphasis is on skills and qualifications that relate to the needs of the economy (Berkhout & Bondesio, 1992:52-53; Holt, J 1974:171).

According to Goldthorpe (1982:193) the conventional wisdom justifying the massive expansion of school systems has been expressed in phrases like ‘investment in human capital’ (which can be interpreted to mean that the school system was sustaining or promoting the industrial mode of production). Industrial countries needed people educated at secondary level in technical and administrative posts in their expanding economies and to replace expatriates. University graduates were needed at higher levels. The continued expansion of education was expressed as an inevitable priority by many who saw schooling as a means of producing the new forms of discipline (Alant, 1993:99).

Ideas about work and education in industrial societies tend to lead people to assume that there is a connection between the two phenomena. This assumption has been represented in theoretical analyses in the social sciences and in the actual growth of educational provision in almost all industrial societies.

The actual growth of educational provision and the importance of education to achieve growth were emphasized in theories of economic growth. Human capital theories stressed the relevance of using human resources efficiently in the labour market through appropriate education. At various points in Britain's industrial development, from the late Nineteenth Century through to the 1970s and 80s, British politicians have blamed industrial decline on inadequate schooling or irrelevant school curricula. Similar reasons have been put forward as explanations for the failure of Third World societies to develop industrial bases (Finnegan, 1990:50). Reeder (1979:128) points out that the debate between education and industry is a long-standing one and has not only been about economic growth.

Johnson (1979:49) develops the argument that education can have radical potential as well as economic and social control influences. He traces the history of independent popular radical education amongst English manual working classes in the late Eighteenth and Nineteenth centuries, and the gradual erosion of a very different kind of content, which later gave way to curricula more directly driven by the needs of industrialism.

Johnson (1979:103) notes that although economists and economic historians of the Nineteenth Century tried to link education and industrial revolution through notions of the 'need' for labour skills, little emphasis was placed on teaching specific occupational skills and much more emphasis was placed on habits, attitudes and the moral orientation of children destined to become industrial workers. The subsequent development of compulsory primary schooling in Britain from the 1880s onward (and compulsory secondary education from 1944) exhibits similar trends. Johnson points out the dangers of assuming that the effects of mass schooling have necessarily been those intended (Finnegan, 1990:50).

The modern version of the link between education and skills is most apparent in technical functionalist theories, which argue that the main function of schools is to teach the occupational skills that are required in the economy, for example technikons and technical colleges are concerned with education that promotes occupational skills. On the other hand, Marxist theories claim that the link between educational qualifications and access to jobs and job allocation has been much exaggerated (Hussain, 1976:24; Dale and Lemos Pires, 1983:68).

Education can be seen to be connected to work in a looser sense than the teaching of job and unpaid work skills. Studies of the linkage between the acquisition of educational qualification and social class mobility have tried to trace the extent to which different systems of schooling have contributed to upward and downward mobility through the class system (Giddens & Stanworth, 1978:12; Halsey *et al.*, 1980:36). Much of this analysis has been confined to the mobility of men, on the ground that they occupy a more permanent place in the occupational structure than do women. Realistically, however, it may be because class theories ignore or marginalize women.

Hamilton (1990:51) indicates that the main difference between social mobility theories and theories about the links between education and occupational skills is that the former focus much more on the social and cultural attributes transmitted by schooling than on the actual content of education. The social and cultural attributes passed on by schooling and the content of the curriculum are relevant in the understanding of whether, and to what extent, education and work are related. Some writers have focused on the effects on labour market entry of pupil resistance and counter-culture. Willis (1997:54) suggests that schooling can produce as great an acceptance of the values and framework of paid work, especially manual work, as that displayed by pupils not actively resisting their schooling.

The perception is that education can emphasize and reproduce social division between people. This can have a considerable influence on the perception of labour market entry and attitudes to paid and unpaid work, as well as providing qualifications which can be used as bargaining counters in job entry. Schooling can be a source of broader socialization into the economy through ideas about consumerism.

It should not be assumed that the process of linkage between education and work is an irreversible one, or that it is a recent development. It should not be assumed that schools and the economy are irretrievably and closely linked in all industrial societies. Nevertheless life, families and schools can and do play important roles in socializing people about work and are likely to reflect societal inequalities even if any more direct influence on labour market entry is somehow curtailed. Some theories about education and work have overemphasized the extent to which the two are integrated and have under-emphasized the capacity of schooling and the economy to remain partially independent of each other.

2.2.4 Conclusion

The industrial worldview in this chapter was concerned with an analysis of the relationship between forms of the society and the economy and the organization of work. The significant role of industrial worldview is to promote economic change that affects the class structure. It therefore encourages partitioning.

Individualism was regarded as one of the prominent characteristics of industrialization. This characteristic is viewed as a rise of civilization. Other characteristics such as objectivity and materialism were viewed as referring to the efforts of increasing mechanization i.e. to replace manual work with the machinery. Materialism was viewed as an orientation of consciousness towards the production and increase of the capital or profit at the expense of concern for human agency.

2.3 EMERGING POST-INDUSTRIAL WORLDVIEW IN SOUTH AFRICA

2.3.1 Introduction

Industrialisation gave way to the post industrialisation, which will now be dealt with in the second phase in this chapter. It will be argued that a post-industrial worldview reflects an attempt within the broader society to reconstruct and restore human relations as part of democratic development. This worldview enables people to exercise a degree of freedom of choice and action in shaping their lives. It rejects any system of thought which denies any meaning to human life.

Post-industrialisation is a term describing the new social structures evolving in industrial societies in the latter part of the 20th century which points the way to the emergence of a new form to the society in any industrial society. A characteristic of this emerging system of thinking or approach to society is that it promotes the centrality of theoretical knowledge as the source of innovation and of policy formation within a particular society. Economically, it can be seen to be characterised by the change from a goods-producing to a service economy. Occupationally, it will be viewed as the pre-eminence of the professional and technical class (Bullock & Trombley, 1988:670).

This section focuses on South Africa as an example of a country or economy perceived to be in the emerging post-industrial era. But to do justice to exploring this perception, it will be better dealt with after first focusing on characteristics of other countries that have already experienced this era and could be said to be well into the post-industrial era. The emphasis will be on the background factors, characteristics of post-industrialism and influence on leadership in education.

2.3.2 Background

Despite wealth and democratic promise, industrial societies suffered grievous problems. The governments of some industrial societies (such as the United States) ignored the pressing needs for health care and environmental protection while facilitating the growth of military-industrial corporations. Most people's jobs were alienating; wealth and power were concentrated in the hands of the privileged elite; poverty and sexism persisted despite highly publicized efforts to diminish them. Perhaps the most significant new development was the failure of the economic system during industrialization to maintain a low level of unemployment with a reasonable degree of price stability (Edwards & Weisskopf, 1978:xi).

To accelerate the new expanding industrialization in pursuit of economic growth and provide a material and economic base for material wealth, there was a need for the emergence of a new rational form of economic action. There was also a reasonable development in mathematics, which privileged a key part of the cultural basis for rational economic activity. Weber (1989:260) tries to show that it is only with the development of a specific 'spirit' or ideology of work, that the post-industrial worldview emerged.

The important emphasis to note is that in Weber's view, modern post-industrialization emerged only when there was a combination of the necessary material conditions and a specific spirit or ideology. The material conditions of the growth of societies, or of producing an economic surplus, of money and the cultural conditions of a well-developed

system of law as well as the means for rational calculation, were necessary parallel conditions. They were necessary but not sufficient conditions for the emergence of the post-industrial view. They required a particular attitude towards activity in the economic and cultural worlds, which had been absent in other major world civilizations because many aspects such as the lack of equality and absence of democratic outlooks in industrial societies blocked its development.

Another aspect of the emerging post-industrial worldview was the issue of the relationship between leaders, led-cadres and masses. The problems partly arose from the lack of adequate resources. There was a questioning of the priorities and implications of policies based on the control and motivation of the workforce through pay and bonuses. It was argued that if the potential of the masses could be tapped, this was likely to be a stronger force for rapid economic and social advance. The division of labour, in particular the division of mental and manual labour, was seen to lead to the emergence of a bureaucratic management style. A lack of awareness of shop floor problems and, as a result, conflict between workers and managers was experienced.

The emerging post-industrial worldview upheld a belief in democracy and the future of human choice was specifically regarded as the democratic ideal (Toffler, 1975:240). By this view, the post-industrial stage was regarded as a period of re-adjustment and cautious modernization.

During this era, industrial countries have sought to abolish private ownership of the means of production (privatisation), while replicating the relationship of economic control, dominance of industrialization. While the abolition of private property in the means of production has been associated with a significant reduction in economic inequality, it has failed to address other problems (Edwards & Weisskopf, 1978:520).

The emerging post-industrial worldview goes beyond the legal question of property rights to the concrete social question of economic democracy as a set of egalitarian and participatory power relationships. The post-industrial worldview is a system of economic and political democracy in which individuals have the right and obligation to structure

their work lives through direct participatory control. The vision on the emerging post-industrial era does not require as a precondition that people are altruistic and selfless. Rather, the social and economic conditions will facilitate the full development of human capacity. The capacities are co-operative, equal and participatory human relationship, for cultural, emotional and sensual fulfilment. Edwards and Weisskopf (1978:521) state that to promote the above, post-industrialization directly solves many social problems, but in many respects is a more auspicious arena in which to carry on the struggle for personal and social growth. Its form will be determined by practical activity more than abstract theorizing. Nevertheless, some aspects of post-industrialization invite serious reasoned analysis and are of direct relevance to the transformation of industrial societies.

The core of emerging industrial society is the development of an alternative to the wage labour system. This involves the progressive democratization of the workplace, thus freeing the educational system to foster a more congenial or acceptable pattern of human development and social interaction. Part of this logic is that the relationship between the division of labour and the division of social product must also be broken. An underlying assumption or value position is that individuals possess as a basic right access to an adequate income and equal access to social services independent of their economic positions. The social objective therefore demands that a more balanced pattern of material and collective incentives is developed, that is fairer to all. In consequence, an educational system thus freed from the legitimation of privilege turns into a focus towards rendering the development of work skills, which is a desirable phenomenon for every individual's life plans (*ibid.*).

Individualism (Industrialisation)

Individualism is often regarded as one of the characteristics brought about by industrialisation. From one perspective, this could be seen to be a prominent feature of modern civilisation, where people or individuals have a right to choose for themselves their own ways of life, in ways that were impossible within the entrenched traditional patterns of pre-industrial societies. Individuals were placed in a position where they had a right to decide and determine the shape of their lives. Although the earlier sense of freedom and liberal individual opportunity that accompanied the beginnings of

industrialisation became somewhat condensed as industrialisation gained momentum, the modern freedoms such as those expressed by the values of liberalism were not without any sense of connectedness to community. Within the newly organised industrial societies, individuals were able to identify with emerging forms of solidarity. So, while industrialisation did also impose new forms of social organisation and control through scientific management, there was at the same time the possibility for a breaking away from unqualified individualism, in ways that Taylor (1991:3) justifies by saying that, through industrialisation, people come to see themselves as part of a larger (post-industrial) order.

This new order came about as a consequence of the fact that people had lost the broader vision of social solidarity because the focus had been solely on their individual lives and caused them lose interest in others or in the community, thus communalism could be said to have reappeared or been re-introduced as a response to the existential isolation of individuals associated with earlier stages of industrialisation. In one way this change liberates them.

It is vital, then, to understand the emergence of a post-industrial worldview as a response to or development out of the negative aspects of industrialisation. Modernity was built upon the principles of order and the integration of the individual in society. Modernism rested on the pillars of rationalism and ethical individualism (Touraine, 2000:44). Khoza (1994:3) defines individualism as ‘that political and social philosophy that places high value on the freedom of the individual and generally stresses the self directed, self contained and comparatively unrestrained individual or ego’. By this view, this means all values are man-centred: the individual is an end in himself and is of supreme value, society being only a means to individual ends; and all individuals are in some sense morally equal, this quality being expressed by the proposition that no one should ever be treated solely as a means to the well being of another person (Khoza, 1994:4).

In summary one can say that post-industrialisation is to some extent a revival of initiatives that aim to contribute towards fostering a sense of inclusiveness against the global trend of individualism and fragmentation. In other words, the dark side of

individualism is a centring on the self which both flattens and narrows people's lives, makes them poor in meaning and less concerned with others or society (Taylor, 1991:4).

What then are the goals of a post-industrial shift? The object of these changes in the social division of labour is not abstract equality, but the elimination of relationships of dominance and subordination in the economic sphere.

Some major trends that have already been identified are reflected in the work of the Brighton Labour Process Group (1977:16-20). Their report indicates that within emerging post-industrial enterprises, major changes are occurring not only amongst managerial personnel but also in work organization and the technical division of labour.

These innovations include the following:

- Worker participation in management. Some workers would be assigned a particular responsibility for things such as inspection, maintenance, safety or production.
- Job rotation. Apart from changes within work groups, there are reported attempts to introduce job rotation, involving the circulation of workers between groups and workshops. An example from the Beijing Knitwear Factory (*ibid.*) is given, as follows:

To avoid problems both mental and physical, due to continuous work on one operation, the mill has a system of transferring workers from one job to another. Besides helping to diversify skills, so that workers can be deployed to assist in any sector which may be lagging behind, this also helps them to develop as all-round human beings. Workers take their turns in different kinds of jobs, and can thus make a more effective contribution to the output of the factory as a whole. This change round of labour includes work in the kitchen. Every six months some of the workers take turns as cooks since, in the words of the Deputy Chairman, 'all work is in the service of the people'. In the past, he said, cooks were treated as menials. The switching round of jobs helped to break down any such prejudices.

Although the above paragraph seems to be addressing the imbalances in Chinese communities, more especially during the Cultural Revolution, it is claimed that the best interpretation of this type of evidence involves two lines of argument. First, the Western

reports of the Cultural Revolution were probably exaggerated and highly selective in relation to shop floor events, though some experiments took place. Secondly, it was noticeable in most Chinese factories (such as Beijing Knitwear Factory) how little specification of job boundaries existed. People helped each other and wandered around workshops. In other words the above reports indicate the need for a note of caution in how we read some analyses of changing patterns caused by industrialisation: these reports show that the traditional patterns of group-work in China actually make critical commentary misleading regarding job fragmentation and about the corollary, job rotation (Littler & Salaman, 1984:31).

To those who envision economic equality and a social system dedicated to fostering personal growth, these forms of participatory post-industrialization are desirable. In contrast it is perceived that the conventional wisdom in academic social science supports a negative reply. Yet Edwards and Weisskopf (1978:522-23) indicate that the cynicism bred by modern mainstream economics, sociology and political science is based on a series of myths; that inequality is due to unequal abilities; that hierarchical authority is necessitated by modern technology; that industrialization was meritocratic; that the existing situation corresponds to people's needs and is the product of their wills.

The philosophers of ancient Greece could not conceive of a society without a master and slave; the scholars of medieval times state that there is no society without lord and serf. Today, many cannot conceive of society without a controlling managerial hierarchy and a subservient working class. Neither technology nor human nature avoids the way to democratic post-industrialization as the next stage in the process of civilization. The means of achieving social justice and rendering work personally meaningful and compatible with healthy development are democratic and equal.

Practising the above democracy during the latter half of the twentieth century, a shift in paradigms in nearly all the sciences became noticeable. The industrial worldview in which the universe was objectified, divided and analyzed, gave way to a worldview in which wholeness, unity and the inter-relatedness between all the subjects in the universe were emphasized. Although this shift was taking place in all the sciences including the

natural sciences, it was more markedly apparent in the human or social sciences (Wielemans, 1993:181).

The emphasis on the new normative principle in the emerging post-industrialization period does not exclude the importance given to the individual and the different kinds of collectivities; on the contrary, their importance remains. However, the individual and his/her development are no longer the ultimate cornerstone of rights and duties, nor do groups, families, clans, firms and legal states acquire decisive and unquestionable legitimate power to restructure the ethnical hierarchy of mankind in South Africa.

The reality of South Africa during industrialization was that people tended not to have a sense of national identity and tended to find their focus within ethnic mind-sets. People thought of themselves as either black or white, or of some language group. According to Mbigi, (1997:16) there is no recorded case in history where a country over-developed and became economically competitive without a sense of collective shared destiny and a shared national identity. It is clear that for future development beyond the formal transition to constitutional democracy, South Africa needs to develop a new form of patriotism which will accommodate the various ethnic groups and diverse cultures and sustain future growth (Mbigi, 1997:16).

People in South Africa in the emerging post-industrial era are developing a new form of nationalism where, for example Afrikaners, Zulus, Tswanas, Sothos, Xhosas, Tsongas, Vendas, Ndebeles, Pedis, English and Swazis find a collective role and a space in the new collective South African form of national identity.

There is a break with the past, which has been made possible through the emerging post-industrial era. Previous structures, systems and values that grew up under the process of modernisation and industrialisation during South Africa's 'industrial revolution' and which in the long run undermined stability and created division and confusion have been largely discredited.

At this point, then, we turn to an examination of the characteristics of the emerging post-industrial worldview. These are detailed below.

2.3.3 Characteristics of the emerging Post-Industrial Worldview

The following are characteristics of an emerging post-industrial worldview:

- inter-relation; and
- collectivism.

Inter-relation

Political changes in South Africa brought about economic re-organization and brought about changes to many people's lifestyles but for many, inequalities of the earlier period (industrialization) will be carried through into the post-industrial era. Webster *et al.*, (1973:15) point out that the changes in the country affect people differently depending on their position in the social structure. For example, the range of divisions that are highlighted in the working class include the division between rural and urban people, between employed and unemployed and between skilled and unskilled workers, as well as divisions based on race and gender.

The way that workers have responded to their experience of exclusion and oppression under industrialization has been to formulate for themselves a vision of substantial participation and democracy as an alternative. In this emerging post-industrial era in South Africa, workers have gained significant power on the shop floor in recent years. They have won basic rights, and workers are demanding an increased say in decision-making in the workplace and beyond. They are contesting the traditional prerogatives of management as well as management initiatives designed to raise productivity through the partial participation of workers in production decisions (Webster *et al.*, 1997:302).

The economic and social problems that faced South Africa raised questions about the future path of industrialization and the role of labour within it. In their discussion,

Webster *et al.* (1997:38) point out that the prospect of a new democratic order has led to a shift in trade union thinking and practice, away from resistance and opposition and towards assuming a central role in the process of reconstruction. They argue that:

... The idea that trade unions shape national policy necessitates a different form of unionism, what has been called strategic unionism. This form of unionism has emerged in certain countries where the unions have become the bearers of industrial regeneration, such as the Nordic countries and arguably Australia.

Von Holdt (in Webster *et al.*, 1997:302) shows how trade unions have become increasingly involved in shaping future policy direction. This was the culmination of the Congress of South African Trade Unions' (COSATU) fight against the amendments to the Labour Relations Act in 1988 in South Africa. It signifies the beginning of tripartism with respect to decisions affecting workers and trade unions. Von Holdt uses the concept of strategic unionism to refer to a strategic vision of a labour-driven process of social change. He outlines labour's objectives, which include '... far reaching policies for new labour legislation, constitutional rights, economic growth, job creation, industrial restructuring, industrial training, and re-organizing the workplace' (*ibid.*).

Pampallis (1991:302) points out that for a better social order to continue into the future, this process of gradual restructuring of relationships will need to continue, although it will take a different form. He indicates that the struggle will be over the nature of the new South Africa, a struggle in which different visions of the future contend with one another in the making of a new reality. Hyslop in Webster *et al.* (1997:302) argues that the changes taking place in South Africa are only part of a set of global innovations and that it is impossible to understand South Africa as an isolated unit.

Collectivism

As South Africa emerges from the period during which an industrial worldview was dominant, its people face the challenges of transformation from a society that was weakened by misrule, mismanagement and exploitation into a successful democracy (Task Team, 1996:11).

Organizations in societies guided primarily by the emerging post-industrial worldview need to be creative so as to operate in the face of known mind-sets and yet have the courage to experiment with new and even unknown ideas. Organizations may have to liberate themselves from the 'one right way' mentality of individualism and replace it with a mindset orientated to finding the best way of collectivism, which could come from any place or any discipline in the world (Mbigi, 1997:64).

In the case of South Africa, industrialization promoted and entrenched social division: it legalized and institutionalised race discrimination and existing patterns of segregation. The normal freedoms to participate in political activity were severely restricted, and the population was classified in racial groups. The Group Areas Act and Bantu Education Act increased control over the African population through an intensification of pass laws (Webster *et al.*, 1997:184-5). All of this contributed to a breakdown of social cohesion, a sense of community and the solidarity envisaged in a post-industrial vision for society.

In the emerging post-industrial worldview, collective learning emphasizes collective action and collective participation, facilitated by the entire nation. The collective learning experiences are significant and relevant to the organizations, particularly in traditional situations. In the emerging post-industrial era, collective participation is crucial. The ability to survive and adapt to stressful change depends on collective learning capabilities. To achieve this adaptation, the collective learning rate has to exceed, or develop faster than, the rate of change and magnitude of the challenges facing the society. Even so, developing and transitional societies inevitably struggle to survive industrialization and not be overwhelmed by its challenges; strategies to survive or live up to these new visions of collectiveness and solidarity sometimes fail. Such failure should not be blamed on the inadequacy of known or existing orthodoxies, frameworks, ideas and ideologies (e.g. tribalism, nationalism, socialism, communism, etc.) because these have not worked. Rather, the effort should be directed to finding new and innovative expressions of community and collective action in a post-industrial setting.

During the emerging post-industrial era, collectivism should therefore be encouraged, so that South Africans begin to see themselves as one nation. Team building should be encouraged, as happened with the Task Team formed in 1996 in the Western Cape Education Department (WCED) to help during the era of consolidating a new integrated education system after 1994. The various teams created in the project were encouraged to recruit, develop and discipline their members. The Task Team has taken major steps to transform the economy to promote growth with equality and justice. Social institutions are being transformed through prison reform, restructuring social welfare, housing and health services. The very nature of those services and the way they are conceptualised, resourced and delivered promotes development (Task Team, 1996:11).

Developing people collectively, whether as managers or professionals, technical or support staff, requires harmonizing their personal interest, skills, aspirations and needs within the context of a larger shared vision of communal interest. They learn the needs of the system in transition and create incentives for better performance. Special attention is paid to redressing racial, gender and other inequalities that previously promoted individualism. It is thus necessary to identify and analyse old organizational behaviour and structures, and actively work at replacing these with new values and behaviour.

The Task Team (1996:45) indicates that people are empowered with skills when they are given support in a working environment that is constantly changing. The process of managing people and developing their skills ensures continued improvement and positive change for everyone in the organization, more especially in leadership and management.

To develop South African leadership and management, the Task Team (1996:46) proposes the following guidelines and rationale:

- Planning to ensure that people with the right skills and abilities are in the right place at the right time. Planning assists to determine what people are needed, in what positions, doing what kind of work, and when. It involves understanding the numbers and the skill profiles of people required by an organization and determining the best way of obtaining them, or training them, when they are needed.

- Employing people through fair and effective procedures, including recruitment, selection, promotion and deployment. Rational appointment procedures, consistently applied, ensure the best use of skills that are available to the system. Quality in selection, based on merit and equity, is essential to performance and morale.
- Managing people to balance individual performance, attitudes and aspirations with the overall goals, culture and values of the organization. People management must focus on improving individual and team performance in such a way as to contribute to the effectiveness of teaching and learning. Managing people is not a matter of getting people to work harder – it involves helping people to work more effectively.
- Developing people to improve the effectiveness of each individual and of the organization. This requires that people have opportunities for improving the skills required in current jobs, for pursuing their career goals and for taking up new responsibilities in an education system in transition. Today, most skills upgrading takes place through formal training and development programmes.
- Working together to foster recognition of interdependence in the education community. Good working relationships, effective participation and disciplined leadership are essential for individual to contribute to the educational vision.
- Equity, i.e. ensuring that people recognize the diversity within an education community. People are obliged to recognize the contribution which men and women with different skills, attitudes and cultures make in improving the quality of education. People must focus on developing anti-discriminatory practices regarding race, gender and disability and improve the way people deal with sexual harassment, abuse and violence. They must ensure that appropriate steps are taken, in the context of transformation, to address historical inequalities and set targets for redress.

From the above, it is apparent that educational management development in South Africa will be effective only if there is a greater creativity with regard to training and support techniques that are used.

The new direction shown by the emerging post-industrial worldview in South Africa thus displays very distinctive characteristics. The challenge is to introduce and promote these within the context of the education system. In transforming society along these lines, schooling is one of the most important arenas for promoting community and well being in society. The attempt to implement this vision is illustrated specifically in the way that major strategic priorities for schools were set nationally in 1999 for the next five years. The following are the major strategic priorities as determined by Tirisano (1999:11).

- Making the provincial system work by making the co-operative government work.
- Breaking the back of illiteracy among adults and youth in five years.
- Ending conditions of physical degradation in South African schools.
- Developing the professional quality of the teaching force.
- Ensuring the success of active learning through outcomes based education.
- Creating a vibrant further education and training system to equip youth and adults to meet the social and economic needs of the 21st century.
- Building a rational, seamless higher education system that grasps the intellectual and professional challenges facing South Africans in the 21st century.
- Dealing urgently and purposefully with the HIV/AIDS emergency in and through the education and training system.

Two programmes were introduced within the education system, a national programme on HIV/AIDS and a programme on school effectiveness and teacher professionalism.

The HIV/AIDS programme is divided into three projects:

- Project 1: Awareness, information and advocacy
- Project 2: HIV/AIDS within the curriculum
- Project 3: HIV/AIDS and the education system

The second programme on school effectiveness and teacher professionalism is divided into seven projects, namely:

- Project 1: Making school work
- Project 2: Leadership and management
- Project 3: Governance
- Project 4: Status and quality of teaching
- Project 5: Learner achievement
- Project 6: School safety
- Project 7: School infrastructure

A further step was to develop a teaching and learning methodology, or pedagogy, appropriate to the emerging post-industrial vision. An outcomes-based education system (OBE) was provided in education, with a curriculum that promotes lifelong learning, centred on the following twelve lifelong learning outcomes. According to the OBE methodology, learners will:

- Identify and solve problems and make decisions using critical and creative thinking.
- Work effectively with others as members of a team, group, organization and community.
- Organize and manage themselves and their activities responsibly and effectively.
- Collect, analyse, organize and critically evaluate information.
- Communicate effectively using visual, symbolic and/or language skills in various modes.
- Using science and technology effectively and critically, showing responsibility towards the environment and health of others.
- Demonstrate an understanding of the world as a set of related systems by recognizing that problem-solving contexts do not exist in isolation.
- Reflect on and explore a variety of strategies to learn more effectively.
- Participate as a responsible citizen in the life of local, national and global communities.
- Be culturally and aesthetically sensitive across a range of social contexts.

- Develop entrepreneurial opportunities (Arnot, 1999:6).

Figure 2.2 is a diagram of an OBE school:

MANAGING AND INTEGRATING ALL LEARNING AREAS IN AN OBE-SCHOOL

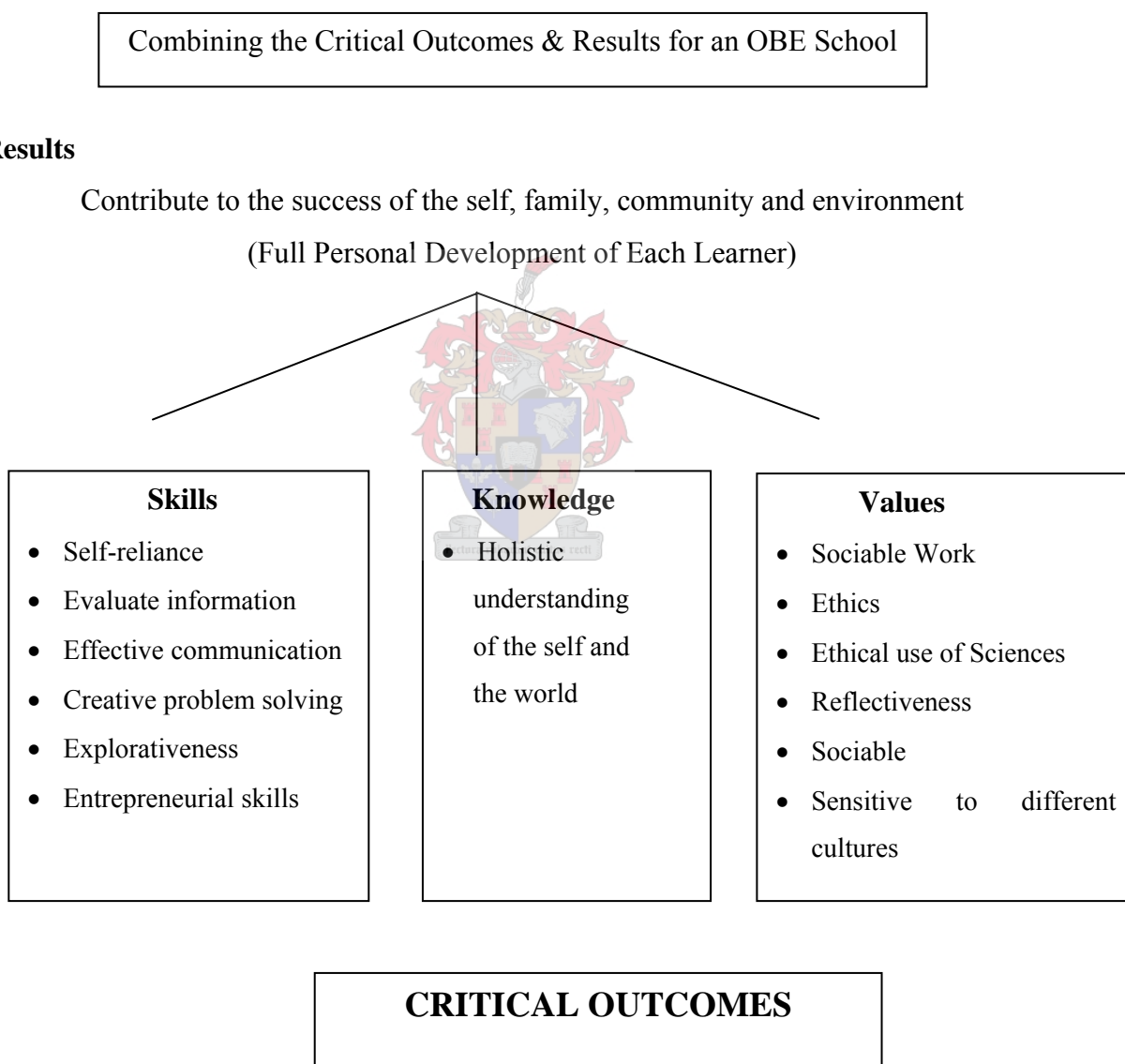
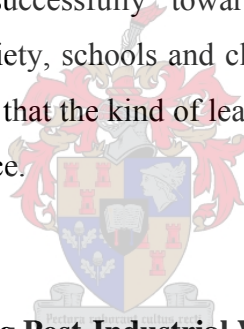


Figure 2.2 Diagram of an OBE school

In support of the aforementioned paragraphs it is indicated that placing a central focus on learning and teaching is vital to school improvement. The greatest concern of teachers is their interaction with the learners in their classrooms. Indeed, school effectiveness research suggests that the classroom effect is greater than the whole school effect.

Schools are unique, and therefore identikit recipes for improvement will not work. Nonetheless, from school improvement efforts over twenty years, some principles are emerging, notably that while it is desirable to achieve educational goals, the ultimate aim of school improvement should be to enhance learner progress, achievement and development.

For this process to develop successfully towards the achievement of a more communitarian post-industrial society, schools and classrooms are vital building blocks. It is almost self-evident, therefore, that the kind of leadership and management in schools is of the utmost strategic importance.



2.3.4 Leadership in an emerging Post-Industrial Worldview

2.3.4.1 Definition

For some time leadership has been a major issue in social organizations. Some researchers have defined leadership as a phenomenon that is related to all organizational performances. They also allude to the fact that effective leaders can be selected or trained (Basson and Smith, 1991).

It is apparent in the literature that no one definition, list of descriptors or theoretical model provides a complete picture of either the theory or practice of leadership in education (Taylor, 1994:9). In some cases, theories of leadership tend to focus primarily on what leaders do, while in some studies of leadership there is merely a tendency to trace the history of ideas about leadership, which amounts to little more than a counting and compilation of management or leadership theorists, from the early 'scientific

management' of FW Taylor to the human relations theories of MP Follett and GE Mayo (Mayo, 1933:43), or McGregor's Theory X and Theory Y and the more recent conceptualisation of Total Quality Management (TQM).

2.3.4.2 The Emergence of New Understandings of Leadership in response to a Post-Industrial Worldview

Leadership in education basically deals with human relations where problem-solving, communication and decision-making are promoted, and leadership is the process or activity that involves identifying possible choices of action within a given context and guiding a group or institution to make strategic choices and work towards achieving the chosen outcomes.

Schools ought to be the place to grow up in - children do not just acquire knowledge and skills in a school, but also learn how to live with other people. The life to be learned should have the quality that life in society has, or rather, might have. School ought to be a place where people realize differences, accept them and master them. In every way it should be a place to accept the dignity of the individual and promote inter-relationships.

In studies related to the effectiveness of school-based department heads, Leithwood and Mcleah (1987:35) sought to determine whether effectiveness was linked to distinct patterns of behaviour. Their findings reinforced the situational imperative in leadership; they found that 'highly effective heads know many forms of decision-making, are skilled in their use and are situationally sensitive in their selection of a particular approach to decision-making' (*ibid.*).

Similarly, extending this situational sensitivity to the human interrelatedness of the context, Hoy and Miskel (1978:63) suggest that it is useful to think of leadership as 'a generic term which refers to the process characterized by the interrelationships among people as they work together in the formation and achievement of shared goals'.

In this connection Gilbert (1980:11) notes that from the late 1970s, writers began to emphasize leadership that put instruction and learning at the centre of their task. Taylor (1994:9) and Goodlad (1978:324-6) refer to this as the beginning of the third era in leadership theory. They state that the work of those who lead in the formulation of educational policy is to maintain, justify and articulate sound, comprehensible programs of instruction for children and for youth.

The assumption is that, in more effective schools, principals lead in the establishment of an atmosphere conducive to learning and they are perceived to have more impact on educational decision-making than those principals who were in less effective schools during industrialization (Sweeny, 1992:345).

In a paper by Hallinger, Beckman and Davids (1989:9) it is reported that principals as leaders influence student learning by developing a clear mission that provides an instructional focus for teachers throughout the school. It creates a school environment that focuses on and facilitates student learning.

The emphasis thus shifts from organizational management of schools as institutional structures to leadership of communities of learning, which is in line with the underlying trend of our argument in support of new socially sensitive visions and emphases in a post-industrial setting.

2.3.4.3 Instructional leadership

Smith and Piele (1989:3) provide further support to the concept of the principal as an instructional leader; they go so far as to argue for the participation of principals in the instructional program, including regular actual teaching in the classroom.

Reinforcing this perspective of the professional manager of a school as an instructional leader, Weber (1989:192) outlines five leadership activities of which the following three directly influence the instructional program of a school:

- defining the school's mission;

- managing curriculum and instruction; and
- promoting a positive learning program.

On reflection it is apparent that leadership for these activities cannot and therefore does not reside exclusively with the principal, as the teaching and learning life of a school is a corporate activity, not just a product of management. In fact, Weber (1989:217) identifies the need to share leadership for these activities.

2.3.4.4 Shared leadership

Talking about shared leadership in the context of change or an emerging post-industrial era, one is challenged by the many ways in which schools are positioned to enhance or inhibit democracy and collectivity. Democracy implies participation and, for change to be effective, it has consistently been argued in numerous policy documents and wider professional educational discourses that teachers and learners should be involved in the process of change and that shared participation should be deliberately created. The principal is therefore an essential agent, in that he or she must become a facilitator and co-ordinator. As a concept or portrayal of leadership, instructional leadership has at its heart a communitarian or shared endeavour: the success of the leader is not narrowly in his or her own instructional competence or management, but in the extent to which others are empowered. As Glickman (1991:7) notes: ‘the principal of a successful school is not the instructional leader but the co-ordinator of teachers as instructional leaders’.

In the national political and constitutional context, new power relationships and inter-relationships were established to promote democracy. For schooling, these changes meant new organizational patterns, new attitudes and opportunities for development. One of the current shifts in thinking regarding leadership in education is a shift from a merely instructional to a transformational model. Brandt (1992:3) declares bluntly that because of the changes towards democracy, ‘instructional leadership is out, transformational leadership is in’.

A further striking example in the reconceptualisation of management and leadership in a democratic context is to be found in the post 1994 introduction of participative forms of school governance. These radically challenge received hierarchical, principal-centred models of management authority. Since 1996, following the SA Schools Act (Act No 84 of 1996), school governing bodies (SGBs) were introduced to all schools, based on stakeholder participation through elected representatives of the parent, learner, educator and non educator staff components, with the school principal as an *ex officio* governor. Parents were given the majority representation and clear distinctions drawn in the legislation between the day-to-day professional management functions of running the school and the more strategic and policy related responsibilities (powers) of governance that were to be exercised collectively by the SGB in the overall interests of the school. The introduction of SGBs definitely signalled a redistribution of power and authority within the school context along more democratic, shared and collaborative lines. It follows that within this new democratic context, SGBs are more likely to function successfully when they receive the kind of support that promotes the key principles of participation on which they rest, and develops their intended capacity to exercise power. This success depends on aspects such as the following requirements and forms of support for SGBs:

- All schools have properly constituted and effectively functioning governing bodies and, in the case of secondary schools, learner representative councils. Effective functioning includes the timely holding of elections.
- The establishment of national associations of governing bodies that represent the voice of all communities.
- All members of governing bodies and learner representative councils attend training and development programmes.
- Materials for the training and development of governing bodies and learner representative councils are developed, published and distributed.

2.3.4.5 Transformational leadership

Leithwood (1992:8-9) gives a similar message, but provides more detail. He indicates that instructional leadership was a good model for schools in the 1980s and early 1990s, but observes that the depth of change required currently in schools is of such an extent that it requires more: far-reaching changes lead him to propose that the necessary response is provided by transformational leadership. But there is no one recipe, pattern or stereotype for transformational leadership. Pate (1988:22) believes that transformational leaders might look different from one another depending on the particular style or approach adopted by each.

Approaches to transformational leadership thus aim at significant change. The challenge is to get a school moving. These approaches suggest that for a school to get moving, it needs those activities and processes that develop a communal basis for the endeavour: communications, collaboration and common goals. In addition, they suggest that a school needs leadership that is distributed among various people, refashioning it as a collective school and promoting unity. Finally, it needs plans or visions that evolve from the work of all, rather than plans that appear fully developed from the mind of any one individual or small management clique. Brown (1991:97) believes that all of this is descriptive of transformational leadership and that, in a nutshell, such leadership must be characterised as 'leadership for change'.

If any idea about leadership has inspired organizations for centuries, it is the capacity to hold a shared picture of the future that people envisage and seek to create. One is hard-pressed to think of any organization that has survived to sustain some measure of greatness in the absence of goals, values and mission that had become deeply shared throughout the organization.

Team learning is vital because, through working together, it leads with positive results. The community realizes that the school belongs to them and that they therefore should be

concerned with what goes on in a school and become involved themselves. They realize that what school teachers do is important; and they see to it that their active involvement and work also matters to the school itself. Learners develop skills, knowledge and values, so citizenship is learned and promoted at school by all stakeholders (Jensen and Walker, 1989:87).

In promoting the ideal of schools as learning organizations, Senge (1990:13) points out that team learning is vital because teams, not individuals, are the fundamental learning unit in modern organizations in the emerging post-industrial era. A learning organization is a place where leadership and people are continually discovering how they, together, create their reality and how they can change it collectively.

But for the above ideals of teamwork and transformation to be achieved, definite forms of discipline must be developed and practised by the leadership of an organisation.

2.3.4.6 Leadership and discipline

Senge (1990:11) indicates that to practice discipline is to be a lifelong learner: ‘One never arrives; one spends one's life mastering discipline. Members of an institution can never say they are a learning organization, any more that one can say one is an enlightened person’. The more one learns, the more acutely aware one becomes of one's ignorance. Thus, a corporation cannot accurately describe itself as excellent; rather, it is always in the state of practising the disciplines of learning and of becoming better. The discipline of team learning starts with factors such as dialogue, the capacity of members of a team to suspend assumptions and the willingness to enter into a process of genuinely thinking together.

The discipline of dialogue involves learning how to recognize the patterns of interaction in leadership and teams. The patterns of defensiveness are deeply engraved in how a team operates. If unrecognized, they undermine the learning possibilities for the entire group. If recognized and creatively helped to surface, they can actually accelerate learning. Team learning develops the skills of groups of people to look for the larger picture that

lies beyond individual perspectives. Personal mastery fosters the personal motivation to continually learn how people's actions affect their world. Without personal mastery, people are so steeped in the reactive mind set that they are deeply threatened by the systems perspective (Goldthorpe, 1982:89-90; Senge, 1990:12; Jensen & Walker, 1989:162).

2.3.4.7 Leadership and shared vision

Genuine vision makes people excel and learn, not because they are told, but because they want to. Some leaders have a personal vision that never gets translated into shared visions that galvanize an organization. All too often, a company's shared vision has revolved around the charisma of a leader, or around a crisis that galvanizes everyone temporarily. But, given a choice, most people choose to pursue a goal at all times. What has been lacking in the industrial era is the discipline for translating individual vision into shared vision (Senge, 1990:9). Shared vision promotes team learning, which develops unity and inter-relations among learners, teachers, parents and leadership.

This way of thinking about vision in an organisation is just as applicable to our nation as a whole. Since the nation's diverse population has been drawn together in a shared constitutional dispensation after the transition to democracy in 1994, South Africa as a nation has recognized that to develop as a society and become economically competitive she should cultivate a sense of collective shared destiny and a shared national identity (Mbigi, 1997:16).

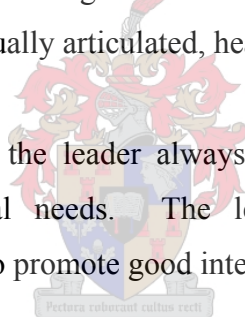
According to Senge (1990:213), the problem with top leaders going off to write their vision statement is that the resulting vision does not build on people's personal visions. Often, personal visions are ignored altogether in the search for strategic vision in the interests of the institution. There is little opportunity for inquiry and testing at every level to ensure that people feel they are also accommodated.

South Africa needs a positive collective cultural identity that will create for them a competitive space in overcrowded places like schools and market places. This sense of

shared identity and vision can only be carried out if people focus on their similarities and not their differences. The challenge in the emerging post-industrial era is to find each other at a very personal and human level.

People should feel free to express their dreams, but also learn how to listen to others' dreams. Out of this listening, new insights into what is possible gradually emerge. Listening is often more difficult than talking, especially for strong willed leaders with definite ideas of what is needed. It requires extraordinary openness and willingness to entertain a diversity of ideas. This does not imply that people must sacrifice their vision for the larger cause. Rather they must allow multiple visions to coexist, listening for the right course of action that transcends and unifies all individual visions. A leader's job fundamentally, is listening to what the organization is trying to say, and to make sure that what its members are saying is actually articulated, heard, understood and acted upon.

Team management skills require the leader always to visualize the group as having certain fundamental interpersonal needs. The leader should promote leadership characteristics such as the ability to promote good interpersonal skills (Tucker, 1984:49).



On the grounds of leadership studies in the industrial worldview that have spanned a quarter of a century, Stodgill (1974:82) asserts that leadership characteristics by themselves hold little significance for the purpose of either the prediction or diagnosis of leadership. However, he does not entirely discount traits, as do some other researchers. It is his belief that collectively these characteristics do appear to interact, and to generate 'personal dynamics advantageous to the person seeking the responsibilities of leadership' (*ibid.*).

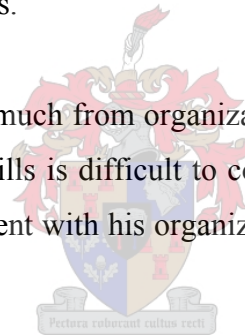
2.3.4.8 Leadership and skills

To move beyond a (minimum) routine to excellent competence, the attention is shifted from the tactical to the strategic. In the emerging post-industrial society, leadership is increasingly seen as incorporating the dimension of skills. Here leadership is not construed narrowly as an element of responsibility only. The element of skill enters as an

important variable, something that can be developed or practised to a greater or lesser degree. Analysis of leadership potential as distinct from skill is not uncommon. In other words, the training variable (development of skill as an ability to do something) enters here as an important element in the way that leadership is understood as a concept. To have the potential without the practice or development is not the same thing as having the skill. Skills come from practice.

The skills of a leader include those to get followers to move forward and to accept strategies and to develop the skills of the entire organization by cultivating the potential and abilities of the members of an organization. For this reason, Sergiovanni (1982:331) states that successful leadership is not likely to be within the reach of those who are not competent in basic leadership skills.

The activity of a leader varies so much from organization to organization that a standard job description or repertoire of skills is difficult to compose. A leader creates activities within a framework that is consistent with his organization and the goals that he or she is expected to fulfil.



Sergiovanni (*ibid.*) stresses that 'leadership skills are situationally specific, of short duration, and focused on specific objectives or outcomes'. In all, a leader who has leadership skills sees to the rapid growth of the organization. He should promote the feeling of actually belonging, participating and being co-partners in the entire organization. He also develops inter-relations and collectivity in the institution.

As stated before, team management skills require the leader always to visualize the group as having fundamental interpersonal needs. The leader defines the group's boundaries and membership. He sees to it that the team works to achieve commitment from its members. The team communicates with one another and part of the shared discourse should be to emphasise a required behaviour appropriate to the shared endeavour. To be more effective and efficient, leaders of an organization are kept on task. In this way they are better placed to meet the needs of the individuals and group. Through applying skills

in these respects, a leader is more likely to develop a cohesive and co-operative group that can achieve the goal.

It should be a strategic part of the role of leaders to define all delegated responsibilities, authority and relationship and then afterwards co-ordinate them. In a country with many state departments within its structures, leaders determine where and when they can review progress. They resolve problems, determine remedial action and make the necessary adjustment and changes in the light of such a review.

Leadership that steps strategically into a place of great challenge, where making the right choices to build the desired future, could be described as heroic. South Africa's society in the emerging post-industrial era requires a new form of heroic leadership because the traditions, institutions, values and balances need to be developed. The future hangs in the balance. As a transitional society, South Africa depends on the generosity and charity of leadership. In most stable, developed countries if a weak new leader emerges or a great leader is assassinated or dies, it is not necessarily tragic in its consequences because the institutions, traditions, checks and balances are strong enough to see these countries through whatever crises they face. According to Mbigi (1997: 19), a different phenomenon applies in African societies, however, as they rely on what could be described as servant-leadership. They need heroic leaders dedicated to service to take people to the next stage of their historical development (*ibid.*).

2.3.5 Summary

This step outlined the imbalances done by industrialisation in leadership more especially in schools. Leadership during industrialisation was perceived as promoting the economy and class division.

This chapter addressed the first step of the research problem where it focussed on an industrialisation worldview and perceived this worldview as a development of capitalism. It has been regarded as the central set of economy. This chapter aimed at exposing various debates with regard to the relationship between classes within industrial

sociology with special focus on leadership in schools as the main problematic phenomenon during industrialisation.

Transformation or a post-industrial era as the second step tried to promote democracy by introducing freedom of speech and movement in schools. In South Africa during this era the government introduced School Governing Body as the democratic step for leadership in schools where people are encouraged to take part in the development of schools as stakeholders. This transformation was perceived as making positive steps towards democracy but in practice it came out as good to some, i.e. those who are from better backgrounds and as not so good for others, namely those who are from deprived background i.e. blacks who were not equally educated or exposed to education and politics as whites. This was perceived as the new problem and failure in education spheres.

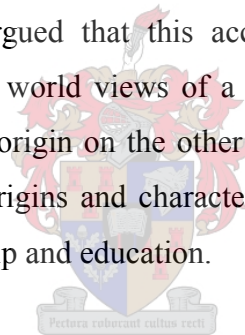
Therefore, there is a need to revisit this educational leadership (SGB) as it has created mistrust among principals, Teachers, learners and parents. This has resulted in conflicts, confusion and anarchy in South African schools. Grabbing of leadership by some stakeholders is the order of the day in some schools where in some instances autocratic leadership by principals is experienced. Some principals feel superior to the SGB because of the different respective levels of education between educators and parents.

CHAPTER 3

UBUNTU

3.1 INTRODUCTION

The third step of this research is to explore the potential of the concept of Ubuntu as a viable worldview that can be accommodated within the emerging post-industrial realities of South Africa. In the light of South Africa's diverse population and parallel yet overlapping experiences, it is argued that this accommodation can be achieved by accepting and practising the dual world views of a largely Western origin, on the one hand, and Ubuntu, of indigenous origin on the other hand. In this chapter, our attention turns to a detailed study of the origins and characteristics of the Ubuntu worldview as well as its conceptions of leadership and education.



In order to discover a greater understanding and appreciation of Ubuntu, a number of concepts such as family, Christianity, education and leadership should be applied. Ubuntu emphasizes the richness of people's cultural heritage and goes a long way in providing application principles, especially for how members of a society relate to one another and to the world of work when faced with the demands of modernisation. African societies are challenged to move away from their existing perceptions and misunderstandings of racial diversity and cultures based on their previous experiences during colonialism. If Ubuntu is successfully applied, it could provide a basis for interpreting the experiences of diversity and modernisation and even contribute to a greater capacity for the continent of Africa to become more relevant and to contribute on a global scale.

This chapter explores an Afro centric heritage with its concern for people in South Africa, particularly through paying more attention to education as at this stage of transformation.

African people need to discard a slave mentality and begin to develop a royal mind-set, which has pride in its heritage of cultural diversity.

This chapter does not aim to suggest the supremacy of Ubuntu over Westernisation and its corresponding knowledge systems. Rather, the following chapters will suggest how a combination drawn from both knowledge systems could offer a new dynamism and opportunity for leadership and progress in the South African situation.

A description of the family and the kinship system and the principles underlying them is a useful starting point in any study of Ubuntu.

3.2 BACKGROUND

Explicitly, there is an understanding of the concept of Ubuntu with regard to African life. Ubuntu can be perceived as a rich practice in African situations where people perceive themselves in the plural form as we, they and us. This means Ubuntu is a liberal translation for collective personhood and collective morality. Collectivism is practised because Africans do not regard themselves as individuals because of sharing. It is best described by the Xhosa proverb, *umntu ngumntu ngabantu* which means ‘I am because we are’. People have to encounter the collective ‘I’. I am only a person through others (Mbigi, 1997:2). Similarly, ‘My success is your success, my pain is your pain’ (this is the slogan practised in Africa).

Ubuntu is not just an abstract concept. It permeates every aspect of African life. It is expressed in collective singing, pain, dancing, expressions of grief, celebrations, sharing and compassion.

Ubuntu is collectivist in its very nature. According to Taylor (1994:32), man saw himself not as an individual but an element of a communal whole, a consciousness that embraced not just his society but the environment upon which he depended. The group has more importance than the individual; group success is more valued than individual success. An

individual's interests are submerged in those of the community, and fate of both is in the hands of ancestral spirits. From this ethos stemmed the phenomenon of a collective unconsciousness.

This powerful hidden consciousness also has strong economic implications. Africa's contribution to new and creative lifestyles is based on processes of production and consumption that are people-centred and which meet the material as well as social and spiritual needs. The philosophy of Ubuntu grows out of the organic relationship between the majority of people, their spiritual roots and the natural world, and rests on the following insights:

- Humanity is an integral part of ecosystems, leading to communal responsibility to sustain life;
- Human worth is based on social, cultural and spiritual criteria and competence rather than solely on conventional market based conceptions of worth rooted in performance and productivity;
- Natural resources are shared on the principle of equity among and between generations (International Southern Group Network, 1995:1).

The spirits, idlozi, revealed themselves through dreams which, although they might be sent to individuals, were to be shared with the community as messages that might affect the common destiny. These spirits were not remote, but real and immediate, dwelling as they did at one end of a family hut. The broad effect of this creed was to make the conduct of individuals selfless. The idlozi in effect were an unseen presence acting as the moral guardians and guides each household and community.

Ubuntu is strongly based upon one's traditional beliefs and practices acquired in childhood (Umteteli Wabantu, 1927). According to Scott (1976:32-33) in order to understand Ubuntu therefore, one would experience it in terms of social phenomena which constitute the parameters within which it can be defined, in both traditional and modern societies.

Before people know what they can become, they must know who they are. The black African cultural heritage places a great emphasis on and has a great concern for people. Ubuntu shares this concern with other great humanistic philosophies and religions in other cultures elsewhere in the world such as Christianity, Islamism and Hinduism. Ubuntu is Africa's contribution to universal humanistic philosophy and religion (Mbigi, 1997:3).

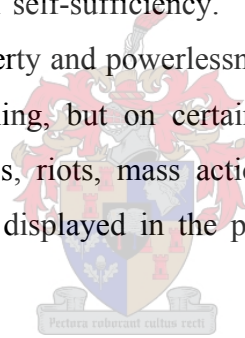
Ubuntu emphasises that irrespective of people's cultural diversity and social background, people live together in peace and in trust. As a concept, culture refers to the collective programming of the people in a community context (Hofstede, 1980:42). Consequently, the values, beliefs, attitudes and behaviours of people brought into the organisation are shaped by those prevailing in the society at large (Granovetter, 1985:929). Part of the African experience over the centuries has been to live with diverse and different cultures (Kiggundu, 1988:170). In fact within the same nation or state, racial, tribal and ethnic differences are substantial. But in terms of the existence of the Ubuntu understanding, peace and trust have been valued above difference. This was a limiting value in spite of - or perhaps even because of – diversity.

Ubuntu can play a creative role in rebuilding social relationships in racially and socially divided society, such as history has produced in South Africa. It plays a significant role in building a spirit of harmony and reconciliation. Ubuntu may help to facilitate the healing process to create the mind-set required to build a nation that has cultural diversity as one of its most evident and permanent characteristics.

Ubuntu is recognized as a philosophy of tolerance and compassion; it also embraces forgiveness. Ubuntu fully recognizes the fact that every person is a social being who can realize Ubuntu in the company of, and in interaction with, other human beings. It also draws attention to the fact that all human beings regardless of the colour of one's skin have the potential for mastering the virtue of practising Ubuntu.

As an example or evidence of supporting this, Umteteli (1927) indicates that in the olden days a man and his wife would live them home and go to the farms of white farmers looking for work. Then, after many years they would come back driving a number of cattle and sheep given to them by their employers, to start their own farming. They would then build their home and look after their family indicating that the sense of duty and caring in the spirit of Ubuntu has guided their minds throughout the years. During those long past days a white farmer was keen that his worker should benefit from him so that he would not be regarded by his fellow as selfish, not having Ubuntu.

The standing of Ubuntu was thus not exclusive to Africans. Marginalised communities around the world survive on the principles of collective solidarity and not on the more expensive principles of individual self-sufficiency. This happens because of necessity: the material circumstances of poverty and powerlessness leave little option. People have to show unity not about everything, but on certain selected survival issues such as collective work, liberation, strikes, riots, mass actions and consumer boycotts. This solidarity tendency of Ubuntu is displayed in the poverty-stricken cities of developed economies such as:



- Harlem (New York) and Roxbury (Boston) both in USA;
- Brixton (London) and Handsworth (Birmingham) in Britain;
- Poor white Afrikaners in the Free State of South Africa;
- Poor residents of squatter camps and locations in South Africa as well as poor peasants elsewhere in Africa (Mbigi, 1997:3).

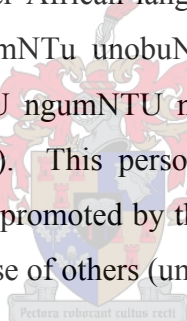
Lastly, the emphasis on the retention of traditional values and culture as a guide leads one to deduce that Ubuntu is the embodiment of the cultural values of society. Those ideas and feelings which are accepted by the majority of its members as unquestionable assumptions give meaning to life and they put the society in its right perspective. Ubuntu, as it were, includes practices which govern the behaviour of the society accordingly and every member adheres to them subconsciously. Ubuntu is the ultimate guarantee of the society's existence and continuity (Cowley, 1991:34).

For a better understanding of the concept of Ubuntu perhaps a specific definition is necessary at this point.

3.3 DEFINITION OF UBUNTU

Ubuntu can be defined as a concept that can be practised by people who perceive themselves as 'we' and are attached to one another and live in an undivided world.

To promote what has been indicated in the previous paragraph, the following can clearly describe Ubuntu. In Xhosa and other African languages the following phrases are used with the reference to Ubuntu: lomNTu unobuNTU: LomNTU unenzenzo zobuNTU. Wenza unuNTU lomNTU: UmNTU ngumNTU ngabaNTU. This all means that this person (NTU) is kind (unobuNTU). This person (lomNTU) has action of kindness (unenzenzo zobuNTU). Kindness is promoted by this person (wenza ubuNTU lomNTU) and lastly a person is a person because of others (umNTu ngumNTU ngabaNTU).



The above indicates that NTU represents greatness, great humanity and great divinity (Mgidlana, 1997:6).

Because of its all inclusive character, it would be something of a contradiction to attempt to deconstruct, divide or analyse Ubuntu as a concept; it is difficult to describe Ubuntu in an analytic manner without losing some of the emphasis on the whole. The depth of Ubuntu as a people's philosophy with strong leanings towards African society is further revealed by Cowley (1991:44) when he says that Ubuntu is more than just an attitude of individual acts. It is basic humanistic orientation towards one's fellow men. In other words, Ubuntu is some kind of humanism - African humanism.

Ubuntu is similar to the English term person-hood (Mbigi, 1997:3-4), an abstract term, which manifests itself through various human acts in different social situations. In short, the quality of Ubuntu is manifested in every human act which has community building as

its objective orientation. Any act that destroys the community, any anti-social behaviour cannot, in any way be described as Ubuntu.

Ubuntu is characterized by the following:

- Relatedness
- Collectivism
- Communalism
- Spiritualism
- Holism

3.4 CHARACTERISTICS OF UBUNTU

3.4.1 Relatedness

African cultural practices of the principles of Ubuntu are dependent on the interpersonal relations that are tightly woven together. The individuality of any persons with the community culture or way of life is discarded. In this relation, the community takes pre-eminence over the individual who is in turn cared for and protected by the community.

Ubuntu is something that springs from within oneself or better still, from within a society. Traditional African societies realize this notion because they were knitted together socially which encouraged a collective behavioural pattern. Tutu (1996:9) points out that Ubuntu emphasizes the aspects of human relations, that it means the essence of being a human person, knowing that this essence is when Ubuntu is there, and that Ubuntu speaks of gentleness, hospitality, inconveniencing oneself on behalf of others. It recognizes that any humanity is bound up with others. It means not having grudges, but being willing to accept others as they are and being thankful for them.

The collective consciousness of Africans, in modern days, characterizes the African. Human beings never appear as isolated individuals, or independent entities. Every person, every individual, forms a link, active and passive, joined from above to the ascending line of his descendants. Human kind is the communal being, and he cannot be conceived apart from his relationship with others.

These understandings of Ubuntu coincide remarkably with some perspectives of modern western philosophy. Sartre (1958:370) says the being-in-the-world presupposes the existence of others. 'Others are for-me as I am for-them. I enter into relations with them much as they enter into relation with me'. Sartre (1958:222) maintains that being-for-others is a mode that places the individual on a state of being of equal ontological status with the rest.

Koopman (1991:41) indicates that man's existence as perceived from group co-operative or collective drive on the other hand, is an existence of willing subordination of the individuals to the common good. Weight is given to a man as individual only because he exists as a member of a community and because of his interaction with others. One can therefore see that a man's work ethic will only be accepted if his social purpose is defined within the concept of his self worth (Christle *et al.*, 1993:44)

The most important of these relationships, is the intricate relationship of parents and children in the African cultural context.

In Africa, the older a person is, the more he is respected. However, people should recognize that Africans respect more the wisdom of an individual than his chronological age as such. For Africans, there is a strong correlation between age and wisdom. As African culture dominated by oral tradition, the elders are perceived as those who have the knowledge and accumulated a lot of experience. Age is the observable referent. Respect for elders implies a reciprocal relationship. As the younger respects the elder, the latter must, in return, take care of the former, provide him with advice and help him realize his full potential. This is the relationship based on mutual interdependence. However with the westernization of most African countries, this cultural pattern tends to

be reversed in some urban areas. For instance, those who have modern skills and/or wealth are often more influential and tend to command more respect even though they might be younger. But, since old habits die hard, respect for elders still shapes interpersonal relationships in most African countries (Beugre & Offodile, 2001:537).

3.4.2 Collectivism

African culture is collectivist in nature (Dia, 1991:10; Hofstede, 1980:46). The group has more importance than the individual and group success is more valued than individual success. Group activities have always characterized traditional African societies. Traditional activities, such as hunting, fishing, harvesting and celebrations were performed through various groups. The average African feels more comfortable when he/she is in a group than when he/she is alone (Ahiauzu, 1989:6). The pre-eminence of the group requires consensus in decision-making. Consensus building has characterized traditional African societies although in modern organizations, African leaders or managers tend to be autocratic through the influence of modernization.

Traditional African leaders used consensus to reach their decisions because consensus is built through long discussion and negotiations. When a problem occurs, the goal of the decision makers is not to punish one side and declare the other victorious; rather, it is to reconcile both parties.

The Ubuntu principle is based on the spirit of African hospitality where people have the spirit of unconditional collective hospitality. Collective unity is shown but on selected survival issues such as collective work is when this unity is strongest. People are allowed to be creative and that enables them to realize their full human potential. Mbigi (1997:6) emphasizes that the Ubuntu principle is the spirit of unconditional dignity; it is the spirit of unconditional collective acceptance and unconditional collective respect, which guarantees unconditional dignity.

3.4.3 Communalism

The traditional person is a social and community orientated person. In the African traditional community a feeling of solidarity existed, so that most of the duties in the community were performed by the community as a whole.

According to Mentiki (1979:158) the ideal person, according to the African worldview (Ubuntu), is one who possesses the virtues of sharing and compassion. The individual has a social commitment to share with others what he has. The ideal person will be judged in terms of his relationship with others, for example his record in terms of his kindness and good character, generosity, hard work, discipline, honour, respect and living in harmony.

All the above virtues are preserved by means of African proverbs and songs, which offer people a glimpse into their hearts. One such proverb is used in various languages right across Southern Africa in Pedi and reads as follows: 'Motho ke motho ka bangwe (Man is man through others). In Zulu this is "umuntu ngumuntu ngabanye" (a person depends on others to be a person).

The interdependence of persons on others for the exercise, development and fulfilment of their powers is recognized as an essential of being a person. Persons are defined not by natural property but they are defined by the relationship which exists between them and others. In the African view it is the community which defines the person as a person, not some isolated quality of rationality, will or memory (Mentiki, 1979:158). Ubuntu is an image that, among other things, has to do with community building. The community engagement points to the fact that Ubuntu is inherently anti-individualist. The belief is that the promotion of interaction between all people of the country would invariably enhance the experience of Ubuntu.

Naturally, people who are united are able to create a stable situation in which values thrive and national dignity is restored and gained.

Members of the community are known to share almost everything, e.g. food during certain celebrations or festive rites. This is integrated in life, in the context where the African community owns land and possesses self-determination (Kekana, 1996:5).

For African people land is sacred and is intricately intertwined with the practice of religion, agriculture, festivals, celebrations, health and education. Land distribution in Africa has been systematised for the common good. The land allocation or distribution is done to everybody.

From the above passage it is discernable that selfishness, discriminatory tendencies and greed, which are contrary to Christian principles, are things from which Ubuntu also distances itself. Furthermore, much as Ubuntu is a collective entity, it does not disregard individual freedom and individual rights. It does not allow either the exploitation or the oppression of anyone, as is emphasised by Cowley (1991:50) when he says Ubuntu is clearly a democratic philosophy of life, which puts the human being at centre. It contains the injunction that the purpose of life for each and every person is to realise the fact of being human. Ubuntu philosophy grants the person the right to pursue and realise the fact of being human. Therefore no government, industry or any other institution can act undemocratically towards fellow human beings if it adheres to Ubuntu.

3.4.4 Spirituality

This paragraph seeks to capture the spiritual symbolism of Ubuntu or Afro centric life. The spirit in African religion is one's total being or soul. It represents the inner self of the total being. The spirit is who the people are. It is the people's values and culture in terms of community. It is the climate and values of that particular community. African spirit is used as a metaphor to describe certain prevailing values in particular communities and situations (Mbigi & Maree, 1995:19-20).

The spirit of Ubuntu is of little significance if it is perceived and articulated in a vacuum in the absence of a collective survival agenda. The collective solidarity makes sense only in the pursuit of a shared destiny. Ubuntu is people's way of life, their collective

solidarity, born out of their kinship culture and it is the heart and soul of their existence. People have a right to celebrate who they are, their collective being, including their collective communion with their ancestors.

Mbigi (1997:32) says the Afro centric perspective of business entrepreneurship cannot be fully understood without understanding the African concept of re-incarnation. The spiritual dimension is central to African life and people's perspective of the world. The African solidarity world-life is an indivisible whole. People are in constant communion with their ancestors. Their life is organized on the basis of Ubuntu – collective solidarity on collective survival, economic, social, political and spiritual issues. Relationships and social order are not based on individual personality but on group solidarity (communalism), beliefs and practices. People have a primal view of the self (idhlozi), which is the corporate spirit of the tribe, the element of the self that after death will live.

The ancestral spirit will constantly come back to look after the living relatives as an invisible energy centre. The ancestral spirit may enter and occupy people, places, animals and trees. Ancestors are always alive, without bodies, and still play a major part in people's social life. People have to venerate them because they can act for either good or evil on behalf of those who are still living in bodies. This belief in the spirit and in reincarnation is central to African way of life. The social and religious systems are strongly interrelated, so that it is difficult to discuss one without the other. The organisation of African lives is based on and influenced by their religious beliefs in both thought and practice, both consciously and unconsciously (Mbigi, 1997:32-33).

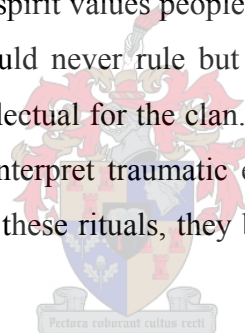
This means that, whether one is talking about development or progressing, getting married or buried, there is always a special place, significance and reference to ancestors and the spiritual world.

People need the diversity of spirits to have the capacity to adapt in life. By using these spirits, people obtain access to the psychic energy of the community by practising relevant ceremonies and rituals. Each spirit gives rise to a particular or dominant

characteristic of a particular climate. A community's cultural transformation or development can be sustained only through rituals, ceremonies and heroes in Africa.

Some spirits are seen to actually define and identify the community, in other words 'who they are' determines 'what they do'. Before people know what they can become, they must first know who they are.

One can say the role of the spirit in a community or society is to maintain the ecological balance between human beings or people and their environment. Take for instance the spirit of the rainmaker, where people go to the mountain to talk to the spirit. This can be perceived as the moral spirit and spiritual conscience of the society in balancing justice and fairness. In time of crisis the spirit values people by checking and balancing in tribal political systems. This spirit would never rule but it is above politics. This spirit is regarded as a soothsayer and intellectual for the clan. Mbigi (1997:50) indicates that the Rainmaker spirit would help to interpret traumatic experiences and emerging realities. When people exercise or perform these rituals, they become fulfilled and the concept of wholeness is cultivated.



3.4.5 Holism

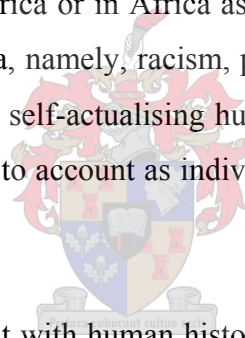
One can underline wholeness as the mark of the African concept of a person. Wholeness is the hallmark of an African perspective on life in its totality. It is therefore positive to note that the restoration and recognition of wholeness will not only vindicate the African philosophical perspective but will also confirm the view that an integrative (holistic) approach or attitude is the complete solution to the African's situation and similar situations experiencing like problems under different guises.

The above debate can be taken a step further to include racism, both black and white in South Africa. The Black oppressed of Africa, in an attempt to affirm themselves, do so in the negative way. In their rejection of white racism, many of the oppressed epitomize the very racism that has harmed their dignity and sense of worth. Fanon (1986:102) says racism is racism; it knows no colour and, like a two-edged sword, it cuts both ways. As

fellow human beings people must affirm themselves in the universal sense. This ultimately implies respect for oneself and for other human beings.

The philosophy of holism sees the body not only as a bearer of, but also as the medium through which the totality of human experience can be articulated, and not only that, but also as a means through which experience can lead to a process of transformation. People both black and white will be redeemed from the split-psyche, and be relieved of the practice of racism to the extent that this either results in the natural existential balance (people are their body psychosomatic beings) or in the restoration of the experience of completeness, the experience that people are one integrated whole.

In the bigger struggle in South Africa or in Africa as a whole against an enemy that has deeply humiliated people in Africa, namely, racism, people have failed to see each other as individual, meaning-giving and self-actualising human beings. Being oppressed does not imply that people do not have to account as individuals for their actions. Freedom is far more than political liberation.



The quest for peace is concomitant with human history. It stems from the fact that each human person seeks a balance and harmonious relation with others and himself. Thus peace is an experience that cannot be attained once and for all. It must constantly be created. In this sense peace is an indeterminable quest for holistic balance and harmony. Accordingly, humanity is existentially bound to seek peace, or perish. On this basis, Ubuntu can enrich the quest for universal peace by fostering a holistic understanding of the universe (Mentiki, 1979:158)

For the humanist, self-understanding is the optimal route through which balanced and harmonious relations may be established between and among human beings as well as between human beings and their overall environment. Ubuntu is thus pre-eminently a holistic orientation to life. It acknowledges the irreducibility of the individual, but it is not committed to individualism. The humanist seeks to create order in the ethical, juridical, political and economic spheres, including orderly relations between human beings and their environment. The humanist will refute and reject inhumanity towards

the other, since this is by definition a violation of, as well as a deviation from, the invariable focus of Ubuntu, namely, being-a-living-human-being in relation to the universe. No man is an island, entire of himself; every man is a piece of continent, a part of the man (Merton, 1955:xxi).

Finally, it should be noted that freedom in human reality entails the realisation of the all-round individual permanently engaged in the process of transcending the negative forces in human experience. Marcuse (1964:127) says transcendence characterises human reality. Freedom as self-realisation is at the same time the quest for the self and this quest cannot be meaningful unless one concedes the necessity for inter-subjectivity, for communion with other men, matter and God. It is precisely in this sphere of social being that freedom, like the Christian faith, embraces justice that actually becomes the concrete expression of an essential moment of freedom. It is that freedom without praxis that is totally meaningless and empty. The quest for justice is by definition the quest for the creation and recreation of the new human being; the new human being existing under novel social and political conditions. Thus conceived, freedom is accepting the fact that people are all part and parcel of existence. People participate in the unfolding history of existence not as passive elements within the unfolding historical movement, but, on the contrary, as equal agents who shape and design the form of history. This is encapsulated in the affirmation of the other as other, as opposed to a self-affirming itself at the expense of the other, as found in the Cartesian tradition.

3.5 MANIFESTATION IN LIFE STRUCTURES OF UBUNTU

The following are the manifestation in life structures of Ubuntu:

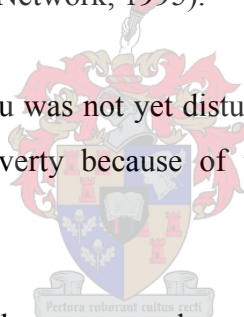
- Social and Interpersonal relations;
- Culture;
- Parent-child relations;
- Education; and
- Pragmatic Humanism.

3.5.1 Social and Interpersonal Relations

The philosophy of Ubuntu grows out of organic relationship between the majority of the people and their spiritual roots. The natural world rests on the following insights:

- Humanity is an integral part of eco-systems, leading to communal responsibility to sustain life.
- Human worth is based on social, cultural and spiritual criteria and competence, rather than on conventional market-based conceptions.
- Natural resources are shared on principles of equity between generations (International Southern Group Network, 1995).

In an African context when Ubuntu was not yet disturbed by external factors, the people of Africa did not experience poverty because of the strong culture of sharing and compassion.



Collectivism should be promoted because people need to develop a sense of collective social citizenship. A collective hatred between races will not inspire people's enterprising spirit but a strong belief in the collective destiny of their race will be the basis of their collective inspiration. People can be inspired by their collective celebration of the African spirit through the collective will of the hunter's spirit. People need to harness their collective solidarity by the emancipating collective spirit of Ubuntu.

3.5.2 Culture

Culture in Africa, like elsewhere, plays an important role in shaping governance practices. Therefore, an understanding of the culture of people will help the articulation and development of effective practices for that culture.

South Africa or Africa is not a unified region because it is characterized by cultural diversity, contrasts and contradictions. The people of Africa are of diverse and differing cultures both among themselves and outsiders (Kiggundu, 1988:170). Across or within the same nation state, racial, tribal and ethnic differences are substantial.

Siebel (1973), quoted by Choudhury (1986:90) says differences can be seen in socio-political functions, urbanization, market systems, and the organization of production systems. Differences are also observed in status allocation, authority systems, and levels of education. The people of Africa differ in terms of geographic and occupational mobility. They are differently exposed to western influences and material culture, and their receptivity to changes and adoption of wage-labour varies.

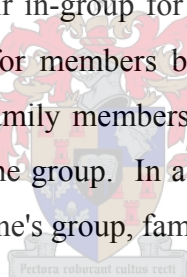
People of Africa are influenced by several factors including language, occupation, religion and historical experience. But, despite their diversity, some common features of African cultures emerge. Cultural patterns such as respect for elders, consensus decisions, and respect for authority, family orientation and collectivism appear to characterize most African countries. In this analysis, two categories of cultural values and cultural habits are described. Cultural values are elements of a given society that people consider important, give credit to and strive to achieve. Cultural habits, however, are patterns of behaviours observed in a culture that are not necessarily valued, because they are not considered acceptable norms of behaviour. They may be related to contingencies. Henderson (1993:81) notes that people have to separate practices from principles. They should consider a country in which there are pitifully low salaries for public officials. They can only support themselves and their families by promoting corruption and accepting bribes; only by paying these people bribes will the public get things done. Such abuses have become normal practice, but no one likes it and no one thinks it is morally right. Circumstances have thrown principles and practice out of point.

Studying all the characteristics of African culture would be vast and beyond the scope of this present study. Therefore, some of the most salient cultural patterns will be discussed in the following sub-headings. They include the importance of the extended family and governance.

i) Importance of the extended family

In every culture, the family is the social unit in Africa. The extended family system is the building block of any community in African societies. It introduces and inducts the individual into the system and provides him with a sense of security and belonging. As Nzelibe puts it (1986:11-12), ‘The family regulates the person's system and orientation, which includes a strong belief in man's relation to nature and supernatural beings and important connections between the individual and his or her ancestors’.

The extended family has considerable positive impact on individuals. It often provides social support in difficult situations such as death in a family, sickness or job loss (Beugré & Offedile, 1998:73). There is a general inclination of people in traditional societies to rely on members of their in-group for emotional as well as socio-economic support and to feel some distrust for members belonging to an out-group (Baghat & McQuaid, 1982:664). Loyalty to family members is the key to social acceptance as is also in defining the importance of the group. In a collectivist culture, one assures one's social integration by being loyal to one's group, family or friends.

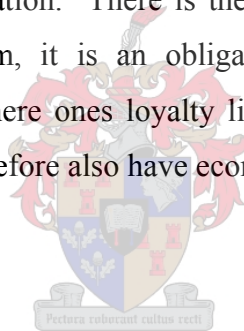


ii) Governance

Governance has to do with the exercise of power, i.e. the system by which rule or authority is maintained in a given context. Within the consciousness of Ubuntu, most Africans favour absolute obedience to authority. In Africa when Ubuntu was fully practised authority has related to formal status rather than to knowledge and specialised skills. One of the negative consequences of such rigid authority systems is the risk of widespread corruption and social injustices (Beugré & Offedile, 2001:538). Gundykunst and Ting-Toomey (1988:384) note that cultures that inculcate an acceptance of differences in power lead individuals to expect such unequal relations and even to take them for granted and, therefore, not get angry about injustices resulting from the exercise of power. Some government officials and employees in the public as well as the private sector are involved in corruption. In modern times in some parts of Africa like Nigeria, large-scale looting of the treasury through overvalued contracts, diversion of funds and other forms of malfeasance still characterise public life. This lack of propriety in public life and the

degeneration in the moral tone of society undermine commitment to selfless service, or Ubuntu (Abudu, 1986:31). Such behaviours also lead to favouritism. This level of corruption was previously not known to be culturally acceptable to Africa. It never manifested itself until the colonial period, when people saw the ruling government as outsiders. This stimulated the ‘us’ versus ‘them’ mentality among government employees (i.e. usually African), thus justifying the taking from ‘them’, the government, for the betterment of ‘us’ the tribe (Beugré, 2001:539).

Understandings of power and authority with the Ubuntu word view also affect the way in which Africans have typically related to the concept of nationhood or of the national state. Takyi-Asiedu (1993:95) notes that ‘tribal loyalty, in most parts of the sub-region surpasses any allegiance to the nation. There is the conviction that to give a job to a fellow tribesman is not nepotism, it is an obligation’. Clearly these beliefs about allegiance and the attitudes to where ones loyalty lies also ultimately affect behaviour patterns in the work place and therefore also have economic implications.



3.5.3 Parent-child relations

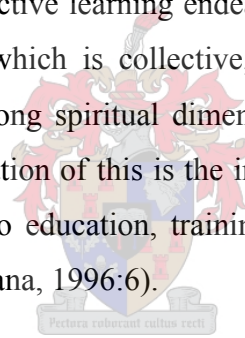
Children in an African household, in the context of community, belong not only to their biological parents but to the other parents as well. According to Vilakazi (1995:41) a child in a community or society does not belong to his parents only, since his upbringing and socialization is the responsibility of every adult in the community. Uncles and aunts are also called fathers and mothers, while the old are greatly respected, not only because they are old and wise, but because they are the only people who can guide or lead or worship for the whole family. If the child misbehaved, any adult had the right to reprimand or punish that child.

One can thus say that the child in an African traditional society learned about this culture inside the home by methods of observation and imitation rather than through explanatory communication between adult and child.

According to Scott (1976:43-33) Ubuntu emphasizes that disciplining a youth is a collective effort. It is the responsibility of all elders to call to order wayward behaviour. It is an act of Ubuntu to accept that anyone's child is everyone's child. Ubuntu is thus strongly based upon one's traditional values, beliefs and practices acquired from childhood through to adulthood. Moral codes were intended to instil and inculcate discipline and respect in society in a lifelong way in order to establish trust and good social order.

3.5.4 Education

In African communities learning is a collective social process facilitated by collective rituals and ceremonies. The collective learning endeavour is facilitated by both mentors and colleagues. This learning, which is collective, emphasizes collective action and participation. There is also a strong spiritual dimension in African collective learning (Mbigi, 1997:64). A good illustration of this is the initiation ceremony. The role of the initiation school is fundamental to education, training and induction of the young and upcoming in the African life (Kekana, 1996:6).



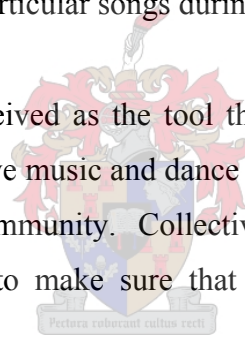
Two important traditional educational institutions should be mentioned in this respect: The traditional girls' and boys' initiation schools. These traditional schools are regarded as a journey to proper adulthood and it is intended that anyone who has graduated through these institutions would know what Ubuntu is (Umteteli, 1927).

African learning methods are instructive in this regard. Collective learning is a social, intellectual and spiritual process, which is facilitated by collective social events as well as by collective rituals and ceremonies punctuated by the throb of African drums, collective singing and rhythmic dancing including the collective sharing of food and drink. The process is facilitated by collective social events as well as by collective rituals and ceremonies punctuated by the throb of African drums, collective singing and rhythmic dancing, including the collective sharing of food and drink.

In these schools children are explicitly taught the principle of Ubuntu, which is based on the spirit of African hospitality where people show the spirit of unconditional collective hospitality. Collective unity is emphasised throughout, but especially if comes to selected survival issues, such as collective work is shown. Furthermore people are allowed to be creative and this enables them to realize their full human potential as people (Mbigi, 1997:6).

Kekana (1996:6) indicates that boys and girls of a set age would periodically go to their respective initiation schools (non co-education), often in mountainous places or other set spots for the purpose. This is more specifically true to Sothos, Ndebeles, Xhosas and Vendas in South Africa. As stated above, these children are taught the art of herding the cattle, riding, as well as singing particular songs during cultural events.

Collective education can be perceived as the tool that stimulates inspiration, creativity and spiritual awakening. Collective music and dance help to evoke or unlock the spirit or energy that should flow in the community. Collective learning is emphasised to ensure that everybody participates and to make sure that this learning does not occur in a vacuum (Mbigi, 1997:65).



At these schools the social and spiritual aspects are as important in the Afro centric learning as are the intellectual aspects as part of collective learning. The approach to education within an Ubuntu word view is therefore extremely integrated and holistic, strongly shaped by the influence of tradition and by the purpose of preparing young people for life in an African community.

African traditional education prepared people for life. African education thus emphasised spiritual, social, economic and political development because it saw life is an indivisible whole.

The spiritual wisdom of ancestors was a key source of morale and a practical point of reference for all the burning issues in life. Young people were taught collective social, economic, political and spiritual stewardship. They were also taught to seek collective

interdependence and not individual independence in these spheres of life (Mbigi, 1997:137).

Obviously, Ubuntu views and practices in education have faced fundamental challenges through the encounter with educational and cultural models from a western, industrialised worldview on challenges of perception about the traditional institution where the stage during which a young man or young woman begins to be exposed to adulthood is rather late. Umteteli Wabantu (1927:5) is concerned that this practice needs to be changed in terms of the conditions of the new civilization. According to him modern education, in which people start educating the child early, if properly reconciled with traditional education, would be a better solution as it would equip a person from an early age. By implication this would be a guarantee that Ubuntu would not be lost or eroded. Most probably if people could give due consideration to possible benefits in reconciling two views, disadvantages and misunderstandings experienced both in modern and traditional education could be avoided and a better and more stable form of Ubuntu would be achieved.

Traditional education is characterized by a relationship where the children were under the strict control of parents, which means the parent is the instructor or active subject and the child the recipient or listening object. This is against the principles of modern education, by which parental guidance is preferred to direct instruction, the result of which (it is assumed), is an independent and stable minded individual. In order that change should be seen in South Africa there should be a reconciling of two traditions aiming at the establishment of a milieu befitting a diverse and multi-cultural society. Given the situation which existed and still exists in South Africa, this is a symbolic indication which has far reaching implications. It could be utilized to achieve stability in the socio-political situation of the day for the ushering in of democratic principles.

One of South Africa's major obstacles to development is the lack of a sense of collective belonging and identity, a social citizenship and common stewardship. This is evident in the civil service and parastatal institutions, where the culture of service is usually absent. The spirit of African hospitality found in African families and communities has no space

and is no longer accommodated in African schools and organizations; instead, in its place there is a sense of disintegration, lack of cohesion and even anarchy.

The encroachment of modern western education also brings a change to the more abstract and ritualistic aspect. Education can be communicated more effectively in Africa through myths and rituals as found in traditional African educational systems where religious instruction was an integral aspect than through deadening routines or dry logic. In Ubuntu, the spiritual and moral elements of education are important as well as the ritualistic and ceremonial aspects. These have been marginalized in modern South African education, which should also consider introducing a focus on enhancing and developing rituals and ceremonies that will mark the transition from one social and physical stage of development to another stage.

Finally, regarding accountability and the overall purposes of education, Ubuntu reflects a different agenda and emphasis to modern education. African collective solidarity is emphasised throughout, but especially on selected burning issues and carefully selected survival agenda such as development. Traditional African education is therefore both a social and intellectual journey. Participation and group work are made central in the learning process as a pedagogical process to reflect the values of Ubuntu. Mbigi (1997:139) indicates that in an Ubuntu educational system the task of collective learning is a shared responsibility between mentors, learners, the community and the family. There is thus a strong sense of community accountability. The current educational system in South Africa lacks a sense of shared accountability and shared agenda of the kind traditionally associated with an Ubuntu worldview.

3.5.5 Pragmatic Humanism

According to Christle *et al.* (1993:62-66), pragmatic humanism aims for the practical liberation of the worker from over bureaucratized work places, so that he can pursue his social purpose by having a direct say in his workplace, and for putting pressure on his upward mobility by sharing involvement in his own progress.

Pragmatic humanism is a holistic inclusivist culture, which allows people to be creative and enables them to realise their full human potential as people (Christle *et al.*, 1993:76). The freeing of human spirit (Ubuntu or humanism) is its primary achievement.

Stonier (1996:100) notes that the term communalism, is widely used and that it has a descriptive overtone to it that highlights the emphasis placed on the communal aspects of life in Africa, where the importance of the group, as opposed to that of the individual, is important. Pragmatic Humanism in a way promotes and cultivates Ubuntu as one of the phenomena that enhance collectivity in all social spheres.

Pragmatic humanism promotes the equity principle of inherent Ubuntu and implements this principle with the emphasis on fairness, respect for human dignity and reconciliation. In business firms the focus is on empowering all employees through information sharing, the development of co-deterministic practices and team performance systems.

Having explored the above five dimensions of how the Ubuntu worldview manifests itself in specific life structures, next is to turn to the question of religion in Ubuntu and how Ubuntu has responded to Christianity.

3.6 RELIGION AND CHRISTIANITY

The African Spiritual experience is extremely pervasive and deep rooted. For an adequate understanding of Ubuntu it is essential that one takes cognizance of the African collective religious experience. African religion is monotheistic, based on the belief in divine human beings (kings) who represent God on earth. These people are divine human beings in charge of the mysterious natural forces such as rain, winds and lightning (Mbigi, 1997:49).

Traditional religious forms of worship and customs of which the kings and chiefs were the custodians, were practised and these forms were the roots of Ubuntu which can be recognised as the hierarchical moral structure that any society maintains (Barker, 1994:51).

Mbigi (1997:50) says African traditional religion is essentially God-affirming. People believe in one God. Their religion is not about life after death; it is about life itself. Indeed it is life itself. Therefore then, Afro centric religion is synonymous with life. It is not only central to their life, but is all encompassing. For them, life is an indivisible whole, pervaded and sustained by their religious consciousness.

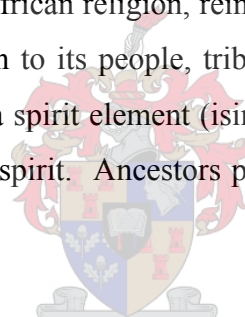
According to Tyrell and Jurgens (1983:51), African people believe in God, the Creation Force, which pre-dates the Creation and is regarded as all-powerful. To the Zulu this monotheistic deity is uNkulunkulu or uMvelingqangi. To the Venda, He is Raluvhimba, and to Swazis Mkulumngande. The Sotho people describe their deity as Modimo while the Xhosas use the term Umdali (derived from ukwenza, to make). The last three terms particularly emphasise the impersonal nature of the deity, which is conceived of as a distant force rather than a being with personal characteristics.

Africans believe that the dead live even after death and describe them (the dead) in Zulu and in Xhosa as abaphantsi, which means under. The Zulu-speaking people have a 'bringing back rite' traditionally performed for individuals who, while living, passed through the ceremonies marking their acceptance as fully social beings. Ancestors are those people who in their lifetime were living according to the norms and values of people. Criminals even when they are dead cannot be identified as ancestors because they did not adhere to the required standard of living and values whilst still alive. Tyrell and Jurgens (1983:53) also highlight the fact that not all dead become ancestors, the beings of practical interest to the living. They point out it is principally the socially significant dead who achieve ancestor status. This is an indication of the practice of Ubuntu.

Mbigi (1997:51) states that in African communities there is an awareness that God lives in all natural things; in the earth, the sky, the rain, the mountains, the cave and in all growing things such as trees and animals, God is a Supernatural being. But although the spirit lives everywhere, it is not regarded as equal to God. Acknowledging the spirit is part of regular ceremonial practices. It is common practice to dedicate a particular sacred

place for a particular spirit to inhabit, such as a specific cave or river. It is also common practice among most African tribes to dedicate a bull to a family spirit, or to cast out an evil spirit by slaughtering a white hen or a goat. During a marriage ceremony, for example, the most sacred cow that a man contributes is the one dedicated to the guardian spirits of his mother who must guard her future grandchildren.

In Afro centric religion, God is feared and one should not speak to Him directly except through the spirits of ancestors. The spirit is also very important and can be fully understood through reincarnation, a belief that is a pillar in Afro centric religion. When someone dies, he continues to live among his relatives as an ancestral spirit who protects them from danger and attends to their daily needs. In return, some spiritual sacrifices are made in honour of the spirit. In African religion, reincarnation is viewed as an important opportunity for the Spirit to return to its people, tribe and family. The Ubuntu view is therefore that a person possesses a spirit element (isinyanya in Xhosa) that will continue to live after death as an ancestral spirit. Ancestors play a major role in African thought and practice (Mbigi, 1997:53).



Religious life in traditional African society placed the emphasis on corporate or shared religious ceremonies and veneration of the ancestral spirits for the group as a whole. This was in contrast to Christianity, which emphasised a personal responsibility and appeal, rather than group obligation and appeal.

In Ubuntu, the belief in God and the spirit is very pervasive, very central and fundamental among African people. Africans have communion with ancestors on all aspects of their lives, such as marriage, birth, career advancement, death and any crisis. ‘The cult of ancestors’ has continued to be a central influence in the African life. The African worldview or Ubuntu was certainly influenced by western culture but not eradicated. It could be argued that to become relevant, any non-racial, non-imperialist and non-colonial form of Christianity should contextualise some of these practices if Africans are going to find any significant meaning in Christian life.

Lastly, because the spirit in African religion is one's total being, a person endowed with Ubuntu would be flexible and resilient enough to survive tests that are contributed by everyday factors such as political or economic instability. A person who adheres to the Ubuntu code of conduct will not of necessity receive any compensation from society, but be rewarded by the Maker. This belief in divine influence on circumstances in one's life suggests that Ubuntu be viewed as having strong inclinations towards Christianity. That is why Mqhayi in *Umteteli Wabantu* (1927) says no one who does not have Ubuntu should be called a Christian. He recognizes a strong link between persons and their Maker, which gives sustenance to Ubuntu. This link should be maintained at all times because failure to do so could lead to disaster. Explaining the situation that obtained in his society regarding Ubuntu in Mqhayi's essays, he focuses the reader's attention on the colonial era, which he charges with destroying Ubuntu. By destroying the traditional social phenomena, which allowed Ubuntu to operate, the link between Africans and their Maker was broken. In *Umteteli Wabantu* (1927) the situation after Western invasion of African traditional Ubuntu institutions, is depicted in the following manner:

God's chain of communication is broken into pieces. The kings are good for nothing, they receive nothing from the almighty, men have no power and parents cannot control children. Children are all over towns misbehaving. There is no communication between husbands and wives. This is a danger to the world (*ibid.*).

The social disorder described in the passage above also implies the manner in which change was imposed on Africans. For some reason most missionaries welcomed military intervention against Africans. In the frontier equation, for the Africans defeat equalled landless, shattered morale and loss of confidence while the missionaries won ordinary clan members away from what was considered a good way of life (Barker, 1994:51).

Traditional religious forms of worship and customs of which the kings and chiefs were the custodians, were thus destroyed. These forms were the very roots of Ubuntu, which recognizes the hierarchical moral structure that any society maintains as intimated in the passage above. Mqhayi in *Umteteli Wabantu* (1927) indicates that the form of worship brought about by the colonists, was not incompatible with African Traditional Religion.

Between the two religions, there were more commonalities than differences and, in fact, it was not the new religion (Christianity) that the African people rejected, but the manner in which it was made to look different and somewhat superior to theirs. It is perceived that religious, political and economic change was inevitable, but not a change that would destroy the moral values of the people.

A number of issues could be attributed to the collapse of the traditional hierarchical structure in communities and as far as these are concerned the generalization made by Moyo *et al.*, (1986:461) is an important observation as it sheds light on the situation pertaining to Ubuntu. They state:

Colonialism did not only bear political experience but more fundamentally the pollution and destruction of traditional practices of the indigenous people. The values and cultures of such people were disturbed and confused. It excluded itself from the traditional needs of people (Moyo *et al.*, 1986:461).

The emphasis on the retention of traditional values and culture as a guiding post leads one to deduce that Ubuntu is the embodiment of the cultural values of a society.

3.7 UBUNTU AND LEADERSHIP

The distinctive feature about Ubuntu governance is an indigenous democracy with very deep African cultures that had emerged from African traditional institutions and practices. The hallmark of African traditional governance is the focus on collective stewardship (collectivism), freedom of expression, grass-roots participation, consultation, discussion and consensus to accommodate minority needs and views (holism). The emphasis was not just on majority views but also on compromise and accommodation. The focus was on the need to reach an acceptable consensus through discussions to accommodate minority groups and views in order to avoid majority group dictatorship. This was essential because the traditional African political institution was characterized

by the cultural diversity of tribes and clans, which did not disappear as a result of majority rule (Mbigi, 1997:22).

A leader with Ubuntu was most respected and trusted by his followers. For instance, Chief Mpondombini of the Ndlambes was such a leader (Umteteli Wabantu, 1927:7). Chief Mpondombini had the ability to use Ubuntu as a pathfinder to each and every individual's conscience. He was described as a man with a remarkably pleasant disposition who referred to everyone as 'my fellowman', a man who did not discriminate between the literates and illiterates. To him all the people were the same irrespective.

The main challenge to a chief was likely to come from within, rather than without. With imperfect means of control and, in all likelihood, numerous offspring ready to lay claim to the succession, weak rulers quickly fell. Thus, on the one hand, chiefs would act quite ruthlessly to snuff out any incipient threat: the over-ambitious son was likely to be dragged away by the *nkosi's* henchman and clubbed or stabbed. On the other hand, chiefs had to wield their authority with care if they were to retain their followers' support, and any decision that bore on the clan would be put to the *abunumzana* (kraal heads) meeting in council. An unpopular leader risked not only overthrow but abandonment by his people for another - being left, in an ancient idiom, a 'chief of the pumpkins' (Taylor, 1994:34).

According to Taylor (*ibid.*) religious belief turned to the ends of power, but in political evolution other members of an emergent hierarchy, the healers and seers, were frequently co-opted by the chiefs. Somewhere along the line, the *nkosi* became not just the civil and military head of his people, but their spiritual head as well. Rulers (chiefs) came to be seen by their subjects as divine. A link was established between the health of the chief and the health of his people. The corollary was the customs and rituals that sustained the health of the *nkosi* and the group became cultural imperatives; those which threatened it, taboos.

Hofstede (1980:57) in supporting the above suggests that the crucial fact about leadership in any culture is that it is a complement to subordinateship. Whatever a naïve literature

on leadership may give people to understand, leaders cannot choose their styles at will; what is feasible depends to a large extent on the cultural conditioning of a leader's subordinates. A chief is chosen; he does not choose himself. He is therefore defined by the view and expectations of his subordinates.

With the changing time in Africa there is an acute shortage of quality leadership and management. Prevailing leadership styles are authoritarian, personalized, politicized, and not conducive to leadership development or the emergence of new leadership in South Africa. Development talents are suppressed in favour of bureaucratic, risk-averse administration based on absolute obedience (Kiggundu, 198:226).

This autocratic leadership style expects subordinates to be submissive and obedient. Because leadership in modern Africa is authoritarian and politicized (Kiggundu, 1988:226; Jaeger & Kanunzo, 1990; 17; Blunt & Jones, 1992: 6-23), such autocratic leadership styles, by expecting subordinates to be submissive and obedient, may stifle innovativeness and impede community motivation and Ubuntu.

There is a challenge, therefore, for leadership in South Africa to create an appealing, winsome. The South African people tend not to have a sense of national identity. The leadership should create ethnic and racial trust because the various ethnic groups do not have any common agenda. This task or shortcoming can undermine any development efforts. The starting point of doing this could be the canonising of the collective principle of Ubuntu. It is therefore the collective challenge for the South African leadership to live the values of Ubuntu.

3.8 EDUCATION IN DEMOCRATIC SOUTH AFRICA WITH REGARD TO UBUNTU

3.8.1 Introduction

This section deals specifically with how democratic change since 1994 has impacted on concepts of Ubuntu. If young people feel no connection in anything, their dislocation is a measure to society's failure, not theirs. For far too many learners, particularly in the inner cities and townships, schools are places of disconnection in South Africa. In the haste to raise levels of academic performance and install high fences to make schools safe, people fail to raise the standard of the school culture and to ensure that schools are truly humane and democratic communities.

Ubuntu reminds people that they can only be fully human when they see and are seen by another human being. To appreciate their humanity they need to acknowledge the humanity of others. In other words people need people. But, as people probably know from experience, living together is complex and they do not always get it right. They need to develop ways of being more effective members of a community, for their own and collective good.

The democratisation of South Africa brought with it a greater emphasis on the values, attitudes, skills and knowledge needed by the people to be able to function as part of a group, community and society. There is, for example, a strong expectation that Curriculum 2005 should emphasize that education should promote the development of co-operation, civic responsibility, and the ability to participate in all aspects of society including Ubuntu (*The Teacher*, 2001:1). This can be linked to the fact that South Africans live in a multicultural society with a history that has made them conscious of their own behaviour (*Business Times*, 2001:1).

3.8.2 Teaching history in schools

Gold Reef City, on the outskirts of Johannesburg, is a monument to people's pleasure. Children queue here for a different experience, which reflects the reality of South Africa's recent past in a way that has not yet been included in the new curriculum.

The Apartheid Museum, built as a condition for the granting of the casino license, is fast becoming popular with teachers and pupils keen to journey into a history that is all too

recent. It offers institutionalised racism, complete with mock *dompasse* and separate entrances for blacks and whites (*Sunday Times*, 2002:13). But this alone cannot help South Africa to move towards development.

The urgency is to discover how to teach history that has been neglected in favour of mathematics and science, infused with a desperate desire to promote reconciliation and transformation in a schooling system still battling the urban-rural division.

There should obviously be discussions on how to ensure that the new curriculum instils a respect for human rights and dignity, but the danger is that these remain merely academic. There are fears that a new curriculum may repeat the mistakes of the past, when the syllabus promoted apartheid's cause. Even now, history dealing with apartheid actually poses great difficulty for teachers, because young learners today do not have an understanding of the past context, and many teachers themselves do not possess accurate knowledge about what they are teaching.

Apartheid was difficult for learners or students of all races to come to terms with because it shocked and shamed children born in the 1990s. Children cannot understand how their parents could let something like that happen. The black children are angered to hear what happened to their parents and white children feel embarrassed (Bonner, in *Sunday Times*, 2002:13).

Teachers should try and explain that apartheid was manufactured for certain reasons, acting largely from racial prejudices and guided by short-term economic benefits. It was not a natural impulse not to mix. Meanwhile in academic circles there is still much bickering about whose victory, whose defeat and whose perspective should be taught in official school history curricula.

Omotoso in the *Sunday Times* (2002:13) argued that South Africans must decide what values they want to teach their children because in most cases history teaches the decisive values of power, conquest, victory and authority of some racial or ethnic groups over others.

Similarly Matshikiza in the *Sunday Times* (2002:17) says historians and teachers must look truth in the eye and tell it as it is while guarding against triumphalism. This can be done through practical training on how to present history in a way that will excite learners without perpetuating conflict and division.

One can say that too much of history teaching today follows the pattern of the past where there is still learning, a lack of imagination and a lack of interest among learners. What people are looking for is history as debate and contested judgement, rather than as prescription.

3.8.3 Education management and partnership

South Africa has a long history of apartheid and other forms of discrimination in education. In the past there were different and unequal school and education systems based on ethnicity, race and colour. The new democratic constitution and new South African Schools Act have given schools the new institution of school governing bodies (SGBs) as a fundamentally new form of partnership in school leadership and development. If the governing body of the school does not work according to a strict set of rules, then the dream of transformation will not become a reality.

The School Governing Body includes representatives from the entire school community. Members are selected from the key stakeholder groups of the teachers, learners, non-educators and parents from the community. This is the basis for a new partnership.

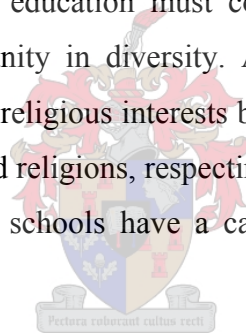
The democratic constitution touches on all aspects of life in South Africa. For example, the South African Schools Act, which is changing the face of education in this country for the betterment of all, is based on constitutional ideas of democratic participation, shared responsibility and accountability in a context of power sharing.

Leadership of the school (through the SGB) protects the cultural rights of every learner. Every learner has a right to receive education in an official language of his choice.

Governing bodies have the power to decide the language policy of the school, provided this does not result in racial discrimination (*The Teacher*, 2001:16).

Freedom of religion is guaranteed under the constitution. The SGB can determine the school's religious policy based on the wishes of the majority of parents, but neither learners nor staff members can be forced to attend any religious observances. To support this, Naidoo in *The Teacher* (2001:8) argues that the manifestation of religion in public schools must flow directly from core constitutional values of common citizenship, human rights, equality, freedom from discrimination, as well as freedom of conscience, religion, thought, belief and opinion.

It therefore follows that religion education must contribute to creating an integrated school community that affirms unity in diversity. A policy for religion in education should not promote any particular religious interests but actively advance the educational goals of understanding religion and religions, respecting diversity and providing access to sources of moral values. Public schools have a calling to promote core values of a democratic society.



Mangena in *The Teacher* (2001:8) says the core values include equity, tolerance, multilingualism, openness, accountability and social honour. With a deep and enduring African religious heritage, South Africa in her transformation is a country that embraces all major world religions. Each of these religions is a diverse category, encompassing many different understandings of religious life. At the same time, people draw their understanding of the world, ethical principles and human values from sources independent of religious institutions. In the most profound matters of life orientation, therefore, this diversity is a fact of South African life.

The public schooling system cannot promote one belief at the expense of any other. It needs to ensure that knowledge and understanding of the various beliefs is shared with the learners. Religion could play a significant role in preserving the country's heritage, respecting diversity and building a future based on solid core values that are agreed by a process of negotiation and consensus.

The state, teachers, parents, learners, the private sector and school leadership must all accept their responsibilities to make the education system work as well as possible. The curriculum of reform in the education system should reflect the cultural values of African collective solidarity of Ubuntu in teaching and organizational practices as well as in the context and values. The unfortunate aspect of debate on educational reform in South Africa, is that the debate has been dominated by the need to create equal racial access as the all-consuming objective. This is so because the other significant relevant elements of the debate have tended to be ignored, such as integrating the emancipating values of Ubuntu.

South African school leadership should promote a curriculum that will instil in young citizens the values that will promote the interests of a society based on respect for democracy, equality, human dignity, social justice and Ubuntu.

3.8.4 An Ubuntu perspective on Curriculum 2005

This process was set in motion to produce a streamlined and simplified curriculum. The proposal was for the production of learning area statements, which would state clearly the expectations and requirements at different grades within an outcomes-based system of education (OBE).

Each learning area statement consists of an introduction to the learning area, learning outcomes to be achieved and assessment standards per grade. The assessment standards give an idea of what is expected at each grade in each learning area.

Potenzain in *The Teacher* (2001:20) says the bottom line is that outcomes-based education involves having a clear idea of the learning outcomes the teacher expects learners to achieve. In addition, associated criteria for assessment or assessment standards need to be generated on a grade-by-grade basis against which one can assess the achievement of one's learners in these outcomes.

In the curriculum 2005 grades, it makes sense to focus mainly on the critical outcomes and the specific outcomes. The problem, however, remains that the specific outcomes are very broad and do not provide enough indication of what is expected in each grade.

Co-operation is heavily stressed in Curriculum 2005 and OBE. It is put forward as a preferred methodology, e.g. in group work, as a life skill that is relevant to adults as it is to children and should be infused into the culture of South African schools. On perceiving outcomes-based education (OBE) one realizes that co-operative learning and peer teaching are cornerstones of the whole process. Although it is difficult to explain exactly what co-operative learning is, it is clear that it is not simply putting children groups to work. It goes beyond work in groups. Learners actively begin to explore collectively their organizational skills through inter-relation with the teacher who becomes a facilitator. Furthermore co-operative learning exercises in Curriculum 2005 are used to enhance skills gained in other areas.

Curriculum 2005 is perceived as a 'win-win' situation. It helps the children to use their initiative and learn to work together as a team to become more effective managers of resources and time.

The Teacher (2001:20) indicates that curriculum 2005 is not about teachers and learners, as parents also have an important role to play in supporting the methodology the school uses. Parents are invited to come into the classroom and see what the skills are and also to take part in the process. This promotes partnership. It is a real accomplishment for children to work together using the holistic, relatedness and collective approach and discover how to offer others a turn. Co-operative, collective learning is a tool which enables learners to acquire certain skills, including controlling their emotions, exploring problems creatively, making independent choices, noticing details and managing their time. They learn how to access their work and the work of others in a constructive way. This again is the freeing of the community and releasing the communal spirit.

Such skills are good for success and when children succeed they really learn. When everyone participates, irrespective of class and relationship, a spirit of togetherness predominates in the community.

Regarding implementation, however there are serious disadvantages. Curriculum 2005 is perceived by teachers and the community to be expert driven and top-down. Teachers were merely informed about it but played little role in formulating the policy. One could say it is negating the experience of practising teachers and as such, does not reflect either the postmodern worldview or the spirit of Ubuntu. In terms of implementation, the government was responsible for promising that the implementation plan for the revised curriculum would be made available with the curriculum statements. Teachers were told to make it their business to find the information about Curriculum 2005. This again promoted negative attitudes towards curriculum 2005 (Chance, in *The Teacher* , 2001:20).

In the face of such an overbearing roll-out of new public policy, teachers are not encouraged to pursue their individual vision. Teachers and other stakeholders should be encouraged to pursue their realization of their own imaginations, no matter how irrational they might appear. Their vision concerning Curriculum 2005 was supposed to be shared. In so doing the leadership and management of the education department could have done far more to encourage teachers to tap into its vision and harness its energy into a powerful transformational force.

Mbigi (1997:35) says the new spirit and vision are critical elements in the transformation of a country. People must be given freedom of speech regarding their feelings on issues that affect them.

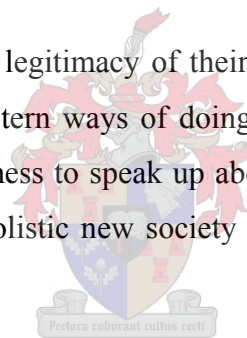
3.8.5 Summary

People in South Africa, more especially leaders and managers, should know that life is about relationship and community and therefore fundamentally about communication. The move towards interaction supports a mutual sharing of meaning versus one-way

communication. Democracy itself implies a sharing of meaning and it should be reflected in South African modern education in a modern and new South African system.

In South Africa, in some instances like the implementation of the idea of an *imbizo* (a isiXhosa word for a coming together to thrash out issues) and people engaging in bargaining chambers, communication already is and should become increasingly pivotal in creating a greater sharing of meaning. The creation of a new value system, enabling beneficiation and productivity is directly a function of communication, permeating a new, holistic, South African value system. People are the outcome, the means and the end. It is imperative that South Africans pioneer this 'open-mindedness' in order to induce change.

African people should realize the legitimacy of their innate abilities before they induce and institutionalise them into western ways of doing things. Unless people can regain innate human dignity and willingness to speak up about it in all facets of South African issues, they will never create a holistic new society that can offer the world something truly unique.



The change and development should include the critical mass of the whole society in the form of inclusive strategic forums. Aspects to facilitate bonding are crucial. These aspects must prepare the community and the individual for the learning challenge, help to clarify the survival issues and build a shared vision in order to survive. The traditional approach therefore emphasizes practical action and a close, trustful and helpful relationship with parental guidance in terms of coaching and interpersonal skills.

It is possible that Curriculum 2005 could have promoted the values of Ubuntu if it had been communicated properly to every stakeholder in education from the outset. Unfortunately that opportunity was lost

In the face of these challenges there is a shared stewardship over the task of leadership, which suggests the need to develop governance and a community approach to the management of schools.

3.9 CONCLUSION

The human side has been identified as of great importance and an attempt to define, discuss and criticize Ubuntu has been highlighted.

People's faith and culture have also been highlighted. People need to take seriously the practice of Ubuntu in the African culture with the missiological context in mind.

The dangers of erosion of Ubuntu have been outlined as people experience the transition stage in Africa. They need to be aware of socio-economic circumstances that are gradually changing and apply Ubuntu accordingly.

Lastly humanism (Ubuntu) and leadership have been discussed and it has been argued that the collective solidarity of the various groups in the community should be respected and enhanced. It was pointed out in this chapter that the community concept of leadership has a philosophical base in the concept of Ubuntu. Ubuntu is a concept that brings to the fore images of supportiveness, co-operation and solidarity, for example communalism (Christle *et al.*, 1993:122). It is the basis of a social contract that stems from but transcends the narrow confines of the nuclear family to the extended kinship network, the community.

According to Mbigi (1997:28) in this period or era there is a call for the care of humanity on different levels. This also calls for a new non-racial humanness. People must know who they are before they know what they can become.

CHAPTER 4

INDUSTRIAL WORLD VIEW COMPARED WITH UBUNTU

4.1 INTRODUCTION

This is the fourth step in this study in trying to solve the challenges of leadership and management in South Africa and more specially, leadership in the education arena. The method in this chapter is to present a comparison between the two worldviews i.e. an Industrial and an Ubuntu worldview.

As this chapter focuses on worldviews that affect indigenous cultures the suggestion is that a solution lies in some form of combination or marriage of these two cultures that are prevalent in South Africa, the Industrial and Ubuntu world cultures. Some African cultural patterns may apply to the Industrial context and vice versa. This chapter aims at exposing and reflecting on differences and similarities between these two worldviews. Differences and similarities can be seen in such facets as socio-political functions, urbanization, market systems and the organization of production systems. They are also observed in other significant dimensions, such as status allocation, authority systems and levels of education. At the same time, another significant overlapping form of diversity is that the people of Africa differ in terms of geographic and occupational mobility. They have been differently exposed to Western or Industrial influences and material culture, and from within different contexts and worlds of experience have shown different levels of response and receptiveness to the changes of worldview surrounding them.

4.2 BACKGROUND

Ubuntu is a concept that is generally assumed to be culturally based or group specific and for that reason falls outside general theoretical approaches adopted by Western theorists, critics and their African adherents. This raises problems – if not challenges – in relation to definition: on one hand, the concept Ubuntu is left by Westerners to the assumed ‘owners’ (i.e. African cultural groupings) to define within their own African cultural framework and knowledge systems; on the other hand, from within Western and Industrial worldview perspectives, theorists attempt to give ‘outsider’ or observer definitions of what they think Ubuntu represents. Epistemologically, in terms of grappling with the meaning of this concept, these processes of reaching separate understandings to some extent stand in the way of achieving a common or shared understanding of the concept Ubuntu.

Although there is no single definition of Ubuntu, then, one thing is certain: it is strongly based upon one's traditional values, beliefs and practices acquired from childhood up to adulthood. Intrinsic to Ubuntu are philosophic moral codes intended to instil and inculcate discipline and respect in society in order to establish trust and good social order.

In a culture based on an industrial worldview people are guided strongly by rational thinking. For one to become a matured person one should be intellectual in thinking and a person has an individual autonomy or freedom. When comparing this with Ubuntu, it has traditional knowledge based on experience and tradition. Ubuntu gives a more authoritarian direction to society.

Although Ubuntu has an authoritarian direction, in that it acknowledges clear dimensions and origins of authority within the social structure, it fully recognizes that every person is a social being who can realize his Ubuntu in the company of, and interaction with, other human beings (Cowley, 1991:50-51), just as in an industrial worldview a farmer would like to be seen by both his workers and his own fellow farmers as a saviour and contributor to social stability and well being. It also draws attention to the fact that all human beings, regardless of the colour of the skin, have the potential for mastering the virtue of having Ubuntu. This emphasises the value position or guiding principle that Ubuntu is not a property of particular group, tradition or nationality. There need not be

any reason for a lack of interaction between different people in the world if a commonality such as is offered in Ubuntu values is accepted and acted upon.

Drawing from the above perspectives, Ubuntu is regarded as a collective African outlook that is extremely strong on collective solidarity and the suggestion is that people need (i.e. can be enabled or encouraged) to draw inspiration from it. On the other hand industrialisation promotes individualism although in some instances it also promotes teamwork and sharing.

In this analysis the description of characteristics of both worldviews follows, taken from the categories suggested by Trompenaars in his study of *Riding the Waves of Culture: Understanding Cultural Diversity in Business* (Trompenaars, 1995:61).

4.3 CHARACTERISTICS OF INDUSTRIAL AND UBUNTU WORLDVIEWS

This section selects three main dimensions or areas for comparison between the two major views. This is done to draw attention to the fact that people should be aware that the relationship between the individual and a group plays an important role in motivating people. This comparison of characteristics tries to illustrate problems that created the rift between South African people and caused some problems or failure in the development of leadership and management. This will highlight the need for improvement in both worldviews.

The following are the characteristics that will be discussed in this section.

- Collectivism and Individualism
- Partitioning and Communalism
- Spiritualism

4.3.1 Collectivism and Individualism

Table 4.1 Recognising the differences between individualism and collectivism by Trompenaars (1995:61)

INDIVIDUALISM	COLLECTIVISM
1. More frequent use of “I” form	1. More frequent use of “We” form
2. Decision made on the spot by representatives	2. Decision referred back by delegate to Organisation
3. People ideally achieve alone and assume personal responsibility	3. People ideally achieve in groups which assume joint responsibility
4. Vacation taken in pairs, even alone	4. Vacation is organized in groups or with extended family

If one follows the above table, recognising the differences between individualism and collectivism, one observes that individualism is regarded as the characteristic of industrialisation, while collectivism reminds people of traditional society. Individualism is perceived as strongly associated with the rise of civilisation, which needs to be treated as a cultural belief in industrialization although it took many centuries for the individual to emerge from the surrounding of collectivity. From the Post-industrial worldview it is generally believed that the essence of the relationship between the individual and society has changed considerably. In earlier societies e.g. similar to an Ubuntu worldview individuals were defined primarily in terms of their surrounding collectives, the family, the clan, the tribe, the state or feudal group.

From the table, one also sees that the individual was very much to the fore during the periods of intensive innovation such as the reawakening which was called the Renaissance and industrial revolution of Britain and America (Trompenaars, 1995:49).

What becomes apparent is that in a context where individualism is emphasised, those aspects of cultures that serve individual interests are promoted ahead of other aspects of a possibly more communitarian nature, in order to facilitate the way that people enter relationships that further their individual interest. Their ties tend to be elevated to abstract, legal and systemic levels, and to be regulated by contracts. In an organization the individual’s contribution, even to a group effort, undergoes a process of

rationalisation: an individual performs a specialised and differentiated function and this is then often linked to receiving an extrinsic and individual reward directly linked to the work done by that individual. In order for a person to have authority he must have some special individual skills at performing some clearly identified (even measurable) tasks and an individual's intellectual ability or knowledge also becomes reduced to a commodity that can be used in society.

Meanwhile in the collectivist cultures all people share, and meaning and purpose are found in whatever they do or own. A community is likened to a large family or clan that develops and nurtures the members. The growth of the community is not considered for an individual but for the entire community. Ubuntu encourages the sound relationship between the individual and a group as this plays an important role in motivating people and solving problems amongst themselves.

Biko (1974:43) draws attention to another general feature of Ubuntu in noting that a key aspect of African culture is people's mental attitude to problems presented by life in general. An industrial worldview is geared to use a very rational problem-solving approach, typically following a process of trenchant analysis. An African approach is that of situation-experience. This quotation by Dr Kenneth Kaunda from Biko (1974:43-40) illustrates this point:

The Westerner has an aggressive mentality. When he sees a problem he will not rest until he has formulated some solution to it. He cannot live with contradictory ideas in his mind; he must settle for one or the other or else evolve a third idea in his mind, which harmonises or reconciles the other two. And he is vigorously scientific in reflection on a solution for which there is no basis in logic. He draws a sharp line between the natural and the supernatural, the rational and non-rational, and more often than not, he dismisses the supernatural and non-rational as superstitions (*ibid.*).

Africans, possessing a culture that retains characteristics of being a pre-scientific people, do not recognize any conceptual cleavage between the natural and supernatural. They experience a situation rather than face a problem. By this is meant that they allow both the rational and non-rational elements to make an impact upon them, and any action they

may take could be described more as a response of the total personality to the situation than as the result of some mental exercise.

In contrast to the above approach, problem solving or decision-making processes within an individualist society, with its respect for individual opinions, will frequently ask for a vote in decision making to get everybody pointing in the same direction. The drawback to these dynamics is that within a short time these people are likely to be back to their original orientation: there might be little change, especially of a group-thinking type, and a decision reached might often flow primarily from the will of one or two influential individuals in the group. The collectivist society intuitively refrains from voting because it prefers to deliberate until consensus is reached. The final result takes longer to achieve, but will be much more stable. In industrial societies, which are based on individualism, there is frequently disparity between decision and implementation and participation in group discussions can often prove to have been cosmetic only.

As in Ubuntu, in problem-solving the aim is to reach the decision by achieving consensus through a process in which people collectively enjoy human rights. There is an asserted right of people to respond without restriction. The law guarantees to all the right to speak and right is seen as something that is exercised together (*imbizo*). Mbigi (1997:20) says it is important to create political empowerment of African or ethnic groups by placing an emphasis on traditional consensus, democracy of a village assembly or *imbizo* in Xhosa, *legotla* in Tswana.

In an *imbizo* people share ideas amongst themselves and on some occasions in the *imbizo*, sharing of material phenomena is discussed, more specially sharing of the land. As the writer has indicated previously, all members of the society share whatever they have and this gives them meaning and purpose. One can acknowledge therefore that Africans implicitly set a requirement for decisions to suit the needs of a community-based society. Most things are owned jointly by a group; for instance in traditional societies there was no such thing as individual land ownership. The land belonged to the people and was regarded as merely under control or custodianship of the local chief on behalf of the

people. When cattle went to graze it was in the open veld and not on anybody's specific farm.

Farming and agriculture, though practised on an individual family basis, had many characteristics of joint efforts. Each person could by a simple request and holding of a specific ceremony, invite neighbours to come and work on his plots. This service (*ilima*) was returned in kind and no remuneration was ever given, except in the case of sharing with those who were encountering poverty, who were not expected to give anything back.

On the whole, though, poverty was not experienced. This could only really be brought about for the entire community by something on the scale of an adverse climate during a particular season (Biko, 1974:43). The opposite happens in circumstances dominated by an industrial worldview.

The individualistic cultures see the individual as the end and improvements to collective arrangements as the means to achieve it. The collective cultures see the group as its end and improvements to individual capacity as a means to that end. Trompenaars (1995:51) suggests that individuals should be encouraged to work for consensus in the interest of the group. He argues that one does not want the process to degenerate into either self-centredness or a forced compromise.

In summarising the differences according to these characteristics, we note that different individuals and cultures may experience or express more or less attraction to past, present and future dimensions of the community in which they find themselves. Some, typically Westerners, dream of the world that never was and seek to create it from their own imagining and yearning. Others, typically Africans, believe the future is coming to them as a destiny and live in the past to which everything attempted in the present must appeal (Trompenaars, 1995:110).

Dia (1991:10) and Hofstede (1980:78) highlight the collectivist nature of African culture, especially the way that the group has more importance than the individual success. These writers illustrate how group activities have always characterized traditional African

societies. Traditional activities, such as hunting, fishing and harvesting were performed through various groups. This explains why the average African feels more comfortable when he is in a group than when he is alone (Ahiazu, 1989:16). Western cultures on the other hand may be considered as oriented towards human dominance of nature, whereas the African culture is more inclined to harmony with nature and to accept subjection to it. Africans do not try to control the external environment. Rather, they tend to comply with its will. One of the consequences of such a cultural pattern is the tendency to avoid certainty (Hofstede, 1980:42). Beugré and Offedile (2001:538) indicate that African societies, like most traditional societies, are risk-averse. People have a higher intolerance for uncertainty and therefore prefer more stable, predictable situations rather than change and uncertainty that bear the unknown.

4.3.2 Partitioning and Communalism

The development of industrial society brought change and innovation to the economic infrastructure which created new kinds of jobs and greatly expanded certain varieties of employment, like white and blue collar workers (Hamilton, 1991:22). The new division or classification of people according to these skills was created.

Division of labour and class structure are closely related in industrialization. The class is linked to ownership and control of the means of production and thus the occupational division of labour and class structures. The division of labour promoted different working classes. The society is also fragmented or divided according to class. This is termed as partitioning of the society. There is a different perception in Ubuntu about Partitioning: it does not exist.

It must be stated that the African conception of man should be understood in terms of beliefs in the forms of empirical generalizations, rather than in the analytical or Aristotelian sense. An African person is an integral part of society, and thus as an individual, can only exist corporately. A being in Africa is not just a social being but a being that is inseparable from the community (Sogolo, 1993:191). This therefore, runs to some extent counter to the industrial worldview of existentialism. However, it should be

emphasized that individuality is not negated in the African conception of human kind. What is discouraged is the view that the individual should take precedence over the community. The cardinal point in the Ubuntu view of humankind is 'I am, because we are, and since we are, therefore I am' (Mbiti, 1969:108-109). This is in many ways barely different to what Sartre (1958:415) tried to express in arguing that 'my being in the world presupposes the existence of others' and that 'others are for me as I am for them. I enter into relations with them much as they enter into relations with me' (*ibid.*).

A distinction worthy of note at this point regarding this mode of being in relation to others is that some commentators (notably Sartre, 1958) have noticed that an underlying conflict or difference persists between the concepts 'for-itself' and 'in-itself' that correspond to the difference between industrialization and individuality. In the mode of being for others, instead of having a for-itself and in-itself outlook, people make use of the 'us' and 'they', in a way that 'us' and 'they' become objects. The 'they' group treats the 'us' group as instruments to achieve their goal in the Hegelian context of the master and slave or the oppressor and the oppressed. Sartre (1958:370) maintains that in the 'us' group, the slave and the oppressed is as free as the master to the extent that he can always try to transcend his condition, even if doing so implies risking escape with the inherent danger of being fatally wounded in the process. This means that the interplay that is operative in the said relations can always be reversed. It is in this sense that Sartre should be understood when he says one is condemned to be free. One is not free not to be free. Freedom is an ontological datum. In recognition of this subjectivity, and in existing with what Sartre calls facticity can and must be transcended. This means that human kind as the creator of values, as the author of the human condition, is collectively and constantly involved in negotiating, communicating and ultimately changing that human reality (Guns, 1980:2). It is in a similar sense too that communalism in the Ubuntu worldview is perceived as the collective consciousness.

The collective consciousness or communalist worldview of Africans, though influenced in modern days, still characterizes the African. Human beings never appear as isolated individuals, or as independent entities. Every person, every individual, forms a link in a chain of vital forces, a living link, active and passive, joined from above to the ascending

line of his descendants. Humankind is a communal being, one cannot be conceived apart from one's relationship with others.

The ideal person according to the African worldview (*Weltanschauung*) is one who has the virtues of sharing and compassion. The individual has a social commitment to share with others what he has. The ideal person will be judged in terms of his relationship with others, for example, his record in terms of kindness and good character, generosity, hard work, discipline, honour and respect and living in harmony. These virtues are kept vivid by African proverbs and songs, which offer people a glimpse into their hearts. One such proverb recurs in various languages right across Africa in Pedi: *'Motho ke motho ka bangwe'* (man is a man, through others). In Xhosa, *'umntu ngumntu ngabanye'* (a person depends on others to be a person) (Guns, 1980:5).

The peculiar interdependence of persons on others for the exercise, development and fulfilment of their powers is recognized as an essential of being a human person. Persons are defined not by this or that natural property or set of properties as in industrial worldviews but by the relationship existing between them and others. Thus, 'in the African view it is the community which defines the person, not some isolated quality of rationality, will or memory' (Mentiki, 1979:158).

There is an interesting similarity between the African and Industrial worldview societies in the manner in which a person devoid of Ubuntu, who knows full well that what he possesses is something lent to him by his Maker, is brought to justice by the society, dispossessed and all his wealth divided among the poor and the disabled. He could be pardoned on repentance, but would not get back his belongings. On the other hand, in industrial worldview the individual is humiliated by being pelted with rotten eggs and by having abuse hurled at him. Ultimately he is ostracized by being sent to jail until he changes his undesirable behaviour. Hence Ubuntu is recognized as a philosophy of tolerance and compassion, while it also embraces forgiveness (Umteteli Wabantu, 1927). But even so Ubuntu does not promote anarchy; it expects that a person should embrace the norms and values of the community in order to be accepted and be one of the community.

The relationship between the individual and a group plays an important role in what motivates people. West and Morris (1976:169) in Stonier (1996:207) observe that possibly the most fundamental consequence of western influence was the liberation of the individual. This is the main point of contrast about Africanness, namely, as Stonier (1996:208) indicates, that an attribute of Africanness is that it has a close link with harmony in the African's holistic approach to life.

Sonn (1993:70) in Stonier (1996:208) speaks of the 'Unity of the spirit' and compares each member of a community to a cell in the body. In this context it is clear that the whole is more than the sum of its parts. Holdstock (1987:225 in Stonier, 1996:209) describes the approach to life in Africa in the following way: 'Instead of perpetually tearing things apart the people of Africa are directed by an intuitive consciousness, a holistic dimension that is erected daily in the lives of a large number of people.... He goes on to stress the "oneness" that the people of Africa have with all things living and non-living, animate and inanimate in an undivided world in which animals, dreams, plants, humans and ancestors form a part' (Stonier, 1996:209).



Following the above passage one has to highlight the concept 'oneness' and its meaning according to Ubuntu. It has been an itching issue in South Africa since the uprising of black people in 1976 and that 'oneness' has been used in different ways. Stonier (1996:189) has been observed that '... people tend to interpret it according to their needs. There is this saying "an injury to one is an injury to all"'. But Ubuntu or Africanness does not promote this kind of unity. Ubuntu is based on the positive and peaceful values of co-operation and trust. Justice is monitored and administered as Stonier (1996:109) indicates, in the belief that the maintenance of harmony is essential in the community and relationships. Ubuntu does not promote anarchy and such slogans could be misunderstood and should be got rid of because they could affect social order.

4.3.3 Spirituality

In industrial worldview religion is perceived as part of the cultural system which gives meaning to life. Malinowski (1954:13) sees religion addressed to particular problems which occur in industrial societies. He argues that life does not always follow the smooth path. Men are faced with problems they cannot foresee, prepare for or control. An example is events such as death. Parsons (1977:28), like Malinowski, sees religion as a mechanism for adjustment to such problems and as a means for restoring the normal pattern of life.

In the western world, religion maintains social stability by allowing the tension and frustration which could disrupt social order. This is done through rituals, such as going up the mountain to pray for rain to fall, which act as 'a tonic to self-confidence' whenever there is a man's inability to control or predict the effect of weather upon agriculture.

Parsons (1977:29) says in industrialization human action is directed and controlled by norms provided by the social system. The cultural system provides more general guidelines for action in the form of beliefs, values and systems of meaning. The norms which direct action are not merely isolated standards of behaviour, they are integrated and patterned by the values and beliefs provided by the cultural system. For example many norms in Western or Industrial societies are an expression of the cultural system. As such religious beliefs provide guidelines for human action and standards against which man's conduct can be evaluated. They believe in God, the Supernatural and the after life.

In the African view, just as in an industrial world view, religion enfolds the whole life, there is no dichotomy between life and religion. It is believed that sin harms the public good, hence there are periodical purification rites such as in order to promote public welfare.

In the African worldview there is a widespread belief in a Supreme God, as unique and transcendent. Africans have a sense of the sacred and a sense of mystery; there is high reverence for sacred places, persons and objects and sacred times are celebrated, such as weddings and initiations. Beliefs in the afterlife are incorporated in myths and in funeral

ceremonies. The invisible world of spirits and ancestors is always present and the intentions of these spirits can be ascertained. Care is taken to ascertain the will of the spirit to whom sacrifices may be due or from whom protection may be sought.

Rites in the Ubuntu worldview form an essential part of social life as also performed in the western religion. The seasonal cycles and the stages of life are sanctified by ritual action. Ritual attention is given to crisis situations. The whole person, body and soul, is totally involved in worship. In worship and sacrifice there is co-responsibility; each person contributes his share in a spirit of participation. Symbols bridge the spheres of the sacred and secular and so make possible a balanced and unified view of reality (Mbigi, 1997:50).

In the Ubuntu worldview rites of passage, of initiation and of consecration are widespread. There are many rites of purification of individuals and communities. The sick are healed in rites which involve their families and the community. Some of the traditional blessings are rich and very meaningful.

In contrast with the above is the view that in modern countries religious motivation is seen as a phenomenon that provides the initial drive to work hard and accumulate wealth. It is assumed that mechanized production technology rather than man provides the basic driving force of industrial society and technology does not require religious motivation. Haralambos (1987:485) also notes that the industrial worldview does not need the support of religion to prosper. It only needs it for promoting norms and values of the society i.e. the moral standard that a person should observe.

Lastly one can say there are more commonalities than differences in both Ubuntu and the Industrial worldview in relation to religion. The difference, in fact, is that it was not the new religion (Christianity) as such that the Ubuntu worldview questioned, but the manner in which it was made to look different (Moyo et al., 1986:461).

4.4 EDUCATION IN INDUSTRIAL AND UBUNTU WORLDVIEWS

At the outset, it is perhaps helpful to point out a sort of paradox that exists in making this comparison, since the two worldviews do not necessarily ‘look at one another’ in quite the same way. On the one hand, there is an almost instructive (but based on rational thinking) assumption by those who operate from within a western industrialised worldview that there must necessarily be some unbridgeable contradiction or intellectual conflict between ‘modern’ views and traditional views like Ubuntu. The highly individualised and compartmentalised manner of thinking encourages the western mind to see difference as ‘other’, i.e. separate and strange or outside one’s experience and knowledge.

On the other hand, because holism and inclusivity are fundamental values and part of the Ubuntu consciousness, all things are able to be included, comprehended or encountered as part of one’s knowledge and experience. Ubuntu does therefore not necessarily experience other worldviews as separate ‘parts’ or distinctly different.

Simply put, the difference in approach is that a western industrialised worldview tends to see other ways of knowing as ‘them’ whereas an Ubuntu view sees all humanity, even with its diversity, as part of ‘us’.

How both these worldviews perceive education is a main question in this research. Education is important to achieve economic growth and it is well known that capital theories have stressed the relevance of using human resources efficiently in the labour market through appropriate education.

An Industrial worldview of education emphasizes and reproduces social division between people. This has a considerable influence on the perception of labour market entry and attitudes to paid or unpaid work, as well as providing qualifications which can be used as bargaining counters in job entry. Education can also be a source of broader socialization into the economy through ideas about consumerism.

In contrast, African traditional education prepared people for life. This education emphasized spiritual, social, economic and political development because life is an indivisible whole. The spiritual wisdom of ancestors was a key morale and practical reference for the burning issues in life. People were taught collective social, economic, spiritual and political stewardship.

They were taught to seek collective interdependence and not individual independence in these spheres of life. People were taught to create their own jobs and their own employment. It was education with production, dignity and work (Mbigi, 1997:137).

In traditional African cultures it was emphasized in families to encourage, harness and develop the hunter's spirit through elaborate spiritual ceremonies. One of African people's major obstacles hindering development is the lack of sense of collective social citizenship and stewardship.

Mbigi (1997:139) emphasizes that the African traditional communities thrive on the collective spirit of Ubuntu which is the canonization of the collective consensus. In order to promote this perception, there is a need for curriculum reform to reflect people's cultural values. African traditional education is also integrated with all aspects of life which suggests the need to reform instructional methodologies to ensure the development of life skills.

There are two important traditional institutions, namely the traditional girls' initiation school, in which a young woman would be talked to on her marriage, and the boys' initiation school, which is when the young man returns from the bush. These traditional institutions are regarded as a threshold to proper adulthood and naturally anyone who has graduated through these institutions would know what Ubuntu is. The stage (18 years) during which a young woman or young man begins to be exposed to adulthood is rather late and this practice one can say needs to be changed or adapted in terms of post industrialization. In the industrial worldview, however, education in which they start educating the child early, if properly reconciled with traditional education, would be a better solution as it would equip a person from an early age. Traditional education is

characterized by a situation where children were under strict control of parents. This implies that the parent is the instructor and the child is the recipient or listening object. This appears to be directly against the principle of modern (industrial) education, according to Mqhayi (1998:9-10).

In African society schooling in the modern sense of the word was practically non-existent. Socialising agents such as the school and the church were unknown. Education at this stage was strictly '*inkulisa*' that is, enculturation of the traditional set of habits, attitudes and behavioural codes, resulting mainly in outcome that the conformity of the individual will be unquestioning to the way of the clan. A Western culture of education was of formal schooling, '*imfundo*' or school education (Dreyer, 1980:70).

African children growing up in a traditional society found a whole community interested in their well-being and a variety of models to follow. In traditional society a gradual neglect of traditional values and norms took place, while the families became more and more self-centred and individualized. Children found themselves growing up in homes with a western approach where the models of behaviour for the young are limited to the parents only.

African parents in transitional South Africa placed a very high premium on schooling and education since they believed that education would give their children the same power as the white man and would free the African people from the backwardness and darkness of their traditional education or life. African people did not foresee at that stage that although the school succeeded in making their children more 'educated', they also 'lost' these children, who preferred to enter into the new world of learning, Christianisation and Westernisation, and largely rejected their 'backward' and un-educated traditional homes (Dreyer and Adelson, 1966:375). The concentration was on formal education brought by industrialisation.

The important issue concerning western education is the greatest concern in life to have better intellectual abilities. Children of western societies are often discontented with their mental capabilities. They like to have abilities that would be recognised by other people

and above all, they would like to be popular among their peers (Dreyer, 1980:70-71). Traditional African education is both a social and an intellectual journey (Mbigi, 1997:138).

In contrast, traditional African education is both a social and intellectual journey (Mbigi, 1997:138). Traditionally the African child learned through observation, imitation and play. As stated before, he had many adult models of behaviour (teachers) around him, since the attitudes, values, norms and activities of the community at large were known to virtually all participants in the African culture. No specific persons were allocated the task of teaching and educating the young except for uncles, aunts and grandparents who are expected to fulfil roles of formal and informal instructors to the kids.

The western culture has teachers as a designated group in the society. Teachers in the society found themselves to be very highly esteemed and respected by both parents and children.

Parents wished education and enlightenment for their children and the teacher was seen as the most important agent in achieving this goal. The teacher was thus elevated to a definite position of leadership. As Vilakazi (1962) in Dreyer (1980:73) puts it, among the Zulu people in transitional society the teacher was expected to be an effective instrument of acculturation and the school was therefore regarded as the new world in miniature.

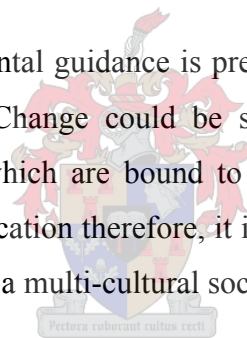
Initially the greatest majority of teachers were of course westerners. As a matter of fact, in the transitional society, African people or parents later on preferred 'whites' to 'blacks', since the former group were supposed to have better know-how of the 'new' world. These teachers are described as inspiring, as having a good understanding and appreciation of children's problems, and as being generally approachable and competent as the ones who, through education, unlock the door to modernization and the future.

Children of western societies generally like their teachers but are openly critical of them in various points (Dreyer, 1980:74).

On the other hand all those who are concerned with the education of young people must take serious notice of the new, emerging notion among a group of present-day traditional African youth. Despite a very positive general image people have of them, a notable group of youth are most negatively orientated and openly flout adult authority.

From this discussion of African youth and their relationship with their teachers one may conclude that in traditional African society more or less all adult members and all those older than the child were his 'teachers'. The task of 'teaching' the child was thus a community project and not the specialised calling of a few individuals only, as is seen to be the case among westerners.

One can say that where only parental guidance is preferred, the result is an independent and stable minded individual. Change could be seen against a background of two different systems of education, which are bound to influence each other. In order to reconcile the two traditions in education therefore, it is suggested that there should be the establishment of a milieu befitting a multi-cultural society.



4.5 LEADERSHIP AND MANAGEMENT IN INDUSTRIAL AND UBUNTU WORLDVIEWS

In an industrial worldview, leadership basically deals with the human relations where problem solving, communication and decision making are promoted and cultivated. Leithwood and Mcleah (1987:35) indicate that highly effective leaders know many forms of decision-making, are skilled in their use and are situationally sensitive in their selection of a particular approach to decision-making. They are thus very analytical and rational in the way they perceive and perform their functions.

Basson and Smith (1991:148) allude to the fact that effective leaders can be selected or trained. It is also useful to think of leadership as a generic term which refers to the

process characterized by the interrelationships among people as they work together in the formation and achievement of shared goals.

Hallinger *et al.* (1989:9) claim that leadership in an industrial worldview influences people by developing a clear mission that provides an instructional focus for people throughout the community. Leadership does not reside exclusively with the chief or president; in fact Weber (1989:217) identifies the need to develop ‘shared leadership’ in the community.

One of the current shifts in thinking regarding leadership, is a shift from an instructional to a transformational leadership. Brandt (1992:3) declared that because of change and democracy ‘instructional leadership is out; ... transformational leadership is in’. Such leadership is ‘leadership for change’.

Another important aspect in industrial leadership is the shared vision. There is the discipline for translating individual vision into shared vision. People should feel free to express their dreams, but also learn how to listen to each other's dream.



A fundamental role of leadership in African culture is to create connotative meaning through significant but important rituals and ceremonies. Mbigi (1997:19) emphasizes that in traditional African communities the ultimate test of leadership maturity in terms of training and development is determined by the ease with which a new leader carries out rituals and ceremonies. It is through well-designed rituals and ceremonies that leaders can effectively manage collective meaning and collective trust. It is not just an intellectual journey. It is a symbolic and emotional as well as a spiritual journey. Effective leadership in Ubuntu requires people to have convivial experiences by digging deep into their emotional and spiritual resources. This may be equivalent to the mission and vision in an industrial worldview.

The sense of African traditional governance was to enhance collective solidarity, respect, human dignity and the right to freedom of expression, as well as collective trust and compassion. Ubuntu was central to indigenous governance systems.

In African traditional societies the state was not a dominant situation as it is in the industrial worldview. Most traditional African states and empires were confederations such as the kingdom of Modjadji in Northern Province in South Africa. The centre was usually very weak politically (Mbigi, 1997:23).

The village meeting or village assembly was the key political institution in traditional African leadership and societies. Village mass rallies were organized by the chief under trees and burning issues facing the village were debated until consensus was reached. The decision-making process was not based on majority rule or decision, as done in an industrial as this would lead to majority dictatorship. Decisions were based on consensus and caucusing to accommodate minority views. African traditional political leadership operated on the basis of consensus to prevent minority so as to enhance collective solidarity and collective trust, known as Ubuntu.

In a Western worldview, the concept leadership accommodated the sense of belonging, as did the Ubuntu worldview. Sergiovanni (1982:231) supports this when he says: leadership promotes the feeling of actual belonging, participating, being co-partners in the entire organization. In all, a leader who has leadership skills sees to the rapid growth of the organization. Leadership skills are situationally specific, of short duration, and focused on specific objectives or outcomes’.

4.6 CONCLUSION

The aim of this chapter was to investigate and discover some of the most prominent differences and similarities between the Ubuntu and Western worldviews. An attempt was made to discuss differences and similarities as regards the background, major characteristics, and the approach to questions such as education, Christianity and leadership of these two worldviews. It was hypothesized that African leadership does not strive for challenges and excellence, but rather remains constant with the status quo. It does not strive for change and innovation. Meanwhile, in contrast, a Western worldview

approach to leadership promotes individualism rather than promoting team orientation. What is generally needed, it is suggested, is a transformational type of leadership, which can occur when the two world views marry.

This can be done by discarding irrelevant practices from both worldviews, such as starting education at a later stage in Ubuntu and doing away with individualism in industrialization, because it is felt that because leadership is characterized by interrelationships among all people, leaders should actually feel the sense of belonging as they perceive themselves as stake-holders or co-partners in the organization.



CHAPTER 5

INDUSTRIAL AND UBUNTU WORLDVIEWS OF LEADERSHIP AND MANAGEMENT IN SOUTH AFRICA

5.1 INTRODUCTION

This is the fifth step in the methodology of this study in trying to reach solutions concerning the problem of leadership and management as practised and experienced in South Africa during the eras of industrial, post-industrial and Ubuntu worldviews .

In this chapter leadership is viewed as a human phenomenon that needs to be addressed by developing countries like South Africa in order to promote unity as South Africa has a great diversity of cultures. This chapter examines and attempts to clarify the concepts of leadership and management associated with industrial, post industrial and Ubuntu worldviews, specifically in South Africa.

5.2 INDUSTRIAL WORLDVIEW IN RELATION TO LEADERSHIP AND MANAGEMENT

5.2.1 The Context of Development and Modernisation

There are many traditional ideas about leadership that have proved questionable. The most common one is the notion that ‘leaders are born, not made’ – which was the concept that few organisations could live with in practice. In actuality, the behaviour recognised as ‘leadership’ is not confined to any single person in a group but depends upon other members as well (Hollander, 1984:2).

During the industrial worldview era the country already was operating under the grand tension that stems from the universal desire for economic improvement oddly combined with many resistances to change. The aim was to break down the tension that existed, which was a mixture of hopes and fears. Leadership had the dual task of promoting growth and of restoring balance (Goldthorpe, 1980:132).

The enlargement of the economy, the shift out of agriculture, the drive to maturity needed a transition from the traditional society to more rational scientific and technological ideas (Goldthorpe, 1980:129).

Modernisation was seen as the change from a traditional, pre-industrial state or condition, the starting point for development to 'modernity' through an intermediate 'transition', condition. The process affected both the society and individuals in mutually reinforcing ways. This means the change in social spheres and politics for transition was inevitable although it came with frustrations and pains.

Changes in political power structures affect any society in which they take place. The nature and extent of the change will depend upon the extent to which the existing social structures deviate from those desired by the groups who are gaining political strength as well as the extent of the relative bargaining strength of the new power groups and those who oppose them. This means that two factors will determine the ultimate impact that political changes will have on the economy: first, whether or not the people coming into leadership in the political arena want the economic system to remain as it is, and secondly, if the leadership does not want the economic system to remain unchanged, it also depends on whether or not the leadership has the ability to implement changes in the system (Butler *et al.*, 1987:354).

In industrialisation, change is seen to be the major cause of the present inequality in the distribution of wealth and in access to the economic system generally in South Africa, then the leadership that has been affected by it and gained the power to control the economy can be expected to seek to get away with the system and replace it with something that appears to offer more equal opportunity. For private enterprise to survive

under such conditions or circumstances, the system will have to be adapted so that it is seen to offer a much greater degree of participation in its activities to everyone in the wider society (Nattrass, 1978:309).

Any new society seeking to change an existing economic order for development and modernisation, has to start from the order mentioned above. The economy of this era in South Africa will significantly influence the possibilities for its own evolution.

Another important issue during this time was the expansion of school systems, which was taken as the 'investment in human capital'. Secondary educated people in technical and leadership posts were needed because of the expansion of the economy, while university graduates were needed at higher levels. Such developments enhanced the productivity of labour and contributed to economic development, though that was necessarily the only reason for pursuing them, and they were fully justified as ends in themselves (Goldthorpe, 1980:194).

Industrialisation can improve its access to the community in number of ways such as that business management or leadership could actively participate in community affairs and development. Corporate employees could be encouraged to take civic administrative posts and carry out their functions in a manner that highlight their dual role. Business could openly provide funds for community projects such as buildings, schools or sporting programs.

The above was used by the leadership during this era which often argued that they would introduce practices totally contrary to the ethics of private enterprises. This may be true of private enterprise as people know it today in South Africa. Times are changing, however, and if industrialisation is to survive in South Africa, economic attitudes in general, and those of leadership in particular, will have to change with them.

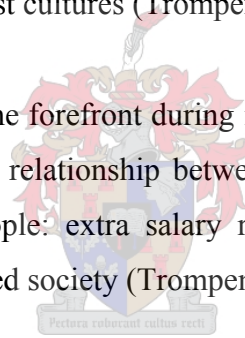
Finally, since the economic role of the state seems likely to grow as a result of political change rather than to decline, it will be important to ensure genuine democratic input into the day-to-day running of the public sector. This can be done through decentralizing the

public sector as far as possible by giving to the communities themselves the authority and the responsibility for running the decentralized areas (Butler *et al.*, 1987:362).

5.2.2 Leadership and Individualism

Individualism is often regarded as one of the characteristics of a modernising society. Leadership is affected by individualism. Practices such as promotion for recognised achievements and pay-for-performance, for example, assume that individuals seek to be distinguished within the group and that their colleagues approve of this happening. They rest on the assumption that the contribution of any one member to a common task is easily distinguishable and that no person arises from singling him out of praise. None of this may be true in more collectivist cultures (Trompenaars, 1995:49).

Individualism was very much to the forefront during industrial worldview revolution, the time for intense innovation. The relationship between individual and group played an important role in motivating people: extra salary rewards paid to a high-performing individual which led to the stratified society (Trompenaars, 1995:58).



In individualistic cultures organisations are essential instruments. They have assembled and contrived an organisational structure and relationships, in order to serve individual owners, employees and customers. Members of organisations enter relationships because it is in their individual interest to do so. Their ties are abstract, legal ones, regulated by contract. The organisation is a means to what its actors want to achieve or realise for themselves. In so far as they co-operate, it is because they have particular personal interests at stake that are best served by co-operation. Each performs a differentiated and specialised function and receives an extrinsic reward for doing so. Leadership originates in an individual's knowledge, which is used to make the organisational instrument work effectively.

Again, in promoting the above, control of labour was altered because of education, and relationships and collaborative systems in which the skill of workers had developed over years were broken down, reducing the worker's contribution (labour) to atomistic units,

automated within a bigger scheme of things, and redefined by leadership and management principles to enhance profit level and efficiency through control. In the process the employee's control of timing, over defining the most appropriate way to do a task, and over criteria that establish acceptable performance were slowly taken over as the prerogative of leadership personnel or managers, who were usually divorced from the place where actual labour was carried out. Loss of control by the worker was always the result of this development. Pay was often lowered to reduce the unit cost of production. The job became 'routinised for individuals, boring and alienating as conception was separated from execution and more aspects of jobs were rationalised to bring them into line with leadership's need for a tighter economy' (Walker and Barton, 1987:78).

5.2.3 Leadership and Management in Education

During the era of an industrial worldview, leadership in South Africa also applied its mind to making a start on education, or more strictly on setting up a system of schooling. Schools were major agents of the industrial leadership and also conducted by missionaries. The process of industrialisation through colonisation entailed cultural and ideological transformation in which schools were major agents. Schools in South Africa, whether church or state-financed, were modelled on the educational systems that had been developed in the industrial countries. Their political motivation should be understood within the context of the spread of mass education in Britain, Europe and North America during comparable phases of capitalist development (Kallaway, 1984:9).

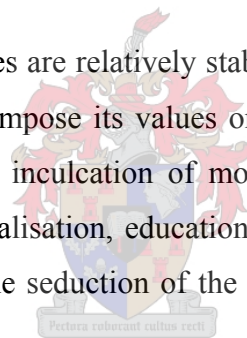
Schooling, even though among Africans it served the interests of a small leadership (usually the products of the mission schools) who came to benefit from their successes at school, attempted to legitimise the position of those who were worst off economically and to ensure their acceptance of the *status quo* giving them the hope that through schooling they might in due course be able to benefit (individually) from their situation (Kallaway, 1984:9).

As stated in previous chapters this argument does not seek to underplay the significance or good intentions of the leadership who promoted the education of people in South

Africa during the period under review. It is not the intention to imply that the provision of education simply and unproblematically benefited the industrialists at all times, with no cost being involved in ensuring the provision of schooling.

The intention is instead to demonstrate that schools were systematically appropriated by industrialised people and that they have played an important role as sites of struggle and to argue that the educational goals articulated by leadership, academics, teachers and politicians are to be understood within the ideological context and must not be taken at face value. The stated goals, values and practices of leadership in education during the period of industrialisation must thus be understood in relation to compelling needs of that economic system or stage of development.

In industrial societies, where values are relatively stable, there is little question about the right of the older generations to impose its values on the young. Education leadership concerns itself as much with the inculcation of moral values as with transmission of skills. Even during early industrialisation, education has for its object the formation of character, which translated into the seduction of the young into the value system of the old (Toffler, 1975:377).



The young are to be encouraged by leadership to analyse their own values because when approaches to the leadership of education are non-participatory, as has been in industrial era, leadership development tends to diminish (Task Team, 1996:33; Toffler, 1975:377). Therefore, democracy should be introduced even to the youth so that they can be exposed to issues such as leadership with responsibility for the country to develop.

Democracy depends on efforts and abilities of those being led to insist on a certain level of accountability and adherence of the leadership to an acceptable code of conduct. This process entails a level of participation by ordinary membership in the efforts of the school (Ramphela, 1998:116).

The perception is that to be a true leader, the educational leader should earn his leadership position. This is important since modern culture and more sophisticated

population do not provide the educational leader with followers as a matter of course unless he deserves leadership. In addition, the educational leader should remember that certain techniques can be acquired. A good leader should have certain talents and skills, but these are not peculiar to gifted individuals. Leadership techniques can be acquired and developed in a similar way to that in which knowledge is gained (Hersey & Blanchard, 1974:417). The focus in this chapter will be on South African leadership in education and on assessing whether it promoted the above statement or not.

South African school education remained under the control of the provincial administrations rather than becoming a central government concern. Africans (blacks) were in a position similar to whites. Under the Act of Union (1910) education, except for higher education, was designated a provincial matter for five years. After this period Parliament could decide on other arrangements for the control of schooling (Kallaway, 1984:131).

After the five years had elapsed, the leadership of the time consolidated the provincial ordinances pertaining to African (black) schooling, to differentiate between the white and to provide free primary education for both races, black and white. Schooling could be left in the hands of missionaries for blacks, where it had been from the start. Since the 1950's, however, state policy has increasingly had to meet the needs and demands of a manufacturing industry. According to Legassick (1967:4):

For this reason the state also assumed control from 1953 of the black educational system which had previously been in the hands of missionaries. A new curriculum was devised with two purposes. First, to provide for the mass of Africans the minimum of educational skills necessary for participation in semi-skilled positions in the forced labour economy. Secondly, to attempt to train a small African elite who would seek their economic and political outlets not within the central white controlled state but in the 'homelands' (*ibid.*).

Education policy can therefore be linked not only to the forging of South Africa's political order but to its economic order as well. Bantu education, and the prolonged debate which led to it, fitted in with the state's overall programme of establishing

increased political and economic control over the African population as it worked both to perpetuate and modernise the segregationist structure of social control. The historical study of African educational leadership in South Africa needs to be undertaken in the context of both the wider political issues and the wider economic issues impinging upon Africans within the social order (Kallaway, 1984:135).

One approach is to take the assimilationist-segregationist debate on its own merit and interpret it as a manifestation of the wider liberal-conservative debate over the role of Africans in South African society. At one point, historians tended to equate the liberal-conservative dichotomy with an English-Afrikaans dichotomy. This was true, at least of the so-called liberal school of South African historiography.

In the early industrial years of the 20th century British and South African politicians created a structure of racial domination based on doctrines of segregation. Shingler (1973:61) goes on to stress the important role that educational policies and leadership play in the South African political order:

The superior status of the whites was sustained in turn by the skills which their positions enabled them to acquire The subordination of the blacks was reinforced and complemented by their education, parsimonious financial support, the refusal to make education compulsory even in the cities and circumscribed curricula, all combined to limit black participation in society. The educational policies and ideas of union were thus ... directed ... to the reinforcement of an over all structure of differentiation and domination (*ibid.*).

The above statement demonstrates that the foundation of educational leadership rests on the educational aims and purposes of the educational leader. The effectiveness and success of the educational leader are in large part determined by how closely the aims and purposes of the leader correspond to the educational aims and purposes of the followers who have their own set of aims and purposes which are based on their own values, beliefs and deeds. Having examined the educational leadership during industrialisation in South Africa the focus should be on rectifying imbalances in education that occurred during that era.

Adopting a radical and challengingly critical view of the assumed value-free or non-prescriptive approach of education in modern industrial society, Toffler (1975:377-78) indicates that there is nothing that could be better calculated to produce people who are uncertain of their goals, people incapable of effective decision-making under conditions of exercising their own choice than the structures and patterns of leadership and management that evolved under industrialisation. Industrial education was not supposed to impose a rigid set of values on learners, but it did not adequately recognise that learners should have systematically organised formal and informal activities that help them define, explicate and test their values, whatever they are. Schooling will continue to turn 'industrial men', to fit the narrow needs of industrialised society, until young people are taught the skills necessary to identify and clarify, if not reconcile, conflicts in their own value systems.

The curriculum of tomorrow must thus include not only an extremely wide range of data-oriented courses, but a strong emphasis on future-relevant behavioural skills. It must combine a variety of factual context with universal training in what might be termed 'life know-how'. It must find ways to do both at the same time, transmitting one in circumstances or environments that produce the other (Toffler, 1975:378).

Lastly, people cannot remain separated in their racial fortresses. Leadership needs to find ways of encouraging people to find each other and live together as one. There is a need for people to develop a shared and collective national identity through education, vision and cultural values. People need to develop and entrench a tradition of non-racialism so that they can celebrate the social, biological and spiritual unity of humanity (Mbigi, 1997:148).

5.2.4 Summary

The literature reveals that some of the possible negative consequences of technology in industrial worldview are now being recognised. These negative effects include the creation of inequalities through expenses, credential inflation, and limitations on access. The need to encourage people to think about their education, their roles in society, and

the place of technology and science in the society is crucial. Unless people are able to lead honestly and deal critically with complex ethical and social action, democracy can not easily prevail.

5.3 POST-INDUSTRIAL WORLDVIEW IN RELATION TO LEADERSHIP AND MANAGEMENT IN SOUTH AFRICA

5.3.1 Introduction

The Post Industrial revolution believes in democracy and democracy and the future of human choice. In this world view there is almost consensus about the future of freedom. Maximum individual choice is regarded as the democratic ideal. Yet most writers predicted that people will move further from this deal (Toffler, 1970:20).

In practising democracy leadership becomes leadership for change as Brown (1991:91) believes that for people to change or to get moving leadership needs to promote communication, collaboration and common goals.

5.3.2 Leadership and Management in Education

Learning in this context does not mean acquiring more information, but it is to expand the ability to produce the results people want in life. It is lifelong generative learning. But learning organisations are not possible unless they have a leadership at every level who practises it.

It was argued in previous paragraphs that leadership with a high level of personal mastery shares several basic characteristics. It has a special sense of purpose that lies behind its vision and goals. For such a person a vision is a calling rather than simply a good idea (Senge, 1990:142).

There are multiple ideas about leadership or how it should be exercised. Some emphasise leadership as a humanistic enterprise-meeting people's needs and improving their skills motivates them to a higher levels of performance. Others argue that leadership is more a matter of making sound decisions, creating sensible policies, and allocating rewards or penalties based on formal assessments of individual contributions to organisational goals (Sergiovanni, 1982a:v)

Sergiovanni's (1982) notion of value-added leadership is not a prescription. His central tenet, corollaries, and stages of argument provide a framework for thinking about ways in which leaders can nourish the spirit of schools. His approach does not ignore the importance of power, structure, or motivation. He sees the moral or spiritual revitalisation of schools as a means of empowering, improving performance, or encouraging administrators or teachers to invest more energy in what they do. There will be other forms of creative ideas that are waiting to make their entrance on the stage of school improvement and reform in South Africa.

Leadership actions related to concern for personhood tend to elicit a similar response on the part of others. For example, if a teacher exhibits low caring for those she teaches, learning will tend to react for others (Powers, 1979:14). This means if a teacher demonstrates free-range leadership style, learners could follow suit. A teacher as a leader should always be a good model for learners.

In supporting the above paragraph Sergiovanni (1982b:16) emphasises that the concept of value-added leadership is understanding that ordinarily one should not have to choose between value and value-added. Both dimensions of leadership are needed if schools are to measure up to minimum standards and to reach out to achieve a level of performance and success that is beyond expectations.

Unfortunately ingrained school bureaucracy (top down in schools during apartheid regime in South Africa) and highly prescriptive state regulations often prevented principals from exercising the leadership that is needed. Schools should be slimmed down so that their responsibilities can be changed from trying to run schools from afar as

school inspectors (non school managers) used to do, to that of setting standards, evaluating standards, and providing help to schools where needed. This new state role provides the needed leadership. The need for leadership to be emphasised over management is not partisan issue put forth by a self-indulgent member of the educational establishment but a necessity if people aspire to quality schools (Sergiovanni, 1982a:19).

From South Africa's educational history, it is painfully apparently that in many communities learners together with teachers, encountered problems concerning school leadership. Mphahlele (sd:5) points out how many learners served their peers who had been forced out of school, whereas in many cases their elders who were channelled into dead-end avenues by the industrial system and leadership failed to blossom into full manhood and womanhood, i.e. into responsible adulthood.

These learners observed a number of good teachers who, frustrated by several factors beyond their control, abandon the teaching profession. A number of teachers lost their moral fibre and ceased to inspire them any longer in and outside classroom. They sensed the formidable structures that worked against mobility of them left them with no option but moved horizontally from one position to another, and from one establishment to another with no gain either.

Sergiovanni (1982a:20-1) says if people are ever going to make a change in the problems they face in public education, they must find ways of permitting talented teachers to play a much larger role. Leadership needs to find ways of giving talented people, first rate professional extra leverage. The key to making things better is to enable leadership to give teachers the discretion, the support, the preparation and the guidance necessary to get the job done.

Enabling teachers is an important aspect of value-added leadership; but more important than teacher empowerment or for that matter than enabling principals as individuals is the enabling of whole schools. It is principals, teachers, parents and learners collectively who will make the difference in the struggle for building quality schools (Sergiovanni, 1982b:21).

Learners might be asking, ‘what use is there in going to school?’ – a question that links with what Van Vuuren (1988:98) indicates when he points out, in a religious context, that man is born into this world, and finds himself in strange world where he feels unsafe in the absence of support. He comes to the world ‘out of nowhere’, and even if he did know where he had come from, he could do nothing about it. Initially the designing of a world is absolutely impossible without help from one’s fellow being (*ibid.*). This suggests a primary need for forms of mentorship or teaching in society.

The emphasis of the above paragraph is on human relations that have resulted in the value of congeniality becoming strong in the way schools are managed and led. Congeniality has to do with the climate of interpersonal relationships in school. Congeniality has to do with the extent to which teachers and principals share common work values, engage in specific conversations about their work in and for the school. Value-added approaches view congeniality as a by-product of building strong collegiality norms in the school and not as an end in itself (Sergiovanni, 1982a:24).

Young people in South Africa are deeply concerned about the world of tomorrow into which they are about to enter. Leadership therefore paves the way for them by allowing them to develop leadership skills and be part in transformation. The following is vital for transformation:

- Providing a vision; and
- Team building

5.3.2.1 Providing a Vision

A leader provides his followers a cause to work for. He must have the ability to share the vision with others and should mobilise, convince, persuade and inspire them.

A written vision and mission statement is a feature of effective leadership in a school. In addition to stating the school's priorities it reflects the commitment of leadership and staff to the school's mission.

Staff and community members and others that are involved in the issues concerned will probably not feel a common sense of a mission or vision unless a leader involves them in his formulation and articulation of that mission or vision. This role may include direct involvement in the formulation of the vision, the writing of the committees charged with writing of mission.

Senge (1990:206) indicates that a vision is truly shared when people have similar picture and are committed to one another having it, not just individual having it. When people share a vision they are connected, bound together by a common aspiration. Personal visions derive their power from an individual's deep caring for the vision. Shared visions derive their power from a common caring. In fact, people have to come to believe that their desire to be connected is an important undertaking.

Shared vision is vital for the learning organisation because it provides the focus and energy for learning. While adaptive learning is possible without vision, generative learning occurs only when people are striving to accomplish something that matters deeply to them. In fact, the whole idea of generative learning – ‘expanding your ability to create’ – will seem abstract and meaningless until people become excited about some vision they truly want to accomplish.

Senge (*ibid.*) says today ‘vision’ is a familiar concept in corporate leadership even in South Africa. But when one looks carefully one finds that most ‘visions’ are one person's vision imposed on an organisation. Such visions, at best, command compliance not commitment. A shared vision is a vision that many people are truly committed to, because it reflects their own personal vision.

Developing and articulating a sense of a mission requires effort, perseverance, communication, human relationship skills and a sense of vision on the part of the leader.

The vision must be clearly articulated. Some leaders communicate a sense of vision through symbolic actions, the allocation of the time to others and by persuasion.

Representatives from different groups in a community should have the opportunity to review and edit successive drafts of the vision. The leader could play an important role by liaising with groups.

A vision serves as a suicide in orientation sessions of new leaders-to-be in the community and guides to teachers, principals and learners. At some point, people should be encouraged to develop their own vision.

Shared vision is the emphasis of the headmaster and senior managers in education. Somewhere in the responsibility for generating and driving the school's vision will involve consultation and communication.

West-Burnham (1993:103) indicates that the senior management team that has a clear vision is characterised by:

- Constant reference to the vision in action;
- Frequent recognition of future challenges;
- Constant contact with all members of the school community;
- Recognition and celebration of strength and success.

Lastly, in a school, a shared vision changes people's relationship with the school. It is no longer 'their school'; it becomes 'our school'. A shared vision is the first step in allowing people who mistrusted each other to begin to work together. It creates a common identity. In fact, an organisation's shared sense of purpose, vision and operating values establish the most basic level of commonality (Senge, 1990:208).

South Africa is striving for shared stewardship over the task of education which suggests the need to develop inclusive leadership and a community approach to the management of schools.

As South African people in schools or organisations begin to learn how existing policies and actions are creating their current reality, a new, more fertile soil for vision develops team building.

5.3.2.2 Team Building

In South Africa for schools to develop they have created teams as major vehicles for organising work. Teams are created by virtue of knowledge, experience and status (West-Burnham, 1993:119). The team that people get from school for leadership is the School Governing Body (SGB).

The SGB is, among other, promotes the best interests of the school and strive to ensure its development through the provision of quality education for learners at the school.

The composition of this team is as follows:

- Six parents who are not employed by the school;
- Two educators at the school;
- One member of the staff in the school who is not an educator;
- Two learners in the eighth or higher grades elected by the Learner Representative Council (LRC);
- A member, or members of the community can be co-opted by the SGB because of their special expertise, provided that no more than six such members be co-opted and none of them will have voting right on the SGB;
- The principal or his nominated representative (Western Cape Education Law 1997).

This team (SGB) has its own duties to be performed. These will now be discussed.

5.3.2.3 Duties of the School Governing Body

Subject to the Western Cape Education Law and the Regulations (1997) promulgated there under a School Governing Body of a public school must:

- Promote the best interest of the school and strive to ensure its development through the provision of quality education for learners at the school;
- Draw up constitution;
- Develop the mission statement of the school;
- Support the principal, educators and other staff of the school in the performance of their professional functions;
- Adopt a code of conduct for learners at the school;
- Meet at least every three months;
- Keep minutes of its meetings;
- On request, make the copies of its minutes available for inspection by the Head of the Department, and make information contained in the minutes available for inspection by any interested party in so far as such information is required for the exercise or protection of such a party's rights;
- Prepare an annual budget; (Western Cape Education Law (1997)).

The formation of the SGB is established for the development of education. It allows anybody to join irrespective of colour, race or creed in a school. It is stipulated that people who are chosen for this team should at least have some expertise more specially those members who are co-opted who do not have voting powers. The main purpose of this team is to establish what is to be changed in a school environment and to analyse the existing situation in quality terms (West-Burnham, 1993:139). The composition of SGB is widely spread because it accommodates every stake holder in a school and community.

5.3.2.4 Allocated Functions of a School Governing Body

Subject to Western Cape Education Law and Regulations of 1997 promulgated under the Act, a School Governing Body may apply to the Head of Department in writing to be allocated any of the following:

- The maintenance and improvement of the school's property and buildings and grounds occupied by the school;
- The determination of the policy for religious observance at the school;
- The determining of the extra-mural curriculum of the school and the choosing of the subject options in terms of provincial curriculum;
- The determining, collection and enforcement of the payment of any school fund payable by parents of learners;
- The purchasing of textbooks, educational material or equipment for the school;
- The payment of services to the school and;
- The discharging of other functions consistent with the above mentioned law and regulations;

It is essential regarding all the functions that are mentioned in the above paragraphs, that the SGB needs to be trained as members have never been exposed to such functions. The task of organising people who had previously not been organised was not easy, and there was a long delay between the election of new SGB teams in 1998 and the delivery of any form of capacity building by the provincial education departments. Among other issues, there were long debates among stake holders of schools as to whether the SGB could effectively challenge the privileged power structures which had benefited from the exploitation of underprivileged.

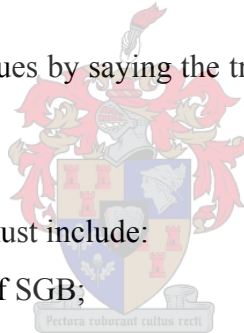
5.3.2.5 Training of School Governing Bodies

The success of implementing SGB as leaders in schools depends on training because the success of the process depends fundamentally on attitudinal change. At the same time making the total quality approach work requires the application of every specific skills and procedures. Training has to be seen as an integral component of managing quality – it is not a parallel or even a supplementary support process but a fundamental component. There should be a continuous development and the principle of right first time and conformity to requirements are particularly appropriate (West-Burnham, 1993:142).

The following principles should apply:

- Training and development should be specific to the school and not ‘off the shelf’; the ‘language’ of training should grow out of school's mission.
- Trainers, consultants and training materials should work to the specific needs of the school; customer needs must be stated.
- Training should not be restricted to attending courses or ‘training days’ all meetings and activities should be examined for their training potential.
- Training activities should be designed to include feedback-coaching is an essential component to ensure that there is genuine change (West-Burnham, 1993:142).

West-Burnham, (1993:143) continues by saying the training programme needs to include a wide range of topics.



The contents of training strategy must include:

- Introduction to the principles of SGB;
- Identification of the need to change;
- Raising the issue of member awareness;
- Analysis of work processes;
- Application of quantitative and analytical techniques;
- Team building skills;
- Leadership skills;
- Interpersonal skills, notably listening and feedback;
- Oral or written communication and presentation skills;
- Review and debriefing skills.

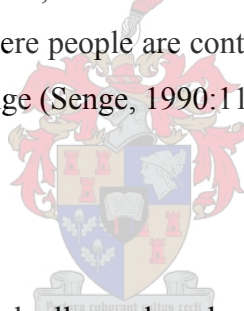
Many of these skills are already present in schools. West-Burnham (*ibid.*) says extant skills are recognised and reinforced. Another very important issue is the training and awareness rising to be made available to learners, parents, governors and others who

come into regular contact with the school. People or the community at large needs to be into the school's progress and programmes.

In the final analysis quality management comes down to performance and relationships and managers have to display the highest standards of integrity in both at all times (*ibid.*).

In practice this means constantly checking, redefining and improving. Schools are the most natural organisations for this culture as they are already better in managing some complex improvement process of all: the moral, intellectual, social and personal development of learners.

Team learning is vital because teams, not individuals, are the fundamental learning. A learning organisation is a place where people are continually discovering how they create their reality and how they can change (Senge, 1990:11).



5.3.3 Summary

Schools ought to be a place in which all members learn how to live in a community. On the model of this community, children learn the basic conditions of a peaceful, just, well-regulated and responsible life together – and all difficulties, obstacles and awkwardness caused by community life, as well.

Community demands a lot of order, of self-control and agreements on the aims and limits or boundaries of relations. It also means developing a sense of solidarity, being stronger collectively, feeling sheltered, and having lots of fun with each other (Jensen and Walker, 1989:43).

Jensen and Walker (1989:131) indicate that in a context of change, the new school-management system became a strategy to facilitate and reinforce democracy at school. Democracy implies participation and, for change to be effective, it is felt that teachers and learners should be involved in the process of change and that appropriate structures of participation had to be created. If the peoples of South Africa are to succeed, they

need to develop a competitive spirit and attitude that joins hands in a collaborative project or vision of success. They need to rise above their unfortunate historical circumstances. This can be done through transformation and through acceptance of diversity among South Africans. SGB's were introduced as structures for partnership in school leadership and for team building but because some people – particularly from black schools – were not trained, this effort has seemed to fail so that in many corners of the education system, in many schools, anarchy prevails in education.

5.4 UBUNTU LEADERSHIP

5.4.1 Introduction

The intention of this chapter is to highlight some aspects of African lifestyles and thought patterns that might prove useful in the process of transforming leadership and management practices for maximum creativity.

Dandala in Lessem and Nussbaum (1996:69) indicates that there is no need for people or, in fact, managers of African origin, to feel that they are outsiders in their own country. There is no need for the development of an adversarial attitude between people and leadership.

For those who simplistically think that South Africa's divisions are primarily troubled by racism, it is important to gain insight into the fact that it will take more than replacing white leadership faces with black ones for people to feel they belong. New processes need to be developed that will give rise to a sound and acceptable work ethic that leads to meaningful productivity. To achieve this, recognition has to be given to the fact that ethics are related to deeply held values and beliefs. It is essential that deliberate efforts are made to effect spiritual reconciliation between the work place, and the beliefs of all South African people. In the following section, some selected thoughts are examined regarding Ubuntu leadership, especially in relation to those areas that might form the basis for developing constructive attitudes and new approaches.

5.4.2 Ubuntu Leadership and Education

Firstly, from an Ubuntu point of view a basic value position is that children can be developed best when they learn in a secure, orderly and non-disruptive environment. The kind of environment can be conducive to learning along with the attitudes of parents as leaders and the prevailing norms and values are all important. The onus is therefore on all parents, as leaders, to take responsibility at all times everywhere in the community.

This healthy environment can be promoted by means of two-way communication. The development of a 'we' approach is vital because, through this, children will learn to be responsible.

Mbigi (1997:280) emphasises that the important point to understand is that transformation is not just a search for better methods of carrying out what people are doing. It is about changing people's being. This can be done through, among other things, myths, rituals and ceremonies. It is not just an intellectual, or even psychological, encounter. It involves the creation of new rituals.

Mbigi (1997:280) talks about the hunter's spirit where he, Mbigi, received his extensive training in entrepreneurship as a child through his grandmother, when he learnt to herd cattle, and also through his first experiences in hunting. Hunting is perceived as a major expression of entrepreneurship. It tests courage, persistence and endurance. According to Shona proverb 'The forest only gives to those who have endured its harshness'. Those who are deemed to possess the qualities of entrepreneurship are treated with respect and honour.

They are encouraged to venture into other areas of business; they are expected to be enterprising. The particular individual possessing the spirit of hunting is expected to be enterprising, restless, enduring and innovative. He is supposed to draw heavily on the traditions of hunters by having native shrewdness, emotional resilience, persistence, as well as having a hunch or instinct, an eye for chance, enthusiasm, the capacity to work

hard, to take risks and to improve an existing situation or his own proficiency – all entrepreneurial qualities. In a way there is no difference between the feudal African hunter and the modern entrepreneur; they share the same attributes.

As has already been explained, old people have a task of motivation towards their offspring, a point of view argued by Mbigi (1997:31) through his explanation that his grandmother's leadership used to encourage him as a young through humble achievements in hunting and school attainments. She showed belief in her grandson: she believed that Mbigi had the spirit of entrepreneurship in him. She gave him the rare sense that he was someone special who was destined to make a difference in the world. That feeling was always the child's companion and served as a life-lasting motivation and basis for self-esteem.

Community is the cornerstone in African thought-focus and the key in the community is the family. The concept of family is based on an extremely inclusive view of kinship: it is a concept that embraces all those who have blood ties. As a result there are many people who qualify as fathers, mothers, brothers and sisters. But a family does not only involve those who are alive now, but also those who were before them and those who will come in the future. It is in this context of the family-community (*umnombho*) that 'Ubuntu' is nurtured. Children are taught by the parents about this '*umnombho*' for them to know their roots and this they do not forget. It is called the 'tree' of the family. Intrinsically, Ubuntu is about how you relate to people and this quality in every individual represents an essential ingredient in the character of that person (Lessem and Nussbaum), 1996:72).

The art of story telling has nearly been lost to the African community because of family destabilisation and foreign methods of instruction at school. Some of the modern African writers have discovered the power of story telling and are seeking to restore it to rightful place. The strength of story telling is in the fact that it allows participation across the boundaries of age and literacy. The creative powers of story telling stem from one's natural ability rather than from formal education (*ibid.*).

Story telling of fables is the first stage of character-building of an African context. Usually it is grandmothers who are accepted as experts or good teachers at this kind of story telling.

The thrust of these stories is not usually simple moralising, but rather the unravelling of the world of which the child will become part. These stories will expose to the child something of the environment, the animal world and people. It introduces the child to the world of wisdom, bravery and caring; and to relationships and creativity.

Lastly this prominent role for story telling is one of the methods of nurturing 'Ubuntu' through deliberate instruction. Trustworthiness is one of the chief characteristics that build a person in the sense of 'umntu' (which means personhood). The aim of telling children these stories is to bring them up in ways that will ensure they become trustworthy (*ibid.*).

African traditional education prepared people for life. Traditional African education emphasised spiritual, social, economic and political development because life is regarded or treated as an indivisible whole. The spiritual wisdom of ancestors was a key morale and practical reference for all the burning issues of life. Young people were taught collective social, economic, spiritual and political stewardship. They were taught to seek collective interdependence and not individual independence in these spheres of life.

In traditional African educational systems, religious instruction was an integral aspect. Young people received instructions through inclusive religious rituals and ceremonies. The most significant rituals were initiation ceremonies and marriage as well as burial rituals. It was through the initiation ceremonies that young people attained adulthood identities and were prepared by elders (*amakhankatha*) to appreciate and experience the mystery of human life (Mbigi, 1997:138).

Spiritual and moral elements as well as the ritualistic and ceremonial aspects have been marginalised in South African's current educational system. Education has to focus on enhancing and developing rituals and ceremonies that will mark the transition from one

social and physical stage of development to another phase. There is a shared stewardship over the task of education, which suggests the need to develop inclusive governance and community approach to the leadership and management of schools. As Mbigi (1997:139) says this will require education to ensure that the educational system is integrated with other national development strategies.

5.4.3 Ubuntu Leadership and Transformation

In an African society it is expected that the leader should be able to solve problems, to accept alternate solutions, including solutions proposed by community members – or even specifically seeking these in an active way to ensure an inclusive process. Within a true expression of ‘Ubuntu’ values, leaders regard their principal qualification as wisdom and diplomacy rather than strength or the mere possession of authority and power.

The role of women within the value system of ‘Ubuntu’ is clearly a particularly significant matter, especially regarding leadership roles. In this respect, one needs to draw a distinction between what the true spirit of ‘Ubuntu’ would appear to require as the values practised in a community, on the one hand, and the actual practices that developed over time in traditional contexts, on the other hand. The point here is that in many senses, there seems to be a contradiction between the underlying values of ‘Ubuntu’ and what has actually happened in traditional contexts. The argument of this thesis is to look primarily at the significance and potential of ‘Ubuntu’ values themselves and not to claim any assumed value of traditional practices as such, since these may in some cases even be against the spirit of ‘Ubuntu’.

What is clear is that in many cases African men have found the inclusion of women in leadership threatening. The prospect of women in control challenged their world view about the place of women. According to the views ventured by some informants participating in research by Rogers (1981:50-71), it is against the custom and tradition of Africans to have women entering public life; according to them, a woman's place is in the domestic sphere. Looking at this from a wider perspective, this strategy can obviously be seen as a form of deprivation of one group of people's (women's) potential for

development by another group (men) who think they are superior to others. Again this strategy could be seen as a desperate measure to symbolically protect 'men's spaces' from what they see as pollution by intrusion of women (*ibid.*).

Ramphela (1998:112) draws attention to a finer nuance in this respect. She argues that some men have better insights than other men into the nature of gender relationships and into the key elements which ensured perpetuation of existing relationships between men and women. She argues thus that men, through clever insight, have actually used aspects of gender relationship to manipulate and maintain a subordinate position for women, including in traditional societies. Unwillingness to change is not a reflection of lack of 'gender consciousness' so much as a deliberate decision not to upset well tested and established social structures. It is easier to acknowledge or use the fear of 'pollution' because it is seen as a more legitimate excuse than acknowledging the real fear (in men) of learning to relate to women in a different way to what they are accustomed.

Though discussions and contestation in the context of organised labour, such as in unions, more women have been drawn into the structures and some women have developed confidence in themselves as agents of change. Some even seem to become unstoppable and are bold in their insistence on involvement in decision making processes and leadership. This is not because men have encouraged women to greater levels of participation, but is the result of women's own forcefulness or initiative. This contrasts with the opinions of men who say they are not prepared to accept women meddling in matters pertaining leadership (Ramphela, 1998:114).

The leadership should or needs to develop and negotiate on national development. There is a need for collective leadership to create what is increasingly referred to as social capital by creating trust. The starting point of doing that is by promoting the collective principle of 'Ubuntu' (Mbigi, 1997:18).

Lessem & Nussbaum (1996:80) indicate that 'Ubuntu' cannot be a concept that is easily distilled into some methodological procedure. It is rather the bedrock of a specific lifestyle or culture that seeks to honour human relationships as primary in any social,

communal or corporate activity. It is the key factor that lies at the core of the human relationships, innovations and ultimately also productivity.

Leadership should cultivate the sense of belonging and holistic experience among its members. The lifestyle in the mould of 'Ubuntu' will embrace these two key elements: both the concept of belonging for its members, and the goal of being people-friendly, for instance in the attitude and behaviour shown towards stake holders in any enterprise (Lessem & Nussbaum, 1996:80).

In order to regain the above values and practices, transitional African societies require a new form of heroic leadership because the traditions, institutions, values, checks and balances of their previous cultural solidarity have lost their strength. As a transitional society people depend on heroic leaders dedicated to service in order to take people to the next stage of their historical development.

Mbigi (1997:20) makes the further salient point, however, that it is essential for the individual to take deliberate time to have regular reflection on himself, as described in previous chapters, in order to establish a close relationship with himself (This is not dissimilar to what in many sources is today often described as being a 'critical reflexive practitioner' as a vital ingredient to being effective in one's professional work). Thus Mbigi argues that it is in fact the collective task of South African leadership to find who they are, i.e. to reflect critically on their own very being as person or *mntu* (i.e. humanness or *Ubuntu*), moral purpose and potential role, before they can know what they can become and act upon that as leaders.

Velaphi Ratshefola in Lessem and Nussbaum, (1996:88) observes that traditionally, regarding leadership in African communities, there were tendencies that contradicted the true spirit of 'Ubuntu', in that in most instances leadership tended not to see workers as part of themselves, connected as it were to their own being or personhood; instead, on the whole traditional leaders never talked to or included them in any meaningful decision-making about the most basic issues. The result was that, even in traditional African

settings where this happened despite there being other elements of the spirit of 'Ubuntu', leadership earned more and more illegitimacy.

Ratshefola speaks proudly of the African heritage that has given people the confidence, understanding and skill to create legitimacy as leaders and to empower people. For him, this legitimacy is something that can be attained if, increasingly, the values of 'Ubuntu' are taken seriously and practised by those with leadership responsibility.

Ratshefola's (*ibid.*) comments on leadership may seem to present a paradox or contradiction. It is true that African leadership values are developed from the roots of 'Ubuntu' principles, such as conformity, compassion, respect, solidarity, dignity and communal relationships. The question may legitimately be asked whether on the face of it, these values are not a problem in themselves. It could be argued that they do seem to go beyond encouraging respect, to the point that they might even promote submission and authoritarianism. But the point made about leaders by Ratshefola, as well as by Ramphela (1998:112) about the role of women, seems to be that even within the practice of 'Ubuntu', forms of behaviour have developed that contradict or even violate the true spirit of 'Ubuntu'. In its fullest sense, the spirit of 'Ubuntu' demands of leadership that those in positions of authority act in ways that show their fundamental human connectedness with all the people they serve. In the same way, a true spirit of 'Ubuntu' would ensure that women and women's roles were valued in the same light.

This interconnectedness as a core value of 'Ubuntu' appears to be the key principle to lift out in seeking to understand the possible significance of the concept 'Ubuntu' to leadership and diversity in the current South African situation. Theoretically, it could be argued that this links with Lessem and Nussbaum's (1996:218) assertion that the basis underlying any organisation or business is contained within its core technology and values, which they see as respectively circumscribed in the Southern African case by interconnectedness.

It is perceived that rhythm, through songs, dance, praise songs and other forms, is fundamental to the African way of maximizing performance and mobilizing energy. These activities are also used for educational purposes, thanks-giving, celebration, team

building, solidarity and how to deal with stress management or leadership in situations of difficulty, stress or conflict. Recently, the 'Shosholoza' spirit, in evidence at the Rugby World Cup Final (first seen in 1998) has become a symbol of reconciliation, solidarity and unity for team-building and common vision.

African enterprises are typically communal and rooted in Ubuntu values which have the potential to be transformed into a dynamic force of economic development. To enhance South Africa's global competitive economic advantage, it is crucial to acknowledge, reflect on and utilize African value systems alongside western practices. Examples and characteristics of traditional African enterprise that present themselves for this process of adoption include:

- Collectivism and solidarity through work teams.
- Working practices that are based on two different philosophies: *zenzele* (do it yourself, which becomes individual entrepreneurship) and *masakhane* (doing it for ourselves together – the spirit of co-operative enterprise). Other group practices include harvesting (*ukuvuna*) and hunting (*ingqina*) strategies. The importance of these strategies is collective ability and sharing. The person who succeeds, doing it on his own through '*zenzele*' uses his or her success to help others (Lessem and Nussbaum, 1996:218).

Lessem and Nussbaum (1996:224) say that the challenge of organizational design, leadership and management in the new South Africa is about moving (in the sense of reshaping) that which discourages the full expression of African potential and building on those things that create breakthroughs and synergy with other cultures. This will create new enterprising communities and companies with the freedom to be enterprising. The following highlights some specific suggestions:

- Expand shareholder participation and accountability to include employees.
- Review performance structural systems to embrace teamwork and inclusiveness.

- Ensure that information flow is transparent and that everyone becomes a custodian of society.
- Embrace the strong philosophy based on 'Ubuntu' which brings together the elements of supportiveness, co-operation, solidarity, mentorship and empowerment, and makes them more accessible in the workplace. Ensure that meetings take form of localised democracy in an open manner using 'indaba' strategies. These could be open, more inclusive shop-floor forums, held in addition to smaller departmental meetings. In such formats, the modus operandi could be based on group or team incentives and sharing rather than based on individual achievement.
- They could also be enriched by rituals and ceremonies.

The above suggestions promote a bond of unity and common purpose. They would build trust, respect and care. Such an approach would ensure maximum participation, consultation and ownership. In addition, the position, authority and expertise of individual would become highly respected.

Lastly, Mbigi (1997:20) says that the task of collective leadership in South Africa is to create economic and organisational citizenship for the majority, as well as safeguarding political citizenship for the minority ethnic groups.

5.4.4 Summary

As a step in the methodology of this research, this chapter concentrated on a detailed exploration of how concepts of leadership and management are manifested in the South African context from within the two main worldviews that are contrasted in this study, i.e. the Industrial and the Ubuntu worldviews. The chapter attempted to point the way towards solutions concerning the problem of leadership and management in this country. It is felt that developing a community spirit and communal vision in the community should become more dynamic and more clearly articulated, a need that points particularly towards the strategic role of leadership and management at all levels. The community

should be on the move, in the sense of being mobilised by leadership that sets visions of, and suggests ways of achieving, greater solidarity.

The chapter thus points the way to understanding that informal networks should become thicker in that relationships of every kind need to be strengthened to build out the reality of social community. The transformation of the community should be underway, but such a process could not be ordered by formal edict or simply implemented as a matter of policy. The arguments in this study show that transformation should be a process which relies heavily on powerful emotions, hopes, vision and multiple leadership roles. Indeed, the transformation of a community should be driven by a powerful vision.

Rational management systems can of course assist, but the mobilising dynamic appears to lie in the discovery of dimensions of greater communitarian experience for the diverse members of South African society. It is the spirit of the community, drawn from its historic past, but containing solutions to present problems and clearly articulating future hopes, which is fundamental to transformation. 'Ubuntu' can enable people to go back into African heritage to rediscover their powerful values and emotions, and then come back to the present challenges of survival, offering both solutions and establishing a living dialogue with the future.

Democracy prevails not necessarily by destroying African leadership systems in favour of western leadership systems, or vice versa. Effective consensus management systems, through democracy and through human care of the African Traditional Community, should be developed. Formal western structures should not be destroyed but retained to provide form and control. A new synthesis within an imaginative and creative process that will be unique to South Africa is what is required.

This will involve a thick network of informal relationships that cut across the formal structures and relationships to provide life and action that is vital to strategic implementation. The vision is to transform the people from a mere economic entity based on exclusive relationships to a new and inclusive political economy based on the trust and intimacy of an African community.

It is felt that visionary or metaphysical African leadership has within it the potential to integrate ancient wisdom and modern science. The adoption of tribal leadership models in management training at Eastern Highlands can, for example, serve to illustrate this fact. Ronnie (1989:120) puts it more clearly when he says placing particular emphasis on energy – that is its flow, velocity, quality and quantity and the degree to which it draws from a philosophical and experiential base that is now common to both ancient wisdom and modern physics – is vital in finding new expressions for leadership that combine Africanness and westernization or industrialisation.

Copra (in Ronnie, 1989:120) puts it even more eloquently, explaining that the world view emerging from modern physics can be characterised by words like organic, holistic and ecological. The universe is no longer seen as a machine made up of a multitude of objects, but has to be pictured as one indivisible dynamic whole, whose parts are essential ‘interrelated’ and can be understood only as patterns within a process.

Lastly people should not forget that South Africa will continue to have a great diversity cultures. While there is a need for people to develop a shared and collective national identity, this emerging identity will necessarily include respect for and appreciation of the ‘otherness’ or diversity of the cultural values of fellow South Africans. People will thus need to work actively towards establishing and sustaining a tradition of non-racialism so that they can rejoice and celebrate the biological, social and spiritual unity of humanity.

CHAPTER 6

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

Given that the methodology of this study has been largely within a critical paradigm, driven by a transformational intention to find significance in 'Ubuntu' values for promoting democracy in South Africa, this final chapter represents the last step in that methodology.

The chapter gives the opportunity to review and pull together the work that has been covered so far, interpreting, synthesising and applying what has been learnt through the literature study of what others have learned or argued about the key themes in this research of (a) an Industrial worldview, (b) an 'Ubuntu' worldview, (c) of how these can be compared and combined in the face of an emerging post-industrial experience in South Africa and (d) how the implications of co-existing worldviews can be responded to through educational leadership and management practices in the current phase of democratic transformation.

Consequently, one of the tasks of this chapter is to clarify some of the theoretical approaches that have been used at various times, and try to suggest ways of integrating the diverse approaches and topics that have been covered.

After an introductory chapter giving a statement of the research problem and a discussion of the chosen methodology (Chapter 1), the structure or design of the main body of the research was based on a systematic review of each of the three main worldviews (Chapters 2 – 3), leading to a comparison between them (Chapter 4), in preparation for examining their respective views on leadership and management (Chapter 5).

The main findings of this research will now be presented by way of summarising these under the following headings:

- Industrial worldview (6.2)
- Emerging Post-Industrial worldview (6.3)
- Ubuntu worldview (6.4)
- Conclusions (6.5)
- Recommendation (6.6)

6.2 INDUSTRIAL WORLDVIEW

6.2.1 General overview

The main features of the Industrial worldview, as explored in Chapter 2 of this study, include the following:



- The Industrial worldview seems to have as a fundamental feature, a strong intellectual basis and value system that are rooted in rationalism and thinking patterns associated with the philosophies of enlightenment and development. Despite its passionate desire for progress, despite its endeavours to break the old tables of the law and to arrive at new outlooks on life, the Industrial worldview returns repeatedly to what might be seen as the ‘problem’ of narrow philosophical thinking (see paragraph 2.2.1).
- As regards development, especially if this is viewed in economic terms, the Industrial worldview would probably qualify as the seemingly having produced the best progress in society, measured in terms of material indicators. This perception had a lot to do with vague but strongly established assumptions about what counts as development: this would not be due to the fact that everybody has the same clarity about the content and implications of development; rather that development has

become generally accepted as vaguely symbolizing the bringing about of better life, especially measured in terms of standard of living and industrial or economic growth.

- Thus, when development is closely linked with concepts such as growth, modernization and westernisation, it is suggested that amelioration – if not social redemption – comes through economic expansion, technical sophistication and the acceptance of western standards of excellence and decency. On the other hand, the concept of development has been linked to the ethic of liberation and decolonisation. The better life is expected to come about via indigenisation and the re-allocation of wealth and positions. This represents a difference in degree only from development in a western industrial context, in that it is merely a transfer of economic advantage to the indigenous groups previously excluded by colonisation, still fundamentally along the lines of an industrial worldview. This can also be seen as the globalisation of indigenous populations through the assimilation of their traditional values and social patterns into a dominant post-industrial experience.
- Lastly, the study of an Industrial worldview revealed that that within the relationships of modernisation and industrialisation, human development was not strongly dependent on building patterns of consensus; rather, the opposite applied, so that individualisation and competition became some of the main dynamics in shaping relationship: progress and efficiency occurred when something happened smoothly, not because of an inclusive process of consultation consensus but because everybody was channelled into the same wavelength by rational processes of organisation. Social development essentially operates just as much in terms of the opposing needs, ideas and capacities of society as it operates on the basis that all control measures (administrative, economic, or otherwise) be applied critically so as not to be counter productive to being human (see paragraph 2).

The patterns of industrialization differed from country to country. Soviet Union industrialization patterns were different from those of Britain; while Chinese industrial development, coming at a later stage than Europe's industrialisation, appeared to

constitute efforts to re-think patterns of the division of labour and to reorganise the hierarchy in order to organize work in radically different forms (see paragraph 2.2.1).

South Africa's patterns of industrialization through colonisation have been shaped by racial inequalities because it was different from other industrial societies arising from the fact that it has diverse cultures and a diversity of people. Industrial societies display common structural features which become dominant over time, replacing the political and cultural versions which initially delineate societies from each other. It is argued that common solutions to problems of social and industrial organization came to prevail in industrial societies (see paragraph 2.2.1). It is perceived that industrialization brought about the emphasis on rebirth, renewal, rebuilding and the chance for enormous changes in economical and social structures such as the division of labour, which links the questions of class formation and structure.

Social stratification is seen as a system which attaches unequal reward and privileges to the various positions in society. A major function of stratification is to match the most able people with the most important positions politically and economically. Those who cannot match with the competition suffer (see paragraph 2).

Those highly placed in class structure largely control important agencies of socialization such as schools and the mass media. It is therefore likely that their ideas of occupational prestige will be adopted by the society as a whole.

Since their jobs entail long training periods, high academic qualifications, expertise and responsibilities, occupations of this type will be awarded considerable social honour. Those in the higher or upper classes (i.e. in dominant positions) tend to promote these views in order to justify and legitimise their high economic rewards as well as to rationalise the inferior position of the lower, or dominated, classes.

Lastly, it should be remembered that a prevailing economic strategy does not operate in isolation. The achievement of full economic participation does not come about without a corresponding redistribution of power or positions as far as political and social

dimensions of society are concerned. Economic development must be seen within the framework of the complete life of society, and not as a developmental strategy that might function separately.

6.2.2 Four key characteristics

In order to distinguish which factors call for similarities and differences between work patterns in societies with the same industrial, economic or industrial mode of production, the analysis of the characteristics of industrialisation is crucial. In this respect, four main characteristics are described:

6.2.2.1 Individualism

Individual competition in the industrial worldview is viewed by people as a highly developed 'spirit' (in the sense that mention has often been made of the 'spirit of capitalism'), a driving force or motivation. This is attributed, among other things, to the development of a philosophy of nationalism, the rise of political notions such as autonomy and strivings to towards political independence (compare paragraph 2.2.).

It appears that generally the rise of individuals is part of the rise of industrialised civilisation which can be perceived as a cultural belief rather than an indisputable fact.

The whole process of individualism is perceived as dynamic and developmental because it comprises a number of stages. Individual development begins with self-fulfilment which occurs within a sound relationship between employees in industry (compare paragraph 2.2.). After self-fulfilment the goal of each individual can be perceived as self-actualisation. Here a person is responsible for the quality of life he wants to lead; he takes responsibility for his own life and progress; he becomes in a sense the author of his own destiny (compare paragraph 2.2.).

There is tendency for an individual to direct his own behaviour rather than be guided and disciplined by shared norms or a conscience towards the good of others, expressed in

some form of common good. This is seen, and celebrated, as individual freedom (compare paragraph 2.2). But it is also maintained that if this is taken to extremes, and people self-actualise to the exclusion of any responsibility towards others in society, the entire society – including the individual – will suffer because will promote anarchy.

6.2.2.2 Partitioning

Another point of importance that deserves emphasis is that of specialisation in the work place. Specialisation encourages partitioning where unskilled people are cheaply employed and more easily replaced than skilled people (compare paragraph 2.2). It would appear that this produced a marked change in social mobility patterns.

6.2.2.3 Objectivity

It is perceived that there has been a hope, a Utopian hope some would say, that advanced technology would remove the necessity for human beings to carry out repetitive, unskilled work in manufacturing workshops, in offices or in mines. The ideas were at the same time double-edged because they promote liberated leisure time to some but to others they suggest unemployment, insufficient money with which to develop leisure and boredom as a result of social isolation from work groups.

Objections to the promotion of industrialisation relate mostly to long-term developments in societies and to aspects to do with the control of work. Both technology and work organisation were the most important purpose of decision makers to increase capital accumulation and profit (compare paragraph 2.2). There was an assumption that greater technological automation would lead to work organisation that was less alienating for workers. This assumption failed to take account of changes in economic conditions in different periods.

6.2.2.4 Materialism

Positive claims made for Western industrial societies are that they were not only healthy, free and prosperous but they were egalitarian. In the true sense it was not the case because income was distributed unequally. This led to the fact that there were people at the top with high incomes and low incomes at the bottom. Such disparities have to be viewed in relation to a number of factors. In many countries there were wide differences with respect to wealth, power and prestige at the inception of modern industrial development (compare paragraph 2.2).

6.2.3 Effects of Industrialisation

This section summarises the effects of industrialisation on four main areas of life identified in the study because of their significance to developing a basis of commonality in a shared new South Africa society.

6.2.3.1 Nature of work

The main aim here is to notice how industrialisation affected the division of labour. Societies changed as they became highly developed industrial states. It is perceived that some social groups expanded whilst others declined.

6.2.3.2 Family life

The rise of the industrial worldview isolated the family from socialised production as it created a historically new personal life among the masses of people. This transformation promoted individual freedom. At one pole the individual was central and sometimes desperately searched for warmth, intimacy and mutual support. At the other pole social relations were anonymous and coerced, the individual was reduced to an interchangeable economic unit (compare paragraph 2.2). The family specialised in few functions. It can be argued that as a result of this there were fewer bonds that united its members. For example, the economic bond was considerably weakened when the family ceased to be a unit of production and the individual, as an employed worker, moved off from the home and even the community to a central place of work, such as the city of the factory. The

perception is also that the specialisation of function which now characterises the modern family leads not only to a weakening of family structure but also to actual marital breakdown.

Social mobility in industrial societies led to people breaking away from their families. When joining the stream of industrialisation these people had to leave behind a standard of living and style of life to adopt a way of living entirely different from that family's authority was lost. Particular forms of the family, which prevailed in industrialisation were of such nature that it facilitated industrialisation. There was an impact on the relationships between family members. A perception exists that the most important personal ties of successful individuals and owners were that their identification with their families were proportionately minimal. There is even a perception that the family itself is an oppressive and conflict ridden institution whose form, characteristics and relation to work are strongly influenced both by industrialisation and patriarchal relations in a male dominated society. Consequently, through the eyes of an industrialised worldview, the family has also been seen as the main site of female oppression. For functionalists and pluralists, families interact with and are interdependent on other social structures and institutions, and affect all members of families and industrial societies in general (compare paragraph 2.2).

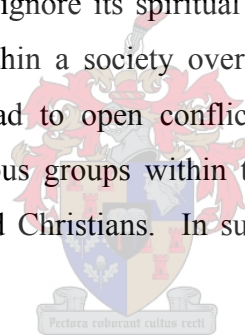
6.2.3.3 Religion

Attachment to religion has come to be viewed as the sign of the oppressed person, the sentiment of a heartless world and the soul of soulless conditions, doing nothing to solve the problem and simply a misguided attempt to make life more bearable. As such religion is perceived as merely a phenomenon that stupefies its adherents rather than bringing the oppressed true happiness and fulfilment (compare paragraph 2.2).

Industrial society and technology did not require religious motivation because the spirit of religious asceticism was no longer necessary as victorious industrialisation, since it rested on mechanical foundation, did not need its support. Industrial society had developed its own driving force, its own impetus (compare paragraph 2.2).

Opposed to this was the perception of some writers who argue that human action is in fact directed and controlled by norms provided by a cultural system. A cultural system provides guidelines for action in the form of beliefs, values and systems of meaning. The norms which direct action are not merely isolated standards and behaviour; they are integrated and patterned by the values and beliefs provided by a cultural system. For example, many norms in industrial societies are expressions of a cultural system. As such, religious beliefs provide guidelines for human actions and standards against which man's conduct can be evaluated.

The functionalist's perspective emphasises the positive practical contribution of religion to industrial society and tends to ignore its spiritual or ethical aspects. It bypasses the examples of internal division within a society over questions of religious dogma and worship, divisions which can lead to open conflict. It gives little consideration to hostility between different religious groups within the same society such as Catholic, Protestants, Hindus, Moslems and Christians. In such cases religion can be seen as a threat to social order.



The concern of the functionalists' approach to religion is with discovering a basis of stability and order in industrial society. This leads to an emphasis on particular aspects of religion. From this perspective religion is seen as reinforcing social norms and values and promoting social solidarity, all of which are required for a stable and smooth running social system. By its nature the functionalist theory tends to discount the divisive and disruptive effects of religion and ignore the role of religion as an agency of social change (compare paragraph 2.2).

6.2.3.4 Education

Education was provided by the system as a matter of right for some of its citizens. Initially the massive expansion of school systems was expressed in phrases like investment in human capital. (This perception of certain qualities as 'capital' was encouraged by the fact that the school system was sustaining the industrial mode of

production that contributed in a general sense to the accumulation of wealth or capital.) The expansion of education is regarded favourably by many within an Industrialisation worldview, because schooling was seen as a means of producing the new forms of discipline needed in the new working relationships and organisational patterns of management (compare paragraph 2.2).

Social mobility theories focus much more on the social and cultural attributes of schooling than on the actual content of education. The perception is that education emphasises and reproduces social division between people. This can have a considerable influence on the perception of labour market entry and attitude to paid and unpaid work, as well as providing qualifications which can be used as bargaining counters in job entry. It is in this light that specialised educational institutions developed along with the specialised role of teachers. These provided a format education only for small minority of the population.

The system that was introduced was that the development of schooling systems in the context of the history of industrialisation was an aspect of the struggle between owners and workers. Struggles were also to develop in the context of industrialisation and were an important feature of schooling and on this view, are to be considered sites of struggles. The implementation of schooling systems is to be interpreted as representing a history of losses and gains for the mass of people rather than the unfolding of a scheme for the promotion of the improvement of the society as a whole.

6.3 EMERGING POST-INDUSTRIAL WORLDVIEW IN SOUTH AFRICA

The emerging post-industrial worldview emphasises that society is a dynamic and precarious symbolic structure which should lend itself to social change. South Africa is at present undergoing a socio-political and socio-economic transformation, which is characterised by changes in people's perception and people's understanding of meanings. It is argued that an emerging post-industrial South Africa would primarily require a new set of symbols as well as a process of constructing new shared meanings.

The stress is on the need for South Africa to acquire a new set of symbols which is aimed at a diversity of ethnic categories. Industrialisation failed to deliver the goods but it encouraged people to accept hunger today on the promise of an affluent tomorrow. The majority of the South African population, which was denied participation in socio-political and economic affairs during industrialisation, will have that right restored if new symbols can pave the way for introducing new practices that are inclusive and hold the promise of restoring full participation in a wider South African community. People are brought to a consciousness whereby they are made aware of the symbolic nature of social reality. Through this process the society should reach the status of realising the pros and cons of their present situation as well as realising the ‘good news’ and the ‘bad news’ which may result from the development process. It thus aims at making people aware of their potential to participate as co-producers of their society and of their ability to participate fully in its development.

The perception is that reflexivity, which refers to the recognition in consciousness of the ‘openness’ of social reality, should be cultivated. It demands that the society which is in the process of development has a certain degree of humility, knowing that even its best arrangement must be subjected to constant re-evaluation for everyone's sake. It is perceived that modern post-industrialisation emerged only when there was a combination of the necessary material conditions and a specific ‘spirit of ideology’ (compare paragraph 2.3). There was a need for the material and economic basis for the emergence of the new rational form of economic action.

Another aspect of the emerging post-industrial worldview was the issue of the relationship between leaders and led cadres and masses. The problem partly arose from the lack of adequate resources. There was a questioning of the priorities and implication of policies based on the control and motivation of the workforce through pay and bonuses. It is argued that there is likely to be stronger force for rapid economic and social advancement (compare paragraph 2.3).

The emerging post-industrial worldview goes beyond the legal question of property ownership to the concrete social question of economic democracy as a set of egalitarian and participatory power relationships. The post-industrial worldview is a system of economic and political democracy in which individuals have the right and obligation to structure their work-lives through direct participatory control.

The vision of the emerging post-industrial era does not require as a precondition that people are altruistic and selfless. Rather, the social and economic conditions will facilitate the full development of human capacity (compare paragraph 2.3).

Post-industrialisation directly solves many social problems, but in many respects it is a more auspicious arena in which to carry on the struggle for personal and social growth. Its form will be determined by practical activity more than abstract theorising. Nevertheless some reasonable aspects of post-industrialisation are of direct relevance to the transformation of South Africa.

The core of emerging post-industrial society is the development of an alternative to the wage labour system. This involves the progressive democratisation of the workplace, thus freeing the educational system to foster a more felicitous pattern of human development and social interaction. It is therefore clear that the deeper divisions present in the structures of social production must be broken down or significantly reduced. Individuals possess as basic rights access to an adequate income (or means of sustenance) and equal access to social services, independent of their economic position. A more balanced pattern of material and collective incentives is developed. An educational system thus freed from the legitimating of privilege turns its focus towards rendering the development of work skills (compare paragraph 2.3.2).

It is therefore perceived that the object of these changes in the social division of labour is not abstract equality, but the elimination of a relationship of dominance and subordination in the economic sphere. Practising democracy during the latter half of the twentieth century, the industrial worldview in which the nation was objectified, divided and analysed, has given way to an emerging post-industrial worldview in which

wholeness, unity and the inter-relatedness between all subjects in South Africa have begun to be emphasised. Although the effects of this shift, and the accompanying ideas and theoretical changes have been evident in all the sciences, including the natural sciences, it has still lagged behind in the field of multiculturalism and in finding approaches to leadership and management in contexts of significant diversity.

The emphasis on the new normative principle in the emerging post-industrialisation period does not exclude the importance of the individual and the different kinds of collectivism; on the contrary, their importance remains. However, the individual and his development are no longer the ultimate cornerstone of rights and duties, nor do groups, families, clans, firms and legal entities acquire decisive and unquestionable legitimate power to restructure the ethnic hierarchy of mankind in South Africa. There is now a much stronger awareness of community as representing a cross-section of interests, and a far greater sensitivity towards balancing the rights individuals and the interests of the community at large.



6.3.1 Inter-Relation

It is assumed that political changes in South Africa brought about economic re-organisation and brought about changes to many people's lifestyles, but for many the inequalities of industrialisation will be carried through into the post-industrial era. The changes in the country affect people differently depending on their position in the social structure. A range of division in the working class is highlighted. These include the division between rural and urban people, the employed and unemployed, skilled and unskilled workers as well as division based on race and gender (compare paragraph 2.3.3).

The economic and social problems which face South Africa raised questions about the future path of industrialisation and the role of labour within it. It was noted in an article by Webster *et al.* (1997:38) that the prospect of a new democratic order has led to a shift in trade union thinking and practice, away from resistance and opposition and towards assuming a central role in the process of reconstruction (compare paragraph 2.3).

It is perceived that for better social order to continue into the future, labour struggles will have to take a different form. The struggle will be over the nature of the new South Africa, a struggle in which different visions of the future contend with one another in the making of a new reality.

6.3.2 Collectivism

As South Africa emerges from the years under the dominance of an industrial worldview, its people face the challenges of transformation to democracy from a society that was weakened by misrule, mismanagement and exploitation. The organisations may have to liberate themselves from the ‘one right way’ mentality of individualism and replace it with a collective attempt to strive for the best forms of collectivism (compare paragraph 2.3).

Developing people's collectivity requires harmonising their personal interests, skills, aspirations and needs. Special attention should be paid to redressing injustices or inequalities arising from racial differences, respecting each other's culture and paying attention to other inequalities that promoted individualism during industrialisation. Team building is encouraged to promote equity – that is, ensuring that people recognise the diversity within their country.

6.3.3 Leadership

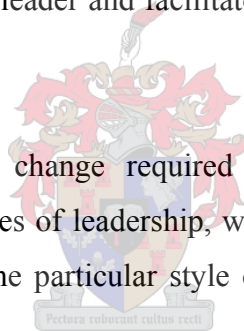
The first step taken by leadership in this era is to negotiate a shared common agenda through accommodation, compromise, patience and reconciliation. Leadership is perceived as a generic term which refers to the process characterised by the inter-relationships among people as they work together in the formation and achievement of shared goals (compare paragraph 2.3).

The assumption is that in more effective schools, principals lead in the establishment of an atmosphere conducive to learning and they are perceived to have more impact on

educational decision-making than those principals who were less effective schools during industrialisation.

In instructional leadership, the belief is in the participation of the principal in the instructional programs and activities but on the other hand there is a need for shared leadership for those activities, not just direction from above (compare paragraph 2.3). It is felt that shared leadership reinforces democracy and collectivism. Democracy implies participation, and for change to be effective it was felt that teachers and learners should be involved in the process of change and that shared participation should be created. The principal of a successful school is not the instructional leader in the sense that he or she 'knows best' and is the highest source of authoritative knowledge about teaching and learning; rather, the principal as a leader and facilitator is the co-ordinator of teachers as instructional teachers.

It is argued that the depth of change required currently in schools focuses on transformation through certain types of leadership, where transformational leaders differ from one another depending on the particular style or approach adopted by each other (compare paragraph 2.3).



Transformation leadership is in evidence when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality, their purpose become fused. If this leadership is in evidence, significant change can occur within schools. It occurs because the leadership is collective, consensual, causative and morally purposeful.

While transformational leadership is perceived as morally purposeful, that does not mean moralistic, or that the job of leadership is to prescribe morality. Rather, it aims to foster the participation of members in defining the collective moral purpose to guide the group as a community of interest. Ensuring participation becomes a moral purpose in itself. Transformational leadership can be described as the removal of administrative constraints to collegial work, creation of norms of collegiality which, nevertheless, acknowledge the

value of individual's autonomous work on some matters, and the development of forms of collegial work which maximize the potential of shared problem solving.

6.4 UBUNTU WORLDVIEW

6.4.1 Background

There is an incorrect perception that Ubuntu should be treated as an exclusive racial concept, restricted to the African experience. Ubuntu is neither a racial nor a trivial, sectional concept.

Ubuntu places a great emphasis on and has a great concern for people. Emphasis is also placed on being a good person. Ubuntu shares this concern with other great humanistic philosophies and religions in other cultures elsewhere in the world, today and throughout the centuries. Ubuntu is Africa's contribution to universal humanistic philosophy and religion. It is claimed that there is virtually no literature that is available on the philosophy of Ubuntu. It is time that people talk of Ubuntu, but no one has yet grasped the axiom that, if Ubuntu is to be the people's philosophy of life, then someone needs to provide a theoretical/philosophical framework for it so that ultimately it can be taught, learned and practised.

It is yet to be an explored philosophy with which all Africans are familiar. It is attributable to society's behavioural patterns and takes into account the complexity and importance of cultural background. For that reason Ubuntu differs from one society to another. It is perceived that Ubuntu is manifested in every human act which has community-building as its objective orientation. Any act that destroys the community, any anti-social behaviour cannot in any way be described as Ubuntu (compare paragraph 3.2). In Ubuntu what matters most is not necessarily the acceptance of an individual's act by the community, but how that act is put to work. It should work as a link that binds people together with a view to creating an everlasting caring and sharing relationship.

Ubuntu has been highlighted as a possible and powerful agent for, or means of, community building, i.e. an idea of a sharing relationship which should transcend all prejudices. This seems to suggest that Ubuntu is something that springs from oneself within society, spreading from the individual, finding resonance with one's neighbour and feeding into society. Traditional African societies could realise or achieve this notion because they were traditionally knitted together by a social fabric which encouraged a collective behavioural pattern (compare paragraph 3.2). Good human relations and the belief in the Almighty have been the main pillars of Ubuntu.

Ubuntu does not happen by chance. It is the end result of a process of traditional values that have reigned in African people from the past. It is a system of values that has affected all facets of their lives, especially education, be it modern or traditional, as well as politics, economy and general social life.

A traditional African society which by nature is sensitive to competitiveness, individualism and abrasiveness found it difficult to come to terms with such elements which manifested themselves with the passing of time. This was evident in the period of industrialisation worldview and new ideas which resulted in a change in people's lives and thinking.

Ubuntu emphasises that guiding the youth is a collective effort. It is the responsibility of all the elders to call to order wayward behaviour. It is an act of Ubuntu to accept that anyone's child is everyone's child. Ubuntu emphasises that irrespective of people's divergent cultural and social background, people should live together in peace and trust (compare paragraph 3.4).

6.4.2 Spirituality

Ubuntu believes that negative spirits have to be marginalized. The positive spirits define and identify the community, in other words what that they are, which in turn determines what they do, i.e. their actions. Before they know what they can become, they must first know who they are. The role of other spirits, e.g. rain making, is in charge of mysterious

spiritual and natural forces as well as spiritual saviour of the tribe (nation). In times of crisis the rainmaker would play a key sacrificial role. This provides the checks and balances in tribal political systems. It is perceived that people need a diversity of spirits to have the capacity to adapt. By using these spirits people obtain access to the psychic energy of the community by practising relevant ceremonies and rituals (compare paragraph 3.4).

6.4.3 Manifestations in life structures of Ubuntu

6.4.3.1 Social and Interpersonal Relations

The Ubuntu philosophy is perceived as a phenomenon that grows out of an organic relationship between the majority of the people and their spiritual roots. This stems from the fact that each person seeks a balanced and harmonious relation with others and himself. Persons are defined as them and others.

Ubuntu is thus pre-eminently a holistic orientation towards life. It acknowledges the irreducibility of the individual but it is not committed to individuals (compare paragraph 3.5). Ubuntu sharing was not practised to spoil people or to encourage laziness but its practice was intended to express love and humanness.

6.4.3.2 Culture, Governance and Leadership

Some African cultural patterns are incompatible with certain governance techniques, but some patterns may serve as building blocks for effective leadership. For instance, while respect for traditions and customs may impede any attempt to introduce change in the society, cultural patterns such as the importance of the group and solidarity may encourage the development of teamwork.

The governance is autocratic because African governance is characterised by highly centralised power structures and an emphasis on the control mechanism. There is an

acute shortage of quality in African leadership styles because they are authoritarian and personalised and not conducive to development and the emergence of new leadership. Entrepreneurial, creative and development talents are suppressed in favour of risk-averse leadership based on absolute obedience (compare paragraph 3.5).

6.4.3.3 Parent-Child Relations

It is perceived that Africans respect the wisdom of an individual more than his chronological age. For Africans there is a strong correlation between age and wisdom. In a culture dominated by oral tradition, the elders are those who have accumulated a lot of experience. Age is the observable referent. Respect for elders implies a reciprocal relationship (compare paragraph 3.5).

6.4.3.4 Education

Traditional education is regarded as a threshold to proper adulthood and naturally anyone who has graduated from this education would know what Ubuntu is. The stage of this education (initiations) where a person begins to be exposed to adulthood is rather late and this practice needs to be addressed, changed or adapted in terms of the transformation in South Africa. Modern education starts educating the child at early stages and if reconciled with tradition education, would be a better solution as it would equip a person from an early age. The aim is the establishment of a milieu befitting a multi-cultural society. Given the situation which existed and still exists in South Africa, this is a symbolic indication which has far reaching implications. It could be interpreted as implying that Ubuntu could be utilized to achieve stability in the socio-political situation of the day for the ushering in of democratic principles. The wish of South African people is for equality from the government, a demand which, if addressed, would have been a forerunner for development and growth, trustworthiness and good relationships among the people in future.

Collective learning in traditional education is to recognise outstanding contributions to the society by both individuals and teams. Education should be both formal and

informal. The basic aim is to create collective paradigms that are aligned to strategic and development issues.

6.4.3.5 Industrialisation and Ubuntu: similarities and differences

Two main aspects are contrasted in this section.

(i) Inter-Relations

Ubuntu works towards unification rather than division. These ideals could still be salvaged although they would be difficult to realise because of the rift caused by industrialisation that had been allowed to develop between people who are sharing the same country. The erosion of Ubuntu among South African people led to the rapid decline in races. Such a decline was exacerbated by a number of bad methods designed by industrialisation in which blacks no matter how competent, were invariably subordinates to whites.

The concern is about industrialisation disregarding Ubuntu, the lack of respect and of a sense of human dignity. This situation brings one to the fact that Ubuntu does not in any way discriminate on the basis of the colour of one's skin. Ubuntu recognises the fact that people should be given equal opportunities and their services should be given due appreciation.

Ubuntu is very supportive of healthy competition in any given situation which brings out the best in the individual as would be expected in any situation.

(ii) Christianity and Education

While acknowledging the importance of education, this study shows that most sources consulted were sceptical about the role of school authorities during industrialisation, especially as regards the role of leadership or authority in strengthening the growth of an inclusive South African sense of community. The perception held was largely that education did not accommodate traditional cultural norms or values, such as those nurtured by Ubuntu. Our argument is that education should be adaptable to any culture

and for that reason capable of strengthening cultures and making people aware of what exists outside their culture. It empowers them with the capacity to accommodate other cultures, unlike industrial authorities who tried to destroy other races' cultures.

That is why there are valuable points in common that make it helpful to see how closely education is linked with Christianity. The two concepts education and Christianity would potentially both help to strengthen Ubuntu because their principles are closely related if not synonymous. Both capture the values of personal fulfilment being fully attained only in relation to one's fellow being.

In industrialisation, just like Ubuntu, selfishness and greed (which are contrary to Christianity, too) are things from which both worldviews distance themselves.

The above-mentioned comments link closely with the question of race relations, as promoted by governments as well as by the church during the era of industrialisation. There is nevertheless an interesting similarity between Ubuntu and industrialised worldviews in the manner in which a person devoid of Ubuntu knows that what he possesses is only something lent to him by God; even in an industrialised worldview there is some acknowledgement that the individual possesses gifts that in some way should be fed back to society. Even in an industrialised worldview, there is a sense of morality that suggests that forms of greed or exploitation will in some larger sense be brought to justice by the society. This underlying morality that exists within an industrialised worldview has a great deal to do with the prevalence in Western civilisation of Judeo-Christian ethics, such as were brought to South Africa by missionaries as part of the expansion into Africa of industrialisation and modernity.

Ubuntu is seen as the cornerstone of all good living. Industrialisation, however, created a situation which caused people not to understand each other. It was responsible for a situation of fear, which developed among people of all races, as a result of which racial battles were and continued to be fought, culminating in hatred and the killing of one another. As a result Ubuntu started to disappear and continues to fade away even in the present day.

6.5 CONCLUSIONS

The aim of this research project was to investigate the influence of three main worldviews on the current political dispensation in South Africa, especially in relation to different approaches to leadership and management, with particular reference also to education. The problem investigated was to establish what kind of leadership and management, especially in education, might make a contribution to bringing about a greater sense of unity in South Africa's diverse and divided society. Of great concern is for leadership and management to find ways to reconcile the high expectations of the under-privileged population for improved quality of life, on the one hand, and the negative fears of the privileged population (of all races) about the threat of losing economic advantages, on the other hand. The central issue to these two kinds of population groups is the distribution of opportunities, resources and status.

It is the task of collective leadership in South Africa to resolve racial and economic contradictions and hatred or distrust among people. It is of paramount importance that racial trust should be created. The argument of this thesis is that people in South Africa should know that tolerance and reconciliation are important factors. Racial injustices should be removed and not avenged. Affirmative action has to honour and celebrate the diversity of cultures of African people. This should be practised by the emancipating spirit of Ubuntu. Racism, as a divisive and disabling force in society and therefore a source of inefficiency, should be eliminated and replaced with racial solidarity and trust. Cultural diversity should be celebrated by accepting differences and collectively discovering a shared vision and destiny.

To illustrate how this study has attempted to find answers to the challenges presented, attention is now given to three perspectives on leadership in the South African context, especially with a view to demonstrating the significance and immense practical potential of the concept 'Ubuntu' to contribute to building a new sense of community and nationhood during the country's transition to democracy.

6.5.1 Industrialisation Leadership and Education

The period of Industrialisation produced both good and bad effects for South African society. During industrialisation, as part of the process of modernisation and establishing an industrial economy, a start on education was made by the political and economic leadership of the country at the time. This ensured, in the long run, that there was a structure of segregation among South African citizens, mainly based on race. Widely different policies were pursued by different races, with the result that some were trained as blue collar workers or forced to remain agricultural peasants in rural areas that were barely serviced by educational opportunities, whilst others obtained advanced western forms of education that led to higher positions in public life, the economy and society.

It is clear from the above that in industrial society, where values are relatively stable, there is little question about the virtually entrenched right of the leadership cohorts in society, represented usually by the older generation, to impose its values and patterns on youth. During this era, the education system was strongly shaped by the hierarchical patterns and organisational habits of industrialisation. Along with this, as a core value attached to education, a central purpose of schooling was seen to be the formation of character, where character and leadership were typically measured against the requirements of leadership and management in industrial structures.

When approaches to the leadership of education are essentially authoritarian (in their emphasis on hierarchical structure), non-consultative and non-participatory, as the case has been in the industrial era, leadership development tends to diminish as a commodity that is distributed and shared within an organisation.

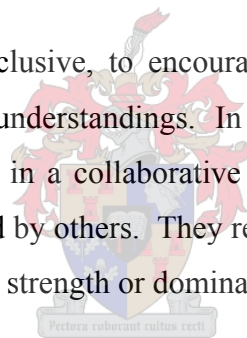
Education in the industrialised era tended not to impose any one rigid set of values on learners or to emphasise narrow cultural membership but rather to stress the fact that learners should be given systematically organised formal and informal activities that help them define, explicate and test their values, whatever they may happen to be. School leadership that functions in this mode will continue to turn out 'industrial man' until

young people are taught the skills necessary to identify and clarify, if not reconcile, conflicts in their own value systems (Toffler, 1970:377-378), which includes finding ways to get along in harmony with a diversity of people and to bridge difference and heal potential conflict.

6.5.2 Ubuntu leadership and education

The leader in an African context pays close attention to the norms and values of the entire community, including rituals and initiation schools. The focus is on what is important for the community and there is a strong sense of obligation that he should motivate people to pursue the community aim.

This implies the ability to be inclusive, to encourage participation, to listen to other voices and to achieve consensual understandings. In a society this means that the leader should be able to solve problems in a collaborative way, which includes the ability to accept alternate solutions proposed by others. They regard their principal qualification as wisdom and diplomacy rather than strength or domination of decision-making.



It appears that this practice of Ubuntu was perceived by westerners, as outsider observers, as a primitive exercise in which anarchy and warfare were the main characteristics. This study suggests that these assumptions were rooted in a complete lack of understanding, because outsider observers often did not discriminate between the underlying values of Ubuntu and actual practices in traditional communities that were themselves in violation of the values of Ubuntu, such as despotic rule or oppression women (see Chapter 3).

Ubuntu leadership is needed for the collectivity to create what could be called social capital, by creating a 'fund' of trust. However, Ubuntu leadership cannot be a concept that is easily distilled into some methodological procedure. Rather, it is like the bedrock of a specific lifestyle or culture that seeks to honour human relationships as primary in any social, communal or corporate activity. It is the key factor that lies at the core of human relationships; it stimulates innovation and ultimately productivity (see Chapter 5).

6.5.3 South African Leadership and Transformation

South Africa requires a new form of leadership because the traditions, institutions, values and balances are weak. As a traditional society, people depend on heroic leaders dedicated to take people to the next stage of their historical development (see paragraph 5).

It has been indicated that the individual needs to have reflection in order to establish a close relationship with himself. This is why this study proposes that, as a priority, it is the collective task of South African leadership to find who they are before they can know what they can become.

Democracy should prevail, therefore, not by destroying African leadership systems in favour of western leadership systems, or vice versa. Rather, something new and innovative is needed. It is assumed that effective consensus management systems through democracy and through human care of the African traditional community should be developed. Formal western structures should not be destroyed but retained to provide forms of structure and control. But these can be revitalised, made more human and contribute to the growth of community if core values from Ubuntu are understood and invoked within our leadership and organisation management structures.

It is emphasised that visionary or metaphysical African leadership offers a valuable model as it stresses the power of vision to engender solidarity and purpose. It integrates ancient wisdom and modern science. Specifically in relation to education, it is felt that the spiritual and moral elements are important as well as the ritualistic and ceremonial aspects. These have been marginalized in South Africa's current educational system. Education should focus, therefore, on enhancing and developing rituals and ceremonies that will mark the transition for the learner from one social and physical stage of development to another phase. Furthermore, one sees that within the Ubuntu worldview there was a shared stewardship over the task of education, which suggests the need to develop and extend inclusive governance (drawing on all relevant stakeholders) and a community approach to the leadership and management of schools.

6.6 RECOMMENDATIONS

This study aims to make a contribution through making practical recommendations for other research, especially in education. As this has been a largely philosophical and critical study, taking broad perspectives on entire worldviews and trying to draw lessons from a synthesis of these for education, leadership and democracy in South Africa, it has not been the intention of this study to produce specific models for application, to evaluate specific practices or propose policy in a narrow sense. Instead, the recommendations are of a broader nature, pointing towards initiating and sharing a discourse on Ubuntu as well as aimed at stimulating debate on whether Ubuntu can be found to have a common value to build society in South Africa.

In the spirit of Ubuntu, the first recommendation should be to make sure, as a researcher, that one makes oneself aware of other people's perceptions, thoughts and actions. In addition, the following are recommendations in the light of findings and conclusions in this research:

- Life is about communication. There should be mutual sharing of meaning versus the somewhat one-way mode of communication that is driven by efficiency objectives in modern education systems. Democracy implies a sharing of meaning. In South Africa, where communities have lived for generations in separation from one another, it is essential that communication should be cultivated. This should encompass both listening and talking. The creation of a new value system, enabling productivity is directly a function of communication, permeating a new, holistic South African system. This is done in order to induce change and transformation, especially in education. In order for Curriculum 2005 (now replaced by the National Curriculum Statement) to be successful, implementation was supposed to be communicated among stake holders, more especially teachers who know what is happening in classrooms, so as to avoid a top down system. It is quite wrong to assume that

teachers are generally unwilling to change; however, the proposed changes must be communicated properly to promote a sound relationship amongst stakeholders, and radical change must come to an end.

- Societies are in a constant state of flux and, in turn, values change. Traditions much as they are valuable, should be adjusted to the present values of society as people know that culture is not static but dynamic. It is therefore recommended that there be a special and active focus on confirming and consolidating values within given communities, e.g. through the deliberations of School Governing Bodies, Senior Management Teams or Provincial Departmental structures, and ventures launched to develop practices that have the potential to become symbolic rituals or traditions to build a new-found solidarity.
- People who are united are able to create a stable environment and situations in which values thrive and national dignity is developed, regained and stored. The spirit of Ubuntu can be adapted to promote the above. These are values that can be pursued in an active and practical way in a school context – both among learners and among staff members – by regular attention to the Bill of Rights in the SA Constitution, e.g. by conducting workshops that aim to identify practical ways that specific rights and responsibilities could be practised in one's own organisation as a means to building citizenship and community.
- While acknowledging the importance of education, it is important that in our discourses about education policy and development, the need should be emphasised for education and schooling to be adaptable to any culture. For that reason, it is important for leaders and managers to identify and take steps that are capable of strengthening cultures, thus making people aware of what exists both within and outside their own culture. Education empowers people with the capacity to accommodate other cultures. Education therefore starts at home with the family. A recommendation in this connection therefore is that school leadership draws more

strongly on community involvement, especially of parents, to build out schools as sites of community cultural expression and enjoyment or celebration.

- As was noted in this study, in the Ubuntu worldview, education is viewed as something that starts rather later than the concept of formal schooling in an industrialised worldview, namely at the stage of initiation in late adolescence at the age of roughly eighteen years. Modern education, in which a child is educated earlier, if properly reconciled with traditional education, would be a better solution as the child would be equipped at an earlier age. The recommendation, therefore, is that special programmes be considered to assist teachers and learners to understand how to find meaningful connections in their experience between the two processes, modern and traditional. This could even be treated as a challenge within a specific school as regards either (a) policy formation, (b) curriculum content, or (c) extramural and cultural programme.
- Lastly, Ubuntu can be perceived as having the basic characteristic of being accommodating and adaptable, which could be taken as a means to reconcile different cultures and traditions in South Africa. At the same time, because of all the positive potential in these values, Ubuntu principles can not only be kept alive as valuable cultural treasures but can be redirected into new life and given increased value. In a real sense, commitment to promoting these sorts of values is an insurance for a better and more stable life for all people in this country. Ubuntu can be perceived as the people's way of life in both the traditional and the modern perceptions. It is bound by the people's culture and how their own culture relates to other cultures, both within and outside South Africa. This implies that people will respect one another, as Ubuntu is in all people who respect the right to justice of each and every individual and in any society where justice prevails.

The prevailing lack of balance in South Africa, based on exploitation of deprived people and successful people, today threatens the entire society. To restore a proper balance in society is the greatest test of all citizens. It is therefore maintained that stability and

success cannot be achieved by undermining one another, but must be sought through a process of understanding and combining two worldviews as a supportive process to building the solidarity and discipline of the whole population.

The two worldviews of Ubuntu in Africa and the form of communitarianism emerging in the post-industrial western societies have grown up independently, but also co-exist in South Africa's diverse society. Ubuntu provides a set of values and practices that empower people to draw towards one another and come to agreement about the social problems that they share and the possible solutions to these, rather than depending on political elites, bureaucrats or experts to run civil society.

Is Ubuntu of significance only to people who share a traditional African heritage? Is the promotion of Ubuntu principles a romantic attempt to idealise a traditional past and keep alive values and practices that should die out in a modernising post-industrial economy? It is the strong argument of this study that the concept Ubuntu possesses tremendous potential for understanding how to re-build a sense of community in our historically divided society. But it is particularly important that the strategic roles of leadership and management be developed to help South Africans catch a vision of the possibility of a new nationhood. Since education plays such a primary role, and reaches the entire cross-section of our youth, the concept of Ubuntu has particular relevance to educational leadership and management. The challenge is to take these principles and see how effectively they can be introduced to strengthen the effectiveness of structures such as School Governing Bodies (SGB's), Representative Councils of Learners (RCL's), Senior Management Teams (SMT's) and every other organisation structure.

Concerning Ubuntu: any person can have Ubuntu because the values of Ubuntu – which are sharing, caring respect, interaction, compassion and love – can be found in each and every person. It remains for people in South Africa to utilise and develop the spirit of Ubuntu in our own country, to share it on our own continent and then also to share Ubuntu with diverse people of other continents.

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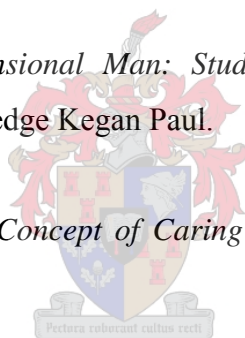
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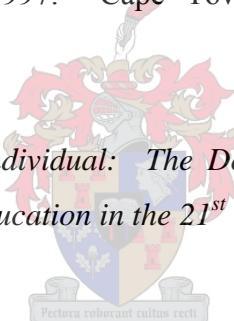
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