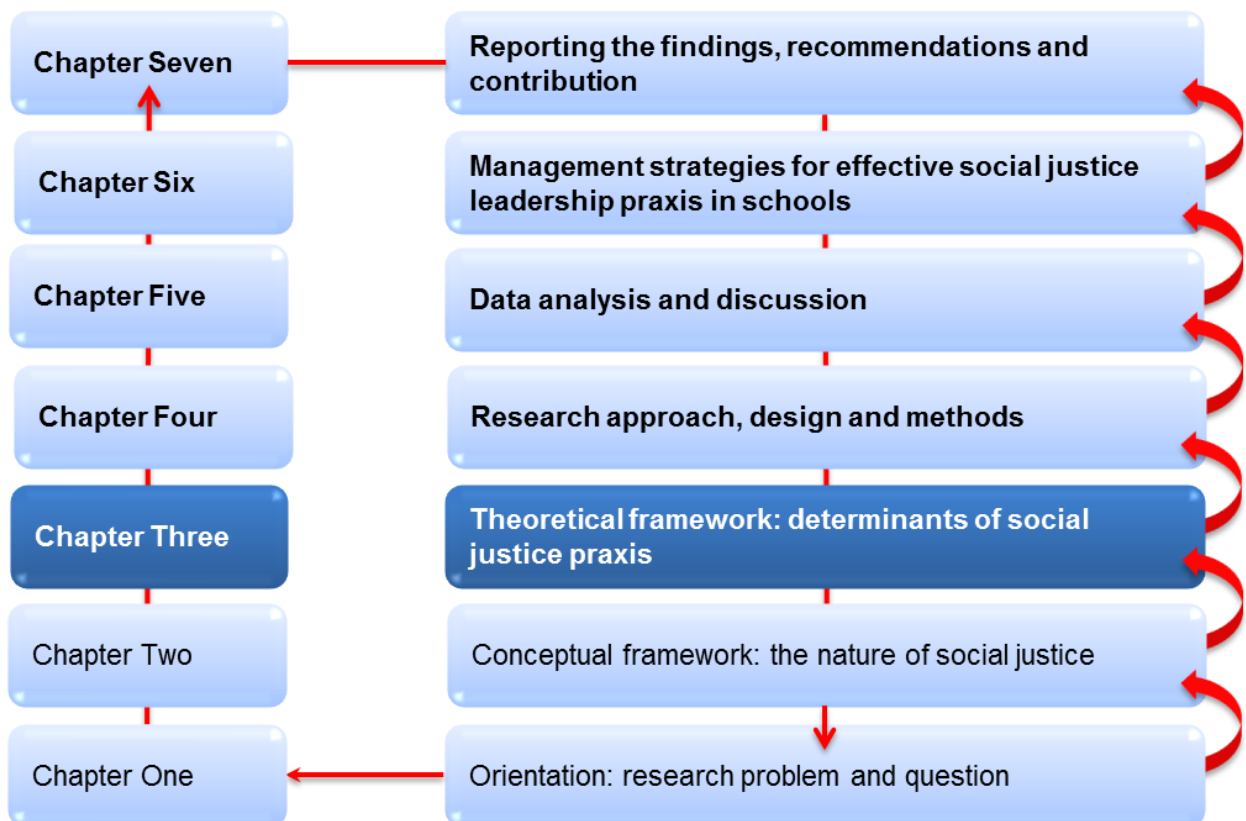

CHAPTER 3

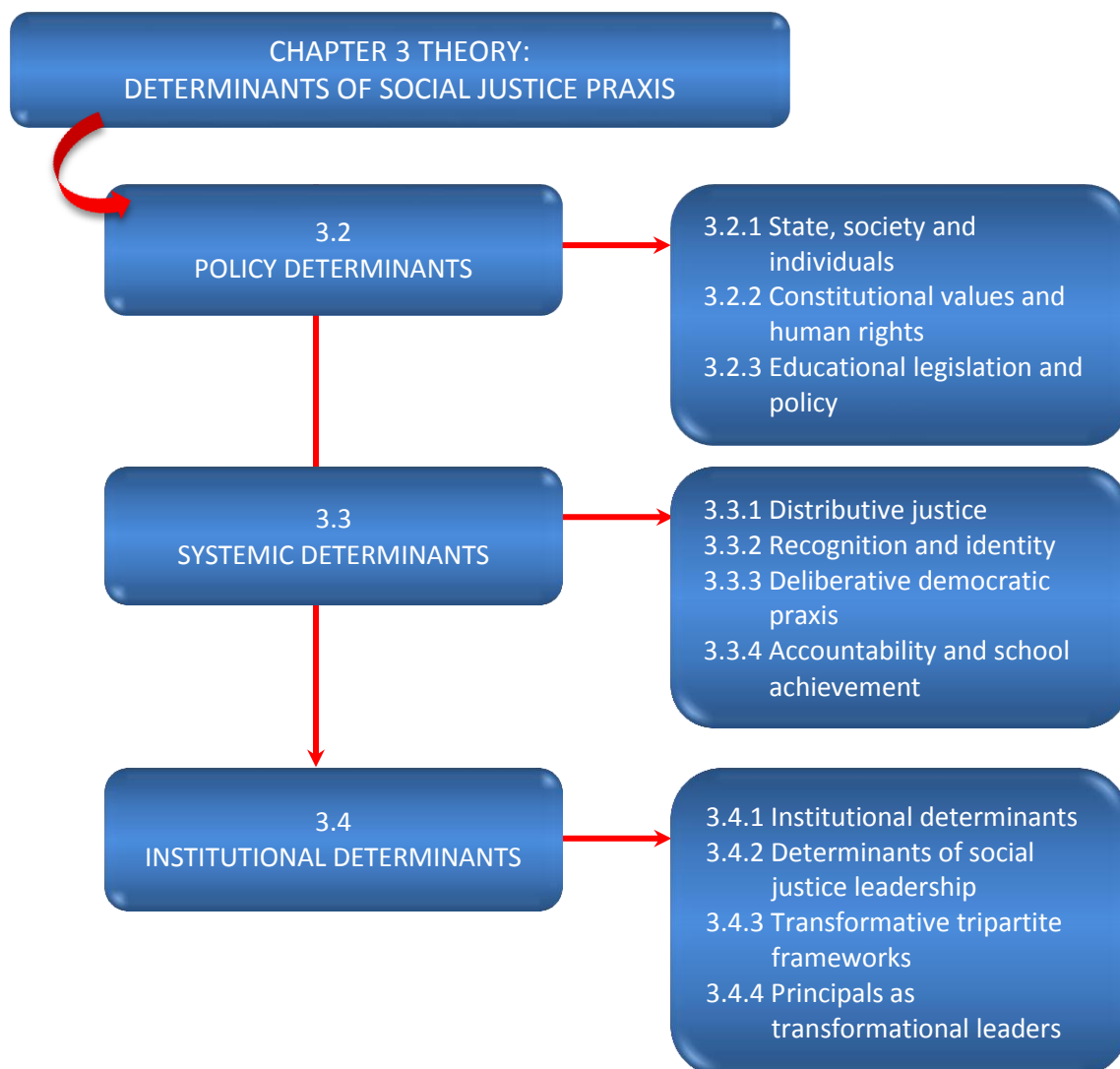
Determinants of social justice praxis



CHAPTER 3

LOGIC

Management strategies for effective social justice practice in schools



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3.1 INTRODUCTION

Chapter Two established theoretically what social justice is with, as purpose, abstraction of the construct of social justice. The aim of Chapter Three is twofold. It is to identify and analyse, theoretically, the determinants that contribute to social justice praxis and it is to identify the relational-interactional manifestation of management strategies for social justice praxis in education with, as purpose, the realisation and operationalisation of the social justice construct.

The world, as political and nation states, as human society and as individuals living amongst, and often traversing sometimes at the margins of formal and informal systems and social strata of institutions and organisations, is manifested and constructed in formal and informal actions at nomothetic and idiographic levels. The ensuing relationships on all strata, political, systemic and institutional, and individual, should become visible in a basic expression of social justice amongst the parties to the relationship. The choice of looking at large scale nomothetic and small scale idiographic realities from a social constructivist world view in this study endorses the assumption that social justice research deals with uncertain, unfinished understandings of a specific time and space of the post-socialist (Fraser, 1997:1) and post-modern (Mouton, 2009:54) condition.

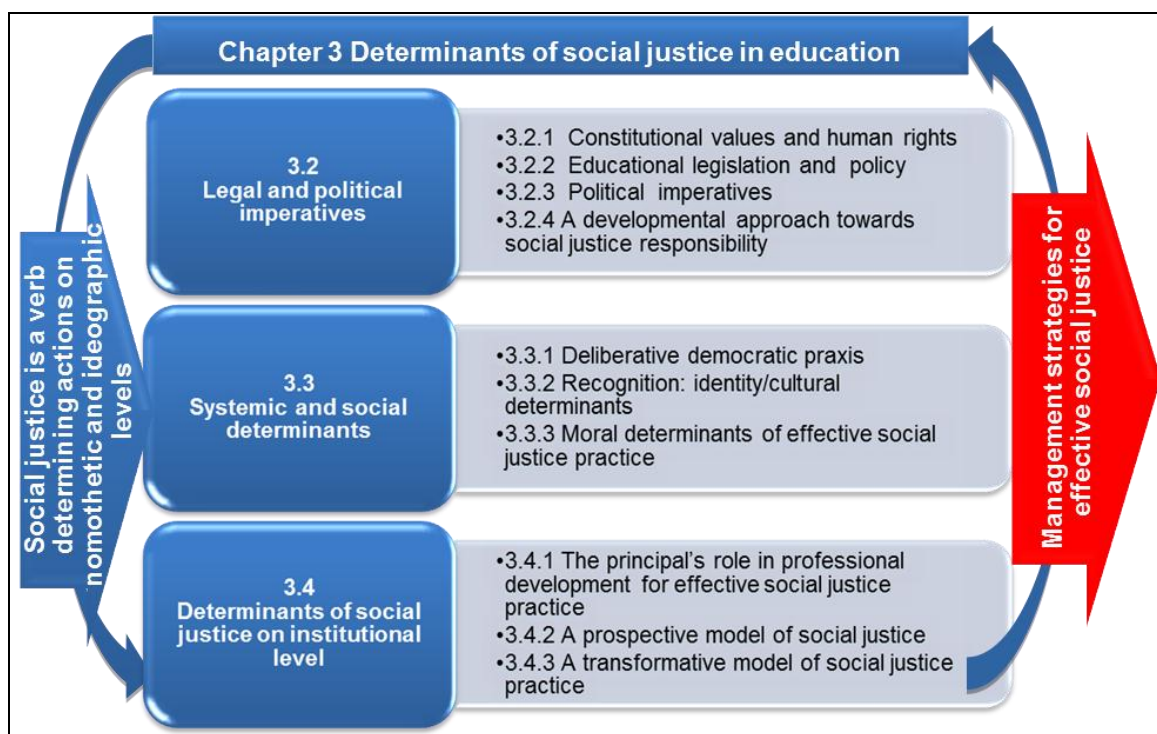


FIGURE 3.1: The nomothetic and idiographic levels of social justice determinants

For the purpose of this research the differentiation between the operationalisation of social justice at nomothetic and ideographic levels at three strata is done in accordance with Van der Westhuizen's (1991a:87) logic that observable social behaviour in organisations, whether macro-, meso- or micro-strata, is always the result of interaction, communication (Bates, 2006; Fraser, 1997:13-14) or dialogue (Olson, 2002; Shields, 2004:110), between the institution and the individual, the role and the personal, and between expectations and need-disposition. In having the characteristic of being dynamic, social justice is a verb (Griffiths *et al.*, 2003a:xii, 55) that could never be achieved once and for all. It is a matter of resolving possible tensions on a nomothetic and an ideographic level about the well-being of social political groups, of whole societies and of individuals (Griffiths & Bhatti, 2003:54). They add that social justice is a verb "with a subject" (Griffiths & Walker, 2003:112-125), i.e. partakers in education. We need to move from abstraction to the realisation of social justice in education.

This chapter therefore serves the dual purpose to identify and analyse theoretically, the determinants that contribute to social justice praxis and the relational-interactional manifestation of management strategies for social justice praxis. The purpose of this theoretical chapter is demarcated by a discussion of:

- the policy determinants of social justice praxis operationalised at national level (§3.2)
- systemic determinants: distribution, recognition and democratic praxis (§3.3)
- determinants at institutional level: relational-interactional manifestation of management strategies as prospective, restorative and transformative social justice praxis (§3.4).

Corresponding with the analysis in Chapter Two (§2.2.3) of the meaning of social justice as that of *equitas* as equal and juristic fairness and the Hebrew concepts *s-d-q* (*Tsedaqah*, righteousness/justice towards the other) and *š-p-t* (*Mishpat*, formal 'law' related to a specific norm or value) two other Hebrew concepts are also important for this study (Sider, 2007). These words *ṣḥḥ/chesed* are translated as "deeds of kindness" (Snaith, 1951), and *Tikkun olam* meaning "repairing the world" (Jacobs, 2007). From these words social justice praxis - as verb - are acts or deeds of kindness to partakers in education to repair and transform the school. Social justice is visible in acts or inaction on a social and individual continuum, one that displays legal and political determinants (§3.2) at a nomothetic level. In a constitutional democracy constitutional values and human rights (§3.2.1) are non-negotiable.

3.2 POLICY DETERMINANTS OF SOCIAL JUSTICE PRAXIS

3.2.1 The state, society and individuals as distributing agencies

It is accepted in this research that social justice and education management realities consist of systems and subsystems that manifest interdependently (Potgieter, 1979:96). In this interdependent relationship, the political and social world of education is political and it is

personal (Griffiths *et al.*, 2003c:18). At nomothetic and ideographic level, the scope of social justice praxis depends on determining what exactly is the good and bad, the advantages and burdens, rights and duties whose allocation - distribution - is the focus of social justice proponents (Miller, 1999:4) in a bounded society.

A bounded society consists of a connected body of people who are interdependent because of a determinate political membership (Miller, 1999:4; Rawls, 1996:xliv). The question is whether a 'distributing agency', such as the state, is solely responsible for instituting and implementing government policies on the distributive management of good (and bad) in schools or whether social justice practitioners and researchers have a responsibility to understand all social activities and its concurrent praxis (Miller, 1999:5). The ideal is that determinants of social justice praxis should apply to an identifiable set of institutions - the basic structure of society - understood as the major legal, political and social institutions (nomothetic), such as education and schools, whose impact on individual life-opportunities (ideographic) can be traced.

The meaning of a human society is found in the co-dependency and co-responsibility of its members who all flourish in a particular society where socially just cultures, hopes and prospects of each individual are affected. It should have an institutional structure, such as the state and education system, but it needs more. The more is to be found in a human society that brings about deliberate, prospective and transformational reform for a society as a whole in the name of fairness and of justice (Miller, 1999:6). This is done through the praxis of individuals who bring about those reforms and changes at an ideographic level (Figure 3.2).

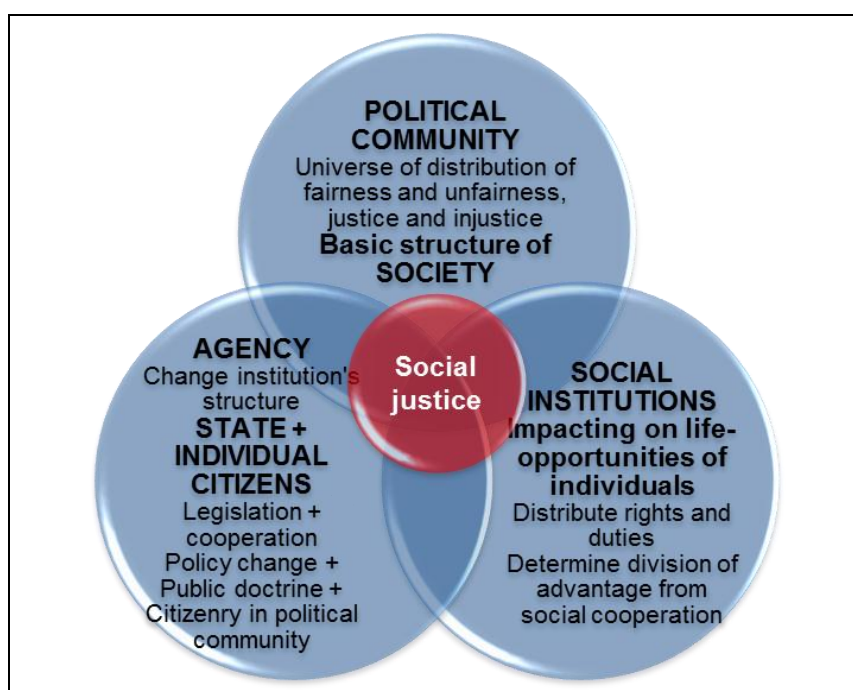


FIGURE 3.2: Prerequisites for social justice according to Miller (1999:4-7)

It is therefore also about everyday behaviour of individuals who are dedicated to the cause of social justice on an ideographic level. It requires a social justice culture that permeates social

institutions and the individual psyche, distinguishable in solidaristic communities, instrumental association and citizenship (Miller, 1999:13, 30). These societal structures and the people inhabiting them, whose praxis influences those structures should be based on the social justice principles of equality, human dignity and freedom. Taljaard (1976:200, 237) describes this relationship as one that is established when a group of people gather for a specific shared purpose, acting together, concurrently in different areas and in school, in different departments.

Social justice praxis is therefore evident in the praxis of the political community who distribute on a nomothetic level, both fairness and unfairness, justice and injustice, and it forms the basic structure of society. The intended outcomes of legislation and policy are dependent on the cooperation of the state's citizenry: theory is in this sense put forward as a public doctrine (state policy) that ideally all citizens or political community are supposed to embrace (Miller, 1999:6), and impacts primarily on the social institutions and the life-opportunities of individuals. Rights and duties are distributed and it determines division or distribution of advantage in accordance with the extent of social cooperation (Miller, 1999:4-7). It is the educational agents who collaborate as policymakers and scholars (Marshall & Ward, 2004:3) who identify political, organisational and strategic recommendations for social justice. The importance of the role of the state as agent of social justice is essential if a theory of social justice is to be more than a utopian ideal. The state determines the share going to each person through enactment of education legislation and policy imperatives (Miller, 1999:12-13). In sum, the actions of government, at all levels, have to be scrutinised with a social justice lens (Du Plessis, 2005:40). Van der Westhuizen and Mentz (2007:68) state that there is a communal aim amongst the individuals involved in the societal relationship which forms the basis of their bondedness. In furthering the ends of a community a shared relationship of content, aims and purposes in an instrumental association of citizenship can be created.

Citizenship is a third principle of existence in modern society where people find themselves co-opted in the function (obligations) of citizenship (Miller, 1999:39-41). These three dimensions of associative relational interaction of Miller fit Potgieter's (1979:17) triad of Purpose, Content and Form (Figure 3.3) and only where this triad functions effectively, will the purpose of social justice in a solidaristic community be realised. For Potgieter (1979:17) all reality is bound to this triad:

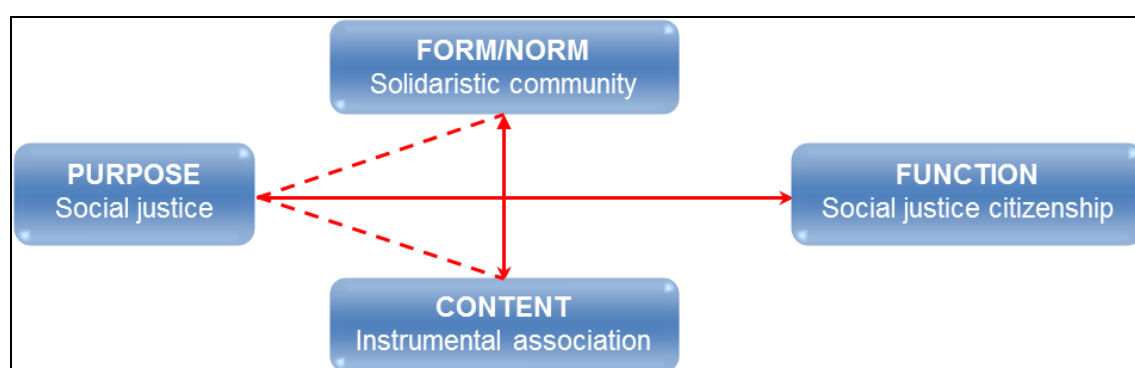


FIGURE 3.3: Potgieter's (1979:17) intulogical model

Purpose is determined by aims, specifications and norms of social justice management. Whilst keeping the purpose in mind, decisions are made with regard to the content of social justice management praxis that is observable in its relational and planned activities, in accordance with state policies, that will take on a specific and distinctive form, either just or unjust. The form may be visible in tangible or intangibles, such as methods, order or space of distribution and/or recognition that are distinguishable but inseparable. Miller (1999:39-40) believes that people are more aware of their immediate solidaristic communal relationships (ideographic) than they are of those of citizenship (nomothetic). Service is embedded in the notion of citizenship that instils an ethos to develop citizens who are responsible in and through their skills and abilities (Kirby, 2007:47). However, Miller (1999:40) warns that this would mean that too much weight can be granted to the demands of social justice stemming from our immediate communities and too little to those of citizenship.

A discussion of the role of the state instituting legal determinants of constitutional values and human rights and its impact on education will follow.

3.2.2 Constitutional values and human rights

This discussion should be viewed against the background of South Africa's educational demographics. The public education system includes almost 413 000 educators, of whom a significant number are still under-qualified for their task; principals at +24 365 public schools, and education officials in the Department of Basic Education. These role-players are deployed in nine provincial departments with head offices, regions and districts serving approximately 11 804 066 million learners (Colditz, 2012:7-8). These role-players in education have to account for the constitutional values and human rights in education.

3.2.2.1 The South African Constitution and social justice

The preamble to the South African Constitution (South Africa, 1996a) states that the aim is to “heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights; to lay the foundations for a democratic and open society ... every citizen is equally protected by law; to improve the quality of life of all citizens and free the potential of each person and to build a united and democratic South Africa...”, ideals that should form the basis of all educational endeavours and its management.

Judge Jacobson's words in the *Grootboom* case⁴ (although not specific to education) still ring true for the attainment of social justice in a democratic dispensation marred by past injustice. He stated that: “The people of South Africa are committed to the attainment of social justice and the improvement of the quality of life for everyone. The preamble to our Constitution records this

⁴ (*Government of the Republic of South Africa v Grootboom* 2001 (1) SA 46 (CC) §2.3.)

commitment” (Liebenberg, 2005:143). Read together with Chief Justice Mahomed’s⁵ remark on constitutions: “All constitutions seek to articulate... the shared aspirations of a nation; the values which bind its people... [It is] the basic premises upon which judicial, legislative and executive power is to be wielded..., the national ethos [values] which defines and regulates that exercise; *and the moral and ethical direction which the nation has identified for its future*”(emphasis added). These two authoritative opinions on South Africa’s Constitution are founded on the values of human dignity, the achievement of equality and the advancement of human rights and freedoms; non-racialism and non-sexism.

The Constitution, s.7(2) states that “[t]he state must respect, protect, promote and fulfil the rights in the Bill of Rights.” It imparts on educationists (in the broadest term all role-players in education) to respect, protect, promote and to fulfil the constitutional provisions and its value principles that “were the antithesis, the very opposite, of the apartheid order” (Joubert & Prinsloo, 2008:30-32). This road will not be an easy one, where especially educators will face the challenges and pitfalls such as reconciliation, tolerance and the protection of fundamental human rights and social justice for all in education.

Education, at least public education, is universally acknowledged as a vehicle that could and should cultivate a culture where respect for the values of human dignity, equality and freedom is embraced. This kind of respect requires an attitude of wonder and awe, openness to the mystery of another human being (and oneself) rather than approaching one another with preconceived, misinformed prejudices. It is a “re-spect” where ‘*spect*’ means to look again or look deeper (LaNave, 2005). Value (singular) is deserved regard for something; importance or worth, and values (plural) are principles, standards, determinants of social just or unjust behaviour (Soanes & Stevenson, 2008:1597).

Human rights flow from the embedded constitutional values and will be discussed in relation to social justice determinants imposing human dignity, equality and democracy in education.

3.2.2.2 Human rights: human dignity, equality and freedom, and social justice

Du Plessis (2005:48) perceives rights as institutions that are complementary to philosophical and legal perspectives because it bridges normative theories and legal analysis of social and political rights to attain social change and transformation. It is a form and practice of moral right attributable to all people under all times in all situations (Koopman, 2005:70) based on the notion of individual sacredness found in various religions without which there cannot be a concept of inalienable human rights (Ghai, 2001:15). In debating human rights, it is necessary to also recognise that there are constitutionally limitations to its attainment (Jeffrey, 1998:36-37). The right of access to, *inter alia*, education places the state under an obligation to provide these basic human rights by taking “reasonable” steps, within its “available resources” to

⁵ (*S v Makwanyane and another* 1995 Case No. CCT/3/946 June 1995)

“achieve the progressive realisation of these rights.” All of these serve as limitations for what the state can and cannot possibly provide. What it does reflect is a commitment on the part of the state to meet its citizens’ most pressing socio-economic needs, but only a limited obligation. These limitations aside, Ghai (2001:34) regards the South African constitution as one in which the obligations of the state are based on moral and political recognition of past injustice to ethnic and social groups.

Koopman (2005:69) argues that to have genuine universal appeal and legitimacy, our thinking, discourses and writings about human rights need to demonstrate some understanding of concrete and contextual realities. Notwithstanding the fact that the foundational principle of human rights is that all human beings are equal in rights, dignity, and worth (Yamin, 2009) the world we live in is ravaged by social inequalities which have profound implications for the distribution of education that promises equal enjoyment of social justice and human rights to all learners in the education system. All children have a right to human dignity and it is an indispensable part of human rights values (Boezaart, 2012).

The ambivalence between past injustices and the prospect of a future based on human rights can be addressed through discourses on equality, human dignity and freedoms. These discourses are developed not only at nomothetic level but also at ideographic level at the school. Christie’s (2010:2) reasoned opinion on the right to education based on an international and national legacy, is that it remains one that has proved difficult to achieve across the world. It cannot be assumed that statements of rights deliver what they promise.

Of all the constitutional values (s.7(1)), the three most fundamental in any open and democratic society are human dignity, equality and freedom.

Constitutional right to human dignity

Goolam (2001:43) argues that amongst this trinity of values human dignity finds pride of place. Human dignity is extremely fragile in the discordant relationships that exist in education. It is in particular the case with people already marginalised and without power. The notion of human dignity as a founding value of the Constitution (s.10) will remain at the vanguard of deliberations on human rights. The constitutional right to human dignity is a fundamental right that underpins many, if not all, of the other rights; it forms the cornerstone for the protection of the other rights (Joubert & Prinsloo, 2008:48) and in this embedded sense it is often found in acts that transgress any of the other rights (Liebenberg, 2005:144).

The act of human dignity is built on the recognition of human dignity as a relational value existing between interconnected human beings whose self-worth, personal development and wellbeing are inextricably linked to the extent others and society value us (Liebenberg,

2005:149). In quoting Judge O'Regan on *Makwanyane*⁶, the inextricability of humanity is emphasised:

...the right to life was included in the Constitution not simply to enshrine the right to existence. It is not life as mere organic matter that the Constitution cherishes, but the right to human life: the right to live as a human being, to be part of a broader community, to share in the experience of humanity ... The right to life is more than existence, it is a right to be treated as a human being with dignity... (Liebenberg, 2005:149).

Koopman (2005:69) calls this relational existence of human beings an indestructible ability to relate.

Violations of human dignity are especially rife when it comes to learner discipline, initiation practices and sexual violence, both in schools and traditional tribal schools (De Wet, 2010:65; Joubert & Prinsloo, 2008:49; Soanes & Stevenson, 2008:53). Sexual violence is probably one of the severest infringements on human dignity that any person, be it girl or boy, can undergo (Joubert & Prinsloo, 2008:49). Yet our education system that is purported to protect the vulnerable does not in many instances care and protect those children for whom they are standing *in loco parentis*. Access to these rights includes the development of potential and opportunity to exercise associational, intellectual and emotional capabilities (Liebenberg, 2005:147). And where better a place to provide such an environment than in education where basic human rights of showing and receiving respect for human potential? Educators need to understand that as sexual harassment is a form of discrimination on the basis of sex or gender, they have the responsibility to develop an attitude of respect for others and set the example to create a culture of respect, equality and human dignity in the school (De Wet, 2010:65). This does not mean that social justice and human rights are about acceptance of low academic standards from those who have been marginalised in the past. It would be uncaring and inhumane; rather caring and trusting/trusted teachers expect and make available education that will ensure that all learners achieve to the best of their ability (Stoll & Fink, 1996:192).

The right to equality is closely aligned with the achievement of human dignity.

Constitutional right to equality

Equality as distributive principle of citizenship is evident in human rights constitutions of modern democracies (Miller, 1999:30-31; Pendlebury & Enslin, 2004:34). Equality that is viewed as a continuum will range from a narrowly defined equality of formal, legalised rights to an understanding of political equality that is informed by a substantial measure of social equality. "[A]partheid, in law and in fact, systematically discriminated against black people in all aspects

⁶ (S.v. *Makwanyane & Another* 1995 (3) SA 391 (CC) para 328.)

of social life. ... The deep scars of this appalling programme are still visible in our society” (Dupper, 2004:1-2).

Discrimination is

any distinction, exclusion, restriction or preference based on race, gender, sex, pregnancy, marital status, family responsibility, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language, Human Immunodeficiency Virus (HIV) status and birth or any other reason which is unreasonable or unjustifiable in an open and democratic society based on human dignity, equality and freedom, taking into account all relevant factors. Harassment of an employee or student is a form of unfair discrimination” (South Africa, 2008b:37).

This definition is consistent with the one in the *Model National Legislation for the Guidance of Governments in the Enactment of Further Legislation against Racial Discrimination* (South Africa, 2008b:25) and that of the South African Constitution. Soudien (South Africa, 2008b:37) defines discrimination as the practice of ideas and beliefs that has the effect of sustaining unearned privilege and disadvantage, and of impeding groups or individuals from performing to their full potential. Even if such discrimination was not intentional, its consequences for those adversely affected are important to recognise. The findings in the *Report of the Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions* found that racism, sexism and class discrimination continue to manifest themselves in the core activities of teaching, learning and research (South Africa, 2008b:6) which manifest in inequality practices.

There remains a distinction between formal and substantive equality (§2.2.2). Formal equality is based on the idea that the state must guarantee a set of liberties that grant each child the right to equally good education (Nieuwenhuis, 2010c) and goods such as self-respect, access to employment, educational and decision-making opportunities and the freedom to pursue one’s conception of the good (LaNave, 2005; Mahlomaholo, 2009b:2; North, 2006:512). The premise for substantive equality is the justness of the outcome where disparity of treatment, of unequal means, justifies the outcomes, for example, learners with disabilities could easily be discriminated against in an equal setting that requires differential treatment to reach the same outcomes that learners without disabilities would have reached (Novak, 2000).

The constitutional value of equality has to answer to two other principles: differentiation and discrimination (Novak, 2000). The concept of differentiation in which discrimination can be ‘fair, if it is justifiable’ in relation to the purpose, limits the value of equality (i.e. the ultimate outcome in education must be ‘equal’ education, but it will be limited to ‘degrees’ of discriminatory fairness). Education is at the forefront in this distributive political construction of equality in a post-apartheid South Africa and it is a prerequisite for all to enjoy full citizenship, although also

a principle of social justice only under limited circumstances. For Fraser (1997:80-81) it is a question of what form of public life comes closest to approaching full parity of participation in public debate, deliberation and access to education.

One of the barriers to access is that those who are entitled to a social right, lack personal knowledge and understanding of their own rights and are unaware of how to navigate the system to get what they need. Institutions may be unaware of internal discrepancies between what is promised and what is eventually delivered as equal public education at an ideographic level because educational service delivery does not always (some argue, almost never) reach the people who need it most (De Jongh, 2010). Exclusionary mechanisms to social justice and the principle of equality include poor delivery systems (food-programmes in schools), latent ethnic conflict (KwaZulu-Natal) and corruption (various provincial departments of education, such as Mphumalanga, North West, Eastern Cape). De Jongh (2010) refers to innovative actions that provided equal access through NGOs or individuals in the Netherlands (Network Program for Adolescents Dealing with Multiple Problems), in Mexico (*Oportunidades*), in India amongst Muslims and Hindus (Gujarat Nyayagrah Project). These projects brought about change through change agents or social entrepreneurs, individuals who recognised the potential for optimising and building individual and public value by rearranging the tools of governance to create more equitable outcomes. These innovations are a reminder that social justice is not the sole domain of democratic theory, political struggle or resource distribution (De Jongh, 2010) but also belongs to the citizenry.

Walker (2003:182) and Armstrong (2008:413) include 'socio-economic injustice' such as exploitation, economic marginalisation and deprivation and 'cultural or symbolic injustice' such as cultural domination, non-recognition and disrespect as examples of discrimination and inequality that continues to produce justice and injustice. Education plays an essential role in the process of social reproduction and transformation and should equip learners with critical and reflective skills to consciously understand injustices such as institutional and systemic exclusions in education, including gender injustices (Walker, 2003:178). Both the campaigns of No Child Left Behind in the United States of America and the Every Child Matters in the United Kingdom have failed to reduce disparities and social injustices (Fitzgerald, 2009:157,158). Rather it has widened the gap between the 'haves' and the 'have-nots'. Her contention is that it appears as if those who are privileged in contemporary society are retaining privileged positions and reconceptualisation of social justice *and* social injustice.

Constitutional right to freedom

The South African Constitution regards the juridical right to freedom (s.15, s.31, s.16, s.18) of extreme importance in view of South Africa's past which was marred by a history of domination, constraint and restriction. Freedom as concept is used no less than twenty-eight times, but there is not one section dedicated solely to the right to freedom, such as the right to human

dignity and the right to equality. The following rights to freedom specific to education are important for this discussion: freedom of religion, belief and opinion (s.15(1) and s.31), freedom of expression (s.16(1)) and freedom of association (s.18).

The relationship between religion and education is a top priority for the post-apartheid government in the restructuring of the education system. It is an integral part of the country's commitment to national cohesion and nation building. Religious freedom (s.15(1) and s.31) includes the right to believe not only privately as one may choose (individually and in private), but also the right to publicly express it collectively in association with others in worship, confession and other acts of observance (Joubert & Prinsloo, 2008:53). This choice would include parents' right to choose the religious basis of the education their children should be exposed to. Van der Walt *et al.* (2010:33) concludes that the post-apartheid Constitution and the SASA seem to provide state schools with considerable latitude in building religious values into the educational process that the Policy on Religion and the Manifesto on Values might curb.

Van Vollenhoven *et al.* (2006:120, 123) postulate that the right to freedom of expression is a pillar of democracy, not only nationally but also internationally. Judge Kriegler, in the court case of *S v. Mamabolo* 2001 (3) SA 409 (Van Vollenhoven *et al.*, 2006:124), found with regard to s.16: it is not a pre-eminent freedom ranking above all others, rather section 16(1) is carefully worded, enumerating specific instances of a specific freedom and is one that is immediately followed by a number of material limitations. Therefore the right to freedom of expression cannot automatically trump the right to human dignity. The right to dignity is at least as worthy of protection as the right to freedom of expression.

In providing guidelines where learners' or educators' rights are violated, the school policy should be clear on what constitutes violation of rights and freedoms and it should have a fair grievance procedure (Joubert & Prinsloo, 2008:59; Van Vollenhoven *et al.*, 2006:132, 135). Van Vollenhoven *et al.* (2006:130) also refer to the Guidelines to SGBs (South Africa, 1998) who should adopt a code of conduct for learners in accordance with the South African Schools Act (SASA). These guidelines are an attempt to promote positive discipline in schools to realise the overarching aim of achieving a culture of reconciliation, teaching and learning and mutual respect - a socially just school environment - by promoting a culture of tolerance and peace in all schools.

Wessels proclaims that the launching pad for the South African human rights dispensation is the constitutional values. The Constitution (South Africa, 1996a) is the custodian of 27 rights and their limitation (Wessels, 2012:4), one of which is the right to basic education (s.29) as human right, which will briefly be attended to as it is postulated alongside the legal duty of fiduciary trust.

The constitutional right to basic education and fiduciary trust

The human right to basic education is contained in the South African Constitution s.29(1)(a) which states that *Everyone has the right to a basic education, including adult basic education* (South Africa, 1996a).

Colditz (2012:7-8) argue that this right has two enquiries, i.e. determining the scope of a right and determining the law or conduct that is in conflict with that right. Of importance for this study is that the Constitution stipulates that the state has a duty to respect, protect, promote and fulfil the rights in the Bill of Rights which imposes a positive duty on the state to provide such education (Colditz, 2012:7-8; Van der Merwe, 2012:10). In compliance with the obligation the state provides or is supposed to provide infrastructure (buildings/schools); teachers and support staff; limited operational costs; learning and teaching materials; determine curriculum outcomes, and determine assessment processes and procedures of learner achievement (Colditz, 2012). The obligation becomes a delegated one in that the SASA (South Africa, 1996c) s.20(1)(a) places an obligation on SGBs of a public schools to promote the best interests of the school and the child to ensure its development through the provision of **quality education** for all learners at the school.

Thro (2012) is of the opinion that a “Constitutional Moment” occurred in 1994 when the judiciary (and the citizens) declared that the Constitution required a fundamental *transformation* of governmental policy and, at least indirectly, of society because the status quo would mean that South Africa legislation up till 1994 stood in opposition to that of the people. He argues that a “Constitutional Moment however, demands a major course correction. After a Constitutional Moment, nothing is ever the same.” It is this moment in time which South African education is still grappling with in the light of the current situation in schools. If the constitutional moment requires transformation, then the relationship of trust should be restored, not only between the state and its citizens, but also amongst teachers and learners. Whereas the SA Constitution stipulates the right, it is the teachers who are obliged to give effect to the right to education. Affecting the right to education is based - not on legislation - but on trusting relationships. Although difficult to enforce trust by law, the legal concept of fiduciary trust has to be considered when dealing with social justice in education.

This kind of trust between a teacher and learners relates to the legal concept of fiduciary trust with regard to property of another, but could apply equally to teachers who have to act in the best interest of the child, as diligent *pater familias* would. Fiduciary is derived from the Latin *fiduciarius*, which is about a relationship of keeping or holding something in trust especially with regard to the relationship between trustees (teachers) and beneficiaries (learners) (Encyclopædia Britannica Online, 2012; Soanes & Stevenson, 2008:527). Fiduciary is derived from *fides* which means faith and *fiducia* meaning trust between parties to a relationship. It is a legal (constitutional right to education) and an ethical relationship of confidence or trust between

two or more parties to the relationship. In education such a fiduciary relationship is characterised by one person (the learner) being in a position of vulnerability, justifiably vests confidence, good faith, reliance and trust in another (the teacher) whose aid, advice or protection is sought (teaching and learning in a caring environment). In such a relation good conscience requires the fiduciary to act at all times for the sole benefit and interest of the one who trusts him to act in his or her best interest. This kind of relationship places an obligation, a duty of care, on the party who stands in *loco parentis* to the learner. Although citing from Wikipedia is frowned upon, it defines fiduciary duty as “the highest standard of care at either equity or law” and by extension at practicing social justice. A fiduciary (teacher) is expected to be extremely loyal to the person to whom he owes the duty (the learner): he must not put his personal interests before the duty of care, and must not profit from his position as a fiduciary (Wikipedia, 2012). Characteristics of fiduciary relationships include total trust, good faith and honesty and should have greater knowledge and expertise about teaching and learning than the learner entrusted to him or her. A fiduciary is held to a standard of conduct and trust above that of laymen (Dictionary.law.com, 2012).

This section on policy determinants of social justice praxis concludes with a synthesis.

3.2.2.3 Synthesis

From the above, it can be concluded that:

- The organs of state are responsible for the implementation of the South African Constitution’s values (§3.2.2.1).
- Schools should manifest the nation’s moral and ethical future in accordance with the Constitution (§3.2.2.1).
- Acts of discrimination, differentiation and/or exclusion are inconsistent with the Constitution (§3.2.2.2).
- The constitutional right to human dignity is nullified through poor learner discipline, initiation practices and sexual violence both in schools and traditional tribal schools (§3.2.2.2).
- The right to freedom of expression is a fundamental democratic right that should be nurtured in a caring education environment (§3.2.2.2).
- The right to basic education places a duty, or obligation on the state to provide and ensure access, facilities and quality education, however the state is currently failing to ensure that the best interest of the child is served (§3.2.2.2).
- A restorative and transformative environment will ensure the building of relationships that display fiduciary trust between teachers and learners (§3.2.2.2).

The prior discussion of legal and political determinants of social justice praxis will serve as the theoretical underpinning for the empirical phase of this research. It will be synthesised and will inform the interview schedules and their execution (Chapters One and Four).

3.2.3 Educational legislation and policy, and social justice

Social policy research is essentially about statecraft and is a political process that involves the interplay of social and political groups, value choices and efforts to exert power and influence (Saiti, 2007:70; Stevenson, 2007:772). It is about the prescriptions of the state and other policy-making bodies, the ensuing activities of a government and, lastly, it is about the nature of power relations and their effects on the ideological and conceptual preferences of policy and decision makers. Education remains the vehicle of empowerment for the majority of the peoples of the world who constitute 'outsiders' and non-beneficiaries of the educational responsibility (Motala, 2007b:10). Driven by a human rights discourse, a series of education white papers, legislation and policy frameworks typified as 'proliferation' (Soudien, 2006) an 'impressive suite' of policies (Pendlebury & Enslin, 2004:31) have been developed since 1994. The genesis of any theory of social justice should be social injustices and that any theory of social justice has to start with an account of social injustice. Others equate injustice to a breakdown of ethnicity, inequalities evident in policy contradictions and considerations, of being disadvantaged due to race, gender and other discriminatory practices, and the negative impact of, for example, Bantu education as an extreme case of injustice (Edmondson & D'Urso, 2007; Gunter, 2007; Walker, 2003:169).

The White Paper on Education and Training (Department of Education, 1995) that dealt with policy formation, locating education within the national Reconstruction and Development Programme (RDP), has set priorities, values and principles for post-apartheid education. Resultant was the NEPA that not only sets the stage for transformation and alignment with the Constitution, it also commits the state to advance and protect fundamental rights.

3.2.3.1 The National Education Policy Act (27 of 1996)

The Constitution prohibits **unfair discrimination** within or by an education department or institution on any grounds whatsoever (s.4(a)(i)). The National Education Policy Act (NEPA) guarantees **access** to education institutions (s.4(a)(ii)); instruction in the **language** of choice, albeit limited by reasonably practicable (s.4(a)(v)); **freedom of conscience, religion, thought, belief, opinion, expression and association** within educational institutions (s.4(a)(vi)); the right to establish education institutions based on a common language, culture or religion, as long as there is **no discrimination on the ground of race** (s.4(a)(vii)); to every person to use the **language** and participate in the **cultural life** of his or her choice within an education institution (s.4(a)(viii)). The right to receive education in the language of one's choice is also protected by the Constitution but can be insisted upon access to such education being reasonably practical, taking into account considerations of equity, practicality and remedial

action (Van der Vyver, 2012). The NEPA, however, is merely a “framework” instrument (Soudien, 2006) to develop guidelines for the determination, implementation, monitoring and evaluation of national policy.

The NEPA enables the education system to contribute to the full personal development of social justice for each student, and to the moral, social, cultural, political and economic development of the nation at large, including the advancement of democracy, human rights and the peaceful resolution of disputes (s.4(b)); achieve equitable education opportunities and redress of past inequality in education provision, promoting gender equality and the advancement of the status of women (s.4(c)); cultivating skills, disciplines and capacities needed for reconstruction and development (s.4(g)); encouraging independent and critical thought (s.4(i)); promoting a culture of respect for teaching and learning in education institutions (s.4(g)); enhancing the quality of education and educational innovation through systematic research and development on education, monitoring and evaluating education provision and performance, and training educators and education managers (s.4(l)).

In the same year, the NEPA was followed by promulgation of the SASA to give effect to the constitutional imperative of s.29(1) and (2), known as the right to basic education.

3.2.3.2 South African Schools Act (84 of 1996)

Soudien (2006) states that in terms of the South African Schools Act (SASA), the school system was redefined as a single non-racial and equitable system that would provide a uniform system for the organisation, governance and funding of schools. The preamble to SASA is all-encompassing in that it sets out to develop a new national department of education to eradicate past injustices and provide a strong foundation for the development of all people's talents and capabilities and advanced the democratic transformation of society that would combat racism and sexism and all other forms of unfair discrimination and intolerance (De Clercq, 2002:89-90).

It proclaims to protect and advance our diverse cultures and languages and to uphold the rights of all learners, parents and teachers to accept their responsibility for the organisation, governance and funding of schools in partnership with the State through the establishment of School Governing Bodies (SGBs). It gave parents considerable power over functional, joint governance and the financial management of schools. Some of the most significant stipulations of the SASA are that it affirms the principle of protection and enhancement of fundamental rights in accordance with the Bill of Rights, guaranteeing equal access to education, protection against discrimination and protection of language rights (Soudien, 2006), all of which are embedded in a socially just school.

But, argues Beckmann (2007:221), there is a misalignment between the law and school governance that is linked to education officials, authorities and departments which also means a misalignment with social justice praxis as it is purported to be enhanced according to the

Constitution. Provincial heads of departments of education neglect their duty and misinterpret education legislation, corruption and incompetence regarding examinations, maladministration and deep-rooted problems in the education departments of the Eastern Cape and Mpumalanga (De Jongh, 2010). This misalignment is also visible in the general ignorance of governors and their governance which is not done in accordance with the law but where corruption, promotion of self-interest, nepotism and ethnic prejudice are rife, illegal payments, irregularities in awarding service contracts, recommendations of “sons of the soil” for appointment instead of appointing better qualified candidates, misuse of school fees, SGBs used as rubber stamps by SMTs, general gullibility of SGBs regarding information received from the SMT and a failure to insist on being fully and timeously informed of everything relevant to their functioning, interference in the professional duties of educators (promotion of learners) and efforts to usurp the powers of employing authorities (dismissal of educators) and failure to detect irregular actions concealed as ‘professional management’ (Beckmann, 2007:211).

The Manifesto on Values, Education and Democracy, albeit not legal documents, are policy documents that propel education into the realm of party politics. Evident is the high regard for education in government circles to serve as an instrument for reformation and transformation of a society in which education is key to its development.

3.2.3.3 The Manifesto on Values, Education and Democracy (2001)

The Constitution, NEPA and SASA are supported by a number of policy documents and documents of intent, such as the pedagogical blueprint Curriculum 2005 (not being discussed) and the *Manifesto on Values, Education and Democracy* (Department of Education, 2001) that are regarded as “key policies providing the ‘ideological’ substance for the ‘good’ South African citizen” (Soudien, 2006). The Manifesto outlines ten values and sixteen strategies for instilling democratic values in young South Africans in the school system. Although the document declares that it does not intend to impose values, but to generate discussion and debate, it does portend to help young people achieve higher levels of moral judgement. The moral judgement of the Manifesto is framed by the Constitution towards a shared, common humanity with a prospect of fulfilling aspirations of all learners based on equity, justice and freedom. The values espoused therein embrace democracy, social justice and equity, equality, non-racism and non-sexism, human dignity (*Ubuntu*), an open democratic society, accountability and concomitant responsibility, respect for the rule of law and reconciliation.

The ensuing educational strategies are predicated on the notion that values cannot be legislated, instead, it offers ways to promote these values through the education system pertaining to social justice (Department of Education, 2001:3-5) to nurture a culture of communication and participation, promote commitment and competence among educators, ensure equal access to education, infuse the classroom with a culture of human rights, and introduce religion education, multilingualism, promoting antiracism, and freeing the potential of

girls and boys. The document states that sexual harassment is a pernicious inhibitor in this regard and that it is an educational imperative to develop HIV/Aids awareness and to nurture a culture of sexual and social responsibility. Educators should make schools safe to teach and learn, apply the rule of law, and nurture the new patriotism or affirming a common citizenship.

For Waghid (2005a:238), this document holds the potential for what he calls “a pedagogy of forgiveness,” whereas Soudien (2006) applauds the Manifesto as an attempt at integration, making education the vehicle to enhance equity in building a common South African citizenship. The basic principles of the Manifesto are what forgiveness depends on. It will enable people to challenge one another’s understanding of caring, forgiveness, trust and friendship (Waghid, 2005a:326). Waghid (2005a:239-240) suggests two ways of acting on the Manifesto: teachers should develop self-criticism and deliberation that will open up possibilities to engage critically with issues of friendship, trust and forgiveness. Secondly, teachers should acknowledge their own inability to provide answers to questions of forgiveness. Their pedagogy should display conditions of exploration and discovery and the ability to concede to also being lost, confused and unsettled. Such encounters between teachers and learners allow for awareness of the multiple voices and perspectives of others and in the interactive, discursive world of words, opportunities and possibilities are being opened up for social justice, equality and forgiveness.

It seems as if the aforementioned legislative and policy measures and derivative practices are still lacking in the area of providing good quality education. Education for All seems to be the answer to this dilemma.

3.2.3.4 Education for All (EFA–2008)

Through the Education For All (EFA) strategy (South Africa, 2008a:3) the then Department of Education aimed to ensure that quality education, as a basic right, is made accessible to all children. Basic education is an “indispensable condition” not only as a purely humane endeavour, but also as a legal imperative, both nationally and international. The relevant goals of the EFA, to be reached by 2015, include the social justice principles of access, education of good quality, appropriate life skills programmes, elimination of gender discrimination and the achievement of gender equality. Although social justice as concept is not used in this document, the goals that it purports to reach fall within the ambit of socially just outcomes as indicated above. Nieuwenhuis (2010c) posits that in contrast to wealthier countries, especially Western countries, poor and developing countries such as South Africa, may simply be unable to afford the luxuries of international conventions and treaties required, especially the ideals of EFA.

The focus of this section of Chapter Three was to give an overview of policy determinants of social justice as it is the legal benchmark against which the praxis of social justice is to be judged. In a constitutional democracy it forms the basis from which the formal educational institutions operationalise the ideals put forward in the Bill of Rights.

3.2.3.5 The best interest of the child: a holistic approach to fiduciary trust

Nieuwenhuis (2010c) proposes an understanding of social justice from a holistic perspective. He uses the geo-historical and socio-political context as point of departure as being analogous to electrical currents' push and pull forces. He postulates that social justice determinants are wedged or pressurised between fields of power or what he calls the "force field" of "interacting push and pull forces" as well as inhibitors. It could also be understood as being caught up between the flux of two powerful entities or forces such as electrical currents. Nieuwenhuis (2010c) claims that the push/pull forces consist of the historicity of the space wherein social justice is sought (family, school, community, state, etc.) known as geo-historicity. Other forces are social demands, expectations and agendas that actively promote a more just dispensation, international trends and discourses such as globalisation, education, marketisation, etc. Adding to these push-and-pull factors are the dynamics of technological advances and economic imperatives for a developmental society, the need for job creation and still others would argue the need for citizenship (Soudien, 2006). The very same push/pull forces can, however, also act as inhibitors of change. These push-and-pull forces in the Figure 3.4 of Nieuwenhuis (2010c) are not separated into a nomothetic and an ideographic level, but are embedded in a holistic model.

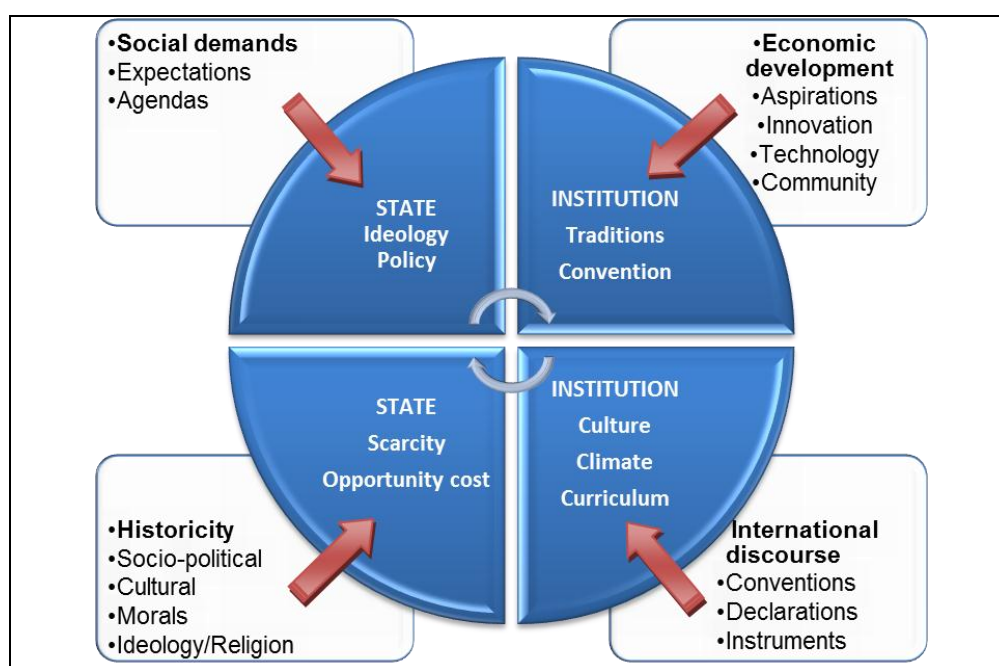


FIGURE 3.4: The space of social justice in education: a holistic perspective

In this chapter the researcher established social justice determinants that impact on both levels, but have discussed these at the level where it is most visible. With regard to social justice determinants in a South African context and the role of the state, contextual ideological assumptions are always relevant (§3.2). Suffice for the purpose of Nieuwenhuis's (2010c) model, to state that the social justice agenda at the level of the state is co-determined by the ideological assumptions of the ruling party, the policies that flows from it and the co-

determinants of scarcity of resources and opportunity cost. These are forces at the nomothetic level of the education system.

At institutional level (§3.4) similar push-and-pull forces are at work. Whereas Nieuwenhuis (2010c) contends that the nomothetic and ideographic levels are equally influenced by the push-and-pull forces, this researcher prefers to focus on each level separately. These two levels co-determine the influence of the school's tradition, conventions, culture, climate and curriculum in operational praxis, or the hidden curriculum, and may act as inhibitors of, rather than enhancers of change. In this sense the policies and legislative measures at nomothetic level impacts on ideographic level, because it is dealt with in a way that will ensure statutory or administrative compliance but will not address or change the underlying assumptions, values and beliefs of the school (Nieuwenhuis, 2010c).

Any system that is committed to the ideal of creating greater social justice in education will fail if it does not address social justice in a more comprehensive or holistic manner (Nieuwenhuis, 2010c). Nieuwenhuis's study determined, as did the study of Pendlebury and Enslin (2004:39), the following challenges that the state will have to face in conceptualising its strategies aimed at promoting and advancing social justice in education: the state has to accept that social justice is not an external condition or system. Arguing that if it was an external condition or system, a curriculum and content could have been developed to 'learn' what social justice is. If policy administrators and education managers and leaders view social justice as an ideal - a vision - that should be reinvented and reinvigorated by each generation, it is never fulfilled and should become a way of life that permeates all aspects of our lives (Nieuwenhuis, 2010c). Secondly, the state has to take human agency seriously and has to enable the self-development and self-determination of all citizens (Pendlebury & Enslin, 2004:39) in realising Rawls's notion that a well-ordered society needs individuals with highly developed moral sensibilities (Nieuwenhuis, 2010c). Social justice must be achieved amidst scarcity of resources. In a developing country context and unequal distribution of wealth, the state will have to move in the direction of a welfare state to provide bodily health, adequate food and shelter. It implies that the state should provide opportunities and support to all learners that are necessary for developing their mature adult capabilities (Nieuwenhuis, 2010c; Pendlebury & Enslin, 2004:36).

Nieuwenhuis (2010c) questions whether social justice without morality is possible and states that he is "convinced that social justice cannot be served in any shape or form in a self-interested and immoral society."

Each member of a socially just community is obliged to assist in meeting others' needs, in proportion to his ability to do so (Miller, 1999:4; Rawls, 1996:xlvi). This means that the state is responsible to develop and support human agency to enable the self-development and self-determination of all its citizens (Nieuwenhuis, 2010c; Pendlebury & Enslin, 2004:36). The state should reduce, or better still, abolish structural forms of oppression that restrict people's access

to resources and opportunities for developing and exercising their capacities or capabilities for living a decent human life. Of importance for education, is the role that the state has to play in accepting that the geo-historical history of the “liberation struggle has become a social justice struggle” (Nieuwenhuis, 2010c). The state will have to work with communities to repair damaged solidarities, reconcile autonomy and interdependence and abolish structural forms of oppression that restrict access to resources and opportunities to fully develop their potential capacities and capabilities to live a decent human life. The state will have to ensure fairness in terms of rewards: state officials who fail to deliver the social services intended to create a just society (such as school books) must not be rewarded and a child who is not contributing to his or her own learning, similarly must not be rewarded if no contribution is forthcoming.

From the above it is evident that the role of the state and political imperatives are important for ensuring equality of opportunities (United Nations, 2006:16) and will be synthesised in the following section.

3.2.3.6 Synthesis

From the above, it can be concluded that educational legislation and policy determinants (§3.2.3) for social justice in education are to be understood within a broader context of historical, political, economic and social analysis in that:

- it prohibits unfair discrimination, notably racism and sexism (§3.2.3.1);
- it guarantees access to education, instruction in the language of choice (albeit limited), freedom of conscience, religion, thought, belief, opinion, expression, and association (§3.2.3.2);
- it require teachers to develop self-criticism, self-reflection on issues of friendship, trust and forgiveness and to display a pedagogy of social justice praxis in accordance with the SACE code of conduct (§3.2.3.3);
- it envisions that social justice principles of access, education of good quality, appropriate life skills programmes, elimination of gender discrimination and the achievement of gender equality is attainable (§3.2.3.4).
- social justice and its management is not an external condition or system but should become a way of life that permeates all aspects of our schools and lives (§3.2.3.5);
- the state should take human agency seriously so that opportunities for self-development and self-determination of all stakeholders are met (§3.2.3.5);
- social justice must be achieved amidst scarcity of resources and the educational ideal of a state to provide opportunities to all learners to develop mature adult capabilities (§3.2.3.5).

An evaluation of the legal and political determinants for social justice follows.

3.2.4 An evaluation of the legal and political determinants for social justice

The collective purpose of the legislative and policy documents discussed in section 3.2 is to compel transformation of a society based on social justice, democratic values and the fundamental human rights of human dignity, equality and freedom. Paramount to all these documents is the ideal of a free and equal people buttressed by policy documents that are to serve as a moral compass. This moral compass should guide role-players in education to a new democratic, socially just dispensation that is dependent on management strategies for effective social justice praxis in schools.

The education system is viewed as a primary instrument in realising these ideals, one in which aspects of social justice, equity, equality, freedom and democracy should be carried forward. In essence all the policy documents proclaim to uphold fundamental human rights, social justice pitted against injustices of the past, human dignity combined with *Ubuntu* principles and common values of respect. Democratic transformation is considered the pinnacle of a post-apartheid era. It is an era in which the policy documents of the state and the ANC, as the ruling party, affirm the principle of protection and enhancement of fundamental human rights in guaranteeing equal access, protection against discrimination and the right to quality education.

Of specific interest is the Manifesto that not only focuses on these values as rights, but equates these rights to responsibilities, i.e. accountability and concomitant responsibility, respect for the rule of law and reconciliation. In promoting equity, tolerance, multilingualism, openness, accountability and social honour, the Manifesto underscores the importance of national unity and diversity of its peoples. The Manifesto is a document that builds bridges between ideal and reality, a bridge between the ideals of constitutional rights and making them a reality in the daily lives of all involved in education.

In assessing the status of social justice in education and the policy documents proclaiming it, critical questions need to inform deliberations on social justice. Reconciliation and citizenship are closely aligned with each other in a developmental state where there is a shared sense of pride in commonly held values to forge a new, common identity. If the education principles and practices of the freedom movements were about human dignity, equality and freedom for all South Africans, why is the current education system flawed with a mirage of what was intended? Why do South African educators still burn tyres, still ransack schools, and still take to the streets over salaries? What in fact were the educational values that were instilled during the apartheid years? Were they as sound and moral as political memory such as that of Vally and Zafar and Motala and others want to make?

Without in any way diminishing the role that Apartheid played in the creation of a socially unjust society, the reality of a post-apartheid South African education system is not one of liberation, but one held in shackles by a struggle past, still using the methods of revolution, anarchy and

destruction. In such a political society the high moral ground that post-apartheid freedom fighters are seeking is crumbling as it was not educational values that brought about political change but the age-old principles of warfare: destruction, chaos, anarchy. All of these principles are still evident in South African education and society at large and are reverted to if educators and their unions are not satisfied with what has become a culture of greed and not a culture of social justice.

Systemic determinants of social justice (§3.3) will be discussed as notions of distributive justice (§3.3.1) and of recognition and identity formation (§3.3.2). Systemic determinants are operationalised in deliberative democratic praxis (§3.3.3) of educational leaders who should have social justice at the core of their praxis. This is possible if school leaders use social justice as their compass even in an education system that enhances accountability and performativity (§3.3.4).

3.3 SYSTEMIC DETERMINANTS: DISTRIBUTION, RECOGNITION AND DEMOCRATIC SOCIAL JUSTICE PRAXIS

Fraser (1998:12, 13) theorises that there are two types of claims for social justice, redistributive claims, which seek redistribution of economic resources and goods on an egalitarian basis. However, she claims, that in a post-socialist world, we increasingly encounter a second type of social-justice claim, noticeable in the “politics of recognition.” She continues to explain that in this new understanding of social justice in a globalised world, the ideal is not assimilation into a dominant culture, but a world that is embracing diversity.

3.3.1 Social justice as distributive justice

The principle of distributive justice is regarded as normative principles to guide the allocation of benefits and burdens (Lamont & Favor, 2008). They delineate distributive principles to strict egalitarianism, Rawls’s ‘Difference Principle,’ resource-based and welfare-based principles, libertarian principles that may be in conflict with more important moral demands such as those of liberty or respect, and lastly, feminists who claim that distributive principles tend to ignore the particular circumstances of women, especially with regard to their primary responsibility for child-rearing. Rawls (1999a:130) believes that distributive justice is a result of a cooperative venture of mutual benefit. But in the contemporary context, social justice is often equated to distributive justice and the terms are generally understood to be synonymous and interchangeable (United Nations, 2006:13). The UN urges that the concept of ‘social justice’ (which has almost disappeared from the lexicon of nations) and its inherent integrity and appeal should be restored. This notion is aligned with the international commitment to the ideal that governments are compelled to represent and serve their populations and act in their best interest, without discrimination. The UN Report argues that in the broader international context

and the Preamble to the [UN] Charter, the commitment to justice for people is expressed as a reaffirmation of “faith in fundamental human rights, in the dignity and worth of the human person, [and] in the equal rights of men and women” (United Nations, 2006:14-15).

3.3.1.1 Educational transformation and social justice as distributive justice

Educational transformation is dependent on a socially just educational environment that values both the social justice principle of distribution and that of recognition equally. Both these principles are important in a discussion on systemic determinants of social justice and both are operationalised at a nomothetic and an ideographic level in education. The praxis of social justice manifests in claims for redistribution of resources and claims for recognition of cultural difference (Fraser, 1998; Garrett, 2009). Lamont and Favor (2008) argue that distributive justice at first examines distributive justice as strict egalitarianism, which advocates the allocation of equal material goods to all members of society. This notion evolved through Rawls’s (1999a:138) “Difference Principle” that advocates the notion that the more advantaged should play a part in the working of the whole social system, improving the expectations of the least advantaged and not conforming to strict equality.

The UN Report (United Nations, 2006:18) refers to inequalities in the distribution of access to knowledge and equates it to levels of enrolment in schools and universities among children from different socio-economic groups, linked to quality of educational delivery, stating that education on all levels is critical for ensuring access to decent work, social mobility, and a strong determinant of social status and an important source of self-respect. Non-traditional modes of education delivery such as the Internet and others are regarded as vital in assessing education-related inequalities in the 21st century. Other educationally related distributive disparities in education are gender and resource inequalities such as access to electronic media, written media and primary and secondary enrolment ratios.

These tangibles in distributive justice, identified by the UN, are not aligned with Young’s (1990:37) notion that distributive justice will not focus on material distribution but rather on a theory of social justice that is framed by the notion of elimination of oppression, the institutional constraint or power over self-development, domination and self-determination. Young (1990:15) premises that social justice should facilitate the development and exercise of capacities and the associated expression of a person’s experiences. Proponents of a reflective discourse in a particular context on what is fair distribution and what not, are not definitive demonstrations but is rather a situated, continuous political dialogue (Olson, 2002:402; United Nations, 2006:2) that is possible in a post-socialist society.

3.3.1.2 The post-socialist condition and social justice

Institutionalised forms of social injustice are built-in, taken-for-granted norms, rules, skills and values found in social institutions but they remain unchallenged because of their naturalised and

internalised political status related to power over those with no or with lesser power. Fraser (1997:1-3) advocates that education finds itself in a “post-socialist” condition, a condition that is to be found in the absence of any credible overarching emancipatory social justice project that Fraser (1997:1) typifies as “justice interruptus.” This absence is visible notwithstanding the many organisations aligned against social injustices and a general decoupling of the cultural politics of recognition from the social politics of redistribution. For Fraser (1997:3) the absence of any credible progressive alternative to the present social order can be ascribed to a lack of political will. Secondly, Fraser (1997:3) postulates that the shift of focus in social movements is evident in economically *versus* socially defined movements of “class” v. “groups” or “communities of value,” who are defending their “interests” v. “identities,” ending “exploitation” v. “cultural domination,” and winning “redistribution” v. “recognition”. She challenges this oppositional discourse of either/or and seemingly mutually exclusive alternatives as false antitheses. She argues that the crucial post-socialist tasks are to interrogate the distinction between culture and economy and to figure out how, as a prerequisite to resolve injustices, both claims for recognition and redistribution can be integrated comprehensively.

Fraser’s (1997:3) paradigm is embedded in a critical emancipatory framework. A critical perspective must defend the possibility and desirability of a comprehensive and integrative, systemic change that will ensure alternatives to the present condition (Fraser, 1997:4; North, 2006:510-511). These discursive practices ought to be about redistribution and recognition, albeit a very complicated discussion. The complexity of recognition lies in the fact that it can distract attention from the very real issues of social injustices experienced by those who are marginalised and powerless, especially the poor. Such an analysis in education can reveal a unique focus on the distribution of social goods, such as the redistribution of *inter alia* school funding (North, 2006:511). In the discursive interplay on distribution and recognition the focus that an education system espouses to may be lost. This focus should ensure a social consciousness, one that will recognise the common humanity of mankind, celebrate diversity and embrace a healthy respect for difference (Noonan, 2006:10). This respect is possible in a deliberative democratic praxis of social justice as distributive fairness.

A synthesis of social justice as distribution in education will follow.

3.3.1.3 Synthesis

From the above, it can be concluded that social justice as distributive fairness (§3.3.1) is evident in the following determinants:

- Quality of educational delivery to ensure access to decent work, social mobility, social status and self-respect aligned with the international commitment to the ideal that governments are compelled to represent and serve their populations and act in their best interest, without discrimination (§3.3.1.1)

- Non-traditional modes of education-delivery in the 21st century such as the Internet and others are regarded as vital in assessing education-related inequalities (§3.3.1.1)
- Institutionalised forms of social injustice are built-in, taken-for-granted norms, power relations, rules and cultures that should be changed through discursive practice (§3.3.1.2).

The discursive interplay on distribution and recognition should ensure a social consciousness, one that will recognise the common humanity of mankind, celebrate diversity and embrace a healthy respect for difference to ensure recognition, identity formation and social justice.

3.3.2 Recognition, identity formation and social justice

The philosophy and politics of recognition designate an ideal reciprocal relation between people, in which each person sees the other as their equal, “one becomes an individual only in virtue of recognizing, and being recognized by, another subject” (Fraser, 2003:10). Therefore, to be recognised as a human being is more than just a courtesy, it is a vital human need.

3.3.2.1 The moral basis for cultural hybridisation in schools

For Fraser (2000:109), misrecognition is to suffer both a distortion of one’s relation to oneself and an injustice to one’s identity. She defines misrecognition as an entity that is about the depreciation of such identity by the dominant culture and the consequent damage to group members’ sense of self (Fraser, 2001:23). Redressing misrecognition is about acquiring the means to demand ‘recognition’ and it is about group members who jointly reposition and redefine their collective identity.

Two understandings of injustice are socio-economical injustices rooted in the political-economic structure of society, such as exploitation through labour practices (Fraser, 1997:13-14). These include economic marginalisation, i.e. through circumstance being limited to poor working and living conditions or being denied access to better paid labour opportunities, and deprivation through being denied an adequate standard of living conditions. Secondly, she argues that social justice concerns are more about cultural or symbolic injustices rooted in social patterns of representation, interpretation and communication. It seeks to redress the cultural domination of being subjected to patterns of interpretation and communication that are associated with another culture and are alien and/or hostile to one’s own, non-recognition through being rendered invisible by means of powerful representational, communicative, and interpretative practices, and disrespect such as being routinely maligned or disparaged in stereotypic public cultural representations and/or in everyday life situations.

Bates (2006:149) believes that these principles have profound implications for the construction of curricula, the practice of pedagogies and the methodologies of assessment, all of which are practices that are controlled by processes of educational management. It is Marshall (2004:3) who draws the attention of educational management to the real issue in the context of the preparation of educational managers: social justice should be at the centre whilst concerns

about bureaucracy, hierarchy, efficiency and even instruction and achievement should be secondary. These concerns will automatically become part of a pedagogy of social justice that is visible in the praxis of the Hebrew word *chesed* (חסד), which is translated as 'deeds of kindness,' and '*Tikkun olam*' meaning 'repairing the world' (§3.1). It is this concept that some regard as motivation for involvement and the actions of social justice management work in schools (Marshall & Ward, 2004:3).

The problem of non-recognition of and therefore no formal teaching in the areas of race, gender, ethnicity, social class and other areas of difference in the curriculum should be addressed to ensure that a vision of multicultural and multiracial democracy goes beyond mere tolerance (Marshall, 2004:6) to construct harmony from diversity in modern and post-modern societies in which a single system of value is no longer possible (Bates, 2006:149). One strategy is to build schools within which multiple values can co-exist, i.e. the project of *modus vivendi* reconciling individuals and ways of life that honours conflicting values to a life in common. It is therefore in the hands of principals to manage an institution in which many forms of life and conflicting values can coexist, institutions that continuously hold up conflicting values to scrutiny and evaluation (Bates, 2006:150). This critical co-existence also allows for the process of cultural hybridisation that is a result of the modern world where few cultures can live separate and self-contained lives. The only possible universal ethic upon which social organisation can be based, is that of enhanced communication between individuals (Bates, 2006:150-151). It demands respect for the freedom of all, a rejection of exclusion and the legitimisation and recognition of any reference to a cultural identity in terms of the freedom and equality of all and not by appeal to a social or political order or a tradition. The moral basis of schools must be a defence of the individual rights of all learners to freedom (§3.2.2.2).

The moral basis is furthermore to develop cultural, political and economic rights to ensure abilities and capabilities that will allow all learners to create their own selves and contribute to the wider society. Such a socially just school will protect the individual rights of all learners and provide opportunities for communicative action between the differing ways of life that they value or could come to value. "This implies that the instrumental processes of the school need to be matched with normative processes" (Bates, 2006:150-151). Communicative interactions are not simply discussion oriented towards action as it should seek to engage with values and recognise different value positions. It is not about denying difference, but to ground the recognition of difference in a moral project that upholds cultural goods across cultural boundaries. Education is about human emancipation and the only education worth the name is one that forms people capable of taking part in their own freedom with regard to identity formation (Bates, 2006:153). Bates (2006:148-149) ascertains that the principle of distributive justice is easily understandable in education where gross inequalities in the distribution of resources are observable and well documented, however recognition as a foundation of social justice is less well known.

3.3.2.2 Identity formation and social justice

It would be wrong to assume that equality means sameness, as if no differences amongst people are possible. Griffiths *et al.* (2003c:7) proclaim that we are all humanly different. An understanding of difference is important because we have to work well with one another, performing deeds of kindness in a mutual relationship of recognition. “And education is, inescapably and centrally, about working with other people” (Griffiths *et al.*, 2003c:7). For Griffiths *et al.* (2003a:64), self-esteem is about individuals and their “face-to-face” relationships but at school level, it is also about their achievements. They summarised critique of the individualistic approach to self-esteem as something that the individual possesses or not that will improve achievement. Individual perceptions of the self are not created in a social or cultural vacuum and the identity discourse is on many levels a discourse of a struggle for social justice. Identity formation and self-esteem are about asymmetrical relations of power within which cultures operate and is a discourse that is largely ignored in leadership literature (Shields & Sayani, 2005:389).

School leaders have to consider social justice determinants with regard to identity formation. These determinants are to ensure that conversations and actions avoid false binaries such as self and other, us and them, insider and outsider or black and white (Shields & Sayani, 2005:389). They state that such dualities favour one and marginalises the other, whether as individuals or as groups. But, argue Griffiths *et al.* (2003b:64), ordinary differences are inescapable in schools and classrooms. This multi-person interactional and multifaceted environment is furthermore complicated by differences such as personalities, social, political, and biological factors, race, gender, class, ability, religion, etc. “These are not differences from a norm: the existence of difference is normal. There is no norm.” Shields and Sayani (2005:389) argue that not only are identities formed along these differences, they are also fragmented and often internally contradictory. Identity is dynamic and therefore no longer depends on superficial or assumed commonalities with a specific person or group, “but on the creation of meaningful relationships, conversations, and interactions within the learning environment” (Shields & Sayani, 2005:390). They emphasise the importance of the conversational, dialogical nature of relationships between individuals and amongst groups.

Determinants for a ‘different education’ in specific circumstances for real individuals, coming from specific socio-political contexts, communities and identifiable differences and similarities, Griffiths *et al.* (2003b:70-78) suggest the following practical examples enabling teachers to rethink what they themselves can do in their own contexts:

- Learning to mix with anyone and everyone based on an ethos of respect that develops individual learners and what they are good at and try to develop that.
- Moving from social isolation to social inclusion especially with outsiders for whatever reason is difficult, but is achievable if group formation is a structured intervention and not

left for the learners to do, but organised by the teacher. “The teacher must insist that they work in groups to try and prevent social exclusion.”

- Answering back on issues of low self-esteem and the notion of seeing learners as the kid with an A or C or F potential and not as an all-rounder. It is about building a profile of a learner that is holistic, celebrating successes and achievements which show various talents and intelligences and the process of their learning rather than only the product.
- Consistency, stoicism and liberal (not permissive) attitudes: deals with valuing of difference as a key aspect of group experience and recognising an assertive voice based on rights and responsibilities, which requires a more active and proactive stance. This can be done through relationship building with class members via individual interactions and with small groups, modelling authenticity and congruency.

Following is a synthesis of recognition, identity formation and social justice in education.

3.3.2.3 Synthesis

From the above, it can be concluded that the moral basis for recognition and identity formation in relation to social justice (§3.2.3) is evident in that:

- Recognition, identity formation and social justice are about structures and praxis that address areas of difference (race/diversity, gender/sexuality, ethnicity/class) that ought to be formally structured democratic interventions (§3.3.2.1).
- Management strategies, such as the project *modus vivendi*, are to build schools within which multiple values can co-exist to reconcile individuals and ensure fairness with regard to resources distribution (§3.3.2.1).
- Education management strategies that will have social justice issues in the centre of management praxis are visible in the praxis of deeds of kindness towards repairing and transforming the world (§3.3.2.2).
- Determinants for a ‘difference education’ under specific circumstances are about learning to mix with anyone and everyone based on an ethos of respect (§3.3.2.2).

This process of recognition and identity formation is about building one’s freedom to engage in issues of social justice enhanced by deliberative democratic school leaders.

3.3.3 Deliberative democratic praxis

3.3.3.1 Deliberative democratic praxis of social justice as distributive fairness

A deliberative democratic praxis includes a human rights’ approach to educational provisioning that is underpinned by social justice determinants (Noonan, 2006:9). The deliberative democratic praxis will allow researchers to assess structures, policies and programmes. The decision-making processes on nomothetic and ideographic level should be tested against agreed social justice and human rights norms agreed upon by the participants in the decision-

making process. The participants or “right-holders” need to mutually agree to balance the various rights and responsibilities to maximise respect for the principles of social justice and human rights (Noonan, 2006:9).

In referring to an Australian and New Zealand study, Noonan (2006:10) affirms the crucial role schools have to play in ensuring social justice and human rights. Children and young people get most of what they know about rights and responsibilities at school. Noonan refers to two documents: *The Rights of Passage: A Dialogue with Young Australians about Human Rights* published by the Australian Human Rights and Equal Opportunities Commission, and the *Voices of Australia: 30 years of the Racial Discrimination Act 1975-2005* that provide a collection of real-life stories about Australians living together and where schools, early childhood centres and higher education institutions have had a major influence in creating a world of social justice and human rights that allow diversity, difference and respect. Noonan (2006:11) believes that change lies in the hands of citizens who must shape their response in the public sphere through voting, voicing and mobilising. It is possible to bring about change through strategies that recognise the importance to identify and highlight success and what is working well, but also recognise that problems and deficiencies exist. This notion of acknowledging success is supported by Cooperrider and Srivastva (1987) and Lewis and Moore (2011). These arrangements and relationships are evident when a critical recognition of injustices is pursued. Where oppressive arrangements and relationships are recognised in education, a specific form of schooling should be introduced that respects and includes all learners, embracing experiences of diverse perspectives. Such a school displays a social justice school climate that will allow critical discourse on difference, human rights and social justice. It will engender caring relationships among all role-players and will offer opportunities to develop self-affirmation and mental-emotional wellbeing (North, 2006:514-515).

Another response to the reality of diversity is the notion of ‘one size fits all’ in which the state sets a political yardstick or what Bates (2006:146) calls “community standard” as a presumed and prescriptive adjudication of desired values and performance. Individual communities and schools are held accountable for the achievement of such standards and publicly praised or vilified accordingly. In this regard the *Manifesto on Values, Education and Democracy* comes to mind.

North (2006:522) refers to Parker’s (2003) ideal of enlightened democratic engagement that develops the student’s ability to discuss problems collectively before making decisions that affect the larger public. It is about the building of solidarity across our differences via a revolutionary tolerance of moving beyond difference and struggle towards an expanded notion of citizenship. Participation alone is inadequate for a social justice theory of education, although greater citizenship participation has the potential to produce a more just society. North (2006:524) proposes a dialogical understanding to conceptualise more just relations between

individuals and groups in classrooms and beyond. She emphasises the Rawlsian notion of the individual as “a conscious and purposive agent.” This search for common understanding remains a very complicated endeavour as the regard of the other is always an objectifying exercise. North (2006:526) contends that a discursive approach based on the principle of dialogism offers a concrete means of envisioning social relations as being more than the transparent coming together of independent, individual agents.

Theories of performative pedagogy offer opportunities to apply dialogical principles to the always dynamic and changing, nuanced teaching and learning processes (North, 2006:527). It is possible to transform the framework that we use to understand social relations at nomothetic and idiographic levels. She prefers to view the struggle for voice as one that is subjective but dynamically interactive and always incomplete, one that creates spaces for individual and collective consciousness. It is more than merely a critical understanding of context and reality; it is about constructing new knowledge and meanings and taking responsibility for those constructions. Performative pedagogy is such a framework that recognises the subtle, elusive and always incompleteness that frames the struggle for voice, one that will open up space for the individual and the collective nomothetic and idiosyncratic consciousness (North, 2006:527).

Critical pedagogy is then a continuous search for a better dispensation; it does not provide a map, but is rather a point of departure from where a better future should be built. It is about providing the possibility of a road that cannot yet be seen, it is only visible in retrospect, but a road of human motion, action and emotion, none the less opening up new vistas of a more liberating, peaceful and just responsiveness to the injustices of those who are life’s travelling compatriots (North, 2006:528). Life’s journeys in an academic sense of the word are about theory and politics and the politics of theory - theory as a set of continuously contested, localised and contextualised knowledge debated in a dialogical way. Theories of social justice are about praxis, praxis of thinking about difference, of effect and counter-effect of social justice theories that are often complex, frequently contradictory and mostly relational and contextual.

These critical pedagogical approaches towards establishing social justice determinants could enhance the notion of AI (§3.2.4.2).

3.3.3.2 Deconstructing diversity discourses

Blackmore (2006:181) postulates that diversity discourses have supplanted those of equal opportunity or social justice in many Western democratic societies. The notion of diversity gives recognition to all forms of difference in the context of managerial discourses. Blackmore believes that these notions of diversity, albeit originating from different strands of social movements, such as feminism, anti-racism, multiculturalism, have been narrowly defined as an individual accomplishment and not a collective practice. She believes that the reason for this shift is the dominant discourse of diversity, aligned with the deregulatory aspects of the increasingly managerial and market orientation of schooling.

It seems that in Australia a progressive stance to socially just schooling is linked to freedom from discrimination. It is also about creating awareness and understanding that values the Aboriginal and Torres Strait Islander cultural and linguistic diversity and their contribution to knowledge and skills of the Australian society. This notion of valuing indigenous knowledges is countered by the development of market and managerial frames that tend to limit the possibilities of delivering their promise of more inclusive and equitable schooling (Blackmore, 2006:182). Where diversity was about addressing highly specific cultural, linguistic, economic and social needs and contributions, the move towards managerialism and marketisation is threatening schools which try to enhance diversity (Blackmore, 2006:182; Saiti, 2007:73; Stevenson, 2007:770).

In order to curb the effects of managerialism and marketisation on equity and diversity building, Blackmore (2006:183) suggests a transformational-conceptual framework of diversity. She provides practical strategies for school managers by analysing two discursive strands, capitalising on diversity and transformative diversity. She puts forward that the balancing act of respect for difference and the development and nurturing of shared organisational goals seem to be encompassing of all forms of difference (race, ethnicity, disability, linguistic, socio-economic background, gender). This stance rejects the deficiency view of difference and appears to enrich earlier legalistic and procedural equal-opportunity policies that are based on anti-discrimination and affirmative action legislation.

With regard to the discourse of 'capitalising diversity', Blackmore (2006:184) highlights the focus on improved individualised service delivery and the management of diversity policies based on human capital theory. Consensus and cohesion through diversity can be accomplished if an assimilationist's view of organisational culture challenges the melting pot or cultural mosaic notions. In organisations, notions of anti-discrimination and affirmative action are visible in diversity management that systematically recruited and retained employees from diverse backgrounds. This notion focussed on cultural diverse groups that seek to change the beliefs, ideologies and values of individuals rather than embracing difference.

Van Vuuren's (2008:363-364) findings differ from the melting-pot notion in that he views diversity management as an encompassing act that values diversity through a process of specific actions by people in management positions. This act is performed in an inclusive environment where unity and group cohesion is built to ensure optimum performance. Diversity management is also a corrective, transformative act that will ensure that past injustices are eradicated in building an education system and schools that serve the educational needs of all the learners of a diverse South African population (Van Vuuren, 2008:363-364). For Blackmore (2006:185), a transformative diversity-management process of social justice is about the mobilisation of the political and educational aspirations of racial, ethnic and linguistic social groups and the resurgence of new knowledges. This discourse symbolises the shift from a

politics of redistribution (socio-economic disadvantage and class) to a politics of recognition of cultural and linguistic difference as proposed by Fraser (1997:15). The recognition of difference requires a fundamental transformation of organisations and the need for inclusivity. In this context leadership is regarded as a collective practice based on participation and a capacity to produce change within democratically organised and family-friendly workplaces (Blackmore, 2006:185).

A transformative perspective openly identifies social injustices such as racism, sexism and homophobia that are embedded in organisations. It promotes the redistribution of organisational power and views organisations as contested sites of political, cultural and social difference. Blackmore (2006:185) postulates that the transformative perspective argues against consensus-seeking assumptions as proponents of assimilation do. She argues that creative discourse and dialogue, and not compliance, over differences are needed in organisations. It is dismissive of promoting a 'token' woman or 'ethnic' into leadership positions, or having a gender/race balance on committees. This discourse is about fundamentally different assumptions about the role and practices of education and leadership and the nature of society and organisations in a diverse democratic world. Blackmore (2006:185) furthermore proposes that organisations should "work on democratic principles based on recognition of, and respect for, and not assimilation of, difference," because the transformative notion of cultural recognition can produce the desired equity outcomes. For Van Vuuren (2008:364) a holistic approach and inclusive diversity management will account for all aspects of diversity without an over-emphasis of only some aspects.

With regard to the role of the state, Blackmore (2006:186) claims that the transformative discourse seeks ways in which the state can provide some balance between the politics of recognition of difference and that of redistribution of resources. This is in contrast to the notion of 'capitalising on diversity' that prefers a free market, less interventionist and a more voluntarist role with regard to equity and diversity. Blackmore (2006:186-193) suggests that diversity in education is articulated through policy and mainstream educational management literature. She discusses three perspectives - managing-of-diversity, managing-for-diversity and diversity-in-leadership. The managing-of-diversity perspective is informed by new managerialism and market notions of choice, making diversity a new source of commodification of education and of education capitalism (Blackmore, 2006:186). It is framed by neo-liberal discourse of individual choice perspective that seems to disregard the inequitable structural and specific cultural conditions under which particular schools and their leaders operate. This focus of effectiveness/improvement is often viewed as problematic and not beneficial for learning because of the emphasis on individual preference and treatment (Blackmore, 2006:188). Van Vuuren (2008:364) links managing-of-diversity with legislation that are authoritative directives that will provide a clear framework and parameters for the development of a situation-specific policy for the management of diversity.

Secondly, the managing-for-diversity perspective views diversity as a desirable component of the educational experience that should be enhanced by leaders, also known as 'productive diversity' (Blackmore, 2006:189). This perspective needs a level of recognition of and respect for diversity that transcends individual difference and gives recognition to cultural difference and group identity. Problematic, though, is the artificial reduction to mere multicultural food and music festivals and others demonstrating practical tolerance. Recently it also aligns itself with the educational focus on individualised learning arising from new learning theories, such as multi-literacies, multiple intelligences, learning styles, inclusive curriculum and cultural awareness. The diversity-in-leadership perspective is about women in leadership, claiming more equitable representation of particular outsider groups (Blackmore, 2006:189).

Little regard, though, exists for the systemic disadvantage or advantage, social relations of power/gender or the privileging of particular value systems. In order to resolve this problem Blackmore (2006:192) proposes a transformative discourse of *diversifying management and leadership* [author's emphasis] that allow 'the other' to scrutinise dominant management and leadership paradigms. This perspective entails considerations of how organisations could address issues of learner and workforce diversity against the background of a broader conceptual framework of how schools as organisations relate to culturally diverse societies. It requires schools to redesign and develop multiple modes of leadership that are thick, socially contextualised and constantly under revision and negotiation. This perspective allows for critical reflection on the role of schools in democratic pluralistic societies in terms of citizen formation, it provides for an analysis of how structural and cultural inequality occurs and how privilege works in and through schools. It is about an understanding of how school systems are inextricably linked to intersections amongst race, gender, class and ethnicity. These linkages draw attention to the relations of power, hybridity and fluidity of multiple identities in different groups. Blackmore (2006:192) advances the idea that the issue "is not just a representational one but [is] about deliberative democratic practices that enable agency."

The principle of redistribution requires that equity needs are part of the policy and therefore resource agenda that will necessitate equity audits of school policies, practices and resources. This leaning towards equity audits is similar to that proposed by Brown (2004:99-103) with regard to personnel and leadership, curriculum, assessment practices and pedagogies and the auditing of the use of school space and time. Blackmore (2006:194) maintains that by means of participation the associated principle of agency will question the processes of decision making, representation, voice and agency. This question will focus attention on all participants in schools, including parents and learners and will determine the extent of their engagement in decision making. It will also address questions on communication practices, especially in multi-lingual contexts. She views the learner's voice as important to understand issues of learner engagement, achievement and wellbeing.

With regard to the principle of recognition and representational diversity, Blackmore (2006:194) proposes an environmental scan that “may consider the types of networks within which the school, its teachers and its students are located.” Questions that will illuminate types of networks include the geographical representation of the school student profile and how the school understands its school community. It will consider the ways in which individual and collective biographies are shaped in a school’s cultural contexts. In this regard, Saiti (2007:75) believes that society contributes to the development of social conscience and responsibility. This requires reflecting on the images and representations that are evident in any school - who gets recognised and rewarded for what activities, and in what context? Do learners’ sporting, academic, community achievements all get the same space and time? Equally important in terms of student engagement are extracurricular activities, such as sport, drama, theatre, and clubs.

In conclusion, Blackmore (2006:196) reiterates that teachers need to understand difference and diversity within a single humanity to allow for an education that is more equitable for all. It will mean that educators and principals will have to think beyond mere lip service to tolerance, not being caught up in the sameness/difference debate that views and reduces all difference to ‘other’ than the dominant paradigm. It is about political will displayed by the government, reflexivity of leaders, and the mobilisation of resources for equity. It will include strong equity policies on a nomothetic and on an ideographic level. A transformative stance will force school leaders to put issues of diversity on the agenda. It will be based on the principles of social justice in order to work “within/through/against” managerialism and market economies and should prevent the notion of sameness and assimilation.

The conceptual framework one chooses and the contexts we are working in determine the extent of recognition to both individual and collective rights operationalised within a wider notion of a good and democratic society.

3.3.3.3 Creating spaces for the development of democratic school leaders

Theoretically, Kose (2009:629) claims that the intricate challenge of creating spaces for the development of democratic school leaders, positions principals and teachers as transformative leaders at the helm of the unfinished journey toward democracy and social justice. Kose (2009:629) raises two relevant issues concerning school leadership for social justice: the ability to work with diverse students on all levels and teachers should align people and social justice-oriented content not only to prepare learners academically but especially to prepare them for an increasingly diverse, complex and globally interconnected society. Marshall and Oliva (2010:11) contend that programmes for professional development do not yet address theory and research in social justice praxis. For Marshall and Oliva (2010:11-12), social justice proponents should delve deeply into social justice issues to challenge the status quo, traditional patterns of privilege and deep assumptions about what is real and good. They adapted the matrix from

Theoharis' unpublished dissertation to portray an array of leaders' capacities and to categorise social justice leadership responses (Figure 3.5). They assert that often leadership training for social justice is viewed as 'out there' to be done by a body, a woman or persons of colour as if social justice only belongs to a specific race. It is furthermore seen as an add-on, a nice, politically correct addition but not as authentically and inherently part of leadership for social justice training. Marshall and Oliva (2010:11-12) concur that leadership training at all levels - professional development directors or Higher Education professors and students - should be an all-encompassing effort of classes, workshops, seminars to translate theory into praxis.

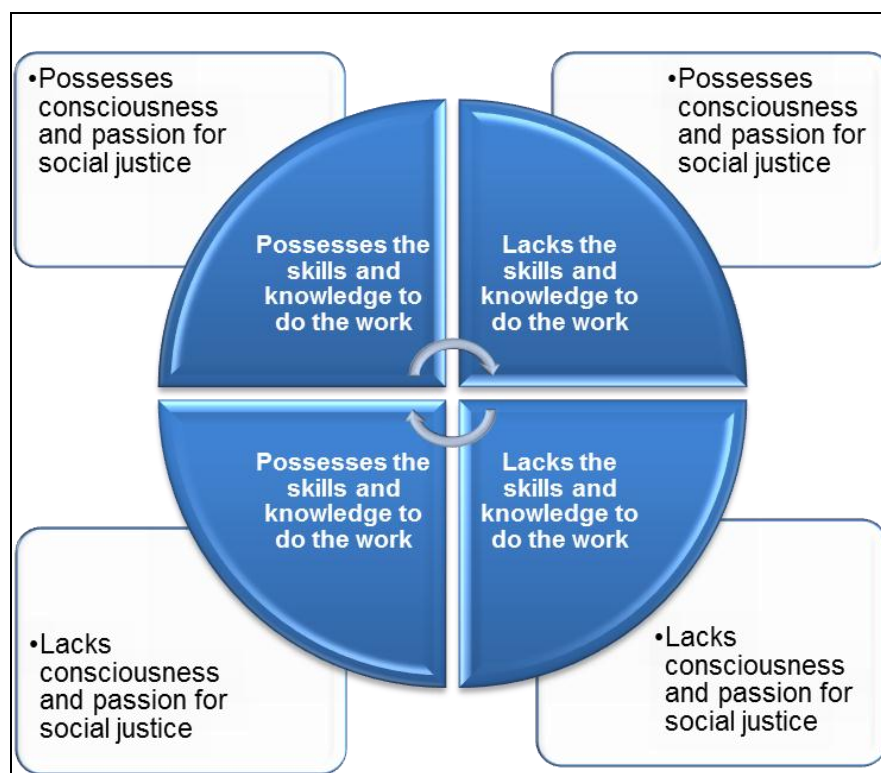


FIGURE 3.5: Social justice leadership responses and capabilities

Democracy, as is the case with social justice, is an ambiguous term that may result in the tenets and ethical anchors being converted into mere rhetorical devices or political codes. But argues Bredeson (2004:709), the guiding principles of democracy can be used in authentic ways to realise more just, humane and caring schools, communities and societies. This challenge can be met through both struggle and stewardship. Struggle entails that a school leader should effectively deal with conflicts and contradictory forces characteristic of democratic processes. But they should simultaneously work to create a shared meaning and purpose around democratic values at a particular moment in history within a specific locale. Stewardship is about the leader's commitment to core democratic values and principles and making them a lived reality within schools and the communities they serve. This commitment towards democracy is also about a reconciliation or reparation of issues of distribution and identity, a struggle for recognition as was proposed by Fraser (1997:11). Fraser's (1997:14) remedy for cultural injustice is "some sort of cultural or symbolic change" which could include upwardly

revaluing disrespected identities and the cultural products of marginalised groups, recognising and valorising cultural diversity, and wholesale transformation of societal patterns of representation, interpretation and communication in ways that would change *everybody's* sense of self [emphasis author's].

This struggle and stewardship inconsistencies are redeemable in ethical schools that foster an ethic of care, critique and justice that is based in a stance of absolute regard toward the other. An ethic of care focuses on the demands of relationships from a position of absolute regard, not from a contractual or legalistic obligatory position. An ethic of critique provides a medium through which the school community can move from accepting the way things are, towards an awareness of arrangements of power and privilege, interests and influences legitimised through assumed and accepted propaganda, rationality and through accepting unquestionably laws and customs. An ethic of justice splits along these two lines of care and of critique (Oliva *et al.*, 2010:288).

Bredeson (2004:710) links school leadership to a person who is committed to the success of all learners through praxis of integrity, fairness and acting in an ethical manner. These principals live through exemplifying the elements of democratic leadership to attain the ideal of the common good. They practise, according to Bredeson (2004:710), the principles in the Bill of Rights, they acknowledge the right of every learner to quality education, recognise the importance of ethical principles that guide decisionmaking, subordinate personal interests to the good of the school community through the development of an ethic of care, and they promote the success of all students by understanding, responding to and influencing the larger political, socio-economic, legal and cultural context.

As educational leaders they understand the role of public education in developing and renewing a democratic society and a productive nationhood. They are aware of the dynamics of policy development and advocacy under a democratic political dispensation and they align themselves, working intentionally as creators and dismantlers, as advocates of diversity and equity in a democratic society. As a creator, the principal is responsible for actively working towards just, fair, humane and caring conditions, processes and structures to provide equitable opportunities, access and experiences for all role-players in their schools and school-communities. Simultaneously principals are dismantlers of unfair practices and structures, challenging inequities and are actively disrupting the sources and structures as well as educational systems that contribute to injustices (Bredeson, 2004:712).

For Bredeson (2004:713), the purpose of a professional programme design for school leaders is one that creates learning spaces in which aspiring principals continue their professional journey towards becoming democratic school leaders. These programmes enhance a sense of moral responsibility and moral obligation for learners and their futures, it increases motivation and creates positive emotions and renews feelings of personal empowerment. These spaces should

be conducive for the enhancement of a culture of gladness and joy bound by the moral obligation to perform charitable and philanthropic acts as deeds of kindness in an effort to transform the world.

3.3.3.4 Synthesis

From the above, it can be concluded that the moral basis for social justice (§3.3.3) is evident in that distribution, participation, inclusivity, democracy and performance are important social justice issues, in that distributive justice requires:

- management strategies for social justice and human rights that allow diversity, difference and respect (§3.3.3.1),
- the building of solidarity across our differences via a revolutionary tolerance of moving beyond difference and struggle towards an expanded notion of citizenship (§3.3.3.1),
- diversity discourses which are deconstructed by means of diversity managers whose praxis reflects valuing of indigenous peoples and their cultural contributions and dismantling marketisation of schools (§3.3.3.2),
- dynamic leadership who advocate and dismantle social injustices and establish diversity and equity in a democratic society (§3.3.3.3), and
- school leadership that is evident in the actions of a person who is committed to the success of all learners through integrity, fairness and acting in an ethical manner (§3.3.3.3).

Accountability requirements, school achievement and social justice are discussed next.

3.3.4 Accountability requirements, school achievement and social justice

3.3.4.1 An era of accountability

A policy environment characterised by accountability that underpins the international (USA, 2002) and national (SA, 2008) notion of “No Child Left Behind” should ensure that school leaders who value social justice are profoundly and differently prepared (Cambron-McCabe, 2010:49). It signalled the start of an educational policy era marked by accountability and managerialism and emphasised increasing learner achievement (Brooks & Miles, 2006; Schoonmaker, 2006). If one is to assume that quality education is an attainable goal for all, the importance of the so called ‘achievement gap’ needs attention (Cambron-McCabe, 2010:49). She affirms that adaptive work is necessary in linking accountability with social justice. Answers to the following questions should frame discussions of school achievement and its interpretations: who is ultimately accountable when high numbers of children fail; for what are they held accountable; is there flexibility to create curricula for the locale and develop alternative instructional approaches; who is winning and who is losing? Cambron-McCabe (2010:49) declares that school leaders need an understanding of the social justice challenges, but equally

important, they must possess the skills to do the work and if not, they need to be prepared accordingly. This viewpoint strongly supports that of Marshall and Oliva (2010:11-12) (§3.3.2.2).

For Ladson-Billings (2006:3-4) this concept boils down to a matter of race and class as is evident from the academic achievements that persist between minority and disadvantaged students and their white counterparts. The reasons for this phenomenon are varied, initially identified as 'cultural deficit theories' (blaming the victim and stereotyping) due to pathological lifestyles that hindered their ability to benefit from education. External barriers in the schools and education system itself include racially integrated classrooms, the composition of a school's attendance profile, the student's sense of control over their environments and their future, the teachers' verbal skills and their family background that contributed to academic success or not. Other scholars have focused on cultural mismatch (Hamovitch, 1999:55; Stinson, 2011:43; Villegas, 1988:253), the nature of the school curriculum and the school as a source of the gap (Pillay & Elliott, 2001:7), whilst others have focused on the pedagogical practices of school leaders and teachers as contributing to either the exacerbation or the narrowing of the gap (Huber & Muijs, 2010:57; Meseth & Proske, 2010:201).

Ladson-Billings (2006:5-9) offers five kinds of debt as an explanation for the achievement gap: national debt and education disparity, historical debt, economic debt, socio-political debt and moral debt. National debt, she argues, is to be found in nations with large deficits or debt and a large part of government's current budgets go to service that debt. This debt service manifests itself in distrust and suspicion about what schools can and will do in communities serving the poor and children of colour (Ladson-Billings, 2006:9). Secondly school desegregation and funding equity remain under-researched. If governments are unwilling to desegregate schools *and* unwilling to fund them equitably, she claims, educators and educational researchers are backing off from the promise of the Brown decision. Ladson-Billings (2006:9) believes that researchers should move beyond documenting inequalities and inadequacies to the *consequences* [emphasis author's] of those inequalities. In moving from a focus on the gap to tallying the debt, the achievement gap is not the most important inequality to attend to. Rather, other inequalities also contribute and act as cumulative forces, i.e. inequalities in health, early childhood and out-of-school experiences and economic security. These socio-economic forces make it near impossible for researchers to reify the achievement gap as *the* source and cause of social inequality (Ladson-Billings, 2006:10).

Notwithstanding these reservations, in its most basic form the successful completion of schooling is what schooling boils down to. It is a measurable output of schooling. In order to measure success, not merely of academic achievement, but also the success of equity and equality, human rights and social justice in education, the notion of standardised audits need attention (Skrla *et al.*, 2010:259). Heck's (2007:399) study added new insights to how schools

respond to diversity in mediating the relationship between schools' social composition and student achievement.

3.3.4.2 Standardised equity audits

Skrla *et al.* (2010:133, 259) have explored equity audit techniques since 2000 to promote equity, notwithstanding its seemingly unattainability. They use standardised equity audits for developing equitable and academic excellence in schools. They believe that the work of school leaders is vital in linking accountability policy intent to equity outcomes in local contexts.

Systemic equity is defined as the transformed ways in which systems and individuals habitually operate to ensure that every learner - in whatever learning environment that learner is found - has the greatest opportunity to learn enhanced by the resources and supports necessary to achieve competence, excellence, independence, responsibility, and self-sufficiency for school and for life (Scott in Skrla *et al.*, 2010:262).

In order to perform this task, school leaders need avenues of influence, strategies and tools with which to successfully accomplish such work. They propose equity audits in order to enhance equity-focused work (Skrla *et al.*, 2010:264-277).

Sherman (2008:675, 676) purports that proponents of No Child Left Behind hail it as vital legislation that supports a human rights' agenda because of explicit recognition that achievement gaps are unacceptable. Sherman *et al.* (2004:600-601) discuss equity traps as ways of deficit thinking or assumptions of students of colour and their potential to be academically successful. Equity audits are performed by school leaders who are committed to equity and have made the choice to take action to create more just learning environments for marginalised students (Dotger & Theoharis, 2008:1). Equity audits provide a tool for school leaders to recognise the substantial and persistent patterns of inequity internal to schools that are embedded within the many assumptions, beliefs, practices, procedures and policies of schools themselves. Marshall and Parker (s.a.) postulate that social justice is a deliberative intervention that requires the moral use of power. Social justice is in this sense much more than what schooling for democracy entails as we progress toward a just and democratic society and a new humanity worldwide. They suggest a set of twelve determinants grouped into three categories: teacher quality equity, programmatic equity and achievement equity.

With regard to teacher quality equity the premise is that high-quality teachers are key determinants of students' opportunities to be academically successful (Skrla *et al.*, 2010:266). Determinants that could serve as proxies for evidence of teacher quality entail the concept of adding value. Unfortunately the reality is that disadvantaged schools often do not have teachers with experience or adequately trained and qualified teachers. The key determinant will be which learners are getting the most teacher quality, however defined, and which are getting the least? Skrla *et al.* (2010:266) argue that if this quality is distributed inequitably, children of colour

getting the lowest teacher quality and the white and black middle-class children getting the highest teacher quality, then equity in achievement outcomes cannot be realised. Furthermore, if the latter is true of a school or district, the result is a systemically unequal and misdistribution of teacher quality that will probably yield achievement inequity.

Programmatic equity, alongside teacher quality, is evident in the quality of programmes in which learners are placed. They acknowledge that the fourth category, learner discipline might seem at odds with the other three, but they argue that learners who are routinely and consistently caught up within a system of discipline are commonly removed from their regular classes and thus denied equal access to learning that becomes the *de facto* instructional programme because it is where they spend the majority of their time.

This section concludes with a synthesis of accountability requirements, school achievement and social justice.

3.3.4.3 Synthesis

From the above, it can be concluded that with regard to accountability requirements, school achievement and social justice (§3.3.4) that:

- Accountability might hamper or advance social justice because of cultural deficit theories, the level of integrated classrooms, the composition of a school's attendance profile, the learners' sense of control, the teachers' verbal skills and family background (§3.3.4.1).
- There exists a cultural mismatch between the school and learner achievement because of pedagogical practices of school leaders and teachers and the collective teacher quality in relation to school achievement (§3.3.4.1).
- These practices can be addressed through the use of standardised equity audits to enhance equity-focused work (§3.3.4.2).

An evaluation of systemic determinants of social justice will conclude this section.

3.3.5 An evaluation of systemic determinants of social justice

Systemic determinants of social justice are strongly influenced by notions of distributive justice that are about economic resource distribution, a task that the state as agent for a fair political dispensation, is primarily responsible for. Its fairness or not is not the focus of this chapter. What is important is how distribution as a principle of social justice impacts on school practices. This requires a second principle, namely that of recognition because schools as educational entities are not concerned with economic distribution. Recognition, and from recognition, identity formation, is at the heart of education and should be a good in itself for all people involved. Learners and educators need to 'live' in an environment that embraces their uniqueness, shows respect for it and regards it as a natural reciprocal right and responsibility. Such an environment is possible in a deliberative democratic praxis of the peoples involved in education and in

schools. Although a climate of accountability and performativity might hamper such educational praxis, it is possible to use these imperatives of accountability and performativity to enhance social justice praxis at institutional level in school.

3.4 INSTITUTIONAL DETERMINANTS: PROSPECTIVE, RESTORATIVE, TRANSFORMATIVE SOCIAL JUSTICE PRAXIS

Social justice determinants at institutional level (§3.4) are found in leadership and management strategies: prospective and transformative social justice praxis in schools (§3.4.1); determinants of social justice leadership (§3.4.2) and two tripartite models for the leadership of social justice praxis, i.e. Brown (§3.4.3) and Starratt (§3.4.4). This section is concluded by a discussion of principals as transformational leaders (§3.4.5).

As indicated in Chapter One this theoretical study is guided by a crossover methodology, using both the social transformative emancipatory and the social constructivist paradigm. Young and Collin (2004:375) postulate that constructivism focuses on meaning making and the constructing of the social and psychological worlds through individual, cognitive processes but also through social processes and interaction (Young & Collin, 2004:373, 375). We need to look at social justice in education not from an idealised theoretical angle; rather we should depart from the social educational constructions, conversations, of the situation within which social justice should be managed (Nieuwenhuis, 2010c).

Management strategies are closely linked to Van der Westhuizen's (1991b:55) understanding of educational management as a specific type of work in education which involves regulative tasks, actions or praxis that are executed by a person or body in authority. These tasks are carried out in a specific field or area of authority in order for formative education to occur. Manning (2001:14) defines organisations as managed conversations. Hafner (2010:210) views the leaders in these organisations and of the conversations as social reconstructionists who will unwaveringly address challenges. They are indeed change agents in terms of inequities, are self-reflective in thinking about, but also changing, current practices and structures within educational organisations that overtly or covertly perpetrate inequity.

What will follow is a discussion of management strategies for the realisation of prospective and transformative social justice on an ideographic level.

3.4.1 Leadership and management strategies: prospective and transformative social justice praxis

This discussion will not venture into the quagmire of leadership versus management debate, but will refer to either leadership or management as it is reported by the scholars referred to. What is important is the fact that all educational endeavours should focus on enabling social justice

pedagogy at the coal face settings of classrooms and it has to be led by principals (Luke, 1999). Principals who create such an environment are bridge leaders (Merchant & Shoho, 2010:120; Tooms & Boske, 2010). This kind of leadership is one that exercises socially just praxis in contexts of diversity and rapid change (Shields, 2010:125).

3.4.1.1 Defining social justice leadership and management

Social justice leadership can be defined as school leaders who advocate, lead and keep at the centre of their leadership practice and vision issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalising conditions in their schools (Dotger & Theoharis, 2008; Theoharis, 2007:223). These school leaders should have a clear understanding of what social justice leadership is: a lived concept that encompasses experiences of individual man and as humankind - be they marginalised and excluded or belonging to the perceived privileged - of acts of fundamental human rights that are just, fair and virtuous to all. Social justice in its very core provides hope - and not retribution - for all learners and teachers of a better future through social transformation and restoration of schools as socially just learning and teaching environments (Kose, 2009:656). Theoharis's (2007:223) definition centres on addressing and eliminating marginalisation in schools, propagating inclusive schooling praxis for all learners, but specifically for those marginalised groups, adding non-English first language speakers to the list.

As was the case with defining social justice as one overarching concept, the defining of social justice leadership and management is as complicated. One of the new movements in leadership development is that of leadership for social justice, according to Challens (2011), who defines social justice leadership as the practice of leaders who are disturbed by academic and social inequality and inequities and enact, practice, take action to bring about the social change needed for marginalised people to access the necessary political, social and economic strategies to reverse their circumstances. The aims of social justice in schools are to raise the academic achievement of all learners in the school; it must prepare students to live as critical citizens in society and it must ensure that students learn in heterogeneous, inclusive classrooms.

From the above one can define principals who have at the centre of their management and leadership praxis, social justice as an affirmation of fairness, equity and justice towards all learners and stakeholders in education both at a nomothetic and ideographic level.

3.4.1.2 Contextual realities of social justice leadership

It is not surprising that many believe that educational leadership is in crisis (Murphy, 2008:75; Shields, 2004:110). The world of educational work is complex and challenging because educational leaders are being held accountable and responsible for the success of all learners who attend their schools. Shields (2010:126) purports that leadership theory and praxis find

itself engulfed by major shifts in societies and changes in bureaucratic systems that previously existed to serve the status quo: it is confronted by the need to become aware of which conditions are inequitable and need to be changed in complex and diverse contexts - globalised contexts as well - thinking anew about the purpose of schooling and the fact that few programmes in educational leadership make diversity, disparity, globalisation and social justice central considerations (Van Vuuren *et al.*, 2012:157). Therefore educational leaders will need new strategies and for socially just educational leaders, the need to develop four dispositions and skill sets are indispensable to address the complex questions: an awakening of global curiosity, the ability to establish strong, dialogic relationships, a transformative approach to leadership; and a willingness to take a balanced stance as public intellectuals, a balanced act (López *et al.*, 2010:103; Shields, 2010:138; Van Vuuren *et al.*, 2012:161). In this process the emphasis is on leadership for social justice. This kind of leadership is based on values, democratic and equitable practices to the benefit of all learners (Centre for Development and Enterprise, 2009).

The SA education system is largely failing the community that it is meant to serve (Centre for Development and Enterprise, 2009). Poor education in SA is a serious constraint in the country's efforts to combat poverty. Moreover, the CDE report re-established that the gap between the few who receive a good education and the many who do not perpetuates social and economic inequality and limits national development and by extension social justice. "The problem is not one of a lack of funding. SA spends substantially more on education than most low- and middle-income countries whose school systems significantly outperform ours" (Centre for Development and Enterprise, 2009). The report also emphasises that it is no longer a problem of access, because school enrolment levels in SA are very high. "What we have is a serious problem of performance and efficiency: SA is receiving a very poor return on a substantial investment." Key transformative determinants according to the CDE report relevant for this research are: the central objective of reform must be to improve learning outcomes; the quality of an education system is mainly determined by the quality of its teachers; no children should be left behind; schools need strong leaders - top systems recruit and train excellent principals; every school must receive the resources it is entitled to (Centre for Development and Enterprise, 2009).

Educational leaders have to contend with a diverse array of constituents, diverse cultural backgrounds, experiences and traditions and often speak languages other than English (López *et al.*, 2010:103). It is these leaders who cross the cultural borders that are not only socially conscious but politically conscious as well and use their positions and influence to create caring and emancipatory spaces for all participants. They are known as practicing leadership that is progressive, distributive and change driven and are perceived as medium for social justice and school change (Hafner, 2010:210; López *et al.*, 2010:103).

Normore and Jean-Marie (2008:183) argue, as did Shields (2004:113-116), that the status quo in schools should be challenged. Change is possible if school principals become transformative school leaders and if they build strong relationships with all learners. Relationships are central to social justice and equity building and at the same time it facilitates moral dialogue where social justice in education becomes possible through dialogic leadership (Shields, 2004:117). School leaders should overcome the pathology of silences and understand that learning is situated in these relationships. Students need to be free to bring their own realities and ethnicity into the conversations that occur in these relationships. These dialogical relationships are actualised in more inclusive learning communities that allow habitus change to happen. In recognising class and in becoming inclusive, a deeper understanding is possible and more meaningful relationships are possible in 'open' school communities (Shields, 2004:117-123).

Notwithstanding SA's excellent policy documents, the SA policy makers need to focus on the real issues in education reform, and turn away from the non-issues (Centre for Development and Enterprise, 2009). The report reiterates that the real issues are the poor quality of education and the unequal distribution of quality which is a social justice issue. A significantly improved schooling system will be a national asset and should produce full-rounded citizens to reduce unemployment, poverty and inequality (Centre for Development and Enterprise, 2009). "Successful reform will be difficult, and will require vision, staying power, managerial competence, and political courage. South Africa's future success requires a greatly improved schooling system" (Centre for Development and Enterprise, 2009).

Crawford's (1998:8) statement that "almost all educational reform efforts have come to the conclusion that the nation cannot attain excellence in education without effective school leadership" is at the heart of social justice transformation and organisational change. This notion is supported by Dantley and Tillman (2010:20), Onguko *et al.* (2008:715), Cooner *et al.* (2008), Gosling and Mintzberg (2006:419) and many other scholars such as Kose. Kose (2009:631) defines leadership for social justice as being principals who have a profound influence on professional development toward socially just teaching and socially just learning. Brown (2006:702) though, states that school leadership is second only to teacher quality among school-related factors that affect student learning especially in societies challenged by acute learning needs.

Stevenson (2007:769) postulates that the 1990s was a dismal decade for principalship as principals were the victims of unrealistic expectations of a policy regimen that simultaneously increased prescriptiveness and diminished coherence. It seems as if this bureaucratic, legalistic approach is being replaced by an increased awareness of the importance of values in educational leadership, an awareness that could be called a re-humanisation of education.

This re-humanisation requires that an understanding of organising and organisations as living entities should be put forward.

3.4.1.3 Organisations as live entities

Maybe it is a timely reminder when talking about human interaction between leadership and followers, and talking about care, deeds of kindness, critique and social justice that we should remind ourselves that we are working within a 'living' organisation. Without people there would be no human organisations. If viewed in this sense, the viewpoint of Lewis *et al.* (2008:23) is apt: a living organisation holds the potential for both growth and renewal. They argue that if there is the possibility to understand what this life-giving potential is, then we can achieve change through nurturing and growing the life-giving aspects within our organisations. Corresponding with this three-pronged approach then is the belief that organisations are null and void without people. If we further agree that organisations form part of systems, as in an education system, then these are systems that are interdependent, interreliant and interconnected, not because of structures made of bricks and mortar, but because of structured human interaction and often not-so-structured human interaction (Lewis *et al.*, 2008:24).

Adding to the notion of learning communities based on, created and recreated through dialogue, Cooperrider and Srivastva (1987:26) postulate that organising is a miracle of cooperative human interaction, one that never fully can be explained. Nonetheless the extent to which organisations are born and recreated through dialogue is truly unknowable "as long as such creative dialogue remains." It is in the space created through creative dialogue that an ethical affirmation of life becomes the intellectual act by which man ceases simply to live at random. Rather this dialogic interaction becomes a purposive act of management to accomplish a dual task. The first is building leadership from a naïve state to a profounder affirmation of life and the second task is to support participants to the dialogue, to progress from ethical impulses to a rational system of social justice ethics (Cooperrider & Srivastva, 1987:25). In understanding organisations as prospective, restorative and transformative living entities it becomes possible for social justice to flourish. Being leaders for social justice demands from the people in an organisation to be adept in the art of reading, understanding and analysing organisations as living, human dialogical constructions (Cooperrider *et al.*, 2005:8). Leaders should understand that social knowledge and organisational destiny are continuously constructed, interwoven actions of dialogue that bring about change towards a prospective and transformed future.

As organs of state departments of education and schools in the education system, are not 'islands' acting and interacting on their own, but are part of the bigger state environment. Leadership for social justice has come to the fore as one feasible strategy that holds the key to redress the problems related to social justice in schools.

Mentz and Xaba (2007:34-48) discuss the influential works of Greenfield (organisations contextualised in particular times and places, concerned with human welfare); Griffiths (administrative tasks unique to each school); Willower (orientations of change v. stable, unity v. diversity, activist v. pacifist, abstract v. concrete, rational v. irrational); Berg and Wallin

(community, actor and organisational levels and conflict amongst the levels). Mentz and Xaba (2007:34-48) conclude that schools are indeed particularised organisations existing amongst logical interdependent aspects:

- The objectives for teaching and learning direct the objectives of the school.
- People in the school give the school a character of communality (§3.4.2.2).
- Interdependent purposive relationships result from this communality.
- From these relationships within a school as formal organisation, mutual arrangements flow in terms of task distribution and the exercise of authority to realise the objectives.

In regarding the school as an organisation that consists of a bureaucracy and a loosely coupled social system it should be concluded that it has both nomothetic and ideographic structures that have anthropological, epistemological and communal or societal and ontological status (Van der Westhuizen & Mentz, 2007:66, 80).

The nomothetic and ideographic structures and status of schools become a lived reality in the organisational culture, climate and health of schools where change towards social justice should become evident in the leadership praxis for social justice.

3.4.1.4 Leadership for social justice

Marshall and Oliva (2010:1) believe that the inherent challenge to realise the ideal of schooling as a vehicle for social mobility, for ridding society of inequities and for embedding the constitutional democratic principles and values of social justice, should be more than mere rhetoric and more about reality. “Leaders are the people who must deliver some version of social justice and equity.” They believe that a theoretical social justice framework should become praxis. It will entail leadership preparation, staff development in school management and it will be about building the capacity and will to transform leaders (Marshall & Oliva, 2010:1). This change of heart is about school leaders becoming astute activists, ready with strategies and taking up the multitude of responsibilities that is required to make schools socially just and equitable to all.

Successful school leadership is and always will be associated with instructional leadership, but is expanded to include empowerment, transformation and community spread among members of teaching or support staff, depending on the demands of a specific situation (Jacobson & Bezzina, 2008:88). Dantley and Tillman (2010:20) link social justice leadership to:

- 1) Moral transformative leadership, a leadership-model that implements a social justice agenda by public intellectuals. Scholars in the field of social justice leadership should focus their critical attention on institutionalised theories, norms and praxis in schools and society where social, political, economic and educational inequities are institutionalised. Critical theory should inform and guard school leaders to understand that schools

regularly generate and reproduce power inequities which should be critically analysed, addressed and changed.

- 2) The multi-dimensional ethical framework proposed by Starratt in 1994 and 2009 (§3.4.3) that is based on the ethics of care, justice and critique to form a human, ethical response to unethical and challenging environments and situations facing school leaders.
- 3) Kumashiro's anti-oppressive education that should bring about socially equitable change in schools that include education of the other and specifically students who are othered; education about the other with the focus on what all students - privileged and marginalised - know and should know about the other; education that is critical of privileging and othering where the focus is on group identities as the othered and/or favoured; and education that changes students and society where the focus is on how oppression begins in discourses that frame how people think, feel and interact.
- 4) Diversity and inclusiveness are critical aspects of social justice (Riehl, 2000; Van Vuuren, 2008) in order to create inclusive schools where leadership has the task to directly respond to diversity in promoting inclusive praxis teaching and learning, moulding inclusive school cultures, and building connections between schools and communities.

Educational leadership is defined “as a deliberate intervention that requires the moral use of power” that includes the facilitation of moral dialogue (Shields, 2004:110; Starratt, 1994:56). Shields (Shields, 2004) believes that transformative leadership based on dialogue and strong relationships can provide opportunities for all children to become part of learning communities that are socially just constructions entrenched in democratic rights and obligations. Scanlan's (2007) understanding of social justice leadership is that it is more than a discreet task or as an overarching orientation, rather it should be more appropriately situated within a comprehensive theory of school administration, such as Starratt's (1994/2003/2009) model of leadership as cultivating meaning, responsibility, and community (§3.4.3).

3.4.1.5 Synthesis

From the above, it can be concluded that the determinants of social justice leadership and management for prospective and transformative social justice praxis in schools (§3.4.1) are to be found in the extent to which an educator who practises social justice leadership:

- Advocates, leads and keeps issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalising conditions in their schools at the centre of their leadership practice and vision (§3.4.1.1).
- Provides *hope* - and not *retribution* - for all learners and teachers of a better future through social transformation and restoration of schools as socially just learning and teaching environments (§3.4.1.1).

- Addresses and eliminates marginalisation in schools, propagates inclusive schooling praxis for all learners and attends to non-English language speakers (§3.4.1.1).
- Is held accountable for and responsible for the success of all learners who attend their schools (§3.4.1.2).
- Practices new strategies to address the educational complexities through an awakening of global curiosity, the ability to establish strong, dialogic relationships, uses a transformative approach to leadership, and manifests a willingness to take a stance as a public intellectual (§3.4.1.2).
- Addresses the serious problem of performance and efficiency to improve equitable learning outcomes (§3.4.1.2).
- Pays attention to the quality of their teachers so that no child is left behind (§3.4.1.2).
- Manages and leads the unequal distribution of quality which is a social justice issue through a vision, staying power, managerial competence, and political courage (§3.4.1.2).
- Recognises the human interaction and transactions based on structured human communication (§3.4.1.3).
- Bases their praxis on an ethic of care, justice and critique to bring about anti-oppressive and liberating teaching and learning encounters (§3.4.1.4).
- Regards diversity and inclusiveness as being about an inclusive praxis of teaching and learning, moulding inclusive school cultures, and building connections between schools and communities (§3.4.1.4).

The following section is a discussion of determinants of social justice leadership.

3.4.2 Determinants of social justice leadership

3.4.2.1 Educational leadership discourse: dialogical integrity

Established educational leadership discourse is dominated by Anglo-American perspectives that are mostly oblivious to the cultural diversity characteristic of the modern world order (Collard, 2007:740) that lead to indigenous and ethnic groups suffering alienation, exclusion and disadvantage. Leaders are cultural beings, bringing values to bear on decision making and policy decisions. However, if we view leaders as learners who are constantly busy with a process of constructing and reconstructing their own leadership disposition, then there is potential for innovation and change. Collard (2007:742) calls this process a dialogical integrity that is about sharing and communicating shared synergy on values and ethics amongst school leaders. Part of this process is critical reflection upon, interrogation and adjudication between diverse values and their relevance to the sites or context in which they work. The resultant outcome is the creation of reflective practitioners in intercultural contexts who veer between accommodation, adaptation and resistance to varied cultural traditions.

3.4.2.2 *Ubuntu* as African philosophy underpinning professional development thought

Ubuntu is a word from the Southern African Nguni language family (Ndebele, Swati/Swazi, IsiXhosa and IsiZulu) (Nafukho, 2006:409). *Ubuntu/omundu/muntu/ntu* means humanity or fellow feeling and kindness and was the spiritual foundation of nearly all African societies. Nafukho argues that it is an African worldview enshrined in the maxim '*umuntu ngumuntu ngabantu*,' meaning a person is a person through other persons. He continues to claim that traditional African learning articulates a basic respect and compassion for others in society, similar to the arguments of Snaith (1951) and Jacobs (2007) (§3.1). Nafukho (2006:409-410) ascertained that in traditional Africa, *Ubuntu* provided the rule of conduct - social justice - or social ethic. This humane relationship amongst each other consists of religiosity (spirituality), consensus building and dialogue. All three of these concepts are important for this study, as social justice is about religiosity, consensus and the capacity for dialogue (Chapters Four and Five).

This unfinished journey in a South African context needs to account for what Higgs (2003:14) calls educating for life in the community that would be rooted in a welfare concern. The basis is the notion of giving priority to the community and respect for the person, sharing with and helping persons as is evident in tradition of communalism. This praxis will entail the promotion of a collective effort directed ultimately at the good of the community, characterised by a spirit of '*Ubuntu*'. And, argues Higgs (2003:14), this concept is about human need, interests and dignity as being of fundamental importance and concern for education where the traditional African educational thought and practice would be directed at fostering humane people endowed with moral norms and virtues such as kindness, generosity, compassion, benevolence, courtesy and respect and concern for others. These principles should be part of a leadership development programme as it is a pragmatic approach to educational leadership but it is more than pragmatic, it is also prospective, restorative and transformational.

The school community should be a hub where youngsters live in communities that fully embrace and value humanism/*Ubuntu* treating them with reciprocal fairness. "As a normative concept, fairness is taken to be a desirable virtue on account of its concern with humane relationships" and as such is a social justice virtue (Higgs, 2003:15-16). It is about traditional African thought and experience, interpersonal and co-operative skills in promoting and sustaining the sort of communal interdependence and concern with the welfare of others that is encouraged by *Ubuntu*. Traditional education in the African context, Higgs (2003:15-16) proclaims, has sought to instil desirable attitudes, dispositions, skills and habits in children by means of oral traditions; it is therefore discursive and dialogical because it is through oral traditions that much of the history of the community and their values and beliefs are passed on from one generation to the next.

These communal values are also evident in an ethic of care, critique and social justice.

3.4.2.3 Moral purpose of leadership

The recognition and reassertion of the moral purpose of leadership, driven by beliefs and values of the people who inhabit the field of education management, is a key feature of effective leadership. Stevenson (2007:772) seeks answers to questions on how school leaders “make sense” of social justice and how is it operationalised in schools? Primarily, Stevenson questions whether school leaders, who have social justice “attitude”, also have latitude. Problems are complex and enduring and are often associated with systemic racism and significant differentials in engagement and achievement across ethnic groups leading to what Ladson Billings calls “the achievement gap” (Ladson-Billings, 2006:3).

Stevenson (2007:770) postulates that the change towards reassertion of the moral purpose of leadership after a period of neo-liberal policies, reduced school leadership to a crude “managerialism”. Pressuring school leaders to focus on these aspects of schooling, inevitably leads to a focus on those students who add most value, leaving those who need more support both in goods and in value, barren and open to marginalisation. It is at odds with professional judgements based on principles of equal and fair treatment. The extent of the differentiation is viewed as a “values clash” between the professional decisions of school leaders and the values embodied in state policies which shape the environment within which school leaders perform their work (Stevenson, 2007:772).

The power of the state and its agencies affords little opportunity for school leaders to fundamentally challenge the system and the values that underpin it. This argument highlights the need to better understand the interface between state policy (nomothetic) and institutional (ideographic) practice and the extent to which both are expressions of the values that underpin them. It is also an indication of an evaluative process that focuses on problems and deficiencies in the system, rather than on one that is appreciative of those people and systems that are functioning well.

3.4.2.4 Policy as formal expression of state values

Policy itself can be analysed as a formal expression of state values (§3.2). Stevenson (2007:772) believes that policy must be viewed as more than the operational statement of values, but as the capacity to operationalise values. At the ideographic level policy can be viewed as both product and process and as process it affords principals the opportunity to choose that which is good for all in the school.

Notwithstanding the fact that the profile, status and funding of leadership development programmes has risen dramatically, both in the UK and internationally, as well as in South Africa (South Africa, 2007a) over the last decade, traditional leadership preparation programmes, and licensure requirements, are merely providing token consideration to social justice concerns (Brundrett & Anderson de Cuevas, 2007:44). This hiatus provides opportunities

to prepare school leaders for social justice critique, activism and transformation but also for appreciation for leaders who are acting in a socially just way. Fundamental adjustments to the system are evident internationally through the “*No Child Left Behind-Act*” (2001) (Bush, s.a.) in the USA and in the UK “*Every Child Matters*” agenda (2003) and in South Africa “*Education for All*” (South Africa, 2008a), all of which will require a much more explicit articulation of the role of school leaders in promoting social justice during their training.

The professional development of school principals should also bring to the attention the characteristics required for social justice leadership praxis.

3.4.2.5 Characteristics of/for social justice leadership praxis

The task to define social justice and social justice leadership is a difficult one. Suffice it to link social justice leadership to primary themes, most of which deal with underrepresented groups. These themes include and emphasise moral values, justice, equity, care and respect. It necessitates a critical stance towards the impact of race, ethnicity, class, gender, sexual orientation and disability on the educational outcomes of learners. Social justice leadership is therefore thematically categorised (Dantley & Tillman, 2010:22-25) as:

- recognising the multiple contexts, social, cultural and political, within which education and educational leadership sit;
- critiquing marginalising behaviours and predispositions of schools and their leadership;
- committing to the more genuine enactment and praxis of democratic principles in schools;
- being morally obliged to articulate a counter-hegemonic vision or narrative of hope with regard to education;
- being determined to move from rhetoric to civil rights activism.

Freire’s critical social theory and education management are reciprocal to social justice leadership.

3.4.2.6 Freire’s influence on social justice and educational management

Bates (2006:146), as do Larson and Murthada (2002:146), argues that while Freire’s work on *The Pedagogy of the Oppressed* has been widely influential in discussions over curriculum and pedagogy, it has been virtually ignored in educational management. Bates believes that Freire’s arguments are as relevant to leadership and the management praxis as they are to teaching and learning. Freire’s (2004:17) critical social theory and work created a critical consciousness that is about praxis and theory on the emancipation of education, it is about knowing or the process of becoming knowledgeable about the natural, cultural and historical reality. It is in making the natural, cultural and historical reality problematic that the composite parts become evident (Freire, 2007a:vii-ix). He wants people to become involved in a dialogue whose historical and ontological vocation are to become, as subjects and not objects of their own

history, transforming agents of their social reality. They should become a transformed society through some form of transformative social action (Brown, 2004:86). Freire (2007a:ix) regards critical reflection without gratuitous contemplation as disastrous activism, theory or introspection in the absence of collective social action is escapism and therefore genuine theory is only derived at from some praxis rooted in historical struggle. Freire (2007b:39) argues that critical consciousness is about knowing a reality better so that it can be transformed through a mutual process of dialogical interaction and should be carried out by radicals and not sectarians. This could only be achieved through revolutionary leadership that does not propagate “libertarian propaganda” but rather an involvement in the reality that leads to critique of a historic reality and the wish to change it (Freire, 2007b:67).

The pedagogy that Freire (2007b:55) preaches deals with the problem of the oppressed consciousness and that of the oppressor’s consciousness and should take into account their behaviour, their world view and their ethics.

Motala (2007a:101) postulates that critical social theory has significant and “conjunctural value” because its concern is primarily the processes of social change, democratic transformation, reform and restoration towards a better future. Critical theory is about the method of investigation of phenomena such as social justice, an understanding of it and what the implications of one’s understanding might be for practice. Motala concludes that critique is intrinsic to intellectual enquiry, it is an intellectual enquiry of praxis in historical context that influences each other in bringing about change and transformation (Motala, 2007a:102). Critical theory pays attention to the educational ideas, policies and practices that primarily serve the interests of the ruling class. This leaves the non-ruling class voiceless, marginalised and dehumanised (Brown, 2004:78). It provides an understanding of the normative dimensions of education and how they are intertwined with social, structural and ideological processes and praxis. It is through critical reflection that social justice can be woven into the fabric of leadership curriculum, pedagogy, programmes and policies in education.

Critical social theory calls people, in this instance educators, to activism, an activism that questions, confronts and challenges the power base of office bearers from an ideologically commitment to equality, the abolition of privilege and to non-elitist forms of leadership (Freire, 2007a:x-xi): “Hence extension agents [educational leaders] can ‘communicate’ only by entering the cultural universe of peasants. This they can do only by becoming vulnerable and by ratifying the reciprocity which their role as genuine educators dictates.” This stance will enable educators to become active facilitators and learning collaborators who are able to engage actively with learners’ needs (Brown, 2004:87). Brown (2004:89) refers to Daresh who postulates that a leader’s personal formation and his ability to integrate personal and professional knowledge can provide a moral compass for navigating the complex landscape of praxis through constant critical inquiry and self-reflection.

The following section will deal with the synthesis of determinants of social justice leadership.

3.4.2.7 Synthesis

From the above, it can be concluded that determinants of social justice leadership (§3.4.2) are evident in the extent to which school principals are:

- dialogically attuning themselves to a discourse that will include Anglo-American perspectives as well as those of indigenous and ethnic groups suffering alienation, exclusion and disadvantage (§3.4.2.1);
- knowledgeable about the principles of communalism and *Ubuntu* in the promotion of a collective effort directed ultimately at the good of the community (§3.4.2.2);
- conscious of human need, interests and dignity that fosters a humane people endowed with moral norms and virtues such as kindness, generosity, compassion, benevolence, courtesy and respect and concern for others, a reciprocal fairness (§3.4.2.2);
- recognising and asserting the moral purpose of their leadership in making sense of social justice and how is it operationalised in schools (§3.4.2.3);
- administering a socially just praxis but also attending to neo-liberal policies that have reduced school leadership to a crude ‘managerialism,’ to ascertain that not only those learners who add value are showered with human dignity, whilst leaving those who need more support both in goods and in value, barren and open to marginalisation (§3.4.2.3);
- aware that policy itself can be analysed as a formal expression of state values and therefore the state needs to ensure capacity building to operationalise values where principals are afforded the opportunity to choose that which is good for all in the school (§3.4.2.4);
- linking their praxis to themes that include and emphasise moral values, justice, equity, care and respect (§3.4.2.5);
- recognising the multiple contexts and critiquing marginalising behaviours, and are committed to genuine enactment and praxis of democratic principles and are morally obliged to articulate a counter hegemonic narrative of hope with regard to education (§3.4.2.5).

The following section deals with Brown’s pedagogical tripartite theoretical framework for transformative social justice praxis. Thereafter Starratt’s tripartite theoretical framework for school based change will be discussed, whereafter a comparison of these two frameworks will be presented.

3.4.3 Transformative tripartite frameworks

3.4.3.1 Brown's tripartite theoretical framework for transformative social justice praxis

Brown's tripartite theoretical framework for social justice combines theory, research and praxis to support socially just school principals, albeit few scholars offer ground-breaking, pragmatic approaches to develop truly transformative leaders (Brown, 2004:77; Cooner *et al.*, 2008).

Brown (2004:77, 78, 89) uses a critical theoretical framework that she developed into a practical, process-oriented model that is responsive to the challenges of preparing educational leaders who are committed to social justice. This framework supports an alternative, transformative pedagogy based on the three perspectives of Adult Learning Theory, Transformative Learning Theory and Critical Social Theory. These three theories are interwoven with three pedagogical strategies, i.e. critical reflection, rational discourse and policy praxis. Theory and praxis will heighten increased awareness, recognition or what she calls "acknowledgment and action" within principal-preparation programmes.

Brown continues to argue that developing leaders for social justice requires a deep-seated commitment on the part of preparation programmes and a fundamental rethinking of content, delivery and assessment (Brown, 2004:88). This will entail careful planning over a series of sessions allowing for adequate opportunities of debriefing to reach mutually acceptable guidelines for safety and confidentiality. She recommends an integration of social justice and equity issues throughout a range of courses that investigate the social and academic goals of education in order to achieve a deeper understanding. In questioning the bigger picture and giving answers to philosophical, legal and ethical questions the persons involved will gather an understanding of diverse views: such as "who is to be served by the educational system?"; "how are the themes of control and cultural domination played out through past histories?"; "are the themes of institutional, cultural and personal oppression still relevant today?"; "what are the roles and issues facing school leaders?" (Brown, 2004:89).

Brown (2004:90) provides four pedagogical strategies to raise consciousness, stimulate transformative learning and to develop future leaders for social justice, equity and the resultant action (Brown, 2004:89-94):

Cultural autobiography

Being self-aware of one's cultural background is a key prerequisite for success in multicultural programmes. Individuals become sensitive and open up to difference in a process of self-discovery and growth in critical social consciousness (Freire, 2007a:37). The advantages of completing cultural autobiographies include the identification and naming of particular advantages and disadvantages of their personal life histories. These will include home culture, language, socio-economic status, formal and informal education and demographic characteristics (age, gender, race, ethnicity, sexual orientation, class, abilities, etc.) posed

against the backdrop of the dominant culture. This self-analysis should lead to self-acceptance as well as acknowledgement of the fact that alternative worldviews exist “below the level of conscious awareness” Participants should (Brown, 2004:91, 100):

- complete a cultural autobiography: country of birth for self and family;
- identify ethnic/cultural group membership and reflect on ancestor legacy and advice;
- list and rank five or more values of importance to their cultural/racial identity;
- reflect on particular family members’ attitudes toward people who are culturally and ethnically different (e.g., white, black, Coloured, Indian South Africans; gays/lesbians, physically challenged people, religious people, rich/poor people, etc.);
- share socialisation about ‘others’, identify what was and was not discussed whilst growing up and why;
- complete a list of sentence starters (e.g., as a boy/girl, I must...);
- recall specific incidents in their life (5-year time blocks) that affected their thinking and/or feelings about people who are culturally or ethnically different from them.

Life histories

Brown (2004:91) maintains that by scrutinising the social, cultural, political, economic and philosophical contexts, participants in programmes for social justice are using retrospective, contemporary and prospective lenses through which current issues that affect schools and schooling can be critically viewed. “Life histories are a means of fostering consciousness-raising and transformative, experiential learning” (Brown, 2004:91). With regard to life histories, Brown (2004:100) suggests that participants should identify and interview a person who is older than 65 years of age; ask questions about their life biographies and histories, synthesise and relate experiential knowledge to own experiences.

Prejudice reduction workshops

Whereas Brown (2004:100) uses the term prejudice-reduction workshops a more positive subtitle would probably have been awareness-raising workshops to raise understanding. It will open up the possibility of change where leaders are confronted with problems of age, gender, race, ethnicity, sexual orientation, class, abilities, etc. Leaders for social justice and equity are committed to lifelong learning and growth and are inherently committed to and facilitating constant change. They are addressing issues of recognition, eliminating prejudice and oppression and are creating an increased awareness to build inclusive communities. Brown (2004:92) postulates that through a series of incremental, participatory activities, adults learn from one another that guilt serves as the glue to hold prejudice intact, such as the NCBI workshops.

The objectives of these workshops are to celebrate similarities and differences, to recognise the misinformation and disinformation perpetuated over time about various groups, to identify and heal from internalised oppression and create pride in group identity. They are to understand the

personal healing effect of discrimination through the telling of stories and to learn hands-on skills for dealing effectively with bigoted comments and behaviours (National Coalition Building Institute (NCBI), 2009).

These workshops aim to create a series of incremental, participatory activities that empower individuals of all ages and backgrounds to take leadership in building inclusive communities in their workplaces, schools, and neighbourhoods. The one-day, interactive workshop constitutes a unique blend of emotional healing, personal experiences and skills-training methodologies to identify and reduce prejudice and oppression and resolve intergroup conflict and increases awareness and teach specific skills, which enable students to be more reflective and effective allies and advocates for others (Brown, 2004:100).

Reflective analysis journals

Critical reflection is not merely a process of viewing assumptions of power and hegemony through different lenses, rather it is a conception that carries with it an impressive intellectual legacy that includes elements of critical theory, psychoanalysis, phenomenology, and pragmatism (Brown, 2004:92). Brown (2004:93) believes that in teacher- and principal-preparation programmes, self-reflection and transformative learning are enhanced through the use of a dialogue journal evident of the practice of self-analysis. It is not a journal for the eyes of the author only, but one that is made public for the discussion with the professor or adult group who critically comment or question the reflections in the journal. From the perspective of the critical reader, this act should be challenging but not judgmental, provocative but not condescending. From the principal's perspective the process of self-analysis of the recorded acts or thoughts should stimulate further self-reflection and self-directed learning.

The next step in this process is one in which all the participants are instructed to search for patterns and themes in the content as well as indications of changes in opinions, thinking or feelings over time. Participants should respond in a "challenging but not judgmental manner, to be provocative but not condescending" (Brown, 2004:101).

Acknowledgment through rational discourse

These patterns of discourse and change should involve rational, critical conversations that evolve over time into a culture of careful listening and cautious openness to new views. It is more than merely a shared understanding or a feeling of consensus but is rather about a deeper and richer understanding of all participants' own biases. Narrative sharing opens up the possibility to process complex information, issues of justice and inequity, much more easily, providing unique opportunities for growth, transformation and empowerment (Brown, 2004:93). In the process of weighing up supporting evidence and examining alternative perspectives, rational discourse validates meaning in that it assesses reasons and critically evaluates assumptions.

In engaging in critical discourse, the individuals are offered the opportunity to find their own voice that is a prerequisite for full and free participation in creating a dialogic context (Brown, 2004:93-94). Brown contends that rational discourse can be stimulated through an array of techniques subscribing to Freire's notion that no curriculum can be neutral and allowing people to become teachers of their own experience: class discussions, provocative declaratives, critical incidents, controversial readings, and structured group activities.

Cross-cultural interviews

The basis of these interviews should not be that humankind is able to hold an objective view of the world; rather the assumption should be that each one has a valid view of his world, but each one also has something to learn from the other's perspectives (Brown, 2004:94-95). The point of departure in the mutually engaged discourse is mutual respect and appreciation. Critical social theory calls for the legitimisation of counter-narratives that uncover various perspectives related to race, gender and equity. This approach will foster positive relations and requires a greater insight and depth of knowledge, introspection and sincere intentions which will go beyond the status quo or even politically correct actions and reactions. Brown (2004:101) believes that in practice this amounts to participants initiating a one-on-one encounter with an individual who is different in ethnicity/race/religion/sexual or other orientation. The purpose is to become comfortable amongst 'the otherness and the sameness of others.'

Educational plunge

Brown (2004:95), in accordance with the critical theorist's perspective, believes that through birth humans are all cocooned in one way or another and that the educational plunge will help people to emerge from their cocoons. It will raise awareness that there are other ways of existence than their own, and that their beliefs and assumptions are not universally shared. It is about challenging the familiar in order to reflect on one's own social environment in a new way. This endeavour provides "a jolting experience of culture shock" resulting in an understanding of how each person's social environment shapes their most basic attitudes, beliefs, and behaviours; it constructs transformative learning theory making experience central, bringing about critical reflection and opening up the opportunities for rational discourse throughout a mutual learning process.

The purpose of this action is to provide participants with an educational experience of cultures different from their own and bring participants into encounters that are in the truest sense of the word "up close and personal." Students are to visit an educational setting unlike any kind that they have experienced using the following criteria for a plunge: the majority of the people there are from the focal group; adult learners are on the educational turf of the focal group; a type of experience students have never had before pushes students' comfort zone, and students have face-to-face interaction with people from the focal group (Brown, 2004:101, 102).

Diversity panels

Brown (2004:95) refers to Fraser's (1997:81) view that cultural revaluation and political/economic redistribution in stratified societies will bring about more fully democratic social institutions. Leaders for social justice and equity need to learn about the origins of stereotypes and prejudices and diversity panels will allow participants to challenge the presumption and assumption of entitlement and will highlight the reality of institutionalised oppression. Diversity panels highlight situations in which certain ways of being (e.g. identities of maleness or whiteness) are privileged in society whereas others are marginalised. It is through the opportunity to engage critically where informed constructive discourse takes place with people who are different, the other, that the opportunity arises to examine how power, privilege and dominance are manifested and reinforced. This allows for contextualisation, recognition and sharing of experience in which the need of all participants to change comes to the fore. Through active participation in diversity panels it is possible to distinguish between individual and institutional racism and to realise that each one is individually linked to both the problem and the solution (Brown, 2004:96).

The strategy of those involved in diversity panels, is to mutually study in depth (Brown, 2004:102) the conduct of the class assigning and distributing additional readings so that they can present the history of that group's educational experience and how they were treated and understand how the group was treated and the impact on their lives and how it affects the present; compile presentations that include discussion on values, schooling experiences, and any other issues of importance, followed by one-hour panel presentation.

Activist Action Plans (Micro- Meso- and Macro-Levels)

Participants are to discuss what they might do at all levels of education and schools to implement policies and practices that are truly just, equitable and inclusive of all members of the school community. It is about recognising that differences do matter and reminding participants that they should keep in mind that all major documents, work/educational systems and processes should be based on equity, fairness and justice. Through activist action plans, students (Brown, 2004:102-103) identify issues that can trigger conflict and develop practical, do-able strategies to avoid and resolve them; action versus inaction, acts of commission or acts of omission. Brown (2004:99), Cambron-McCabe and McCarthy (2005:202) conclude that these strategies can help future leaders for social justice and equity to develop such skills. In being actively engaged in a number of strategies school principals as social justice activists will allow for re-evaluation of personal ontological and epistemological assumptions, values and beliefs, context and experience and competing worldviews.

In order to become courageous, transformative leaders, principals should immerse themselves in critical social theory and constructive inquiry on the purpose of schooling. Brown (2004:96-98) believes that transformative learning theory leads to a new way of bringing about some kind

of action. She proposes “activist action plans” that are indispensable components of transformative learning. Transformative pedagogy teaches principals to be proactive versus reactive and to engage in opportunities for creative analysis of difference, power and privilege. This approach is fundamentally about social action, where principals are called upon to make decisions on important social justice issues and to take actions to solve them (Brown, 2004:96-98).

Critical social theory and constructive inquiry needs to become actions of reformation and of transformation in the school. Where Brown’s tripartite model was aimed at principal preparation programmes or professional leadership development, the two tripartite models that Starratt (1994:47, 52; 2009:75-82) proposes, initially focused on building an ethical school (1994) and more recently (2009) on ethical leadership in the school in its entirety, to affect social justice.

3.4.3.2 Starratt’s ethical three-pronged approach to affecting social justice

Starratt (1994:47) initially proposed a three-pronged approach towards achieving a democratic and social just school, a school where an ethic of caring, critique and justice is fostered.

Starratt’s three pronged approach of an ethic of care, critique and of justice

An ethic of care is primarily based in a stance towards the quality of life and an absolute regard toward the other and our environment. It beholds acts of cultural enrichment, individuality, loyalty, human potential and dignity and empowerment. It is not about a contractual or legalistic view but revolves around the question ‘what do our relationships ask of us?’

An ethic of critique provides a medium through which the school community can move from accepting the way things are towards an awareness of arrangements of power and privilege. A critical stance creates awareness to seemingly legitimate external and internal interests and influences. It requires answers to the questions ‘who controls, what legitimates and who defines?’ It is in answering these questions that the hierarchy of privilege, class distinctions and distortions become visible and brings an understanding of how power is defined through propaganda, rationality, law and customs to create a culture of silence and domination (Francis, 2010; Starratt, 1994:55). An ethic of justice (Figure 3.6) is viewed as social engineering, a process that harmonises needs and desires of self-serving individuals in society (Starratt, 1994:56).

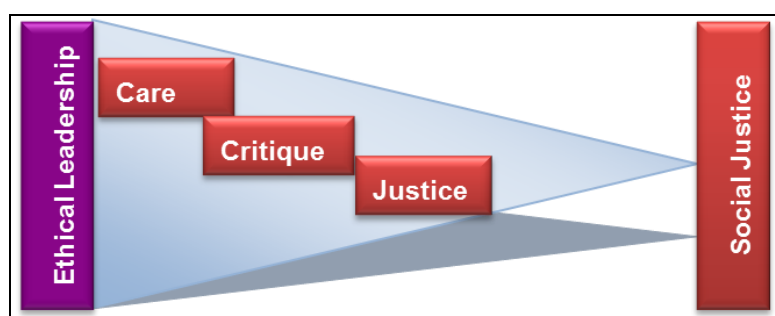


FIGURE 3.6: An ethic of social justice

Justice and the acts of justice are about both: an ethic of care and an ethic of critique about the quality of life and of how society defines values (Starratt, 1994:56). In essence it is about social justice and about giving answers to the question of how shall we govern ourselves? The later work of Starratt (2009:75-82) allows for school-based change in a holistic and broad sense.

A holistic-tripartite model of educational leadership: responsibility, presence and authenticity

A general model of educational leadership contextualises social justice leadership praxis (Scanlan, 2007). This contextualisation is found in the work of Starratt (2009:82-89) who crafts a tripartite model of educational leadership as cultivating the virtue of responsibility to promote social justice, the virtue of presence and community to promote democracy, and the virtue of authenticity to promote school improvement. Starratt (2009:82-89) discusses five levels on which educational leaders are involved. These levels are about mutual relationship of ethical enactment (verbalising social justice) through deeds of equal fairness and kindness (§3.1): (1) as a human being; (2) as a citizen public-servant; (3) as a teacher; (4) as an educational manager, and (5) as a leader. These three virtues are the bedrock of the work of teaching and learning and will energise and sustain the transformative ethics of school leaders (Figure 3.6).

Mutual relationships among the five levels of ethical enactment: just, fair and virtuous

Starratt (2009:75-81) describes five levels of ethical enactment: human being, public servant, educator, administrator/manager and as an educational leader. The first four are classified as a kind of transactional ethics - contractual justice - whilst the last level is classified as a level that involves more of a transformational ethic (Starratt, 2009:78, 79).

The first level of ethical enactment is as a human being (Starratt, 2009:75). The educational leader on this level considers what the humanly ethical action should be, taking into account the intrinsic humanity, the dignity of the 'other'. These human considerations and actions on the most basic level are characterised by acts of respect and sacredness which all humans deserve to be treated with. The second level of ethical enactment for educational leaders is that of a citizen public-servant (Starratt, 2009:75). It entails the public duty and obligation, to respect the human rights of fellow-citizens as well as that of the public order, one seeks the common good, rather than personal gain. This enactment further entails that as a citizen public-servant, the school principal as leader, is entrusted with responsibilities to provide certain services to the public and as such he is acting as the representative of the state in whose service the principal is employed. As officials of the state, principals should regard this level as one of being legally binding that if violated, they are not only acting unethically, but they are breaking the law (Starratt, 2009:76). The third level of ethical enactment that Starratt (2009:76) describes, is that of the educational leader as an educator. As an educator, the educational leader has specific teaching and learning, and educational, responsibilities. As an educator, he needs to know the curriculum in sufficient depth in order to understand the multitude of applications and uses that knowledge provides to the learners, the teachers and the community.

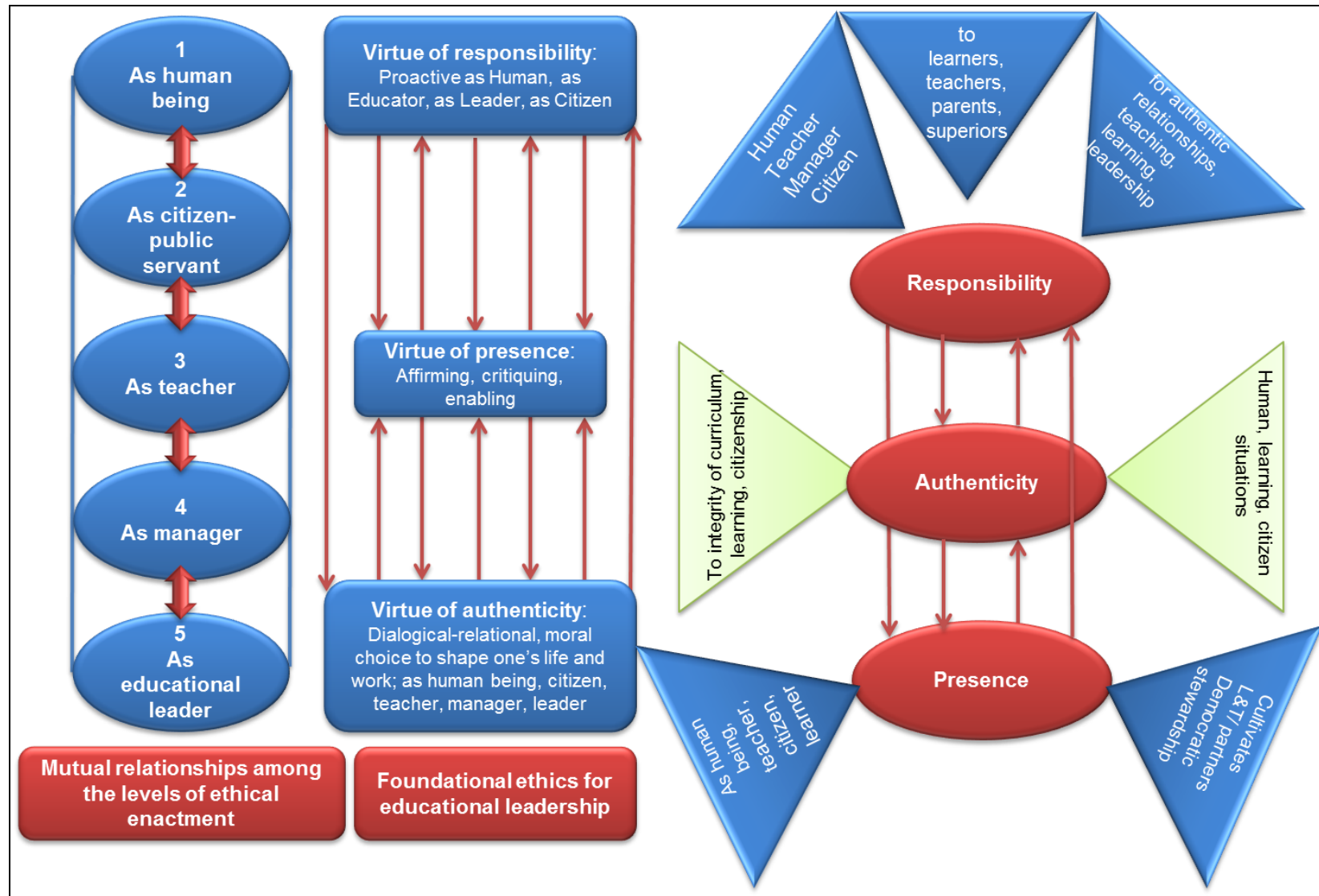


FIGURE 3.7: Dynamics among the levels of ethical enactment, the virtues of responsibility, presence and authenticity ,and educational leadership (Starratt, 2009:81, 87, 88)

However, Apple (2008:254) warns that theorists should not become arrogant in what they assume to be the answer *überal* to be on educational dilemmas. Stern convictions on what constitutes the common good and constant criticism might become their downfall. Apple (2008: 257-259), provides seven 'tasks of the critical scholar/activist/educator' whose critique should:

- (1) 'Bear witness to negativity' in that educational policy should be scrutinised to determine the negative influences of exploitation and domination in schools.
- (2) Indicate contradictions and spaces of possible action by critically examining current realities which will lay bare counter-hegemonic actions.
- (3) Require a redefinition of what counts as 'research', becoming an engaged researcher in those actions that challenge existing relations of unequal power.
- (4) Employ research skills to assist communities in thinking about a truly counter-hegemonic education, social justice pedagogy, to reconstruct its form and content in order to genuinely serve progressive social justice needs.
- (5) Critical work has the task of keeping traditions of radical work alive, retaining 'collective memories' of difference and struggle, providing legitimacy in remembrance of actions that countered dominant narratives and relations in both the politics of redistribution and the politics of recognition.
- (6) Be about remembering that critical theorists should also perceive for who and in what format they are critiquing, as these tasks should be supported by re-learning, re-development and re-skilling to work with multiple groups on many levels.
- (7) *Act* in concert with the progressive social movements their work supports. In participating and providing expertise these movements of struggles against injustices, over the politics of redistribution and a politics of recognitions, the critical researcher also should become a learner providing answers to the struggles in which the future of the world is at stake.

Whereas the critical theorists' proclaim to have the answer to specific educational problems cast in stone, social theorists concern themselves with the question why certain seemingly just actions as part of social justice appears to violate principles of both distributive and procedural justice as well as transformative justice?

Nieuwenhuis *et al.* (2007: 11) give the following examples of the duties that values impart on a principal's conduct: fidelity, i.e. to keep promises and be honest; reparation, i.e. the duty to compensate others when we have harmed them; gratitude, i.e. the duty to thank those who help us; justice, i.e. the duty to treat people fairly and justly; beneficence, i.e. the duty to improve the conditions of others; self-improvement. These transformative leaders combine these virtues and bring about school based change in a broad sense. The human aspect of the school principal is vitally important in the management of schools.

The educational leader as educator should be familiar with the most recent advances in the various academic disciplines in the curriculum and should be able to translate that knowledge understandably to younger learners. As such there is an ethic intrinsic to the activity of educating and education.

Foundational virtues of ethical leaders: responsibility, presence, authenticity

These levels of ethical enactment are based on three foundational virtues of educational leaders, namely the virtue of responsibility, presence and authenticity (Starratt, 2009:85-86). The virtue of responsibility is to prevent the policy of high-stakes tests from unjustly punishing marginalised and second/third language English learners who have not had the opportunity to learn the material being tested in their mother-tongue. In this sense the principal exhibits administrative, transactional ethical responses. This entails transforming the status quo into a much more dynamic learning environment for all learners and in so doing the principal is moving from moral responsibility to the administrative/management level to the leadership level.

In moving from acting from without to acting from within, educational leaders act with integrity and authenticity. There is something ethically intrinsic to the work of teaching that the virtue of authenticity gives, it is energising and it grounds the virtue of responsibility. In attending to marginalised and second/third language learners, educational leaders have to become more involved in the organisational arrangements at the school and therefore the virtue of presence is activating a deeper sense of proactive responsibility. Educational leaders should become critically involved in school structures and processes, power relations, as well as critical towards themselves. This critical involvement includes attending to some problems that are in essence beyond that of teaching and learning, but is necessary because of his or her proactive responsibility. The sense of authenticity about teaching and learning activities is about acting and reflecting on the promotion of authentic learning that links the educational leader to his responsibilities as a teacher.

From the above one can deduce that school leaders should promote the success of all students through virtuous acts that are visibly acts of affecting democratic values of human dignity, equality and freedom. Starratt (2009:86-89) states that a dynamic logic and grammar exists among relationship and virtues. He argues that responsibility returns to authenticity for its subjective grounding and moral weight; authenticity through affirmation and critical presence establishes the required dialogue with the other, whilst authenticity seeks out its responsibility in expressing a positive or negative moral response. Presence is the medium, the go-between of authenticity and responsibility. Authenticity needs both presence and responsibility, and responsibility expresses both presence and authenticity. These three virtues interpenetrate and complement each other and offer a depiction of the mutual relationship among the levels of ethical enactment and the foundational ethics for educational leadership (Figure 3.7).

An educational leader should have a deeper responsibility to engage the school community in a proactive effort in the learning process for learners (Starratt, 2009:84). In growing this responsibility, the principal has to bring his authenticity as a human being and as an teacher to his work with teachers and students and risk being totally candid with all, in a specific relationship at a specific time (Starratt, 2009:85). He/she needs to be fully present in their interactions with teachers and students, offering them a picture of a full humanity in order for them to work together as human beings.

The human aspect is then vitally important in schools. Effective communication creates a harmonised environment that will ensure effective organisational performance - one of trust, security, creativity, energy and enthusiasm as desirable characteristics of school leaders. Merchant and Shoho (2010:120-121) use the concept “Bridge People” to depict principals who are “committed to creating a bridge between themselves and others for the purposes of improving the lives of all those with whom they worked.” Principals for social justice will become critical activists, deconstructing political, social and economic inequities and will ensure that school and community resources are distributed fairly to ensure opportunities of access and participation for traditionally underrepresented and oppressed groups of people (Brooks & Miles, 2006:21; Cambron-McCabe & McCarthy, 2005:202; Dantley & Tillman, 2010).

Principalship for social justice means recultivating individual and institutionalised practices rooted in low expectations, deficit thinking, marginalisation, and cultural imperialism of diverse students (Kose, 2009:630). Social justice leadership is about critically addressing and facilitation of moral dialogue that strives towards the attainment of high morals, from which academic achievement will flow. It is about building a community of social justice praxis and affirming relationships with students from all backgrounds and ability levels towards a value based education that the South African Constitution holds up towards us, mirroring not what is, but what could be. It is about appreciating that which is good.

In the same vein, both Novak (2009:53) and Starratt (2009:79), argue that transformational leadership is about adherence to core ethics, an ethics that connect with a person’s heart, head and hands. Novak (2009:53) calls this approach an invitational leadership act. He puts forward an interrelated and evolving set of foundations for invitational leadership. The foundational basis is found in a democratic ethos, a perceptual tradition, self-concept theory and the goal of educational living. The assumptions are visible in acts of respect, trust, care, optimism, and intentionality and are manifested in an invitational stance (Novak, 2009:54-55). For Novak (2009:57-58) the areas of focus for invitational leadership praxis are to be found in what he calls the “Five Ps”: people, places (context), policies, programmes and processes. These Five Ps enable educational leaders to apply steady, persistent and imaginative pressure for schools to become alive or lifeless because of the manner in which messages are communicated. Effective social justice praxis in schools is about effective education leadership, a leadership

that serves all learners, specifically those who face adverse barriers such as racism, language, sexism and the constitutionally named injustices. Such leadership commitment and investment emerges from theories of leadership that are both comprehensive of the multitude of demands of education management and targeted to reduce injustice in our schools (Marshall & Oliva, 2010:11; Scanlan, 2007).

3.4.3.3 Synthesis

From the above discussion it can be concluded that both Brown's (§3.4.3.1) and Starratt's (§3.4.3.2) tripartite frameworks offer valuable management determinants for effective social justice praxis in schools. They both guide educational practitioners and professional development planners to:

- practice critical reflection, rational discourse and social justice policy praxis to increase awareness and recognition (§3.4.3.1 and §3.4.3.2),
- raise consciousness, stimulate transformative learning and to develop future leaders for social justice, equity and the resultant action (§3.4.3.1),
- apply a tripartite theoretical framework, a cultural autobiography, life histories, prejudice reduction workshops, reflective analysis journals, rational discourse, cross-cultural interviews, educational plunge, diversity panels, activist action plans and critical theory (§3.4.3.1),
- apply a holistic approach to the management of social justice praxis in schools to benefit from articulating the responsibility to serve all students in moral, ethical language (§3.4.3.2),
- strengthen the school-community relationship accordingly to benefit the common good (§3.4.3.2),
- regard and reflect on ethical justice as a human being accounting for intrinsic humanity, the dignity of the 'other' through acts of respect and sacredness (§3.4.3.2),
- regard and reflect on their role as ethical citizen public-servant to seek the common good for all acting as legally representing the state and its organs (§3.4.3.2),
- regard and reflect on their role as educator and their responsibilities for teaching and learning, being knowledgeable about the curriculum (§3.4.3.2),
- regard and reflect on their role as administrator/manager and the processes that might enhance or inhibit social justice and ethical leadership in legal forms of marginalisation, access and discriminatory practices (§3.4.3.2),
- regard and reflect on their role as transformational educational leaders that call upon learners and teachers to reach beyond self-interest towards some higher ideal and building of trusting relationships (§3.4.3.2),
- regard their task as ethically intrinsic, providing energy grounded in the virtue of responsibility (§3.4.3.2),

- and link this sense of responsibility and school-community directly to the pursuit of learning outcomes and learner achievements (§3.4.3.2).

Activists' or revolutionaries' action plans at the nomothetic and ideographic levels help leaders for social justice move beyond fear of failure toward responsibility for success (Brown, 2004:98; Marshall & Oliva, 2010). This is a responsibility that primarily rests with principals who are transformational leaders.

3.4.4 Principals as transformational leaders

Principals who embrace a social justice stance are characterised as transformative public intellectuals, who believe that the pedagogy in schools must centre on morally impacting ends (Blackmore, 2006:181; Brooks & Miles, 2006; Dantley & Tillman, 2010:23; Kose, 2009:630; Theoharis, 2007:221). In addition to transformational leadership, Smith and Bell (2011:58) believe that transactional leadership emphasises the interaction between followers and leaders who, in turn, directly affect the behaviours of followers. However, they state that transactional leaders are less able to adapt to change and meet changes in demands from their internal or external environment than those where transformational leadership predominates. The focus in this study will therefore be on transformational leadership.

Kose (2009:631-634) discusses the different roles principals can play in professionalising education for social justice. He used a theoretical understanding of the principal's role in transformative professional development (Kose, 2009:634): visionary; learning leader; structural leader; cultural leader and political leader.

3.4.4.1 The principal's role in professional development for social justice

Scholars in educational leadership for social justice argue that leading for social justice is about reassessment of individual and institutionalised practices that are rooted in low expectations, deficit thinking, marginalisation and cultural imperialism of diverse students (Kose, 2009:630). Although this might be one aspect, the tenets of social justice leadership should include the facilitation of moral dialogue and the deepening of one's epistemological awareness, value orientation, and practice toward social justice (Brown, 2004; 2006). However, Kose postulates that this broad scholarship on social justice has not focused principal leadership on teacher professional development or on student learning for social justice. He defines principal leadership for social justice as principals who influence professional development for socially just teaching and socially just student learning (Kose, 2009:631, 638). His premise is that school principals substantially influence the quality of teacher professional development and secondly that quality professional development is a *sine qua non* to improve teaching and to ensure student learning. His research focused on two issues: whether student learning concerns the need for professional development that enhances teachers' abilities to work with diverse students, and secondly, the preparation of learners for an increasingly diverse, complex, and

globally interconnected society. Kose established five transformative roles for school principals who have social justice at the centre of their leadership and management praxis (Kose, 2009:638-649): transformative visionary, transformative learning leader, transformative structural leader, transformative cultural leader and a transformative political leader.

In his discussion Kose (2009:638) pays attention to the role of the principal in professional development as being that of a **transformative visionary** in the development and communication of a transformative vision. The principal sets collective, tangible school goals that are informed by the vision and student achievement data and establishes and monitors concrete school goals. This role entails guidance, collaborative planning and developing and communicating a transformative vision and creating concrete goals to communicate the vision.

As a **transformative learning leader** (Kose, 2009:631, 644) school principals are involved in teacher development that directly and indirectly influences professional development that focuses on improving teachers' pedagogy for learning, and in organisational development which promotes organisational or systems learning that transcend their influence on individual teacher learning. The principal's role was evident in the praxis of fostering teacher development for social justice (Kose, 2009:644) and in promoting the development of organisational learning. They promote subject matter expertise and social identity development. These principals provided teachers with access to inside and outside experts who supported subject matter or social identity needs, differentiating professional learning, and who encouraged job-embedded learning in building of programme coherence (Kose, 2009:646-648). Opportunities to evaluate professional learning achievement were done through surveys or informal group discussions (Kose, 2009:648).

A **transformative structural leader** (Kose, 2009:632-633, 640) practices common planning time, staff development time, finances, curricular materials, technical resources, personnel, and incentives for professional development. This entails managing structured resources, assignments, schedules, and people to optimise professional learning opportunities for social justice.

A **transformative cultural leader** (Kose, 2009:642-643) fosters the development of a professional learning community or culture that displays collective, continuous learning under the supervision of teachers who are committed to learning with and from each other to improve teaching and learning.

A **transformative political leader** (Kose, 2009:633, 649-653) communicates the critical link between improved student achievement and professional development to internal and external stakeholders; as transformative cultural leaders, principals fostered a culture of shared norms, values, and dispositions. These areas include building of trusting relationships with and collective responsibility for each other and all students, continuous risk taking, and collaborative learning as a lifelong endeavour, and relentless reflection on whether personal and school

beliefs and actions perpetuate, interrupt or rectify social injustice within and beyond the school. Kose (2009:649-653) supports a school culture in which the reasons for change are established and political support is fostered.

Kose (2009:657-659) provides a rubric for scoring screening interviews to determine socially just student learning. This rubric summarises the interview schedule that he used in his research according to which student achievement for social justice can be measured according to the three value-measurements of (1) “Unclear, Unknown, or Not Expected”; (2) “Implied or Moderately Present” and (3) “Clear, Explicit or Recurring.” These are grouped according to:

- Achievement (high expectations for student achievement)
- Personal development (importance of interpersonal, intrapersonal, intellectual, development)
- Diversity development (importance of learning about one’s own or others diversity)
- Socio-political development (understanding social issues such as racism, poverty, human rights and of taking action toward social issues)
- Achievement rigour (high classroom expectations for all learners, regardless of background or ability, in academic and non-academic areas)
- Ethics of care (*geborgenheit* principle of classrooms that are or should be safe or caring and the importance of positive relationships in the classroom)
- Equitable inclusion (metaphor of pull-out system to fix students with special needs, differences should be valued and institutional bias prevented)
- Differentiated pedagogy (classrooms/schools/educators should be capable of meeting differentiated and individual learning needs of all learners)
- Social constructionist (understanding, problematising, and taking action toward social issues in classrooms).

The human aspect is then vitally important in schools. Effective communication creates a harmonised environment that will ensure effective organisational performance. Desirable characteristics of school leaders include trust, security, creativity, energy and enthusiasm.

Merchant and Shoho (2010:120-121) uses the concept “Bridge People” to depict principals who are committed to create a bridge between themselves and others to improve the lives of all those with whom they work. Principals for social justice will become critical activists, deconstructing political, social and economic inequities and will ensure that school and community resources are distributed fairly to ensure opportunities of access and participation for traditionally underrepresented and oppressed groups of people (Brooks & Miles, 2006:21; Dantley & Tillman, 2010).

Principalship for social justice means recultivating individual and institutionalised practices rooted in low expectations, deficit thinking, marginalisation, and cultural imperialism of diverse

students (Kose, 2009:630). Social justice leadership is about critically addressing and facilitation of moral dialogue that strives towards the attainment of high morals, from which academic achievement will flow. It is about building a community of social justice praxis and affirming relationships with students from all backgrounds and ability levels towards a value-based education that the South African Constitution holds up towards us, mirroring not what is, but what could be. It is about appreciating that which is good. An Appreciative Inquiry (AI⁷) approach builds on what is positive in schools, assuming that what you want more of already exists in all organisation - value and moral attributes that may fuel change (Lewis & Moore, 2011:4-6; Lewis *et al.*, 2008:131).

Social justice is informed by multidisciplinary inquiry that struggles to accommodate distinct ontological and epistemological foundations (Cambron-McCabe & McCarthy, 2005:202). They argue that educational management and administration scholars must engage in an on-going critical dialogue drawing on diverse theoretical perspectives. They also acknowledge the fact that structural-functional and positivist research paradigms continue to influence research in educational management and administration, “alternative social justice perspectives have emerged under the banners of multicultural leadership, feminist leadership, critical African American and Latino leadership traditions”. Stevenson (2007:772) contends that the “values clash” between school leaders and policies embodying values raises questions whether a social justice agenda is viable. In the same vein, Saiti (2007) questions whether school leadership can provide educational equality or is still reflecting the status quo of the dominant school culture, and whether the curricula still represent and promote the values and beliefs of the majority culture.

Marshall and Parker (2010:222) maintain that “cases and vignettes are stories and narratives of practice that are useful for bringing forth social justice dilemmas.” These *petit récits* is not merely about storytelling, but underpin personal perspectives and positions of the participants. For school leaders this kind of enquiry builds their analytical skills, produces evidence and rehearses messages and reasoning to support recommendations, platforms, stances and actions.

3.4.4.2 Transformative public intellectuals: ethical dimensions of leadership

“Education is a transforming enterprise” and as such learners and teachers are its most direct beneficiaries and by extension, also the community they serve (Marshall & Ward, 2004). Teaching as a moral craft necessitates the fulfilment of not only technical managerial and accountability issues, but ethical dimensions of leadership.

⁷ Please note that the **font type** for the abbreviation AI was changed throughout this thesis from Arial to **Tahoma** to make a clear distinction specifically with regard to the I = AI.

Brooks and Miles (2006) claim that these scholars have not altogether rejected “managerial, administrative, organizational, and leadership theory,” they have, however, “*deepened the discourse on education leadership for and management of social justice*” [emphasis added] as they criticise and expand their theories to become a management and leadership theory based on an ethic of care and the moral imperative of improving educational praxis and student outcomes for the marginalised and, frequently economically disadvantaged minority, female, gay/lesbian, and other learners who have not traditionally been served well in schools (LGBTIQ groups) (Marshall & Oliva, 2010:14). In the promotion of social justice principals should understand, promote and enact social justice through a heightened and critical awareness of oppression, exclusion, and marginalisation in line with Freire’s (2004:17) critical consciousness, or *conscientização*. However, Brookes and Miles (2006) argue that awareness of social injustices is not sufficient because principals should act when they identify inequity as they are uniquely positioned to influence equitable educational practices, their proactive involvement is imperative. Larson and Murtadha (2002:135) emphasis the role of committed and dedicated leaders in pursuing greater social justice in society and in schools. Brooks and Miles (2006) suggest that principals should opt to seek opportunities to enact social justice. It is through professional development opportunities that introduce and support democratic and ethical organisational processes and reformation of curricula to better suit the needs of a particular group that social justice can be enacted. They claim that contemporary leaders have a variety of tools and techniques at their disposal that can help them identify social injustice in schools, such as those proposed in Marshall and Oliva’s 2006 first edition of *Leadership for social justice*, (expanded and included in the 2010 edition):

- Conducting equity audits using aggregate or disaggregated student achievement data (Skrla *et al.*, 2010:273);
- Examining allocation of instructional and curricular resources among school personnel and programmes to determine if traditionally disadvantaged populations are receiving equitable disbursement of goods and services (Dantley & Tillman, 2010:27);
- Forming meaningful and vibrant communications networks that include and validate the perspectives of students, families and community members and with educational professionals who serve the school (Merchant & Shoho, 2010:125).

Saiti (2007:71) ascertains that the human aspect is vitally important in education administration as effective communication creates a harmonised environment that will ensure effective organisational performance. She names trust, security, creativity, energy and enthusiasm as desirable characteristics of school leaders. The characteristics of principals as leaders who adopt this perspective and embrace a social justice stance are characterised as transformational public intellectuals, who believe that the pedagogy in schools must centre on morally impacting ends (Brooks & Miles, 2006; Dantley & Tillman, 2010:23; Theoharis,

2007:221), whereas Merchant and Shoho (2010:120-121) use the concept “Bridge People” who are “committed to creating a bridge between themselves and others for the purposes of improving the lives of all those with whom they worked.” Thirdly a principal for social justice will become a critical activist, deconstructing political, social and economic inequities and who will ensure that school and community resources are distributed fairly to ensure opportunities of access and participation for traditionally underrepresented and oppressed groups of people (Brooks & Miles, 2006:21; Dantley & Tillman, 2010; Larson & Murtadha, 2002).

Principalship for social justice means, according to Kose (2009:630) recultivating individual and institutionalised practices rooted in low expectations, deficit thinking, marginalisation, and cultural imperialism of diverse students. Social justice leadership is about critically addressing and facilitation of moral dialogue that strives for high academic achievement and affirming relationships with students from all backgrounds and ability levels, deepening epistemological awareness, value orientation and praxis toward social justice. Social justice leadership is about being aware and about creating awareness, taking action to fight and alter institutionalised inequities, discrimination and injustices that benefit the few and marginalises the masses. Social justice is about inclusive leadership.

For Larson and Murtadha (2002:183) barriers to social justice praxis are found in internal organisational constraints because of systemic realities that force them into compliance. This situation is affirmed by Marshall and Oliva (2010:7) who reiterate that inequitable outcomes often result from systemic organisational and even conflicting bureaucracies and related practices and policies.

3.4.4.3 Managing teaching and learning for social justice

From daily news reports it is evident that the SA education system is indeed largely failing the community it is meant to serve and therefore a growing consensus amongst role-players is the need to fundamentally improve performance on all levels (Centre for Development and Enterprise, 2009; Pretorius, 2010). Crouch (CDE, 2009:2) state that SA policy makers need to focus on the real issues such as the poor quality of education and the unequal distribution of quality rather than on non-issues such as access to schooling and completion rates. He is convinced that the debates should emphasise how to teach, who should teach and especially how to manage schools effectively. Resultant interventions should be properly managed as the problem is not one of funding or of access; rather it is about performance and efficiency.

Increasingly scholars view the management of teaching and learning as one of the most important (if not the most important) activities for principals and other school leaders (Bush *et al.*, 2010:162). The core purpose of principalship focuses on the need to manage teaching and learning effectively. By creating and supporting high quality teaching and learning conditions, the highest possible standard of learner achievement is possible. The impact of talented managers and leaders in schools is well documented. Leithwood (2005:620) determines that

successful leadership practices across a variety of contexts are visible through setting direction, developing people and redesigning the organisation, and are vital to successful social justice leadership. Factors that gave rise to successful principalship include on-the-job learning, professional development experiences, socialisation processes and individual traits (Leithwood, 2005:622-624). These practices are visible in school leaders' key dispositions, skills and cognitive styles and in the context of being held accountable by national governments. Conducive conditions and variables that effectively link principals' influence to student learning are open to significant influence and produce demonstrable improvements in student learning. Classroom variables are: time on task, quality of instruction/instructional climate, curriculum rich in ideas and engaging for students to improvements in their learning, principals' effects, safe and orderly climate, staff participation in school-wide decision making, school culture which has widely reported effects on students and has been a significant focus for principals' intervention and teacher commitment (Leithwood, 2005:624).

Leithwood and Jantzi (2009:46-48) propose a model for transformational leadership that has three broad categories of leadership practices and sub-categories of praxis. The three categories are setting direction, developing people and redesigning the organisation. Setting direction is about the role of the transformational leader to help staff to develop shared understandings about the school and its activities at a holistic level. This entails that the staff are aware of the goals that undergird a sense of purpose or vision. The tasks involved are identifying and articulating a vision, fostering the acceptance of group goals and creating high-performance expectations. These are enhanced by monitoring organisational performance and promoting effective communication (Leithwood & Jantzi, 2009:46-47). The task of developing people is a fundamental task of school leaders. The dividends from such interventionist actions are enthusiasm and optimism, reducing of frustration, transmitting a sense of mission or purpose and indirectly increases performance (Leithwood & Jantzi, 2009:44-47).

Underachievement/performance

Underachievement is the result of five main factors, all related to social justice: ill-health, poverty, resources, language and teaching. These socially unjust circumstances contribute to underperformance, evidenced and disadvantaged in terms of resources, large numbers of learners in classes that result in little if any individual attention. The lack of enough learning materials is a result of weak internal management of the acquisition and deployment of resources (Bush *et al.*, 2010:163).

Although the intention of policy documents such as *Education for All* is to make schools (and especially public schools) more effective and to remedy the underperformance of underperforming schools (even if it entails marking the scripts of black learners with a lighter hand as proposed by the ANCYL) the mechanisms employed may be counter-productive (Bates, 2006:147). This phenomenon of inflated education outputs is a widespread international

phenomenon, but a particularly reductionist attempt to raise school performance. Bates (2006:147) concludes that these efforts are subjected to managerialism devoted to raising scores on standardised tests to improve both individual and school performance. It is a functionalist approach in which schools become devoid of the complex interaction of historically situated social, cultural, school and community characteristics and contexts. It misrepresents the reality and contextual situatedness of human interaction in schools and among schools and their communities.

Language

Language as a human constitutional right is being undone because of the use of English as medium of instruction, again marginalising those who have been politically marginalised in the past and a major contributory factor of the low standards of academic performance (Bush *et al.*, 2010:167). A further contributing factor is that the teachers also are not well versed in the use of English. They argue that managers at all levels blame poverty, parental illiteracy, language competence and teacher capability and motivation, instead of managing and addressing those factors which are within their control. Principals and the SMTs should therefore prioritise the management of teaching and learning that places learning and teaching at the centre of their activities, embrace clear expectations of their learners and teachers, as well as exemplifying modelling, monitoring and evaluation in their own teaching and leadership activities such as good models in terms of lesson preparation, subject knowledge, pedagogic approaches, assessment and learner welfare.

Key features of the principals' leadership role in a diverse environment

Key features of the principals' leadership role, according to Stevenson's study the possession of explicit values, are based on commitments to equity and inclusion, an ability to articulate these values in ways that allowed them to become part of the lived experience of the school community, being a pivotal individual who is willing to shape organisational culture, and the ability to develop an institutional policy framework that reflects policy as "operational statements of values" (Stevenson, 2007:774-775). School leaders in Stevenson's case studies were not passive implementers of policy from above, but were school leaders who seized the moment and opened up opportunities to shape institutional policies in ways that reflected their personal and institutional values, adapting state policy to suit their own school's needs and culture. In these cases national policy was not something to be implemented unimaginatively, but opportunities to support and extend multicultural and anti-racist initiatives that were already happening in the school. This study identified four key domains of school life where "values-driven leadership" was given expression: (1) curriculum, teaching and learning, (2) creation of inclusive organisational cultures, (3) nurturing and development of staff, and (4) mobilisation of community in support of educational goals. In each of these domains school leaders had the capacity to articulate their values in ways that promoted a distinctive social justice agenda within a multi-ethnic school. In each of these domains school leaders had the capacity to articulate

their values in ways that promoted a distinctive social justice agenda within a multi-ethnic school (Table 3.1):

FOUR KEY AREAS / DOMAINS			
Leaders' ability to develop policies that promote social justice in multi-ethnic school			
Curriculum, teaching and learning	Inclusive, representative org. cultures	Nurturing and development of staff	Mobilising of community
- Developed curricula that reflect ethnic diversity - Drew on cultural backgrounds of learners	- Extra-curricular activities - Learner councils - SGBs - Challenged racism and racist behaviour - Communicated a zero-tolerance attitude to all forms of racism - Developed policy as "operational statements of values" with regard to racism and the handling of racist incidents	- Mentored and supported BME staff to advocate for individuals - Ensured that the ethnic profile of the school staff better reflected that of its local community - Links with the wider community were a high priority	- Developed partnerships with local community organisations - Took the school to the community, rather than expecting the community to come to the school - Especially in areas where i.e. language issues, appeared to militate against parental engagement with the school
FOUR KEY AREAS / DOMAINS			
Culturally sensitive teaching and learning curricula	Promoting inclusive organisation cultures	Nurturing and development of staff (especially minority ethnic staff)	Mobilisation of the wider community in support of school objectives

TABLE 3.1: Four key domains to promote social justice in multi-ethnic schools

Moral and ethical principles guide education leaders

Marshall and Parker (2010:228-230) explore case study methods as a means to provide answers to questions such as "[w]hat theories, assumptions and moral and ethical principles guide education leaders? What day-by-day and minute-by-minute displays must leaders make to pull all school personnel along, to lead them, toward prevention of race-based placements?" These questions and the answers relate very strongly to class-discrimination that can be addressed by creative and assertive intervention of school principals. In their discussion on the value of case study research they found that principals can envision and enact more imaginative and constructive interventions when faced with difficult situations with children, families staff, professors, political and community pressures and with policies that force them to grapple with a range of intersecting inequities concerning race/ethnicity, gender, sexual orientation, religion, language, immigrant status, disability, age and lifestyles (Marshall & Parker, 2010:236). They continue to argue that school principals have choices to make that are never neutral and involve making conscious choices that have an impact on children, parents,

teachers, and other community members. Leadership practice for social justice prevents avoidance techniques to dilemmas that they themselves are unfamiliar with or lack support for. On the other hand making the choice not to do anything when a problem arises has major implications for social justice. Cases, discussed with supportive colleagues, will strengthen the courage and ability of school leaders to confront and intervene to make social justice happen (Marshall & Parker, 2010:237).

3.4.4.4 The laws of social justice

Ferree's (1997:14) learned teachings on Pope Pius XI's doctrines on social justice is that "good intentions" are nothing more than a starting point for social justice as praxis. He claims that what social justice demands - far beyond a mere act of the will - is "management, through agreement of purposes and wills..., to offer the greatest possible number ... a suitable means of livelihood." He argues that all institutions of peoples (governmental) and those of all social life (semi-public and private, such as schools) ought to be permeated with this justice and it should be truly effective (Ferree, 1997:15). Father Ferree (1997:15-16), as does Griffiths (2003a:55), believes that this effectiveness is about the master-idea of organised (nomothetic) and institution-building (ideographic) action or praxis. A praxis that is truly effective will establish a juridical and social order which will give form and shape to life of all within an institution. He is convinced that no conflict, in any form, but only social justice action and praxis that is about the organisation for the common good within an institution, is the ultimate principle of society. Social justice must enter the practical order before it can be said to exist, it must become praxis that is in essence the act of organising (Ferree, 1997:21). The three-fold duty of institutions is to organise, to promote and to support social justice (Ferree, 1997:29).

The nature of the Common Good: Every higher institution depends on all those below it for its effectiveness, and every lower institution depends on those above it for its own proper place in the Common Good. It is precisely this whole vast network of institutions which is the Common Good, on which every one of us depends for the realisation of our personal perfection, of our personal good (Ferree, 1997:30).

Pope Pius XI (Ferree, 1997:36) believes that cooperation and not conflict will serve the unity of human society. He states that the first particular good of every individual or group is that that individual or group find its proper place in the common good, but that the most important of these interests is to promote the cooperation in the highest degree of each institution and profession for the sake of the common good of the country. Guidelines include that each individual is directly responsible for the common good; higher institutions must never displace lower ones, freedom of association, and that all vital interests should be organised as being for the common good (Ferree, 1997:42). This is done by finding a new purpose in life : "the purpose of promoting the common good of one's neighbours, of those with whom one's life is bound up."

Characteristics of social justice according to Pope Pius XI (Ferree, 1997:43-54) are viewed against characteristics with those of individual justice because the first great indicator of social justice is that it cannot be performed by individuals as individuals, but only by individuals as members of groups. Therefore the right way is social because an individual is helpless before the accumulated evil of an unjust system in force; it is about a social way of action of an organisation of the community. It takes time, and because of the fact that social justice can only be done by groups, it moves slowly and gradually. Ferree (1997:23, 47) claims that nothing is impossible because in social justice there is never ever any form of helplessness. A further characteristic is an eternal vigilance as social justice work is never finished in human institutions that are forever changing as institutions that should be directed to serve the common good. The work of the common good and of social justice must be effective. The final criterion of whether or not social justice is being practiced is whether or not a society is good; social justice work embraces a rigid obligation for all.

Ferree (1997:55) concludes in stating there is nothing new about the idea of the common good but what is new is the power that we now have to change any institution for life.

3.4.4.5 Essentialised ideographic characteristics

Through the work of one person who has the following characteristics, social justice praxis in schools becomes a very real possibility: a personal belief that oppression undermines the quality of human life and work, an individual personal desire to oppose oppression and the willingness to engage in praxis that resist oppression and the individual, personal willingness to be self-reflective, engage in risk-taking and to remain a learner of the human condition in socially just and unjust settings (Marshall *et al.*, 2010:320).

Principals in Theoharis's (2007:231) study possessed not only a remarkable commitment to equity and justice, but also under their leadership the schools they led became better educational environments. These leaders' praxis displayed a personal commitment (a) to raise learner achievement, (b) to improve school (management) structures, (c) to decentre and enhance staff capacity, and (d) to strengthen school culture and community. They took personal responsibility, were personally present in their relationships and they acted with authenticity (Starratt, 2009:85). These principals for social justice experienced resistance to their self-imposed social justice leadership calling that was accompanied by a great personal toll and a persistent sense of discouragement (Theoharis, 2007:238-242). He discusses the proactive and personal strategies these principals employed to enable them professionally to continue their work toward social justice, by:

- approaching their daily work of the principalship differently and examining the position to keep the overwhelming scope as well as barriers manageable;
- communicating purposefully and authentically;

- developing a supportive network (administrative) by working together for change in prioritising their work and engaging in professional learning relationships;
- and using strategies to sustain and nourish themselves by prioritising their private/personal lives, creating mindful diversions, engaging in regular physical activity, serving others, avoiding potentially self-destructive behaviours and setting aside time for family and friends.

Theoharis's (2007:249) findings are unsettling as he states that "[t]he principals in this study felt that their preparation programs did not assist them in their ability to lead for social justice." However, he states that there is a growing discourse on how to prepare leaders for social justice as especially evident in the publication of Marshall and Oliva's (2010) *Leadership for Social Justice: Making Revolutions in Education*, and their co-authors who are regarded as experts in the field of social justice leadership praxis and development. Marshall and Parker (Marshall *et al.*, 2010:318, 321) believe that, notwithstanding the barriers that leadership for social justice entail, organisational change still occurs, and in spite of resistance to change social justice leadership work has the potential to contribute in positive ways to the improvement at a nomothetic level (in relation to education policy and the broader society) and at ideographic level (schools and the teaching and learning, educating our children). Theoharis (2007:252) provides a comparison between good leadership and leadership for social justice (Table 3.2):

A GOOD LEADER	A SOCIAL JUSTICE LEADER
Works with sub-publics to connect with community	Places significant value on diversity, deeply learns/understands diversity, and extends cultural respect.
Speaks of success for all children	Ends segregated and pull-out programs that prohibit both emotional and academic success for marginalised learners.
Supports variety of programs for diverse learners	Strengthens core teaching and curriculum and insures that diverse students have access to that core.
Facilitates professional development in best practices	Embeds professional development in collaborative structures in a context that tries to make sense of race, class, gender, and disability.
Builds collective vision of a great school	Knows that school cannot be great until the learners with the greatest struggles are given the same opportunities both academically and socially as their more privileged peers.
Empowers staff and works collaboratively	Demands success for every child but collaboratively addresses the problems of how to achieve that success.
Networks and coalitions	Seeks out other activist leaders who can sustain him.
Uses data to understand the realities of the school	Sees all data through a lens of equity.
Understands that children have individual needs	Knows that building community and differentiation are tools to ensure that all students achieve success together.
Works long and hard to make a great school	Becomes intertwined with the life, community, and soul of the school.

TABLE 3.2: Good leadership versus social justice leadership

In the final analysis ideographic change is only possible if it is supported by nomothetic actions. This endeavour necessitates a stance that centres the child within multiple contexts of all education policies and praxis. This ideal will be reached if individuals work in coalitions and collaborations and who wilfully reassert constructive and effective purposes for schooling for social justice praxis (Marshall *et al.*, 2010:322, 323). They assert that gutsy and passionate leadership should ensure a wider and deeper revolution through a movement that goes beyond the school buildings and ordinary district offices. It is about prevailing even in the face of opposing forces to protect entrenched human rights and social justice as entrenched privileges through self-reflection, self-critique and self-understanding (Marshall *et al.*, 2010:324-326).

3.4.4.6 Synthesis

From the above, it can be concluded that the role of principals as transformative leaders (§3.4.4) are important because they have social justice at the centre of their leadership praxis. They are:

- Transformative visionaries that develop and communicate a transformative vision, establish and monitor concrete school goals (§3.4.4.1);
- Transformative learning leaders who foster teacher development and promote organisational learning development for social justice (§3.4.4.1);
- Transformative structural leaders who create formal learning teams, inclusive structures and collaborative service delivery and distribute internal resources fairly (§3.4.4.1);
- Transformative cultural leaders build trusting relationships and collective responsibility for each other in fostering understanding of the pervasiveness of institutional power (§3.4.4.1);
- Transformative political leaders who maximise external resources and opportunities for professional learning and build support for change decisions (§3.4.4.1);
- Critically addressing and facilitating moral dialogue to strive for high academic achievement and affirming relationships with learners from all backgrounds and ability levels (§3.4.4.2);
- Setting direction, developing people and redesigning the organisation to develop shared understandings of the school and its activities to manage social justice effectively (§3.4.4.3);
- Explicit about their values, committed to equity and inclusion, also in mobilising the school community to be part of a communal experience in the school (§3.4.4.4);
- Management and organisational praxis towards a three-fold duty of schools i.e. to organise, to promote and to support social justice (§3.4.4.4);
- Willing and dedicated to self-reflection, risk-taking and remaining a learner of the human condition in socially just and unjust settings (§3.4.4.5).

This section is concluded by an evaluation of social justice as prospective, restorative and transformative praxis in schools.

3.4.5 An evaluation of social justice as prospective, restorative and transformative praxis in schools

This research departs from a social constructivist framework and understands social constructivism as individual sense-making and construction of the social and psychological worlds we as humans inhabit. Social constructionism focuses on the process through which the social and psychological worlds are being constructed as social processes of communication and interaction. Therefore social justice in education is not about an idealised theoretical construction; rather it is about the socially constructed realities in educational worlds, in which social justice must be achieved.

From the literature it is clear that the role of the principal and his influence on the learning and teaching occurrences and his role in professional development of his staff to become social justice enablers, cannot be valued high enough. This value applies equally to his personal professional development and the professional development of his staff. Principalship for social justice cannot not be prospective, restorative and transformative; the mere praxis of social justice is exactly that. In research for social justice praxis that is contributing to being prospective, restorative and transformative, organisation development is vitally important. It is about praxis that will allow all participants to become equal discussants, communicators in an educational venture that seeks the good of all, one that seeks to not only seize the day (*carpe diem*), but to indeed seize life (*carpe vitam*). In the words of the motto of the former *Potchefstroomse Onderwyskollege* (POK) “*Onderwys is lewe werk*”. As such leaders and educators for social justice are generative actors for social change.

3.5 CONCLUSION

This chapter operationalised the second research, i.e. to identify and analyse theoretically, the determinants that contribute to social justice practices.

This was accomplished through a discussion of the determinants found on nomothetic and ideographic levels of the education system and in schools. Although the premise is that these two levels are constantly in a reciprocal relationship, a distinction is evident in that the first section of this chapter dealt with national legal and political determinants of social justice (3.2). It embeds social justice praxis in a constitutional democratic framework. It is not surprising that the South African Constitution and human rights feature extensively in this discussion and although social justice works in league with democracy, as one of the first values, it is dependent on the state as distributing agent to realise social justice at all levels of society. Although the state is a major role-player, individual agents in the education sector who take up the gauntlet for social justice in education are as important as prominent political leaders.

Initially the research proposal envisaged a third theoretical chapter (*Parameters for the management of social justice practices within schools*) but the researcher decided to combine the proposed chapters Three and Four. The rationale is that the literature study revealed that there was little, if any, difference between ‘determinants’ and ‘parameters’ that would render enough non-empirical data that would warrant another chapter which was not already covered in Chapters Two and Three. The same concepts (injustice, unfairness, discrimination in all its forms, accessibility, etc.) were found in the literature describing the same phenomenon of social justice, and it seems as if, like world views and paradigms, the personal preferences of the scholars determined the interchangeability of the concepts that were used.

In a developing state such as South Africa, the state as the primary distributing agency of opportunity to those who were denied basic human rights has, to a large extent, fulfilled its promise of access to education. This achievement needs to be followed by a state that has the political and moral will to also enable circumstances in education conducive for social justice to become entrenched in the praxis of national and provincial schools as institutions. It is also in the hands of educators who have high expectations that it is possible to reach the common good in a learning community that is founded in mutual trust and respect for human rights of equality, fairness and human dignity, a socially just community.

Systemic determinants of social justice (§3.3) were discussed as they are found in the social justice principle of distribution that includes participative and deliberative democratic praxis. Concurrently, a second principle is the social justice principle of recognition. These two principles are considered the rational requirements of accountability, measurable school achievement, and they manifest the constantly negative reflection of the state of education as one in crisis. It is at this level that the principles of recognition and participation are extremely important in assessing the role of principals, who should have social justice at the centre of their praxis. This can be done through equity audits to determine the level of redistribution at both nomothetic and ideographic levels.

Lastly this chapter analysed the systemic determinants of social justice at an institutional, ideographic level (§3.4). The rationale for this discussion is found in the fact that national programmes for principalship are instituted by government at national level. Thereafter it becomes the responsibility of provincial educationists and HEIs to develop and present these programmes that has as its aim school improvement. The chapter dealt with professional development programmes in the school that can be regarded as prospective and transformative as they are an inclusive programme for all teachers involved in a school.

Chapter Four will deal extensively with the research design and methodology. The empirical phase of this research will give effect to the third research aim: to **qualitatively** analyse effective social justice praxis in selected schools (Chapters Four and Five). This will be done taking into account that management strategies for social justice are understood to be

accomplished by school leaders who in their praxis are guided by policy documents, but adhere to their personal conviction that social justice praxis is at the heart of management praxis in education. This praxis is based on constitutional, democratic values, social justice and fundamental human rights that will lay the foundations for a democratic and open society to be inculcated in schools.