Strategies for effective school principal leadership and management practices in integrated Muslim schools

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DECLARATION OF AUTHENTICITY

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

Signature

Date

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ABSTRACT

The aim of this research was to identify and explore strategies for effective leadership and management in integrated Muslim schools. To explore strategies that are effective for integrated Muslim schools, secondary research questions were developed to gain an understanding of the nature of integrated Muslim schools, to explore the leadership and management experiences as related by principals of integrated Muslim schools and to identify leadership and management strategies that can be implemented to increase the existing leadership and management practices in integrated Muslim schools.

A qualitative approach was used and a phenomenological design was utilised to encapsulate qualitative data on the strategies for effective leadership and management in integrated Muslim schools. Non-probability sampling methods were employed to identify participants, and in-depth, semi-structured interviews were used as the primary method to capture the data from the participants. The interviews were recorded and transcribed verbatim. I used these verbatim transcriptions for the data induction and analysis process. The identified themes and sub-themes were analysed and, wherever possible, linked to the literature review.

The main findings from this research identified invaluable insights into the nature of integrated Muslim schools from a historical perspective, the governance, bodies of membership and registration of these schools and the existing leadership and management portfolio in integrated Muslim schools in terms of leadership and management strategies for these schools. Furthermore, the findings revealed a need for good character, values and attitudes in those in leadership positions at integrated Muslim schools, in addition to having a future trajectory for best practices.

The research established that the school principals presiding over leadership and management of integrated Muslim schools have a dichotomous portfolio of leadership and management, that is, the secular curriculum and the Islamic curriculum. Thus, they have dichotomous leadership and management tasks, primarily towards their employers and as a religious duty. Furthermore, it was established that these leadership and management duties are not detailed, which results in role ambiguity and overlapping between the leadership and management role on the one hand and the governance role of school principals on the other.

Key terms: effective, integrated, Islamic, leadership, management, Muslim, principal, school, strategies

OPSOMMING

Die doel van hierdie navorsing was om strategieë vir doeltreffende leierskap en bestuur in geïntegreerde Moslemskole te identifiseer en te verken. Om sodanige strategieë te verken is sekondêre navorsingsvrae ontwikkel om die aard van geïntegreerde Moslemskole te verstaan, die leierskap- en bestuurservarings soos gekommunikeer deur skoolhoofde van geïntegreerde Moslemskole te verken, asook om leierskap- en bestuurstrategieë te identifiseer wat geïmplementeer kan word om die bestaande leierskap- en bestuurspraktyke in geïntegreerde Moslemskole te verbeter.

'n Kwalitatiewe benadering en 'n fenomenologiese ontwerp is gebruik om kwalitatiewe data oor strategieë vir doeltreffende leierskap en bestuur in geïntegreerde Moslemskole in te sluit. Die nie-waarskynlikheidsteekproefmetode is aangewend om deelnemers in geïntegreerde Moslemskole te identifiseer, terwyl deurtastende, semigestruktureerde onderhoude as 'n primêre metode gebruik is om die data van die deelnemers te versamel. Die onderhoude is opgeneem en woordeliks getranskribeer. Die navorser het hierdie transkripsies gebruik vir die data-induksie- en ontledingsproses. Die geïdentifiseerde temas en subtemas is ontleed en, waar moontlik, aan die literatuuroorsig gekoppel.

Die hoofbevindinge van hierdie navorsing het 'n paar waardevolle insigte gelewer in die aard van geïntegreerde Moslemskole vanuit 'n historiese perspektief, die bestuur van die skole, die liggame van lidmaatskap en registrasie en die bestaande leierskap- en bestuursportefeulje in geïntegreerde Moslemskole met betrekking tot leierskap- en bestuurstrategieë vir hierdie skole. Verder het die bevindinge die behoefte aan goeie karakter, waardes en houdings by diegene wat vir die bestuur en leierskap van geïntegreerde Moslemskole verantwoordelik is, aan die lig gebring. Die toekomstige trajek vir beste praktyke is ook aangedui.

Hierdie navorsing het vasgestel dat skoolhoofde wat aan die spits van leierskap en bestuur van geïntegreerde Moslemskole is, 'n tweeledige portefeulje van leierskap en bestuur het, dit wil sê die sekulêre kurrikulum en die Islamitiese kurrikulum. Die skoolhoofde van geïntegreerde Moslemskole het tweeledige leierskap- en bestuurstake, hoofsaaklik teenoor hul werkgewers en as 'n godsdienstige plig. Verder het hierdie navorsingstudie vasgestel dat dié leierskap- en bestuurspligte nie gedetailleerd is nie, wat lei tot roldubbelsinnigheid en oorvleueling tussen die leierskaprol en die bestuursrol.

Sleutelterme: bestuur, doeltreffend, geïntegreerd, Islamitiese, leierskap, Moslem, skool, skoolhoof, strategieë

ABBREVIATIONS AND ACRONYMS

AMS-SA	Association of Muslim Schools South Africa
CAPS	Curriculum Assessment Policy Statement
ISASA	Independent Schools Association of Southern Africa
SACE	South African Council of Educators
SGB	School Governing Body
Umalusi	Council for Quality Assurance in General and Further Education and Training

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CHAPTER 1 ORIENTATION

1.1 INTRODUCTION

Effective leadership and management are of the utmost importance, as these variables are the key indicators that determine the progress and achievement of schools as organisations (Hammad & Hallinger, 2017:434-439). Leadership and management entail all processes undertaken by individuals occupying formal administrative positions by which they uphold duties that are mainly focused on planning, organising, controlling organisational structures and enacting policies. In addition, leadership and management require strategies, skills and the ability to source and utilise resources to attain excellence (Ahmed, 2020:4-5; Bin Don & Bin Abrahim, 2014:1). From an Islamic perspective, educational leadership and management involve anything good that is channelled towards an ethical order and is a responsibility that should be met (Ahmed, 2020:4; Davis & Win, 2017:22). Although management and leadership can be rewarding when the objectives of schools are achieved, they can also be challenging, especially when conflicts occur or other issues erupt that may require progressive and effective solutions (Bin Don, 2014:2).

Bush (2011:31) emphasises the importance of management in a school and elaborates that schools that are classified as successful are so as a direct result of effective school management. Moreover, school failures are reported to directly correlate to ineffective and inadequate school leadership and management (Bush, 2011:31). Day *et al.* (2009:151-201) emphasise the direct relationship between leadership and the success of a school as an organisation. It is, therefore, understood that leadership, if successfully administered, translates into the values, vision, mission and outcomes of a school, thereby influencing the instructional practices of both the staff and the learners (Day *et al.*, 2009:64). Nevertheless, it should also be understood that the definitions of leadership are not only restricted to those in formal positions (Sinclair, 2014:19).

1.2 PROBLEM STATEMENT AND RATIONALE

Schools, whether public or independent, are categorised as organisations with hierarchical organograms of different functions, operations and responsibilities that are directly or indirectly influenced by the principal (Shulhan, 2018:3). School productivity is not merely about getting as much work done as possible; instead, the quality of performance is of the utmost importance (Shulhan, 2018:642). When it comes to effectiveness and academic achievement, the principal is often scrutinised. The practices of the principal are mainly twofold in nature, namely those of leadership and management. According to Le Fevre and Robinson (2015:58-62), the leadership and management practices of principals entail the formulation of a school vision, setting academic

goals and organising and participating in educator empowerment programmes. In addition, Shulhan (2018:641) declare that the school culture and the teaching and learning culture are centred on the principal's leadership and management style as the determining factors of teacher and staff performance, as well as the performance of other academic stakeholders. Furthermore, Botha (2013:143-154) postulate that the duties and responsibilities of a principal include the planning of main educational objectives, managing finances, staff and learners and organising and administering ways to attain the teaching and learning outcomes of the school. However, the question arises whether external factors influence the effectiveness with which principals carry out their leadership and management practices, especially where integrated Muslim schools are involved.

The presence of integrated Muslim schools or faith schools in South African communities is neither neonatal nor a modernistic development of the post-apartheid education system of modern-day South Africa, but rather something long established (Davids, 2014:1). Integrated Muslim schools, especially in the Western Cape and KwaZulu-Natal, were established as a response to the ideology and challenges of the apartheid state. The initial enrolment in these schools focused on Muslim societies, the Indonesian archipelago and free black families in the Western Cape and those of Indian descent in the KwaZulu-Natal areas (Tayob, 2011:3-5). According to Davids (2014:227), Muslim schools initially started as after-school activities and gradually developed into Muslim mission schools from the beginning of the 20th century. Tayob (2011:6) adds that in response to the apartheid ideology, the primary objectives of Muslim schools are to preserve the Muslim identity, practices and ethos. Furthermore, Tayob (2015:227) notes that Muslim mission schools provide employment for educators and principals of the Islamic faith who cannot find employment in Christian-dominated schools. On the other hand, Muslim schools provide education that is religiously moderated for Muslim children whose parents are concerned about the influence of Christian-dominated schools on the ethos and practices of their children. Therefore, Muslim schools are free to offer education and employ educators and principals of their choice.

From 1913 onward, Muslim schools were originally structured based on the Christian mission schools of colonial South Africa and a community-developed curriculum model, while the government was responsible for funding these schools (Niehaus, 2008:5). These Muslim schools were later, during the apartheid regime, closed or merged into public schools, so that there were no more Muslim schools until the 1980s (Niehaus, 2008:20-24). The number of registered Muslim schools in South Africa at present is 74, with a total of over 44 000 enrolled students countrywide (Tayob, 2015:5). Not all Muslim learners attend these schools; in fact, the majority of Muslim

learners attend public schools and supplement their religious education with after-school programmes (Niehaus, 2008:20).

To understand the problem in this study, it is necessary to pay attention to two aspects. The first aspect is the curriculum of integrated Muslim schools regarding the National Department of Education and its affiliated bodies, and the religious curriculum offered by these schools. Niehaus (2014:231) points out that registered Muslim schools are accredited by the Department of Education and regulated by South African quality assurance bodies such as the Council for Quality Assurance in General and Further Education and Training (Umalusi); consequently, they follow the national curriculum. These schools also follow a curriculum of their choice for Islamic studies. The second factor to consider is the ownership of the various integrated Muslim schools and their sources of revenue. According to Tayob (2015:8), Muslim schools are privately owned and rely highly on school fees, sponsorship and donations because only minimal financial support is provided to these institutions by the government. The present ownership and governance of Muslim schools can be summarised as privately owned by either merchant families, religious trusts or expatriates (Fataar, 2003:3-6).

Regardless of the development that has occurred since the apartheid era, Muslim schools, like other faith-based schools, have not been spared in terms of organisational leadership and management challenges, vacuums in leadership and a lack of adequate skills (Fincham, 2010:67). Hammad and Shah (2019:946) note that in Muslim faith schools and other faith-based schools, the existence and prevalence of traditional and transactional approaches to leadership dominate, leaving little or no room for principals to lead and manage schools, as the decision-making authority is often retained by school owners. Tayob (2011:10) explains that a huge percentage of integrated Muslim schools belong to leading merchant families, which raises yet another question on whether business communities have the necessary knowledge of pedagogy and school management skills. Hammad and Shah (2019:946) add that in some instances, autocratic interference with school management and leadership by school owners is regarded as perfectly normal, as these autocratic owners often maintain the emphasis on and acknowledgement of traditional authority. This matter then raises questions regarding the level of authority, influence and executive decision-making rights that is at the discretion of the principals of these schools. Naturally, this broadens the scope of the responsibilities of principals of integrated Muslim schools as opposed to those of public schools who are guided by the policies and frameworks set out by the government.

Today, most Muslim schools justify their existence based on the claim to deliver a well-integrated Islamic and secular education. Muslim schools provide better management of time, as both

religious and secular subjects are taught in one school under a single management (Tayob, 2006:16), without the learners having to attend religious classes after school. Without a doubt, the leadership and management of such integrated educational institutions require additional skills, efficiency and competency to be able to lead and manage these institutions than those required for specialised secular or religious institutions (Shulhan, 2018:3-11). Moreover, Hammad and Shah (2019:949) maintain that the role of the principal in integrated Muslim schools is not limited to leading and managing the academic portfolio but is extended to influencing educators and learners towards a consciousness of God as enshrined in Islamic ethos. Principals of integrated Muslim schools are expected to take good care of those under their supervision, work hard, always be available at school and sacrifice their leisure and personal time in the attempt to serve those they are leading and managing (Adebayo, 2015:86). At the same time, they must adhere to the rules and regulations of the Department of Basic Education.

The existence of integrated Muslim schools in contemporary times can be viewed from two paradoxical perspectives. On the one hand, they should be examples of a democratic South Africa, which advocates diversification in terms of religion, race, ethnicity and culture without marginalisation, and on the other, they should be campaigners for racial and religious segregation due to high numbers of learners from Indian and coloured ethnic backgrounds attending these schools (Davids, 2014:227). Hammad and Shah (2019:945) postulate that religious or faith-based schools are likely to experience challenges erupting because of contradicting values and approaches between contemporary, liberal, non-faith-based leadership and management approaches in contrast to those that are based on religion. These contradicting approaches to leadership and management may result in either the efficient integration of both approaches or compromising one approach in favour of the other, which may implicate additional leadership and management responsibilities for the principals. Brooks and Mutohar (2018:56-58) elaborate that the existing theories, values and practices of leadership and management are based mainly on Western values. Muslim schools in South Africa are no exception regarding conflicting values and practices. On the one hand, principals are expected to meet the requirements of the Department of Basic Education in ensuring the promotion and maintenance of quality education, while the entrepreneurs who established Muslim schools also expect customised quality teaching and learning to take place. This puts the principals of these schools under great pressure. Therefore, this study aims to explore how the leadership and management of Muslim schools can effectively implement leadership and management strategies to respond to their unique challenges and problems as integrated schools. Little research is done on the topic of two-folded integrated Muslim schools. Hence, this study can provide more insight into how the principals of integrated

Muslim schools experience their leadership and management and ways in which they can enhance effectiveness in this regard.

1.3 RESEARCH QUESTIONS

From the discussion above about integrated Muslim schools, the following primary research question emerged:

Which effective leadership and management strategies can be adopted by principals to enhance the leadership and management of integrated Muslim schools?

The primary research question can be broken down into the following secondary questions:

- What is the nature of integrated Muslim schools?
- How do the principals of Muslim schools experience their leadership and management practices in integrated Muslim schools?
- What strategies can be implemented to enhance school leadership and management practices in integrated Muslim schools?

1.4 RESEARCH AIM AND OBJECTIVES

The aim of the study was to determine how principals in integrated Muslim schools could increase their leadership and management practices for effectiveness. The research objectives were:

- to understand and explain the nature of integrated Muslim schools;
- to explore the existing leadership and management practices of principals in integrated Muslim schools; and
- to determine strategies that can be implemented in integrated Muslim schools to enhance the leadership and management practices of school principals.

1.5 CLARIFICATION OF KEY CONCEPTS

1.5.1 Effectiveness

Effectiveness refers to something that works well and produces the results that were intended (Collins Dictionary, 2022). Cardno (2012:2) elaborates on effectiveness regarding educational organisations such as schools as the ability to solve complex challenges and problems that may

impede teaching and learning so they remain solved; the organisation or school learns the means to achieve this. In this study, *effectiveness* refers to how effective principals in Muslim schools lead and manage their schools.

1.5.2 Leadership

Leadership can be described as a compound phenomenon that integrates multiple administrative, societal, organisational and personal processes. According to Bolden (2004:5), leadership depends mainly on inspiring and influencing colleagues and subordinates to strive towards attaining goals through motivation instead of compulsion. In terms of education, Bush (2008:3) cites leadership as having many other meanings, with a unanimous factor among those meanings that the process of influencing others is the main factor in leadership. Furthermore, Cuban (1988) contends that leadership means practices, actions and perspectives in achieving desired outcomes. In addition, Yukl (2002:3) articulates the processes of influence in leadership, describing it as "involving social influence, whereby intentional influence is exerted by an individual or group to other beings in aim to structure functions and activities of a group or organisation". In this study, *leadership* refers to how principals, as head educators, influence or motivate stakeholders and subordinates to achieve desired outcomes.

1.5.3 Management

Management can be regarded as the process of working through hierarchical organograms and utilising human and human resources to achieve organisational objectives in terms of the vision and mission (Everard *et al*., 2004:5). Principals are school managers who work with educators and various boards to accomplish the teaching and learning functions of schools. Sapre (2002:102) describes management as a set of activities that are specifically directed towards the effective and competent use of resources allocated to achieve the utilisation of goals in an organisation. Bush (2008:2) states that management is of vital importance, as it requires a clear link between aims, strategies and operations. The important link between aims and strategies will, therefore, facilitate the educational outcomes as agreed upon by a school and its community. The application of school policies formulated by the principals and senior educators also serves as part of management that acts as a guide according to which the school operates (Bush, 2008:2). For the purpose of this research, *management* refers to how principals utilise and work through human and non-human resources to efficiently achieve teaching and learning outcomes and all processes affiliated with them.

1.5.4 Integration

Integration can be described as the linking of two or more things to form part of a whole idea or system (Collins Dictionary, 2022), often to suit a specific way of life, habits or customs (Cambridge Dictionary, 2012). According to Clark and Wallace (2015:236), integration also refers to "the combining of disparate things, events, or processes with the goal of fitting them together in such a way as to better understand both the parts and the emergent whole". Furthermore, integration reflects conscious insight, depth of understanding and interactive adjusting (Clark & Wallace, 2015:236). Clark and Wallace (2015:236) argue that the concept of integration is promoted today as being crucial for addressing many problems at various scales and for achieving sustainability and other goals of society. Muslim schools are integrated in nature; as such, two or more curricula are combined – the national and the religious curricula – to suit the Islamic ethos (Davids, 2014:229). At the same time, these schools are funded by private entrepreneurs who play an integral role in the management of the school (Davids, 2014:229). In this study, *integration* refers to the way in which the public (state) curriculum, school policy and mandate are merged with the Islamic ethos and practices to formulate a unified curriculum that is adopted by Muslim schools.

1.6 THEORETICAL FRAMEWORK

This study was grounded in the systems theory. The systems theory is regarded as a combination of several microsystems that are constellated to formulate one complex system (Montuori, 2011:415-419). The systems theory was developed to understand human traits and characteristics in interacting with the modern progressive environment, as well as abstract human social interaction on a continuous basis (Montuori, 2011:415-419). I chose the systems theory and deemed it the most appropriate for this research because it attempts to understand the human interaction between the principals, school governing bodies and their subordinates in integrated Muslim schools.

Gregory (1999:245-251) elaborates on the systems theory and describes it as a theoretical approach that serves as a transcendental solution to examine and understand interactions such as ethics, relationships, limitations and boundaries, morals and the creation of social and organisational hierarchies. In addition, Pace (2017:355) recommends the systems theory as an ideal, moderate approach that regulates extremism between the inquiry and study of secular and religious practices, because religious belief systems, just like the systems theory, are concerned with people's interaction with the environment and society in order to nurture their ability to interpret the world in an orderly and systematic manner. As a system, religion can also be utilised to counter and resolve complex issues that may erupt in secularisation theory extremes in terms of integral social ethos. The systems theory can be likened to a living organism that can be "born"

in a particular environment, expand or grow, become mature in standing and surviving the trials of time and give birth to an additional theoretical framework or fritter away if not preserved strategically (Pace, 2017:350-356).

1.7 RESEARCH DESIGN AND METHODOLOGY

1.7.1 Research paradigm

A research paradigm is a set of basic beliefs, a theoretical framework and assumptions about the world that establish topics and techniques of inquiry to understand that framework (Punch & Oancea, 2014:31; Rehman & Alharthi 2016:5). In this research, the interpretivist paradigm was employed. The interpretive paradigm suggests that individuals assign meanings and perspectives to their experiences and the environment in which these experiences occur (Maree, 2010:21). Interpretivism was applicable in this research because it allowed the study to be viewed from multiple perspectives based on the assumption that there is not one reality but many (see Maree, 2010:37). Cohen *et al.* (2007:37-40) and Maree (2010:37) explain that the interpretive paradigm is not limited to investigations performed in a natural setting, such as a school, but instead, extends to describe additional aspects such as the social context, norms and standards and other vital aspects in assessing and comprehending the experiences. For this reason, the interpretivist paradigm was suitable for the study, since I explored and investigated the experiences of various principals of integrated Muslim schools and their interpretations of those experiences.

1.7.2 Research approach

A research design refers to a plan, process and procedures for collecting, analysing and interpreting data (McMillan & Schumacher, 2014:6). Magilvy and Thomas (2009:298) add that a research design seeks to indicate processes from the conceptualisation of the research problem, the generation and collection of data, the analysis and interpretation of the findings and the dissemination of the results thereof. A research methodology guides the researcher in selecting the type of data required for a study and the most appropriate tools relevant to that study (Rehman & Alharthi, 2016:52).

For the purpose of this study, a qualitative research approach was followed, as it was an inquiry into a natural setting and an explanatory study of day-to-day experiences in order to provide a rich description and in-depth understanding of the topic of interest (see Magilvy & Thomas, 2009:297-298). With the researcher being an instrument of research, the researcher sought to understand the actual, first-hand experiences of principals of Muslim schools in a natural schooling setting by means of conducting in-depth interviews, observing the participants and

taking down notes (see Magilvy & Thomas, 2009:298). The qualitative design was essential for this research study because I was interested not only in the practices and duties of principals of Muslim schools as per their job description manuals, but also in gaining an understanding of their real-life experiences in an attempt to fulfil their duties and roles as principals (see Merriam & Tisdell, 2016:7-11). Qualitative research entails various approaches to research; however, it has two common characteristics, which are the occurrence of a phenomenon in a natural setting and the capturing and interpreting of data by the researcher (Leedy & Ormrod, 2013:139). In the current research, the qualitative research design was utilised in order to conduct the research in a natural school setting and interpret the captured data by means of words as opposed to numbers (see Creswell, 2012:160).

1.7.3 Phenomenological strategy

The phenomenological strategy of inquiry is used when a study is employed to describe and interpret the experiences of participants regarding a particular phenomenon; that is, it is to be perceived as "an essence of the experience as perceived by the participants" (McMillan & Schumacher, 2014:346). Employing the phenomenological strategy of inquiry aided me in understanding and documenting the experiences of principals of integrated Muslim schools in their own voice on matters related to leading and managing integrated Muslim schools. Rehman and Alharthi (2016:56) postulate that researchers who use the phenomenological strategy of inquiry employ methods that generate qualitative data through open-ended interviews. I made use of virtual Zoom interviews to capture authentic phenomenological data from principals of integrated Muslim schools.

1.7.4 Population and sampling

Sampling is the process of selecting a subset of the population of interest in a research study. As the collection of data from the entire population is impossible, a manageable sample is extracted and the researcher may generalise the findings or results of a quality surveyed population (Maree, 2013:172). Furthermore, Strydom and Delport (2011:391) declare that there are no specific rules and guidelines governing the sample size of a research study; instead, it all depends on the intended purpose of the research study and ensuring that a sample size that is credible and useful for the study is included in the population sample. The population in this study was integrated Muslim schools in three provinces of South Africa. Due to ethical implications, not all the provinces could be included, as in some provinces there was only one integrated Muslim school.

I made use of non-probability sampling methods to determine the sample population for this research. According to Maree and Pietersen (2016:219), non-probability sampling leads to

drawing a conclusion with regard to the phenomenon only within the population that shares similar characteristics. In this case, the integrated Muslim schools shared similar characteristics that were appropriate to make use of the non-probability sampling method as cited by Maree and Pietersen (2016:219). I purposively selected seven Muslim schools. These schools were selected from Gauteng, where a large number of Muslim schools are located, while the other two schools were selected from the remaining provinces. Muslim schools in different provinces were selected, as doing so would provide better insight into the research objectives. The participants consisted of the principals of the various schools. Thus, seven participants in total were selected, and seven interviews were conducted.

1.7.5 Data collection

In-depth virtual Zoom interviews were utilised to collect data for this study. Open-response questions are used in in-depth interviews in order to obtain data on how the subjects conceive their own world and how they explain or make sense of events in their lives (McMillan & Schumacher, 2014:381). In addition to in-depth interviews, I utilised the option of key informant interviews, as principals or their deputies were specifically targeted as participants who had special knowledge of managing and leading schools, with esteemed status and communication skills (see McMillan & Schumacher, 2014:381).

Leedy and Ormrod (2015:149) state that an interview tends to yield a great deal of useful information. With in-depth interviews, invaluable insights can be uncovered, and respondents are more likely to open up for additional information because of the open-ended questions posed (Creswell, 2012:218). Limitations of interviews include interviewer bias; hence, interviewers need to be aware of their bias (McMillan & Schumacher, 2014:384). In this study, the interviewer utilised a recording device to record the interviews in order to curb possible bias in the interviews. The interviews were conducted on the premises of the different schools and online on the Zoom platform in cases where the principals were not able to meet me in person. The interviews took approximately an hour each.

1.7.6 Data analysis

Data analysis is an inductive process of organising data that have been collected into categories which allow the precise identification of the patterns and relationships between the categories (McMillan & Schumacher, 2014:367). Zhang and Wildemuth (2009:2) further explain data analysis as a methodology by which the researcher processes raw data in order to make sense of and assign themes and meanings to the data processed. Thereafter, useful information and beneficial data findings are used to support the decision-making process and suggest conclusions (Zhang

& Wildemuth, 2009:2). In this study, data analysis was used to process data into specific themes and patterns. I also utilised data analysis to extract meanings and categories from the collected data. The use of coding contributed to an in-depth thematic segmentation of various pieces of data (see Landsheer & Boeijie, 2010:98; McMillan & Schumacher, 2010:378). I conducted interviews and transcribed physical and audio notes. Based on these notes, the inductive data were processed and grouped into segments, categories, themes and patterns, keeping specific data for use in the research study and disregarding other data that did not add value to the themes (see Creswell, 2014:245). It is also worth noting that my status as a former circular and Islamic studies educator in integrated Muslim schools, as well as my experience while presiding over the management of the integrated Muslim schools plays an important role in this research.

1.7.7 Trustworthiness

The trustworthiness of a research study can be regarded as the degree of confidence in the research methods, interpretations and the fact that the data analysis used will guarantee the value of the study (Nosek *et al.,* 2018:3-5). Maree and Pietersen (2016:26) emphasise that paying attention to detail ensures the trustworthiness of a researcher's data-gathering instruments, especially when the qualitative method of research is used. In addition, Loh (2013:1) explains that for a research study to achieve credibility, quality and depth, all aspects regarding trustworthiness should be thoroughly addressed. Trustworthiness is often displayed by methodological transparency and critical self-awareness (Langley, 2020:110). In this study, trustworthiness was ensured by utilising reliable instruments to conduct interviews and record data, and transparency was ensured by describing all the procedures to be followed in conducting this research.

1.7.7.1 Credibility

Credibility refers to the extent to which the result of a study approximates reality, and is thus judged to be authentic, trustworthy and reliable (McMillan & Schumacher, 2014:2). Amankwaa (2016:121) describes credibility as the degree of confidence in the facts contained in a research study. Furthermore, Anney (2014:276) explains that credibility establishes whether the research findings contain sound and authentic knowledge derived from the participants' original data, with the correct perspectives of the participants and correct interpretation of those perspectives as related by the participants. In order to ensure the credibility of a study, the researcher has to maintain the qualities of honesty, triangulation and amplitude of collected data (Cohen *et al.,* 2009:133). The triangulation of data entails systematic and consistent repetitive patterns of data collection, as well as recording, transcription and cross-validation (McMillan & Schumacher, 2010:379). According to Cohen *et al.* (2009:150), credibility in a study can be ensured by the following aspects:

- Honesty in recording and transcribing the data
- Adhering to sampling instructions in order to avoid biased sampling
- Prompting and probing participants for additional information without inflicting any form of harm or embarrassment
- Conducting interviews in a professional manner

In order to ensure credibility in this study, I adhered to the recommendations provided by (Cohen *et al.*, 2009:150), in addition to using the same tools throughout the interviews. Moreover, I spent adequate time in the field conducting interviews and recording and transcribing the data ethically. According to Reilly (2013:1), allowing participants to check, correct and verify the outcomes of a study is a crucial part of ensuring the credibility of a research study. Therefore, I requested the participants in this research study to verify and confirm their input in the study.

1.7.7.2 Transferability

Transferability refers to the degree to which the results of a qualitative study can be transferred to other contexts and with other respondents as generalised research findings of other studies with similar themes (Anney, 2014:276). Thus, transferability can be achieved by providing in-depth descriptions of the original context of the study. Researchers should, therefore, provide a detailed description of the study through thick descriptions and purposeful sampling to ensure transferability (Anney, 2014:277; Houghton *et al.,* 2013:13). In order to attain transferability, I will provide detailed descriptions of the history of Muslim schools in South Africa and the layout of present-day integrated Muslim schools, ranging from ownership, management and staff to the integration of the national and religious curricula.

1.7.7.3 Dependability

Dependability refers to the consistency and reliability of the research findings and the degree to which the research procedure is efficiently recorded in order to allow other researchers outside the particular research to retrace the procedure and steps, audit and critique the entire research process (Moon *et al*., 2016:2). Ensuring dependability entails forming an auditing trail that a person outside the research can evaluate to see that the research findings and the data interpretations are supported by data received from the participants (Anney, 2014:278; Moon *et al*., 2016:3). The research approach, procedures and findings of this research were recorded, including the interviews, field notes and referenced data.

1.7.7.4 Confirmability

Confirmability is concerned with how the researcher is positioned, his or her being in the research design and implementation of the research, thereby establishing that data and interpretations are not mere figments of the researcher's imagination, but interpretations from the actual research findings (Moon *et al.,* 2016:5; Tobin & Begley, 2004:392). Miyata and Kai (2009:67) also postulate that confirmability relates to when a qualitative researcher is required to maintain a cordial, direct, emotional involvement with the participants. In this study, confirmability was achieved by recording and transcribing data from the interviews and using direct quotations from the interviews in the formulation of the research findings. The participants were granted the opportunity to verify the data and information they supplied to me.

1.7.8 Ethical considerations

Research ethics are generally focused on beliefs about what is regarded as right or wrong from a moral perspective in terms of the engagement between the researcher and the participants in a research study (McMillan & Schumacher, 2014:129). In agreement with the importance of ethical considerations, Hesse-Biber and Leavy (2010:61) articulate that it is essential for researchers to pay sufficient attention to ethical considerations in order to enhance the quality and credibility of the research study. McMillan and Schumacher (2010:15) further emphasise the fact that educational research mainly focuses on persons; therefore, educational researchers need to uphold ethical considerations in order to ensure that the rights of the participants are not in any way or form violated using the following primary guidelines:

- **Informed consent**

Ethical clearance and permission to conduct this study were sought from the Faculty of Education of the North-West University. The participants were notified in advance of the research study. I obtained permission from them to participate in the research study in the form of signing detailed consent forms. The participants were also notified of their right to withdraw from the research study at any time.

- **Voluntary participation**

All the participants who provided data voluntarily participated in the research. None of the participants were forced, compelled or coerced to participate.

- **No harm or risk to the participants**

I ensured that no physical or mental harm was inflicted on the participants by means of this study. No information that could result in the embarrassment of a school or individual was divulged.

- **Privacy**

In this research, all the data that were collected were kept anonymous, creating no link between the participants and the collected data. Moreover, the participants were informed of the confidentiality of their data and that the data would be reported fairly and honestly.

1.8 CONTRIBUTION OF THE STUDY

This study contributes to an understanding of the experiences of principals of integrated Muslim Schools, the challenges they encounter in carrying out their duties and responsibilities, and strategies that can be implemented to curb those challenges. Through the literature review process, I identified gaps in terms of governance, leadership and management of integrated Muslim schools in South Africa. Therefore, this study sought to contribute foundational knowledge to the owners and stakeholders of integrated Muslim schools in the form of strategies they can adopt to enhance and professionalise the leadership and management of these schools in South Africa.

1.9 SUMMARY

Leadership and management of schools are of the utmost importance and directly correlate with the functionality of a school. This indicates that without efficient leadership and management, the success of a school is minimal. Integrated Muslim schools have not been spared leadership and management challenges, especially as these schools implement both national and religious curricula. In this qualitative research, I examined the historical events leading to the formation and development of Muslim schools in South Africa and the evolution and integration of Muslim schools until the present era. Present-day integrated Muslim schools are mainly private, belonging to expatriates, religious trusts or merchant families and are financed mainly by school fees and donations. This research aims to explore how these schools are managed and what the impact of structural leadership is on the principals who manage these schools.

CHAPTER 2 THE NATURE OF SCHOOL PRINCIPAL LEADERSHIP AND MANAGEMENT PRACTICES

2.1 INTRODUCTION

In Chapter 1, the background and problem statement of this study were discussed. An overview of the methodology, trustworthiness and ethical issues was provided. To understand the dynamics of integrated Muslim schools, especially with reference to the leadership and management practices in these schools, a thorough literature review was done. In this chapter, leadership and management are discussed in depth, to understand the leadership and management of principals in Muslim schools. In addition, the systems theory, applicable to this study, is discussed. Lastly, the Muslim school structure and curriculum are explained.

School leadership and management have, over the past few decades, attracted increased attention and awareness due to the increasing functions, duties and accountability of school principals (Daniëls *et al.,* 2019:110). In concurrence, Bush and Glover (2016:1) state that leadership and management in a school context have evolved, and in response to this evolution, the leadership and management duties of school principals have metamorphosised. According to Bush (2011:32), recent changes in the nature of school leadership and management can be summarised as due to the expansion of school principals' leadership and management portfolios due to the decentralisation of education systems. In addition, the ever-increasing complexities of school leadership and management that obligate school principals to engage their school communities as part of optimising leadership and management play a role in the expansion. Another reason for the increased attention to these aspects is the growing awareness among different stakeholders that effective school leadership and management require specialised training.

Despite research studies results highlighting the paradigm shift in school leadership and management and additional results showing a strong correlation between effective school leadership and management, innovative skills, strategic planning, and other important aspects, studies on school leadership and management on integrated Muslim schools are still scarce or rudimentary (Anastasiadou, 2014:946; Daniëls *et al.*, 2019:111). Therefore, this study adds to research on school leadership and management in integrated Muslim schools and assists in gaining an understanding of the nature of contemporary school leadership and management.

2.2 LEADERSHIP

2.2.1 Leadership defined

Leadership has been identified as a critical component and the most studied topic in organisational behaviour (Lyndon & Rawat, 2015:18). Multiple definitions have been ascribed to leadership over decades, with over 100 different meanings to date (Phillips, 2014:337). Researchers, politicians, business practitioners, academics, entrepreneurs, psychologists and educationists have defined leadership in depth, based on the theorems of each respective field (Malik *et al.,* 2016:386; Phillips, 2014:337-338). Vasilescu (2019:48) argue that even though leadership is one of the most studied aspects of the social disciplines, it is also the most misunderstood. The importance of understanding leadership and how it is applicable is increasingly becoming popular, as many institutions agree that the effectiveness of a company or an organisation is highly dependent on strong leadership (Sandybayev, 2019:48).

Sinclair (2014:19) defines leadership as a process that serves to influence, inspire and mobilise others, as opposed to the common belief of leadership being a specific position. Leadership, therefore, entails components of interpersonal and intrapersonal abilities to mould the attitudes, ethics, perspectives and efforts of other individuals towards achieving designated outcomes (Limbare, 2012:172). Malik *et al.* (2016:386) and Bush (2008:1-3) agree that regardless of the many different meanings ascribed to leadership, the key meaning is that leadership is a social endeavour through which an individual persuades an individual or group to voluntarily participate towards a common outcome. Leadership stimulates in others (i.e. the followers) a willingness to want to achieve shared organisational aspirations (Vasilescu, 2019:48). Ho and Lin (2016:308) describe leadership as a process that entails the ability to utilise one's influence and authority to assist followers in achieving an organisational function and purpose by channelling their different perspectives to be constantly aligned with those of the organisation, regardless of the nature of the business or social changes. Christie (2010:695) concurs with this and states that leadership entails the use of influence to attain organisational commitment. However, Christie (2010:695) disputes the use of authority as being part of leadership. The findings of contemporary studies indicate that leadership, whether good or bad, has a direct influence on how subordinates interpret the intended interpersonal and social outcomes of an organisation (Chen *et al*., 2017:4).

In addition, Sinclair (2014:19) describes leadership as a process practised by individuals positioned in the middle or bottom of an organisation, whose mandate it is to influence or inspire others to act towards the intended objectives of the organisation. Leadership can also be referred to as the ability to structure and channel other individuals' perspectives towards a unified result, utilising interpersonal abilities to influence others (Limbare, 2012:174). Thus, leadership is

centred on the process of socially adapting the competency of an individual or a group to execute organisational functions (Durel & Durel, 2014:5-6). In agreement with Durel and Durel's (2014:5-6) definition of leadership, Sridhar (2022:18) postulates that leadership refers to how a leader gets others to complete the task he or she desires. Leadership should, in all circumstances, have the key component of intellectual stimulation, which is the ability to influence and inspire others effectively in a creative way (Takamizawa & Kawasaki, 2019:2172).

The term "leadership" entails a dichotomous meaning, as a function and a position (Zvavahera, 2013:2). Zvavahera (2013:2) clarifies leadership as a function as an imperative component that ensures the existence, continuity and durability of any organisation. For an organisation or institution to be sustainable, it requires leadership that is capable of accomplishing the functions of the organisation effectively and empowering possible successorship to its leadership (Malik *et al*., 2016:386). Zvavahera (2013:2) proceeds to clarify leadership as a position that refers to the channels of communication, interaction and delegation between leaders and their subordinates. In addition, leadership can be categorised as passive or active. Active leadership anticipates possible challenges before they occur and implements strategic measures to combat the possible challenges in advance, whereas passive leadership is mainly reactive and intervenes only after a challenge has occurred (Lyndon & Rawat, 2015:68).

Durel and Durel (2014:4) maintain that leadership is the process of delegating duties and responsibilities by an individual in a leadership position through the sequence of command to his or her subordinates. Hence, leaders are not supposed to do the work themselves; their duty is to create a conducive environment and to amass the resources required to get the work done through a process of directing, coaching, nurturing, delegation and support (Durel & Durel, 2014:5-6). Thus, the task of a leader is to get things done through people by motivating them by using the processes of inter- and intrapersonal relationships, communication and organisational dynamics (Limbare, 2012:172). Effective leadership should be knowledgeable on how to delegate duties and responsibilities, because leaders who fail to delegate remain immersed in functions that could have been carried out by their subordinates, while their designated leadership role and function suffer (Durel & Durel, 2014:6). The leadership is also responsible for assigning, delegating and setting expectations and evaluating the intended results brought about by the followers (Malik *et al*., 2016:392). Leadership abilities and styles are crucial components in ensuring that the delegation and accountability processes are in compliance with the commitments of the organisation (Lyndon & Rawat, 2015:105).

The leadership should be actively engaged in the motivation of subordinates by rewarding them with tangible and intangible rewards. In response, subordinates will do their best to attain the

desired outcomes (Malik *et al*., 2016:392). In order to achieve organisational tasks, projects or outcomes, the leadership must reward the subordinates and punish those individuals who, regardless of empowerment attempts, fail to reach the level of expectation in the organisation (Vasilescu, 2019:18). Durel and Durel (2014:7) assert that specific duties and responsibilities, such as guiding the staff, working with stakeholders and networking with the leadership of other organisations, form part of leadership that cannot be ignored.

Ho and Lin (2016:301) discuss the crucial role that leadership plays in determining either the success of an organisation or its downfall. This is because the leadership of an organisation has the authority to designate, implement and model policies that may enhance the success or failure of the organisation. Leadership as a process also has an impact on performance skills development and favourable results in an organisation by facilitating favourable change within an organisation that has a direct impact on growth, skills development and performance (Malik *et al.*, 2016:386).

To further clarify the concept of leadership, it is necessary to look at different aspects related to leadership.

2.2.2 Leaders and followers

The relationship between leaders and followers is complex. It is regarded as based on human interaction for a common goal in both formal and informal interpersonal encounters (Malik *et al.*, 2016; Takamizawa & Kawasaki, 2019). Formal interpersonal encounters occur in environments such as schools or institutions where the principal, in this instance, assumes the role of a leader and the educators and staff assume the role of followers. The formal leadership role can also be seen in many other environments, such as the business sector, governmental enterprises, religious institutions, parastatal organisations, non-governmental organisations and public and private entities, where a structure of leaders and followers is followed in the organogram of the organisation. Relationships between leaders and followers can also be evident in informal scenarios, such as the initial clapping of hands at an event by the leaders, with the others following suit, or the moving of furniture between two individuals – the one takes the front and directive position to channel the furniture in a specific direction, while the other follows, holding the other side to assist the smooth movement of the furniture (Takamizawa & Kawasaki, 2019:2171-2173). In a complex scenario, such as an organisation, institution or parastatal organisation, the interaction between leaders and followers is not automated as stated in the abovementioned examples, but instead, interaction is based on aspects such as knowledge, experience, the environment, cultural practices and designated positions of practice (Setiawan, 2020:2173).

Organisations consist of team members with specific functions in the organisation. The team members are then in an organogram, structured into different hierarchies where the delegation of duties and tasks flows down between the leaders and followers (Chen *et al.*, 2017:3). According to Setiawan (2020:2171), there are existing misconceptions and tendencies of associating organisational success to leaders instead of followers; such tendencies should be understood as incorrect. An organisation depends on motivated followers to execute organisational tasks, which both followers and leaders have conversed and agreed upon through hierarchical structures and interaction between the leaders and followers (Setiawan, 2020:2172). Dikun *et al.* (2021:1) support this argument and accentuate the fact that it is the followers who actually determine how their leaders may emerge through their compliance and recognition of the leaders' abilities and skills to lead them in order to attain success in the organisation. In some instances where followers do not collectively conform to their leaders' abilities or competencies, they are capable of rejecting such leaders by making use of processes similar to those used in activities such as elections (Setiawan, 2020:2172). Dikun *et al.* (2021:1) further elaborate that followership should, therefore, be understood as a pivotal and crucial role that fulfils and supports the leadership role. Therefore, leaders are nonexistent without the support of followers who are responsible for carrying out the bulk of the organisational outcomes. Gojny-Zbierowska (2019:92) points out that empirical data show a link between leaders' psychological capital and followers' performance regarding perception, efficacy, performance, growth and engagement.

Leadership and followership are interrelated; mentioning one compels mentioning the other (Setiawan, 2020:2171). The subject of leadership and followership has mainly been studied through the leader-centric lens, omitting the mutual relationship between leaders and followers (Dikun *et al.*, 2021:1). Regardless of the mutual link between leadership and followership, Setiawan (2020:2171-2172) and Dikun *et al.* (2021:2173) both argue that followership has been connected with characteristics that often impede its actual importance in the endeavours of organisations, while downtrodden, exploitable and collateral connotations have been ascribed to followership. In addition, Setiawan (2020:2171-2172) observes that due to misconceptions of understanding the nature of the intertwined connection between leaders and followers, there have been rising concerns regarding the following matters:

- Leadership is perceived as more important than followership.
- Empirical data show the stigmatisation of followership.
- Characteristics such as being dispensable, vulnerable and feeble are attributed to followers.

- Followership is undervalued; the evidence of this can be seen in more leadership-focused research being published than research on followership.

Takamizawa and Kawasaki (2019:2) emphasise that effective leadership is based on a positive functional relationship between leaders and followers. Leadership cannot be fully understood or defined without stating that it is the followers' activities, self-concept and performance on which leadership depends. Followers' collective and unified efforts are what bring the visions of any organisation to materialisation (Setiawan, 2020:2171). Takamizawa and Kawasaki (2019:2-3) state that the relationship between leaders and followers is attributed to followers' impressions of their leaders. Effective leadership is based on a positive working relationship between leaders and followers (Fehn & Schütz, 2020:550). Leaders are responsible for mentoring, coaching, delegating and empowering their followers (Durel & Durel, 2014:6). Furthermore, they are responsible for identifying outstanding followers who can add value to the organisation, and upon identifying outstanding followers, leaders should pay attention to the individual and organisational needs of those followers and compensate them generously for their efforts (Takamizawa & Kawasaki, 2019). Moreover, Steinmann *et al.* (2018:2) maintain that leaders are responsible for persuading their followers to pursue organisational commitments. In addition, leaders' behavioural integrity in an organisational structure cannot be regarded as a personal trait to earn them authority and respect, but rather an essential tool to influence others positively (Javed *et al.*, 2021:1-3). Ho and Lin (2016:300) agree that leaders' behavioural integrity is an essential tool of influence to facilitate a positive impact on followers, because both ethical and unethical behaviour that is masqueraded by leaders has a direct impact on the ethical attributes displayed by the followers. Leaders are regarded as role models because they preside over positions of authority that may easily attract their followers' attention and influence their insight into organisational values (Ho & Lin, 2016:301).

Ethical behaviour demonstrated by leaders persuades their followers to establish a good climate, transparency, positive self-development, balance and empowerment (Gojny-Zbierowska, 2019:93). The findings of several research studies indicate a strong correlation between the ethical standards of leadership and the influence thereof on the followership; that is, the higher the ethical standards of a leader, the greater the effect and influence he or she has on the followers (Ho & Lin, 2016:308). On the other hand, leaders who are not ethically conscious and tend to lie or exaggerate about their organisation are likely to influence followers to do the same, as they will suppose that the absence of ethics formulates the foundational practices in the organisation (Zhang *et al.,* 2018:2). Moreover, Zhao *et al.* (2018:132) maintain that the influence of leaders' opinions, practices and decisions on the followers cannot be underestimated – if leaders are optimistic, their followers are likely to be optimistic too, and if leaders do not have

goals, the same is to be expected from their followers. According to Javed *et al.* (2021:3-5), leaders should always strive to align their actions to their words regarding ethics, commitment and reliability so that a conducive psychological and interpersonal relationship can be created with the followers. A mismatch between a leader's actions and words creates a lack of trust and a repulsive environment and depicts to the followers that dishonesty is upheld in the organisation (Javed *et al.*, 2021:5). Leaders' ethics and values should be regarded as central to leadership because of the impact the leaders have in terms of establishing organisational values that have to be mutually agreed to and willingly adhered to by the followers (Ho & Lin, 2016:300). In response to leaders who are ethically considerate, followers should demonstrate confidence and commitment at both the organisational and individual levels (Javed *et al.*, 2021:5). According to Steinmann *et al.* (2018:2), leaders can accomplish the process of influencing followers ethically by heightening the importance of the designated task, encouraging the followers to rise above their self-interest for the sake of the goals of the organisation and actuating both the leaders' and the followers' higher-order needs in their leadership practices.

Setiawan (2020:2177) proposes an informative checklist that leaders may use to evaluate their ability to implement and maintain effective interaction with their followers by ensuring that the following characteristics are evident in their practices. This checklist includes (Setiawan, 2020:2177):

- the leader's approachability and flexibility in interacting and conversing with followers;
- the leader's self-driven eagerness in assisting followers with complex challenges;
- the leader's ethics and practices when interacting with followers in formal and informal encounters;
- the leader's articulation and precision when explaining to followers the expectations the organisation has of its followers; and
- the leader's receptiveness to role changes or requests for role changes from followers.

Chen *et al.* (2017) argue that even though followers have self-identity, they tend to define their self-concept through their interpersonal interaction with their leaders because of the interrelatedness of the roles of leader and follower. Therefore, if a leader demonstrates positive ethical practices, the followers should aim not only to mimic the same ethics but also compliment them by being loyal, reliable and ethically devoted (Setiawan, 2020:2175). Followers may also demonstrate the traits of a key performer, which would make them stand out among their

colleagues and peers, by showcasing the ability to think independently, exerting effort to achieve the goals of the organisation, exceeding the expectations of the organisation in all the assigned tasks and developing additional skills that directly benefit the organisation. Furthermore, they can provide support to their colleagues and other followers and demonstrate the importance of the task at hand while being creative in aspects that are beneficial to the growth and sustainability of the organisation (Setiawan, 2020:2175).

Zheng *et al.* (2020:788) state that followers of key performance should have specific characteristics, including the ones listed by Setiawan (2020:2175). However, the characteristics of effective or outstanding performers cannot be regarded as complete without mentioning the ability to address one's concerns in a professional and civilised manner (Zheng *et al.,* 2020:788). Zheng *et al.* (2020:788) explain that followers who lack the ability to address their concerns in a professional and civilised manner are at risk of being perceived by their leaders as challenging their authority, defiant or lacking noble intentions.

2.2.3 Leadership theories

A theory refers to a collection of perspectives, ideas and approaches that are formulated by an individual or group regarding a particular scientific area – in this instance, school leadership and management (Botha, 2013:11). Balbuena *et al.* (2020:54) define "leadership theory" as referring to the application of leadership aspects that improve the understanding, prediction and controlling of organisational commitments by the leader. The concept and practice of leadership have evolved over the passage of time, with the use of simulated scenarios and experiments to enhance the understanding of how each of the leadership practices is effective (Landis *et al.,* 2014:98). Over time, theorists have employed both practices and simulations in an attempt to understand what makes a specific leadership approach or idea truly outstanding and distinguishable from the others; hence the rise of multiple theories of leadership (Landis *et al.*, 2014; Vasilescu, 2019:48). Various theories have attempted to give leadership a coherent definition and practice, and as a result, many leadership theories have emerged over time due to different perspectives of how leadership should be practised (Ashraf Ali & Deshwal, 2020:1). Changes in time and environment have also contributed to dissimilar perspectives on leadership due to some leadership perspectives and practices not being compatible with the time or environment to which they were applied (Ashraf Ali & Deshwal, 2020:1).

The various leadership theories not only have different definitions and practices of leadership, but they differ also on the designated functions of leaders and followers (Rapoport *et al.*, 2019:11). Amanchukwu *et al.* (2015:7) reveal that even though leadership theories do not seem to concur on the definition of leadership or the function of the leader and followers, a standpoint that all

leadership theories share to some extent is the fact that leadership entails a degree of influence over others and there are various forms of leadership efforts to the actualise the goals of an organisation. Landis *et al.* (2014:98) endorse the view of Rapoport *et al.* (2019:11) that leadership theories are based on the nature of the present leadership and the determinants contributing to that leadership. Therefore, when leadership theories, models and styles are examined, contributing factors such as the nature of leadership, determinants and variables should not be ignored in achieving a holistic understanding of the nature of leadership (Landis *et al.*, 2014:98). Rapoport *et al.* (2019:13) assert that even though leadership theories provide enlightening knowledge of leadership, it should be noted that leadership theories are not exempted from convoluting and limiting other functions of leadership.

According to Nawaz and Khan (2016:6-9), mediaeval theorists defined leadership as a delegative process of directing others to execute designated functions within an organisation, whereas contemporary theorists define a type of leadership that omits the use of authority, obligation or coercive influence in the definition of leadership. Regardless of the limitations of leadership theories, Ashraf Ali and Deshwal (2020:1) maintain that the success or failure of an organisation is not limited to only leadership but extends to the leadership theory and style an organisation may adopt. The primary function of leadership theories is to facilitate effective leadership and problem solving in the real world, as opposed to being mere theories (Mango, 2018:58). Many theories focus on the leadership traits of effective leaders; however, some theories have diversified into identifying characteristics and behaviour that can be adopted by those aspiring to improve their leadership skills (Vasilescu, 2019:48). Monga (2015:1) argues that even though leadership theories are supposed to facilitate effective leadership and problem solving, there is still a need to bridge the gap between leadership theories and actual practices so that leaders can obtain actual benefit from leadership theories. Leadership is essential for the success of any organisation; however, without a specific leadership theory, there is likely to be conflict or a clash of various leadership theories in an attempt to achieve the same goal.

Upon his review of multiple theories, Mango (2018:56-59) questions the existence of many leadership theories as he points out the following three issues with regard to leadership theories:

- Excessive repetition of the same thing in different ways, which, instead of helping to solve leadership problems, makes leadership seem complex and even confusing.
- The considerable number of miniature branches and subdivisions of the same leadership theory.

- The promotion of a single leadership aspect as being effective for leadership; hence, omitting to consider or understand other aspects contributing to effective leadership.

Nawaz and Khan (2016:1) argue that even though there are limitations to leadership theories, many adjustments and modifications to leadership theories have been made over time. Based on those adjustments and modifications, leadership theories have not completely lost their relevance. Instead, the relevance of each of the leadership theories is based on the context, scenario, element, culture and organisational dynamics to which the leadership theory is applied (Nawaz & Khan, 2016:1). According to Landis *et al.* (2014:98), a functional leadership theory is one which concept and application are in agreement with the leadership, managers and officials of the organisation. Regardless of the type of leadership theory, the common intended outcome should be to facilitate effective leadership that produces or attends to the functions of an organisation and empowers followers to become leaders. Mango (2018:61) states that leadership has evolved and, in the process, has adopted various practices that emphasise morals, values and ethics. As long as these practices are found in a leadership theory, it is likely to be effective in specific cases.

The total number of theories fluctuates because some theories are later regarded as irrelevant and are kept out of the mainstream while some theories continue to be relevant (Amanchukwu *et al.*, 2015:1; Mango, 2018:57-60). Amanchukwu *et al.* (2015:1) note that there are some leadership theories that are regarded as improper for mainstream utilisation because they segregate people based on gender, culture, religion and other aspects that marginalise societies. In his attempt to consolidate leadership theories, Mango (2018:57) points out that many leadership theories have a lot in common, which, instead of being beneficial to the leadership function, can, in fact, be confusing, especially for those who are looking for an inclusive leadership theory to adopt. Furthermore, Mango (2018:58) postulates that the existence of so many theories can be a result of leadership theorists not fully understanding leadership holistically and, hence, promoting each of their perspectives. He likens the compartmentalised understanding of leadership by some leadership theorists to an Indian legend of blind people describing the same elephant, with each of the blind individuals describing the elephant based on the specific part of the elephant they have touched or perceived in some way. Amanchukwu *et al.* (2015:7) acknowledge the existence of multiple leadership theories spanning from the 20th century and the fact that new leadership theories are on the rise. However, they argue that theories can be simplified and categorised into the following three aspects of leadership (Amanchukwu *et al.,* 2015:7):

- Leadership as either a relationship between leaders and followers or a process of influencing others towards an intended goal.

- Leadership as entailing specific knowledge, skill set, experience or behaviour to accomplish goals through others in an organisational setup.

- Leadership as being a combination that includes but is not limited to traits, character and personality.

Amanchukwu *et al.* (2015:12) state that even though leadership theories do not seem to concur on their perspectives, their definition of leadership, the relationship between leaders and followers, and so forth, all leadership theories agree on the understanding that leadership entails or is centred on exerting a degree of influence on others towards the actualisation of goals. In support of their argument that leadership theories share similarities, Mango (2018:4-6) asserts that leadership theories offer various viewpoints to leadership practices and an easy understanding of leadership. Therefore, teaching and informing people about ideas of leadership can be regarded as the main notion behind leadership theories. Amanchukwu *et al.* (2015:8) suggest that despite the emergence of many other leadership theories, the majority, if not all, of leadership theories can be categorised under Charry's (2012) eight major theories of leadership. Charry's (2012) eight major leadership theories are discussed next.

2.2.3.1 Great man theory

The great man theory, which was developed by Thomas Carlyle in 1847, asserts that leaders are not shaped through training or grooming processes but are, instead, born with leadership qualities, abilities and characteristics (Nawas & Khan, 2016:1). The great man theory inherited its name from the old belief that leadership was naturally a male position to occupy, suggesting that it was men who brought success, civilisation and development to this world (Amanchukwu *et al.*, 2015:5; Landis *et al.*, 2014:98). The great man theory does not seem to give credibility to the efforts of female leaders, such as Queen Elizabeth the First or Catherine the Great, but would give credibility to the efforts of their male counterparts, such as Martin Luther King, John Kennedy and other male individuals who occupied positions of leadership or military activities (Landis *et al.*, 2014:91). Furthermore, the great man theory portrays leaders as great men who are born to be heroes, with mystic powers and qualities and who would emerge to lead and change the cause of history whenever a need arises (Landis *et al.*, 2014:91). Landis *et al.* (2014:91) further mention that some theorists in favour of the great man theory deny the effectiveness of any other form of leadership by advocating that strong and effective leaders were descendants of the aristocratic class that was biologically superior to the masses. Regardless of campaigns advocated by the great man theory, it later deteriorated as a result of the paradox of its propagation, that dictators

such as Hitler, Idi Amin and Napoleon seemed to be the opposite products of the great man theory (Nawaz & Khan, 2016:1).

2.2.3.2 Transactional or management theory

The transactional theory is also known as the management theory and is concerned with the exchange that occurs between leaders and followers as a reward or compensation for their services and performance (Amanchukwu *et al.*, 2015:8; Monga, 2015:3). The relationship between leaders and followers, in accordance with the transactional theory, is based on positive exchanges in favour of a reward as a sign of gratitude or appreciation for accomplishing intended organisational goals or tasks (Nawaz & Khan, 2016:3). Transactional leadership theorists claim that their structures are fair, complemental and balanced. This is because according to this theory, leaders are under the influence of their followers in terms of ensuring that they are reciprocated for their services, while followers are under the influence of their leaders in terms of ensuring that they complete organisational tasks within the stated frameworks (Nawaz & Khan, 2016:3). The fact that there are research studies that have refuted the claims of the transactional theory of leaders as being balanced cannot be ignored; the results of the refuting studies identify discrepancies in the way in which transactional leadership interacts or relates with followers (Nawaz & Khan, 2016:3). Amanchukwu *et al.* (2015:8) recognise the transactional leadership theory as one of the most common leadership theories that continue to be practised today. Abu-Nahleh (2013:124) agrees with them that the transactional leadership theory is one of the contemporary practised theories of leadership but argues that the exploitation of workers or followers through transactional leadership prevails. Furthermore, if workers or followers had to be remunerated according to their actual worth, there would be no surplus profit left for the owners or executives of the organisation rooted in transactional leadership (Abu-Nahleh, 2013:124).

2.2.3.3 Trait theory

The trait theory is inspired by the ideology that leadership, like hereditary traits, can be passed down and inherited by those suitable to be in a position of leadership (Monga, 2015:2). The trait theory is an offshoot of the great man theory, developed by Carlyle, who maintained that leadership was a unique and extraordinary ability that could neither be learnt nor imitated, but was, instead, an inborn trait (Ashraf Ali & Deshwal, 2020:39). According to Nawaz and Khan (2016:2), trait theorists maintain that born leaders are naturally endowed with traits, physical traits, skills, abilities and characteristics that make a discerning difference between them and other leadership practitioners. The trait leadership theory identifies a set of characteristics and trades that are like those of leaders as the checklist for evaluating one's ability to be a leader (Amanchukwu *et al.,* 2015:8). Numerous definitions of the trait theory can be coupled with a list

of traits and characteristics to which those in leadership confirm. Even though the trait theory was developed in the early 20th century, new theories and subdivisions of the trait theory diversified from the original notion that only personal traits make a leader, to other factors, such as being aware of the followers' needs and motivating them as contributory to leadership (Ashraf Ali & Deshwal, 2020:39). The trait theory can be regarded as a direct result of earlier theorists consolidating the traits and practices that successful leaders had in common. Later findings regarding the trait theory show that the previously consolidated traits and practices of successful leaders were either minute or showed no differences at all between leadership and followership (Nawaz & Khan, 2016:2). The trait theory was later discarded by a large population because its key values seemed inadequate to answer the inquiries of establishing an empirical connection between traits and leadership, while others cited the existence of consolidated leadership traits as being evident in both leaders and non-leaders (Amanchukwu *et al.*, 2015:8).

2.2.3.4 Skills theory

The skills theory does not refute the existence of traits in leaders; however, it maintains that acquired or learnt knowledge and skills play a major role in the understanding and implementation of effective leadership (Amanchukwu *et al.*, 2015:9). Furthermore, the skills theory acknowledges the existing link between hereditary traits and the ability to become a leader, but alleges that acquired knowledge, skills and a developed style are crucial components of effective leadership (Monga, 2015:9). Without acquired skills and abilities, one is likely not to attain the fullest skills of leadership. Therefore, a favourable amount of time has to be invested in learning and acquiring leadership knowledge (Amanchukwu *et al.*, 2015:9).

2.2.3.5 Participative or democratic theory

The participative theory is also known as the democratic theory of leadership. Based on its name, the participative theory asserts that the leader-centred theories of leadership are inadequate and that leaders should include other participants in the decision-making process of the leaders (Abu-Nahleh, 2013:124). According to Amanchukwu *et al.* (2015:8), participative theorists' idea of effective leadership is one that takes into consideration the suggestions and opinions of other group members who may not necessarily occupy a leadership position. The participative theory facilitates and encourages participation by other team members in the decision-making process so that they feel valued and, hence, commit to bringing forth contributions that are beneficial to the entire organisation (Amanchukwu *et al.*, 2015:8). According to Monga (2015:3), leadership theories that include others in the decision-making process instead of independently executing decisions independently, such as the participative theory, are likely to improve commitment, dedication, collaboration and yield positive results. Abu-Nahleh (2013:124) concur that when

leaders include additional participants in the decision-making process, it increases the number of strategies that can be contributed to benefit the company. The democratic decision-making process does not diminish leaders' executive decision-making powers because they still retain the right and authority to accept or reject others' opinions during the decision-making process (Abu-Nahleh, 2013:124). The leader may accept a subordinate's opinion in favour of another or combine different contributions from various subordinates into a unified decision (Abu-Nahleh, 2013:124). While Abu-Nahleh (2013:124) and Amanchukwu *et al.* (2015:8) both agree that the participative theory makes multiple positive contributions to any organisation, they feel that the following disadvantages cannot be ignored:

- The participative theory may make a leader appear weak or indecisive on organisational matters.
- The participative theory may hinder a leader from attaining the goals of the organisation in favour of what people (followers) want.

2.2.3.6 Contingency theory

The contingency theory ascertains that leadership in its best form is dependent on situational circumstances and, therefore, no specific theory of leadership should always be adhered to (Ashraf Ali & Deshwal, 2020:40). This theory is also known as the situational theory and holds the belief that no single approach to leadership is universal or effective. A leadership theory and style should be adopted based on situational factors such as the environment, the size of the organisation, the number of variables, the relationship between the leaders and followers, the context of leadership and other aspects (Nawaz & Khan, 2016:40). In agreement, Amanchukwu *et al.* (2015:8) state that the contingency theory is based on the philosophy that no single style of leadership can be regarded as applicable to all scenarios; instead, an applicable leadership theory is determined by synchronisation between leadership qualities, the nature of the followers and the situation at hand. Since leadership is situational, leaders cannot be rigid in adopting and practising a specific theory of leadership; instead, they should adapt their leadership theory and style based on the characteristics of the team with which they are working, the environment in which they are working, the context and the intended outcomes (Ashraf Ali & Deshwal, 2020:40). Monga (2015:9) agrees with both Amanchukwu *et al.* (2015) and Ashraf Ali and Deshwal (2020) and adds that leadership in accordance with the contingency theory is dependent on variables. In addition, the success of any leadership theory is mainly achieved by manipulating these variables to suit the elements or context in which they are utilised (Monga, 2015:9).

2.2.3.7 Behavioural theory

The behavioural theory can be regarded as the antithesis of the great man theory because it refutes the notion that leaders are born and states that, instead, leaders are made (Amanchukwu *et al.*, 2015:8). Ashraf Ali and Deshwal (2020:40-41) further explain that in accordance with behavioural theorists, leadership can be adopted through learning with leaders, after which the leadership apprentice may adopt and practise leadership aspects that are effective for and applicable to the requirements of the organisation. Moreover, the behavioural theory emphasises a high moral standing for anyone occupying the leadership role, because mentoring, motivating and influencing others are regarded as the primary duties of a leader (Rahbi *et al.*, 2017:8). Contrary to the great man theory, according to the behavioural theory, the focus should be on what a leader does to strategically channel the organisation towards success, and not on the leader's hereditary traits (Abu-Nahleh, 2013:124). According to Ashraf Ali and Deshwal (2020:40), research studies have classified behavioural theories into the following two main categories:

- Imitation structure: In this structure, the leader's primary function is to execute the leadership tasks through the subordinates to achieve organisational goals. In this instance, the leader delegates the intended tasks in detail to the subordinates and monitors that the task is done properly within the set timeframe.

- Consideration structure: This structure primarily focuses on the relationship between leaders and followers by facilitating mutual respect, honesty, respect and loyalty. In this instance, leaders are considerate of the feelings and needs of the followers and, therefore, make appreciative gestures towards the followers.

2.2.3.8 Transformational or relationship theory

The transformational or relationship theory of leadership is based on an active process in which both leaders and followers create a relationship to increase each other's motivation and morality to attain organisational outcomes (Setiawan *et al.*, 2021:2173). According to Phillips (2014:337), the transformational theory can be regarded as a leadership theory in which leaders exercise leadership as though they are agents of their subordinates. The transformational theory is related to the charismatic leadership theory due to the fact that both theories share the idea that leaders who are confident, self-driven and effective in communication are able to build a motivational relationship with their followers (Amanchukwu *et al.*, 2015:8). The transformational theory advocates that leaders and followers have the ability to motivate each other towards achieving more than the set targets by transcending their personal gains, interests and self-importance in favour of the objective of the organisation (Rapoport *et al.*, 2019). According to Rahbi *et al.*

(2017:3), transformational theorists attribute to their theory a unique characteristic that is dissimilar to any other leadership theories, ancient or contemporary. They say that their leadership theory, that is, the transformational theory, includes followers in its entire leadership process. As a result of this inclusion, followers' capabilities to identify the need for change, commitment and transformation are enhanced. Yukl (1999:287) concurs with the opinion that transformational leadership motivates followers to feel valued and trusted. In reciprocation, the followers commit their efforts and loyalty towards the leaders and the organisation at large (Yukl, 1999:287). Amanchukwu *et al.* (2015:9) assert that the role of leaders according to the transformational theory is not limited to organisational success, but rather extends to influencing teams and individuals to reach their full potential. The transformational theory functions optimally under leaders who are enthusiastic about the task at hand and willing to take risks to ensure that both the followers and the organisation are transformed to their best through leadership processes (Phillips, 2014:338). The purpose of including followers in all the processes is to inspire and motivate the followers or subordinates so that they can be drivers for change, development and empowerment (Setiawan *et al.,* 2021:2173). As a result, the skills and personnel needed to propel the organisation forward are secured.

Upon synthethising the various theories of management, Botha (2013:11) stresses that no single theory of management is entirely compatible with education management due to the nature of diversity and the uniqueness of problems experienced at different schools. According to Botha (2013:11), the value and applicability of a theory of management to the context of education management have to entail the following characteristics:

- prescriptiveness ("what is" rather than "what ought to be" is investigated)
- descriptiveness ("what is" instead of "what should be" is investigated)
- explanatory (an effort is made to research the sense and meaning of matters and, in so doing, to interpret reality or the practical situation critically)
- bring about improvement (because education management is a normative or ethical matter)

The information provided above about the leadership theories is summarised in Table 2-1.

Table 2-1: Summary of theories

General theories of leadership	
Theory or school	**Description**
Great man or trait school	This school assumes that the capacity for leadership is inherited and studies particular personality or behavioural characteristics or traits to understand their accomplishments as leaders.
Behavioural theory	The theory describes leadership in terms of people and task orientation, suggesting that people can learn to become leaders through training and observation.
Situational theory	This theory emphasises the importance of shaping leaders' responses to be more relationship- or task-motivated, or more authoritative or participative.
Contingency theory	The theory suggests that leaders' influence is contingent on variables related to the environment determining leadership styles.
Transactional or transformational school	This school focuses on the connection and exchanges formed between leaders and followers. A transactional leader's job is to create structures that make abundantly clear what is expected of followers and the consequences associated with meeting or not meeting expectations, while a transformational leader is focused on the performance of group members, as well as each individual fulfilling his or her potential.
Participative or democratic theory	The ideal leadership style is one that takes the input of others into account.
Skills theory	The theory states that learnt knowledge and acquired skills or abilities are significant factors in the practice of effective leadership.

(Vasilescu, 2019:11)

2.2.4 Leadership styles

A style refers to a "distinctive or characteristic component" or a particular way of executing a task at hand (Vasilescu, 2019:49). In reference to leadership, style can be described as the distinctive pattern or system leaders use to fulfil the leadership role (Vasilescu, 2019:49). Nanjundeswaraswamy and Swamy (2014:58) concur and state that a leadership style is a consistent pattern used by a leader when dealing with the complexities of leadership. Al Khajeh (2018:2) describes a leadership style as a set of managerial-behavioural patterns designed to facilitate the integration of personal and organisational purposes towards achieving intended goals. A leadership style can also be viewed as a combination of practices, characteristics and traits employed by those in a leadership position when they interact with their colleagues and subordinates to achieve organisational commitments. In agreement with Al Khajeh (2018:2), Balbuena *et al.* (2020:54) define a leadership style as a behavioural pattern or technique adopted

by leaders in an effort to influence their subordinates or followers to perform and complete a set task. According to Monga (2015:4), a leadership style refers to a set of practices employed by leaders in an attempt to motivate followers to perform effectively. Sridhar (2022:18) simply states that a leadership style can be regarded as the way in which a leader behaves towards his or her followers. Until recent years, the word “style” was used interchangeably with the word “type” when referring to leadership (Vasilescu, 2019:49).

Amanchukwu *et al.* (2015:9) state that a leadership style is not something to be adopted randomly; instead, factors such as the nature of the organisation, participants and relevance should be determinants of leadership styles, as a leadership style cannot be standardised to be applicable to any scenario. In support of this view on the applicability of leadership, Nanjundeswaraswamy and Swamy (2014:58) emphasise a holistic understanding of all styles of leadership and selecting a leadership style that is relevant to a particular organisation. The success or failure of an organisation is attributed to the effectiveness of the style of leadership adopted by the organisation. Leadership styles can have a positive or negative impact on commitment and work satisfaction in an organisation. Empirical evidence indicates a correlation between leadership style, work satisfaction and work quality (Nanjundeswaraswamy & Swamy, 2014:58-59). Many different leadership styles are mentioned in the literature. The main leadership styles according to Amanchukwu *et al.* (2015:9) are discussed below.

2.2.4.1 Autocratic style

The autocratic leadership style is an extreme form of transactional leadership in which leaders retain total control of power over the staff and other matters of the organisation (Amanchukwu *et al.*, 2015:10; Monga, 2015:9). Autocratic leadership derives its name from its approach of being “bossy” when it comes to leadership, that is, making followers carry out duties according to set directives and leaving no room for decision making and alteration (Al Khajeh, 2018:5). This leadership style is mainly concerned with completing a task at hand based on direct orders from the leaders, their representatives or people who are high in the chain of command (Limbare, 2012:143). Amanchukwu *et al.* (2015:11) postulate that an advantage of the autocratic leadership style is that decisions can be made fast and efficiently but also warn that this style does not show confidence in followers and, as a result, leaders retain total control of all matters and the staff. The autocratic leadership style is structured in such a way that only the leaders define the outcomes, specify how these outcomes can be achieved by means of set instruction and then evaluate the outcomes. All these processes are done without taking into account the contributions or opinions of subordinates, which are regarded as unnecessary or insignificant (Malik *et al.*, 2016:385).

Monga (2015:9) notes that the autocratic leadership style comprises a set of rules that even the leadership follows and strictly expects the followers to adhere to. Leaders who adopt the autocratic leadership style distance themselves from their followers when discussing crucial aspects of the decision-making process, as they view contributions from followers as insignificant and the inclusion of followers in decision making as unnecessary. Al Khajeh (2018:5) states that autocratic leaders lack creativity and, therefore, want to limit followers' creativity as well by imposing a one-sided perspective on all aspects. Pretorius and Lemmer (2004:50) describe autocratic leadership as too militaristic and outdated to be applied in a school or any other educational institution because of its negative impact on educators and learners. In a school environment, the use of the autocratic leadership style results in educators and learners losing respect for the school leaders (Pretorius & Lemmer, 2004:50). Regardless of a number of negative connotations attributed to this style of leadership in terms of total control and excluding subordinates in the key decision-making processes, Pretorius and Lemmer (2004:50) and Monga (2015:9) argue that the autocratic leadership style is advantageous in emergency circumstances when decisions must be made and executed without delay.

2.2.4.2 Bureaucratic style

The bureaucratic leadership style is mainly concerned with implementing and adhering to designated procedures and policies in order to maintain the status quo by use of strict administration policies (Limbare, 2012:173). Bureaucratic leadership is committed to establishing and adhering to the established policies, while commitment to individuals' or persons' preferences is non-existent (Al Khajeh, 2018:2). According to Arshad *et al.* (2021:211), the bureaucratic leadership style is regarded as one of the best styles of organisational leadership because of its ability to avoid ambiguity in terms of describing the designated task in detail and providing clear procedures to achieve the task. Arshad *et al.* (2021:211) concur that bureaucratic leadership is the most effective leadership style for acquiring organisational rationality. However, Al Khajeh (2018:5) argue that the bureaucratic leadership style has negative effects on followers because it deprives them of the opportunity to improve or modify the functions of the organisation, as they are compelled to complete their task in a systematic, prescribed manner. In concurrence, Arshad *et al.* (2021:211) state that the bureaucratic style may impede followers' creativity due to its strict adherence to rules, regulations and policies. There are several advantages associated with the bureaucratic style of leadership, among them the following (Al Khajeh, 2018:5; Amanchukwu *et al.*, 2015:8-10; Limbare, 2012:122):

- The bureaucratic style is the ideal style of leadership for the nature of work or a project that spans a long period because it is easier to stick to a recurring set of instructions and procedures.

- This leadership style is essential in a high-risk environment, such as one where heavy machinery or toxic substances are involved.

- Bureaucratic leaders tend to motivate their followers towards achieving intended tasks.

- It is the appropriate style of leadership when dealing with huge quantities of money or anything of a similar nature that requires strict adherence to rules in order to avoid risks.

The bureaucratic leadership style can, therefore, be applied to school leadership, as the administrative staff of schools deals with large amounts of money and educators and other school staff need to adhere to detailed procedures in dealing with aspects such as school timetables, discipline and professional interaction with other stakeholders.

2.2.4.3 Laissez-faire style

The laissez-faire style is argued to be either a superlative style of leadership or the worst, due to the fact that it allows followers the autonomy to determine their own tasks and targets (Monga, 2015:10). The term “laissez-faire” can be likened to the phrase “let it be”, which, when applied to a working environment, means the leaders allow their subordinates to work independently without interfering with their work processes. By allowing their subordinates to work independently, the leaders expect that their subordinates will be able to autonomously navigate towards the commitments of the organisation (Amanchukwu *et al.*, 2015:10). Rahbi *et al.* (2017:9) suggest that the laissez-faire style should be regarded as a leadership-free form of leadership because the leaders are either absent in channelling the organisation directives or have minimal participation in decision-making and problem-solving matters. The leaders only provide directives and advice when needed; when these are not needed, the leaders do not get involved.

The laissez-faire style is also referred to as the “management-by-exception” style because the leaders only intervene to reprimand the followers when they fail to meet the commitments of the organisation (Silva & Mendis, 2017:21). However, according to Nawaz and Khan (2016:6), laissez faire should not be categorised as a leadership style due to the lack of active participation by the leaders on crucial matters, as well as procrastination on matters of urgency. The laissez-faire style shows little or no concern for the performance of the followers, who, as a result, are demotivated to perform beyond the norm (Nawaz & Khan, 2016:6). On the other hand,

Amanchukwu *et al.* (2015:10) argue that the laissez-faire style of leadership can be an advantageous style of leadership because it enables followers an opportunity to autonomously perform their duties, which can lead to motivation and productivity; however, they warn of the dangers that can emerge if followers lack knowledge, skills or motivation to execute their intended tasks. In support of Amanchukwu *et al.* (2015:10) on the advantages of the laissez-faire style, Rahbi *et al.* (2017:5) postulate that the leadership and followership of the laissez-faire style of leadership can be successful if they possess skills, motivation and commitment due to the fact that they are self-driven and not constantly monitored throughout the performance of their duties. Amanchukwu *et al.* (2015:10), Nawaz and Khan (2016:388) and Rahbi *et al.* (2017:5) list the following important aspects that ought to be understood regarding the laissez-faire style of leadership:

- The leaders not being involved may lead to a lack of awareness among the followers, which, in turn, may lead to confusion and poor performance.
- The laissez-faire style of leadership may not be suitable for a work environment that requires directives, immediate feedback or appraisals.
- Due to no or minimal directives from the leadership, followers be unsure of their responsibilities and functions in the organisation.
- The laissez-faire style is an advantageous style of leadership in a work environment that has long-term motivated staff who has the required skills and understands what is expected of them.

2.2.4.4 Charismatic or transformational style

The charismatic leadership style is also referred to as the “transformational leadership style” (Amanchukwu *et al.*, 2015:10). This leadership style is based on the notion that there is a strong, positive relationship between employees and a charismatic leader. Charismatic leadership outlines the organisation’s expectations and the functions for both leaders and followers and is often pioneered by visionary, confident leaders who are willing to exert effort to instil the same qualities and practices in their followers (Nawaz & Khan, 2016:4; Strydom, 2011:231). Self-confidence is essential in influencing followers’ self-esteem, motivation and performance to achieve the goals of the organisation (Nawaz & Khan, 2016:4; Yukl, 1999:286). Setiawan *et al.* (2021:2173) refer to charismatic leadership as a process in which charismatic leaders involve their team members in forming a relationship that increases motivation, dedication and commitment to both followership and leadership.

The purpose of the transformational leadership style is to transform team members by broadening their vision, insight, morality and permanent value, which will all help to attain positive growth in the organisation (Nanjundeswaraswamy & Swamy, 2014:58). Al Khajeh (2018:3) views charismatic leadership as a bridge that connects leaders and followers by facilitating a deep understanding, values and interests. Transformational leaders motivate followers to achieve a vision that requires additional personal effort; hence, there is a need to motivate followers to achieve more than what will be regarded as organisational standards or norms (Silva & Mendis, 2017:20). Transformational leadership can be summarised as a type of leadership by which a leader motivates followers, assigns them a challenging task, promotes creativity among followers during the task and actively pays attention to the followers' needs (Ashraf Ali & Deshwal, 2020:41). Setiawan *et al.* (2021:2173) clarify that transformational leadership is not limited to influencing or motivating followers to achieve organisational milestones but extends to exposing followers to change, diversity and development to enable them to assume the leadership role in the future. Transformational leadership can, therefore, be regarded as a precise methodology to foster enthusiasm, skills and empowerment to enable followers to autonomously navigate contemporary leadership challenges (Setiawan *et al.*, 2021:2173). Amanchukwu *et al.* (2015:10) and Silva and Mendis (2017:20) acknowledge that the transformational leadership style motivates others to ascend beyond their self-interest in favour of higher organisational needs. However, they point out the following disadvantages of transformational leadership:

- Confidence in its totality is placed on leaders instead of followers, which can result in the collapse of the entire organisation in the event a leader leaves.
- Charismatic leaders may start to believe that they are invincible, resulting in their not taking heed or advice from followers.
- Because some leaders will perceive themselves as invincible, they may not accept constructive criticism.

Transformational leadership is essential in a school environment where both educators and learners are in need of motivation, dedication and skills to surpass academic, moral and societal norms.

2.2.4.5 Transactional style

The transactional leadership style is the opposite of the transformational leadership style, because it is based on the exchange of contingency rewards between leaders and followers by which followers are compensated for accomplishing specific outcomes or meeting performance

criteria (Ashraf Ali & Deshwal, 2020:41; Nanjundeswaraswamy & Swamy, 2014:58). According to Silva and Mendis (2017:20), transactional leadership denotes a leader-follower relationship based on rewards in exchange for effort, productivity and loyalty. This leadership style is based on a form of reinforcement – either positive or negative. Positive reinforcement is in the form of rewards or preferences, while negative reinforcement is in the form of corrective action and rule enforcement (Nanjundeswaraswamy & Swamy, 2014:58).

Compared to transformational leadership, transactional leadership is less emotional because it focuses on compensating the team members for their efforts and compliance and, at the same time, punishing team members who do not meet organisational targets. The entire relationship between leaders and followers is transactionally based (Ashraf Ali & Deshwal, 2020:41; Monga, 2015:9). The transactional relationship between leaders and followers allows leaders to motivate followers through extrinsic rewards, contractual agreements and commitment or loyalty in exchange for gratification, promotion, salary increase and performance reviews (Al Khajeh, 2018:4; McCleskey, 2014:122). In addition, Al Khajeh (2018:4) states that regardless of the ability of the transactional leadership style to create optimal organisational performance, it promotes neither innovation nor creativity among followers. In agreement with this view, Nanjundeswaraswamy and Swamy (2014:58) mention that the transactional leadership style tends to focus leadership efforts on the compliance of followers and completing organisational tasks in accordance with set criteria that leave no scope for creativity.

2.2.4.6 Democratic or participative style

Democratic leadership is the style of leadership in which followers are included in the decision-making process, even though the leaders are mandated with making the final decision (Malik *et al.*, 2016:388; Monga, 2015:5). Al Khajeh (2018:5) describes democratic leadership as a leadership style in which the decision-making process is decentralised to allow all subordinates to participate in it. Leaders who adopt this style of leadership facilitate a unified decision-making process that includes all the followers, enabling them to voice their opinion on present and future decisions of the organisation (Rahbi *et al.*, 2017:5). Amanchukwu *et al.* (2015:10) concur and add that as the democratic leadership style provides for the inclusion of followers in the decision-making process, this style shows high job satisfaction results because followers feel valued as important members of the organisation. The inclusion of followers motivates them in more ways than just financial benefits would have (Amanchukwu *et al.*, 2015a:10). Scientific data show that the democratic leadership style influences the overall performance of the organisation because it affords followers the power and right to express their creative ideas. The democratic leadership style also creates assertive leaders among the followers by providing them with decision-making

authority (Al Khajeh, 2018:5). While the democratic leadership style creates and enhances the skills of followers, the following factors are worth noting (Al Khajeh, 2018:5; Amanchukwu *et al.,* 2015:10, Monga, 2015:10-11):

- The democratic leadership style is not ideal when people are dealing with situations of emergency that requires decisions to be made immediately.
- Team members or followers who do not have adequate skills or experience may fail to contribute high-quality input.
- The possibility of executing weak and ineffective decisions is high.

An overview of leadership, leaders and followers, leadership theories and leadership styles was provided so far in this chapter. These concepts can be linked to school leaders, as they also practice leadership in the school context. Because schools have both teaching and non-teaching staff as followers, they need to adopt specific leadership theories and styles to optimise school activities. Although schools are unique in their organisational nature due to their function and management task, they still are organisations in which the leadership and management functions are relevant (Botha, 2013:3-5).

2.2.5 School principal leadership

Over the years, the educational environment has evolved, and as a result, the role and function of principals, as school leaders, have become more complex, multifaceted and progressive in an effort to optimise learners' academic standards (Cruickshank, 2017:1). The leadership function and role in educational institutions are indispensable because, without educational leadership, some aspects of leadership, such as promoting the teaching-learning process, establishing solid academic performance and systematically refurbishing or enriching the curriculum suffer immensely (Kapur, 2021:2). The school principal's leadership role is crucial in developing and improving the quality of education; therefore, the school principal is regarded as the most important individual in a school setting. Although the role of the school principal is not intended to undermine the other teaching and non-teaching staff, it is a known fact that the entire school is reliant on its school principal for successful and complete functioning. Amanchukwu *et al.* (2015:10) identify the purpose of a school's leadership as creating and facilitating educational strategies, practices and policies to enable the growth and development of learners who are competent to empower others.

The principalship of a school is the most recognised leadership position in a school environment and the most vital position for optimising the teaching-learning process, secondary only to the

teaching process itself (Cruickshank, 2017:2). Pierce (2014:22) agrees with Cruickshank (2017:2) and adds that the school principal serves as an immediate influence on learners outside the classroom. The school principalship role is the most recognised position that is aimed towards achieving academic success and enhancing the teaching-learning process and learner success (Kapur, 2021:2). As a school leader, a principal influences the learners' overall achievement or failure in a number of ways, which include the principal's ability to hire or dismiss educators, to change or alter his or her leadership style, to monitor and make changes to the teaching-learning process and to maintain learner discipline (Dhuey & Smith, 2014:634). Caesar (2013:111) states that while there is a correlation between the success of a school and its leadership, the context in which the school leadership operates is, at times, ignored; this impedes the holistic understanding of school leadership. Furthermore, Pierce (2014:22) postulates that the key role of the principal, as the school leader, is to shape the school culture by driving the values, mission and vision of the school, as well as the academic excellence of the school through educators.

The influence of school principals as leaders cannot be underestimated; their influence may not always be direct, but is channelled down through aspects such as the formulation of governance structures and policies and the establishment favourable working conditions for educators (Dhuey & Smith, 2014:637). The school principal's influence extends to the classroom environment through the manipulation of dependable variables such as adjusting class sizes and mentoring educators with regard to their pedagogy approaches and assessment techniques. Their influence on the aforementioned aspects brings life to the classroom and results in school excellence (Balbuena *et al.*, 2020:53; Dhuey & Smith, 2014:637). In agreement with Dhuey and Smith (2014:637), Cruickshank (2017:3) explains that the direct influence of school principals on learners is linked with other educational elements, such as their influence on classroom practices and teaching styles. Moreover, school principals have a direct influence on educators and other educational practitioners who interact with learners on a daily basis (Cruickshank, 2017:3).

Kapur (2021:1) emphasises that a crucial component of leadership is to channel or influence others towards improvement or achievement and overcome organisational challenges through the authority vested in the principal as the authority of the school. The leadership of culturally responsive schools (such as integrated Muslim schools) entails additional responsibilities, such as supporting and developing the staff by promoting a school climate that is conducive, inclusive and welcoming to all stakeholders (Khalifa, 2020:1273). In agreement with this, Gibbs *et al.* (2019:174) state that effective school leadership entails the building of a vision, communicating the vision effectively to all stakeholders and building a school environment that promotes a professional teaching-learning process. Research results indicate that school principals who

invest time and effort in communicating school visions and aligning the school personnel with the school vision have outstanding results (Cruickshank, 2017:4).

Leadership in an educational context includes the ability to be cognisant of the future and to develop visions, plans and measures to enable the assimilation of the school into that future (Amanchukwu *et al.*, 2015:4). A school principal's approach to leadership is a vital aspect in creating a social school environment that empowers educators to actively disseminate knowledge to learners. Learners will benefit from this, achieving and transforming their academic performance only if the principal exerts his or her efforts to improve the teaching-learning process strategically (Cruickshank, 2017:5). In agreement with this, Pierce (2014:22-23) asserts that a school principal's leadership has an impact on the overall achievement of the school and the impact of school leadership can be traced to how the principal influences the educators' perceptions about their potential and abilities in enriching the teaching-learning process. School principals have to facilitate learner achievement by improving the quality of educators, evaluating and monitoring proper compliance with the curriculum and transforming school policies into practice (Dhuey & Smith, 2014:685). In addition, Dhuey and Smith (2014:688) attest that as school principal leadership is not exerted autonomously from the national and provincial governmental policies, a school principal has to adopt and implement mandated policies in combination with the policies of the school in influencing the educators and the learners.

Caesar (2013:11) believes that school principals need to model authentic and exemplary behaviour to complement the school policies in their effort to influence educator and learner achievement. In support of Caesar (2013), Balbuena *et al.* (2020:53) explain that the school principal serves as a direct influence on the staff members, while the educators serve as a direct influence on the learners. Principals should, therefore, demonstrate outstanding behaviour to influence their staff members positively. Halverson *et al.* (2014:58-60) list some of the responsibilities that should be taken by school principals in addition to influencing educators with regard to the school vision, namely:

- **Instructional leadership**

School principals are responsible for implementing strategies to ensure that learners are engaged in the learning process through instructional leadership. The instructional leadership practised by school principals as school leaders includes classroom visits, designing professional development programmes, coordinating staff members and facilitating high-quality instruction for the learners.

- **Monitoring the teaching-learning process**

School principals are responsible for devising procedures and routines to collect the progress data of schools. This can be done by classroom observation, collecting learner results, and so forth, and based on the data, principals can advise on effective strategies to optimise the excellence of the school in all aspects. Monitoring the teaching-learning process can span from the classroom level up to overhauling the entire curriculum to fit the needs of the school.

- **Building a professional school community**

School leaders should design workshops, seminars and retreats to enhance educators' teaching practices and optimise learner performance. Workshops and seminars also serve as a means by which school principals engage with educators to make sense of the new dynamics and practices for the year.

- **Acquiring and allocating resources**

School principals are responsible for identifying resources required to improve the teaching-learning process and then sourcing and allocating the resources wherever there is a need.

- **Upholding a safe and effective learning environment**

The importance of a safe schooling environment is fundamental to all other developments that may occur in a school environment. School principals have the responsibility of ensuring a school environment that is safe and conducive to learning. They are also tasked with creating and maintaining a learner-friendly place that is accessible to the entire school community.

2.2.6 Employing effective leadership styles

School principals must be well informed about the various leadership styles and able to employ an effective style based on the aspects previously mentioned. It is worth noting that when school principal leadership styles are discussed, a substantial number of contemporary studies point towards instructional leadership as the most effective style of school principal leadership. Southworth (2002:7) and Bush and Glover (2016:10) agree that the instructional leadership style is the most conducive, effective and result-yielding style in terms of school principal leadership. Southworth (2002:79) notes that "instructional leadership is strongly concerned with teaching and learning, including the professional learning of teachers as well as learner growth". The instructional leadership style enables principals, as school leaders, to communicate with educators about their teaching experiences, empower their staff with decision-making authority and encourage teamwork among educators (Blasé & Blase, 2003:130). Although many

researchers, such as Blasé and Blase (2003:130), Bush and Glover (2016:10) and Southworth (2002:7), concur that the instructional leadership style is the most effective school principal leadership style, the empirical findings of a study done by Cohen (2015:761) suggest otherwise. While these empirical findings do not dismiss the effectiveness of the instructional leadership style for school principal leadership, they advocate for transformational leadership as the most effective style of school principal leadership (Cohen, 2015:761). On the other hand, Pretorius and Lemmer (2004:50) endorse democratic leadership as a moderate style of leadership that falls between the autocratic and laissez-faire styles, especially in a school environment. According to them, adopting democratic leadership enables school leaders to retain the authority to make decisions in a respectful way while also promoting creativity among the staff or team members.

2.2.7 Synthesis

I have discussed various leadership themes, including the definition of leadership, the importance of leadership in an organisation and how leaders are complemented by followers. Characteristics of effective leadership have been identified and leadership theories and styles discussed, including the advantages and disadvantages associated with the various theories and styles of leadership. I concluded the discussion on leadership by expounding on leadership in the school context, encapsulating themes on the role of school leadership and the importance and functions of school leadership.

In the next section, management is discussed in detail.

2.3 MANAGEMENT

2.3.1 Management defined

Management is a process followed by a manager to attain desired business or commitment in an organisation (Erasmus *et al.,* 2013:171). According to Kumar and Bihar (2015:1092), management is the process of utilising resources at the disposal of the organisation to accomplish the purposes and commitments of the organisation. Erasmus *et al.* (2013:171) and Phillips (2014:337) agree that management entails a combination of processes and practices to achieve business activities by utilising human, physical and financial resources to aid the process. Both human and non-human resources are utilised to drive the management practices, which consist of planning, organising, controlling and leading the day-to-day activities of an organisation (Kumar & Bihar, 2015:1092). Management remains a crucial aspect required for an organisation to attain the highest possible productivity (Erasmus *et al.*, 2013:171). Pretorius and Lemmer (2004:40) allege that while definitions of management are overabundant, they all share a similar key

function, namely that management involves the process of working through other resources (human and non-human) to accomplish organisational goals. The management process is applicable to all forms of institutions, whether political, educational, religious, governmental or even something as small as a family (Pretorius & Lemmer, 2004:40). Malkoc and Dal (2021:188) identify management as a process of directing individuals or teams towards a specified purpose or coordinating work through others in an efficient manner.

2.3.2 Leadership and management

While leadership is normally equated to management in practice, the terms “leadership” and “management” are often used interchangeably. However, leadership differs from management. Management entails completing tasks in accordance with a set structure and plan, whereas leadership is concerned with creating a vision for the organisation, motivating others to assist with this vision and influencing followers to contribute their efforts towards fulfilling this vision (Phillips, 2014:337). In agreement with Phillips (2014) on the dissimilarity between leadership and management, Parag (2014:26) states that even though educational leadership and management both contribute to academic excellence, they are dissimilar because leadership is concerned with change while management is concerned with maintenance. In addition, Parag (2014:26) classifies management as an executive function of implementing agreed policies in an organisation, as opposed to leadership, which has the duty of conceptualising the policies that organise and transform the organisation. In support of Parag (2014:26), Bush and Glover (2016:9) describe leadership as the process of influencing others by defining the vision, mission, objectives and outcomes of the organisation, while management is mainly focused on maintaining the existing organisational arrangements efficiently.

Both Amanchukwu *et al.* (2015:12-13) and Botha (2013:9) regard the leadership function as formulating a vision and mission and inspiring others to actualise the vision, which is in contrast to the management function, which is responsible for designing tasks and works systematically through people. In a school environment, however, school principals sometimes preside over both the leadership and management roles interchangeably (Botha, 2013:9). Van Deventer and Kruger (2003:71) view leadership and management as being complementary but different sides of the same coin – without the one, the other is non-existent. According to Du Plessis *et al*. (2007:143), the differences between leadership and management can be synthesised by understanding the following respective functions of a leader and a manager:

- A leader is concerned with the vision of the organisation and formulating outcomes and establishing directives on how the organisation can achieve the intended outcomes, whereas the manager's role is simply to implement those directives.
- A leader is focused on the strategic aspects of the organisation, while a manager is occupied with the operational aspects of the organisation.
- An authentic leader inspires and influences his or her subordinates to perform, while a manager is concerned with adhering to the stipulated policies.

The difference between leadership and management is summarised in the diagram below.

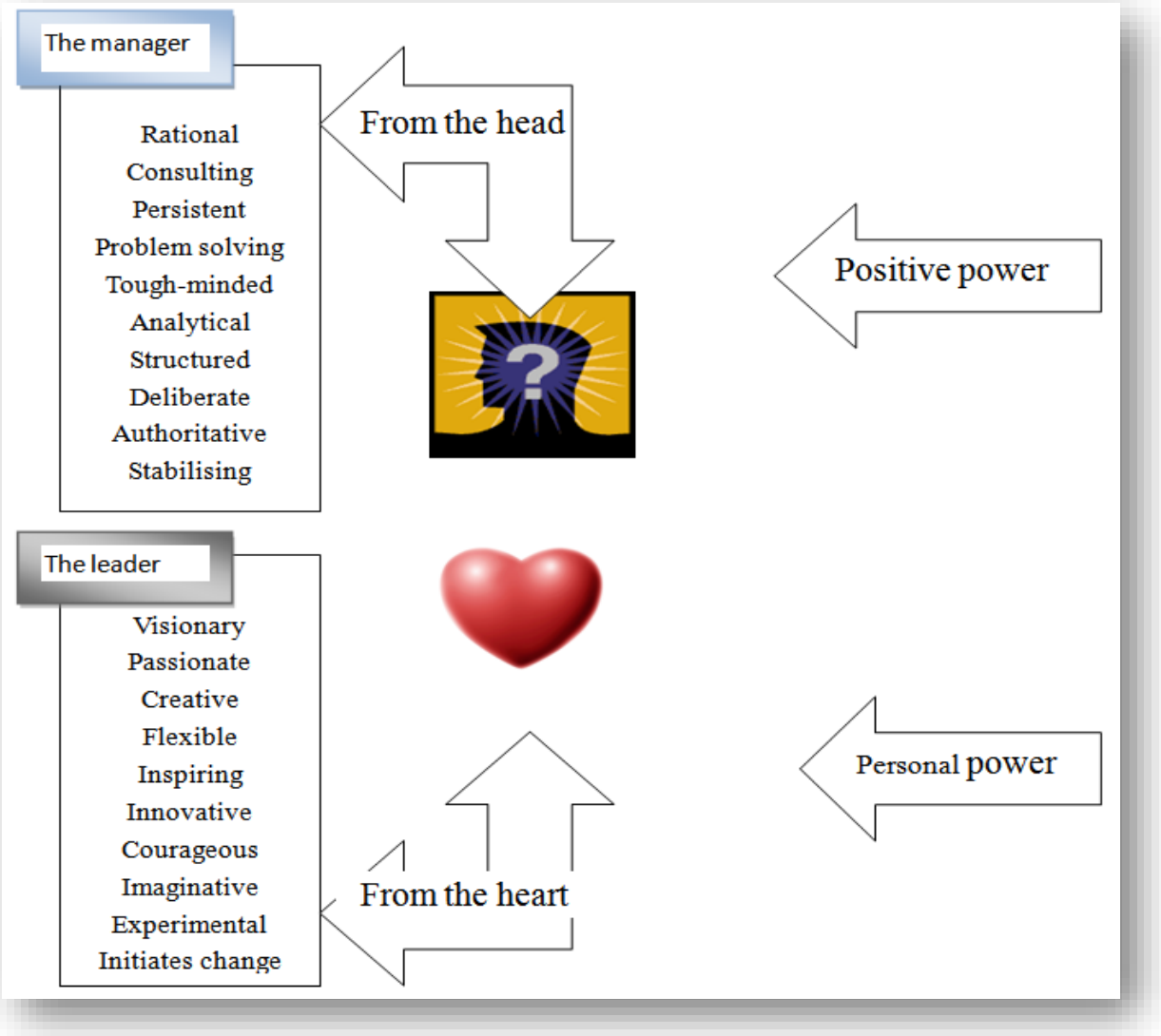

Figure 2-1: Difference between a manager and leader (Naylor, 1999:524)

2.3.3 Management theories

The historic narrative on management theories and practices shows that management theories did not initially commence as the full-fledged theories they are known as today, but instead, as a discrete set of practices and experiences (Sridhar, 2022:3). The contemporary exposition of the management theories is based on a combination of opinions of particular management theorists, existing management issues, practical experiences and ongoing research on management practices (Erasmus *et al.*, 2013:182). The perspective of Erasmus *et al.* (2013:182) concurs with that of Sridhar (2022:3-4), namely that contemporary management theories may have evolved over time but are not free of mistakes, even though they are believed to have contributed to key successful scenarios of management frameworks and practices. Their reviews of the theories of management, however, indicate that these management theories were, at their best, partially correct. Erasmus *et al.* (2013:182) further postulate that it can be argued that each one of the management theories has, in some way or another, contributed to the contemporary body of management knowledge and practices, which are categorised into the following two main categories:

- classical management theories (1910-1950)
- contemporary management theories (1960-present)

Hussain *et al.* (2019:157) and Sridhar (2022:3) renounce the claim that management theories are categorised into two main categories, as stated by Erasmus *et al.* (2013:182). Instead, they regard the categories as three, adding the neo-classical category as an additional category between the two mentioned by Erasmus *et al.* (2013). Under each of the theories of management, a few schools of thought on management are categorised, with Weihrich and Koontz's (1988) classification regarded as common. Their classification is depicted in Figure 2-2.

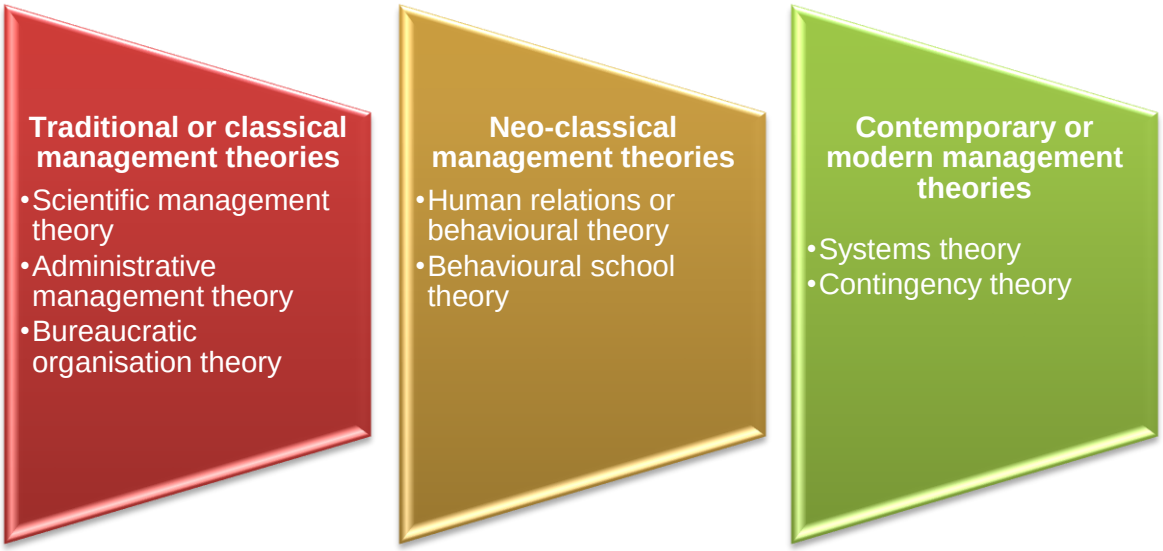

Figure 2-2: Management theories

(Weihrich & Koontz, 1988).

2.3.3.1 Scientific management theories

The scientific management theory was established by Frederick W. Taylor (1850-1915), who, to date, is known as "the father of scientific management" for his perspective on the scientific approach to management as the ultimate pathway to effective management (Erasmus *et al.*, 2013:182; Hussain *et al.*, 2019:157). Taylor, an engineer stationed at a steelworks company in Philadelphia, believed that the scientific methodology of defining a problem, collecting data on the problem and analysing the data would significantly increase the productivity of an organisation as opposed to guessing or employing the trial-and-error method to identify effective management practices (Erasmus *et al.*, 2013:182-183; Sridhar, 2022:4). Sridhar (2022:4) explains that the scientific theory of management provides a framework to formulate logical results on effective management comprising the following components:

- Employees should be selected using a scientific selection process; then they can be trained to execute specific duties in a designated manner.
- Each job should be compartmentalised into elements; then a scientific solution should be identified to determine how each of the elements can be optimised.
- Scientifically, labour should be divided into divisions, with a manager assuming the supervisory role, while the instructed followers work independently.

- A sound partisanship should be established between the manager and the followers for effective productivity.

The scientific management theory believes that the productivity of a business is increased through scientific task observation, job redesignation and financial incentives (Erasmus *et al.,* 2013:182). Taylor's scientific management theory has significantly contributed to the body of management knowledge and empirically demonstrates that day-to-day task output is increased through the scientific approach to management and individual remuneration based on work (Sridhar, 2022:5). Despite the empirical positive contributions of the scientific theory of management, Sridhar (2022:5) reminds us of the following limitations:

- Even though the scientific theory of management advocates for the scientific approach and financial incentives as ultimate solutions to management, it neglects the basic understanding that humans are not all scientific; therefore, other aspects, such as social needs, also influence their performance and productivity.

- The use of scientifically advanced instruments has resulted in multitudes of people losing their jobs to scientific solutions. This has resulted in some workers resenting scientific approaches.

- Based on individual abilities, it can be argued that the duration in which two individuals may complete the same task varies. This aspect is usually omitted in the scientific management theory.

To apply the scientific management theory in a school environment, based on the characteristics provided by Sridhar (2022:4) and Erasmus *et al.* (2013:182), would mean that school principals as school leaders should be responsible for identifying the school outcomes. Based on the identified outcomes, suitable teaching and non-teaching staff to perform various functions can be identified. The staff is then compartmentalised into various departments, such as the administration department, science and technology department, language department, mathematics department, and so forth. Each department is managed by a department head or manager who is directly accountable to the school principal. In case of any problems or challenges, a scientific approach is utilised to understand the problem, and based on the data findings, a solution is then devised.

2.3.3.2 Administrative or management process theory

The focus of the management process theory, also known as the "administrative theory", is rooted in the traditional administrative principles of management (Hussain *et al.*, 2019:158). This theory

focuses on identifying the best possible ways to operate organisations by applying universal principles of management (Erasmus *et al.*, 2013:183; Sridhar, 2022:5). Henry Fayol (1841-1925), a French industrialist, is the originator of the administrative management theory. Fayol believed that the administrative management theory was the most competent way to identify the functions of a business that are universally applicable (Erasmus *et al.*, 2013:183). Fayol occupied the position of managing director, which influenced him to design a management theory entailing principles applicable to higher management roles, although he was concerned about management as a whole (Sridhar, 2022:6).

As the originator of the administrative theory, Fayol documented all business management activities, after which he divided these activities into the following six broad groups (Sridhar, 2022:6):

- technical production (production and operational) functions
- commercial (purchasing and marketing) functions
- financial functions
- accounting functions
- security (protection of property and assets) functions
- general management functions

Fayol's six groups of functions are still regarded as relevant in the world of business or in the organisational management framework because they offer particular advantages; that is, these functions (Erasmus *et al.,* 2013:183; Sridhar, 2022:6):

- help to methodise a huge variety of problems and situations in a business;
- systemise the organisational work structures by categorising different functions into a specialised department;
- facilitate efficient management by enabling qualified individuals to preside over departments of their specialisation; and
- simplify the study of management sciences by grouping similar problems, situations and functions together.

While Fayol's administrative theory of management is still accepted, Sridhar (2022:6-7) warns about some drawbacks of the theory, such as some of the principles contradicting one another, the over-generalisation of some principles as being applicable to universal situations and insensitivity to employees by the formation of structures that may discourage employees' creativity and promote their dependence on senior management. Although some principles of the management process are indeed applicable to the school environment, such as the financial and security functions, not all of them are compatible with the unique organisational setup of schools.

2.3.3.3 Bureaucratic theory

The bureaucratic management theory is a product of Max Weber (1864-1920). After observing the bureaucratic practices emerging from the 19th century that entailed new organisational structures, Weber decided to standardise those practices (Jain, 2004:1). Weber perceived the bureaucratic management theory to be more rational than any other theories of management at the time. He regarded the previous management theories as characterised by either tradition, authority or charisma (Jain, 2004:1). The bureaucratic management theory emerged at a time when organisations were expanding and becoming more complex; therefore, the bureaucratic management theory served as a contributory solution to formulating a bureaucratic approach to organisational management (Sridhar, 2022:7). Jain (2004:1) notes that the bureaucratic management theory, in accordance with Weber's perspective, was rational because it allowed leadership and management role players to be respected on the basis of legitimate laws, policies and regulations. These legitimate policies were derived from calculated, disciplined and consistent problem-solving regulations. In support of Jain (2004:1), Sridhar (2022:7) says that the strength of the bureaucratic management theory lies in its framework of feasible policies, rules and organisational hierarchies of authority. In addition, the bureaucratic management theory is an effective theory of management because it prompts consistency in employees' practices and is instrumental in avoiding the overlapping of duties and responsibilities between agents and employees (Sridhar, 2022:7).

Jain (2004:2) explains that Weber formulated the following three fundamentals of the bureaucratic management theory:

- The establishment of bureaucratic organograms that clearly identify the flow of authority and power.
- The facilitation of a detailed and rational systematic departmentalisation of labour, which is stable and comprehensive.

- The establishment of a set of rules to govern all business scenarios impersonally to optimise the productivity of the organisation.

Sridhar (2022:7) notes that the bureaucratic management theory is not definitive on the role or position of an individual in the organisation to protect organisational contributions even if an individual leaves the organisation. Regardless of the advantages of the bureaucratic management theory, such as hiring and promoting employees based on merit, Hussain *et al.* (2019:160) and Sridhar (2022:7-9) share the following drawbacks of this theory:

- The bureaucratic management theory has too many regulations and paperwork, which may lead to negativity among employees and inefficiency in the operations of the organisation.
- This management theory is more emphatic on conforming to rules and regulations than on performance.
- The theory has an atmosphere of hierarchy and control, which is normally resistant to change.

The bureaucratic management theory is relatable to a school environment because both leaders and followers, and even learners, are governed and regulated by state, provincial and school policies. Like the bureaucratic theory, the school authority is normally represented in a hierarchical diagram; for instance, assistant educators report to specific educators, educators report to the department head, and so forth.

2.3.3.4 Human relationship or behavioural theory

The human relationship theory is attributed to Elton Mayo (1880-1949), while additional credit for this theory is given to Frank Roethlisberger and William Dickson, who later transformed the human relationship theory into the behavioural theory (Hussain *et al.*, 2019:159). According to Erasmus *et al.* (2013:183), the human relationship theory came into effect as a result of the failure of the scientific and classical management theories to provide adequate research studies on human aspects that are regarded as equally important for business optimisation. Advocates of the human relationship theory felt a need for a new management theory that would promote interrelationships between managers and employees because the management theories that existed at the time seemed to ignore human aspects such as psychological needs and job satisfaction (Sridhar, 2022:9). Mayo and his counterparts argued that the effective productivity of an organisation should not be completely attributed to scientific calculations or financial motives, as perceived by the previous theories of management. Effective leadership should include other factors, such as good relationships between the management and employees on non-economic

factors, as it would enhance the employees' performance tremendously (Erasmus *et al.*, 2013:183; Sridhar, 2022:9). The basic premise driven by the human relationship theory is that non-financial factors are just as important as financial factors for effective productivity. Therefore, an organisation should avoid viewing workers as irrational economic beings and consider the following aspects (Erasmus *et al.*, 2013:183; Sridhar, 2022:9):

- Social needs contribute to employee motivation.
- A sense of identity and belonging is developed through interpersonal relationships.
- Employees are more responsive to peer initiatives than management incentives.
- Employers should meet employees' social needs as a component of the organisation.

The human relationship theory is based on the notion that when employees are afforded special attention and dignified working conditions, they are likely to optimise their organisational output, which is commonly known as the "Hawthorne effect" (Sridhar, 2022:9-10). In agreement, Hussain *et al.* (2019:6) say that the human relationship theory stresses the importance of the psychological wellbeing of employees, as it has a direct impact on their performance, irrespective of their working conditions. According to Hussain *et al.* (2019:160) and Sridhar (2022:9), not only has the human relationship theory enhanced the value of employees in their managers' eyes, but it also has assisted in identifying a crucial component to improve business interaction at various levels. Still, they also point out the following limitations associated with the human relationship theory (Hussain *et al.,* 2019:160; Sridhar, 2022:9):

- The human relationship theory emphasises human variables and neglects other variables as if they are not important.
- This theory limits human satisfaction to symbolic rewards, obliterating the complementary role of materialistic rewards.
- Strategies of the human relationship theory can be challenging to apply in large organisations that have various hierarchies.
- The human relationship theory is perceived by some as delusive in trying to create a sense of happiness among employees while, in fact, it is not at all concerned with the wellbeing of employees.

2.3.3.5 Behavioural schools

The so-called Hawthorne effect led to an increased interest among theorists to combine management and behavioural sciences, which marked the evolution of the human relations theory of management into modern behaviourism (Hussain *et al.*, 2019:159). Modern behaviourism is regarded as the present stage in the evolution process of the behavioural school theories that primarily consider psychological wellbeing in management but also regard the fulfilment of emotional needs as an imperative aspect to achieve success (Sridhar, 2022). The behavioural school was made possible through contributions by many scholars, among which are Abraham Maslow, Mary Parker Follet, Douglas McGregor and Rensis Likert (Sridhar, 2022:11). However, not all these scholars can be categorised as belonging to the neo-classical era of theorists, as they have also made contributions to the contemporary theories of management (Hussain *et al.*, 2019:159).

2.3.3.6 Contingency theories of management

The contingency theories of management nullify the existence of a single management theory that is applicable to all situations and scenarios, given the complexity of the modern business world and business diversity (Hussain *et al.*, 2019:163; Sridhar, 2022:13). In accordance with the contingency theories of management, there is no single management strategy that is entirely relevant; therefore, the application of a specific management theory should be based on the particular situation that the management is dealing with at a given time (Erasmus *et al.*, 2013:184; Hussain *et al.*, 2019:163; Sridhar, 2022:14). Erasmus *et al.* (2013:184) further explain that in accordance with the contingency theory of management, the management tactically adopts various techniques, principles and management practices provided by other management theories to optimise production or resolve challenges. It can be categorically stated that the contingency theory of management does not believe in universally applicable theories of management but encourages adopting whatever management theory is efficient in the existing context of the organisation (Erasmus *et al.*, 2013:184). To be able to harness the ability of the management to adopt different theories of management based on the context, the contingency theory insists on developing and expanding managers' skills and practices (Hussain *et al.*, 2019:163).

The management theories discussed above are applicable to the school environment and the management practices of school principals.

2.3.4 School principal management

Education management refers to a process conducted by school principals or their deputies working through other individuals, such as educators, parents, learners, support staff and other stakeholders, to accomplish academic outcomes (Pretorius & Lemmer, 2004:40). In support of Pretorius and Lemmer (2004), Amanchukwu *et al.* (2015:12) explain that the school principal management role entails strategising and implementing support systems, policies, plans and practices to optimise educational success in schools. Education management differs from other forms of organisational management due to the unique nature of educational institutions; however, researchers agree that education management should conform to practices that promote lifelong learning and teaching (Botha, 2013:5). According to Pretorius and Lemmer (2004:45), principals who fulfil their roles as school managers have the obligation to combine, allocate, coordinate and distribute educational resources in such a way that the teaching-learning process is easily followed (Botha, 2013:21-22). Pretorius and Lemmer (2004:45) observe that school management varies based on the context of its application. The highest level of management is that of principals or their deputies, followed by other levels of management, such as the school management team, classroom management by the educators and the last being intra-learner management. The highest level of management, which is performed by principals, is performed in accordance with the following management functions (Pretorius & Lemmer, 2004:45):

- **Planning**

Planning is the initial step in management. The principal must initiate strategic planning sessions to shape the mission, aims and outcomes of the school as an organisation. In addition, the principal must share the planned outcomes with all the stakeholders. The planning function also includes additional themes, such as problem solving, decision making and policy development.

- **Organising**

Organising involves the formulation of an organogram of the hierarchical structure or framework in the school to indicate the flow of authority. It also includes specifications on how human and non-human resources are tactically distributed towards the achievement of educational outcomes. As part of the organising function, the principal delegates tasks and specifies how these tasks should be executed.

- **Leading**

The principal is responsible for leading the teaching staff, the non-teaching staff and the learners by creating communication structures, communicating the vision of the school and motivating the staff and learners to perform at their best. Under the same function, the principal is responsible for facilitating and providing both intrinsic and extrinsic motivational factors and presiding over the role of conflict resolution.

- **Control**

The control function enables principals to evaluate the effectiveness of tasks carried out by staff members and implement corrective or disciplinary measures when allocated tasks do not meet the standards specified.

The education management process as depicted by Allen (in Botha, 2013:6) is shown in Figure 2-3 below.

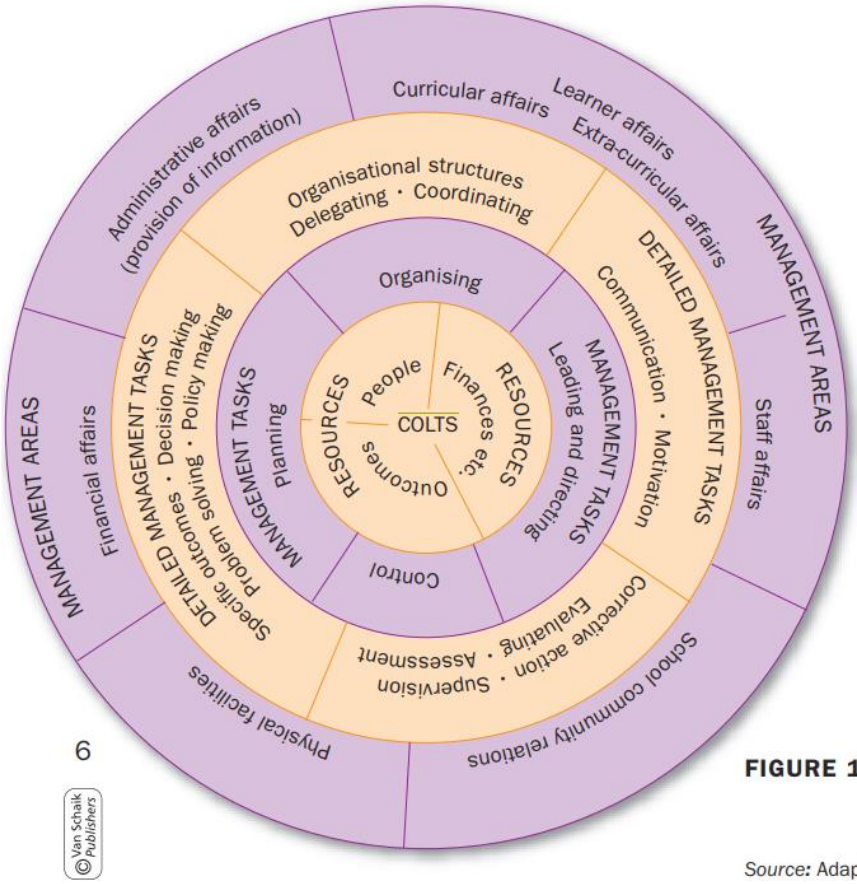

FIGURE 1.1 The education management process

Source: Adapted from Allen, 1997

Figure 2-3: Education management process

(Botha, 2013:6)

As seen in Figure 2-3, in the management process, management functions flow over to financial, administrative, learner, staff and community affairs, as well as the physical facilities of the school.

According to the Department of Education (2022), the leadership and management framework of school principals in the South African context entails a commitment to:

- spearheading the teaching-learning process;ex
- channelling school development;
- the management of staff activities and ensuring accountability among the staff;
- engaging the community in school matters;
- presiding over the human resource function; and
- the management of extracurricular activities.

It is clear that the management aspect of schools involves much more than is visible at first glance.

2.3.5 School management areas

The fundamental management functions of planning, organising, leading and control are disseminated over numerous areas of school management. Botha (2013:22-25), Pretorius and Lemmer (2004:45-46) synthesise the management areas as follows:

- **Staff or personnel affairs**

Staffing is one of the key functions of educational managers. Without competent teaching and non-teaching staff members to perform designated tasks, such as maintenance, finance or administration, a school cannot function properly. Therefore, the principal must establish an excellent staffing system that provides the school with the opportunity to employ and maintain qualified and motivated staff.

- **Learner affairs**

Learners are the reason why schools exist. The principal must ensure that the school curriculum and school activities are in accordance with the development of learners' academic, physical and community integration empowerment. Furthermore, learner affairs include aspects such as learner readiness and the type of materials provided to learners.

- **Administrative affairs**

The administrative affairs portfolio enables the teaching-learning process to take place smoothly. Even though school principals do not handle the administrative function personally, it is one of their responsibilities to ensure that administrative aspects, such as the collection of fees, communication and the management of school assets, are performed in an efficient and responsible manner.

- **Financial affairs**

The purpose of a school is to attain academic goals. However, without the finances to do so, schools cannot perform or maintain their primary function of teaching-learning. As part of school management, principals should formulate financial policies and oversee financial functions, such as the budget, monitoring expenditure from the school budget and account and other financial aspects of the school.

- **Physical resources**

The physical resources of a school include the buildings, equipment and school grounds. These resources define the nature and quality of the school. It can be argued that the effectiveness of a school can be easily seen in the proper management of its existing resources and the way in which their adequacy for excellent conditions of the school is ensured.

- **School community affairs**

The school environment does not exist in a vacuum but, instead, within a community, which comprises various stakeholders, parents and other bodies. The principal's responsibility includes fostering school-community activities, adhering to community demands and marketing the school to the various stakeholders.

The abovementioned areas of school management are summarised in Figure 2-4 in a table formulated by Botha (2013:25).

Figure 2-4: School management areas

(Botha, 2013:25)

2.3.6 Synthesis

I discussed management themes such as the definition and functions of management and debunked the myth regarding management and leadership being one and the same. Furthermore, various management themes, including theories of management, a brief history of the main management theories and their key philosophies, were considered. I further discussed the school principal management role and the functions, duties and areas of school management. The unique definition of school management was provided and the overlapping roles of leadership and management in the school context were set out.

2.4 THEORETICAL FRAMEWORK: SYSTEMS THEORY

2.4.1 Introduction

This study is grounded in the systems theory. The systems theory framework was deemed an appropriate theoretical framework for this research study due to its ability to holistically encapsulate multiple research elements and sub-elements, according to Stewart and Ayres (2001:81). School leadership and management are not exercised in a vacuum; therefore, sub-elements related to the leadership and management of Muslim schools, such as the nature of

these schools, the curricula implemented and their stakeholders, are aspects that contribute to the nature of leadership and management practised in schools. The systems theoretical framework enabled me to explore the leadership and management of integrated Muslim schools holistically, including the stated contributory aspects. The use of the systems theoretical framework was necessitated because, as Watson and Watson (2011:111) explain, the systems theory enables researchers to understand a science' without secluding or detaching it from the other sciences. In line with Watson and Watson's (2011:111) explanation, the current research intended to examine effective strategies of leadership and management in integrated Muslim schools as a science, without detaching it from other sciences.

2.4.2 Discussion of the framework

I utilised the systems theory to establish the interrelatedness among the different topics of interest in this research, which includes educational leadership and management, educational systems, curriculum and religion. The systems theory is a product of Niklas Luhmann (1927-1998) upon observing that the functioning systems at the time were compartmentalised into autonomous compartments, such as religion, politics, science and economics. He felt that these systems were, instead, interrelated, interdependent and equally important. As a result, the systems theory was formulated in an effort to understand the different systems holistically, bearing in mind that none of the systems were better than the others, as had previously been portrayed (Valentinov *et al.,* 2021:274). On the other hand, according to Watson and Watson (2011:111), the systems theory is a product of many theorists and researchers who shared the perspective that various sciences were isolated from one another in terms of comprehending them and, as a result, the effort to understand a single science would result in the loss or isolation of another or the others. In agreement with Watson and Watson (2011:111), Patton and McMahon (2006:153) explain that the systems theory is attributed to various theorists from a diversity of sciences, including biology, psychology, anthropology and physics. The systems theory is proposed to be a compact theoretical framework that deals with human interaction and behaviour (Patton & McMahon, 2006:153). Even though the systems theory is attributed to various theorists, Watson and Watson (2011:111) identify Von Bertalanffy (1951) to be among the foremost to standardise and generalise the systems theory. Von Bertalanffy's perspective was that the existing rules, principles and laws governing other disciplines should be generalised to be applicable to other systems and components (Watson & Watson, 2011:111).

The systems theory advocates a holistic approach towards the research elements, including the sub-components interconnected with the research (Stewart & Ayres, 2001:81). This makes the systems theory applicable to the nature of this research, as I analysed various systems,

components and sub-components that are interconnected with the management of integrated Muslim schools, such as historical influence, the nature of schools, the curriculum, leadership and management and stakeholders.

The name of the systems theory can be attributed to the definition of a system, which comprises the following elements (Stewart & Ayres, 2001:81):

- interrelated components
- specified relationships among the various components
- the environment and boundary of a system

According to Watson and Watson (2011:111), the systems theory can be defined in various ways; however, a key component of the different definitions is that a system has to portray an interrelatedness or interdependence among different components, hence forming an integrated whole. The systems theory brings about the systems thinking perspective to educational researchers, enabling them to identify, understand and interpret the complex nature of educational systems and challenges. The systems theory also helps educational researchers to integrate a critical analysis of the methodology and broad research objectives (Watson & Watson, 2011:111). Gregory (1999:245) notes that the systems theory provides researchers with an abstract grounding to engage people on social aspects regarding their communities. Gregory's (1999:245) explanation of the systems theory could not have articulated the purpose behind the current research better, as this research seeks a thorough understanding of effective strategies for leadership and management in integrated Muslim schools by engaging the communities of these schools. Moreover, Watson and Watson (2011:111) state that the application of the systems theory, especially in the field of education where researchers endeavour to employ a critical, multi-method approach to research in order to extrapolate and resolve problems, has been highly ignored. As a result of not applying the systems theory to educational research, an in-depth understanding of education as a system is hindered.

This research entailed a component of religion, which, although it is not the primary focus of this research, is a thematic component intertwined with the research study. In addition, this research entailed other components that can be regarded as unique systems, such as education, governance, the curriculum and the concept of integration. According to Pace (2017:374), the systems theory is a complementary framework for any research that entails a religious component. This is because religion is also a system of beliefs that integrates several aspects, such as social ethics, morals, human practices and establishing a non-negotiable baseline for

ethics and morals that conform to the norms. In support of Pace (2017:374), Watson and Watson (2011:66-67) emphasise that the implementation of the systems theory facilitates a “critical and emancipatory approach to the researched system”, while a single approach, without the systems approach, is likely to constrain in-depth understanding of a system and its components, interrelatedness and boundaries. The systems theory, therefore, enables researchers to analyse any system in different contexts. Cho and Squier (2013) are also in favour of employing the systems theory when approaching a research subject entailing a religious component. They suggest that the employment of the systems theory helps to combat the following (Cho & Squier, 2013):

- The inadequacies of how people perceive boundaries and limitations between religion and tradition. There should be an understanding that even with the application of the systems theory, no historical occurrences and contexts are the same.

- The compartmentalised approach to research aspects that could otherwise have been approached holistically. This approach results in overlooking links between and patterns within components, which results in losing interesting and crucial data.

- The inability to observe how the religious phenomenon constructs continuous patterns within the dynamic process of change and evolution.

As this research study entailed various interdependent systems, it attempted to address questions about effective strategies for leadership and management in integrated Muslim schools without ignoring or overlooking the systems, links and patterns interconnected with these questions. Watson and Watson (2011:67-70) argue that the systems theory can also be utilised to dissect various problems and the notion behind them, whether theoretical or phenomenal. The dissection of the problems can be placed in two main categories, namely system and participants.

2.4.2.1 System

A system refers to all perspectives on the complexity of the research problem. Systems are normally categorised into either simple or complex systems, based on the nature of the problem. A simple system entails minimal elements or components of interaction, whereas a complex system has multiple overarching elements that are interrelated (Watson & Watson, 2011:67-70). In this research study, I employed a simple system because there was only a few components to dissect and discuss in terms of the leadership and management of integrated Muslim schools, with a brief overview of other systems, such as the nature of the curriculum, governance and religion.

2.4.2.2 Participants

The participant category refers to the relationship between the participants and the research study. Participants can be divided into the following three categories (Watson & Watson, 2011:67-70):

- Unitary participants: The participants share the same values, opinions and perspectives.
- Pluralist participants: The participants share the same perspectives but have dissimilarities in values, which can be unified by compromising.
- Coercive participants: The participants do not agree on values, perspectives and opinions without a chance of conciliation.

The participants of this research study belonged to either of the first two categories, that is, unitary or pluralist, due to the universal Islamic perspectives being a unifying catalyst among their individual perspectives.

2.4.3 Synthesis

I explained the use of the systems theory in this research study. Among other things, the relevance of the systems theory framework for this study and the definition of this theory were explained. I also discussed the systems theory in line with this study, which entails several interconnected systems regarding the leadership and management of integrated Muslim schools.

2.5 MUSLIM SCHOOLS: AN INTEGRATED STRUCTURE AND CURRICULUM

2.5.1 Introduction

The emergence of Muslim schools in South Africa was a collective effort by the Muslim community to preserve the Islamic ethos, practices and identity, which were perceived to be threatened by the curriculum and extramural activities offered in public schools at the time (Niehaus, 2008:20). Public schools were perceived as amoral and permissive of inappropriate behaviour and practices that were contradictory to Islamic teachings (Fataar, 2022:3). In agreement, Yaacob (2018:8) explains that the thought that Muslim children attending public schools were being indoctrinated with Western values at the expense of their Islamic faith and doctrine was widespread among Muslim communities. This thought was widespread to the extent that some individuals opted to withdraw their children completely from attending the existing schools. Therefore, the establishment of schools that would afford Muslim learners academically accepted qualifications while retaining their Islamic ethos led to the emergence of integrated Muslim schools. These

schools intended to integrate secular (academic) and Islamic studies in a harmonious way (Yaacob, 2018:8).

The idea of integrating secular and Islamic studies was supported by various Islamic scholars. These Islamic scholars regarded the idea of integrating secular and Islamic studies not only as the best solution to the existing concerns at the time but also as an opportunity to nurture well-balanced learners (Yaacob, 2018:7). Among those who advocated integration was Narongraksakhet (1995:41), who declared that the Islamic teachings were in favour on all types of beneficial knowledge. He argued that Islamic studies were not limited to theological instruction such as *Quranic* or *Hadith* studies, but rather included all other sciences taught from the Islamic perspective. According to Yaacob (2018:7), the integration of secular and Islamic studies is recommended as the panacea for producing well-mannered, critical and innovative Islamic learners. Contemporary Islamic schools managed to integrate secular and Islamic studies as opposed to the previous traditional Islamic schools commonly referred to as *Madrassahs,* which focused on offering Islamic studies on a full-time basis or as after-school programmes. As a result of the contemporary integrated Muslim schools, learners can now attain secular education coupled with the Islamic ethos, teachings and values (Niehaus, 2008:20).

Mohammed (2016:6) remarks that the curriculum in contemporary integrated Muslim schools differs slightly from that of public schools. Due to integration, integrated Muslim schools offer Islamic subjects in addition to the subjects required by the national curriculum. For instance, 12 subjects are offered in the Further Education and Training Phase, namely Mathematics, Mathematical Literacy, Physical Sciences, Life Sciences, Life Orientation, Accounting, Business Studies, Information Technology, English Home Language, Afrikaans as first additional language and Arabic as a second additional language. In addition to the aforementioned subjects, integrated Muslim schools offer Quranic Sciences (*Tafseer*), the Islamic Creed (*Aqeedah/Aqaaid*), Islamic Jurisprudence (*Fiqh*), Prophetic Traditions and Sayings (*Hadeeth*) and Islamic Ethics and Morals (*Al Akhlaaq wal Adab*). A typical integrated Muslim school will have an integrated offering of 17 subjects in the Further Education and Training Phase alone (Mohammed, 2016:6-7). Furthermore, the timetable of a typical integrated Muslim school entails about 13 periods of 30 minutes each per day, apart from Friday when these schools have an early dismissal to observe the Friday prayers known as *Salaatul Jumu'ah* (Mohammed, 2016:6-7). A total of 17 subjects are taught in an average of 62 periods weekly, both secular and Islamic (Mohammed, 2016:7) – hence, the reason for I using the term "integrated" in referring to the nature of these schools.

Against this introductory explanation of integrated Muslim schools, the rest of this section covers the structures, curricula and school bodies of these schools.

2.5.2 Public and Muslim schools – same but different

2.5.2.1 Public schools

The professional management of schools in South Africa is provisioned for under Section 23(7) of the *South African Schools Act* of 1996. In accordance with this act, a school principal is employed by the relevant provincial Department of Education to execute the policies of the department and is accountable to the relevant department head. The public school principal assumes the additional role of being an ex officio member of the school governing body (SGB) to promote the interests of his or her employer, which is the provincial Department of Education. The SGB framework also requires that a public school principal executes tasks delegated by the SGB and reports to the SGB with regard to the delegated tasks (Prinsloo, 2016:2). According to Van der Merwe (2013:241), the public school principal assumes a dichotomous role: firstly, as a professional manager or employee of the Department of Education, and secondly, as a member of the SGB. This means that the public school principal is responsible for implementing governmental policies in his or her capacity as an employee of the provincial Department of Education, simultaneously adhering to the demands of the SGB. The principal's role in public schools has empirically been found to be accompanied by various challenges, among which are the following:

- High levels of illiteracy among the parents presiding over SGBs result in incompetence and misconceptions of their roles and duties in these bodies (Nhlapo, 2015:2).
- Conflict of interest between SGBs trying to protect the interests and privileges of their community and the attempts of the state to enforce principles and mandates of equality leaves the principal with contradicting roles (Baker, 2018:27).
- Total control and dictation of SGBs by school principals which leave the other SGB members feeling non-existent (Nhlapo, 2015:3).

2.5.2.2 Private integrated Muslim schools

Integrated Muslim schools are owned by expatriates, religious trusts or private families (Fataar, 2022:3-6). As a result of the nature of ownership, the principals of integrated Muslim schools are neither employed by the state nor accountable directly to the provincial head of the Department of Education like their counterparts in public schools. The principals of integrated Muslim schools

are employed by and accountable to the board of trustees or board of governors of their respective schools, which are composed of founders or sponsors of the school (Niehaus, 2008:20). Even though the principals of these schools do not have a dual role between the provincial Department of Education and the SGBs, like their counterparts, they are not spared leadership and management problems. Niehaus (2008:20) lists the following challenges experienced by principals of integrated Muslim schools:

- The board of governors of an integrated Muslim school has ultimate power; therefore, the principals of these schools are obliged to conform to or at least share the same perspectives as their board to avoid dismissal.
- At times, conflict of interest between the demands of the parents and those of the board of trustees may leave the principal in a contradictory role.
- In some instances, members of the board of trustees may not have knowledge of pedagogy.

Both public and integrated Muslim schools experience many challenges, especially when dealing with parents and SGBs. The human factor plays a significant role in both cases, as people are involved in the decision making regarding learners' education.

2.5.3 Muslim schools

2.5.3.1 Curriculum

The concept of curriculum is derived from the Latin word *curro*, which can be loosely translated as "I run". The term is also used to denote a racetrack, racecourse, track or the race itself. Regarding education, the established meaning of the word "curriculum" refers to the track that learners need to navigate under their educators' supervision to attain essential life skills (Carl, 2017:33). Jacobs and Gawe (2011:35) describe a curriculum as a racecourse undertaken by an individual desirous of attaining knowledge. According to Olivia (1997, as quoted by Carl, 2017:34), the curriculum refers to the following:

- the instruction taught in a school
- a selection of the content to be taught in a school
- a programme of studies
- a combination of subjects offered

- a set of behavioural outcomes
- a combination of resources and materials
- a systematic approach to courses
- activities that occur in the schooling environment to empower learners, be it formally, such as classroom instruction, or informally, such as excursions or interpersonal relationships
- all aspects designated by the school personnel

In agreement with Carl (2017:33-34), Yaacob (2018:3) points out that a curriculum is not limited to mere textbooks but, instead, encapsulates a vast range of bodies of knowledge and the learning processes experienced by the learners in the school that were formally planned and systematically include learners' instruction by the school. Prideaux (2003:268) defines curriculum as "an expression of ideas in practice", which includes all planned school experiences that result in the recipients (learners) being the agents of the values portrayed by the curriculum. The curriculum can be regarded as the modality by which learners attain the knowledge, perspectives, skills and practice required to contribute towards growth and success (Brady & Kennedy, 2013:9-10). Carl (2017:37) argue that due the evolution of various aspects of the curriculum, the following aspects should be included or understood in the definition of the curriculum:

- An instructional curriculum is a set combination of subjects or modules offered in an educational curriculum.
- A course curriculum is a composition of subjects or the subject combination for a particular course, for example, the arts, science or economics stream.
- A subject curriculum lays out the objectives, content, methods and learning activities of a specific subject in a systematic manner. It also includes the curriculum material, assessment methods and estimated notion hours.

In Table 2-2 below, other types of curricula are explained.

Table 2-2: Types of curricula

Curriculum type	Brief description
Hidden, implicit or covert	The practices and goals not explicitly described in a curriculum document but are a regular and expected part of the school experience – they are unintended and not overtly included in curriculum planning.

Curriculum type	Brief description
Planned (intended)	The planned official curriculum of what is included in syllabuses.
Received	What knowledge is of the most worth (important goals and objectives). Received refers to how learners actually experience the curriculum.
Perceived	What has officially been approved; this is not necessarily how people perceive it.
Formal and informal	Formal – includes the formal activities or courses accommodated by the school timetable and institution. Informal – focuses on voluntary or extracurricular activities (e.g. after-school activities).
Overt or intended	The intentional instructional programme resulting in plans, materials and textbooks to control the focus and content of teaching.
Null	That which schools do not teach, but which is just as important as the formal curriculum.
Operational	The results of how educators mediate the intended curriculum, also known as the taught curriculum or the actual curriculum.
Experienced	The curriculum experienced by the learners.
Educational	This curriculum has educational and moral dimensions and is justifiable in terms of its educational value.

(Carl, 2017:43-44).

2.5.3.2 The national curriculum

The South African national curriculum currently in use is titled the *Curriculum Assessment Policy Statement* or CAPS (Department of Basic Education, 2021). This curriculum has replaced the previous national curriculum statements, namely the *Revised National Curriculum Statement Grades R-9 of 2002* and the *National Curriculum Statement Grades 10-12 of 2003*.

According to the Department of Basic Education (2021), the *National Curriculum and Policy Statement* is a precise and comprehensive policy document that has replenished the *Subject and Learning Area Statements*, *Learning Programme Guidelines* and *Subject Assessment Guidelines* for all the subjects in the *National Curriculum Statement* spanning from Grade R to 12. Du Plessis (2007:1) reveals that the current curriculum is not an entirely new curriculum, but rather an adjustment to how pedagogy is practised in relation to content. The *National Curriculum Statement* was implemented in 2012, starting with the Foundation Phase (Grades R-3) and Grade 10, then Grades 4 to 9 in 2013 and Grade 12 in 2014. The first examinations based on the *National Curriculum Statement* commenced in 2014 (Department of Basic Education, 2021:5). The purpose of the *National Curriculum Statement,* in accordance with the Department of Basic Education (2021), is to produce learners who can:

- identify and solve problems and make decisions using critical and creative thinking;
- work effectively as individuals and with others as members of a team;
- organise and manage themselves and their activities responsibly and effectively;
- collect, analyse, organise and critically evaluate information;
- communicate effectively by using visual, symbolic or language skills in various modes;
- use science and technology effectively and critically, showing responsibility towards the environment and the health of others; and
- demonstrate an understanding of the world as a set of related systems by recognising that problem-solving contexts do not exist in isolation.

In addition, the *National Curriculum Statement* is promulgated in the National Qualifications Framework, which enables learners upon completion of Grade 12 to attain a National Senior Certificate. The National Senior Certificate then enables learners to progress into higher institutions of learning or be integrated into the workforce. Table 2-3 lists the subjects listed and included in the *National Curriculum Statement* in accordance with the amendment by the Department of Basic Education in 2020.

Table 2-3: Further Education and Training Grade 10-11 CAPS amendment draft

Subject field	Subjects included	Subjects not included
1. Agricultural and Nature Conservation	Agricultural Sciences Agricultural Management Practices Agricultural Technology	
2. Arts and Culture	Dance Studies Design Dramatic Arts Music Visual Arts	
3. Business, Commerce and Management Studies	Accounting Business Studies Economics	
4. Communication Studies and Language	Home Language	

Subject field	Subjects included	Subjects not included
	First Additional Languages Second Additional Languages	
5. Manufacturing, Engineering and Technology	Civil Technology Electrical Technology Mechanical Technology	Engineering Graphics and Design
6. Human and Social Sciences	Geography History Life Orientation Religion Studies	
7. Physical, Mathematical, Computer and Life Sciences	Physical Sciences Technical Sciences Mathematical Literacy Life Sciences	Mathematics Technical Mathematics
8. Services	Consumer Studies Hospitality Tourism	

(Department of Basic Education, 2020:5)

2.5.3.3 The curriculum of Muslim schools

The Islamic studies curriculum entails a broad discipline of subjects which are impossible to be integrated into the limited school time that must be divided between instruction of the national curriculum and the Islamic curriculum (Haron, 2015:256). Apart from Arabic Second Additional Language, Islamic subjects are not included in the national curriculum and are not assessed by the national assessment agencies such as the Department of Basic Education or Umalusi. Haron (2015:256) points out that the Islamic studies curriculum and other Islamic extramural activities are in some instances supported, regulated or assessed by some bodies of affiliation who are also responsible for providing a range of syllabuses to integrated Muslim schools, such as the following:

- Jamiat ul-Ulama of South Africa syllabus
- Central Islamic Trust syllabus
- Lenasia Muslim Association syllabus

- Sunni Jamiatul Ulama South Africa syllabus
- Islamic Educational Organisation of Southern Africa syllabus

It should be noted that some integrated Muslim schools adopt the entire curriculum of Islamic studies from a single organisation, other schools combine curricula from several organisations and other schools develop their own curriculum internally. Haron (2015:256) explains that the curriculum subjects offered in integrated Muslim schools include the following:

- *Quran:* The sciences of articulate recitation (*Tajwid*), the exegesis of some short verses (*Tafseer*) in addition to daily recitations.
- *Hifz:* The sciences of committing some part of the Quran to memory or its entirety and the art of committing some supplications (*Dua* and *Kalimahs*) to memory.
- *Aqaaid or Aqeedah:* The sciences of belief, faith and fate.
- *Fiqh:* Islamic jurisprudence covering Islamic day-to-day practices, such as prayer and fast.
- *Hadith:* Prophetic traditions and sayings.
- *Akhlaaq:* Islamic ethics and ethos.

When the national and Islamic studies curricula are placed next to each other, each curriculum contains extensive content. Presenting the two curricula in one school is not an easy task, especially when a single school principal must take the lead and manage both. The national curriculum is accredited and included in the National Qualifications Framework, which leads to a National Senior Certificate upon completion. The Islamic studies curriculum is based on the intended outcomes of each school, even though this curriculum is not included in the National Qualifications Framework. The national curriculum focuses on objectives, skills and outcomes as defined in the state documents, while the Islamic studies curriculum focuses on spiritual development and inculcating the Islamic ethos in learners (Niehaus, 2008:21).

A curriculum does not function in a vacuum and, for this reason, various bodies play a significant role in offering a curriculum in a school.

2.5.3.4 Different bodies related to integrated Muslim schools

The public schools in South Africa function under the governance of SGBs, which are composed of democratically elected members, the school principal in his or her dichotomous capacity and

co-opted members, as provisioned for in Section 23(1-2) of the *South African Schools Act* (Coetzee *et al.*, 2011:60). SGBs form part of the hierarchy of the governance of public schools under the authority of the district, provincial and national education hierarchies (Coetzee *et al.*, 2011:57).

Integrated Muslim schools are subscribed to several bodies, which differ based on the preferences of each school, such as the abovementioned religious syllabuses provided by organisations. However, Section 29 of the *Constitution of the Republic of South Africa*, which addresses the educational rights aspects, states that every individual has the right to establish and maintain, at their own expense, an independent educational institution that:

- does not discriminate on the basis of race;
- is registered with the state; and
- maintains standards that are comparable or not inferior to those of public institutions.

Based on this statute and others, it can be confirmed that integrated Muslim schools are registered with their respective provincial Education Departments as private institutions (Mohammed, 2016:95) and conform to national educational statutes. Integrated Muslim schools are also registered with their provincial Education Departments and Umalusi as private schools. Umalusi reports to the minister of education and is mandated as a quality control council, as stated in the *National Qualifications Framework Act* (67 of 2008), to accredit private educational institutions that provide education, training and assessment. After accreditation from Umalusi, private education institutions, such as the integrated Muslim schools, are accredited to offer specified qualifications in the General and Further Education and Training Qualifications Framework (Umalusi, 2017). Integrated Muslim schools are among the independent schools offering qualifications in the General and Further Education and Training Qualifications Framework and appear on the Umalusi accreditation online database.

Integrated Muslim schools are also affiliated with the South African Council of Educators (SACE), which is identified as an educator control body responsible for establishing, maintaining and protecting both the ethical and professional standards of the educator profession. SACE is a statutory body established as a professional board for the teaching profession (Coetzee *et al.*, 2011:144). As a state requirement and obligation, practising educators must be registered with SACE before assuming the teaching post. In dealing with educators, SACE has authority and rights such as (Coetzee *et al.*, 2011:144):

- cautioning or reprimanding an educator in violation of the teaching ethics;
- administering a fine not exceeding a month's salary for violation of mandated practices;
- extricating and invalidating from the national educators register those educators who are found guilty of gross violation of SACE's code of conduct; and
- advising the minister of education on necessary educational aspects.

According to Act 31, Subsection(1)(b), where SACE cites its legislative mandate, educators, including those in private schools, must be registered with and conform to the code of conduct of SACE. The compliance of integrated Muslim schools with this statute is evident on various school websites assuring that as professionals, their educators are registered with SACE.

The Independent Schools Association of Southern Africa (ISASA, 2022) is of interest to several independent schools for its services. ISASA identifies itself as the oldest association in Southern Africa with more than 870 schools subscribed to its membership from a variety of countries and religious affiliations (ISASA, 2022). Integrated Muslim schools are among those that are affiliated with ISASA. To its member schools, ISASA provides the following services:

- Financial services
- Advocacy services
- Ideas on best school practices
- Professional development
- Information on registration and accreditation
- Representation and promotion of common school interests

According to ISASA documents, the services of this association also serve as the hallmark of excellence in ethics and educational standards to stakeholders who are interested in quality education offered by its member schools (ISASA, 2022). Not all integrated Muslim schools are members of ISASA; those that are members appear on its online database (ISASA, 2022).

The Association of Muslim Schools South Africa (AMS-SA) is one of the key bodies with which integrated Muslim schools are affiliated, based on the data on its online database (AMS-SA, 2021). The AMS-SA was established in 1989 through a unification of the principals and boards of

governors of several integrated Muslim schools in an effort to advise on and assist in the development of integrated Muslim educational institutions (AMS-SA, 2021). In concurrence, Haron (2015:247) cites the objective behind the formulation of the AMS-SA as aiding the increase in the number of Muslim schools, an initiative that seemed beneficial for Muslim communities in several ways. The AMS-SA serves to promote the establishment of private Muslim schools in South Africa and internationally (AMS-SA, 2021) and offers the following services, among others, to its member schools:

- National leadership and advocacy on behalf of the member schools
- Legal and general guidance to the benefit of the member schools
- Quality assurance, standards and benchmarking
- Promotion and protection of the interests of Islamic schools
- Inculcating the Islamic value system in member schools through primary Islamic sources

2.5.3.5 Integrated curriculum: purpose, functioning and challenges

The seeking of knowledge is regarded as an obligatory form of worship in the Islamic faith; therefore, the "Islamisation" of all learning areas is essential in compliance with the Islamic doctrine (Dhurumraj, 2020:2). Yaacob (2018:3) stresses the need for curriculum Islamisation, declaring that any curriculum devoid of Islamic values, ethos and doctrine is but "a force for disintegration and a recipe for disaster". In addition, Yaacob (2018:12) refers to Ismail Raji Al-Faruqi's perception of the Islamisation of the curriculum, which he regards as "the corpus of the Islamic legacy by eliminating, amending, reinterpreting and adapting its components to the worldview of Islam and its value dictate the exact relevance of Islam to the philosophy – the method and objectives of the discipline should be determined". Sahin (2013), however, argues that the Islamisation of knowledge has been derailed from the initially intended outcomes. The term "Islamisation" has also been replaced with a more politically accommodating term "integration" due to the authentic understanding of Islamisation having been distorted. Explaining the perceptions of Sahin (2013), Davids and Waghid (2021:7) proclaim that the phrase "Islamisation of knowledge" was interpreted as referring to inserting religious cyphers and expressions in the curriculum and, as a result, the implementation of an Islamised curriculum was ruptured – secular studies are being taught independently from the Islamic studies curriculum.

Yaacob (2018:14) explains that the methods and means employed by integrated Muslim schools to disseminate the Islamic curriculum are either archaic or Westernised, which results in the

stagnation of Islamic instruction and driving a wedge between the purpose of Islamic teachings and learners' insight into Islamic knowledge. In this regard, Davids and Waghid (2021:2) state:

> *Any empirical inquiry into the curricula of Muslim schools in South Africa would intimate that Islamisation has not actually happened along such a conceptual trajectory, at least not in the way al-Faruqi (1982) or al-Attas (1980) have envisaged. What these two scholars had in mind, was that a genuine integrated curriculum comprising of religious and rational sciences had to be implemented in schools and universities and that the epistemological gap between such sciences had to be bridged with a renewed focus on making the curriculum conservative in the Arendtian sense – that is, building into the curriculum renewed concepts and understandings that harmonise faith and science. On the contrary, Muslim schooling in South Africa seems to be steeped more in upholding cultural-national traditions, rather that enacting what can be referred to as Islamised changes.*

Moreover, Yaacob (2018:14) point out that the present integrated curriculum in some of the integrated Muslim schools seems deficient in incorporating multiple intelligences and learning approaches and promoting creative and critical thought. Effort should also be applied to ensure that the Islamic studies curriculum is taught in a pleasant way that puts an end to stereotyping and the common perception that Islamic instruction is the drive behind terrorism (Yaacob, 2018:14). Haron (2015:252) notes that even though the purpose behind the formation of integrated Muslim schools was to include Islamic instruction (an endeavour which he acknowledges to have progressed quite well), he highlights some of the challenges this initiative has come up against and continues to encounter. These are as follows (Haron, 2015:252):

- The existence of entities such as the Cambridge Reformation of Islamic Education Conference in 2011 continues to question the concept of integration, whether it specifically has to do with teaching Muslim learners, teaching Islamic sources in a confessional environment or is about pursuing knowledge in a specific ethical aim and approach.

- Some entities argue that the contemporary Islamisation of knowledge has done nothing more than adopt the national curriculum and accompanying it with some private Islamic studies. In agreement, Tayob (2012:18) notes that contemporary integrated Muslim schools have not done much about the Islamisation of knowledge but, instead, have afforded schools time and space for the two curricula, that is, the national curriculum and the Islamic curriculum, to be simultaneously pursued.

- The perception that integrated Muslim schools are not ideal because they compartmentalise Islamic knowledge and instruction from the rest of the curriculum continues.

Niehaus (2008:21) points out that the integration of curricula has brought about complex challenges when it comes to the teaching of Life Orientation as a school subject. Life Orientation

covers issues such as religious beliefs, personal being, puberty, sex education and human rights. In some integrated Muslim schools, Life Orientation instruction has been coupled with Islamic studies so that the subject entails an Islamic aspect with regard to the aforementioned topics. However, due to educators being well versed in secular studies, with limited or no knowledge of Islam or vice versa, challenges often arise. In addition, learners in integrated Muslim schools tend to lack experience in interaction with people of other faiths, which is an essential component of a democratic society. The lack of interaction with people of other faiths or cultures is concerning and brings about questions on whether the learners attending integrated Muslim schools will be able to assume active citizen roles in a multicultural society such as South Africa (Niehaus, 2008:21).

2.5.3.6 Leadership and management practices in Muslim schools: an overview of functioning and challenges

According to Adebayo (2015:85), school leadership and management in the form of an Islamic perspective entail an additional definition of school leadership and management. Even though Adebayo (2015:85) does not distinguish between school leadership and management, he articulates the function of management as being concerned with getting work done in the organisation through individuals in compliance with the Islamic ethos, values and principles. He further states that management from an Islamic perspective advocates maximum employee satisfaction without compromising the employer's intended objectives or benefits. Leadership and management in Islamic teachings can be traced to primary Islamic sources. The prophet Muhammad (peace be upon him) has stated that every individual in his capacity is a shepherd and is responsible for his flock. In addition, the Qur'an advocates organisational structures and states that some individuals are elevated above others in organisational ranks so that they may secure work through others (Adebayo, 2015:85-86). The aforementioned sources not only highlight the importance of Islamic leadership and management but also draws a framework within which principals of integrated Muslim schools may operate. However, some challenges are highlighted. In some instances, the same challenges still affect the leadership and management of integrated Muslim schools. These challenges are as follows:

- **Overlapping roles and responsibilities of principals and governing bodies**

In practising their roles as school leaders and managers, the school principal's role is often in conflict with that of the board of governors or board of trustees, which normally comprises the founding members and sponsors of the school. This conflict is attributed to the specific vision of the governing board with regard to the day-to-day running of the school, which may be opposed to the principal's perspective or approach to the same aspects (Niehaus, 2008:20).

- **Managing complex curriculum diversities**

As integrated Muslim schools offer both secular and Islamic studies, as previously discussed, the principals of these schools are responsible for managing both curricula simultaneously. According to Niehaus (2008:20), tension often arises between religious and academic educators, especially in cases where religious educators are conservative about an aspect about which their secular counterparts are liberal. In addition, principals of integrated Muslim schools have to strategically develop a functional timetable that sufficiently accommodates Islamic studies without compromising on the subject hours as per the requirements of the Department of Education (Haron, 2015:256). Adebayo (2015:94) point out that challenges may arise when Islamic educators are assigned to teach secular subjects that they have not been trained in or vice versa. In support of this notion, Niehaus (2008:20) refers to scenarios where, for instance, Life Orientation, which is supposed to combine secular and religious content, is taught by an educator on either of the extremes, namely secular or Islamic.

- **Human resources dynamics**

According to Adebayo (2015:94-97), the leadership and management roles of the principal have been complicated by the following aspects principals have to deal with on a frequent basis:

- A lack of educator dedication and commitment, which compels principals to monitor the teaching-learning process more than usual.

- Educators use the teaching in integrated Islamic schools as a stepping stone to other, more lucrative employment opportunities.

- A lack of staff motivation due to limited financial rewards.

- Principals must still deal with a lack of pedagogical training among Islamic educators. Even though Haron (2015:250) acknowledges the recent progress in Islamic educators' training, he says that additional training is still required to add value to the educators and their subjects of instruction.

- **Limited principal knowledge of either Islamic or secular sciences**

Integrated Islamic schools are quite young, and training and development of principals to cater for these schools are minimal. As stated by Daniëls *et al.* (2019:119), school principals, even those in public schools, commence their careers as educators and are then promoted to the school leadership role without formal principalship training but, instead, teaching experience on various levels. This means that principals in integrated Islamic schools may assume the

principalship role while lacking knowledge of Islamic or secular sciences. As previously stated by Niehaus (2008:20), teachers are sometimes assigned to teach different sciences than those they have been trained to teach, let alone manage the instruction of those subjects and curriculum.

Adebayo (2015:87-90) postulate the following the Islamic principles of leadership and management the principals of integrated Muslim schools should be well acquainted with both in theory and practice:

- **The principle of *khilaafah* and *amanah* (vicegerency and trusteeship)**

In accordance with this principle, principals of integrated Muslim schools should be knowledgeable and demonstrate that whatever he or she possesses in terms of knowledge, power and influence are divinely gifted talents never to be abused but to empower others. Moreover, they must understand and model that they serve as the representative of the school, just like educators are principals' representatives in classrooms and the learners in their care are a trust.

- **The principle of institutional and personal loyalty**

The relationship between the principal, the board of governors and the staff should be based on the principal's non-exploitative representation of employers and employees. Personal loyalty should not interfere with or jeopardise institutional loyalty. Policies should be adhered to, while institutional and personal development is stressed.

- **The principle of work and reward**

Under this principle, the school principal ensures that the staff members are fairly and timeously compensated for their efforts. Principals should let the relevant stakeholders know that underpaying staff or delaying payment is tantamount to injustice.

- **The principle of *shura* (consultation)**

Consultation on matters is engraved in Islamic teachings and practices. In line with this principle, principals of integrated Muslim schools should create an environment conducive to consultation with all educators as part of the decision-making process.

- **The principle of *adl* and *qist* (justice and fairness)**

This principle should govern the principal's decision-making process and interaction with educators, learners and other stakeholders. This principle is centred on the concept of "do unto others what you want them to do unto you".

Taking into consideration the Islamic ethos, values and principles, as well as maximum employee satisfaction, the grey area of the roles and responsibilities of principals versus those of governing bodies often results in uncertainty. In addition, the management of complex curriculum diversities, human capital dynamics and limited knowledge of either Islamic or secular sciences among principals create a need to explore the leadership and management practices of principals in integrated Muslim schools.

2.5.4 Synthesis

A historical convention leading to the formation of integrated Muslim schools and their present-day role in the South African context was explored. I explained the nature and structure of integrated Muslim schools, including leadership and management, hierarchal organograms, governance and bodies of affiliation, in contrast to similar aspects of public schools. The dichotomous function of a public school principal as an employee of the provincial Education Department and an ex officio member of the SGB was also explored and compared to the function of a principal of an integrated Muslim school as an employee of the governing body or board of trustees. The challenges of each principalship role, that is, in public schools and integrated Muslim schools, were discussed. I further discussed the curriculum, the national curriculum and the integrated Muslim curriculum added to the national curriculum. A discussion of the predicaments with regard to leadership and management in integrated Muslim schools concluded this section.

2.6 EFFECTIVE SCHOOL LEADERSHIP AND MANAGEMENT

2.6.1 Introduction

Effective leadership and management are essential for any organisation, including schools. In this section, I explains what effective school leadership and management are and how these matters are applicable to the school context. Some characteristics of effective school leadership and management are explored to understand how these characteristics can be applied to optimise the teaching-learning purpose of a school.

2.6.2 Effective school leadership

“Effective school leadership” can be regarded as an encompassing phrase referring to the degree to which the school envisions, plans and functions to have a positive impact on learner success and achievement (Daniëls *et al.,* 2019:111). Effective leadership is a prerequisite for transformation in a school and brings about collaboration among various stakeholders to work together towards the success of the school (Ho & Lin, 2016:300-301). In agreement with Ho and Lin (2016), Daniëls *et al.* (2019:111) state that effective school leadership is a crucial aspect of

progress in a school; however, studies on effective school leadership are still in the infancy stage, especially on the topic of school principal development. The effectiveness of leadership builds a functional relationship between leaders and followers (Balbuena *et al.*, 2020:50; Daniëls *et al.*, 2019). In the context of a school, effective leadership builds a functional relationship between all parties included in the organisational structures of the school. Effective leadership in a school context is often viewed from the learners' history of success, even though the principal's indirect influence and contribution to such success are not overlooked (Daniëls *et al.*, 2019:112).

Garza *et al.* (2014) say that effective school leadership has to be context-based by analysing it locally, nationally and internationally to understand the working knowledge and experience of school principals. Daniëls *et al.* (2019:111) agree with Garza *et al.* (2014) that effective school leadership has to be context-based, but expounds that the school context itself is not regarded as a characteristic of effective school leadership; instead, it is a factor that influences the strategies principals can employ to optimise the overall school performance. Research on effective school leadership is essential to be able to establish frameworks and guidelines which schools can utilise to optimise success, because research covers themes beyond the teaching and learning process. In addition to functional leader-follower relationships, Amanchukwu *et al.* (2015:13) and Monga (2015:12) suggest that effective educational leadership should:

- be able to provide a school with a holistic approach to operating all school affairs;
- be objective-based, adjusted and defined to be applicable to the particular context of the school;
- provide a framework of reference that the school can adopt to improve its management practices;
- offer a criterion of standards acceptable within and outside the educational context; and
- be able to establish frameworks and an organisational structure that promotes a distinguished teaching-learning process.

Anastasiadou (2014:946) writes that research studies conducted highlight that effective school leadership is efficient when school leaders respect their staff members, keep abreast of any major changes in the school leadership framework and constantly use creative strategies. Daniëls *et al.* (2019:116) recommend the categorisation of all effective school leadership characteristics into six main categories, namely:

- **Focus on curriculum and instruction**

The leadership focus on the curriculum includes investing a lot of time in reviewing educational programmes and initiatives of department heads or educators and evaluating approaches to pedagogy and learners' progress and achievement.

- **Effective communication and healthy relationships with all stakeholders**

Without effective communication, leadership cannot communicate to stakeholders the intended vision of the school, which is crucial for building organisational commitment and developing school ethos and culture. Effective communication entails two-way communication with both internal and external stakeholders.

- **Defining the mission and vision**

The school principal's active contribution in formulating and maintaining the school's vision and mission by motivating educators and other stakeholders to contribute towards actualising the vision and mission of the school. It should also be noted that effective principals are aware of the needs and goals of their staff members. Moreover, principals should be instrumental in their staff attaining their needs and goals. Principals should have the ability to give credit where it is due and provide continuous feedback to stakeholders.

- **Organisational culture, trust and collaboration**

A healthy relationship that promotes educators to participate in the decision-making process should be maintained. The school principal's ability to create and maintain a school climate and environment with ethical standards and practices is crucial. The school climate should illustrate characteristics such as mutual respect, trust, collaboration and excellence in learner achievement. Garza *et al.* (2014:800) uphold this characteristic, postulating that effective school principals bring on board all stakeholders in an effort to ensure that the culture and ethos portrayed by the school are enforced at home and in the school community at large.

- **Recognising and awarding success and accomplishments**

The acknowledgement and reward of educators' efforts and initiatives encourage them to aspire to push their limits, commit to the school as an organisation and contribute efficiently in all matters. Principals must be strategic in hiring and retaining staff with the necessary qualifications, experience and work ethic. They should take the initiative to encourage educators' professional development and create support structures for educator empowerment. The knowledge and skill acquired by educators can then be applied towards learner and school efficacy.

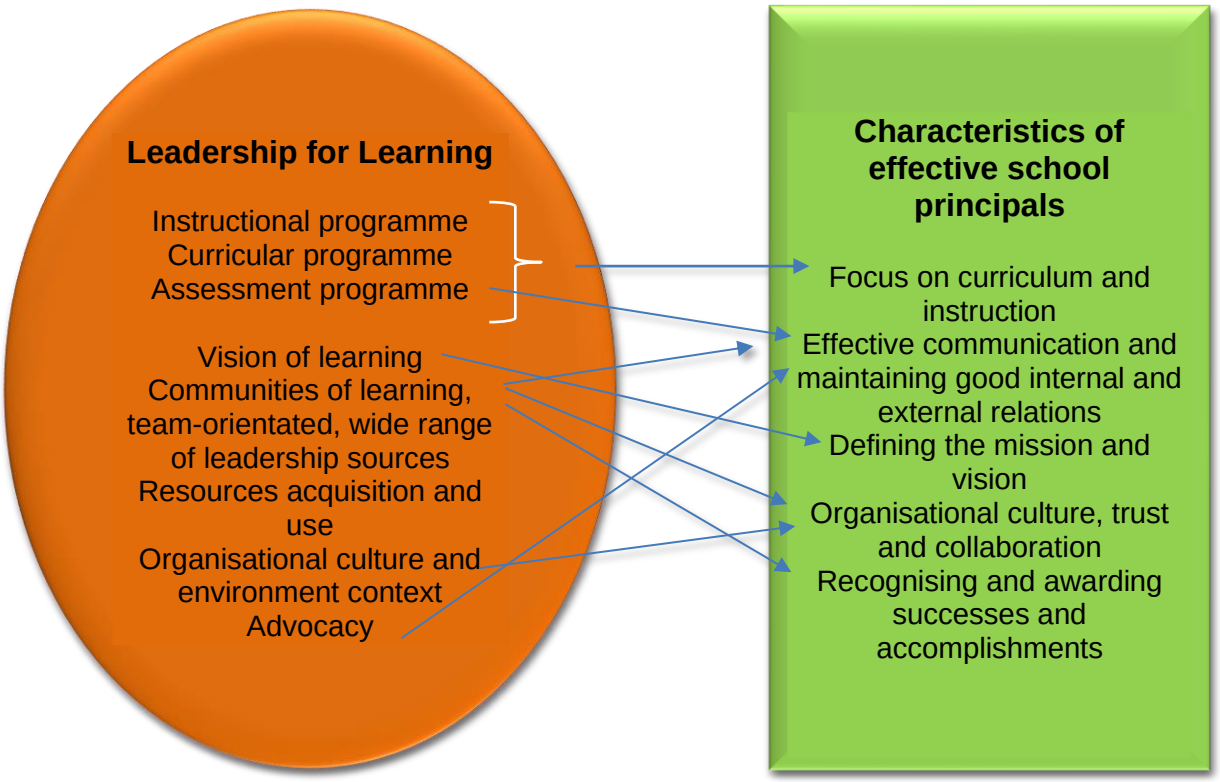

Figure 2-5: Characteristics of effective school leadership

(Daniëls *et al*., 2019:121)

2.6.3 Effective school management

Effective school management is concerned with establishing school policies, strategies and practices to improve the school programmes, the teaching-learning activities and the administrative process of the school (Amanchukwu *et al.*, 2015:12). In agreement with Amanchukwu *et al.* (2015:12), Monga (2015:7) asserts that an effective school management process involves the administering of a functional system that enables the intended school policies, strategies and action plan to actualise the educational or academic goals. Through effective school management, academic goals can be actualised by shifting from outdated school management practices that impose radical transformation to contemporary school management practices, which are moderate both in approach and practice (Amanchukwu *et al.*, 2015:12). According to Botha (2013:20), effective school management is an outstanding fulfilment of the management functions in promoting the teaching and learning process.

The nature of a school as an organisation means that effective school management is not restricted to the school principal only but extends to the school management team and the staff members who execute particular management aspects as delegated by the school principal. The

management tasks of planning, organising, leading and control, which are performed by the school principal and school management team have been discussed earlier in the thesis. The professional management responsibilities that are performed or guided by the principal as part of effective management include, but are not limited to, executing and presiding over the day-to-day management of the school, the organisation and administration of school activities, determining the academic materials and equipment that should be purchased and distributed, the execution of all departmental responsibilities in line with laws and regulations to optimise the teaching-learning process and deciding on extracurricular activities that are essential in enhancing the teaching-learning process (Pretorius & Lemmer, 2004:46).

2.6.4 Synthesis

I discussed effective school leadership and the characteristics of effective school leadership. The main functions and responsibilities of a school principal towards effective school leadership were set out as well. Thereafter, effective school management and the fact that it is not restricted to the principal were discussed. The management function of the principal and the management tasks and additional management responsibilities that principals ought to perform or delegate concluded this section.

2.7 SUMMARY

In this chapter, I discussed leadership and certain aspects of leadership, such as the leader-follower relationship, leadership theories, leadership styles and leadership in a school context. In addition, management and particular aspects of management, such as management and followership, the difference between management and leadership, management theories and management in a school environment were discussed. Furthermore, I explained the contrast between public and integrated Muslim schools in terms of organisational structures, integration and curriculum. In conclusion, I postulated the concept of effectiveness in terms of educational leadership and discussed recommended characteristics of effective educational leadership. In the next chapter, the research design and methodology employed in this research study are discussed.

CHAPTER 3 CHAPTER 3 RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

The previous chapter focused on the literature review to understand the nature of school principal leadership and management. In this study, I seek to explore strategies for effective school principal leadership and management in integrated Muslim schools by answering the primary and secondary questions of this research. The research design, methodology, strategies and procedures employed to answer the primary and secondary research questions are outlined in this chapter. The interpretive paradigm and a qualitative research approach were employed to gain an understanding of the strategies for effective school principal leadership, management practices and experiences of principals in integrated Muslim schools. The population sampling, data collection and data-sampling methods utilised in this research study are also discussed. The research design and methodology were chosen based on the research questions, after which the data collection methods, data analysis and data interpretation were identified. This chapter is concluded with a discussion of the ethical considerations that were utilised in this research study to ensure that the rights of the participants were not infringed upon because of their participation in the study.

3.2 RESEARCH PARADIGM

I utilised the interpretive paradigm to encapsulate participants' perspectives, experiences and perceptions of the nature of integrated Muslim schools, as well as effective leadership and management practices that could be adopted to optimise the leadership and management in these schools or other schools of similar nature. The interpretive paradigm was used in line with Cohen *et al.* (2002:23), who postulate that the interpretive paradigm endeavours to aid the researcher in understanding "the subjective world of human experience". According to Railean (2015:268), the interpretive paradigm can be understood as the ontology and epistemology that can be adopted to understand how individuals perceive and interpret their daily interaction with the world around them. This research explored integrated Muslim school leaders' perceptions, experiences and perspectives of the leadership and management of integrated Muslim schools.

According to Babbie and Mouton (2001:28), the interpretive paradigm is also known as the "phenomenological approach," and its objective is to understand human experiences. The interpretive paradigm is based on the knowledge that there is more than a single reality or perception of a phenomenon (Maree, 2007:37). In agreement with Maree (2007:37), Merriam and

Tisdell (2016:9) state that in accordance with the interpretive paradigm or phenomenological approach, the reality is socially constructed, that is, there is no single observable reality, but rather multiple realities or interpretations of a single event. The understanding that different participants may have varying perceptions of leadership and management practices in integrated Muslim schools, as well as their insights into being a school leader of such a school, necessitated the use of the interpretive paradigm. The reality emerging from a study in which the interpretive paradigm is utilised is socially generated and subjective in nature owing to the perception, experiences and perspectives of the participants who mould it. However, the underlying ethos, values and aims of the researcher should also contribute to the socially generated and subjective reality of the study (Neuman, 2003:241-242).

In line with Neuman (2003:241) and Nieuwenhuis (2007:25), the findings of this research study are based on the understanding that the leadership and management perceptions, experiences and insights of the participating principals of integrated Muslim schools are multiple perspectives varying from one principal to another, as opposed to a single perspective from all the principals of integrated Muslim schools. Morrison (2002:18) affirms that the research findings arising from a researched phenomenon are not a set of facts uncovered but, instead, a construct that can be understood in different ways by various individuals. The primary function of the interpretive paradigm is opposed to creating tunnel vision on a phenomenon; instead, it is to construct some insight into how an individual or a group perceive their own unique experiences in relation to the phenomenon (Nieuwenhuis, 2007:60).

Guided by Nieuwenhuis (2007:60) and Morrison (2002:18), I explored the experiences and perceptions of effective strategies employed by principals of integrated Muslim schools based on their environment in the context of leadership and management of these schools as a phenomenon. Based on their experiences and perceptions, I constructed some multi-perspective insights into the leadership and management position from those who experienced it in integrated Muslim schools and how they perceived it. The utilisation of the interpretive paradigm complemented the qualitative research approach used in this study. According to McMillan and Schumacher (2010:20), the qualitative approach is used to gain an understanding of the phenomenon through the lens of those who have experienced or continue to experience the phenomenon under study. I am then able to construct multiple realities based on the participants' different perceptions of the same phenomenon.

Cohen *et al.* (2002:10) and Maree (2007:37) agree that the interpretive paradigm extends beyond a natural setting and encompasses other aspects, such as norms, social context and culture, which are contributory to constructing an in-depth insight into participants' experiences. In

agreement with Cohen *et al.* (2002:10) and Maree (2007:37), I utilised the interpretive paradigm to explore other norms and practices, such as religious and cultural norms that have a direct or indirect influence on the leadership and management practices in integrated Muslim schools. This reality may entail different perceptions based on the context in which the reality is socially constructed (Lincoln & Guba, 2013).

In this research study, several principals of integrated Muslim schools were individually interviewed, of whom each was afforded an opportunity to share their unique perspectives on the same set of questions. When researchers employ the phenomenological approach, they adopt data-generating methods that entail open-ended interviews of different levels, degrees and structures (Rehman & Alharthi, 2016:56). Since the phenomenological approach was utilised in this research, the research adopted a variety of interview questions on the leadership and management of integrated Muslim school, in accordance with Rehman and Alharthi (2016:56).

3.3 RESEARCH DESIGN

The research design is also known as the research approach and refers to a schematic representation, detailing the strategies and methods that the researcher adopts when conducting research (McMillan & Schumacher, 2010:48; Yin, 2003:21). According to Magilvy and Thomas (2009:298), a research design communicates the research process in detail, from how the research problem was formulated and the processes followed to how the research data were generated, synthesised, analysed and interpreted and the data results presented. In agreement with Magilvy and Thomas (2009:298), Trochim (2006) compares a research design to the glue that holds different research components together, adding that the research design is essential in structuring a research study and highlighting how the major components of the research, such as samples, methods and measures, were all combined to answer the main research question.

The aim of this study was to explore which effective strategies school principals in integrated Muslim schools could adopt to enhance their leadership and management practices. The qualitative research approach aids in producing rich descriptive data of a phenomenological study or participants' experiences, especially when conducted in a natural setting by posing interview questions (Magilvy & Thomas, 2009:298; McMillan & Schumacher, 2010:345). In support of Magilvy and Thomas (2009:298), Mouton (2003:107) affirms that the strength of qualitative research lies in its ability to engage participants in their natural setting while focusing on "the subjective experiences of individuals" and being sensitive to the context in which people interact with one another.

Although qualitative research entails various characteristics, two key characteristics are consistent in all discussions regarding applying the qualitative approach to a research study. The first one is the focus of the qualitative approach on phenomena that occur in the real world (a natural setting). The second one entails acquiring details regarding a phenomenon, studying those details and, thereafter, disseminating the findings (Leedy & Ormrod, 2015:139). Mills and Gay (2019:7) define qualitative research as a process of collecting, analysing and interpreting non-numerical data (visual or narrative) to explore an in-depth perception regarding a phenomenon. In addition, a qualitative research approach materialises into diverse perceptions of the phenomenon based on different perceptions of individuals who have experienced the phenomenon, as opposed to a single, uniform finding (Mills & Gay, 2019:7).

The purpose of a qualitative research study is to create meaning or a hypothesis of the experiences and perceptions regarding a phenomenon in its natural place of occurrence by collecting descriptive data with the intention to understand that particular phenomenon based on how individuals or groups related to that phenomenon to make sense of it (Blanche *et al.*, 2006:387; Creswell, 2012:50). In the context of this research study, various principals of integrated Muslim schools presiding over the leadership and management function were afforded an opportunity to share the perceptions, experiences and meanings they attached to their roles as school leaders and managers. In addition, they had the opportunity to share, based on their experiences, effective leadership and management strategies that can aid in leading and managing schools of this nature. This was done in line with Leedy and Ormrod (2015:273), who suggest that researchers should construct their insights into the findings based on how the participants ascribed to it.

In correlation with the qualitative approach, this study is also grounded in a phenomenological study, because it complements the qualitative research approach data. Magilvy and Thomas (2009:298) remark that the phenomenological study encapsulates experiences as related by the participants themselves. In agreement with Magilvy and Thomas (2009:298), McMillan and Schumacher (2010:346) affirm the importance of the phenomenological study in their words stating that its purpose is “to describe and interpret the experiences of the participants regarding a particular event”. This can be regarded as capturing the “essence of the experience as prescribed by the participants” (McMillan & Schumacher, 2010:346). Leedy and Ormrod (2015:145) agree with McMillan and Schumacher (2010:346) on the purpose of the phenomenological study in research and add that the very meaning of the term “phenomenology” comes from the meanings or definitions an individual assigns to a phenomenon as opposed to the phenomenon’s autonomous external existence from the participants. The responses from a phenomenological study enable the researcher to understand the meaning of the experiences of

those who live or lived it and to generalise similar patterns and themes to those of the other participants who might have experienced a phenomenon of the similar nature (Leedy & Ormrod, 2015:145). The objective of the phenomenologists is to be able to establish what all participants – in the case of this research study, principals of integrated Muslim schools – have in common regarding the leadership and management of Muslim schools (Maree & Pietersen, 2016:60).

3.4 POPULATION AND SAMPLING

The population sample of this research study is principals of integrated Muslim schools. In schools where the school principals could not participate, a deputy principal presiding over the leadership and management function of an integrated Muslim school was interviewed. According to De Vos and Strydom (1998:190), a population is a group of elements confirming to specific criteria that enable the generalisation of the research findings. In agreement with De Vos and Strydom (1998:190), McMillan and Schumacher (2010:143) identify a population in a research study as a group of statements or cases, whether individuals, objects or events, that conform to specific criteria that enable the generalisation of the results of the research. De Vos and Strydom (1998:190) further explain that a population can be classified into the total number of participants, occurrences, cases, organisation units or any other elements with which the research study is concerned. De Vos *et al.* (2011:391) clarify that there are no set rules governing a population size sample; instead, the population size depends on what is known, the purpose of the study, what will be beneficial to the study, what credibility will entail as well as the available resources and time. A feasible sample should be obtained, and based on the results of the obtained sample, the results may be generalised. This study focused on strategies for effective leadership and management in integrated Muslim schools. The targeted population was principals of the integrated Muslim schools or their vicegerents as aforementioned. A sample of seven: six principals and one deputy principal of integrated Muslim schools was selected from various provinces, using the purposive convenient sampling approach to share some insights on this research's main and secondary questions. The primary data collection method was in-depth interviews. Based on data generated from the in-depth interviews, general patterns and themes were formulated in line with De Vos and Strydom (1998:190) and McMillan and Schumacher (2010:143). It should be noted that from the initially identified sample, not all schools participated in this research study. This necessitated me to identify and include new principals of integrated Muslim schools who were not part of the initial population sample. Of the schools that participated in this research, six were principals and one was the principals' deputy, which was in concurrence with Leedy and Ormrod's (2015:152) suggestion that qualitative research should capture data from multiple sources – in the case of this research, it was established that since this deputy

principal was also presiding over the leadership and management of an integrated Muslim school, his input was crucial to this research.

3.4.1 Data collection

The selection of appropriate data collection methods is of the utmost importance to any credible research study. Biggam (2018:286) states that “selecting strategies of data collection is as significant as selecting an appropriate research approach”. The data collection methods employed in this research study were deemed the most relevant and complementary to both the main question and the secondary research questions this research study seeks to answer. According to O’Leary (2004:150), data collection is a challenging task and no specific data collection strategy can be regarded as better than the rest. Leedy and Ormrod (2015:153), however, argue that the use of interviews as the data collection method enables the researcher to obtain much beneficial information for a research study. Punch and Oancea (2014:184) attest that “the interview is a data collection data tool of great flexibility, which can be adapted to suit a variety of research situations”. The use of the interviews enables the researcher to capture data that would not have been obtainable by mere observations and through interviews the researcher is able to engage the emotions of the participants (Mills & Gay, 2019:232). Mills and Gay (2019:232) further articulate that interviews entail numerous advantages, which include the flexibility and adjustability of the interview questions, enabling the researcher to build a relationship of trust with the participants, thereby acquiring rich data from them, as well as allowing the research to use multiple-choice questions as an interview option. Furthermore, Mills and Gay (2019:232) state that the interviews enable the researcher to repeat interview questions by paraphrasing them differently or to probe a response to generate in-depth data. In adherence to the suggestions of Leedy and Ormrod (2015:153), Mills and Gay (2019:232) and Punch and Oancea (2014:184), the interviews were utilised as a primary method to generate data for this research.

This research maintained the in-depth interviews as the data collection method. Through the in-depth interviews, I were able to obtain data from the participants by asking open-ended questions on how the participants perceive the leadership and management of integrated Muslim schools as a phenomenon (McMillan & Schumacher, 2010:355). McMillan and Schumacher (2010:355) assert that in-depth interviews are characterised by probing and pausing moments when interviewing the participants. The probing and pausing techniques enable the researcher to secure participants’ trust, honesty, genuine voice and connection with the participants in eliciting rich valid data useful for the research study. In agreement with McMillan and Schumacher (2010:355), Creswell (2012:218) acknowledges that in-depth interviews are instrumental in

securing additional beneficial information from the participants but warns of the following possible drawbacks of in-depth interviews. These drawbacks were addressed in the research as follows:

- The equipment used in the interviews may be problematic. To curb this, I used a portable recording device and ensured that it was fully charged prior to commencing each interview. I also kept another device for back-up purposes (Creswell, 2012:218). Furthermore, I used the traditional book-and-pen method to record all the main points throughout the interviews.

- The participants may not be as eloquent, fluent or clear in their responses. The probe-and-pause technique was used to affirm some responses. The participants were also afforded an opportunity to share information on additional leadership and management aspects which the interview questions may not have necessarily asked to enhance the research data (Creswell, 2012:218). I also crosschecked with the participants their responses to the interview questions, during and after the interviews.

- The interviewer tends to have control over the information which the participants provide based on the specific questions asked. Participants were afforded the opportunity to adjust the questions and their responses to the given questions without interrupting them. They were also asked to provide additional information which they felt was not covered through the interview questions but would enhance the research data (Creswell, 2012:218).

- The research data from the interviews are normally synthesised from the researcher's perspective; hence, these data will be "filtered". In this research study, the participants were allowed to give their own summary of the interview questions in an effort to capture additional data and additional participants' perceptions (Creswell, 2012:218). In consultation with the study supervisors, the data synthesis process was done thereafter to ensure that a vacuum perspective on data analysis was minimalised.

- The participants may not be forthright honest with their answers in their responses instead provide researchers with what they want to hear. I assured the participants of the privacy of their provided data. Furthermore, I gave the participants the option to alter their initial responses if necessary.

- The direct interaction between myself and the participant may interfere with the way the participants respond to the interview questions. I adhered to some ice-breaking conversations before commencing the actual interviews to allow the participants to be at ease (Creswell, 2012:218).

3.4.2 Individual interviews

According to Leedy and Ormrod (2015:275), a phenomenological research study is one in which the researcher engages the participants attentively to gain their perceptions by generating interview data. In-depth, one-on-one interviews were utilised in this research to gain the insight of leadership and management in integrated Muslim schools. Forsey (2017:365) ascertains that through interviews the researcher can probe for responses to the research questions. An interview occurs when the researcher asks the participants one or more open-ended questions coupled with follow-up questions. The individual interview process was used as the primary data collection method. The participants were indulged on a one-on-one basis, except for one school principal who opted that the deputy was present during the interview to share a different perspective if it opposed any of the school principal's responses. To optimise the data collection process I adhered to an interview guide on the set questions and how those questions were going to be asked to the participants in compliance with the primary and secondary research questions (Cohen *et al.*, 2002:296).

3.4.3 Semi-structured interviews

The semi-structured interview questions were prepared and utilised to channel and increase the scope of the collected data. Maree and Pietersen (2016:87) define semi-structured interviews as a process used to generate research data, whereby all the participants share their various responses or answers to a set of predetermined questions. According to Cohen *et al.* (2009:272), semi-structured interviews not only increase the comprehensiveness of the research data but also structure the interviews to concentrate on the questions the research study seeks to answer. McMillan and Schumacher (2010:357) propose that each interview question should allow for dichotomous responses, instead of rigid responses. Dichotomous interview questions can be posed directly or indirectly to the participants, while allowing for probes and follow-ups to the provided answers (Cohen *et al.*, 2009:358). Semi-structured interviews serve as a guide instead of a determinant of the interview procedure. In addition, semi-structured interviews also entail a series of both structured and unstructured open-ended questions that are focused on the topic of research (Walliman, 2010:99).

3.4.4 Interview process

Prior to commencing the interviews, permission was obtained from the participants to set up the necessary digital recording gadgets. Even though the participants were aware of my name and details of the research study at the time of interviews, I reintroduced myself and the research study, because of the ethics forms given to the participants prior to the interviews, in agreement

with Forsey (2017:373). Thereafter, I thanked each of the participants for participating in the interview. Every participant was assured that the data they provided would neither be tempered with nor be disclosed to anyone outside the research. I also reiterated the same assurance to the participants on record at the beginning of each interview. Forsey (2017:364) remarks that the interview process not only requires a set of academic, social and organisational skills to gain the necessary information or data but also an attentive ear to the participants' responses. The researcher's responsibility is not limited to listening to the participants' responses passively; instead he or she should exert some effort to understand and reflect on the participants' responses to be able to generate follow-up and probe questions that are essential for data enrichment (Basu, 2015:18). In compliance with Basu (2015:18) and Forsey (2017:364), I attentively listened to the participants' responses, engaged the participants with follow-up questions, observed their body language and transcribed key interview points. I ensured that all the follow-up and probe questions were neutral, as suggested by McMillan and Schumacher (2010:224), who state that follow-up and probes should be neutral so as not to affect the nature of the initial interview responses. The use of logic to generate follow-up questions and probes, as well as engaging participants further in ambiguous or unclear responses, was adhered to in line with Basu (2015:38). The interview questions guide was followed to ensure the uniformity and neutrality of the questions asked in the interviews, while ensuring that the information obtained from the participants through the interviews was free from my personal perceptions, interference or interpretation (Creswell, 2012; Merriam & Tisdell, 2016). An effort was also made to ensure that the participants were comfortable and felt encouraged to provide honest responses to the interview process without interrupting, manipulating or coercing the participants (Creswell, 2012:218; McMillan & Schumacher, 2010:363). In compliance with Slavin (1992:89), I ensured that my body language and voice modulation remained neutral and regulated throughout the interviews. In agreement with Slavin (1992:89), Leedy and Ormrod (2015:274) remind us that a researcher should avoid putting words in the participants' mouths and should be mindful that his or her facial impressions do not hinder the participants' privilege to share their perceptions of a phenomenon.

According to Walliman (2010:100), the interviews can be conducted at any place or venue that is convenient to the participants and researcher (indoors, outdoors or on digital platforms). In agreement with Walliman (2010:100), Creswell (2012:219) expounds that interviews can be venue-based; however, in situations where venue-based interviews are impossible, a telephonic or email medium of communication can be utilised. Though Creswell (2012:219) and Walliman (2010:100) concur on the utilisation of alternate methods to conduct interviews, they also share the sentiment that venue-based interviews are advantageous to the researcher in gathering the

non-verbal cues and facial expressions which may be absent in telephonic or email interviews, such as smiling, fretting and nodding. In this research, most of the interviews were venue-based except for two which were conducted digitally. The two digital interviews were because of valid reasons which cannot be mentioned in this research to protect the participants. Most of the interviews had to be venue-based because of the need to build the trust of the participants and to assure them that their participation in the research would not in any way impede their psychological or physical well-being (Cohen *et al.*, 2009:144). I adhered to the national Covid-19 protocols and procedures. Furthermore, I adhered to each school's Covid-19 safety protocols, which was done in line with the ethical guidelines of the North-West University. Throughout the interview processes, I upheld the guidelines suggested by Cohen *et al.* (2009:144) to be pivotal in enhancing the credibility and trustworthiness of the interviews as follows:

- Using a consistent set of sampling instructions to avoid interview bias
- Establishing a good grounding with the participants to earn their trust
- Utilising the probe and pause technique to obtain additional details on the interview questions without inflicting any harm or embarrassment on the participants
- Moulding challenging interview questions tactfully
- Using a uniform coding process
- Transcribing interview data honestly

I summarised and synthesised the data collected from the interviews and provided the summative report for further discussion with the research study leaders, in accordance with the guidelines provided by Walliman (2010:134).

3.5 DATA ANALYSIS

The qualitative data generated through in-depth interviews were transcribed and codified. All the participants were afforded the opportunity to review and edit their interview data as they felt necessary, to ensure the authenticity and precision of the collected data. The data generated from the interviews were in the form of words. Walliman (2010:71) argues that words generated from an interview cannot be mathematically manipulated; instead, they can be inductively analysed using the data analysis process. Therefore, a data analysis entails the process of making sense of collected data by categorising it into themes, patterns and categories, making it manageable and usable to answer the research questions (Mouton, 2003:8). In concurrence with Mouton

(2003:8), Punch and Oancea (2014:219) describe data analysis as a process of continuous search for patterns and an explication of their meanings “through progressive focusing, reflexive iteration and grounded interpretation which aims to generate rich accounts of the phenomena studied and link them to literature”. The data analysis process contains a combination of processes to disentangle the research phenomena and establish similar themes and patterns in various data. Based on similar themes and patterns in the data, the researcher can theorise the research phenomenon and establish a connection between what is already known and the new body of knowledge (Ary *et al.,* 2018:490). De Vos *et al.* (2011:339) regard the data analysis process as a challenging but creative process through which a researcher may only be able to establish a relationship between the participants and generated data. However, Makwinja-Morara (2007:107) warns that without a proper data analysis process, the entire research process is purposeless. To ensure precision in the data analysis, as suggested by Ary *et al.* (2018:490) and Punch and Oancea (2014:219), I reviewed the recordings and transcribed notes of the interviews to establish themes and patterns. After establishing the themes and patterns, I revisited the interview recordings and transcribed notes again to ensure that all crucial data-enriching aspects were not overlooked. Additional cues from the interviews were also reviewed for further analysis. Leedy and Ormrod (2015:238-245) synthesise the data analysis process as comprising the following main steps to which this research adhered:

- **Organising of data**

Organising qualitative data is very important because a large quantity of raw data is collected during the interview process. The researcher, therefore, should organise the data into sizeable amounts using an effective organisation system. In this research, the data organising process entailed digitally organising the interview data into relevant files and sub-files. The organised files and sub-files were then duplicated and backed up.

- **Transcribing of data**

The transcribing process entails converting interview recordings and fieldnotes into text data so that the data analysis process may commence. In this research study, not only was the data transcribed into text, but the transcribed data were also shared with the respective participants to ensure data accuracy while affording the participants the opportunity to edit their interview responses (Basit, 2010:114).

- **Coding of data**

The coding process enabled me to identify data segments that could stand alone or contained comprehensive ideas autonomously (see McMillan & Schumacher, 2010:398; Neuman,

2003:460). According to Nieuwenhuis (2007:61), the coding process is essential in transforming raw data into meaningful segments, which are then assigned a symbol and name of identity. The coding of data aided this research to identify standalone data, comprehensive ideas and similar patterns in leadership and management practices of school principals in integrated Muslim schools among other themes.

- **Thematising of data**

Thematising data entails reducing data themes into similar categories. In line with the data thematising guidelines, I identified several themes by examining the codes that the participants had frequently discussed such as the rare and the pre-expected. The data supporting the above-mentioned themes were also examined.

Bridges (2017:29-30) explains that once the data analysis process is adhered to, the data analysis can be regarded as thorough, detailed and rigorous to produce sound findings that comply with the requirements of a qualitative research approach.

3.6 TRUSTWORTHINESS

The fundamentals of credibility, validity, reliability and trustworthiness are essential to any research findings. Without such fundamentals, research findings can be equated to anything of low or no value, hence worthless, invalid or unreliable (Ali & Yusof, 2011:30; Amankwaa, 2016:121). The terms “validity”, “reliability”, “credibility” and “trustworthiness” are interchangeably used even in qualitative research; therefore, the terms “trustworthiness” and “credibility” are preferred (Golafshani, 2003:600). Amankwaa (2016:121) argues that some researchers believe that the terms reliability and validity cannot be used in qualitative research owing to the limitation of their applicability to quantitative research. In this research, the terms “trustworthiness” and “credibility” were utilised. According to Cohen *et al.* (2009:133), the trustworthiness of a study is upheld by the researcher’s adherence to the upstandingness, scope of generated data, depth of generated data as well as rectitude. In support of Cohen *et al.* (2009:133), Ali and Yusof (2011:30) expound that trustworthiness in research is concerned with ensuring that the research findings are free from bias and distortion and can endure or withstand any form of inquiry or cross-examination. Marshall and Rossman (2014:143-145) emphasise that a qualitative research study should endeavour to attain the credibility and trustworthiness of the research findings. To establish the trustworthiness value of this research study, I upheld the trustworthiness criteria established by Lincoln and Guba (2013).

3.6.1 Trustworthiness via credibility

Lincoln and Guba (2013) postulate that referential adequacy, peer debriefing and member checking are the most essential steps in establishing credibility. In compliance with Lincoln and Guba (2013), this research followed all the necessary steps in ensuring that the recorded and transcribed data of the interviews, analysis and induction processes were shared and discussed with the study leaders. Sharing the raw data, data analysis and induction process with the study leaders served as guidelines to ensure that I did not give in to bias or overlook any of the processes leading to the research findings. Through peer debriefing and member checking, this research maintained credibility. The data discussed with the research study leaders include the digitally recorded interviews, audio recordings, transcribed verbatim and references on how the interview data were communicated through a detailed inductive process.

3.6.2 Applicability via transferability

Lincoln and Guba (2013) suggest that the external validity and transferability of research findings can be enhanced by a detailed explanation of the phenomenon of study. By providing detailed information, the extent to which the findings of the research were drawn can be easily understood and be transferable or applicable to similar phenomena (Amankwaa, 2016:122). This research intended to explore and understand the leadership and management of integrated Muslim schools to suggest effective strategies leadership and management of such schools. To explore the leadership and management of integrated Muslim schools, the principals of integrated Muslim schools were identified as the most appropriate participants to answer the questions on leadership and management. The principals of integrated Muslim schools were selected using the non-probability sampling approach. The initial sample selected 10 principals of integrated Muslim schools, of whom four withdrew their participation, which necessitated a selection of an additional principal of integrated Muslim schools. The interviews were then conducted with the consenting principals using a blended approach, that is, venue-based and online, based on the participants' preferences. With permission from the participants, the data were digitally recorded. Thereafter, the data were transcribed, followed by the inductive and coding processes. The research findings were then compared to the literature review.

3.6.3 Consistency via dependability

To establish the dependability of a research study, Lincoln and Guba (2013) propose inquiry audit techniques. The inquiry auditing techniques enable the researcher outside of the research study to evaluate "the process and the product of the research study". The inquiry auditing process enables the evaluation of the research study to establish whether or not the research findings and

analysis are supported by the available data (Amankwaa, 2016:122). To ensure that the process and product of this research study complied with the requirements of dependability, I created an audit trail of all the recordings, documents, processes, interview questions and findings, which were kept safely for the evaluation and auditing process of this research study.

3.6.4 Neutrality via confirmability

According to Anney (2014:279), confirmability refers to the degree to which the results of an inquiry can be confirmed or corroborated by other research studies. In agreement with Anney (2014:279), Amankwaa (2016:122) refers to Lincoln and Guba who advocate keeping a journal to showcase the researcher's detailed field activities, reflections and relation to the study as the key to confirmability. Miyata and Kai (2009:67) argue that the conformability of a research study is not limited to the researcher's ability to keep a trail of field activities, but rather the researcher's ability to maintain a conversable, emotional and forthright interaction with the participants. In this research, I adhered to the recommendation of both (Miyata & Kai, 2009:67) and Amankwaa (2016:122) by keeping a journal of field activities as well as being forthright with the participants. Some participants used some Arabic phrases that were not removed or tampered with. Instead, wherever necessary, the English meanings of the Arabic phrases were placed in parentheses. I also took notes on additional aspects such as loadshedding and a loss of connection during the online interviews.

3.7 ETHICAL CONSIDERATIONS

A research study does not occur in vacuousness, instead, it consists of contribution or input from the participants whom the researcher needs to consider when conducting a research study (Hesse-Biber & Leavy, 2010:61). An outstanding research study is one that is conducted without violating the norms and ethics of the participants. Therefore, the research should exert to ensure that measures to protect the privacy and anonymity of the participants are maintained throughout the research study (Edwards & Mauthner, 2002:14; Trochim, 2006). In concurrence, Leedy and Ormrod (2015:101) critique conducting a research study without adhering to ethical considerations, citing the fact that any research study that includes people as primary participants has to consider ethical implications related to the research study. Research ethics are crucial for any research study; therefore, the researcher should constantly be cognisant of the ethical implications and guided by ethical principles (Punch & Oancea, 2014:213). McMillan and Schumacher (2010:117) and Orb *et al.* (2001:93) are in agreement that ethical considerations are concerned with what is believed to be morally right and wrong to protect the participants from any form of physical or psychological harm as a result of participating in the study. McMillan and Schumacher (2010:15) further articulate that research ethics are even more important when the

research study is concentrating on an educational framework because it includes minor participants or individuals who are interacting with the minors on a regular basis. In compliance with the importance of ethical considerations, as aforementioned, this research study maintained the ethical principles listed by McMillan and Schumacher (2010).

3.7.1 Informed consent

Ethical permission and clearance to undertake the research study on strategies for effective school principal leadership and management in integrated Muslim schools were sought from the North-West University, Faculty of Education. The North-West University granted permission to conduct this research and allocated an ethical number for this research study. Mack (2005:9) writes that informed consent is a process of ensuring that prospective research participants fully comprehend what participating in a research study means so that an informed decision can be made on whether to participate and in what capacity. In agreement with Mack (2005:5), De Vos *et al.* (2011:27-28) assert that the participants in a research study should have full comprehension of what the research study entails and what their contribution to the research study is. Participants may not be misled or deceived about the objectives of the research study or their participation. The nature of the research should also be explained to the participants so that they can give informed consent on whether to participate in the research study (Leedy & Ormrod, 2015:101). In this research study, permission was sought from the participants after being fully informed of the nature and objectives of the research. They were also informed of what their contribution to the research would be, after which they decided whether to participate or withdraw from the research. Because the research participants were principals of integrated Muslim schools, which are privately owned, no permission was needed from the various provincial Departments of Education; however, permission was sought from the respective boards of trustees of governors.

3.7.2 No harm or risk to the participants

In compliance with De Vos *et al.* (2011:5) and McMillan and Schumacher (2010:131), the necessary precautionary measures were taken to ensure that no physical or psychological disconcertment, harm or disservice was inflicted on the participants as a result of their participation in this research study. Leedy and Ormrod (2015:101) confirm that the responsibility for protecting the participants from any form of physical or psychological harm because of participating in a research study remains the researcher's responsibility. To ensure that all participants were protected from any form of physical or psychological harm, I provided the participants with consent forms which clearly explained that the interview data would not be accessible to any individual or organisation, apart from myself and the study leaders. The digital and transcribed data were kept in the possession of myself during and after the interviews. The

traditional lock-and-key mechanism was used to secure the verbatim transcriptions, while the digital vault system was utilised to secure digital files and recordings (Walliman, 2010:49). Correspondence about the data between myself and study leaders was done through end-to-end encryption. All the collected data will be kept in the North-West University archives and will be destroyed after a five-year period from the date of these research findings.

3.7.3 Voluntary participation

The participants in this research study were not compelled, coerced or obligated to participate in the study. In compliance with McMillan and Schumacher (2010:130), this research study committed effort and practice to the fact that any form of obligation or coerciveness towards the research participants, directly or indirectly, would diminish the concept of voluntary participation; therefore, the researcher refrained from it at all times. As previously stated, some participants withdrew their participation from this study, and in adherence to the principle of voluntary participation, none of the participants were in any way compelled to participate in this research study after their withdrawal. The participants who voluntarily participated in this research did so knowing that they were free to withdraw their participation at any time without being prejudiced against in any way as postulated by Flick (2018:41) in the following guidelines:

- Consent should only be granted by an individual competent enough to grant it
- Prior to granting consent, the participants should be sufficiently informed about what the research entails
- Consent should be granted without fear or concern of any form of malice or prejudice

3.7.4 Privacy and anonymity

Privacy in this research was guided and maintained through the two principles listed by McMillan and Schumacher (2010:133) as follows:

3.7.4.1 Anonymity

The research endeavoured to ensure that no participants, individuals or schools could be identified based on the data collected for this research study. Even though the participants were asked to complete the consent forms, it was clearly explained to them that it was for ethical purposes and that in no way their names or school names would be divulged. Walliman (2010:49) emphasises the importance of the anonymity of participants and the data generated from them,

as these may contain crucial information about their organisations. In this research, no name of any participant or school is mentioned.

3.7.4.2 Confidentiality

In this research, the data generated from the participants were not accessible except to me and researcher leaders. The participants were foretold who exactly would be able to access the data of the interviews. In addition, the research adopted data interpretation techniques to share the findings of the research study without using participant or school names. The names of the participants and the data generated from them were linked to codes instead of the participants. Therefore, information obtained from the interviews was always secure using both the digital vault system and lock and key systems.

3.7.4.3 Principle of justice

The principle of justice is concerned with upholding the fair and equal treatment of all research participants (Swarts, 2008). The research participants were treated equally, and none of them was discriminated against based on their beliefs, affiliation, race, socioeconomic standing, qualifications or age. All the participants were afforded an equal opportunity to share their insight into the research questions.

Figure 3-1: Ethical issues which should be addressed in research

(McMillan & Schumacher, 2010:129-133)

3.8 SUMMARY

This chapter communicated the research design and methodology which was applied to this research study. The qualitative approach was adopted while the phenomenological design was utilised to complement it. The non-probability sampling method was used to select the integrated Muslim schools for this research study. In-depth, semi-structured interviews were the primary data collection method. In conclusion, the ethical considerations to protect the research and the physical and psychological well-being of the participants were discussed.

CHAPTER 4 DATA ANALYSIS AND DISCUSSION OF RESULTS

4.1 INTRODUCTION

In the previous chapter, Chapter 3, the research design and methodology employed in this research were discussed in detail. The discussion covered aspects of the research design and methodology such as the qualitative research approach, the phenomenological approach, the population sampling methods and the data-gathering methods employed to obtain some insight into effective strategies for principal leadership and management in integrated Muslim schools. The in-depth interviews conducted to generate the research data and the interview processes followed were discussed as well. Thereafter, the measures adhered to in terms of ethical considerations to ensure the trustworthiness and credibility of this research study were communicated. In this chapter, the data analysis and data interpretation methods implemented to answer the research questions of this study on effective leadership and management strategies for principals in integrated Muslim schools are discussed.

4.2 THE PROCESS OF DATA ANALYSIS

The purpose of this research study was to gain insight into effective strategies for school principal leadership and management in integrated Muslim schools. To gain this insight, primary and secondary research questions centred on effective leadership and management strategies in integrated Muslim schools were formulated. Using the sampling methods, suitable participants from which data on effective leadership and management strategies in integrated Muslim schools could be generated were identified and interviewed. The total interviewed participants were seven: six principals and one deputy principal of integrated Muslim schools. The interviews were digitally recorded and verbatim transcribed. The interviews were conducted in English; however, occasionally, Arabic phrases commonly used in Muslim circles were used. The Arabic phrases used were also transcribed and the English translation of the phrase was inserted immediately next to the Arabic phrase without removing the original phrase for data analysis purposes. Utilising the transcribed interviews verbatim and field notes, I commenced the data analysis process by numerously reading the interview transcripts and dividing the information into manageable bits (codes), as mentioned in the previous chapter. The codes were then developed into themes. Thereafter, the generated themes were compared with the literature review findings. The codes and themes were presented graphically to establish similarities and differences in the interview-generated data (see Addendum H).

As part of the coding process and in adherence to the ethical considerations, the participants and their schools were coded in the following distinguishable yet confidential manner:

- SP = School Principal
- DP = Deputy Principal
- 1-7 = Schools

These codes are used for the remainder of Chapter 4.

Table 4-1: Summary of the participants

Participant number	Short description of participant (gender, age and years of experience)	Short description of school (public, high or low income, area situated)
SP1	Male, 40+ years of experience (in public schools and partly in integrated Muslim schools)	Independent, fairly wealthy area
SP2	Male, 40+ years of experience (in public schools and integrated Muslim schools)	Independent, wealthy area
DP3	Male, 30+ years of experience (in integrated Muslim schools only)	Independent, wealthy area
SP4	Male, 30+ years of experience (in public schools and integrated Muslim schools)	Independent, wealthy area
SP5	Male, 3 years of experience (in integrated Muslim schools only)	Independent, fairly wealthy area
SP6	Male, 30+ years of experience (in integrated Muslim schools only)	Independent, wealthy area
SP7	Male, 5+ years of experience (in public schools and integrated Muslim schools)	Independent, wealthy area

The results of the analysis are subsequently explained in reference to how they are linked to the research study questions

4.3 DISCUSSION OF THE IDENTIFIED THEMES

After the process of analysis was completed, themes were identified. These themes are illustrated and discussed in Table 4-2 below.

Table 4-2: Themes identified in this study

Theme 1
Understanding the nature of integrated Muslim schools
Sub-theme: The emergence of integrated Muslim schools
Sub-theme: Leadership and management responsibilities
Sub-theme: Role ambiguity
Sub-theme: Accountability
Theme 2
Bodies of membership, registration and affiliation
Sub-theme: Mandatory bodies of membership, registration and affiliation
Sub-theme: Voluntary bodies of membership, registration and affiliation
Sub-theme: Challenges with voluntary bodies of membership and registration
Theme 3
Scope shared with public schools
Sub-theme: Integrated Muslim schools and overview
Sub-theme: Challenges with managing integration
Theme 4
Leadership, management and challenges of school principals in integrated Muslim schools
Sub-theme: The governance of integrated Muslim schools
Sub-theme: Challenges in governance
Sub-theme: Upskilling school staff
Sub-theme: Financial constraints

4.3.1 Theme 1: Understanding the nature of integrated Muslim schools

This theme was chosen as the first theme of discussion in correspondence with the first primary research question of this study and because it brings about an understanding of the nature of integrated Muslim schools. The remainder of the themes, such as governance, bodies of registration, and so forth, can be easily understood after understanding this theme because all the other themes are constructed on knowledge of this theme.

4.3.1.1 Sub-theme: The emergence of integrated Muslim schools

Integrated Muslim schools have been part of the South African education system for some time now. Many among the Muslim communities believed that establishing integrated Muslim schools in South Africa was nothing less than essential or crucial. The establishment of integrated Muslim schools was driven by the notion that the South African schooling system was predominantly

Christian and secular-driven. Therefore, the establishment of integrated Muslim schools not only served as a perfect strategy to ensure that Muslim learners did not lose their Islamic identity by being assimilated into predominantly Christian schools but also to empower Muslim learners to embrace their Islamic identity with pride. Moreover, the state schools operated mainly with a Christian-orientated approach to the schooling system, which entailed some practices that are regarded as forbidden or blasphemous to those of the Islamic faith. Therefore, the emergence of integrated Muslim schools marked an alternative public or state schooling system that would uphold the values and ethos of the Muslim community while at the same time offering the required state education.

> *These [integrated Muslim schools] are community institutions established to further the aims and aspirations of Muslim communities to offer the best possible quality and levels of education [both religious and other] … [which] provide a quality education that exceeds that offered in state schools, while at the same time instilling a sense of confidence in being a Muslim in a pluralistic, multicultural society. (SP4)*

> *A Muslim school is a school that ideally should be established and run as a community school that instils Islamic values within learners who attend these schools. These are schools that educate people about Islam and try to create such an Islamic environment in all the activities of the school. (SP3)*

Participants SP4 and SP3 mutually agreed that Muslim schools were and are still perceived as Muslim community initiatives to cater for the secular and academic needs of Muslim communities that were not catered for in state schools. The absence of a Muslim-inclusive curriculum in public schools necessitated the emergence of integrated Muslim schools, as a symbol of academic hope for Muslim communities. However, the data indicate that even though religious reasons were part of the reason for establishing integrated Muslim schools, racial grounds and ideological underpinnings were also among these reasons. This is indicated by the following response:

> *The Muslim community was in a state school; the advantage is that they had interactions with other religions, you know, other race groups. They were integrated, which was a great thing and something which we lack today that we regret in that sense. However, when we were in the state school, there was [sic] challenges that in some cases you get certain activities that were prevalent in the state school, which were against Islamic principles; things like matric balls, beauty pageants. We even had some discrimination from non-Muslim to Muslim, non-Muslim teachers to Muslim children, and those were some of the challenges in the school. Then, over and above that, the children had to finish school and then come home, have their lunch and go to Madrassah, in the afternoon to the vernacular school. And they had to go to vernacular school and do two or three hours there and then come home about 17:30 or 18:00 pm in the evening; so, it was quite challenging. (SP5)*

Regardless of Participant SP5 mentioning racial marginalisation against Muslims in addition to non-Islamic practices in the state schools as being among the key reasons that necessitated the establishment of integrated Muslim schools, Participant SP2 argues otherwise. He (Participant

SP2) argues that there were no essential reasons that necessitated the establishment of Muslim schools, especially in the later years, except for personal-driven agendas. In support of his argument, he states that Muslim learners, since time immemorial, have always attended Madrassah (Islamic education classes) in the afternoon, after having attended public school in the morning. Based on that structure, there was always reinforcement of the Islamic ethos and practices without having to dissociate from the state schooling system. In addition, Participant SP5 suggested that racial discrimination, if there was any, was not inequitable but rather complementary as a result of a diverse community. He explained as follows:

> *I think Muslim schools, the original Muslim schools in this area were necessitated by people's own vanity. I would say, because the people that established this school, I don't know whether they had in mind Islamic education as such or whether they wanted to own schools to fulfil their own agendas, because initially there seemed to have been no real need for an Islamic school. It was more getting away from other races that were coming into our normal public schools, and they used the idea of an Islamic school to get out of the schools, but if you look at the schools in general, the Muslim schools in general, the concentration [focus] is still upon achieving top matric results and all those things there. There is no Islamic aspect attached to it; so, I don't know where the idea comes about for having Islamic schools as such. The only thing that I see compared to the public schools is they have additional subjects dealing with Islamic topics, but other than that, the secular education is exactly the same as it is in the public schools. (SP5)*

It is clear that the perspectives shared by the participants regarding the circumstances leading to the establishment of integrated Muslim schools are incongruent; however, both views are supported by the literature review. According to Davids and Waghid (2021:5), integrated Muslim schools base their existence in contemporary society on three aspects: the government's disinterest in providing religious education; establishing a form of Muslim community upliftment and empowerment; and serving as a practical example of a democratic and diverse South Africa. While it is agreed that integrated Muslim schools serve as religious alternatives for Muslim learners, as stated by Fataar (2022:1) and Tayob (2012:5), it cannot be refuted that racial ideologies have also influenced the existence of contemporary integrated Muslim schools, as stated by Participant SP2.

In line with Participant SP2, Niehaus (2008:20) states that integrated Muslim schools are products of both Muslim educators' and parents' concerns about how the secular ideologies of the new government saw the previous racial segregation laws relaxed. As a result of this relaxation, there was an increase in the population of black learners enrolling in schools that had previously been designated for Indian and coloured learners. In support of Niehaus (2008:20), Davids and Waghid (2021:8) point out that as a result of racial segregation agendas, the present-day integrated Muslim schools can be classified as being either Indian or Malay camps. Haron (2015:253) quotes

Tayob (2011) who argues that because integrated Muslim schools enrol learners from distinct racial communities, they seem to propagate and retain the agenda of apartheid South Africa. Tayob (2012:16) relates that the issues of race and culture remain key challenges confronted by integrated Muslim schools. According to Tayob (2012:16), this "is not surprising, given that the very motivation for Islamic schools was driven by racial and cultural considerations".

4.3.1.2 Sub-theme: Leadership and management responsibilities

The contemporary nature of integrated Muslim schools in terms of leadership and management is quite similar to the leadership and management of state schools because the objective of both types of schools is to produce outstanding academic results. Both public and integrated Muslim schools strive to identify and employ leadership and management candidates who fit specified criteria and have the ability to lead a school in the best possible manner. However, the leadership and management of an integrated Muslim school require an additional ability within candidates for principal leadership and management. This is because principals of integrated Muslim schools must lead and manage the Islamic studies portfolio in addition to the secular studies portfolio. One of the participants described this situation as follows:

> *I'll say a Muslim leader, principal, is more accountable; he has to be more responsible because he is actually representing both the Islamic side and the secular side, which means that he has to make sure that there is ethics and there is morality displayed amongst the teachers in both sectors. Coming to the Islamic side, for example, we have certain ways where we differ, for example, with [sic] the so-called Western structures; so, in that sense, we find that we have to be more inclined or routed towards Islamic [ways] because the way that we're projecting, for example, accountability, responsibility, respect, even looking after the environment … we follow the general aspects of universal compassion, universal love, universal tolerance, looking after the environment, etc., but in the same essence, we also have to protect our Islamic identity within that context. So, it means that we, can we listen [sic], we respect everybody's point of view, but we don't necessarily follow that point of view. So, it means that we have our own distinct culture, our own personal identity, which we help the children to carve out in this school; so, once they're on the national platform or the societal platform, they will know how to respect all other religions. (SP7)*

The above statement is in line with the systems theory where interrelated components and the specified relationship among the various components is of essence. In addition to leading and managing the abovementioned portfolios, research findings show that the principalship position in integrated Muslim schools is normally presided over by individuals belonging to the Islamic faith, except in a few reported circumstances. The circumstances in which an integrated Muslim school has a non-Muslim principal are due to the scarcity of Muslim candidates with knowledge of and experience in principalship. In some rare instances, a non-Muslim candidate with an impressive track record in school management at the school management team level of an

integrated Muslim school is temporarily assigned the principalship. Even in such circumstances, a school principal belonging to a non-Islamic denomination had a Muslim co-principal, deputy or department head assigned as an advisor and authority on all Islamic matters. Participant SP4 indicated that the scarcity of Muslim candidates had resulted in non-Muslim principals being appointed at integrated Muslim schools. He explained as follows:

> *We are blessed with pockets of excellence. We are seriously lacking a sustained succession plan for future leadership in this sector. The challenge is, we must seek school leaders from among the ranks (usually a small pool) of those in the sector who abide by the faith. Good leaders, or the best, are not always available to select from. (SP4)*

The findings of this research also identified a denotation that suggests that as a racial component influenced and continues to influence the existence of integrated Muslim schools, the right racial denomination is an additional hidden criterion for the principal leadership and management position in integrated Muslim schools in some instances. A participant gave the following explanation:

> *In a sense, you could say that it is similar because they recruit the best people through the [sic] various positions. In a sense, in the Islamic schools, they handpick as well because they look at people that they think can promote the values of their organisation and the schools, whereas in the public schools you've got to adhere to the requisites of the public school constitution where positions are made available on the basis of equity. So, sometimes you find that a person that is well suited or well qualified for a particular post does not get in because he does not fit the racial provision of that school, but [sic] whereas in the public schools, you have more liberty to choose whoever you want based on the quality of the person that you are choosing. (SP2)*

4.3.1.3 Sub-theme: Role ambiguity

Even though the responsibilities of public school principals have been likened to those of their counterparts in integrated Muslim schools apart from the aforementioned responsibilities, the research findings indicate that the principalship role and the responsibilities of principals in integrated Muslim schools are ambiguous, context-based are not clearly defined, compared to the principalship of public schools. One of the participants made the following point:

> *Their management responsibilities are similar, okay; however, in both schools, Muslim schools and public schools, one could ask a question: To what extent are they free to innovate in how they lead the schools? Okay? And that would be depending on their immediate structure that they account to [sic]. (SP1)*

The perspective shared by Participant SP1 is confirmed by Participant SP2 who argued that the leadership and management framework of public school principals was well defined, structured

and detailed, including the procedures to follow in addressing school situations. The participant said:

> *In public schools, you adhere to a broader constitution, where you follow the rules as outlined in the South African Schools Act; so, you have greater liberty to deal with matters the way you see fit, whereas in the Islamic schools, you have to please the board. The board have their own rules and their own regulations, and sometimes it's not concomitant with the values that are outlined in the South African Schools Act. For instance, if you want to remove a particular child from the school because of whatever reason, in the Islamic schools, we have our own constitution, and the board just decides, you know, for this reason or for that reason, we give a notice to the parents and tell them we're having your child removed; whereas in the public schools, you have to follow certain protocols, you have to follow certain regulations, you have to give proper notices where you have to inform the relevant authorities. So, it's a drawn-out process that cannot be just taken lightly, and the principal cannot just decide that he wants to do this or do that, but he has got to follow certain rules and regulations, and I think in the Islamic schools, they have more leeway where the board decides that for this reason, whatever, according to their constitution, they are able to do certain things. (SP2)*

In the words of Participant SP2, it is evident that the framework of leadership and management duties of a principal in some integrated Muslim schools is not only ambiguous and undefined but also highly dependent on the nature of the relationship between the board of governors or board of trustees and the principal. The systems theory brings about the systems thinking perspective to educational researchers, enabling them to identify, understand and interpret the complex nature of educational systems and challenges. In other words, based on the relationship between the principal and the board of governors or board of trustees, the principal's role fluctuates or varies. The following responses on this point were provided by the participants:

> *So, when I was offered this post here, my first question to the board was, "How much leeway do I have? … you know what to do. (SP2)*

> *I was a principal of a public school. The lines of responsibility and duties of a principal are clearly defined, as well as the lines of accountability. You know exactly what and when something has to be done. However, at Muslim schools, what and when [something] could be done differ on [sic] the climate and how people feel on that particular day, okay. (SP1)*

> *As a principal in an Islamic school, the board and community have placed a huge responsibility on your shoulder. You must execute [your mandate] with a higher level of accountability, both to the board, but also to your Creator. You have the added responsibility to execute your mandate in the interest of the stakeholders and your Creator.*

Since the role of the principals of integrated Muslim schools is not clearly defined, while they must preside over both the secular and Islamic portfolios, much of their performance and output can be attributed to their individual ethics, networking, creativity and religious conscience. At the same time, principals who are creative and visionary tend to formulate and share with other principals

of integrated Muslim schools their leadership and management developments for others to imitate. This is all done informally, without policies or procedures governing it. Because the principal leadership and management role in integrated Muslim schools is not well defined, many principals report having to assume the leadership and management position of a school with a complete overhaul of the leadership and management practices of their predecessors.

4.3.1.4 Sub-theme: Accountability

Schools, like any other organisation, have hierarchical organograms. School principals, as senior members of the staff, are normally at the top of hierarchical organograms at the school level. The hierarchical organogram of a public school differs from that of an integrated Muslim school in aspects such as the principal's accountability and the upper chain of command. Principals of integrated Muslim schools are employed by and accountable to their board of governors or board of trustees, whereas principals of public schools are employed by the provincial Department of Education. Therefore, public school principals participate in SGBs as a representative of the Department of Education, as well as in their capacity as permanent members of the SGB. In contrast to this, principals of integrated Muslim schools participate as employees on the governing bodies of their schools. One of the participants had the following to say on this topic:

> *Teachers and principals in government schools are employed by the DBE [Department of Basic Education]. In Muslim schools, it is the BOG [board of governors or board of trustees]. This results in all HR [human resources] matters from salary negotiations, staff leave, staff discipline, etc., being handled directly by the school principal and the board of governors, and the escalation would be to the school lawyer and not anyone working at the Department of Basic Education. (SP3)*

Principals of integrated Muslim schools are dissimilar to their public school counterparts in terms of the authority they can exercise when interacting with the board of governors. As a result of the dissimilar organograms, the research findings indicate that, as principals of integrated Muslim schools are accountable to their respective boards of governors or boards of trustees that are also responsible for handling all financial matters, and so forth. Their influence at the governance level cannot be compared to the influence of principals of public schools. This is due to the nature of their role in school governance. While a public school principal presides over the SGB as a permanent member, a principal of an integrated Muslim school participates in governance matters as employees. Furthermore, principals and educators of integrated Muslim schools are hardly registered or affiliated with any of the teacher unions in the country as opposed to their counterparts in public schools. This can be attributed to the fact that their working conditions, remuneration and other matters are handled locally and mostly are easily negotiable, whereas the same issues in public schools can escalate and often require intervention at a national level. One of the participants explained the matter as follows:

At the Muslim schools I taught in, I found that staff were not registered with unions. This is not a rule that you are not allowed to, but staff just doesn't do it. Therefore, from a management perspective, we have no interactions with unions at all. (SP3)

This theme dealt with understanding the nature of integrated Muslim schools, and it is clear that the various circumstances led to the establishment of integrated Muslim schools in South Africa. It is also clear that the leadership and management responsibilities of the principals of these schools are complex and not clearly defined. The working conditions and remuneration packages of these principals are negotiated locally.

4.3.2 Theme 2: Bodies of membership and registration

Integrated Muslim schools are affiliated or registered with several educational bodies to legitimise and optimise their educational mandate. The bodies of registration or membership to which integrated Muslim school subscribe can be categorised into two categories, namely mandatory and voluntary bodies of registration, membership and affiliation. While all integrated Muslim schools are registered with mandatory bodies of registration, voluntary organisations of registration vary from one school to another. In this theme, bodies of registration, membership and affiliation are discussed in relation to the leadership and management of integrated Muslim schools. The bodies are interrelated, interdependent and equally important. This is consistent with the systems theory.

4.3.2.1 Sub-theme: Mandatory bodies of registration and affiliation

4.3.2.1.1 Umalusi

As the systems theory suggest, the functioning systems are compartmentalised. All integrated Muslim institutions rendering their services at the school level are registered with their provincial Department of Education as private educational institutions, as well as with Umalusi (the Council for Quality Assurance in General and Further Education and Training). Umalusi is a state entity under the Department of Education, mandated to ensure quality assurance and compliance with quality education frameworks in all private or independent educational institutions in South Africa. Because integrated Muslim schools fall within the category of private educational institutions, they are required to be registered with Umalusi upon completing evaluation and meeting all the state requirements for private educational institutions. As part of sustaining the registration and accreditation of integrated Muslim schools, these principals have the responsibility of ensuring that their activities and those of their staff members are in compliance with the requirements of Umalusi. All of the participating principals of integrated Muslin schools are aware of this

requirement, and most of them indicated that they were in favour of the Umalusi mandate. The following responses in this regard were provided by the participants:

> *When it comes to Umalusi, the thing is, it is compulsory; so, they do their visits every five years. They do desktop evaluations every year, and once in five years or so – there was a longer period, they're moving it around to say they'll come and do – they come to the schools. They do live evaluations for the day; so, the advantage about [sic] that is that they check that your policies are – you got policies for everything that you do – your systems are in place, your structures are in place, etc., etc. So, that's good in terms of setting your policies in place in terms of the structure of your school. (DP3)*

> *I think the idea from the government's point of view is to see whether … because there is a lot of private schools that are mushrooming all over the country, not only Islamic schools but all the other private schools, but sometimes they don't have the knowledge, they don't have the facilities, they don't have the right imparters of knowledge, and as a result, you find that they can make a mess. Because if you think of some of the smaller private schools, the satellite schools, the knowledge is very limited, but by being accredited by Umalusi, they are making sure, the government is making sure that we have the right facilities, we have the right educators so that we can impart the right type of knowledge. (SP2)*

The registration of integrated Muslim schools with Umalusi not only allows these schools to offer the qualifications listed in the National Qualifications Framework but also ensures that the premises and resources they use to offer these qualifications are of an acceptable standard, as stated by Participant SP2. Furthermore, Participant SP4 indicated that the effort to maintain Umalusi accreditation contributes to the upkeep of government-accepted policies and structures of operation. The mandatory registration of educational institutions with Umalusi is, however, limited to integrated Muslim schools and other educational institutions of a similar nature but does not extend to public educational institutions.

In harmony with the findings of this research, according to Umalusi (2017), this body is mandated by the government to monitor, accredit and report on the activities of providers of private education and training to offer tuition or assessment for qualifications included in the General and Further Education Training Qualifications Sub-Framework. Even though Umalusi is mandated to assess independent schools, private further education and training colleges, private adult education and training providers and private assessment bodies, it does not accredit public education and training providers (Umalusi, 2017).

4.3.2.1.2 SACE

As discussed in the literature review chapter (see 2.5.3.3), the South African Council of Educators or SACE is the body responsible for registering and regulating the teaching profession. Registration with SACE is compulsory for every individual in the teaching profession (Coetzee *et*

al., 2011:95), including principals and educators in integrated Muslim schools. As part of their leadership and management responsibilities, principals of integrated Muslim schools must ensure that they and their educator staff are registered with SACE. A challenge that often arises in this regard is that educators who may be qualified as Islamic scholars from traditional Islamic institutions are not academically recognised as meeting the permanent SACE registration requirements due to not possessing a state-recognised educator qualification. Some Islamic scholars are granted temporary SACE registration, while others are discredited completely by this council. This affects the leadership and management of schools in terms of staffing. One of the participants gave the following explanation:

> *Islamiyah teachers struggle to get SACE certification because SACE does not recognise their qualification from Darul Ulooms [Islamic seminaries] as teaching certificates. We have some teachers who have done Islamic studies at the university, but SACE wants them to do a PGCE [Postgraduate Certificate in Education] before they can give them permanent SACE certification. (SP3)*

Even though integrated Muslim schools are challenged with maintaining the certification of Islamic studies educators, these schools cannot operate without offering Islamic studies, otherwise they will be like any other private school. As a result, educators of Islamic studies who are traditionally qualified are left with no choice except to renew their SACE certification regularly. To ensure that integrated Muslim schools retain traditionally trained Islamic educators, the leadership and management of these schools are tasked with the additional responsibility of ensuring that their provisional certification is always maintained.

4.3.2.2 Sub-theme: Voluntary bodies of registration, membership and affiliation

There are several bodies of registration, locally and internationally, with which integrated Muslim schools are affiliated or registered on a voluntary basis. These bodies of registration differ from one school to another based on what benefits and services each school believes it can acquire by being registered or affiliated with a particular body. Even though there are multiple bodies of registration, as mentioned before, the two bodies that are common in this research findings are the AMS-SA (the Association of Muslim Schools South Africa) and ISASA (the Independent Schools Association of Southern Africa). Most integrated Muslim schools are registered members of the AMS-SA, while more than a third are members of ISASA. Some schools are members of both the AMS-SA and ISASA. Schools that are registered members of both believe that the services offered by each of these bodies are essential yet distinct from each other. The participating principals of integrated Muslim schools unanimously agreed that the independent environment in which integrated Muslim schools operated required the services of these voluntary bodies because it kept them informed of various educational developments. They said:

There are some benefits to belonging to AMS or ISASA. They provide support in the independent school sector, which does [sic] differ from what is required in public schools. (SP4)

You see AMS actually coordinates all activities of Muslim schools. They have, for example, sporting events also, where the Muslim schools get together. They share knowledge and strategies. There is a separate Islamic studies meeting within AMS; so, if there are any problems and we can't talk about it, they share solutions, they share textbooks, they share resources. (SP7)

Bodies such as the AMS-SA also represent the educational concerns of integrated Muslim schools on matters of education that may be overlooked or neglected by the Department of Basic Education, such as religious observations. Participant DP3 explained that the fact that those bodies represented them collectively gave the school a stronger voice to raise their concerns as opposed to if each school voiced its concerns autonomously. He elaborated as follows:

Then, in terms of the Association of Muslim Schools, the advantage is that if there is an issue, for example, a simple issue, like you're writing an exam paper set by the government on the day of Eid, for example, so then they can represent you as a joint body to the Department of Education to request the change of the date of the paper. So, you got other schools that will support you in doing things, you know, as a joint body speaks louder and it's more effective in getting what you want. And then also, the Islamic school joint association, the beauty is that you can also liaise with other schools in terms of what they are doing and how you know if you're short of teachers or you need certain resources, you can share resources easily; so, that's the advantage of that. (DP3)

The AMS-SA specifically serves as a platform where principals of integrated Muslim schools connect, network and share resources with one another. In addition, the AMS-SA digital platform is used to announce vacancies in schools and other educational matters.

4.3.2.3 Sub-theme: Challenges with voluntary bodies of registration, membership and affiliation

Without a doubt, the various bodies of registration assist integrated Muslim schools on several matters. However, the data findings indicate that particular challenges can arise in dealing with voluntary bodies of registration, membership and affiliation. Among the challenges reported by the participating principals of integrated Muslim schools with regard to voluntary bodies of registration are that, in some instances, they do not have offices in the provinces in which integrated Muslim schools are situated. As a result, sometimes these bodies do not have representatives who can attend and participate in meetings held by the Department of Basic Education in specific provinces, or at district and provincial levels where their services may be required. One of the participants said:

> *Depending on where they are based, they may not have many contacts in your province. So, AMS would have more influence and knowledge about KZN [KwaZulu-Natal], Gauteng and Western Cape where there are more Muslim Schools, but [in] a province like Province X [this province may not be mentioned as there is only one Muslim school] they will not be of much help as they will not attend provincial meetings. (SP3)*

According to Participant SP7, even though the AMS-SA helps to generate solutions for some issues, it is still developing when it comes to reviewing beneficial resources at the leadership and management level. He explained as follows:

> *I'll be very honest here and I think, personally, I think that that part hasn't actually been done very well because we've been to meetings in the past and you can't even review anything; so, which means that the focus is not on, as I was saying, this contextual Islam, and the focus is not on how to help the teacher to teach Islam. They're focusing, for example, [on] which textbooks to use and which not to use, etc., and sometimes the structure of the meetings is not very, very solid. There is no movement forward. (SP7)*

On the other hand, Participant SP3 argued that although membership of and affiliation with bodies such as the AMS-SA and ISASA are generally very informative and empowering, having to participate in all their meetings or workshops, online or contact, can be time-consuming. Hence, participation in all registration bodies initiatives can have an impact on other leadership and management responsibilities that principals need to attend to. As the participant said:

> *[b]eing part of many of these bodies takes up a lot of management time sitting in meetings. (SP3)*

In agreement with the above discussion, Tayob (2012:14) describes the AMS-SA as an active body representing integrated Muslim schools on educational matters. Also, some members of the AMS-SA are office bearers in national bodies (Tayob, 2012:14).

This theme dealt with the various bodies of membership and leadership to which integrated Muslim schools are subscribed. While all integrated Muslim schools are registered with the compulsory bodies of registration, they differ in terms of voluntary bodies of registration and membership.

4.3.3 Theme 3: Scope shared with public schools

4.3.3.1 Sub-theme: Muslim schools: an overview

The concept of integrating Islamic (revealed) sciences and secular (human) sciences dates to as early as before the pioneering integrated Muslim schools in South Africa were operational. The question of whether the true essence of integration or Islamisation of knowledge, as discussed in

the chapter review, has been achieved by integrated Muslim schools remains to be answered. This does not, however, invalidate the fact that integrated Muslim schools are offering some Islamic sciences in addition to the secular state curriculum, which makes these schools unique in nature. Because integrated Muslim schools offer Islamic and secular studies simultaneously, the leadership and management portfolio of these schools is unique, as opposed to that of public schools or institutions where Islamic studies only are offered. Moreover, in addition to employing educators to teach the state-prescribed curriculum, integrated Muslim schools have the additional responsibility of employing educators to teach the Islamic studies curriculum. These educators who are employed to teach Islamic studies are usually traditionally trained Islamic scholars or secularly trained educators with a major in Islamic studies.

The teaching of Islamic studies is an integral part of all integrated Muslim schools. The debate on whether integrated Muslim schools differ from public schools or whether they have attained the true essence of integration is an ongoing one, even among the participating principals of integrated Muslim schools, as shown below:

> *The only thing that I see compared to the public schools is they have additional subjects dealing with Islamic topics. (SP2)*
>
> *You have your CAPS and then your Islamic study. They are not exclusive; in fact, they work well together […] Islam subjects are supposed to be packaged and taught at a school. (SP1)*
>
> *Although we are following the state curriculum, which is as [sic] the state schools follow as well as us, we also have a process of Islamisation where we integrate a lot of Qur'anic and Islamic values into the state curriculum, which becomes part of our teaching methodology and part of the curriculum and assessment as well. (DP3)*

Contrary to what the systems theory leads one to expect that none of the systems are more important than the others, integrated Muslim schools offer Islamic studies as part of their integration, but only a small minority of educators who teach Islamic studies are trained as professional educators, while the remainder has been trained in Islamic seminaries. As a result, most educators who teach Islamic studies in integrated Muslim schools are challenged in terms of pedagogy and methodology. The participants explained the situation as follows:

> *You'll find that some of the children, that the way they were taught Islam, in fact, it pushed them away from their religion itself because their inner absence of the correct pedagogy, right, especially amongst Muslim teachers who are not trained to be teachers. Therefore I am saying, in the absence of the correct pedagogy, a lot of harm could be caused, for example, if you are teaching Qur'an and if you follow the very traditional approach of beating the children or teaching them or they have to learn out of fear, then you know there is a lot of damage mentally that you could cause. (SP1)*

As a principal of this school, my school, I take it upon myself even to upgrade our Islamic teachers about new developments because some of them may not read, for example, papers which are released from [sic] university. (SP7)

The current integration process in integrated Muslim schools has not resulted in the unification of the state curriculum with the Islamic studies curriculum; therefore, these schools need to employ educators who are dedicated to specifically teaching secular subjects. Most educators who teach secular subject in these schools are of the Islamic faith, while there is a significant population of educators of other faiths employed to teach secular subjects as well. Educators teaching in integrated Muslim schools, whether of Islamic faith or not, are required to maintain a modest dress code and respect the Islamic ethos, as pointed out by one of the participants –

The teachers have to have a certain dress code of modesty and Islamic adherence. (DP3)

The process of integration in integrated Muslim schools is not limited to the Islamic curriculum being taught but extends to practices as well. These schools include Islamic practices such as performing the afternoon prayer *(Thuhr)* at the school campus, releasing learners earlier on Fridays so that they may perform the Friday prayer *(Jumu'ah)*, maintaining the Islamic dress code among the learners and commemorating and adhering to the Islamic calendar activities. On this point, the participants had the following to say:

If a child that leaves the school is able to be [sic] conscious of his or her Creator, okay, knows how to make ablution, knows how to perform his prayer, his Salaah, okay, then we would have a lot we would have achieved a functioning Muslim on a very practical level. (SP1)

The difference is like in certain issues relating to Islamic schools in terms of, for example, during the second break which is around 13:00 pm, if you have to go for Salaah [prayer], so have to create that opportunity for learners to read the Qur'an, to read Salaah and go to the masjid [mosque], which is nearby; so, you create opportunities for those type of things. Also, you have to maintain them. (DP3)

4.3.3.2 Sub-theme: Challenges with leading and managing integration

School principal leadership and management are complex tasks because the leader or manager is not responsible for him- or herself only but also for securing work through others. Leading and managing an integrated portfolio can be even more challenging due to more complexities that the individual in the leadership and management position must deal with. Such is the situation that principals of integrated Muslim schools must deal with. Their responsibility is leading and managing not only the secular portfolio of the school but also the Islamic one. This theme discusses some of the challenges in the participating principals' experience in an effort to lead and manage integration.

4.3.3.2.1 Curriculum issues

Integrated Muslim schools retain independent or private ownership, as previously stated in Chapter 2 (see 2.4.2.1); however, they are mandated to adhere to and report to the Department of Education on particular aspects in their quest to offer education to the minority citizens of the country. By their adhering to the government requirements and reporting to the Department of Basic Education on mandated matters, the Department of Education can keep a track record of whether integrated Muslim schools, and other schools of the same nature, are adhering to the educational requirements and framework of the state in offering education. Adhering to the government's educational requirements and framework results in the government, through its entities, granting integrated Muslim schools the license and accreditation to legally operate as independent, state-recognised educational institutions. In ensuring that integrated Muslim schools, and other similar schools, are well informed of educational developments and compliance, the principals of integrated Muslim schools or their delegated personnel are regularly invited to attend workshops conducted by the Department of Education on various levels – circuit, district, provincial or national. In this regard, the following response was provided:

> *We are still required to go for DOE [Department of Education] management workshops and ensure compliance with the way our circuit or district wants the school managed. For example, if the circuit office says the principal file has to be set up in a particular way, that is how it should be done. (SP3)*

The scope that integrated Muslim schools must adhere to, like public schools, is the state curriculum – CAPS. To ensure uniformity in what is taught in schools throughout the country, public and private, the Department of Education establishes the curriculum, guidelines, framework, planner, tools, and so forth, that schools, including integrated Muslim schools, should use or adhere to. Failure to adhere to the government's established education guidelines will not only result in the closure of integrated Muslim schools, as they will be deemed illegal to operate, but may also render the qualifications offered by these institutions useless. One of the participants said:

> *As we are following the CAPS curriculum, we are required to use SA-Sams, which is the DOE [Department of Education] school management software. And [we] cannot choose our own unless we duplicate information. (SP3)*

The deputy principal of School 3 gave another view –

> *On the other hand, at the same time, we have in terms of the secular syllabus, when you're studying the CAPS syllabus basically, they give you a curriculum to follow, you know, so when they give you the curriculum to follow then, basically, they'll tell you what topics to cover. (DP3)*

Several integrated Muslim schools have tried and continue to try to merge the CAPS curriculum topics with complementary Islamic topics on the same subject matter to afford learners a well-rounded understanding of the topics. For instance, a Life Sciences topic on the water cycle can be complemented with Quranic verses on the same subject matter. However, this is not always achievable due to reasons discussed under the sub-theme of challenges.

4.3.3.2.2 Educator conflict

The leadership and management of integrated Muslim schools are sometimes challenged by educator conflict, especially on matters of faith and curriculum. Educators in secular studies and Islamic studies tend to be at loggerheads with regard to issues in which common ground is constantly compromised. The intermingling of sexes is something that secular educators are usually open-minded about, while Islamic educators frown upon such gatherings, as they are regarded as contradictory to Islamic teachings. Such issues sometimes result in confrontation, as indicated by Participant SP2 –

> *We initiated that last year at our school here, but you find that we had objection from the Islamic department and some of the parents to say that we don't want our boys and girls to mix and they can't go out together and make a collection. Like we had tables set out at particular business areas where they collect money and things like that, and there were a lot of objections against boys and girls getting together; so, in a sense, it is very restrictive. (SP2)*

Educator conflict may also arise as a result of curriculum content and how it should be taught on matters relating to sexuality, reproduction, and so forth. Even though these topics appear in the CAPS as early as the fourth grade, conflict may arise on whether such content should be taught at such an early age or at the Islamic stage of maturity known as *Buloogh*. The conflict extends to several things that can be referred to as conservational in practice. In concurrence with this research finding, Niehaus (2008:20) explains that tension often arises between secular educators and their Islamic counterparts over matters relating to curriculum and particular practices where the former have secular or contemporary views on these matters, while the latter have conservational views.

4.3.3.2.3 Issues in managing the Life Orientation subject area

The teaching of Life Orientation, including the topics that should be taught in this subject area, remains a concern among integrated Muslim schools. Like any other school, public or private, integrated Muslim schools are required to teach all aspects of responsible citizenry through Life Orientation. Topics such as HIV (human immunodeficiency virus) education, sex education, diversity, beliefs, and so forth, are taught in this subject area. In an effort to combat misinformation

and contradictory perspectives, in some instances, the teaching of Life Orientation is entrusted to the Islamic department or taught in combination with Islamic studies. This brings about challenges, as some of the educators assigned to teach this subject area do not have sufficient knowledge or are not trained to teach the subject area. In some instances, Islamic educators omit the teaching of particular topics because they regard them as either contradictory to the Islamic teachings or morally uncomfortable to teach to learners, while others simply feel it is not their area of expertise. The participants explained this challenge as follows:

> *Like, for instance, you take Life Orientation … you have a topic like masturbation, okay. Islam finds it taboo to talk about masturbation, whereas in the public schools, they encourage you to teach them about masturbation, teach you about the advantages and disadvantages. But a child needs to be aware of all these things; you cannot sweep anything under the carpet thinking that you know it is an insult to Islam or whatever; then the child is not learning. (SP2)*

> *The CAPS curriculum does not always have views that are consistent with the Islamic views. This means that learners are taught something in a subject like LO, and then in the religious class they are taught the opposite. [For] example, sexual relations before marriage is [sic] not permitted in Islam, but in LO, they are taught to have safe sex or that general dating is allowed. (SP3)*

On the other hand, Islamic schools where the Life Orientation subject area is not under the Islamic department or Islamic tutorship are constantly confronted with the argument that immoral beliefs and perspectives are taught to learners when Life Orientation is taught by educators who lack knowledge of Islam. Niehaus (2008:21) explains that even though integrated Muslim schools have exerted efforts to align the teaching of the Life Orientation subject area in line with Islamic studies, educators still find it difficult to teach Life Orientation together with the Islamic studies content.

4.3.3.2.4 Educators ignoring the Islamisation of the curriculum

Educators in integrated Muslim schools are supposed to apply a holistic approach to the curriculum so that one learning area does not appear isolated from the other learning areas. For instance, an educator teaching a chapter on biotic and abiotic factors in Natural Sciences should be able to link that to a global warming chapter in Geography and perhaps add a lesson or two from the Islamic teachings on the topic. The participants explained the matter as follows:

> *If you're doing science and you're talking about [the] water cycle and if you look at the water cycle, the rain falls and it falls on the ground, and then plants grow, and then the water is absorbed by the soil, and there's evaporation and precipitation … we create a structured lesson … where we will take a verse of the Qur'an where Allah says, "Allah sends the rain down from the sky and with it He produces vegetation of all kinds from the earth," etc.; so, when a learner sees, so, if the learner sees all that, you know, that we're teaching the water cycle but you realise that the water cycle is not just nature … if they are writing the secular exam, if they ask them what is precipitation or evaporation or rain or growth of plants, those are all covered. (DP3)*

> *We have to show them that in every subject they learn and every activity they do, you are actually learning religion. If you learn in science the concept of photosynthesis, you are actually learning how great God is to create such a system. Hence, the learner doesn't see religion to be something that only exists in the mosque but sees it to be a way of life. If they are doing sports, the dress code will be keeping in mind the safety of the sport but also the religious guidelines for dressing, teaching them that it is possible to do any activity, but in compliance with the dictates of religion. (SP3)*

The holistic approach to the state curriculum, that is, the Islamisation and integration of the state curriculum, as articulated by Participants DP3 and SP3 remains a concept that is mainly on paper and not implemented in practice. This is because most of the educators in integrated Muslim schools – Muslims and non-Muslims – tend to ignore the Islamisation of the curriculum in favour of the set-out state curriculum or Islamic studies curriculum. As a result, the dichotomy between Islamic studies and secular studies is evident. A participant made the following statement in this regard:

> *Trying to do it [Islamise the curriculum] but not having the educators who see the value and importance of it, they then brush it aside or ignore it altogether. This results in learners feeling that religion can be used at times and not at other times. (SP3)*

Sometimes school principals are not only confronted with situations where educators downplay the Islamisation of the curriculum but are also challenged with individuals in the Muslim community who criticise the integration or Islamisation process as being blasphemous. Among those who criticise the curriculum integration are scholars who regard the process as equating or contaminating the revealed (Islamic) sciences with acquired (secular) sciences. The participants explained this situation as follows:

> *I've noticed that when it comes to so-called Islamisation, when you want to merge that two, the ulama many times feel threatened. They feel that if they mix with the man, with the teacher and the classroom, they feel threatened, and as a result, they don't want to integrate with them to come up with a solution to create a curriculum that can meet the requirements of this Islamisation. (DP3)*

> *Unfortunately, it's [integration or Islamisation of the curriculum] criticism that I have with the Maulanas [Islamic scholars] that I work with. (SP1)*

This theme dealt with aspects that integrated Muslim schools share with public schools. It is clear that the process of integrating the two curricula – national and Islamic studies – remains a challenging process until the present day.

Theme 4: Leadership, management and challenges of school principals in Muslim schools

In this theme, leadership, management and challenges are discussed. The theme addresses governance, staff issues, resources and financial issues.

4.3.3.3 Sub-theme: The governance of integrated Muslim schools

In any organisation, good governance is crucial; it plays a pivotal role in achieving organisational outcomes. Likewise, schools – public and private – are organisations that require a governance structure to assist the school principal in all matters with regard to educational outcomes. In the case of public schools, the existing SGBs and their portfolio of governance are a result of the decentralisation and distribution of power. Through the decentralisation process, the governance of schools was distributed from the national government to the provincial and, finally, local communities as enacted in the *South African Schools Act* of 1996. Therefore, the governance of state schools is entrusted to the members of the school community, most of whom are elected parents of learners attending that school, selected educators and school learners (in the case of secondary schools). The administrative staff and principals of schools are permanent members of the SGB. In this theme, I discuss the governance structures of integrated Muslim schools and how they differ from the SGBs of public schools.

The governing bodies of Muslim schools are normally referred to as the "board of governors" or "board of trustees" (see 2.5.2.2) and comprise mainly the founders of the school, their relatives and friends and sponsors of the school. In the case of integrated Muslim schools that are owned by expatriates, the governance of these schools is based on a private selection, and when a Muslim school is a collective community initiative, the governance is composed of community members such as merchants, academics, lawyers, health professionals, and so forth. The board of governors or trustees in integrated Muslim schools do not form part of the national education hierarchical organogram due to these schools' status as privately owned. As opposed to the composition of the SGBs in public schools, where most members are elected parents of learners in that school and a specific percentage of other members, as stated in the *South African Schools Act*, the governing bodies of integrated Muslim schools vary in nature, based on the selection choices previously mentioned. Moreover, the members of these governing bodies do not have to be parents of learners at the school or school principals. The composition of the board of governors or trustees in an integrated Muslim school is essential to finance the directives of the school, as these schools receive minimal to no state funding. This necessitates the governance composition of an integrated Muslim school to be either financially strong to finance the school independently or have networking strong enough to influence others to finance the establishment and existence of the school. The participants explained the situation as follows:

> *Okay, if you look at the governing body … there is a challenge that you face. You get different types of governing bodies. The good thing about governing bodies is that they can generate income to run private schools because it is a very expensive*

venture; they can source funding, and they've got links to develop infrastructure in the school, they can get sponsors to develop some of the facilities, etc. (DP3)

I have taught in a government school, and I was also, and I was also on the governing body there. I represented the teachers on the governing body; so, there is a difference there because sometimes the governing body are not committed enough. So this governing body here, they've invested, this is a school they've invested in; so, they're going to make sure it succeeds … also they've invested a lot of money in the school, and they make sure that the school does not run short of anything, even the teachers also. (SP7)

Very often, boards have vested interest in the success of the school. They invest heavily in the infrastructure and, therefore, want a decent return in the form of a quality education. (SP5)

It can be argued that the board of governors or trustees in integrated Muslim schools are more involved in the development of these schools, as they have invested heavily in them. The same cannot be said about SGB members in public schools. With regard to the board of governors or trustees in integrated Muslim schools, failure to govern the school properly may result in the collapse of the school and the loss of invested finance and even honour or reputation. Therefore, the board of governors or trustees prefers to personally preside over the governance of these schools to protect the interest of the schools in terms of both finances and education. The board of governors or trustees is, therefore, responsible for hiring the school principal, educators and staff who they feel are aligned with their goals towards actualisation. The same cannot be said about the governance of public schools. In public schools, non-permanent members of the SGB change at the end of the prescribed term. Moreover, members of the SGB also denounce their role if they are no longer affiliated with the school as either the parent of a learner, a learner, staff member, administrator or principal of that school. Participant SP7 argues that because SGBs of public schools have no financial responsibilities, they tend to take a laid-back approach when it comes to governance and the principals and permanent members of SGBs even take advantage of such situations to pursue personal agendas. He said:

I think the difference comes in that the people that are here now, they are concerned about the development of the school because it is their institution. The governing body, you got so many years, if you don't have a child in school, you can't serve on the governing body, and I think it's for three terms or something like that … and then you have to be out. So, another problem which can come [with regard to] the governing body, sorry, in a government school is this thing about nepotism – sometimes when there is a promotion in the school, it can also be, you know, the principal lacks to play an important part of the governing body, the leader, the chairman, they can employ whoever they want; they can do it very clandestinely, very subtly. (SP7)

In concurrence with the findings of this research study, Niehaus (2008:20) states that the governance of integrated Muslim schools is composed of school founders and active school

sponsors. In agreement with Niehaus (2008:20), Fataar (2022:5-6) writes that the governing bodies of integrated Muslim schools constitute businessmen and public-spirited individuals who are actively involved in fundraisings and other organisational activities.

4.3.3.4 Sub-theme: Challenges in governance

Challenges with regard to governance are not unique to integrated Muslim schools but are something found in any organisation. However, the challenges in the governance of these schools may differ from those in other schools or organisations due to the unique framework within which these schools operate. Numerous boards of governors or trustees of integrated Muslim schools are from merchant families who have little or no knowledge about pedagogy. As a result, several challenges arise, as identified in this research. These challenges are discussed next in this sub-theme.

4.3.3.4.1 Overlapping of roles and responsibilities

The board of governors or trustees entails some executive hierarchical positions, such as the chairman and secretary. At times, the roles of board members overlap with those of the principal on matters of leadership, management and teaching and learning due to the ambiguity of the roles of board members in relation to those of school principals. This results in principals of integrated Muslim schools regarding some activities of the board of governors or trustees as interference that encumbers their leadership and management portfolio. On this matter, two participants gave the following explanation:

> *We meet other principals in other schools, and we see that there are lots of complaints about the governing board wanting to interfere in terms of the teaching and the learning of the learners on a day-to-day basis. You get governing board members who want to walk around the school, who want to sit in classrooms, who want to, you know criticise, what teachers are doing, what the management is doing. They get involved in the nitty gritty of the running of the school, and it puts a lot of pressure on the school system. (DP3)*

> *Because I think the board is the most powerful body in the school and they dictate to the management what to do. And there is very little left for the management on their own to decide what they need to do and what they can't do, whereas I've indicated earlier in my case, I point out to them that by doing certain things, this is how we can benefit. (SP4)*

The overlapping of the roles and responsibilities of the board of governors and the school principal not only strains the relationship between the board of governors and school principals, as stated by Niehaus (2008:20), but also serves as one of the key reasons for principals of integrated Muslim schools opting to leave one school for another. Niehaus (2008:20) attests that due to these overlapping roles, conflict often arises between the board of governors or trustees and

school principals regarding leadership and management matters when the board of governors or trustees try to enforce their vison, which may contradict that of the principal in terms of plans or strategies in managing the day-to-day activities of the school.

4.3.3.4.2 Lack of pedagogical knowledge

Most members of the board of governors or trustees in integrated Muslim schools are from merchant families, which means they may have knowledge, skills and experience applicable to the corporate world but not necessarily to the education field. Though they may be the financial muscle behind the establishment and maintenance of integrated Muslim schools, most boards of governors lack knowledge of pedagogy, which may have a negative impact on the outcomes of the school. When interacting with the board of governors or trustees, several of the participating principals revealed that the board of governors or trustees sometimes try to implement activities in the school that are inappropriate for a local schooling setup. Additional findings also indicated numerous circumstances in which these principals felt their effort or knowledge in matters of pedagogy (in which they had been formally trained and had experience) was being undermined, downplayed or neglected completely by the board of governors, who had neither knowledge nor training in the teaching-learning field. The following remarks in this regard were made:

> *The disadvantage is, often boards are businessmen and don't always know what's best for the school. They often undermine the good efforts of knowledgeable principals. (SP4)*

> *Sometimes boards of governors do not understand things from an educator's view. This makes it difficult to get certain things done. (SP4)*

The deputy principal of School 3 was of the opinion that the governing body sometimes did not have enough background knowledge about the curriculum. He explained:

> *The challenges that you face with the governing board is that many times they don't know the nitty gritties of the educational curriculum of the GDE for example, and then they hear about education maybe on the media, in the news, on social media and they think that's a great idea, and then they come to you and say, "No, we must implement this in the school as such." And it must be done, and then you tend to be in a difficult position because now you know it's a great idea, but it doesn't fit into the curriculum and your time is short and you don't know how to do it right and you basically have to come to some type of an arrangement there. (SP4)*

In concurrence with this research finding, Niehaus (2008:20) attests that tension often arises between the board of governors or trustees and the school principal of an integrated Muslim school on matters of the day-to-day management of the school. The participating school principals reported feeling frustrated, because even though the board of governors or trustees might have

good intentions, they lacked the knowledge required to preside over or decide on pedagogical or curriculum matters.

4.3.3.5 Sub-theme: Upskilling school staff

The board of governors or trustees in integrated Muslim schools are responsible not only for identifying and employing preferred candidates for their schools but also, in some instances, for empowering staff with the requisite skills to meet the demands of the ever-changing education environment. The findings of the research indicate that there is a staff upskilling initiative from numerous boards of governors or trustees of schools, varying from basic initiatives, such as informal liaising, workshops and seminars, to major empowerment initiatives, such as subsiding tuition fees or awarding full scholarships to educators wanting to pursue their studies in the education field. These initiatives are done at the board level and, sometimes, in conjunction with the AMS-SA. On this topic, the participants gave the following explanations:

> *Another very important part in [sic] this school is that the board actually subsidises teachers that want to study further, which means that we are equipping the teachers that they must be the resource. Remember, a solid resource is a very broad, diverse resource; the teacher will actually be influencing the children, and they will actually be benefitting the community at large because these children are the future citizens of the community, firstly, and, secondly, of the country. So, therefore we pass on these resources of knowledge that the teachers gain through our professional learner programmes, and if they want to participate in any other degrees or diploma programmes, if we don't subsidise them fully, we subsidise them partially. And AMS also has, through the government, skills development, and they also subsidise teachers of this kind. (SP7)*
>
> *They can bring skills into the school to help learners or teachers, whatever the case is. So, as management, that is the advantage of having a governing board. (DP3)*
>
> *I've learnt how to plan strategically from them [the board of governors/trustees]. I looked, they used to present and make me understand how the business world operates strategically, and I've taken that knowledge and I've said, "This is how our school should operate strategically as well." (SP7)*

In some instances, the board of governors or trustees may not be directly empowering the school staff, but through their network abilities, they serve as negotiators or intermediaries between the school staff and the stakeholders as resources.

4.3.3.6 Sub-theme: Procurement of resources

As previously discussed, integrated Muslim schools are regarded as private or independent schools; hence, they receive minimal or no funding from the government. This results in these schools depending mainly on school fees and other forms of sponsorship. The board of governors or trustees is responsible for devising strategies that the schools can utilise to secure the

resources required, whether human or non-human resources. Through the human resource procurement function, the board of governors or trustees is responsible for hiring the principal and, in collaboration with the principal, hiring the teaching and non-teaching staff and negotiating salaries. One of the participants said:

> *Teachers in government schools are employed by the DBE [Department of Basic Education]. In Muslim schools, it is the BOG [board of governors]. This results in all HR [human resources] matters, from salary negotiations to staff leave, staff discipline, etc., being handled directly by the school principal and the board of governors. (SP3)*

Through the non-human resource procurement function, based on the principal's recommendation, the board of governors or trustees is responsible for providing resources such as additional buildings, school equipment, textbooks and other non-human resources, while in public schools, such resources are mainly provided by the Department of Education, as pointed out by one of the participants –

> *Procurement of resources like textbooks is done via the BOG and not the Department of Basic Education. (SP3)*

In procuring resources, the board of governors or trustees in integrated Muslim schools are responsible for negotiation and creating networking channels with various stakeholders, such as Islamic organisations, governmental departments, international stakeholders in Islamic education and curriculum developers, to channel resources, skills and practices into their schools. This research finding also shows that even though the principals of integrated Muslim schools participate in the board of governors or trustees as employees, in an effort to protect the interest of the school, the board works closely with the principals in the planning, strategising and the decision-making process, similar to the SGB in a public school. On this account, a participant said:

> *The BOG can support the principal in making decisions in the school. Their involvement in this regard makes it easier for the principal. (SP3)*

A question remains to be answered regarding the clarity of leadership and management activities which the board of governors or trustees can execute or work closely with the principals, in terms of what can be defined as collaborative efforts and what can be regarded as interference. This is not in line with the theory that suggested specified relationships among the various components.

4.3.3.7 Sub-theme: Financial constraints

Integrated Muslim schools are highly dependent on school fees, sponsorship or donors to be able to pay for all the expenses of the school. Not all governing bodies of these schools are financially capable of keeping up with these expenses. Because of this, integrated Muslim schools tend to

be expensive and are perceived as schools for the elite, with a few learners from underprivileged backgrounds who receive a scholarship or bursary. This results in principals having to compromise on particular aspects that might be beneficial to the school, such as auxiliary staff and additional resources or impose on the school fees because they must operate within a limited budget plan. On the other hand, principals of public schools operate within a specific budget plan but are not fully dependent on school fees, as they receive various forms of support from the government for their schools. The following was said in this regard:

> *The advantage for Muslim schools is that it is more efficient to work through the BOG. However, at times, it becomes difficult due to budget constraints. (SP3)*
>
> *If they find it logical, then you debate issues like financial issues. We debate, which means if they have the budget, we do it; if they don't have the budget, we don't do it. (SP7)*

Due to financial constraints, some integrated Muslim schools are compelled to appeal for funds from the community when it comes to major projects such as buildings, while others resort to offering paid services, such as indoor soccer courts, to supplement their finances. In line with this finding, Niehaus (2008:20) points out that as integrated Muslim schools are independent and not financed by the state, they often struggle to meet their financial demands to run these schools or to find sponsors. According to Fataar (2022:7), due to financial constraints, many integrated Muslim schools are financially dependent on community fundraising initiatives, while other schools depend on donations from benefactors within the Muslim community.

This theme dealt with the nature of governance in integrated Muslim schools and the duties and challenges that go along with it. Based on the research data, it is clear that the governance portfolio in integrated Muslim schools is quite different to the governance portfolio in public schools.

Theme: 5 Principal leadership and, management strategies

This theme deals with two main aspects, namely character values and attitudes of integrated Muslim schools and the future trajectory for best practice. Under each of the two main aspects, inner characteristics are discussed.

4.3.3.8 Sub-theme: Character, values and attitudes

4.3.3.8.1 Trustworthy and empathy

As leaders and managers, the principals of integrated Muslim schools should show empathy and trustworthiness towards all stakeholders. If principals are not trustworthy, they risk various forms

of dishonesty from stakeholders, especially educators and learners. Without empathy, these principals risk working with individuals with whom they do not resonate on real-life challenges and situations. This may have a negative impact on the school at large. Educators interact directly with learners on a daily basis and, as a result, they experience various challenges, personal and professional, in an effort to execute their duties. These challenges may influence the educators' or learners' performance and should be shared with the principal. If the principal lacks the qualities of empathy and trustworthiness, both educators and learners may not confide in the principal about challenges they encounter, regardless of the impact those challenges may have on the teaching and learning process. Educators, learners and other stakeholders should all be able to confide in the principal without fear or concern that the information they share with the principal may end up in the wrong ears or be used against them. This issue was highlighted by one of the participants as follows:

> *… and to this day, confidentiality is important, it's key. You see, you don't go out and speak about individual circumstances because they trust you. See, trust is an important thing when you are a leader, okay. People must be able to trust you and come to you with their concerns and problems, despite the different contexts that I found myself in; so, in that way, there was a trusting relationship which I established with the teachers that were under my leadership, as well as the learners; the learners felt very free to speak to me during their break. (SP1)*

In support of Participant SP1, SP6 emphasised that trustworthiness was not only pivotal in leadership and management but also served as a means by which the school principal remained informed of what was happening in the entire school community. If principals possess the characteristics of trustworthiness and empathy, educators, learners and parents will not be hesitant to communicate their circumstances to them. One participant gave the following explanation:

> *Great leaders accept more criticism than they deserve and less acclaim than they deserve, cultivating a culture of trust and humility throughout their organisations; so it speaks to the leader all the time. You know, what type of leader you should be. Effective leadership necessitates empathy; you must be empathetic towards your staff, you know, towards your parents. I mean, somebody loses their spouse, right; if you're not sympathetic or empathetic, and you say, "You've got to come to school today, it doesn't matter," you know, you lose trust in people like that. So, you must speak about empathy as well in there, humility, speak about humility. As a leader you must be creative. (SP6)*

By building bridges of trust and empathy, the principal is able to understand what circumstances stakeholders may be experiencing and influence them positively based on the circumstances. On the other hand, when a principal lacks trustworthiness and empathy, the educators may be dishonest or not divulge to the principal aspects that are crucial to the progress of the school, such as educator underperformance, learner activities and teaching and learning activities.

Through the qualities of trust and empathy, it becomes easy for the principal to notice when various stakeholders are performing at their best, because it is easier to engage a trustworthy and sympathetic leader. This point was made by one of the participants –

> *If you work with people and if you're observant, I know today X walked into the office here, you see X is not right today, and what is my duty as a leader? "X, how are you, is everything okay? You're not looking too well." That builds trust, right. And there are days where X will come and he's happy; a leader must be happy, for the people that he works with share it with them because now you're building trust, and when you build trust, if X has got my trust and tomorrow I ask X to do anything at school, he's going to do it happily and willingly because there is a trust. Trust is very, very important. (SP6)*

The qualities of trustworthiness and empathy should not be limited to educators and other staff members but should also extend to school learners. Like adults, learners are also confronted with challenges that may have an impact on their academic performance, such as parental disputes, divorce and abuse, which the principal needs to be aware of. However, if the principal's trustworthiness and empathy are not evident to the learners, they may not confide in the principal regarding their challenges. One of the participants said:

> *Although the context was different, but you still had teachers, teachers who also had their sets of challenges, maybe very different. We've had children that came from homes that there was very little parental love; yet they used to come with a lot of money to school and those kids' stories that we shared by teachers, you know when they have these little challenges. (SP1)*

In concurrence with Participants SP1 and SP6, Javed *et al.* (2021:5) argue that the disparities between leaders' actions and words result in dishonesty, a lack of trust and hostility from their followers. Trustworthiness among leaders encourages followers to exert their efforts and loyalty to their leadership and management in reciprocation (Yukl, 1999:287).

4.3.3.8.2 Ethical

Integrated Muslim schools advocate the importance of morals and ethics in theory and in practice. As professionals presiding over the leadership and management of integrated Muslim schools, principals need to be the embodiment of upright ethics and ethical practices when interacting with stakeholders. Understanding that the learners and staff members under their leadership and management are a form of trust given to them by the community should be one of the primary reasons why principals of integrated Muslim schools must be ethically above reproach. Ethical practices should be evident in these principals' activities in any given situation. As one of the participants said,

> *… [if the principal is displeased], then there is a way of discussing it. One thing a principal or leadership mustn't do is disrespect the teachers by shouting at them, embarrassing them, calling them names. (SP6)*

In addition, Participant SP6 stated something of importance regarding maintaining ethical practices in a school environment, especially when in a position of leadership and management. Even though there are gender-segregated integrated Muslim schools in South Africa, most of the integrated Muslim schools are gender-combined. As a result, the principals, whether male or female, should be able to work with colleagues of a different gender, and being in a position of authority, they should ensure that the relationship remains professional. One of the participants gave the following explanation:

> *So, you need to know what is ethically right from wrong, you've got to keep your distance, especially if you're at a school where there are females. You need to know because a lady, by virtue of being sensitive … sometimes they come and engage with you and then, you know what, one thing leads to another. So, it is important that you maintain professionalism all the time. (SP6)*

In support of Participant SP6, Coetzee *et al.* (2011:97) argue that though educational professionals, such as principals and educators, are adults and have the right to engage in consensual relationships, ethically, such relationships should not be conducted in a school environment. Moreover, such relationships may cloud the principal's leadership and management duties or taint his or her reputation, as opposed to being an individual who demonstrates ethical standards that others should emulate. As articulated before by Ahmed (2020:4) and Davis and Winn (2017:22) in the literature review of this research study, from an Islamic perspective, educational leadership and management are responsibilities that should be executed with ethical practices that are outstanding in every manner. Participant SP6 warns that if a school principal is not ethical in his or her leadership and management role, he or she may lose the respect and trust of the stakeholders –

> *Your management will pick up that you're not an ethical or passionate leader, and what will happen is that respect and that command, you start losing it because you're not showing it by virtue of example, you're not showing it by virtue of being disciplined, you're not showing respect, you're not showing responsibility. So, it all boils down to leadership. So, obviously there is something I have, with leadership characteristics of leadership, there is a whole host. (SP6)*

In agreement with Participant SP6, Coetzee *et al.* (2011:107) state that ethical leaders should display value-based perspectives, verbal expressions and actions while maintaining and encouraging their subordinates through their decisions in both personal and social engagements.

4.3.3.8.3 Emotional intelligence

Emotional intelligence has multiple meanings, which, arguably, are all beneficial to anyone in a leadership and management position, especially in a school. Emotional intelligence can be summarised as “the capacity of the individual to identify and understand his own emotions and skills to interact with others” (Cui, 2021:2). Without emotional intelligence, school principals will not only fail to recognise and influence the emotions of the staff but will also be emotionally challenged to have an in-depth understanding of their own emotions, thereby failing to preside over the leadership and management roles efficiently. Through emotional intelligence, school principals can clearly define and articulate their strategies to propel the school forward and influence other stakeholders’ emotions towards the same objectives. Moreover, school principals can utilise their emotional intelligence to identify educators’ strengths and utilise or channel the various strengths in different school portfolios. In addition, principals who are emotionally intelligent will be able to preside over challenges, conflict and other difficult situations strategically and intellectually, without being clouded by emotions. Handling conflict can be texting and complex, and the key to handling conflict is applying emotional intelligence (Steyn, 2012:175). A participant gave the following explanation:

> *The leader’s EQ [emotional intelligence] is very, very important. The emotional intelligence EQ of a leader is very, very important. Why? By virtue of its definition, EQ is you’ve got to know yourself and you’ve got to know the people that you work with, so the way you react to the people that you work with depends on how high or how low your EQ is, because as a leader, you can’t be judgemental, you can’t be dictatorial, you can’t be autocratic, you can’t come in there and make decisions unilaterally. So, hence, your EQ is important. So, in terms of studying, it is important that leadership, leaders study different types of leadership. EQ is important. (SP6)*

In addition, as stated by Participant SP6, a school principal with emotional intelligence is easily able to encourage the school towards the intended outcomes, because followers who are convinced to share the principal’s objectives aim to perform at their best. In such a case, educators will be willing to collaborate with the principal on crucial school initiatives that they share with the school.

4.3.3.8.4 Avoid bias

Leadership and management that are characterised by bias can neither yield progressive results nor retain dedicated and committed educators. Principals of integrated Muslim schools should ensure fairness and a non-biased approach in presiding over the leadership and management of schools. Biased school principals may appraise or applaud the efforts of those they prefer, even though their efforts may not be the best of efforts, or vice versa, they may overlook the meritorious efforts and initiatives of those they do not prefer. In both circumstances, bias can have a negative

impact on educator and learner performance. Those who are biasedly appraised may not aim to improve their performance, while those who are genuinely striving towards doing their best and are overlooked may despair in both effort and action. Therefore, principals of integrated Muslim schools should avoid bias in presiding over education or staff conflict by affording everyone a fair opportunity to present his or her case. Thereafter, they should use the facts at their disposal to resolve such conflict amicably, as opposed to basing the solution on the individual presenting the facts. In this regard, one of the participants said:

> *… and sometimes it becomes petty, sometimes it's personal, sometimes it's about curriculum, sometimes it's just a difference of opinion, and it is important [that] as a leader, you must not be biased. You must allow, when it comes to conflict, for everybody to present their case, and then you always must be fair and just in whatever decision you make. That is important. Remember, it's difficult, but whenever a leader must be able to handle conflicts, but how you handle it is important, right. You mustn't handle it in such a way that after the conflict, there is a bigger conflict. So, a leader must know how to handle conflict. Just remember that, and that also it's by empowering himself. (SP6)*

Steyn (2012:87) explains that bias in a school occurs when the perspective of a person in a position of authority, that is, the principal, is influenced by characteristics such as gender, race, age, religion, personality, and so forth. Therefore, the principal should employ measures to avoid bias when appraising the educators or presiding over a conflict situation by being objective, emptying the mind of preconceived ideas, treating each individual in his or her own right and attending training on strategies to discard bias (Steyn, 2012:87). As also explained by Adebayo (2015:90) in the literature review chapter, the leadership and management of an integrated Muslim school must be governed with the principle of *adl* (justice and fairness), which obligates the leadership and management to treat all parties fairly in all circumstances.

4.3.3.9 Sub-theme: Future trajectory for best practice

4.3.3.9.1 Engage in ongoing contemporary leadership and management practices

There is no doubt that leadership and management practices have evolved and continue to evolve. Due to the ever-changing environment, some leadership and management practices that were regarded as efficient in the past are presently regarded as void and ineffective. At the same time, there are contemporary leadership and management practices that were not discovered or spoken about in the past that have been proven to be effective. This necessitates that those in a position of leadership continuously engage in leadership and management seminars and workshops to keep abreast of new school developments in leadership and management. School principals who do not engage in such seminars or workshops are limited in terms of the leadership and management practices they can employ; therefore, they continue to employ outdated

leadership and management practices that may be non-progressive in contemporary times. The participants responded as follows on this topic:

> *I think it is imperative that leaders of Muslim schools have sufficient and ongoing leadership courses that they need to attend and upkeep regularly, simply and the reason being, if you're in a position of leadership and you have [a] leadership style that was conforming to the 18th-, 19th- or 20th-century educators that you were teaching with; now you've got a younger generation of teachers coming in, 21st-century teachers – that's what they call them – so as a leader, you need to understand their mindset. (SP6)*

> *I have done two courses, three courses, how to look at teachers' portfolios, how to, you know, workshops, things like that, how to run things, and they're very professional – all the time having courses to upgrade us, to educate us, to make a leap forward. They've got a wellness programme where professional guidance counselling, sociologists, psychologists, they help teachers to lift the frame of mind – if you have a lot of negativity, to feel positivity. (SP7)*

It is apparent from the literature review, which is also in concurrence with Participants SP6 and SP7's responses, that the leadership and management role requires continuous upgrading, replacing outdated management and leadership practices with contemporary ones. Amanchukwu *et al.* (2015:7) assert that contemporary leadership and management practices have metamorphosised from traditional practices. Contemporary leadership and management are mainly situation-based, and school principals need to be well-equipped in terms of how to adjust their leadership and management practices for various situations. In agreement with Amanchukwu *et al.* (2015), Sridhar (2022:3) elucidates that there are no leadership or management practices that can be regarded as perfect to withstand the trials of time and context; hence, leadership and management practices continue to evolve. This means that school principals should endeavour to regularly adopt new leadership and management practices. One of the participants said:

> *I think that it is also a very important leadership role that I must be keeping constantly abreast with the new strategies, methodologies, new dimensions, new perspectives, so that in my meetings, I will transfer it to them, so when we have our meetings, also our professional development workshops. (SP6)*

4.3.3.9.2 Present well-thought strategies and ideas to the board

It has been established in the literature review chapter that integrated Muslim schools have private governing bodies known as the board of governors or trustees. The board of governors of these schools is made up of school owners, their family members, close friends, sponsors and, in some instances, elected or selected members of the Muslim community. The elected members of the Muslim community vary from academics to health professionals, legal practitioners, and so forth, who have some form of influence on various activities. Bearing in mind that the owners or trusts

of integrated Muslim schools have established their schools with certain ideas and philosophies they envisioned for their schools, it is only fair that within a reasonable framework, school principals, as leaders and managers of these schools, channel themselves and their staff towards maintaining the philosophies envisioned by the board. Because the board of governors or trustees comprises a team of professionals from a variety of fields, school principals ought to demonstrate that they are equal professionals in the education field by presenting well-thought-out, data-supported strategies to improve the outcomes of the school. As educational practitioners and experts, school principals should understand that presenting well-thought-out ideas may not only assist to achieve the educational perspectives of their board of governors or trustees but may also adjust or completely alter their initially intended outcomes. However, this can only be achievable if the principals' strategies and implementation plans are well thought-out and well presented to their board of governors or trustees. At times, because the board perceives the presentations of their school principals as inadequate in different ways, they start to impose their own. Therefore, principals of integrated Muslim schools should endeavour to formulate and present well-thought-out ideas and strategies that demonstrate that they are educational experts. The following was said in this regard:

> *Then, also, this is also important, right, developing organisational strategy. So as a leader, you become the principal of the school, you need to show your management what are the strategies you're putting in place to reach your goal. So it's important that you have a one-year, two-year, five-year plan, strategic plan, right, as a leader … with that, you set priorities and direction, right. Why? Because everybody is on the same page. (SP6)*

Presenting well-thought-out, data-supported ideas helps to create the value and importance of the principal in the sight of the board of governors or trustees and assists in alienating the negative practices of some members of the board, such as undermining or imposing on the principals. In addition, a common ground between integrated Muslim schools can be established or strengthened to achieve the school objectives. One participant remarked:

> *I think if the board and the management can find common ground and they can work together and not be as restrictive as in most of the other Islamic schools there, the school can gain a lot. (SP4)*

Adebayo's (2015:88) perspective that individuals employed at an integrated Muslim school should be governed by the principle of loyalty is aligned with the findings of this study. According to the principle of loyalty, as discussed by Adebayo (2015:88), the leadership and management, as well as other school staff, should exhibit loyalty and commitment to the integrated Muslim schools they serve. Their loyalty and commitment can be exhibited through well-thought-out strategies and ideas they present for the benefit of the school.

4.3.3.9.3 Propagate the teaching and learning process as a form of worship

Since integrated Muslim schools are regarded as centred on offering and inculcating the Islamic ethos to the learners who attend these schools (see Chapter 2), the same ethos should reflect on how the teaching and learning process is perceived by educators and learners. If the teaching and learning process is understood as a form of worship, an unmonitored sense of dedication, commitment and effort can flourish among all the stakeholders. This can simplify the principals' leadership and management responsibilities and increase the dedication to divine excellence in the educators' and learners' performance. According to Participant SP4, propagating the teaching and learning process as a form of worship not only creates a sense of excellence in learners but also increases consistency in doing the right things. The participants explained this matter as follows:

> *From day one you try and inculcate in the learners the responsibility to be individuals that will take responsibility of [sic] their own academic excellence because you also tell them that studying for matric is part of ibaadah [worship], it is part of worship; so, it is part of what we do to serve Allah. So, if they take that responsibility, then that helps them to work harder and work out a plan to study for the future ... so it's like to be on the learners and push them all the time to say they must have a plan in place and to serve Allah and work hard. And if you do that, I think there is constancy in doing the right thing often, then you see results. And then we also have plans that we have extra classes on Saturday to get the curriculum covered and also to emphasise that they work extra; so we set a high work rate. (SP4)*

> *You need to ensure that obviously whoever enters the premises of the Islamic school has the Islamic ethos in mind together, that in its own place, together with your intention that obviously we are here to inculcate knowledge, Islamic knowledge or secular knowledge, to the best possible way for the pleasure of Allah. (SP6)*

In agreement with Participants SP4 and SP5, Adebayo (2015:82-93) articulates that an educator should understand that the teaching profession is not just a mere profession but a scared and elevated one. Therefore, it should be mentioned to the Islamic school community that all activities conducted therein, by either staff or learners, should be not only to achieve the goodness in this world but also the goodness of the hereafter (Adebayo, 2015:82).

4.3.3.9.4 Communicate effectively with all stakeholders

The principals of integrated Muslim schools should ensure that the lines of communication with all stakeholders are clearly established. This is in line with the systems theory that suggests interrelation between components. Since school principals do not preside over the school aspect only, they need to communicate effectively with the stakeholders, using effective mediums of communication. For instance, principals need to communicate with educators regarding their duties, roles, responsibilities and the school's expectations of the educators. They need to

communicate with parents and the board of governors with regard to school events, examinations, financials, the school vision, and so forth, while also communicating with the Department of Education on all mandated obligations of the school to the department. All these communications must be effective, clear and timeous so that all the stakeholders are well informed of what is happening in the school and what is expected of them in the process. The channels of communication must also be well established and should be familiar to the targeted stakeholders. Without effective communication, stakeholders will be confused or misinformed about what exactly is happening in the school, and conflict may arise because of miscommunication. Therefore, principals should always ensure that there is adequate vertical and horizontal communication with all stakeholders. One of the participants made the following statement:

> *Communication is important; how you communicate to [sic] all the stakeholders is important. Miscommunication leads to lots of conflict, lots of misunderstandings. Be upfront, be transparent; a transparent leader is very important, you know. (SP6)*

In support of the remarks made by Participant SP6, Botha (2013:171) affirms that effective communication plays a crucial role in the success of any organisation, while ineffective communication can bring an organisation down to its knees. Ineffective communication contributes to organisational problems such as conflicting outcomes, a lack of productivity and challenges in terms of goal setting. In agreement with Botha (2013:171), Anastasiadou (2014:946) explains that effective communication means two-way communication with both internal and external stakeholders. Without effective communication, the school leadership and management may not be able to communicate the vision of the school, which will fail in fostering commitment from the stakeholders (Anastasiadou, 2014:946). As Kowalski *et al.* (2009:41-42) put it, school principals who lack effective communication skills are “at a distinct disadvantage in terms of leading and facilitating school restructuring”.

4.3.3.9.5 Evaluate successes and failures

An organisation that does not make an effort to evaluate its success and progress will not be able to determine whether it is progressing or regressing. Likewise, principals of integrated Muslim schools should, as part of leadership and management, employ methods and strategies to evaluate or audit the success and failure of their schools. Based on the evaluation process, the principal, the school management team and the governance should be able to identify effective strategies to optimise the school’s success and combat failures. The participants had the following to say in this regard:

> *Make sure that execution and implementation take place and, most importantly, sheikh is evaluating what you’ve done. Evaluating successes, challenges and how we are going to make it better or how we going to do it better the next time around; so,*

> *basically you follow the action research, okay, which is I think is the plan: just check it out, please, it is your planning and then your action, obviously. You're doing part and then implementation and then evaluation. It's plan, do, implement and evaluate, but they may use different words for that. It is very cyclical in nature and, yeah, so that was my basic way of leading both schools. (SP1)*

> *You must be able to pick up that you know this department is not running too well. And how do you know that? In today's time – data. Data is important; so, you run your analysis of your school from data. And where do you get data from? From your management. Where does management get the data from? From their teachers. So you, with a glance at your laptop, you can pick up Grade One, there is my analysis, there is – your data will tell you the level of education; your level of education will tell you the dedication and commitment of your teachers and the loyalty and the preparation of your teachers. And what do you do as a leader? You analyse the data and you put strategies in place to remedy the challenges in your data because again, ultimately, remember what are you looking for: a successful school. (SP6)*

> *I meet them; so, that team looks at all the problematic issues and the successes and failures in school. (SP7)*

As a strategy to evaluate the successes and failures of the school, Participant SP6 suggested that employing digital data, evaluating and reading methods may be pivotal in enhancing the data evaluation process. This can only be possible if school principals adopt and implement contemporary data collection, evaluation and interpretation methods useful in obtaining authentic data easily, as opposed to outdated methods. Contemporary data-collecting methods may also assist in automating the evaluation processes – making it easier for the principal to execute other leadership and management responsibilities. A participant explained the situation as follows:

> *The principal must be able to read data, analyse data, know how to put strategies in place to improve the data and like that today. … everything is data-driven. You can know your teachers' strengths by data, the children's strengths by data; you can know your own strengths by data. (SP6)*

In agreement with Participants SP1, SP6 and SP7, Malik *et al.* (2016:392) assert that evaluation processes are some of the most essential responsibilities that should never be disregarded in the leadership and management portfolio.

This theme dealt with leadership and management strategies that principals of integrated Muslim schools should adopt to optimise their leadership and management practices. The evaluation of the successes and failures of a school should also be coupled with strategies to enhance the successes and corrective measures for the failures. It is clear that leadership and management that do not identify and implement effective leadership and management strategies cannot achieve the intended outcomes of the school.

4.4 SUMMARY

In this chapter, the research data, data analysis and data findings emerging from the data analysis were presented. The focus was on analysing and interpreting the data collected during interviews with participants in leadership and management positions in integrated Muslim schools. From the interviews, diverse themes and sub-themes were identified in relation to the research questions presented in Chapter 1. The research questions were centred on effective leadership and management strategies for integrated Muslim schools. Comparisons were drawn between the research data and the literature review in Chapter 2. Wherever necessary, the research data from the participants were incorporated into the discussion of the themes. Furthermore, a correlation was drawn between the systems theory and the leadership and management of integrated Muslim schools in an effort to understand the relationships, limitations and ethics concerned with human interaction. In conclusion, strategies for effective principal leadership and management of integrated Muslim schools based on the research data were discussed.

In Chapter 5, pertinent aspects of this research study are synthesised in relation with the research questions, aims and objectives. Furthermore, the limitations of the research study, as well as recommendations made based on the data findings are discussed.

CHAPTER 5 SUMMARY, FINDINGS AND RECOMMENDATIONS

5.1 INTRODUCTION

In Chapter 4, themes and sub-themes identified through the data analysis process were discussed. The purpose of this research study was to explore and understand effective strategies for principal leadership and management of integrated Muslim schools. In doing so, invaluable insights regarding the nature of integrated Muslim schools were also gained. In this chapter, the findings of this research are summarised and presented in line with the research questions. I will also discuss the research recommendations to various stakeholders based on the empirical data and literature review. The limitations of this study will also be divulged, and the implications of the research findings will conclude this chapter.

5.2 SUMMARY OF THE RESEARCH

This section aims to provide a summary of important aspects from the different chapters of this research. In Chapter 1, the research background, the problem statement and the rationale for the study were discussed. The problem statement and rationale of this research study entailed strategies for effective school principal leadership and management practices in integrated Muslim schools. In the same chapter, the research topic was clarified, as well as the research process and the theoretical framework underpinning this research study. The theoretical framework underpinning this research study, namely the systems theory, was explained, as well as its significance for this research study, followed by a brief overview of the research design and methodology. The population selection and sampling methods to explore the objectives of this research study, as well as the data collection and analysis processes were outlined. The concept of trustworthiness was addressed, while the ethical considerations employed in this research study were described as well. Chapter 1 concluded with a discussion of the contributions of this research study.

In Chapter 2, the nature of school principal leadership was covered. The chapter started by detailing the increased focus and attention towards the school leadership and management practices. The meanings of leadership and management were explained. Leadership aspects, including leaders and followers, leadership theories, leadership styles and school principal leadership followed. Next, management aspects, including its meanings, the difference between leadership and management, management theories, school principal management and school management areas were explored. Thereafter, the theoretical framework underpinning this study and its relevance to this study were detailed. The structure and curriculum of integrated Muslim

schools as well as the similarities between public and integrated Muslim schools were discussed. Furthermore, the concept of integration regarding integrated Muslim schools, the purpose of integration and challenges around the integration process were examined. The characteristics of effective leadership and management were explored, while the synthesis and the chapter summary concluded Chapter 2.

Chapter 3 centred on the research design and methodology utilised in this research study. The interpretive paradigm, the research paradigm that was employed in this study and the research design was discussed. Thereafter, the population sampling methods and the sample size were utilised to answer the research questions and explore the strategies for effective school principal leadership and management practices in integrated Muslim schools. The adjustments made to the initial population sample were explained. Next, the data collection procedures, with a focus on in-depth, semi-structured interviews and the interview process were discussed. The data induction and analysis procedures followed the discussion. The measures employed to address the trustworthiness issues, including credibility, transferability, dependability and conformability, were explained. The discussion on the ethical considerations implemented in this research study concluded Chapter 3.

In Chapter 4, the empirical data were presented through the data analysis process. The data analysis process was explained, whereafter the research participants were introduced. Furthermore, the identified themes were discussed under the following headings:

- **Understanding the nature of integrated Muslim schools**
    - The emergence of integrated Muslim schools
    - Leadership and management responsibilities
    - Role ambiguity
    - Accountability
- **Bodies of membership, registration and affiliation**
    - Mandatory bodies of membership, registration and affiliation
    - Voluntary bodies of membership, registration and affiliation
    - Challenges with voluntary bodies of membership, registration and affiliation

- **Share scope with public schools**
    - Integrated Muslim schools: an overview
    - Challenges with leading and managing integration
- **Leadership, management and challenges of school principals in integrated Muslim schools**
    - The governance of integrated Muslim schools
    - Challenges in governance
    - Upskilling school staff
    - Procurement of resources
    - Financial constraints
- **Principal leadership and management practices**
    - Character, values and attitudes
    - Future trajectory for best practice

Chapter 5 presents a summary of the integrated research study interpretations. It reflects on the purpose of this study and discusses how the research questions were addressed. Whensoever possible, it interconnects between the literature review and the data analysis. Conclusions regarding effective leadership and management strategies are drawn, while recommendations are made to all concerned stakeholders. In conclusion, the limitations of this research study are outlined.

5.3 FINDINGS

5.3.1 Research Question 1

The first research question was aimed at exploring and understanding the nature of integrated Muslim schools. The main findings that emerged from the first research question are discussed below.

5.3.1.1 The emergence of integrated Muslim schools

The emergence of integrated Muslim schools was through the collective efforts of various stakeholders such as community leaders, academics, educators, parents and members of the Muslim community. This in line with the systems theory which suggest that components work together. Among the earlier reasons leading to the establishment of integrated Muslim schools was the concern that the Islamic ethos, identity and practices were threatened in public schools that were modelled around non-Islamic values. Furthermore, integrated Muslim schools were established as an alternative to what was deemed as declining standards of education and morals in public schools. In addition, integrated Muslim schools were established through racial motivations to exclude some Muslim learners from public schools because of the increase in the number of learners from the black communities enrolling at schools previously designated for the Indian and Coloured communities, due to the relaxation of apartheid policies by the government. The emergence of integrated Muslim schools meant an alternative schooling option for Muslim learners because of their concerns with regard to religion, race, culture and quality education.

5.3.1.2 Leadership and management responsibilities

The primary leadership and management responsibilities of the principals of integrated Muslim schools and public school principals are similar, since they share the same objective of academic excellence. The secondary responsibility is unique to the leadership and management of integrated Muslim schools that are responsible for presiding over an additional Islamic studies portfolio. In addition, the leadership and management of integrated Muslim schools have a dichotomous set of responsibilities, a set of responsibilities towards their employer and another that is based on religious obligations. Other than academic qualifications and experience, religion and race are among the unmentioned contributory factors pertaining to school principalship in integrated Muslim schools.

5.3.1.3 Role ambiguity

Though integrated Muslim schools operate within the framework of the Department of Education and the *South African Schools Act* of 1996, the leadership and management role of principals in integrated Muslim schools are not as well defined or detailed. Therefore, the leadership and management responsibilities of principals of integrated Muslim schools are not standard, but rather contextual, based on the perspectives and preferences of their employers; that is, the board of governors or trustees. A sizeable percentage of leadership and management responsibilities of the principals of integrated Muslim schools is purely based on their religious conscience, ethics and creativity.

5.3.1.4 Accountability

It has been established that integrated Muslim schools fall under independent or private schools whose school principals and educators fall under the employment of private governing bodies known as the board of governors or trustees. This is opposed to the principals and educators of public schools, who are under the employment of the provincial Departments of Education. The capacity according to which the principals of integrated Muslim schools interact with their governing bodies is that of an employer and an employee, while their counterparts in public schools interact with their governing bodies as permanent members of the SGB as well as ex officio representatives of the Departments of Education.

5.3.2 Research Question 2

The second research question was aimed at exploring the presently existing leadership and management practices in integrated Muslim schools. Themes 2, 3 and 4 are linked to Research Question 2. The main research findings from the data analysis are as follows:

5.3.2.1 Mandatory bodies of membership, registration and affiliation

Integrated Muslim schools are required to be registered with Umalusi, in addition to the various provincial Departments of Education, as private education providers. These schools must be registered and accredited with Umalusi – a state entity falling under the Department of Education – to be able to offer and assess qualifications included in the National Qualifications Framework. Therefore, integrated Muslim schools must employ all policies and fulfil all other requirements as required by Umalusi in order to acquire and maintain their accreditation. Without this, they cannot offer the qualifications included in the National Qualifications Framework. Furthermore, the principals and educators of integrated Muslim schools are required to be registered with SACE, a state professional body responsible for keeping a register and regulating the teaching profession. To ensure that the school maintains its accreditation with Umalusi, the leadership and management of integrated Muslim schools are responsible for ensuring that all the requirements of Umalusi and policies are adhered to, while the leadership and management must also ensure that all the educators are registered with SACE. At times, challenges arise regarding registration, because not all traditionally qualified Islamic educator qualifications are recognised by SACE. This, therefore, results in challenges for the leadership and management of integrated Muslim schools in terms of staffing.

5.3.2.2 Voluntary bodies of membership, registration and affiliation

Integrated Muslim schools are registered with some voluntary bodies of membership and registration. These bodies assist in keeping integrated Muslim schools abreast of educational developments, as well as representing integrated Muslim schools on various platforms on issues for which they require a collective voice. This is consistent with the systems theory about specified relationships among various components. The voluntary bodies of membership and registration that integrated Muslim schools are subscribed to vary from one school to another, based on the services an integrated Muslim school may require, or simply based on their preferences. Identified as the most common bodies of registration in respect of integrated Muslim schools are the AMS-SA and ISASA. However, not all integrated Muslim schools are registered with voluntary bodies of membership and registration.

5.3.2.3 Challenges with voluntary bodies of membership and registration

In can argued that the benefits of the voluntary bodies of membership and registration outweigh the challenges by far. However, some challenges are reported regarding the voluntary bodies of membership and registration. The dominance or strong presence of the AMS-SA in some provinces, while a noticeable absence of offices or representatives in other provinces where integrated Muslim schools are situated was identified. As a result, there is a lack of representation or other services required by integrated Muslim schools at the district and provincial level in those provinces. The need to improve and enhance resources beneficial to leadership and management was also attributed to the AMS-SA. Furthermore, having to participate in all the meetings and activities that the voluntary bodies of registration and membership offer was identified as being time consuming, with a possibility of impeding other leadership and management responsibilities of principals in integrated Muslim schools.

5.3.2.4 Integrated Muslim schools and overview

The concept of curriculum integration; that is, integrating the Islamic studies curriculum (revealed knowledge) with the national curriculum (human knowledge) has already been a subject of discussion on various platforms for many years. The process was initially known as the Islamisation of knowledge, but due to the distorted understanding of “Islamisation”, the term “integration” was adopted as a politically correct replacement. While the argument on whether the integration process has been actualised still stands, the fact is that integrated Muslim schools offer Islamic studies in addition to the National Curriculum. Due to integrated Muslim schools offering two different curricula simultaneously, the leadership and management responsibilities

are also increased, since the leadership and management also must preside over the Islamic studies portfolio.

5.3.2.5 Challenges with managing integration

The leading and management of an integrated curriculum have many advantages; however, they have their own disadvantages. The challenges of the integration to the leadership and management include, but are not limited to the following:

- **Educator conflict**

Conflict often arises between liberal educators and conservative Islamic studies educators on several issues. Among the issues are the intermingling of learners of different genders, which the conservative Islamic educators regard as prohibited. Educator conflict is also evident in some subject content or topics that some conservative Islamic educators regard as taboo and inappropriate to be taught to the learners, while their colleagues believe the learners should be taught everything in accordance with the national curriculum.

- **Educators ignoring the Islamisation of the curriculum**

The Islamisation of knowledge is intended to be holistic, by integrating and sharing Islamic teachings to complement the subject topics in the national curriculum or vice versa. This requires that educators have a holistic approach to their subjects of instruction. However, this is not always the case in integrated Muslim schools, because educators who fail to see the importance of integration ignore or downplay the process in the classes. Moreover, not all educators are well versed in complementing a subject with both secular and religious perspectives. Additionally, the integration process is perceived to be blasphemous, with some individuals believing it should not be done.

5.3.2.6 The governance of integrated Muslim schools

The governance of integrated Muslim schools is dissimilar to that of public schools. The structure of the organogram hierarchy in public schools is in line with the *South African Schools Act* of 1996 and is composed of elected members such as the school staff, learners enrolled in the school in case of a high school, parents of learners enrolled in the school, and so forth. The public school governing bodies also form part of a hierarchy delegated by the state. Governing of integrated Muslim schools comprises the owners of the school, their family members, and school sponsors. In some instances, where the school is a community initiative, the governing body can include merchants, academics, health professionals and legal practitioners, and so forth. The governing bodies of integrated schools are commonly known as the board of governors or trustees and they

are responsible for many functions, which include financing and securing resources for the specific schools, since these schools receive little to no funding from the government. The board of governors or trustees is responsible for identifying and employing the key staff at integrated Muslim schools.

5.3.2.7 Challenges in governance

The governance of integrated Muslim schools, like that of any other organisation, is not spared governance challenges. The challenges in governance have an impact on the leadership and management role of the principals of integrated Muslim schools. The main challenges in the governance identified in this research include the overlapping of roles and responsibilities between the board members and principal of a school. The overlapping role often results in the principals of integrated Muslim schools feeling that the board members interfere with their leadership and management portfolio.

Furthermore, this research identified a lack of pedagogical knowledge among members of the board of governors or trustees as one of the challenges confronting principals of integrated Muslim schools. Even though the board of governors or trustees might invest heavily in integrated Muslim schools, as well as have good intentions and knowledge in other fields, they lack pedagogical knowledge. As a result, some of their contributions, perspectives and suggestions are not feasible in a school environment.

5.3.2.8 Upskilling school staff

In some instances, the board of governors or trustees upskills the school staff by means of workshops and seminars. Some boards of governors or trustees upskill and empower their staff by partially or fully paying the tuition fees for those wanting to pursue educational studies, or they facilitate scholarships and bursaries for competent staff.

5.3.2.9 Financial constraints

Integrated Muslim schools depend mainly on school fees, contributions and sponsorships in order to meet the school demands. Not all boards of governors or trustees are finically secure to keep up with the school expenses. As a result, the school fees of integrated Muslim schools are quite high and only be afforded by learners from financially stable backgrounds, while a few learners are enrolled on bursaries, scholarships or sponsorship. This compels the leadership and management of integrated Muslim schools to operate within a reasonably limited or restricted budget, since these schools receive a minimum to no financing from the government.

5.3.3 Research Question 3 and primary research question

The third secondary question and the primary research question of this research study were aimed at determining strategies that can be implemented at integrated Muslim schools to increase effective leadership and management practices of the school principals. The main research findings from the data analysis were as follows:

5.3.3.1 Trustworthy and empathy

The leadership and management of integrated Muslim schools should endeavour to be trustworthy and sympathetic towards all the stakeholders, be they educators, learners, parents, the governance, and so forth. A leader or manager should have the qualities of trustworthiness and empathy so that both educators, parents and learners can confidently confide in the leadership and management without fear or concern that the information confided in the principal may be made public or used against them. Moreover, leadership and management that lack trustworthiness risk all forms of dishonesty from the stakeholders, while trustworthiness is also a means by which the leadership and management remain informed of what is happening in the school. Furthermore, trustworthy leadership and management can easily notice a decline in educators' performance and as a result of trust, he or she can get the educators to optimally perform. The qualities of trustworthiness and empathy should also be extended to the learners, because they are also confronted with various challenges.

5.3.3.2 Ethical

The principalship of integrated Muslim schools should be at the forefront of ethical practices when presiding over leadership and management of integrated Muslim schools. As leaders and managers in a position of trust, the principals of integrated Muslim schools should embody ethical practices in their interactions with all stakeholders at any given moment. A school principal should ethically not be involved in romantic relationships with staff, as this has a negative impact on their leadership and management portfolio in multiple ways. Therefore, the principalship of integrated Muslim schools must endeavour to display value-based actions, articulations and ethics when dealing with all the stakeholders, as well as in any other social interaction. Unethical leadership and management could lead to the loss of respect of stakeholders; hence failing to lead or manage integrated Muslim schools successfully.

5.3.3.3 Emotional intelligence

Leadership and management roles are affiliated with influencing and channelling others towards the organisational objectives. School principals as leaders and managers have a responsibility

for influencing and channelling others towards the school outcomes. Emotional intelligence is a crucial component in influencing oneself and others to meet the school outcomes. Principals of integrated Muslim schools need to be emotionally intelligent so that they can understand themselves and their leadership and management strategies. Emotional intelligence in principals of integrated Muslim schools will assist in driving their schools forward as well as influence all stakeholders to share the same visions and strategies. Furthermore, an emotionally intelligent principal is able to handle conflict, be objective and assertive and strategise without being influenced by emotions.

5.3.3.4 Avoid bias

The principals of integrated Muslim principals should make an effort to be fair and impartial and avoid any form of bias in their leadership and management duties. When leadership and management are characterised by bias, it affects their reputation and that of the school. In addition, biased leadership and management may appraise the educators incorrectly, acknowledging preferred individuals, while overlooking the efforts of others. As a result, those who are appraised based on preference will never improve their performance, while those overlooked while genuinely making an effort are discouraged. The principals of integrated Muslim schools should ensure that they are impartial when dealing with conflict by allowing a fair hearing process and resolving the conflict based on the facts, not on personal bias. Principals of integrated Muslim schools should also endeavour never to be biased in respect of characteristics such as gender, race, age, and so forth.

5.3.3.5 Engage in ongoing contemporary leadership and management practices

A system must portray an interrelatedness or interdependence among different components, hence forming an integrated whole. There is no doubt that leadership and management practices continue to metamorphose. Former leadership and management practices that were regarded as effective are presently regarded as ineffective or outdated, while previously unknown leadership and management practices have been actualised and proven effective. It is, therefore, imperative that the principals of integrated Muslim schools complement their existing leadership and management with contemporary leadership and management practices. With outdated leadership and management practices, principals of integrated Muslim schools may not be able to cope with the demands of the new leadership and management environment. Therefore, the leadership of integrated Muslim schools should attend workshops and seminars on contemporary leadership and management practices, as well as implement those strategies.

5.3.3.6 Present well-thought-out strategies and ideas to the board

Since the governance of integrated Muslim schools comprises individuals who are experts in other fields, such as business, corporate and law, they bring their perspectives skills and expertise to the governance platform of integrated Muslim schools. As such, when their expertise, even though not in education, is met with minimal, half-thought-out or semi-professional strategies on leadership and management, this may result in a lack of confidence in the school principal. This lack of confidence in leadership and management is one of the key reasons why integrated Muslim governance is regarded as ever interfering with the leadership and management of their schools. Therefore, as professionals and experts in the field of education, principals of integrated Muslim schools should demonstrate outstanding competency by presenting well-thought-out, well-researched data, and effective and strategic ideas to their governing bodies. This will not only contribute to the academic excellence of the schools but also help to develop the principals' confidence in the eyes of their governing bodies.

5.3.3.7 Propagate the teaching and learning process as a form of worship

Integrated Muslim schools are supposed to be centred on Islamic values and ethos, since this is recognised as one of the motivations that resulted in the establishment of integrated Muslim schools. As part of Islamic values and ethos, the leadership and management of integrated Muslim schools should propagate the teaching and learning process as a form of worship. This will enable both educators and learners to understand that their duties are sacred and are not only for worldly benefit but for a higher purpose. Educators and learners who understand the teaching and learning process as a form of worship are likely to perform optimally for a higher cause than just remuneration for the educators or good grades for the learners. Moreover, stakeholders who understand the teaching and learning process as a form of worship will strive for excellence without constantly having to be monitored or supervised.

5.3.3.8 Communicate effectively with all stakeholders

Effective communication is essential for the success of any organisation, especially a school. On the other hand, ineffective communication can have a major negative impact on the organisation. The leadership and management of integrated Muslim schools should, therefore, ensure that they communicate effectively with all stakeholders, internal and external. Leadership and management that lack effective communicational skills are always at a disadvantage. This is because only through effective communication can stakeholders be influenced to buy in on a school's visions and objectives, while ineffective communication creates confusion, ambiguity and even conflict.

Thus, the leadership and management of integrated Muslim schools should ensure that there is always sufficient and timeous communication with all stakeholders.

5.3.3.9 Evaluate successes and failures

Through evaluation of success and failures, the leadership and management of integrated Muslim schools can identify whether the school is progressing or regressing. Based on the successes, the leadership and management can identify areas the school needs to focus on and, based on the failures, the leadership and management will be able to identify areas in which the school needs to improve. In addition, school principals need to adopt contemporary data capturing, reading, evaluation and interpreting methods**.** By means of contemporary data analysis methods, the leadership and management can easily identify the areas of success and failure and deploy corrective strategies without losing a lot of time in the process.

5.4 RECOMMENDATIONS

Having responded to the primary research and secondary questions on strategies for effective school principal leadership and management practices in integrated Muslim schools, recommendations are made to all concerned stakeholders based on the research findings to increase the effectiveness of school principal leadership and management strategies in integrated Muslim schools.

Recommendations to bodies of membership of integrated Muslim schools and other governing bodies

5.4.1 Recommendation 1

Since there are situations where the roles of the governing bodies overlap with those of the leadership and management, integrated Muslim school governing bodies should aim to develop a detailed and specific job description for the school principals.

5.4.1.1 Motivation

By drafting a detailed and specific job description, principals of integrated Muslim schools are enabled to fully understand their duties, responsibilities and what is expected of them. A detailed job description also enables governing bodies not only to notice that the principals do fulfil their leadership and management duties but also to have a document by means of which they can access the school principals' performance indicators. Furthermore, neither the roles of the governing bodies nor the opposite of leadership and management will overlap, as each role will be clearly defined. Governing bodies may also facilitate a standardised, detailed leadership and

management job description for all, or most integrated Muslim schools, by partnering with integrated Muslim school bodies of membership, using their platforms to communicate ideas which could be included in the school principals' job description.

5.4.2 Recommendation 2

As tension often arises between members of school governing bodies and principals of integrated Muslim schools regarding the day-to-day running of the schools, the governing bodies should endeavour to establish common ground with the school principals.

5.4.2.1 Motivation

Since the principals of integrated Muslim schools are employed to lead and manage the school, their objectives resonate to an extent with those of their governing bodies. School principals should not be perceived as being opposed to the school founders and sponsors' perspectives; instead, they are leaders and managers appointed to help actualise the objectives of these schools. It is true that the destination may be the same, but paths leading to that destination may differ. Likewise, school principals and governing bodies may share the objective of academic excellence, and so forth, but may have different perspectives on how to attain that objective. Therefore, governing bodies and school principals should establish a common working ground to avoid any tensions that might arise because of conflicting interests**.** Moreover, with an established common working ground, each party's efforts are regarded as contributory efforts towards the same objective.

5.4.3 Recommendation 3

Since integrated Muslim schools are challenged with financial constraints and are highly dependent on school fees, sponsorship and donations, these can only sustain integrated Muslim schools to a certain extent or inhibit further developments of the integrated school. Therefore, the governance of integrated Muslim schools should invest in projects or trust funds that will allow the school to become self-sustainable.

5.4.3.1 Motivation

Muslim schools should not only be dependent on the previously mentioned funding sources, as this impedes the development of integrated Muslim schools in multiple ways, which includes, but is not limited to capped educator and staff salaries, failure to employ expert educators, the exclusion of underprovided learners from the schools and dependency on sponsorship. To avoid financial constraints, the governing bodies of integrated Muslim schools should invest some of

their funds or the secured funds from various sources in investments that will enable the schools to become self-sustainable. These funds can then be used to set up investments or trusts specifically dedicated to the upkeep and further developments of the schools. Moreover, if the schools can become self-sustainable, they will be able to bridge the existing financial and racial boundaries between the learner attending these schools and prospective learners.

Recommendations to the Department of Basic Education, the governing bodies of integrated Muslim schools, the AMS-SA and other similar bodies

5.4.4 Recommendation 4

Facilitate more structured, professional and practical leadership and management empowerment programmes. Such programmes will not only benefit the school principalship, but also help to create a pool of individuals equipped with school leadership and management knowledge.

5.4.4.1 Motivation

Because school principals fail to find certain programmes, workshops and seminars on leadership and management beneficial or professional, it shows that there are not many structured programmes to empower school principals on school leadership and management. As a result, the key school leadership and management duties are perceived not only as complex but challenging as well. Therefore, various stakeholders should communicate and formulate data on which aspects of school leadership and management the school principal would want to improve, or would want to see being offered in the leadership and management programmes. Based on those findings, educational stakeholders should then proceed to design relevant, practical and professional leadership and management programmes which school principals can benefit from. Practical school leadership and management aspects that could be included in the empowerment programmes include school data analysis, the formulation of structured portfolios, school project management, financial analysis, emotional intelligence, and so forth.

Recommendations to the principals and governing bodies of integrated Muslim schools

5.4.5 Recommendation 5

School governance, leadership and management should optimise the leadership and management of integrated Muslim schools by merging the contemporary and Islamic principles of leadership and management.

5.4.5.1 Motivation

Based on the unanimous agreement among the principals of integrated Muslim schools that the leadership and management responsibilities are dichotomous; that is, towards the secular and Islamic curricula, it is imperative that they understand and apply the Islamic principles of leadership and management in addition to the mainstream principles. Besides, the Islamic principles of leadership and management do not seem to contradict the contemporary mainstream principles of leadership and management; instead, they complement each other. Governing bodies of integrated Muslim schools should also inculcate the Islamic principles of leadership and management when presiding over the governance of their schools. Adopting such principles will not only assist with the smooth running of integrated Muslim schools and create a guiding framework, but also demonstrate in totality the values and the ethos integrated Muslim schools should be built on. The Islamic principles of leadership and management, as indicated in the literature review, include but are not limited to, the principle of *khilaafah* and *amanah* (vicegerency and trusteeship), the institutional and personal loyalty principle, the principle of work and reward, the principle of *shura* (consultation) and the principle of *adl* and *qist* (justice and fairness).

5.4.6 Recommendation 6

The principals of integrated Muslim schools should be at the forefront of leading and managing both secular and Islamic studies instruction. This will enable them to influence and channel the school towards the intended objectives.

5.4.6.1 Motivation

Principals presiding over leadership and management of all successful schools share something in common, the prioritisation of effective and successful instruction of the learning programmes by investing time and effort in leadership and management activities. Some of the activities the leadership and management should not spare an effort on include transforming policies into practice, monitoring and evaluating the curriculum and the teaching-learning process, effective staffing and coordinating all key areas. School principals should fully comprehend what a school's success means to them as the leadership and management of the school, and what the school's success means to all the stakeholders, and then strategically plan towards the shared success of the school. The strategic planning should be supported by existing and intended data, while a lot of effort should be channelled to ensure that all are learner-centred. Through the leadership and management function, the principals of integrated Muslim schools should also facilitate high-

quality teaching and learning in both curricula and ensure that high-quality teaching and learning are supported by outstanding leadership and management practices.

5.4.7 Recommendation 7

Principals of integrated Muslim schools should be certain that emotional intelligence is present in them as individuals. Their leadership and management role should be guided by emotional intelligence. Principals of integrated Muslim schools who are deficient in emotional intelligence or any of its facets should at least try to acquire this invaluable skill essential to the leadership and management role.

5.4.7.1 Motivation

Emotional intelligence allows principals to reach how an in-depth understanding of themselves as individuals as well as honest knowledge of their strengths and weakness. Based on their self-understanding skills, principals can channel their strengths positively, as well as combat, dispel or deputise their weaknesses in the leadership and management role. Even better, through emotional intelligence, the principals of integrated Muslim schools will also be able to understand and influence the thoughts and the strengths of other stakeholders towards the intended school objectives. On the other hand, if principals do not have emotional intelligence, their own thoughts and perceptions will not be translucent; hence cannot be clearly communicated or used to influence others positively. The emotional intelligence substantiates composure of the principals of integrated Muslim schools in matters of conflict with other stakeholders, at the same time being able to preside over staff or learner conflict intellectually and strategically without being prepossessed or emotive.

5.4.8 Recommendation 8

School principals of integrated Muslim schools should make a resolute effort to align all the stakeholders' ambitions with those of integrated Muslim schools. When the ambitions of all stakeholders are aligned with those of the principals, the effort to achieve the objectives will be collective.

5.4.8.1 Motivation

Even though integrated Muslim schools offer a dichotomous secular and Islamic studies curriculum, the objectives and ambitions of the various stakeholders are not aligned. As a result, ignoring or downplaying some of the intended objectives becomes apparent among some educators. For instance, Islamic educators not concurring with their secular studies colleagues

on the subject content, or secular studies educators ignoring or downplaying the concept of integration in secular subjects is a clear indication of conflicting ambitions. Therefore, the principals of integrated Muslim schools must align all the stakeholders' ambitions with the same purpose and outcome. Once all the stakeholders, including the governing bodies and parents' ambitions, are aligned with those of the principals of integrated Muslim schools, it is almost guaranteed that success will follow. Moreover, internal misunderstandings on the subject content, integration, school ethos, practices, ethos or a school's day-to-day activities, and so forth will be minimised, since all stakeholders will share the same objectives and agree on strategies to attain those outcomes**.**

5.4.9 Recommendation 9

Principals of integrated Muslim schools should propagate, facilitate and preside over a holistic approach to the teaching of both the national and the Islamic studies curricula. This will help to bridge the differences and gap between the instruction of the two curricula, or differences among teaching staff.

5.4.9.1 Motivation

It can be argued that the tension which arises over the teaching of the curriculum is because each of the curricula is perceived as dissimilar to the other, or even contradictory, as transpires from the findings. In addition, a disinterest among educators towards the Islamisation process could be because they might not perceive the secular and religious curricula to be correlated. Principals of integrated Muslim schools should, therefore, in theory and in practice, be at the forefront of harmonious, yet effective curriculum integration. In addition to propagating how two curricula can contribute to producing an all-rounded, responsible world citizen, principals of integrated Muslim schools should highlight and demonstrate how the holistic syllabus can create an in-depth understanding of the sciences taught in the curriculum. Furthermore, principals should facilitate initiatives that enable both secular and Islamic curriculum educators' empowerment in the complementary sciences and subject content. This will enable the educators of both sciences to understand that their efforts are complementary and interrelated in bringing creating responsible world citizens; not the opposite. Using the principle of *Shura* consultation, unanimously agreed-upon decisions can be adopted to address matters of curriculum disputes once and for all, as opposed to ongoing disputes pertaining to content or instruction. Moreover, all educator-empowerment programmes should include educators from all the departments so that all are empowered professionally, while specialised programmes can be used to upskill educators who lack in any professional aspects of pedagogy. The importance of a holistic approach should be emphasised in both curricula. Educators of either of the curricula should be equally valued and

equally remunerated, so that educators and learners do not perceive one particular curriculum as better than the other.

5.4.10 Recommendation 10

Due to the fact the principals of integrated Muslim schools must preside over two curricula, while simultaneously working with various stakeholders, their roles and duties can be challenging, complex and demanding. Therefore, principals of integrated Muslim schools should challenge themselves and their own limits to be the best they can be in all their leadership and management responsibilities.

5.4.10.1 Motivation

A leadership and management role is crucial, which requires of the leader or the manager to be someone who constantly challenges him- or herself to perform even better. By adopting the correct character, attitude, values and future trajectory practices, principals of integrated Muslim schools should constantly metamorphose to their best version through challenging their leadership and management in all areas, including academic excellence and interaction with all stakeholders. The objective of integrated Muslim principals as leaders and managers should not be to maintain the status quo of their schools in all the leadership and management areas mentioned in the literature review chapter; instead, it should be to excel and develop integrated Muslim schools in every possible way. This can only be attained if principals of integrated Muslim schools constantly challenge themselves and their limits as leaders and managers to perform even better each time.

5.5 LIMITATIONS OF THE STUDY

The purpose of this research study was to determine strategies for effective school principal leadership and management practices in integrated Muslim schools. A sample of seven: six principals and one deputy principal from integrated Muslim schools were interviewed across different provinces in South Africa. The aim of the study was not to generalise but to give a rich contextualised understanding of integrated Muslim schools in South Africa. Furthermore, not all principals invited were willing to participate in this research study, while some withdrew their participation at a later stage. The result was that their possible contribution to this research study and its findings could not be included. Therefore, generalising the findings of this research may only be limited to the population or sample of integrated Muslim school leadership and management who participated in this research.

5.6 CONCLUSION

This research study examined the strategies for effective school principal leadership and management practices in integrated Muslim schools. The study found that the leadership and management role in integrated Muslim schools is dichotomous, towards the board of governors or trustees and the Creator. Furthermore, the study identified that the leadership and management responsibilities of the principals of integrated Muslim schools are not clearly defined, which results in leadership and management ambiguity and overlapping between the leadership and management role and governance of integrated Muslim schools. Moreover, this research determined that principals of integrated Muslim schools are privately employed by their governing bodies and must preside over the simultaneous implementation of both the secular and the Islamic curricula. In addition, principals of integrated Muslim schools are responsible for securing or maintaining the mandatory registration and accreditation of integrated Muslim schools with state education bodies.

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ANNEXURES A: GOODWILL PERMISSION: SCHOOL GOVERNING BODY/OTHER RELEVANT BODY

Private Bag X6001, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222
Web: http://www.nwu.ac.za

Faculty of Education

Edu-Lead

Tel: 018 299 4589
Email: Leentjie.vanjaarsveld@nwu.ac.za Date

(Recipient name)
(Recipient address)
(Recipient address)
(Recipient address)

March 2022

GOODWILL PERMISSION: SCHOOL GOVERNING BODY/OTHER RELEVANT BODY

I herewith wish to request your permission for the school principal, deputy principal or head of department and member of the Board of Governors to participate in this research, which involves interviews on the leadership and management of integrated Muslim schools. Prior to granting permission, please acquaint yourself with the information below.

The details of the research are as follows:

TITLE OF THE RESEARCH PROJECT:
Strategies for effective school principal leadership and management practices in integrated Muslim schools

ETHICS APPLICATION NUMBER
NWU

PROJECT SUPERVISOR: Dr L van Jaarsveld
ADDRESS: Faculty of Education, School of Professional Studies, P/B X6001, Potchefstroom
CONTACT NUMBER: 27 18 299 4589
CO-SUPERVISOR: Dr B Challens

MEMBER OF PROJECT TEAM MEd-Student: Aliesa Sadaus Pilo
ADDRESS: 421 Van Leenhof Street Erasmia
CONTACT NUMBER: 0728806720

FACULTY OF EDUCATION RESEARCH ETHICS COMMITTEE
Contact person: Ms Erna Greyling, E-mail: Erna.Greyling@nwu.ac.za, Tel. (018) 299 4656

This study has been approved by the Research Ethics Committee of the Faculty of Education of the North-West University and will be conducted according to the ethical guidelines of this committee. Permission was also obtained from the provincial Department of Basic Education.

What is this research about?
The aims of this research are:
a) To understand and explain the nature of integrated Muslim schools.
b) To explore presently existing the leadership and management practices of school principals in integrated Muslim schools.
c) To determine strategies that can be implemented in integrated Muslim schools to increase effective leadership and management

Participants
- Seven participants: six school principals and one deputy principal

What is expected of the participants?

- Principals will participate in one-on-one semi-structured interviews, approximately sixty minutes long.
- Deputy principals and departmental heads will participate in sixty-minute interviews. The interviews will take place at participants' schools.
- COVID-19 health and safety protocols will be adhered to, including the compulsory wearing of masks, maintaining a social distance of at least 1,5m between participants and availability of hand sanitisers.
- Zoom, Google Meet or MS Teams will be used if lockdown measures prevent face-to-face meetings or if participants find such online modes of communication convenient.
- During interviews an audio voice recorder will be used. Prior permission to audio record interviews will be sought from participants. Participants may state if they are uncomfortable with the audio recorder.
- An interview schedule will be used to guide discussions – participants are free to abstain from answering any question/s they feel uncomfortable with.
- Participants are assured that all information will be kept strictly confidential. The identities of participants will not appear in any audio recordings, notes or in the research findings.
- Participation is completely voluntary. A participant may withdraw from the study at any time and may ask that his/her data no longer be used in the study, without stating reasons and without fear of any form of prejudice.

Benefits to the participants

The study will contribute to the understanding of the experiences of integrated Muslim Schools, the challenges they encounter in the line of carrying out their duties and responsibilities and strategies which can be implemented to curb those challenges. Through the literature review process, the research will identify gaps in terms of governance, leadership and management of integrated Muslim schools in South Africa, therefore this study will seek to contribute foundational knowledge to the owners, stakeholders and counterparts in strategies they can adopt to enhance and professionalize the leadership and management of integrated Muslim schools in South Africa and the region at large. A concise report containing the overall findings of the study will be made available to participants.

Risks involved for participants

The research poses no physical, psychological or economic risks to participants. Participants will be required to set time aside to engage in individual interviews. Interviews are scheduled to be completed within sixty minutes and questions are not expansive. The time is sufficient to cover the topic of research without requiring participants to proffer more of their time. The teaching and learning programmes of schools will not be interrupted. The researcher will carefully monitor the course of interviews and allow for a brief break with light refreshments to counter fatigue.

Confidentiality and protection of identity

Participants are assured of confidentiality. The identities of the principals, deputy principal or head of departments and members of the Board of Governors participating in the study will be stringently protected. The names of schools will not be mentioned in the study. Written notes, audio recordings and transcripts will not contain the identities of any participants. Letter and number codes will be used to record the findings. Information will not be shared with the rest of the staff or other stakeholders.

Dissemination of findings

A concise report containing the overall findings of the research will be made available to participants upon completion of the study. Findings will be presented in the final dissertation, and this will be used as a reliable source of information in future studies.

If you have any further questions or enquiries regarding your participation in this research, please contact the researchers for more information.

DECLARATION BY SGB CHAIRPERSON/RELEVANT RESPONSIBLE PERSON:

By signing below, I …….…….. agree to give permission for the research to take place with the identified participants in the study entitled:

[Enter title here]

I declare that:

- I have read this information and consent form and understand what is expected of the participants in the research.
- I have had a chance to ask questions to the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and participants will not be pressurised to take part.
- Participants may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- Participants may be asked to leave the research process before it is completed, if the researcher feels it is in their best interests, or if they do not follow the research procedures, as agreed to.

Signed at (place)_____on (date) _____/_____/20____

_____

Signature of SGB Chairperson/Relevant responsible person

ANNEXURES B: PERMISSION LETTER: SCHOOL PRINCIPAL/OTHER RELEVANT PERSON

Private Bag X6001, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222
Web: http://www.nwu.ac.za

Faculty of Education

Edu-Lead

Tel: 018 299 4589
Email: Leentjie.vanjaarsveld@nwu.ac.za

(Recipient name)
(Recipient address)
(Recipient address)
(Recipient address)

Date March 2022

PERMISSION LETTER: SCHOOL PRINCIPAL/OTHER RELEVANT PERSON

I herewith wish to request your permission for the school principal, deputy principal or head of department and members of the Board of Governors to participate in this research, which involves interviews on the leadership and management of integrated Muslim schools. Prior to granting permission, please acquaint yourself with the information below.

The details of the research are as follows:

TITLE OF THE RESEARCH PROJECT:

Strategies for effective school principal leadership and management practices in integrated Muslim schools

ETHICS APPLICATION NUMBER

NWU-

PROJECT SUPERVISOR: Dr L van Jaarsveld
ADDRESS: Faculty of Education, School of Professional Studies, P/B X6001, Potchefstroom
CONTACT NUMBER: 27 18 299 4589
CO-SUPERVISOR: Dr B Challens

MEMBER OF PROJECT TEAM MEd-Student: Aliesa Sadaus Pilo
ADDRESS: 400 Theron Street, Erasmia
CONTACT NUMBER: 0728806720

FACULTY OF EDUCATION RESEARCH ETHICS COMMITTEE
Contact person: Ms Erna Greyling, E-mail: Erna.Greyling@nwu.ac.za, Tel. (018) 299 4656

This study has been approved by the Research Ethics Committee of the Faculty of Education of the North-West University and will be conducted according to the ethical guidelines of this committee. Permission was also obtained from the provincial Department of Basic Education/other relevant body.

What is this research about?

The aims of this research is:

d) To understand and explain the nature of integrated Muslim schools.

e) To explore presently existing the leadership and management practices of school principals in integrated Muslim schools.
f) To determine strategies that can be implemented in integrated Muslim schools to increase effective leadership and management practices of school principals.

Participants

- Seven participants: six school principals and one deputy principal

What is expected of the participants?

- Principals will participate in one-on-one semi-structured interviews, approximately sixty minutes long.
- Deputy principals and departmental heads will participate in sixty-minute interviews. The interviews and focus groups will take place at participants' schools.
- COVID-19 health and safety protocols will be adhered to, including the compulsory wearing of masks, maintaining a social distance of at least 1,5m between participants and availability of hand sanitisers.
- Zoom, Google Meet or MS Teams will be used if lockdown measures prevent face-to-face meetings or if participants find such online modes of communication convenient.
- During interviews an audio voice recorder will be used. Prior permission to audio record interviews will be sought from participants. Participants may state if they are uncomfortable with the audio recorder.
- An interview schedule will be used to guide discussions – participants are free to abstain from answering any question/s they feel uncomfortable with.
- Participants are assured that all information will be kept strictly confidential. The identities of participants will not appear in any audio recordings, notes or in the research findings.
- Participation is completely voluntary. A participant may withdraw from the study at any time and may ask that his/her data no longer be used in the study, without stating reasons and without fear of any form of prejudice.

Benefits to the participants

The study will contribute to the understanding of the experiences of integrated Muslim Schools, the challenges they encounter in the line of carrying out their duties and responsibilities and strategies which can be implemented to curb those challenges. Through the literature review process, the research will identify gaps in terms of governance, leadership and management of integrated Muslim schools in South Africa, therefore this study will seek to contribute foundational knowledge to the owners, stakeholders and counterparts in strategies they can adopt to enhance and professionalize the leadership and management of integrated Muslim schools in South Africa and the region at large. A concise report containing the overall findings of the study will be made available to participants.

Risks involved for participants

The research poses no physical, psychological or economic risks to participants. Participants will be required to set time aside to engage in individual interviews. Interviews are scheduled to be completed within sixty minutes and questions are not expansive. The time is sufficient to cover the topic of research without requiring participants to proffer more of their time. The teaching and learning programmes of schools will not be interrupted. The researcher will carefully monitor the course of interviews and allow for a brief break with light refreshments to counter fatigue.

Confidentiality and protection of identity

Participants are assured of confidentiality. The identities of the principals, deputy principal or head of departments and members of the Board of Governors participating in the study will be stringently protected. The names of schools will not be mentioned in the study. Written notes, audio recordings

and transcripts will not contain the identities of any participants. Letter and number codes will be used to record the findings. Information will not be shared with the rest of the staff or other stakeholders.

Dissemination of findings

A concise report containing the overall findings of the research will be made available to participants upon completion of the study. Findings will be presented in the final dissertation, and this will be used as a reliable source of information in future studies.

If you have any further questions or enquiries regarding your participation in this research, please contact the researchers for more information.

DECLARATION BY PRINCIPAL/OTHER RELEVANT PERSON:

By signing below, I ……..…… agree to give permission for the research to take place with the identified participants in the study entitled:

[Enter title here]

I declare that:

- I have read this information and consent form and understand what is expected of the participants in the research.
- I have had a chance to ask questions to the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and participants will not be pressurised to take part.
- Participants may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- Participants may be asked to leave the research process before it is completed, if the researcher feels it is in their best interests, or if they do not follow the research procedures, as agreed to.

Signed at (place)_____on (date) _____/_____/20____

_____

Signature of School Principal/Relevant person

ANNEXURES C: PARTICIPANT INFORMATION AND CONSENT FORM

Private Bag X6001, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222
Web: http://www.nwu.ac.za

Faculty of Education

Edu-Lead

Tel: 018 299 4589
Email: Leentjie.vanjaarsveld@nwu.ac.za

(Recipient name)
(Recipient address)
(Recipient address)
(Recipient address)

Date March 2022

PARTICIPANT INFORMATION AND CONSENT FORM

I herewith wish to request your permission for the school principal, deputy principal or head of department and member of the Board of Governors to participate in this research, which involves interviews on the leadership and management of integrated Muslim schools. Prior to granting permission, please acquaint yourself with the information below.

The details of the research are as follows:

TITLE OF THE RESEARCH PROJECT:

Strategies for effective school principal leadership and management practices in integrated Muslim schools

ETHICS APPLICATION NUMBER

NWU

PROJECT SUPERVISOR: Dr L van Jaarsveld
ADDRESS: Faculty of Education, School of Professional Studies, P/B X6001, Potchefstroom
CONTACT NUMBER: 27 18 299 4589
CO-SUPERVISOR: Dr B Challens

MEMBER OF PROJECT TEAM MEd-Student: Aliesa Sadaus Pilo
ADDRESS: 421 Van Leenhof Street Erasmia
CONTACT NUMBER: 0728806720

FACULTY OF EDUCATION RESEARCH ETHICS COMMITTEE
Contact person: Ms Erna Greyling, E-mail: Erna.Greyling@nwu.ac.za, Tel. (018) 299 4656

This study has been approved by the Research Ethics Committee of the Faculty of Education of the North-West University and will be conducted according to the ethical guidelines of this committee. Permission was also obtained from the provincial Department of Basic Education.

What is this research about?
The aims of this research are:

g) To understand and explain the nature of integrated Muslim schools.
h) To explore presently existing the leadership and management practices of school principals in integrated Muslim schools.
i) To determine strategies that can be implemented in integrated Muslim schools to increase effective leadership and management

Participants

Seven participants: six school principals and one deputy principal

What is expected of the participants?

- Principals will participate in one-on-one semi-structured interviews, approximately sixty minutes long.
- Deputy principals and departmental heads will participate in sixty-minute interviews. The interviews will take place at participants' schools.
- COVID-19 health and safety protocols will be adhered to, including the compulsory wearing of masks, maintaining a social distance of at least 1,5m between participants and availability of hand sanitisers.
- Zoom, Google Meet or MS Teams will be used if lockdown measures prevent face-to-face meetings or if participants find such online modes of communication convenient.
- During interviews an audio voice recorder will be used. Prior permission to audio record interviews will be sought from participants. Participants may state if they are uncomfortable with the audio recorder.
- An interview schedule will be used to guide discussions – participants are free to abstain from answering any question/s they feel uncomfortable with.
- Participants are assured that all information will be kept strictly confidential. The identities of participants will not appear in any audio recordings, notes or in the research findings.
- Participation is completely voluntary. A participant may withdraw from the study at any time and may ask that his/her data no longer be used in the study, without stating reasons and without fear of any form of prejudice.

Benefits to the participants

The study will contribute to the understanding of the experiences of integrated Muslim Schools, the challenges they encounter in the line of carrying out their duties and responsibilities and strategies which can be implemented to curb those challenges. Through the literature review process, the research will identify gaps in terms of governance, leadership and management of integrated Muslim schools in South Africa, therefore this study will seek to contribute foundational knowledge to the owners, stakeholders and counterparts in strategies they can adopt to enhance and professionalize the leadership and management of integrated Muslim schools in South Africa and the region at large. A concise report containing the overall findings of the study will be made available to participants.

Risks involved for participants

The research poses no physical, psychological or economic risks to participants. Participants will be required to set time aside to engage in individual interviews. Interviews are scheduled to be completed within sixty minutes and questions are not expansive. The time is sufficient to cover the topic of research without requiring participants to proffer more of their time. The teaching and learning programmes of schools will not be interrupted. The researcher will carefully monitor the course of interviews and allow for a brief break with light refreshments to counter fatigue.
Confidentiality and protection of identity

Participants are assured of confidentiality. The identities of the principals, deputy principal or head of departments and members of the Board of Governors participating in the study will be stringently protected. The names of schools will not be mentioned in the study. Written notes, audio recordings and transcripts will not contain the identities of any participants. Letter and number codes will be used to record the findings. Information will not be shared with the rest of the staff or other stakeholders.

Dissemination of findings

A concise report containing the overall findings of the research will be made available to participants upon completion of the study. Findings will be presented in the final dissertation, and this will be used as a reliable source of information in future studies.

If you have any further questions or enquiries regarding your participation in this research, please contact the researchers for more information.

Yours sincerely
Aliesa Sasaus Pilo
37722735

DECLARATION BY PARTICIPANT:

By signing below, I ……..……. agree to take part in a research study entitled:

[Enter title here]

I declare that:

- I have read this information and consent form and understand what is expected of me in the research.
- I have had a chance to ask questions to the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- I may be asked to leave the research process before it has finished, if the researcher feels it is in my best interests, or if I do not follow the research procedures, as agreed to.

Signed at (place)_____on (date) _____/_____/20____

_____ _____

Signature of participant **Researcher**

ANNEXURES D: INTERVIEW SCHEDULE

The same questions will be asked to the principal, deputy principal/head of department and board member.

1. How do you perceive Islamic/Muslim schools?
2. How does the leadership and management structure of Islamic/Muslim schools differ from the leadership and management structure of public schools?
3. How would you define the function/purpose of the Islamic/Muslim schools as opposed to government schools?
4. How would you compare the leadership and management of Islamic/Muslim schools with that of government schools?
5. How does the integrated curriculum influence the leadership and management practices of school principals in Muslim schools?
6. How do you perceive the leadership and management of Islamic/Muslim schools? Elaborate.
7. What strategies could be implemented to improve leadership and management practices in Islamic/Muslim schools? Elaborate.
8. We understand that Islamic schools as independent schools must subscribed to bodies like the Association of Muslims schools (AMS), Independent Schools Association of Southern Africa (ISASA), and other bodies of the similar nature. What are your experiences with them as opposed the Department of Basic Education?
9. What role does the different bodies play in the leadership and practices of school principals in Muslim schools?
10. Islamic schools are under the administration of a Board of Governors while government schools are under the administration of school governing bodies (SGB). What are the advantages and disadvantages of reporting to the Board of Governors?

ANNEXURES E: EXAMPLE OF TRANSCRIPTIONS

Transcriptions

Principal leadership and, management strategies	Nature of State and Muslim schools	Governance of Muslim schools	Principals' role in Muslim schools	BODIES of registration
The principal needs to listen and keep abreast the problems and challenges experienced by staff	The principal needs to keep abreast the problems learners bring home in both public and Muslim schools Public school principals based on the school location, may need to initiate or maintain a feeding schemes through the government or independent sponsors.	In public school one adheres to the broader constitutions therefore broader liberty to deal with matters as you deem fit in Muslim schools you must and confirm to the board	Islamic leadership challenges because it's not all about theory but to lead by example	Through the AMS_SA schools share ideas; they present the schools at government level with other organisations
The leadership and management can also be improved with a progressive and developed policy, implementation plan, operational plan and annual plan.	The fundamentally of both public and Muslim school are the same except Muslim schools assume the additional role of spiritual development role There is not tool to measure the spiritual learner development	Principals can also learn some strategic planning and reporting skills especially from BOG with corporate background	The role of an Islamic leader extends beyond being a duty to the employer but to the creator (Amanah)	The AMS-SA helps to promote Islamic ethos

ANNEXURES F: ETHICAL APPROVAL LETTER

Private Bag X1290, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222
Fax: 018 299-4910
Web: http://www.nwu.ac.za

Senate Committee for Research Ethics
Tel: 018 299-4849
Email: nkosinathi.machine@nwu.ac.za

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the **Education Sciences Research Ethics Committee (EduREC)** on 28 April 2022, the Education Sciences Research Ethics Committee hereby **approves** your study as indicated below. This implies that the North-West University Senate Committee for Research Ethics (NWU-SCRE) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Strategies for effective school principal leadership and management practices in integrated Muslim schools

Study Leader/Supervisor (Principal Investigator)/Researcher: Dr L van Jaarsveld

Student / Team: AS Pilo (MEd student – 37722735), Dr B Challens

Ethics number:

N	W	U	-	0	0	2	6	7	-	2	2	-	A	2
Institution				Study Number						Year			Status	

Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation

Application Type: Single study

Commencement date: **29/04/2022** **Risk:** Low

Expiry date: 29/04/2023

Approval of the study is initially provided for a year, after which continuation of the study is dependent on receipt and review of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation.

Special in process conditions of the research for approval (if applicable):

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:

- *The study leader/supervisor (principle investigator)/researcher must report in the prescribed format to the ES-REC:*
  - *annually (or as otherwise requested) on the monitoring of the study, whereby a letter of continuation will be provided, and upon completion of the study; and*
  - *without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.*
- *The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the study leader/researcher must apply for approval of these amendments at the ES-REC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.*
- *Annually a number of studies may be randomly selected for an external audit.*
- *The date of approval indicates the first date that the study may be started.*
- *In the interest of ethical responsibility, the NWU-SCRC and ES-REC reserves the right to:*

- *request access to any information or data at any time during the course or after completion of the study;*
- *to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;*
- *withdraw or postpone approval if:*
  - *any unethical principles or practices of the study are revealed or suspected;*
  - *it becomes apparent that any relevant information was withheld from the ES-REC or that information has been false or misrepresented;*
  - *submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or*
  - *new institutional rules, national legislation or international conventions deem it necessary.*

The ES-REC would like to remain at your service as scientist and researcher, and wishes you well with your study. Please do not hesitate to contact the ES-REC or the NWU-SCRE for any further enquiries or requests for assistance.

Yours sincerely

Prof Jako Olivier
Chairperson NWU Education Sciences Research Ethics Committee

Original details: (22351930) C:\Users\22351930\Desktop\ETHICS APPROVAL LETTER OF STUDY.docm
8 November 2018

Current details: (22351930) M:\DSS1\8533\Monitoring and Reporting Cluster\Ethics\Certificates\Templates\Research Ethics Approval Letters\9.1.5.4.1 ES-REC Ethical Approval Letter.docm
5 December 2018

File reference: 9.1.5.4.2

ANNEXURES G:PROOF OF LANGUAGE EDITING

PROOF OF EDITING

Dr. L. Hoffman, APEd (SATI), APRed (SAVI)

Klerksdorp

BA, BA(Hons), MA, DLitt et Phil

Accredited Professional Text Editor – English and Afrikaans (South African Translators' Institute)

Member of the South African Translators' Institute

Cell no: 079 193 5256 Email: larizahoffman@gmail.com

DECLARATION

To whom it may concern

I hereby confirm that I have edited and proofread the following thesis, including the references.

Title of thesis

Strategies for effective school principal leadership and management practices in integrated Muslim schools

Student

A.S. Pilo

Lariza Hoffman
Klerksdorp
15 November 2022

Edited by Dr L Hoffman

ANNEXURES H: TURNITIN

turnitin

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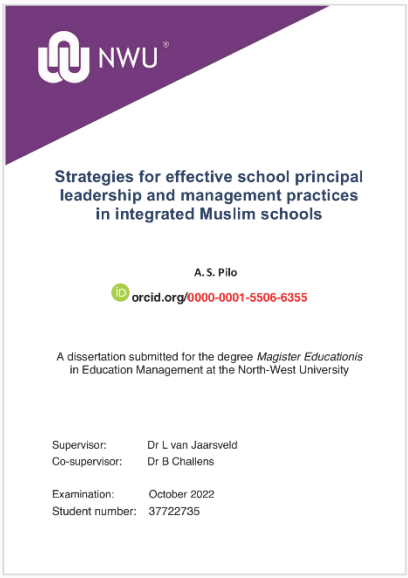

NWU

Strategies for effective school principal leadership and management practices in integrated Muslim schools

A. S. Pilo

orcid.org/0000-0001-5506-6355

A dissertation submitted for the degree *Magister Educationis* in Education Management at the North-West University

Supervisor: Dr L van Jaarsveld
Co-supervisor: Dr B Challens

Examination: October 2022
Student number: 37722735

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