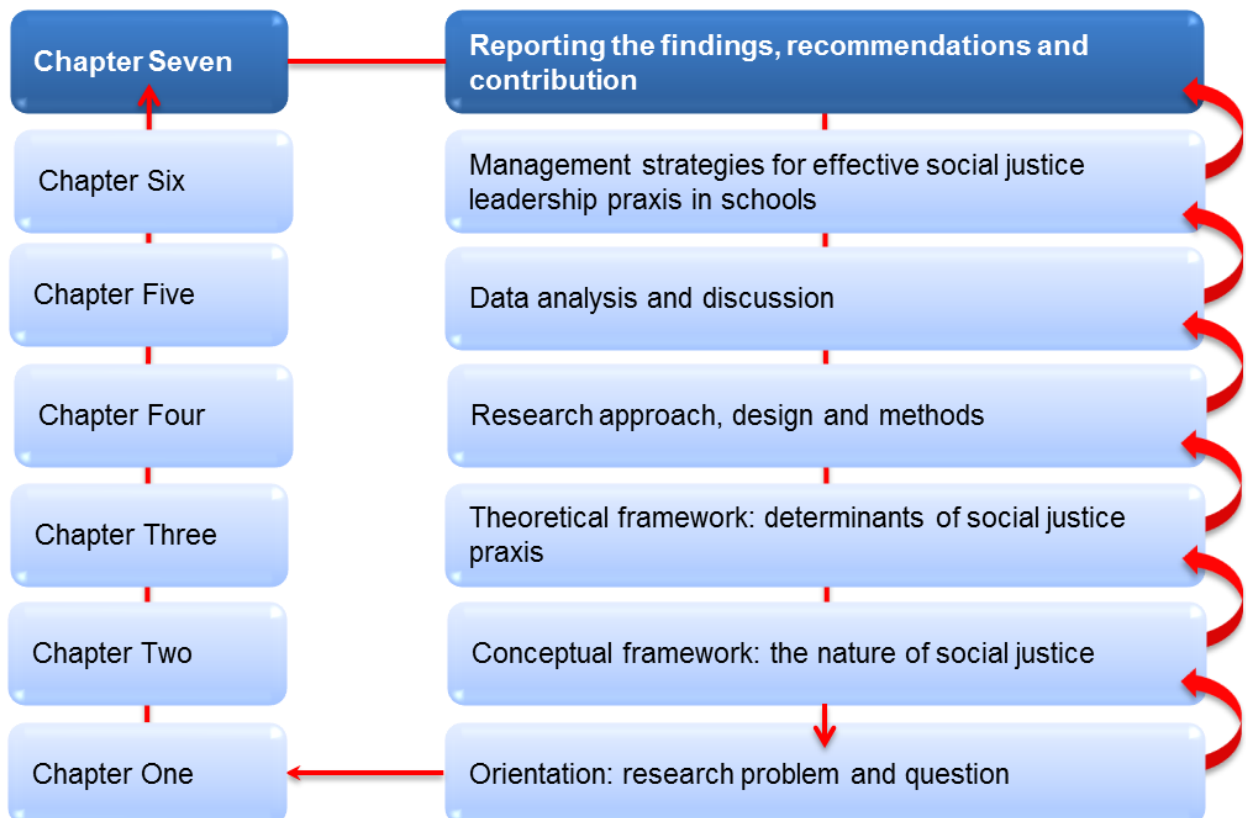

CHAPTER 7

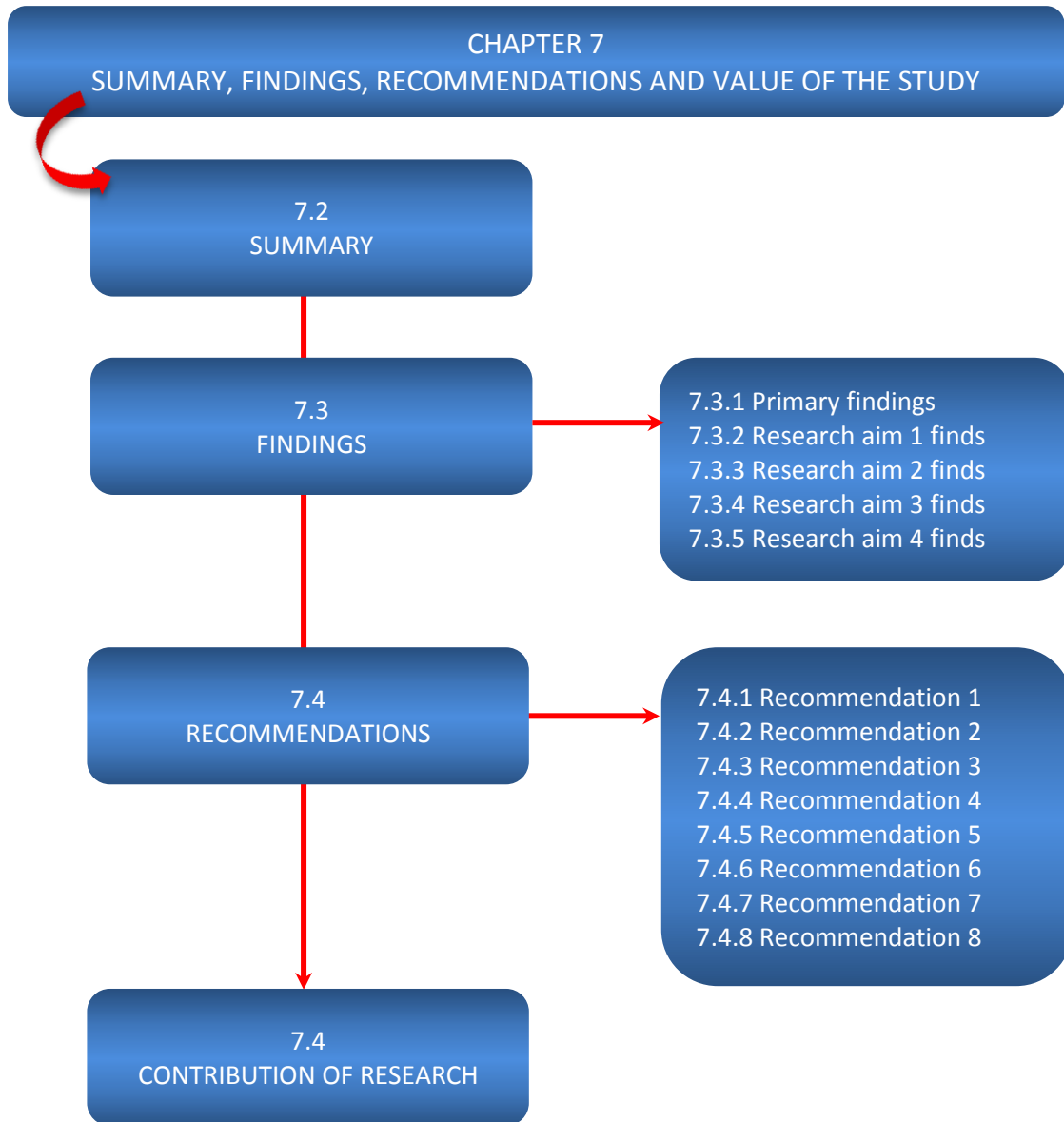
Summary, findings, recommendations and value of the study



CHAPTER 7

Management strategies for effective social justice practice in schools

LOGIC



CHAPTER 7

Summary, findings, recommendations, contribution

Management strategies for effective social justice practice in schools

7.1 INTRODUCTION

The purpose of the final chapter is to provide a summary of the essence of this research as discussed in the preceding six chapters, followed by a discussion on findings and recommendations, concluding with a discussion of the contribution of the research and offering suggestions for future research.

7.2 SUMMARY

Chapter One

Chapter One provided an orientation to this study. A general problem statement (§1.2) addressed the focus and intellectual question (§1.2.1) “**What management strategies can be developed and used to advance effective social justice practice in schools?**” operationalised in four research aims (§1.4). The rationale and justification (§1.2.2) for this question was affirmed by an in-depth review of Internet search engines and electronic databases in that social justice as a field of enquiry is still not fully developed in South Africa; nor is social justice praxis in schools or the Department of Basic Education fully aligned with the ideals of the South African legislative framework. A review of the relevant literature (§1.3) affirmed the importance and relevance of this research, i.e. the theoretical (nature, determinants) and empirical (qualitative) study undertaken to answer the intellectual question as four research aims (§1.4). A brief overview of the research approach, design and qualitative methodology (§1.5) to conduct the research followed whilst the chapter concluded with a chapter division (§1.6); ethical aspects (§1.7), and projected value of the research (§1.8).

Chapter Two

Chapter Two was a discussion of the scholarly literature on the nature of social justice. The initial literature review provided the structure for this chapter in which justice (§2.2) and social justice (§2.3) were explored.

The ontological status of justice (§2.2) was firstly concerned with the question: what is the nature (Greek *ντος* (be/being) and *λογία* (theory)) of justice. The ontic status of justice, as **legal construct**, evaluates and judges humankind’s actions or behaviour in formal legal institutions of the state. These evaluations of humankind’s actions are visible in formal expressions of justice as judgements and convictions reflected in the outcome of virtuous moral behaviour or mostly in formal justice apparatuses of the state, debauched and immoral behaviour. The scholarly literature provided answers to ontological questions concerned with the probable knowable nature of justice as it reveals itself in lived realities or behaviours, as entities or constituent parts

of justice (§2.2.2). An in-depth analysis of the nature of justice revealed that these entities or particles of justice are visible in behaviour of man as *equitas*, *Tsedaqah* and *Mishpat*. The particle *equitas* is about equal, fair, just and equitable acts, praxis, subjected to the right to human dignity and equality. The particle *Tsedaqah* is regarded as justice *an sich* or justice in itself, i.e. general justice based on the religious obligation to perform charity and philanthropic acts towards the other; it is compassionate justice, whilst the particle *Mishpat* is forensic justice enforced by formal legal apparatuses and procedures of the state. These three concepts or particles are distinguishable but not separable from each other or from justice (§2.2.3). Justice in its most basic form is a moral construct of **fairness** visible in institutions, schools, where the essential values of **human rights** - human dignity, fairness and equality, and freedoms of liberty and democracy - permeate the fibre and judgements of cooperation, or not, of an institution (§2.2.4). The nature of justice is furthermore knowable and recognisable as a human rights concept, enacted through deeds of cooperation, valuing human life in its familial and associational relationships founded on the notion of the common good to flourish, and informed by choices of right versus wrong (§2.2.5). Justice brings and limits human life within the boundaries of commonly accepted values and virtues as individualised praxis of love towards fellow humankind (§2.2.6).

Whereas the ontic status of justice is nomothetic/legalistic, evaluative and judgemental towards a person's behaviour, social justice, both as concept and as praxis, is concerned with the constituent parts of social justice phenomena (§2.3.2) as epistemic realities. These realities are conceptually and theoretically knowable in social justice as the **common good** found in societies (§2.3.2.1). The common good is found in personal virtues and as attributes of the social order: society can be just only if individuals and institutions are just. Social justice, as an inclusive justice and praxis, is an important value to live by and is a form of goodness that enhances the good individual and the good society. This ideal of the common good is countered by a self-interested and immoral society, also called the ethics of individualism and individual rights. However, the resultant outcomes of actions - praxis - are to ensure that the common good in a society is based on the duty of caring for the common good for all in a society or a school through ethical and moral praxis founded on associated social justice **values** and **virtues** (§2.3.2.2). The idea of virtue-as-excellence includes morality, a moral character or a moral person whose excellence of character is a disposition, an attribute that allows a person to act in a specific manner based on specific reasons. These specific moral reasons inform decisions of those people who take personal agency and responsibility for social justice morality in an unjust society.

In essence social justice is concerned with the praxis of **equal justice** at a nomothetic and social justice levels (§2.3.2.3). The problematique of "doing" social justice, praxis, is complicated. Implementation requires acts/actions to manifest social justice as a visible and achievable ideal in the education system. This notion of doing social justice is not dependent on

the state and its apparatuses, but on the habits and virtues of individuals. These acts are realisable in an environment where cooperation and justice are fostered: doing what is morally and socially considered to be the right action of all members of a society because social' has as its 'object, as well as its form' the primacy of caring for, regard of and for, and bestowing goodness on others. How well an institution advances social justice can be measured in terms of its success in elevating the dignity, status, power, and well-being of every participating person. The personal responsibility lies, justly so, where the disparities in opportunities and power between those at the top and those at the bottom of the institutions are extensive. The greater the divide, the greater the personal responsibility to engage in social justice praxis becomes. Without fair and righteous organisations, without good social groups, without just institutions, there will be no room for social justice and striving towards perfection of human life becomes impossible.

Social justice is furthermore viewed as a **political phenomenon** (§2.3.2.4) found in political spheres. As political phenomenon, social justice praxis commits a person to certain moral views with regard to fellow citizens in an existing political society that permeates institutional cultures, i.e. the culture of human rights in the education system, curricula and schools. Unfortunately, social justice, as political phenomenon, is concerned with an idealised theory rather than describing the reality of an education system that is largely failing the learners and not serving their best interest well. A political rendering of social justice should inform views and praxis on aspects such as equity and cultural diversity, tolerance, respect for human rights and identity, democracy, idealised communities, a sense of belonging, but also as injustice, injustice from competitive market forces, policies, political practices and privilege and of human rights. It should eradicate injustice emanating from and maintaining political practices, traditions and privilege. Social justice as human rights and democratic praxis should become a reality in the daily discourse and praxis of schools which entails that democracy should become a priority in school reform to enable democratic skills, knowledge and dispositions found in an integrated curriculum. If one argues that social justice is a human rights and democratic phenomenon, the idea of social justice as an educational phenomenon is both a political and an educative act which should raise awareness of social unjust issues whilst simultaneously campaigning for equity and greater democratic participation. **Education**, as social justice phenomenon, should be used as an instrument to create equality and one that should create a revolution for equality in education. It is through major changes in cultural understandings of societies and schools that shared values, coalitions, networking, and mutual support will bring about a social just educational environment and an a social just educational praxis (§2.3.2.5).

The theoretical construct of social justice that informs praxis followed the discussion of social justice phenomena (§2.3.3). These constructs are co-dependent and constituent parts of social justice praxis in a holistic and integrated manner. Social justice as **retributive or punitive justice** (§2.3.3.1) served as the point of departure for the discussion on social justice as

commutative and **communal justice** (§2.3.3.2). Retributive or punitive justice is associated with juridification, primarily a criminal justice process, found in legal justice processes of retribution, retaliatory and court action. Commutative, communal and contributive justices rely on distributive justice in an unequal world and society. Commutative justice is found in the principle of rendering an individual in a particular transaction, teacher and learner, that which he or she deserves or has a right to, such as the right to basic education (Constitution, s.29) and having his or her best interest at heart. Communal justice and principles of *Ubuntu* are regarded as traditional, indigenous justice based on African traditional legal principles of restoration and reconciliation. *Ubuntu* principles of social justice are about religiosity, consensus building and a celebration of *omulembe* (peace), *obulala* (togetherness), *umoja* (oneness), *amani* (peace) and *simunye* (we are one or unity is strength) in a dialogical relationship. **Contributive justice** (§2.3.3.3) requires an agreement amongst people who treat each other as equals and equally contribute to the welfare of each other through actions to realise a society's aims. These are actions to ensure worthy citizenship and democracy, especially of those at the margins of society such as the LGBTIQ groups. Social justice as **distributive justice** (§2.3.3.4) is related to social structures and institutional contexts which should question oppression, institutional constraint on self-development, self-determination and domination. Proponents of distributive justice understand redistribution of goods as the ability to empower and to develop a self-identity and self-determination of social institutions, i.e. the distribution of good (advantage) and bad (disadvantage) and more specifically with how good and bad should be distributed in society. Other aspects of distributive justice are about need, desert and reward: the need of fair distribution and the obligation to assist in meeting each other's needs are about ensuring that each person receives a deserved reward corresponding with his or her contribution. These aspects are focused on structural conditions or actions that promote just procedures, self-determination and development.

Lastly social justice is viewed as prospective justice that ought to bring about restoration and transformation. **Prospective justice** (§2.3.3.5) is about rebuilding and the creation of a fair future through societal reform. This kind of reform requires transformative leaders not merely to teach but to actualise change in society, to facilitate a visioning process based on critique, possibility and of hope actualised through an ethic of care and of service. "I slept, and I dreamt that life was joy. I awoke, and I learned that life is service. I served, and I found that service is joy" (LaNave, 2005). The notion of hope and love is embedded in the actualisation of faith, a faith that is creative, constructive, liberating, and emancipatory. It is a life based on an authentic human rights perspective that views justice as a way of life, a way of lovingly relating to others in all aspects and dimensions of our lives. **Restorative justice** (§2.3.3.6) heralds the moral injunction to restore the mental and emotional imbalance that African people have suffered due to the systemic breakdown of their identity. The act of violation demands a form of remedy of just grievances, and therefore the process includes the victim, the offender, and the community

(not only the offender and the victim). This process then is a search for a remedy that is about the reparation, reconciliation and reassurance of the relationships. The call to return to one's identity should be viewed as a call to return to traditional or reformatory justice principles to promote reconciliation. These principles could include community service, restitution and shame, elements that are potent tools for moral re-education and reconciliation but would also include traditional penal confinement. The traditional African sense of justice is not simply about applying the retributive aspects of justice in isolation, as it is in the Western model. Retribution is but one part of the overarching process that also encompasses rehabilitation, reconciliation, compensation and restoration. The call to return to the African culture was found in the notion of recognising that there is a problem, but was also about '*asikolome*' (let us talk). Talking allows for a process of hearing, listening, cleansing and healing where the offender, the offended, the parents, the family communally review what has happened. Restorative justice, in an African sense of the word, is about allowing others to speak on the offender's behalf, forging an understanding that punitive actions affect the wrongdoer, the family and the village. A **transformational justice** (§2.3.3.7) framework is about dialogue and problem-posing issues of injustice that a community have to deal with and like restorative justice is about words, '*asikolome*' where issues of class, race and marginalisation are apparent. These discussions in education should focus on leadership for social justice, oral transformative leadership, and social justice praxis. These leaders should become transformative cultural agents, creating reflexive practitioners, institutions and systems, advocates for new cultural norms that accommodate diversity and redress disempowerment.

Chapter Three

Chapter Three explored the determinants of social justice praxis which entailed a study of the scholarly literature on policy (§3.2), systemic (§3.3) and institutional (§3.4) determinants.

Policy determinants (§3.2) of social justice praxis in schools included the **state, society and individuals** in schools who are the distributing agencies of social justice (§3.2.1). The Constitutional imperative of **values and human rights** (§3.2.2) were discussed with specific reference to the South African Constitution and the Bill of Rights (South Africa, 1996a) with regard to human dignity, equality and freedom, and social justice (§3.2.2.1-3.2.2.2). This was followed by an analysis of educational legislation and policy, and social justice (§3.2.3), focussing on social justice and the National Education Policy Act, South African Schools Act, Manifesto on Values, Education and Democracy, Education for All, and a holistic approach towards social justice praxis (§3.2.3.1-§3.2.3.5).

Systemic determinants (§3.3) were discussed as distribution recognition and identity formation and as deliberative democratic social justice praxis. Social justice as **distributive justice** (§3.3.1) is about transformation as a normative principle to guide decisions about benefits and burdens in a post-socialist world. Distributive justice is more than delivering goods such as text

books, but demands redistribution of *inter alia* liberty and respect as a cooperative venture of mutual benefit (§3.3.1.1-§3.3.1.2). **Recognition, identity formation and social justice** (§3.3.2) focused on individuals and groups whose identity of the self and of groups who jointly reposition and redefine their collective identity. It seeks to redress cultural domination, non- or misrecognition, and disrespect. **Deliberative democratic praxis** of social justice was regarded **as distributive fairness** (§3.3.3) and included a discussion on a human rights approach to educational provisioning and assessment of structures, policies and programmes. In acquiring a deliberative democratic culture, teachers have to ensure a social justice school climate, critical discourse on difference, human rights and social justice, caring relationships, self-affirmation and mental-emotional well-being. **Accountability** requirements, **school achievement** and social justice (§3.3.4) referred to **accountability** (§3.3.4.1) and managerialism which emphasised increasing learner achievements. On the surface the ideal of learner achievements seems sound, but it is in an unequal South African education system where dysfunctional schools have become the norm rather than the exception. **Equity audits** (§3.3.4.2) may offer the opportunity to develop equitable and academic excellence in schools as a means to ensure that every learner, in whatever learning environment that learner is found, has the greatest opportunity to learn.

Institutional determinants (§3.4) were analysed as **leadership and management strategies for prospective and transformative social justice praxis** (§3.4.1). This analysis gave a **definition** of social justice leadership and management (§3.4.1.1) as school leaders who advocate, lead and keep at the centre of their leadership praxis known marginalising conditions in their schools. **Contextual realities** (§3.4.1.2) and leadership in schools require strong, dialogic relationships, a transformative leadership approach and a willingness to take a stance as a public intellectual. This kind of leadership is based on values, democratic and equitable praxis for the benefit of all learners. Maybe it is a timely reminder when talking about human interaction between leadership and followers, and talking about care, deeds of kindness, critique and social justice, that we should remind ourselves that we are teaching and learning within a **live** or vibrant **organisation** with the potential for both growth and renewal (§3.4.1.3). School leaders have to be **leaders for social justice** in a country such as South Africa (§3.4.1.4). This change of heart embracing social justice leadership in education is about school leaders becoming astute activists, ready with strategies and taking up the multitude of responsibilities that is required to make schools socially just and equitable to all.

Subsequently **determinants of social justice leadership** (§3.4.2) were discussed with reference to educational leadership discourse. Dialogical integrity (§3.4.2.1) focused on school leaders who were constantly busy with a process of constructing and reconstructing their own leadership disposition. **Ubuntu** as African philosophy underpinned professional development thought (§3.4.2.2). *Ubuntu* is an African worldview that embraces humanity, fellowship, kindness and care, a basic respect and compassion enshrined in the maxim *umuntu ngumuntu*

ngabantu, meaning a person becomes a person through other persons. The **moral purpose of leadership** (§3.4.2.3) was based on principles of equal and fair treatment that often were at odds with a period of crude policy enhanced managerialism. **Policy as formal expression of state values** (§3.4.2.4) must be viewed as more than the operational statements but as the capacity to operationalise values. **Characteristics offor social justice leadership** praxis (§3.4.2.5) include and emphasise moral values, justice, equity, care and respect. It necessitates a critical stance towards the impact of race, ethnicity, class, gender, sexual orientation and disability on the educational outcomes of learners. **Freire's influence** on social justice and educational management (§3.4.2.6) was found in his theory and work which created a critical consciousness about praxis and theory on the emancipation of education. It includes a consciousness and knowledge about the natural, cultural and historical realities of all learners because it is in problematising the natural, cultural and historical realities that the composite parts become evident and bring about comprehension and appreciation of and for the 'other'.

Two **transformative frameworks** (§3.4.3) were discussed, one being **Brown's** tripartite theoretical framework (§3.4.3.1) for principals' transformative social justice praxis. This framework supports an alternative, transformative pedagogy based on the three perspectives of Adult Learning Theory, Transformative Learning Theory and Critical Social Theory, interwoven with three pedagogical strategies. These strategies are critical reflection, rational discourse and policy praxis to heighten increased awareness, recognition or what she calls acknowledgment and action within principal-preparation programmes. Brown suggests praxis of cultural autobiographies, life histories, prejudice reduction workshops, reflective analysis journals, acknowledgement through rational discourse, cross-cultural interviews, an educational plunge, diversity panels, and activist action plans. **Starratt's** three pronged approach to leadership was about an ethic of care, an ethic of critique and an ethic of justice (§3.4.3.2). An ethic of care is primarily based in a stance towards the quality of life and an absolute regard for the other and our environment; an ethic of critique creates awareness to seemingly legitimate external and internal interests and influences and uncovers how power is defined through propaganda, rationality, law and customs to create a culture of silence and domination. Educational leadership is about being responsible, being present in the lives of learners, teachers and the community, and acting in an authentic manner as a human being, as a citizen-public servant, as a teacher, as an educational manager and as a leader.

Principals as transformational leaders (§3.4.4) have a moral and legal obligation to assess individual and institutionalised practices. The **role of principals in professional development for social justice** (§3.4.4.1) is based on low expectations, marginalisation, deficit thinking, and cultural imperialism of a diverse student and teacher body. As such, principals have to become transformative visionaries, learning and instructional leaders, as well as cultural political leaders. As **transformative public intellectuals**, principals display an ethical dimension of leadership (§3.4.4.2) who have deepened the discourse on education leadership for and management of

social justice. The discourse is essentially about social justice **teaching and learning** as one of the most important tasks of principals (§3.4.4.3). As such the principal will set direction, develop people and redesign the organisation. They will address under-achievement, language issues, curriculum, teaching and learning, and create inclusive, representative organisational cultures, nurture and develop staff and mobilise the community guided by moral and ethical principles.

Chapters Two and Three provided an understanding of justice and of social justice as nomothetic phenomena. To deepen our substantive understanding of the phenomenon of social justice as is Chapters Four and Five provided discursive resources and analysis of the participant-principals', and the researcher's self-reflection to better understand effective social justice praxis in schools.

Chapter Four

Chapter Four focussed on the research approach (§4.2), qualitative data collection and methodology (§4.3), method of qualitative data analysis (§4.4), and criteria for soundness (§4.5).

The **research approach** (§4.2) allowed the researcher to position herself in the **constructivist-grounded theory** (§4.2.1) philosophical paradigm where she would follow a **hermeneutic-phenomenological methodology** (§4.2.2) to enable her to listen and take part in the discursive portrayals of the participant-principal's effective social justice praxis. A **qualitative constructivist grounded theory research design** followed (§4.2.3) which was viewed as dynamic (§3.1). The idea of movement is not only found in Figure 4.2 but also in the theory of the nomothetic and idiographic levels of social justice determinants (Figure 3.1), and during the three strategy processes: constantly moving from a situation, as *is*, to a future situation which ought to be better (Figure 6.1).

Having ascertained the research **methodological positioning** as **qualitative** (§4.3), **ethical considerations** towards the **role-players** (§4.3.1) were established. **The researcher** considered her role as subjective in a constructed, ever-changing reality (§4.3.1.1). She affirmed her position with regard to the use of the first person and her choice to use 'the researcher' instead of 'I'. Consequently the role of the **Ethics Committee of the NWU Faculty of Education Sciences** (§4.3.1.2) was to grant ethical clearance (**NWU-00124-11-A2** - Date approved: 20 October 2011). The invaluable role of **departmental officials** (§4.3.1.3) from the North-West and Western Cape Provinces were acknowledged as well as the role of the **participant-principals** (§4.3.1.4) without whom this study would not have been possible. Lastly, a summary of the **documents** (§4.3.1.5) used during the empirical phase of the research was presented which is also found in the addenda to this research. She determined the **target population** (§4.3.2.2) who took part in the twelve individual interviews in the North-West province. The eleven participants to the focus group interviews were principals/deputies and two district officials. The **criteria for the sample selection** (§4.3.2.3) of the participants included an

understanding of and adherence to justice and social justice in their praxis with regard to constitutional values and human rights. They were without doubt prospective and transformative leaders in belief and practice who embraced social justice. Prior to **entering the participant-principals' world** of social justice praxis (§4.3.3) documents and processes were determined which included the preparation of the **interview protocol** (§4.3.3.1; [Addendum E](#)) and **schedule** (§4.3.3.2; [Addendum F](#)), effecting the **recordings** and **transcriptions** (§4.3.3.3), preparing for **individual and focus group interviews** (§4.3.3.4) and **observations** (§4.3.3.5).

The **method of qualitative data analysis** (§4.4) emerged during three distinct phases consisting of a total of seventeen steps (Figure 4.3):

- **PHASE I:** The first hearing-reading, Atlas.ti™ dry-run and initial code-lists (§4.4.1)
- **PHASE II:** The translation processes (§4.4.2)
- **PHASE III:** The abstraction and crystallisation processes (§4.4.3)

From this intensive process seven themes emerged from the data: the principal, learners, education in general, constitutional values, partners in education, government and political matters, and social justice, ontology and praxis.

The final consideration in Chapter Four was to determine **criteria for soundness** (§4.5) which dealt with **authentic trustworthiness** (§4.5.1) as fairness (§4.5.1.1); authenticity (§4.5.1.2) and validity (§4.5.1.3). To ensure **credibility** (§4.5.2) member checking (§4.5.2.1) and peer debriefing (§4.5.2.2) techniques were followed. **Transferability** and **generalisability** (§4.5.3) were attended to by a statement that transferability would be regarded as 'future music' and would not be within the researcher's accomplishment. Similarly, the notion of generalisability would essentially fall in the domain of the participant principals, their schools and districts, and therefore they deserve all the credit for sharing their effective social justice praxis.

Chapter Five

Chapter Five focussed on **data analysis and discussion** of the seven themes pertaining to effective social justice praxis in schools. In having used Atlas.ti™ extensively one encompassing network heuristic emerged, as well as a network heuristic per theme. Each thematic network heuristic consisted of three subthemes and in a few instances further subthemes emerged (§5.1).

The first theme focussed on the **principal** and effective social justice praxis (§5.2). This theme was subdivided into responsibility (§5.2.1), authenticity (§5.2.2), and presence (§5.2.3). The second theme, the **learners** and effective social justice praxis (§5.3) addressed learner conduct (§5.3.1), socio-historio-economic environment (§5.3.2) and curricular and extra-curricular activities (§5.3.3). Theme three focussed on education in general and social justice praxis (§5.4) and paid attention to types of schooling (§5.4.1), essentials of education (§5.4.2) and supporting structures (§5.4.3). Theme four focused on **constitutional values** and social justice praxis

(§5.5) and specifically addressed human dignity (§5.5.1), equality (§5.5.2) and democracy and freedom (§5.5.3). Theme five attended to educational partners and social justice praxis (§5.6), dealt with parents and/or guardians and the community (§5.6.1), governance (§5.6.2) and the community (§5.6.3). Theme six focused on the principals' views on social justice praxis and the role of **government** and **political establishments** (§5.7) evident in the role of government (§5.7.1), political endeavours (§5.7.2) and the role of unions and ANC Youth League (§5.7.3), notwithstanding the difficulty to discern the diffused roles of the governmental and political entities as part of the ANC/Cosatu Alliance. The seventh theme, social justice: ontology and praxis (§5.8) unwaveringly lead to a discussion of social justice praxis as a matter of justice (§5.8.1), a matter of the heart (§5.8.2) and holy ground (§5.8.3).

Chapter Six

Chapter Six focused on the development of management strategies for social justice praxis in schools. Prior to the discussion on strategy development, a **concept clarification** (§6.2) of strategic management and strategic planning (§6.2.1), strategy (§6.2.2) and a discussion on strategy and people (§6.2.3) were presented. The concept clarification was followed by **strategy development** (§6.3) with reference to phases and elements of strategy development (§6.3.1) and the presentation of a three-phase strategy development model (§6.3.2) that was used in this research, consisting of strategy planning, implementation through action steps and persons and evaluation (§6.3.2.1-§6.3.2.3). Subsequently, **management strategies for effective social justice praxis in schools** (§6.4) were presented. The discussion provided a rationale for strategy development (§6.4.1) and a strategy framework (§6.4.2). The rationale and framework were followed by a presentation of **management strategies** to realise effective social justice praxis. Consistent with the thematic analyses and discussion of the data (§5.2-§5.8) seven **aims** with associated objectives and actions steps (§6.4.3-§6.4.9), were established to ensure effective social justice praxis:

- Aim 1: Optimising the school principal's virtue of responsibility, virtue of authenticity and virtue of presence as *gemeinschafts*-relationships (§5.2; §6.4.3).
- Aim 2: Inculcate a disciplined school environment for learners to embrace human diversity and dignity, democracy, and *Ubuntu* principles (§5.3; §6.4.4).
- Aim 3: Influence education in general both systemic and structurally (§5.4; §6.4.5).
- Aim 4: Foster constitutional values and human rights (§5.5; §6.4.6).
- Aim 5: Establish a social justice culture amongst educational partners who are essential to school development and governance (§5.6; §6.4.7).
- Aim 6: Convince government and union officials and influence political matters to serve the best interest of the child (§5.7; §6.4.8).
- Aim 7: Actualise management strategies for social justice praxis that epitomise compassion, love, care and human rights in a participative and respectful school (§5.8).

The realisation, or affecting of management strategies involved the school principal, learners and education in general. These management strategies are inextricably bound by constitutional values. The successful implementation of management strategies depends on educational partners, the government and political matters. These management strategies, contribute equally to realising effective social justice praxis and social justice pedagogy in schools.

Subsequently a summary of the findings is presented.

7.3 FINDINGS

The following section presents the findings to this research with regard to the research question: **what management strategies can be developed and used to advance effective social justice practice in schools** (§1.2.1).

7.3.1 Research aim 1 finds:

The first aim, to determine **theoretically, the nature of social justice** (§1.4; Chapter Two), was focused on an epistemological and ontological understanding of a theory of social justice. The following findings were made with regard to Research Aim 1:

- The ontological, categorical analysis *and* epistemic understanding and knowledge of the theoretical nature of social justice and its observable phenomena determined that social justice rests on two pillars: **justice** (§2.2) and **social justice** (§2.3), that separately and collectively ensure, or should ensure, a just society and a socially just school.
- With regard to **justice** (§2.2), specifically, the findings are that:
 - Justice seems to mean different things to different people under differing contexts and circumstance and is not definable (§2.2.6).
 - The onticity of justice in relation to social justice is viewed as having the characteristic of absolute things embodied in legal and social constructs validated by formal, structural law which has a reality of its own (§2.2.1; §2.4).
 - as **legal construct** justice is formal, forensic justice enforced through law-making and law-enactment procedures of the state (§2.2.2), and
 - as a **social construct** justice is found in a well-ordered democratic society and forms the foundation of formal and informal relationships underpinned by human values of justness, fairness, human dignity, equality and equity embodied in human virtues of perfection of character and compassion (§2.2.6; §5.8.1.1).
 - Justice as **equitas** are acts that are equal and fair, just and equitable and are based on human dignity and equality (§2.2.3).
 - Justice as **Tsedaqah** is general justice of having an obligation to perform charity and philanthropic acts (§2.2.3).

- Justice as ***Mishpat*** is forensic justice enforced by formal legal apparatuses and procedures of the state, based on morally right attributes, fairness and efficiency in a well-ordered society based on mutual respect (§2.2.3).
- Justice as **fairness** provides a moral frame for modern democracy to come to full expression because it governs the conduct of people in relation to each other, making judgements on that which is right over that which is good (§2.2.4).
- Justice as a **human rights concept** (§2.2.5) is enacted by:
 - individuals, organisations and the state, and is based on relationships of mutual respect and regard for justice;
 - the Constitution that recognises the inherent dignity, equality and inalienable rights of humankind;
 - freedom, justice and peace between nations of the world because contempt thereof is visible in inhumane acts;
 - a human rights-based approach to justice and the right to education to realise the Constitutional right to basic education;
 - A judicial review of the Constitutional Court to determine what the Constitutional right to education means, and review the actions of government and her officials and if found to be negligent, would invalidate those actions that are contrary to the human rights foundation of the Constitution;
 - considering the idea that Parliament (education departments) has a fiduciary positive duty to pursue the right to basic education, and
 - citizens who may enforce this fiduciary duty by convincing the Constitutional Court that Parliament has acted insufficiently, or negligently, by means of an enquiry into the extent or not of the state's achievements of constitutionally legislated human rights and the right to education.

With regard to **social justice** (§2.3), specifically, the findings are that:

- The terminology of modality with regard to the concept 'social justice' is understood as the reason for existence of all reality, humankind's reflections on their experiences as a social being of justice or injustice in individual or societal relationships.
- The origins of social justice are derived at from '*equitas*' that is 'justice' as equal fairness and in '*socius*' understood to be 'social' actions - praxis - enacting and enhancing the common good of one's companion(s) (§2.3.1).
- Social justice is concerned with the common good of acting in an ethical, moral manner in accordance with corresponding values (§2.3.2).
- Education is instrumental in the creation of equality and should be the greatest equalizer of the conditions of humankind (§2.3.2.5).

- Social justice is knowable as phenomena of the common good, ethical, moral and values based, as an act, as political, human rights and educational phenomena, all of which concurrently ascertain an equalising environment for man to exist (§2.3.3).
- The theoretical constructs of social justice are found in praxis of justice as (§2.3.3):
 - Retributive or punitive justice (§2.3.3.1)
 - Commutative and communal justice (§2.3.3.2) as it exists in fairness of mutual agreements and based on the following principles of *Ubuntu*:
 - enhancing religiosity (spirituality)
 - consensus building that pursues consensual decisions, reconciliation and cooperation, equality of opportunity, group cohesion, and dispute resolution in celebrating *omulembe*, 'peace'; *obulala*, 'togetherness'; *umoja*, 'oneness of spirit'; *amani*, 'peace' and *simunye*, 'we are one'
 - partaking in dialogue that recognises discursive abilities, the power to talk or a capacity for dialogue, in a specific family, community and society
 - serving to inspire man to expose himself to others and in this process to encounter differences of humanness and diversity that will inform and enrich one's own and the others' cultures.
 - Contributive justice (§2.3.3.3) is an agreement amongst people who treat each other as equals and contributes to each other's welfare of found in the state whose institutions should adhere to social justice principles, and individuals who appropriate multiple identities, rights and obligations associated with (globalised) citizenship.
 - Distributive justice (§2.3.3.4) as part of a 'solidaristic community' which is about need, deserts and equality:
 - Need is about a legitimate claim or human right that must be fulfilled to prevent harm.
 - Deserts are about a deserved claim to reward or compensation according to performance.
 - Equality is about the social and political ideal of a just society in which benefits such as schooling and other basic human rights should be distributed equally.
 - Prospective justice (§2.3.3.5) which is about rebuilding and recreating a fair future through:
 - reform to rebuild communities and a democratic South Africa, and
 - an ethic of care, and as reparation.
 - Restorative justice (§2.3.3.6) is about acts of violation that demands a form of remedy of just grievances by means of:

- a process that includes the victim, the offender, and the community in a search for a remedy that will be about the reparation, reconciliation and reassurance of relationships;
- a culturally appropriate process that is adapted to the needs and cultures of the victims and that of the families involved;
- reintegration or rehabilitation to again fit the offender in the community in being cognisant of diverse cultural traditions;
- restoring the mental and emotional imbalance that African people have suffered due to the systemic breakdown of their identity, and
- recognising that Indigenous Knowledge Systems and cultural practices can play a strong role in particularly certain community groups.
- Transformative justice (§2.3.3.7) which is about:
 - dialogue and problematising issues of injustice;
 - the management of increased diversity that presents significant social and cultural challenges;
 - being equipped and trained for serving diverse and changing learner and teacher bodies to counter marginalising forces;
 - three essential components: leadership for social justice, oral transformative leadership, and social justice praxis, and
 - a transformative paradigm that involves philosophical considerations *and* praxis to further their understanding, an understanding that might lead to the development of new theories, narratives and empirical research that are needed in relation to transformative leadership for social justice.

Social justice remains a field of struggle,

- not merely with regard to people and groups concerned, but also with regard to the theoretical embodiment and its praxis (§2.3.2.4; §2.3.2.5; §2.3.3.5; §2.3.3.7), and
- is primarily a social concept, essentially difficult to capture, and politically burdened with numerous interpretations and differing accents within diverse contexts (§2.3.6).
- With respect to education management and associated management strategies the research findings are that (§1.3; §2.3.1.1) there is a lack of agreement of a conceptual definition of social justice, and that this lacuna keeps social justice in a contested arena that often leads to exclusionist and opposing positions and praxis enacted in the organisations of society.

Social justice can be defined (§2.3.6) as follows:

- A concept encompassing the lived experiences of individuals and groups of people: these experiences are linked to space and time where justice occurs, or should occur, amongst the marginalised and excluded individuals or groups because of race and ethnicity, religion, gender, sexual orientation, disability, class or poverty.
- However, social justice is not a discriminatory concept but belongs to all of mankind and is a concept that those who are perceived to be privileged also have a right to. If these privileged people were to be excluded from the experience of social justice, the concept and the praxis would be unfair and it would be an injustice.
- Therefore, humankind has a fundamental human right to experience justice as fair, equitable and equal in spaces where no voices are silenced.
- These experiences include formal and everyday democracy and citizenship of all, are steeped in ethical values and praxis that provide equitable and fair opportunities for the common good to prevail amongst individuals, institutions and societies living in a complex world.
- In education the leadership and management of social justice praxis becomes visible as a matter of the heart - **love** - and in its very core provides *hope*, and not *retribution* of a better future for all through social transformation and restoration of schools as socially just learning and teaching environments.
- Justice is apparent in spaces where learners are encouraged to bring their lived experiences without reservation to the table.

Secondly, the findings of Research Aim 2 will be discussed.

7.3.2 Research aim 2 finds:

The second aim, to identify and analyse theoretically, the **determinants** that contribute to social justice practices (§1.4; Chapter Three), was focused on an epistemological and ontological understanding of these determinants. Research Aim 2 was met by demarcating the theoretical discussions on the determinants to three levels (§3.1), i.e. policy determinants of social justice praxis as it is operationalised at national level (§3.2), systemic determinants of social justice as distribution, recognition and democratic praxis (§3.3), and at institutional level, the relational-interactional manifestation of management strategies as prospective, restorative and transformative social justice praxis (§3.4).

With regard to **policy determinants** of social justice praxis at national level (§3.2):

- The research finds that the state, society and individuals, as distributing agencies (§3.2.1) of social justice:
 - impact on individual life opportunities of learners at an ideographic level;
 - are co-dependent and co-responsible to ensure socially just cultures, hopes and prospects to bring about deliberate, prospective and transformation in a society;

- need individuals who are dedicated to the cause of social justice, and
- ensure that social justice permeates institutions and the individual psyche.
- The research finds that the **constitutional values** and **human rights** (§3.2.2) of the South African Constitution are aimed at:
 - healing the divisions of the past to establish a society based on democratic values, social justice and fundamental human rights;
 - building a united and democratic South Africa (§3.2.2.1) in which educationists respect, protect, promote and fulfil the constitutional provisions and its values;
 - a practice of moral rights that applies to all people at all times under all conditions based on the notion of individual sacredness (§3.2.2.2) realised through human dignity which is the vanguard of deliberations on human rights that:
 - is the cornerstone for the protection of the others' rights;
 - exists between interconnected human beings whose self-worth, personal development and well-being are inextricably linked to others and society, and
 - if violated is found in poor learner discipline, initiation practices (both in schools and traditional tribal schools), and sexual violence.
 - Equality, as a continuum of formal, legalised rights, is informed by a socio-historical reality (§3.2.2.2) that:
 - through apartheid, in law and in praxis, systematically discriminated against black people in all aspects of social life;
 - is still visible in the deep scars of this appalling programme;
 - is discriminatory in practice of ideas and beliefs that has the effect of sustaining unearned privilege and disadvantage, and
 - hinders groups or individuals from performing to their full potential.
 - The **constitutional right to religious freedom**, belief and opinion found in s.15(1) and s.31) is an integral part of the country's commitment to national cohesion and nation building in that:
 - religious freedom includes the right to privately and publicly express belief, in association with others, in acts of worship, confession and observance, and
 - parents have the right to choose the religious basis of the education their children should be exposed to.
 - The **constitutional right to freedom of expression and association** (s.16(1); s.18) hold that the freedom rights:
 - do not have a pre-eminent freedom ranking above all others;
 - are carefully worded, enumerating specific instances of a specific freedom but with limitations, and
 - in school policy should be clear on what constitutes violation of rights, freedom and fair grievance procedures.

- The **constitutional right to basic education** (s.29(1)(a)) determines (§3.2.2.2) that:
 - the state has a positive duty to respect, protect, promote and fulfil the rights in the Bill of Rights with regard to the provision of education;
 - the state is obliged to provide infrastructure, teachers and support staff, limited operational costs, learning and teaching materials, curriculum outcomes, assessment criteria and processes, etc., and
 - SGBs have a delegated obligation (SASA, s.20(1)(a)) to promote the best interests of the school and the child by ensuring quality education for all.
- **Fiduciary trust** entails transformational relationships to ensure (§3.2.2.2) the:
 - restoration of trust, not only between the state and its citizens, but also amongst teachers and learners;
 - relationship between trustees (teachers) and beneficiaries (learners) is based on faith and trust between all the parties to the relationship;
 - teachers give effect to the right to education;
 - relationship characterised by one person (the learner) being in a position of vulnerability, justifiably vests confidence, good faith, reliance and trust in another (the teacher) whose aid, advice or protection is sought through effective teaching and learning in a caring environment;
 - fiduciary (teacher) is extremely loyal to the person to whom he or she owes the duty (learner), and
 - fiduciary should have a greater knowledge and expertise about teaching and learning than the learner entrusted to him or her.
- With regard to **educational legislation and policy** and social justice the research finds that the NEPA (27 of 1996), the SASA (84 of 1996), the Manifesto (2001), and Education for All (2008) (§3.2.3) strive to ensure that:
 - Unfair discrimination, notably racism and sexism, is eradicated (§3.2.3.1).
 - Access to education, instruction in the language of choice (albeit limited), freedom of conscience, religion, thought, belief, opinion, expression, and association are attainable ideals (§3.2.3.2).
 - Teachers develop self-criticism, self-reflection on issues of friendship, trust and forgiveness in displaying a pedagogy of social justice praxis according to SACE Code of Conduct (§3.2.3.3).
 - Social justice principles of access, education of good quality, appropriate life skills programmes, elimination of gender discrimination and the achievement of gender equality are attainable (§3.2.3.4).
 - Social justice and its management is not an external condition but a way of life that permeates all aspects of schools (§3.2.3.5) in that:

- the state should take human agency seriously so that opportunities for self-development and self-determination of all stakeholders are possible, and
- social justice must be achieved amidst scarcity of resources, and
- the state should provide opportunities to develop adult capabilities.

With regard to **systemic determinants** (§3.3) specific to:

- **Distributive fairness** (§3.3.1), the research finds that:
 - The quality of educational delivery should (§3.3.1.1):
 - ensure access to decent work, social mobility, social status and self-respect;
 - compel governments to represent and serve their populations, and
 - consider non-traditional modes of education delivery(Internet) to address education-related inequalities.
 - Institutionalised forms of social injustice found in built-in taken-for-granted norms, power-relations, rules and cultures (§3.3.1.2) should be eliminated.
- **Recognition, identity formation** and social justice (§3.3.2), the research finds that:
 - Structures and praxis that address areas of difference (race/diversity, gender/sexuality, ethnicity/class) ought to be formally structured democratic interventions (§3.3.2.1).
 - Education management strategies should have (§3.3.2.2):
 - social justice in the centre, visible in deeds of kindness to repair and transform schools, and
 - social justice education that is about an ethos of respect.
- **Deliberative democratic praxis** (§3.3.3), the research finds that:
 - Management strategies for social justice and human rights (§3.3.3.1) should:
 - address diversity, difference and respect, and
 - build solidarity as revolutionary tolerance of moving beyond difference and struggle towards an expanded notion of citizenship.
 - Diversity discourses are (§3.3.3.2):
 - deconstructed by managers who value indigenous peoples and their cultural contributions, and
 - supporting social justice leaders to dismantle marketisation of schools.
 - Dynamic leadership (§3.3.3.3):
 - advocates and dismantles social injustices, and
 - is evident in the actions of a person who is committed to the success of all learners through integrity, fairness and acting in an ethical manner.
- **Accountability requirements, school achievement and social justice** (§3.3.4), the research finds that:

- Accountability might hamper or advance social justice due to (§3.3.4.1):
 - cultural deficit theories
 - the level of integrated classrooms
 - the composition of a school's attendance profile
 - the learners' sense of control
 - the teachers' verbal skills, and
 - family background.
- There is a cultural mismatch between the school and learner achievement because of (§3.3.4.1):
 - pedagogical practices of school leaders and teachers, and
 - the collective teacher quality.
- The use of standardised equity audits may enhance equity in schools (§3.3.4.2).

With regard to **institutional determinants**: prospective, restorative, transformative social justice praxis (§3.4) specific to:

- Leadership and management strategies: prospective and transformative social justice praxis in schools (§3.4.1), the research finds that:
 - Advocates should keep at the centre of their leadership practice and vision, issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalising conditions in their schools (§3.4.1.1) to:
 - provide hope, and not retribution for all learners and teachers of a better future through social transformation and restoration;
 - address and eliminate marginalisation in schools and propagate inclusive schooling praxis, and
 - attend to non-English language speakers.
 - School leaders are held accountable and responsible for the success of all learners who attend their schools (§3.4.1.2) in attending to:
 - new strategies to address the educational complexities
 - a transformative approach to leadership
 - serious problems of performance to improve equitable learning outcomes
 - the teaching quality and ability of teachers so that no child is left behind
 - unequal distribution of quality by having a vision, staying power, managerial competence, and political courage.
 - Human interaction and transactions should be based on structured communication (§3.4.1.3).
 - An ethic of care, justice and critique should bring about anti-oppressive and liberating teaching and learning encounters (§3.4.1.4).

- Determinants of social justice leadership (§3.4.2), the research finds that:
 - A discourse will include Western and indigenous perspectives of ethnic groups suffering alienation, exclusion and disadvantage (§3.4.2.1).
 - Knowledge about communalism and *Ubuntu* should promote (§3.4.2.2):
 - a collective effort ultimately directed at the good of society;
 - consciousness of human need, interests and dignity, and
 - moral norms and virtues such as kindness, generosity, compassion, benevolence, courtesy and respect and concern: a reciprocal fairness.
 - Leaders should recognise and assert the moral purpose of leadership (§3.4.2.3) to:
 - administer a socially just praxis
 - attend to neo-liberal policies that reduce school leadership to a crude managerialism, and
 - ascertain that all learners receive their equal share of human dignity.
 - Policy can be analysed as a formal expression of state values (§3.4.2.4) to:
 - ensure capacity building to operationalise values, and
 - choose that which is good for all in the school.
 - Social justice leadership praxis is linked to themes (§3.4.2.5) that:
 - include and emphasise moral values, justice, equity, care and respect;
 - recognise multiple contexts and critique marginalising behaviours;
 - commit to genuine enactment and praxis of democratic principles, and
 - are morally obliged to articulate a counter hegemonic narrative of hope with regard to education.
- Determinants of social justice as transformative tripartite frameworks of Brown and Starratt (§3.4.3), the research finds that:
 - Increased awareness and recognition is possible through the practice of critical reflection, rational discourse and social justice policy (§3.4.3.1) by:
 - raising consciousness, stimulating transformative learning and developing future leaders for social justice, equity and the resultant action, and
 - applying a tripartite theoretical framework such as cultural autobiographies, life histories, prejudice reduction workshops, reflective analysis journals, rational discourse, cross-cultural interviews, educational plunge, diversity panels, activist action plans and critical theory.
 - Applying a holistic approach to managing social justice praxis (§3.4.3.2) to:
 - articulate the responsibility to serve all students in a moral, ethical manner;
 - strengthen the school-community relationship accordingly;
 - regard and reflect on ethical justice and account for intrinsic human dignity of the 'other' through acts of respect and sacredness;

- reflect on their role as ethical citizen-public servants, educators, managers, and as transformational leaders who seek the common good for all;
- reflect on roles in and responsibilities for education and the curriculum;
- call upon learners and teachers to reach beyond self-interest;
- regard their leadership task as ethically intrinsic that provides energy, and
- have a sense of responsibility to the pursuit of effective teaching outcomes.
- Determinants of social justice with regard to principals as transformational leaders (§3.4.4), the research finds that they are:
 - Transformative visionaries (§3.4.4.1) who:
 - develop and communicate a transformative vision, establish and monitor concrete school goals;
 - foster teacher development and promote organisational learning;
 - create formal learning teams, inclusive structures and collaborative service delivery and distribute internal resources fairly;
 - build trusting relationships and collective responsibility for each other in fostering understanding of the pervasiveness of institutional power;
 - maximise external resources and opportunities for professional learning, and
 - build support for change decisions.
 - Critically addressing and facilitating moral dialogue (§3.4.4.2) to:
 - strive for high academic achievement, and
 - affirm relationships with learners from all backgrounds and ability levels.
 - Setting direction, developing people and redesigning the organisation (§3.4.4.3) to:
 - develop a shared understandings of the school and its activities, and
 - ensure effective management of social justice praxis.
 - Explicit about their values, committed to equity and inclusion (§3.4.4.4) in that they:
 - mobilise the school community to be part of a communal experience;
 - manage a three-fold duty of schools, to organise, promote and support social justice praxis, and
 - are willing and dedicated to self-reflection, risk-taking and remaining a learner of the human condition in socially just and unjust settings.

Thirdly, the findings of Research Aim 3 will be discussed in accordance with the seven themes (§5.2-§5.8).

7.3.3 Research aim 3 finds:

The following findings were made with regard to research aim three, to qualitatively analyse effective social justice praxis in selected schools (§1.4; Chapters Four and Five).

7.3.3.1 Findings regarding Theme 1: The principal and social justice praxis

With regard to Theme 1: The principal and social justice praxis (§5.2) the findings centre on the virtue of responsibility (§5.2.1), the virtue of authenticity (§5.2.2), and the virtue of presence (§5.2.3).

The research finds that the principal as Head Teacher has to (§5.2.1):

- Embrace the virtue of **responsibility** (§5.2.1.1):
 - by being visible in a positive work ethic, participative management and conduct towards a diverse learner and teacher corps,
 - by providing *Geborgenheit* and being the custodian of school traditions;
 - practising authentic communication, and
 - being the custodian of value-based policies.
- Apply social just praxis to teachers by being aware of the value of a common language and meaningful dialogue in the diverse reality of South Africa (§5.2.1.2):
 - distancing oneself from racial and racist biases amongst teachers;
 - by means of a change of heart in cultural or symbolic acts for social justice;
 - by nurturing a culture of respect towards each other to address issues of race, ethnicity and social class and other areas of difference;
 - enhancing **professional development** specific to social justice praxis (§5.2.1.2).
 - No official professional development opportunities on social justice praxis are currently provided.
 - Work-integrated practices will enable young professionally unqualified students to enter the teaching profession.
 - Principals need to provide succession training.
 - Social justice courses are fundamental to the management and leadership task of principals as is the responsibility to ensure labour peace.
 - Reduce race and racism found in **appointment issues**.

The research finds that the principal as Head Teacher has to (§5.2.2):

- Embrace the virtue of **authenticity** (§5.2.2.1) visible in ownership of schools that is shared by principals, teachers, learners and parents alike in:
 - becoming service leaders who know how to manage trauma;
 - determining reporting lines;
 - building trusting relationships and providing platforms for teachers to air their views based on mutual respect, democracy and openness, and
 - reflecting on the purpose of education as being citizenship centred, transformational and educational.

- Promote inclusiveness based on a change of heart (§5.2.2.2) of principals as social justice leaders who:
 - embrace equal and juristic fairness;
 - include vocabulary such as change of mind, change of heart and a paradigm shift that require a life-long commitment, since social justice is teachers' daily bread;
 - guide teachers and learners through the capricious waters of diversity, and
 - perform deeds of kindness and empathy towards children in physical or emotional need.

The research finds that the principal as Head Teacher has to (§5.2.3):

- Embrace the virtue of **presence** (§5.2.3.1) evident in the *in loco parentis* principle that implies a moral and legal duty to take care of the child by:
 - performing a caring role of self-sacrifice to ensure learners and teachers well-being;
 - being present in learners' life worlds to create awareness of social injustices in visits to squatter camps;
 - bringing about community involvement and co-responsibility for learner success.
- Include social justice principles of access, education of good quality and eliminate gender and age discrimination ensured by the support of spouse and family (§5.2.3.2);
- Ensure that diversity-management theory encompasses praxis of understanding the richness that diversity incurs.

The research finds in general with regard to §5.2 that:

- No single medium Afrikaans school principals took part in the research, and
- Matters of confidentiality entailed that:
 - corporal punishment as a form of learner discipline was still prevalent in schools;
 - principals felt that they did not have departmental support, and
 - an epitaph of a white principal to the pivotal and foundational role the principal as strategist for social justice plays was *[o]ff the record. My God apartheid was wrong! If it wasn't...*

7.3.3.2 Findings regarding Theme 2: Learners and social justice praxis

With regard to Theme 2: Learners and social justice praxis (§5.3) the findings centre on the (§5.3.1) socio-historio-economic environment (§5.3.2) and curricular and extra-curricular activities (§5.3.3).

The research finds with regard to **learner conduct** (§5.3.1) that:

- **Discipline** in general addressed (§5.3.1.1):

- racial and cultural differences where black learners despised injustice and used numbers to protest if treated unfairly;
- an acceptance of cross-cultural authority;
- school rules stemming from the Code of Conduct and stipulated fair procedures for disciplinary hearings;
- universal hairstyles were impossible to apply to a diverse learner corps, and
- the school uniform was regarded as both negative and positive because of it being a source of pride and one of marginalisation.
- **Learner leadership** and RCL elections (§5.3.1.2) entailed:
 - being democratically based on the Constitution and the SASA and sound values;
 - being broadly based on national election principles of candidature and election procedures with one exemplary practice of true democracy;
 - inefficient training of the RCLs to empower learners;
 - an exchange programme amongst poorer and better performing RCLs, and
 - a perception that RCLs were not effective because cooperative governance hampered decision making.
- Misconduct as **destructive learner behaviour** (§5.3.1.3) displayed the inability to prioritise and make judgements on that which is right and wrong and entailed:
 - serious transgressions, i.e. violence, bullying, gangsterism, drug and alcohol abuse, and burglaries;
 - conflict that was not racially loaded but was about poor inter-human relationships;
 - conflict management practices that include:
 - a hurtful behaviour record' ensuring a happy learning and teaching environment' play-ground duty, and inculcating the value of inter-human respect through departmental policies;
 - disciplinary actions involving teachers, parents and learners, motivational speakers, clergymen, ex-convicts, police, 'adopt-a-cop/social-worker', etc.
 - burglaries were addressed by ownership extended to the community;
 - self-examination and support from sister departments, a cleansing ceremony, and through traditional healers and religious people they overcame the trauma, and
 - prohibiting cell phone videoing by banning cell phones.

The research finds with regard to **socio-historio-economic environment** (§5.3.2) that:

- **Race and racism** (§5.3.2.1) are still prevalent in schools, albeit more so amongst teachers than learners because:
 - learners' were racially colour blind;

- white teachers had to make a mind-set-change about cultural diversities and become sensitive to race and gender differences;
 - white learners seemed to be more disciplined but also more obedient because they would not have the support of their peers;
 - parents registered learners in an 'upward' spiral according to parents' financial ability or inability which determined whether learners would go to a rural, township, or an Indian school, to an English-medium ex-model C or a previously coloured to an Afrikaans-medium ex-Model C school, or a private school;
 - racism will be the enemy of the past, the present and the future, except if it is fought by parents and teachers alike where respect should be taught;
 - learners' colour blindness was evident in black learners who were more aware of race than their white counterparts, although disturbing was the notion of gradients of darkness of skin tone;
 - white principals and teachers of not-yet-transformed schools have to learn to refer to children and not to white or black or coloured or Indian children, and
 - embracing diversity since the 1990s brought about a return on investment because black old boys enrolled their children.
- Learners' diverse **socio-historic-economic** environment (§5.3.2.2) and social justice praxis are about:
- Taking an interest in learners and parents from all walks of life;
 - A divide between lived and school space, because learners from squatter camps encountered a life style exactly opposite to that which schools embrace;
 - Realising that opportunities were available to combat the 'nothing' found in squatter camps and learners' resilience to not be held back by socio-economic circumstances;
 - Addressing ubiquitous poverty by means of the education department's feeding and welfare scheme where it was found that:
 - the needs of the needy are addressed, and
 - attendance and academic achievements markedly improve.
 - learners living with HIV/aids and epilepsy were not ostracised in accordance with *Ubuntu* principles, and
 - in quintile schools the changed socio-economic developments are not accounted for.
 - The family structure dealt with the impact it had on the learners because:
 - learners often did not know their fathers and were raised by their grandmothers;

- child-headed families are found in a country that has not been to war and lived on their own; were heads of their households; took care of their siblings and were responsible for the basic domestic chores.
- they could not attend to any extra-curricular activities after school hours because of their domestic chores, transport and because they lived far from schools.
- First generation students who wanted to attend further university or training:
 - often do not have family support with regard to schoolwork or understanding the demands of higher education;
 - found it difficult to justify funds because their parents could not understand the reasons for the request and often did not have the required funds, and
 - brothers and sisters who went to university could be role models to prepare and explain to parents what the situation at university is.
- The age of Gr. 8 learners exceeds 18 years of age but there is a lack of availability and provision of alternative education where learners could attend post-Gr. 8:
 - primary schools are to be blamed for passing learners who are not able to read, write or do arithmetic;
 - collaboration with parents who should be informed about their child's learning disabilities, and
 - these learners became society's outcasts and allowing them to pass without any schooling abilities is disturbing and an accusation against the Department of Education that needs urgent attention.

The research finds with regard to **curricular activities** (§5.3.3.1) that:

- Learner **dropout rates** contribute to learners not fitting into society:
 - Language, as barrier to access and as language of instruction, may address bridging programmes to support learners in the language of instruction (English);
 - The racial divide amongst learners and teachers (Afrikaans and Setswana-speaking) is crossed in a multi-racial unitary system:
 - 1st principle: the best teachers with highest qualifications would teach both streams according to an integrated time-table;
 - 2nd principle: they would teach Gr. 12s first in their mother tongue and then the second group in their second language;
 - 3rd principle: they will teach all the learners, without discrimination.
 - Successful learning and teaching should address the achievement gap.
 - Unsuccessful learners are:
 - not self-motivated and do not take responsibility for their own learning;

- in need of study skills;
- in the care of illiterate grandparents and parents who, because of their own marginalised situation, are unable to assist their children and grandchildren.
- Marginalisation is evident in:
 - farm schools regarded as the poorest of the poor because of apartheid;
 - poverty;
 - illiteracy and insufficient resources;
 - social interaction, or lack of social interaction, at home, and
 - the plight of the physically disabled and hearing impaired.

The research finds with regard to **extra-curricular activities** (§5.3.3.2) that:

- Sports events/matches may lead to cohesion amongst a multi-racial learner cohort:
 - Lack of facilities is a barrier to participation and the need for more sport facilities is imperative to bring about equality of opportunities for all learners;
 - The integrational and personal benefits of sports may bring about a positive change between racial groups and build self-confidence;
 - Sporting equipment was extremely expensive and therefore learners with potential, both academically and in sport, were prone to disappear due to poverty.
- Cultural activities bring about inclusion and exposure; a happy school culture presents a cultural kaleidoscope, and offers learning experiences and respect.

7.3.3.3 Findings regarding Theme 3: Education in general and social justice praxis

With regard to Theme 3: Education in general and social justice praxis (§5.4) the findings centre on the types of schooling (§5.4.1), the essentials of education (§5.4.2) and supporting structures (§5.4.3).

The research finds with regard to **types of schooling** (§5.4.1) that:

- Primary schools are responsible for learners':
 - poor performance in English;
 - democratic practices, but
 - non-racial perceptions and acceptance of each other across racial divides, a phenomenon that should be researched.
- White Afrikaans and ex-model C schools are regarded as white islands without the ability to relate to a modern diverse South Africa.
- Residences (hostels or boarding houses) provide opportunities to experience acceptance, equal respect and support, but are often used as dumping sites.

- Black-only schools and learners should gain an understanding of diversity amongst Setswana-speaking teachers who had to teach a class of IsiXhosa learners or engage in other hybrid teaching opportunities.
- Learners from farm schools often are from the poorest of the poor in society and have to develop a sense of self-worth.

The research finds with regard to **essentials of education** (§5.4.2) that:

- School culture and climate (§5.4.2.1) inculcate the way in which things are done:
 - Traditions, what is valued, ululating, praising, and encouragement to become a better person
 - Language, religion, vision, respect, anti-racism, growing, development, acceptance of difference, and a manner of speech
 - A home and a school culture do not exclude the other, and knowledge of a second culture prepares one to move with kings and queens.
 - Personal values and ethical conduct are of the utmost importance in being consistent:
 - living a valued and ethical life, being positive, passionate, accepting, sharing, traditions, and morals;
 - being positive, showing respect, honesty, sincerity, actualising responsible deeds;
 - values are the moral and ethical fibre of society that bring people together and create a sense of belonging;
 - conflicting home and school values creates a dichotomy, and
 - instilling a culture where learners allow teachers to teach them.
 - Respect is about the individual, time, submission dates, buildings, property and environment;
 - Tolerance is about living together, appreciation, observing the school values;
 - Schools need to develop a culture of teaching and learning to support learners to follow the hidden curriculum of edification, mutual respect, and
 - Old boys maintain that which they knew, but should and do adapt to changing times in realising that the input teachers made could over decades bring people together; all schools should offer this experience to each and every child.
 - Cross-over schools are those that recognise the price black parents paid for freedom to give their children a better education and should be about:
 - offering a black language as it gives learners a greater chance to succeed;
 - winter schools for learners from dysfunctional schools;
 - changing to a multi-racial school is like a wave and a tsunami, and

- teachers who fought against apartheid should change from being aggressive to taking the opportunities to build a new South Africa.
- Caring for the school environment is found in a memorial garden or no litter campaign, and
- School culture and nationalism mean that one firstly was a South African, albeit an Afrikaans or a proud Setswana-speaking South African, who would contribute to South Africa and the world and create a culture of South Africanness.
- **Diversity and identity** (§5.4.2.2) are evident in an understanding of one another, respect and learners who did not see colour in:
 - Providing a philosophy of hope evident in:
 - living together as South Africans who value cultural difference; showing respect towards all cultures and belonging to South Africa as one nation, and
 - not judging each other according to colour, and a future South Africa in harmony with all cultures, as unified South Africans.
 - Bilingual or multi-lingual education are about academic proficiency and success if not taught in a first language because of the government's Anglicisation policy:
 - English, the official language of government, but the only non-indigenous language, remains contentious;
 - apartheid Afrikaans and the government's determined onslaught may ensure that all schools eventually will be single-medium English schools;
 - mother-tongue speakers advanced quicker than non-mother tongue speakers who should attend language programmes, reading laboratories and remedial courses;
 - Afrikaans teachers teaching in English-medium classes depend on learners to help with English terminology, bringing mutual appreciation and respect;
 - Black English teachers, due to poor schooling in Afrikaans, are not able to adapt to also teach in Afrikaans at primarily Afrikaans schools, and
 - due to Anglicisation many Black learners often are not able to speak any indigenous black language.
 - Religion formed part of the discussion on morals and values, based in Muslim, Christian or Jewish traditions:
 - Muslim learners have permission to attend Friday prayers;
 - ZC wear religious attire but only a few learners do so at school;
 - regarded as a strength and learning opportunity, and
 - spirituality of Sangoma.
 - One multi-racial ex-Model C-school is known as the Department's flagship known as the "Vryburg Model."

- A collective **vision** (§5.4.2.3) of schools allowed opportunities for social justice praxis towards all learners to become a reality simply because that is what education is about:
 - A true teacher does not only teach, but is involved in the whole of the child's being in:
 - choosing an annual social justice theme;
 - providing a vision that entails affordability, quality education and excellence;
 - giving direction to the organisation, and
 - sustaining values of respect and appreciation.
 - Education and **quality**, as a basic right, and the **purpose** are about:
 - educators who represent care, welfare, quality of teaching and learning;
 - the purpose of education to prepare learners for the outside world;
 - teachers' choice of political involvement versus learners best interest, and
 - providing qualified learners to the economy and universities.
 - Effective school leadership is at the heart of social justice **transformation**, because:
 - teachers are working in education to transform learners into adults, and
 - teaching is about walking on holy ground.

The research finds with regard to **supporting structures** (§5.4.3) for all learners that:

- School leaders have to equally and fairly focus on all aspects of schooling to:
 - prevent a values clash between professional decisions and state policies;
 - ensure remedial practices, present winter or summer schools and national and international exchange programmes, and
 - raise donations from the private sector to support orphans and child-headed families.
- School leaders have to attend to **disabilities** to ensure:
 - referrals to school for the deaf and disabled learner;
 - disability equipment, e.g. wheel chairs, although frowned upon in the black culture;
 - adequate provision for learners with learning and psychological disabilities other than mainstream education;
 - caring, living and transport arrangements that will meet the needs of a disabled child;
 - early referral for support because consecutive failing brings about marginalisation because of their cognitive and physical inabilities, and
 - schools for the differently-abled do not become dumping grounds for learners with disciplinary problems.
- Disabilities and **special education** or **inclusive education** relates to learners who are:
 - subject to inadequate alternative schooling;

- barred from attending Spec. Ed. schools because they are black;
- not able to read, write or do arithmetic because of a primary school policy of pass-one-pass-all;
- supposed to be supported by a district office for Inclusive Education which was not yet operational, and
- part of communities who have to become comfortable with disabilities.

7.3.3.4 Findings regarding Theme 4: Constitutional values and social justice praxis

With regard to Theme 4: Constitutional values and social justice praxis (§5.5) the findings centre on human dignity (§5.5.1), equality (§5.5.2), and democracy and freedom (§5.5.3).

The research finds with regard to **human dignity** (§5.5.1) that it is about individual sacredness and inalienable human rights that:

- Mirrors human dignity in a South African context that will account for past injustices circumvented with a culture of **respect**:
 - for other cultures based on fairness, dignity and equality.
 - preventing disrespect should be a school's core business, and
 - in developing human dignity learners should experience a greater sense of self-worth, become assertive, and act in a dignified manner.
- Pose constitution and **human rights versus responsibilities**:
 - Learners, parents and teachers need knowledge on human rights, responsibilities and limitations protected by constitutional values.
 - Balancing constitutional values, rights and responsibilities are contentious because learners knew about rights, but little about granting others the same or about responsibilities.
 - Teachers often violate learners' human rights. The constitutional values of human rights should guide teachers' professionalism.
- The constitutional value of **diversity** prepares learners for/to:
 - the future of a world that commands respect for all cultures and races;
 - accept differences that together bring about unity, and
 - manage and accommodate language, rich or poor and religions as diversities.
- **Transformation** and **recognition** are about principals' belief about being positively transformed in:
 - developing and transforming learners;
 - intervening in a politically loaded situation to bring about an integrated school system of English and Afrikaans learners, and
 - learners choosing teaching as profession because of their positive experiences.
- The perception of **tolerance** and intolerance is evident in:
 - racial difference in applying discipline, and

- praxis of reconciliation and social justice in sharing forgiveness.
- Justice, as constitutional value, was juxtaposed to **injustice**:
 - There is no room for victimisation or injustice based on colour.
 - Addressing injustice on the part of teachers towards learners is important.
 - Apartheid was an injustice to humankind because humans are created equal.
- Conflicting values between school and community are apparent when learners pass through the gates from school as an island of social justice, to home as the greater world of social injustices.
- The government contributes to social injustices by focussing on schools that perform well but are forced to the level of dysfunctional schools.
- The research finds with regard to **equality** (§5.5.2) as constitutional value that it forms an intrinsic part of a social justice leader who deals with:
 - **Fairness** as opposed to unfairness where learners and/or parents are concerned:
 - Black learners despise unfairness and will use group activism to combat it:
 - want equal fairness and equity;
 - acts of fairness are delivered from the heart which cannot pretend to be fair;
 - treat parents from different schooling backgrounds equally but differently;
 - treat staff equally when making decisions so that no favouritism is found, and
 - fairness is about equity, equality, citizenship, hope, respect and openness.
 - Symbols of citizenship are about:
 - hoisting the national flag and singing the national anthem, and
 - to temper political influence and build national cohesion national symbols have to be respected no matter which government is ruling.
 - Education starts at home and parents and teachers should take hands to raise children to become worthy South Africans.
 - **Non-discrimination** was evident in:
 - Unfair discrimination to the exclusion of others:
 - South African citizenship demands non-discrimination by virtue of birth, and
 - teachers have to be more sensitive to differences.
 - **Equality** and **unfair discrimination** inevitably are related to race:
 - Distrusting each other across racial or rich and poor boundaries causes disjuncture:
 - build an awareness to 'otherness' including those 'other than us';
 - no segregation on the basis of race, class or disability;
 - living in harmony regardless of political background, and
 - appointment issues where women are still not treated equally.

- **Gender equality and equity** are about:
 - Practices of white male colleagues still excluding female principals:
 - Women have to prove that they are as good or better as their male counterparts;
 - traditionally amongst Afrikaans communities, men and women were not treated equally, but this situation has changed;
 - embracing female principals in District Management Forums on equal footing, which is empowering, and
 - the perception of creating equality but at the expense of productivity is regarded as a social injustice.
- **Sexual orientation** is about:
 - Gays and lesbians should be treated with respect and should experience inclusive practices:
 - a greater awareness of sexual orientation is contrasted with total denial that it exists;
 - sex education that is the responsibility of the Life Orientation teacher;
 - openly talking about sexual relationships on all levels as well as those belonging to the LGBTIQ groups, and
 - not castigating but showing love and acceptance.
- **Inclusivity** is about people who are involved and deliberately practice inclusivity as opposed to exclusionary and marginalising practices.
- The research finds with regard to **democracy, freedom** (§5.5.3) and social justice praxis that:
 - Democracy was a non-negotiable in multi-cultural and multi-racial schools (§5.3.1.2):
 - Democracy and democratic rights are very important, and without which a school cannot be managed:
 - democracy is consultative, requires listening and is about ownership, and
 - not imposing your will on people, although at some stage the principal has to make a call when the situation requires it.
 - Citizenship, democracy and national elections and the RCL:
 - learners did not use democracy to their advantage;
 - the RCL elections give learners an introduction to democracy and prepare them for their citizenship role;
 - an exemplary model of RCL elections is reported in full (§5.3.1.2)
 - parents do not use the SGB elections as democratic mechanism.

7.3.3.5 Findings regarding Theme 5: Educational partners and social justice praxis

With regard to Theme 5: Educational partners and social justice praxis (§5.6) the findings centre on parents and/or guardians (§5.6.1), governance (§5.6.2), and community (§5.6.3).

The research finds with regard to **parents** and/or **guardians** (§5.6.1) that:

- **Parental involvement** is lacking as is evidenced in:
 - Parental conduct with regard to their children's behaviour and involvement in general:
 - are aggressive and offensive until they hear the other side of the story;
 - do not attend extra-curricular activities or meetings;
 - varied from parents who do not exercise their rights to being too involved and who would even infringe on the professional territory of teachers;
 - Reasons for a lack of parental involvement are found in:
 - a cultural attitude;
 - parents who stayed at home and did not attend schools themselves;
 - worked elsewhere;
 - learners are brought up by a grandmother or put in boarding schools;
 - absent fathers and lack of interest on the part of fathers.
 - Empowering parents to become involved, thus bringing about ownership:
 - inter-school and community activities which may include social events, or a big walk, family days, fun-days, prestige athletics, a social camp braai where parents of all race groups are supporting those parents who attend for the first time;
 - dismantling racial prejudice and opening up to new interaction based on mutual respect;
 - doing minor repairs instead of paying school funds;
 - a *letsama* (voluntarily working together/cooperation);
 - self-confidence of both involved parents and their children.
 - Schools should do everything possible to bring the community closer by:
 - educating parents because very often learners are better qualified than their parents;
 - eradicating anti-social behaviour of family members who often are responsible for teenage pregnancies;
 - understanding that illiterate parents are problematic as they often hamper learner-success is evident in parents who do not understand how important it is to obtain a matric certificate;

- but also understanding that parental sacrifice for their children is evident in education;
 - using consultations as medium of communication and consensus building, being transparent and abiding with the principles of *Ubuntu*, and
 - parents are responsible for keeping intact notions of racism and discrimination which in turn result in a culture of distrust.
- The research finds with regard to **governance** (§5.6.2) in accordance with the SASA that:
 - With regard to election procedures:
 - A quorum is seldom obtained during the first round of elections for the SGB, and still fewer attend the second round, impacting more on black than on white schools;
 - Other problems are:
 - Parents who do not attend meetings:
 - illiterate parents who do not attend meetings;
 - all-female SGBs in lieu of absent fathers;
 - brevity of SGB terms resulting in constant retraining, and
 - unskilled and unqualified parents make decisions on millions of rand.
 - SMTs often took over the governance and SGB's rubber stamp decisions as:
 - SGB members generally do not know legal, budgetary or policy requirements;
 - budgeting should be aligned with the school improvement and development plan;
 - financial matters include teachers who are co-signatories;
 - the principal does not have signing rights but authorises expenditure in line with PFMNE and SASA;
 - due to the government's funding system, schools became businesses.
 - Parental involvement could border on social injustice if learners are advantaged because of the position their parents hold on the SGB.
 - School funds are high although one school provides affordable, quality education.
 - The value of SGBs:
 - principals understand the value of the SGB in disciplinary matters;
 - motivating parents to become involved in school matters;
 - are placed in a position of trust for the school;
 - the parent body had to make the principal strong;
 - although many SGB members do not have academic qualifications it does not imply that they are uneducated, and
 - the assumption of being fluent in English does not equate being educated.

- The research finds with regard to **community involvement** (§5.6.3) is extremely important to principals as it:
 - Supports principals and schools in the form of educational partnerships that provide:
 - Materials, cultural cooperation, and alleviation of poverty:
 - well-established relationship with the SA Police Services such as motivational speakers, drug and substance abuse and adopt-a-cop;
 - churches and religious leaders are involved in welfare actions and counselling but churches are failing in this purpose, and
 - acknowledge community and schools.
 - School community and social justice are about:
 - Having the heart and insight to:
 - pursue social justice,
 - but learners are caught up in the dualism of values taught in school and those that they return to after school hours;
 - create safe spaces where burglaries are eliminated because of school-community partnership that resulted in ownership even where the school is located in a squatter camp;
 - regard schools as rays of light like a lighthouse.
 - Regarding the role of religion and religious leaders as important:
 - in a Christian school Muslim traditions are honoured by Muslim-girls who are allowed to wear burqas, and respecting the holy month of Ramadan;
 - where schools provide a prayer room with a basin, but
 - churches are reproached because they do not carry the values which they are supposed to, and
 - the religious pillars of society are missing.
 - JoT teachers are employed by state and church as they are:
 - being paid by schools and religious denominations:
 - who have teaching and counselling responsibilities;
 - refer learners to specialists;
 - are responsible for religious observances; and
 - members of Christian organisations take care of the aged in old age homes in towns and townships and have an annual youth festival similar to Mighty Men.
 - Acknowledging the role of cultural practices and the tribal authority is important:
 - Tribal authority meetings assisted principals in:
 - bringing about change in the school and community with regard to teaching and learning;
 - cultural habits and traditions should be recognised, and

- cultural days and religious holidays offer learning opportunities.
- Views on African culture and the principles of *Ubuntu* are about citizenship to:
 - not be vandalising, and
 - inclusion and caring for learners who are suffering from HIV/Aids.
- Initiation schools and Sangoma practices are part of the black culture in that learners:
 - who attend carry knopkieries as a sign of their male-adulthood, and
 - often are disrespectful to those learners and teachers who did not attend initiation schools, especially female teachers.
- Meetings with the elderly bring an understanding by parents and grandparents that:
 - what is learnt informally should not jeopardise school education;
 - timing often is problematic and in order not to interrupt the school curriculum school terms should be considered;
 - initiation schools are relegated to entities that make money from unsuspecting learners and their parents' ignorance.
- The two institutions are not the same but they need each other: traditional schools provide life skills whilst schools provide learners with academic qualifications and prepare them as citizens of a globalised world.
- Indigenous Knowledge Systems are inherited from ancestry pertaining to:
 - The roots of African tradition and practices learnt from the elders and are about:
 - marginalising conditions to women because men are separated from women;
 - being taught life responsibilities and conflict resolution;
 - being taught respect, and
 - social justice based on indigenous approaches even before it was documented and legislated.

7.3.3.6 Findings regarding Theme 6: Government and political matters and social justice praxis

With regard to Theme 6: Government and political matters and social justice praxis (§5.7) the findings centre on the government (§5.7.1), political matters (§5.7.2), unions and the ANC Youth League (§5.7.3).

The research finds with regard to the **government** (§5.7.1) that:

- The support of **Department of Basic Education** and the provincial departments are evident in:
 - Support with regard to policy implementation:

- policies such as anti-bullying support principals to create a safe school environment, and
- policy would not enforce social justice but it would guide practices in accordance with the Constitution.
- Court cases between schools and the department;
- The values of the department are adhered to through legislation and the *Manifesto on Values*;
- Other instances of support are:
 - school feeding schemes, upon which some learners are totally dependent, are a success story;
 - provision of new school buildings;
 - creating awareness and protection of teaching time through workshops;
 - support during trauma and refocus on the purpose of education;
 - wellness tests;
 - for small English multi-grade farm schools because they are the poorest of the poor in providing access, equity and building equal opportunities, and
 - expert power-teams of eight to nine members who intervened and supported staff at dysfunctional schools.
- The Department of Basic Education and the provincial departments are criticised for:
 - Age of learners in secondary schools:
 - when sixteen year old learners are unable to pass Gr. 8;
 - cannot read, write or do basic arithmetic;
 - there is no alternative education provisioning for these learners, and
 - this lack of academic ability is detrimental to the child who inevitably will become part of another lost generation.
 - Development opportunities are provided but white principals are often side-lined and not included in these opportunities.
 - Administrative load on teachers and principals is too high and parents do not follow the official communication lines.
 - Departments have their own agenda and are very political which often hampers the creation of an environment that is conducive to learning.
 - Support and empowerment of female principals according to the Employment Equity Act are inadequate as they are often set up to fail when appointed.
 - Closing down of education colleges is detrimental to education.
 - The task of higher education institutions for initial teacher training is of extreme importance.
 - Delivering unqualified and under-qualified learners to society does not serve the purpose of education to improve the quality of life of parents or of learners.

- The research finds that the ANC government has a strong **political influence** (§5.7.2) on social justice praxis in schools, that:
 - Principals plead that politicians would leave education in the hands of educationists:
 - Teachers should leave politics to politicians because teachers ought to teach to ensure that:
 - education provides to the economy the people who will manage the country;
 - no political affiliation should be allowed at school, and
 - education came first before any political or union affiliation.
 - **Apartheid** in education is evident in that:
 - Few learners are able to talk about apartheid because they are the new generation:
 - prejudiced by apartheid roots;
 - “*my God apartheid was wrong*”; responsible for 80, 85% of problems in education;
 - schools are the worst off of all the systems in South Africa;
 - were done an injustice because of what they heard from their parents resulting in black on white racism, and
 - emphasising apartheid in the curriculum is problematic for some learners who are sick and tired of the nine-letter word thrown down their throats.
 - White teachers teach black learners about the atrocities of apartheid and why it should never again occur.
 - **Teachers’** experiences and memories are about:
 - Anger because of apartheid experiences:
 - teachers project this anger on learners because they were taught that schools were battle grounds, and
 - many teachers are unable to overcome this historical memory which hampers the promotion of social justice.
 - **Parents’** experiences and memories are about:
 - Remaining negative towards education because:
 - of their own experiences, and
 - adults on both sides of the racial divide have a historical backlog with an albatross of racism and apartheid around their necks.
- The research finds with regard to **unions** and the **ANC Youth League** (§5.7.3) on social justice praxis in schools, that:
 - The interventions of **unions** as social partners are often:
 - Negative because they:

- interfere in schools and education;
- had political agendas;
- abused democratic rights, and
- are about salaries and not about learners or education.
- The **ANC Youth League** defies:
 - authority and does not know its boundaries because of a lack of discipline and inability to distinguish right from wrong.
- **Power** was addressed in education:
 - It is still abused by politicians in attending unions and political marches, and
 - during the apartheid regime learners were used to gain political advantage but it was and still is not fair towards the children because they are the parties who suffer.

7.3.3.7 Findings regarding Theme 7: Social justice: ontology and praxis

With regard to Theme 7: Social justice: ontology and praxis (§5.8) the findings centre on a matter of justice (§5.8.1), a matter of the heart (§5.8.2) and holy ground (§5.8.3).

The research finds with regard to the a matter of **justice** (§5.8.1) as *equitas* requires that:

- The praxis of social justice have to display a '**justice**' that is **equally fair** towards those who are part of schools and the education system and is about:
 - Fairness that forms the bedrock of social justice praxis:
 - taking personal agency and responsibility for social justice to engage equally on issues of a life of justice, truth and respect;
 - shared principles and values based on justice towards all.
 - Social justice is about:
 - a mindset change;
 - freedom of speech;
 - the right to be respected;
 - democracy, and
 - consistency of social justice praxis.
 - Colour, race and racism are about:
 - social justice praxis should be open to everyone, and
 - learners do not see colour or race any more.
 - Non-discrimination and prejudice was discussed in terms of:
 - simultaneously paying attention to individual perspectives and dealing with issues of discrimination, exclusion and recognition;
 - a human rights perspective of human dignity, equality, and freedom, and
 - prejudice and injustices that can be eliminated if it is exposed and eradicated.

- Social justice praxis is founded on:
 - compassionate love for all of humankind;
 - constitutional values and fundamental human rights, and
 - actions that demand all that are necessary for the common good to prevail.
- **A matter of the heart** (§5.8.2) deals with:
 - A change of heart that is embodied in:
 - school leaders who become astute activists;
 - being sensitive to ethnic diversity;
 - a praxis that should come naturally to teachers;
 - embracing a learner corps that changes from white to primarily black;
 - social justice that should come from the heart and is a living entity;
 - social justice principals and their praxis to establish schools that are islands within an unjust society, and
 - people forget what you do for them, but never how you make them feel.
 - Social justice is enforced by love that is about:
 - having an attitude of the heart (*hartsaak*);
 - being non-discriminatory;
 - love for children and contributing to one's country, education is the vocation to aspire to, and
 - creating a safe teaching and learning environment.
 - Ownership is about:
 - taking care of learners at all hours of the day or night;
 - being accountable to the public;
 - taking ownership of school buildings;
 - embracing participative management principles to map out the future, and
 - being dependent on the principal's relationship with the community.
- **Holy ground** (§5.8.3) is the culmination of the discourse found amongst the participant-principals to this study. It encapsulated the essence of social justice because teachers ought to walk on holy ground, physically, emotionally and spiritually, when they are teachers.

The findings of Research Aim 4 will be discussed in the following section.

7.3.4 Research aim 4 finds:

The findings with regard to research aim four, to develop **management strategies** (§1.4) for effective social justice praxis in schools were discussed in Chapter Six. These findings were supported by the scholarly literature and the empirical studies. Management strategies were developed for effective social justice praxis that concerned the principal (§6.4.3), the learners (§6.4.4), education in general (§6.4.5), constitutional values and social justice praxis (§6.4.6),

educational partners (§6.4.7), government and political matters (§6.4.8), and effective social justice praxis (§6.4.9).

7.4 RECOMMENDATIONS

Based on the study of the scholarly literature and the empirical study of this research, the following recommendations are offered.

7.4.1 Recommendation 1: The principal

- National and provincial departments of education should support principals by providing workshops and inservice qualification opportunities to ensure that principals - and deputy principals, if not also HoDs - are prepared for the task to become social justice leaders in schools.
- Continuous professional development of teachers should be provided through workshops, short courses, and Higher Education programmes that focus and/or include management strategies for effective social justice praxis in the programme or curricula. The focus on teachers will bring to the fore the importance of a social justice pedagogy.
- Higher Education programmes should include management strategies for effective social justice praxis at both BEd initial training and in post-graduate training at BEdHons levels in the programme or curricula.

Justification

- This academic support should form part of continuous professional development of principals and SMTs in fulfilment of the Constitutional imperative to heal the divisions of the past and to establish a society based on democratic values, social justice and fundamental human rights.
- As government department, adherence and execution of the Constitutional values and rights is a non-negotiable that has to embrace the constitutional requisites of building a truly South African nation.
- School leadership is bound by the South African Constitution which requires that principals and teachers not only embrace the values in the Constitution, but will ensure through example and social justice praxis that learners become the next generation who will bring democratic values, social justice and fundamental human rights to fruition (§2.2.3; §2.2.5; §2.3.1.1; §2.3.2.4; §2.3.2.5; §2.3.3.7; §3.2; §3.4.1.4; §3.4.3.2; §5.2.1). This aspect of continuous professional development was not addressed by the department (§5.2.1.3).

7.4.2 Recommendation 2: Learners

- The point of departure with regard to learner discipline should not be legalistically or punitively determined, but by social justice determinants of relationships based on fiduciary duty and trust, love and respect.
- Learner leadership and RCL elections have to account for democratic principles.
- The right to education (SA Constitution, s.29) should be upheld by parliament, departmental officials, teachers and parents alike to ensure that the best interest of the child is served.
- At practical level, the right to education and its praxis to ensure the best interest of the child, should be incorporated in the Life Orientation curriculum.

Justification

Justice and social justice are inextricably bounded as juridical justice and ‘justice *an sich*’ (§2.2; §2.3; §5.3.1). In addition justice and social justice are based on fairness that provides a moral frame for modern democracy, RCLs, to come to full expression (§2.2.4) and both are enshrined in human rights conceptions of a just society and a just school (§2.2.4). The fiduciary duty to ensure the Constitutional right to education is vital in a country and an education system that seems to be failing the very persons they are to protect (§2.2.5; §3.2.2.2; §3.2.3.5).

7.4.3 Recommendation 3: Education in general

- Reduce the categories of schools to two: fee-paying schools and non-fee-paying schools so that learners from poor socio-economic backgrounds are not discriminated against because they are enrolled at a quintile 4 or quintile 5 school and whose parents cannot afford school fees.
- Principals and teachers should inculcate personal values and ethical conduct of teachers and learners alike by leading an ethical life of being positive, passionate, moral, honest, sincere, and by showing respect and performing responsible deeds of kindness and compassion.
- Have a collective vision of schools that truly strive, cherish and inculcate a pedagogy of social justice praxis to ensure that education is life-generating, life engendering, causing life or life awakening (*onderwys is lewe wek*).

Justification

- The number of quintiles is discriminatory towards learners whose socio-economic situation renders them to falling in quintile 1 and 2 schools but are enrolled in quintile 4 and 5 schools (§5.3.2.2; §5.4.1).

- Personal values, based on religious beliefs or on the SA Constitution and the Bill of Rights, are the cornerstone or moral compass that give direction to man's behaviour towards the 'other' ; it is a disposition of the heart (§2.2; §2.3; §3.2; §3.3; §5.4.2).
- A pedagogy of social justice, of leading the child, is giving birth to and being reborn as learners who have mastered to the best of their cognitive abilities for a successful school and academic life (§2.2; §2.3.1.1; §2.3.3.5; §2.3.3.7; §3.2.3.3; §3.3.2.1; §3.3.3.1; §3.4.1; §3.4.2.6; §3.4.3.1; §3.4.4).

7.4.4 Recommendation 4: Constitutional values

- In lieu of parliament's fiduciary duty, parents, educationists and learners, and the whole of society should recreate a second constitutional moment (similar to the 1994 Constitutional moment) in which the nation demands that the right to education (s.29) combined with the best interest of the child (s.28(2)) is served in order to recreate an authentic human rights culture.
- Parents use established national structures to enforce this fiduciary duty to convince the Constitutional Court that Parliament has acted insufficiently by means of an enquiry into the extent or not of the state's achievements of the constitutionally legislated purpose of human rights in education.
- Fairness as a moral construct should be visible in institutions where values of fairness, equality and social justice permeate the institution and provide a moral and structural frame for judgements based on the principle of fiduciary trust.

Justification

The integrity of the concept fiduciary trust is an inalienable basis on which learners, and by extension society, base the relationships between teachers and learners, as well as between people in unequal relationships, to ensure that the human rights values in the Constitution comes to fruition (§3.2.2; §3.2.3.3; §5.5).

7.4.5 Recommendation 5: Educational partners

- Empower parents and grandparents to become involved in education through educational and skills building programmes, such as literacy and numeracy, computer literacy, basic financial management of schools, especially for SGB members which might be offered by knowledgeable teachers or community members at school level.
- SGBs should continuously be monitored and trained by the provincial departments to enhance their skills to become knowledgeable partners in education and provide leadership in the governance of schools.

- Schools should become community hubs that embrace views on African culture, *Ubuntu* principles and Indigenous Knowledge Systems all of which are embedded knowledge which provide the opportunity to build on knowledge of the diversity of the peoples who inhabit South Africa. Programmes that enhance self-awareness in being aware of one's own as well as of others' attitudes, beliefs, and values regarding race, ethnicity, and culture, being sensitive to the socio-historio-political realities of different groups attending to issues of power, culture and disadvantage with regard to cultural privilege, discrimination and oppression and in so doing actualise a social justice agenda and pedagogy.

Justification

Education should not be a destructive political tool which is used to the disadvantage of children (i.e. political and union marches which learners are often forced to attend), but should be a broad-based pedagogical tool to enhance parent's own abilities at school level. The South African reality is one that renders many parents' lack of school achievement inferior to those of their children. Therefore parents and learners have the right to demand basic education as well as basic adult education that schools should provide (§2.2.5; §2.3.2.5; §3.2.2.2; §3.2.3.1; §5.7.1).

7.4.6 Recommendation 6: Government and political matters

- Expand the school feeding schemes to ensure that learners are able to learn because a hungry child or human being is not merely deprived of food but also of the ability to learn constructively.
- Create district-wide power teams that will train teachers in positive conduct as well as assist and provide interventions as experts to support the school and restore dysfunctional schools. These teams are deployed within a circle and consist of circle managers, an educationist, a learner supporter and a social worker, two curriculum advisors, one for the foundation phase and one for the intermediate phase, and one person who is responsible for the administrative functions. This enabled them to support schools where interventions were needed.

Justification

A government that fails its children fails the Constitution and the nation. Both government and labour unions and, by extension, political parties, should have the best interest of the child at heart.

With regard to education the legacy of the apartheid government is perpetuated in the reality of parents who are often less qualified (not less educated) than their children and the experience of abusing education for political currency, is still pervasive in society where the perceived rights

of the masses takes precedence over the right to education (§2.2.8; §2.3.2.6; §2.3.5; §3.2; §3.4.4.3; §5.6).

7.4.7 Recommendation 7: Social justice praxis

- Principals and teachers have to take responsibility and agency for social justice education, even if not formally included in the curriculum' that is fair, just and non-discriminatory towards all learners.
- Principals and teachers' social justice praxis have to reflect a praxis of equity in resources, rights, and fair treatment of those who are marginalised as individuals and as groups (such as groups excluded because of religion, race, sexual orientation, physically or intellectually less-abled, and other marginalising conditions).

Justification

- Their actions are based on compassionate love, constitutional values and fundamental human rights, and demand all that is necessary for the common good in schools to prevail.
- Social justice as a matter of the heart is being embraced by principals and teachers who are astute activists for social justice and regard teaching as walking on holy ground.
- Education, specifically social justice education, is about leaving a legacy of transformation in the hearts and the minds of those learners that teachers have the good fortune to teach. Education should explicitly be about being involved in the whole of the child's being because children invite teachers to teach them and in that invitation is embedded the notion of fiduciary trust: education is hallowed (§2.3.1; §2.3.2; §2.3.3.3; §3.2.1; §3.3.2; §3.3.3.2; §3.4.4.2; §5.8).

7.4.8 Recommendation 8: Further research

At school level:

Further research in the form of either action research or mixed methods research should be undertaken at national level to determine the experience of principals, teachers and learners of social justice praxis in schools to determine the true status of social justice praxis of principals, teachers and of learners. Such a study should be one that is spearheaded by the Department of Basic Education.

At Higher Education level:

Further research in the form of either action research or mixed methods research should be undertaken at national level by the Department of Higher Education and Training to determine the experience of students and lecturers of social justice praxis at institutional level in Higher Education to determine the true status of social justice praxis evident in systems and cultures.

Justification

In this research social justice as a positive construct was determined (Chapter Three) and the determinants thereof (Chapter Four). These constructs and determinants provided the canvas for the empirical study to determine the effective social justice in schools from the principals' perspective. Further research is necessary to determine the experience of teachers and learners of social justice praxis in schools. Is it not the time to listen and not talk on behalf of others, as if we, as researchers have a divine right? Are we not so deafened by our inflated rhetoric and the noise of political and social posturing, that we as researchers and as teachers are not seeing the tsunami that may come to education again?

7.5 CONTRIBUTION OF THE RESEARCH

Education is about understanding and this study presented those management strategies that culminated in answers to the fundamental question: **“What management strategies can be developed and used to advance effective social justice practice in schools?”** (Figure 7.1). The research provided answers to this question from the social-constructivist philosophical worldview [1] represented in the first triad, which informed the questions with regard to who and why in education [2]. Secondly this research presented seven management strategies [3] in the first triad to answer the questions when and what reached through a grounded science research approach [4] within a specific political, social and economic context in South Africa. Economy [5] in the first triad is supported by technique or aims, objectives and action steps [6] to answer the questions where and how (Potgieter, 1980:35).

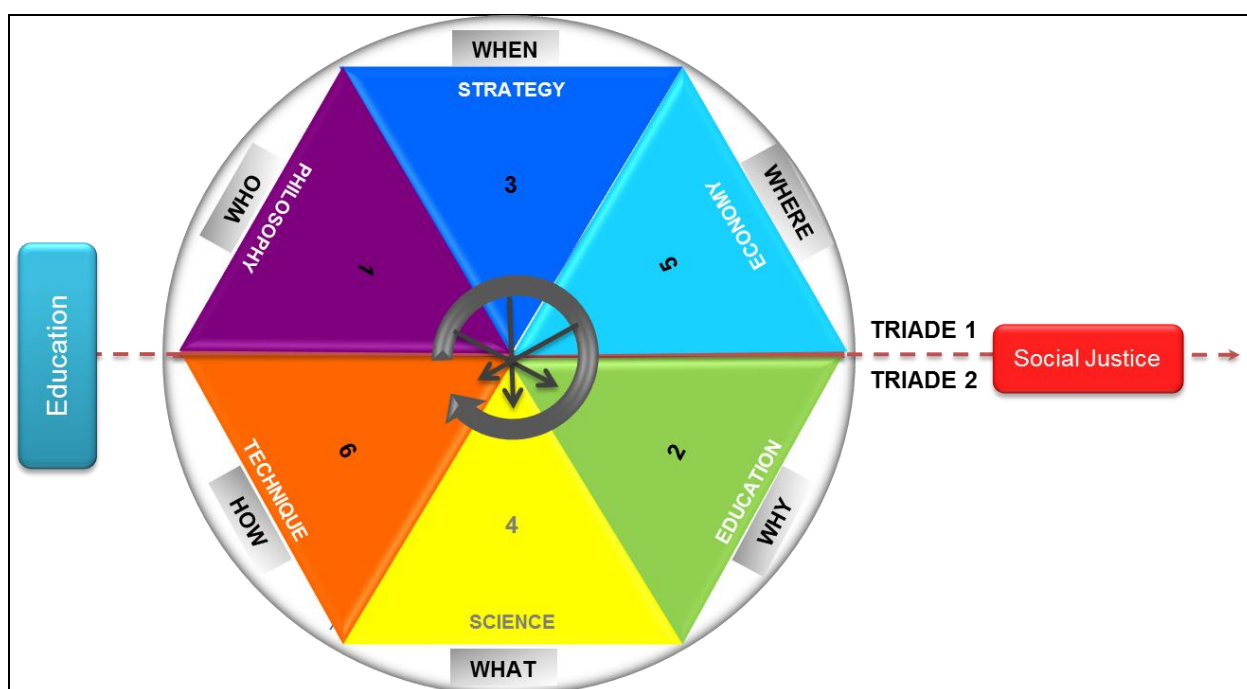


FIGURE 7.1: Intutological model: management strategies for effective social justice praxis

The contribution of this research is four-fold:

- *At a conceptual and a theoretical level:*

Conceptually and theoretically this study contributes to the literature an understanding of what social justice is within a specific context, space and time. It has established, for the first time, specific determinants of social justice praxis (Chapters Two and Three) and its management. This contribution is found in the syntheses that followed each conceptual discussion of justice (§2.2.7) and social justice (§2.3.4), as well as the syntheses and evaluation of the determinants (§3.2-§3.4) for social justice praxis. These determinants may be regarded as an attempt at purified, cleansed theorising with respect to social justice.

This study affirmed my belief that social justice does exist in the hearts of the principals who took part in this study and the belief that social justice belongs to all learners, to all of humanity, whoever they are or whatever their circumstances may be. Social justice is, essentially, embodied and lived love towards all. It is also a particular form of praxis, *per se*. However, the effectiveness of social justice praxis is usually determined by pragmatic circumstances that dictate the scale and scope of its efficacy. Having established this notion on social justice praxis, future scholars will have to review and redefine what social justice is within their specific context and the power of history-making that may surround them at such junctures.

This study developed a new theory for social justice praxis in schools that deviates from a mere legalistic or juridical notion. It progressed beyond the conceptual boundaries and theoretical limits of juristic thinking towards an attempt at linking social justice praxis to a humanising pedagogy. As a consequence, social justice in this research cuts across all man-made barriers: it has become a prospective notion that reflects its restorative and transformational nature and role.

- *At an empirical research design level:*

I went about doing the empirical research in an innovative and comprehensive manner. The data generated from the *petit récits* and discussions are now adding value to the scholarly literature because of my specific interpretation of the results, which provided themes that expressed the *lived experiences* of those closest to the coal-face of school management, the practitioners as school principals. There has been a lacuna in the available literature on social justice, which has consequently been addressed to some extent in this study. Methodologically innovative processes generated with the use of the Atlas.ti™ software programme, from the ground up, culminated in seventeen methodical steps that built the seven pre-requisites, the themes, for social justice praxis, evident in the notion of a pyramid of social justice (§4.4; Table 4.5; Figure 4.5). The conception of the seven themes - principal, learners, education in general, constitutional values, educational partners, government and political establishments, and the ontology and praxis of social justice - was most rewarding in that these seven themes are distinguishable but not separable as essential elements of social justice praxis. As such, they represent the effect of mutual influence efficacy on all levels of education practice and praxis. If

one level is not practising effective social justice, the other levels will be negatively affected as well.

- At a *strategic level*:

Strategically, this research may lead to various cycles of action research in schools as well as in higher education institutions in order to confirm or refute the theorising that is advanced in and through this research. The seven themes (Figure 7.1) could be viewed in isolation, but if regarded, as presented in this research, as seven levels that build upon each other and whose strengths or weaknesses are interdependent, it becomes self-evident that social justice forms the basis of cohesive and holistic social justice praxis, *per se*. The seven strategies (§5.2-§5.8) developed in this research may, in future, inform research *and* praxis in schools and education institutions in order to confirm or refute the theory presented herewith.

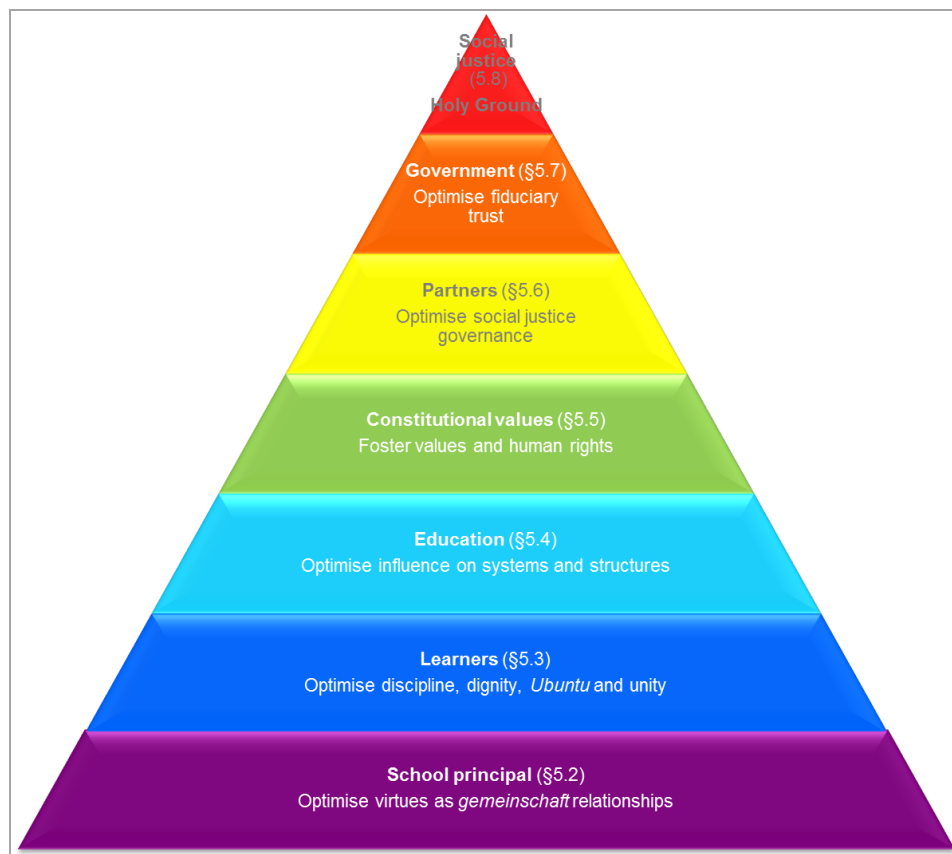


FIGURE 7.2: Management strategies for effective social justice praxis in schools - optimising human potential - reaching the summit

- At *policy-making level*:

This study has implications for policy design and development, not only at school level, but also at national level both in basic education and at higher education levels. This study affirmed that social justice specifically, has neither adequately, nor officially been addressed in relevant policies. If policy amendments were to be made and management strategies for social justice praxis in schools become an essential part of national policy, it will have implications at the level

of further professional development of school principals, such as the current ACE School Leadership Programme. In addition, teachers' in-service professional development will have to include these management strategies in for instance short courses. Furthermore curriculum changes will have to follow to incorporate pre-service or initial training programmes of Higher Education institutions that offer teacher training programmes.

Such a policy implementation will have a snowball effect in that district offices will have to attend to those aspects that could inform short courses that may have as its primary aim and focus the advancement of management strategies for effective social justice praxis. Another important implication of this research is that, in future, the binding agent amongst schools may yet prove to be social justice and not geo-social and/or socio-economic markers, as is the case at present. In this manner social justice may become a lived curriculum that will permeate the entire education system in South Africa, but more so, will permeate the school culture of every school.

The manner in which such a programme can be assessed, is to use an integrated assessment instrument in accordance with the parameters and the seven themes and strategies presented in this research, to assess the lived experiences of all role-players and stakeholders with respect to effective social justice praxis in schools. This assessment will attest whether (and to what extent) humanising social justice pedagogy becomes praxis and whether it will remain a mere theoretical exercise.

I am convinced that this project, which formed part of the NRF-project (FA2006032400002): *Optimising aspects in the work environment to improve the effectiveness of schools*, contributes conceptually, theoretically, and empirically to research endeavours to further conceptualise and operationalise management strategies for effective social justice praxis. Furthermore, it also contributes to an extensive research programme that already delivered ten PhDs in Education Management and one Master of Education Management.

Figure 7.3 provides an overview, or in the words of one of the principals who said, soaring like an eagle, over the research process.

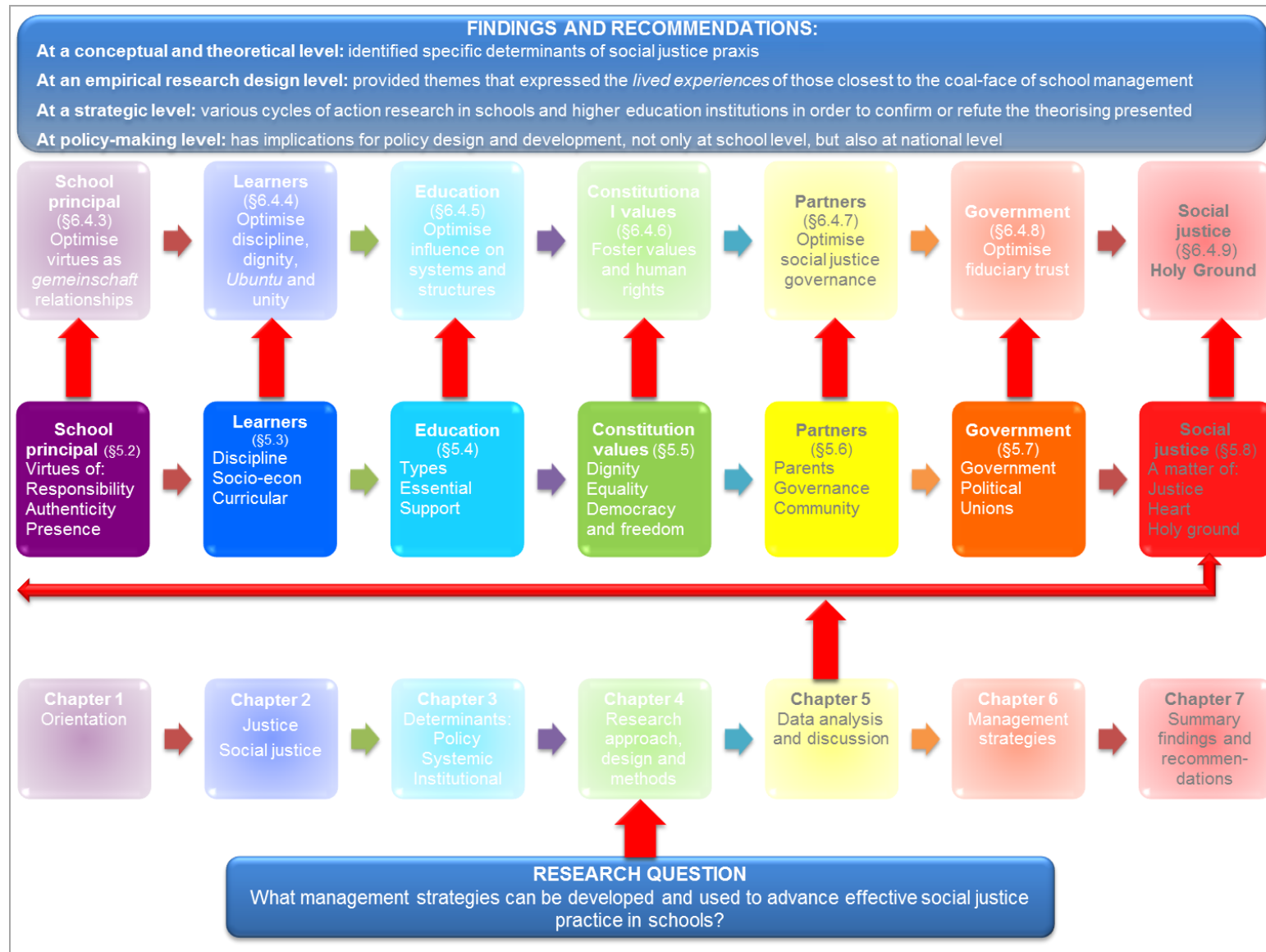


FIGURE 7.3: An overview of the research process: Management strategies for effective social justice praxis in schools

Coming to the end of this research journey I realised with trepidation that I would not be able to find ultimate answers to social justice and social injustice in society at large and in schools, in particular. I further understood that, had I had the insight at the commencement of this study into these trepidations that I experienced at the end, I would not have so boldly stated that I would contribute towards building social justice theory (§2.1). I understood, only now, albeit still limited, the enormity of the task to find meaning in an unjust world: a world in which social justice can never be realised fully as it remains a process of man's search for meaning; a search for man's 'ontogeny'. This search is about the researcher's and others' indeterminate, indefinite and evolving existence of becoming (Afrikaans: *wording*). This research was my own search to rediscover the promise that education should behold. In the words of one of the participants to this study, the search for meaning of social justice praxis in schools brought me to one clear understanding that a pedagogy of social justice is about carefully, revered treading on holy ground: the soul of the children we as teachers are privileged to educate.