Promoting inclusiveness through an inclusive leadership framework in culturally diverse South African schools

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DECLARATION

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



Signature

Date: 6th March 2020

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DEDICATION

In blessed memory of my parents Peter and Anastasia Ayuk, father and mother-in-law Godfrey and Magdalene Ndongmo, and those who died fighting for equality and freedom in Southern Cameroons.

ABSTRACT

Appropriate leadership practices that could move South African schools beyond highly diverse entities to inclusiveness and aimed at creating more culturally desegregated schools, have not accompanied post-apartheid policies since 1994.This discrepancy between policy, leadership practices and realities in schools have created issues that have made cultural integration, social cohesion and performance in schools wanting. The need for research that contributes both in theory and in practice to leadership suitable for engendering inclusiveness in culturally diverse schools became axiomatic. The Social Identity approach, Symbolic Interactionism as well as Maslow's human motivation theory was used as the lens to understand the potential role and importance of diverse cultural groups and leadership in these schools. Diversity and cultural inclusivity were used in an organisational context to explain the complexity of the South African context and the expected role of leaders to ensure inclusivity in schools. The main research question for the research was: Which leadership framework can be provided for inclusive leadership in culturally diverse South African schools? The aim of the research was to have a better understanding of the leadership role in complex and diverse school context to ensure inclusivity and to this seems unique to South Africa, and must be in a framework that provide guidelines for improving current situations in schools where potential problems with regard to inclusivity are frequently experienced. The phenomenological qualitative research paradigm, in congruence with the interpretivist philosophical orientation was employed. Use was made of semi-structured interviews with principal as principal data collecting tool and focus groups interviews with teachers and learners, for triangulation, as well as qualitative content analysis was employed. 53 volunteers made up of principals, teachers, and learners from different South African cultural groups, and immigrants from other African countries, from purposively sampled private and state high schools with dominant cultures, participated in the study.

Key terms: Culture, cultural diversity, inclusive leadership, inclusiveness or inclusivity, South African schools

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CHAPTER 1: ORIENTATION OF THE STUDY

1.1 Introduction

This introductory chapter of the study focuses on the theoretical background with definitions that clarify and contextualize concepts such as culture, cultural diversity, inclusive leadership, and inclusiveness or inclusivity as the point of departure. The chapter proceeds with a problem statement locating issues of cultural diversity that are compounded by lack of or inadequacy of inclusive leadership, and what defines inclusivity by members in theory and practice, especially in South African schools, and the need to fill the existing gab with suitable leadership practices and strategies that ensure feelings of inclusivity amongst members of culturally diverse schools. It results with stating clearly the research questions, aims or objectives of the study. The chapter concludes with a brief discussion on the research paradigm employed in the study, and the contribution of the study in theory and practice especially to the subject area of leadership, cultural diversity, and inclusiveness; to individuals; and to schools and the broader South African society.

1.2 Clarification of key concepts

1.2.1 Culture

The concept of culture is multifaceted; which makes it challenging to explain it meaning in a single definition. Because early attempts of defining the concept were very broad to easily operationalize, anthropological theorizing for many years have focused on capturing the scope of the concept as well as narrowing it so as to make it useful or suitable (Halverson & Timizi, 2008). Culture is socially constructed; a complex and highly mandated construct (Banks & Banks, 2010). Bennet (2007) sees culture as shared knowledge, belief systems and meanings. Culture in its broad definition includes ethnicity, race, gender, language, sexuality, spiritual or religious orientations, class, disability, education and other dimensions (Ponterotto, Mathew & Raughley, 2013). Chao and Moon (2005), believe the culture of an individual is the product of complex facets of demographic (e.g. race, language & ethnicity); geographic and associative (e.g. family & religion) dimensions. Hofstede (1980:25), an earlier academic on culture, perceives culture as the “collective programming of the mind which distinguishes the members of one human group from another”. According to Lindsey, Robins and Terrell (2009), culture encompasses all believes and actions that define individuals as members of a group and differentiate them from other groups, which itself represents the belief structures and attitude or behaviour formed by race, ethnicity and other sociological factors such as gender, sexuality and class. Halvarson and Tirmizi (2008) perceive culture as collective ways of thinking, feeling, and

behaving that is embedded in deep-level values and symbols related to societal effectiveness of an identifiable group of people, and varies with settings over time. Though disability maybe an equity theme it has deep strands of cultural diversity within it as well as an acknowledgement of human interdependence since people with disabilities also have a culture (Eyben, Marrow, Wilson, & Robinson, 2001). In this study, culture is defined as the collective and effective values and practices of identifiable groups of people in South Africa on the basis of their geographical origin, race, language, ethnicity, religion, customs and rituals, which distinguish them from other groups.

1.2.2 Cultural diversity

Cultural diversity is group differences in terms of visible and invisible characteristics (Jokikokko, 2005) such as values, practices, geographic, demographic and associative facets of cultures. Goho (2005) perceives it as human variation at workplace in relation to cultures. Diversity is the mix of different cultures in an organisation (Janakiraman, 2011). In this study, cultural diversity represents the mix of different cultural groups in South African schools.

1.2.3 Inclusiveness

Inclusiveness implies advancing a methodology that builds a school climate that cherishes the experiences and unassimilated inputs of different cultural groups in social processes of schools (Marwaha, 2015; Daya & April, 2014; Lindsey et al., 2009; Ryan, 2006). It is a simultaneous feeling of belonging and uniqueness by members of a diverse organisation (Prime & Salib, 2014; Miller & Katz, 2002). Having the perception that you are similar to others generates a feeling of belongingness. Perceiving yourself different from others engenders a feeling of uniqueness. These combined experiences generate a feeling of inclusiveness (Prime & Salib, 2014). Inclusiveness therefore ensures that all people of different cultural backgrounds feel unique while contributing to the broader collective as respected and full members (belongingness) of the organization or society (Ferdman, 2017). To be more explicit, inclusiveness, is the extent to which employees and other members of the organization have the feeling that they are esteemed members of the organization through their experiencing of treatment that satisfy their needs for belongingness—acceptance, and uniqueness—acknowledging diverse talents as well as enabling different voices to be heard and valued (Shore et al., 2018; Shore, Randel, Chung, Dean, Ehrhart, and Singh (2011). In this study, inclusiveness is a school climate that is defined by a feeling of belongingness, and uniqueness amongst all members of culturally diverse South African schools.

1.2.4 Inclusive leadership

Inclusive leadership recognizes cultural interdependence through the relational understanding and improvement of the way people live and work together (Eyben et al., 2001). It strives to create an inclusive culture through leadership processes that value the diversity of identities (uniqueness) and ensure belongingness so that neither a feeling of alienation nor reluctance to participate in activities is generated amongst members (Prime & Salib, 2014). Inclusive leaders are biases-conscious, see diversity as a source of competitive advantage, enthusiastically pursue diverse viewpoints to ensure profound insights and robust decisions, and inspire diverse members towards achieving shared organisational goals (Employees Network for Equality and Inclusion (ENEI) 2016; Deloitte, 2012). In this study, inclusive leadership includes leadership attitudes, behaviours, actions and practices that promote inclusiveness in culturally diverse South African schools.

1.3 Problem statement

Cultural diversity is a global phenomenon, and South Africa as part of the world, has a history of cultural diversity. The South African society is a mosaic of differences in culture. That is why it is called the rainbow nation (Lesufi, 2017). Though the country is widely regarded as a rainbow nation and home to diverse cultures within South Africa, from Africa, and the rest of the world (Teise & Alexander, 2017), it has failed to envisage and promote fitting leadership practices that engender inclusiveness and address issues commonly associated with highly diverse schools and communities (Moloto, Brink, & Nel, 2014; Alexander, 2011; Kalenga, 2010; Bush, 2007). Cultural desegregation of South African schools has been occurring more rapidly since 1994 (Lesufi, 2017). The culmination of apartheid in South Africa resulted in a series of legislatures that ensured structural changes through policies and practices aimed at promoting cultural diversity in schools, and other organisations and achieving grander social justice and equality (Lusefi, 2017; South African Human Rights Commission (SAHRC), 2016; Kalenga, 2010; Booysen & Nkomo, 2010).The new dispensation triggered an increasing convergence of staff and learners of wider cultural inclinations in rural and urban schools, thus creating increasingly culturally diverse schools (Alexander, 2011; Vandeyar, Vandeyar, & Elufisan, 2014; Vandeyar, 2010; Vandeyar, 2011).

These trends, implicitly added a new dimension in the complexity of cultural diversity in South African schools, with complex challenges arising from such diversity (Teise & Alexander 2017; Lusefi, 2017; Booysen & Van Wyk, 2007) especially in relation to cultural group values but void of diversity inclusivity leadership practices (Alexander, 2011, November, Alexander, & Van Wyk, 2010). Leadership practices that do not have the synergy and durability to ensure inclusiveness,

address conflicts and other issues commonly associated with diverse organizations, promote social cohesion, ensure better performance, and sustainable diversity are surprisingly still experienced in South African schools. Managerial, transactional, School Management Teams or some form of participative, and other leadership styles used in South African schools do not fit diverse cultural contexts because they do not have the innovation needed to ensure inclusiveness and deal with complex diversity issues amongst school leaders, teachers, learners and even parents (Ncube, 2010; Malunga, 2009; Bush, 2007; Thurlow, 2003; Bush, 2003, Mbigi, 1997).

Previous scholarly works on cultural diversity demonstrate that researchers often use race, language or ethnicity to categorise the main cultural groups in South Africa. For example, Statistics South Africa (2012), Booysen and Van Wyk (2007), and Smit and Cronje (2003), categorized South African cultures into four main groups: White group—with Afrikaner, English, Portuguese, Germans, Dutch and other subgroups; Asian group-with Indian and Chinese sub-groups, Coloured - with Griekwa, Malay, Cape coloured and the Black African group— with Zulu, Venda, Swazi, Xhosa, Basotho, Bapedi, Tswana, Tsonga and Ndebele sub-groups. Officials within the South African Department of Basic Education like Lesufi (2017) have used race to represent culture or interchangeably. This categorisation might have been influenced by the country's racial past, coupled with the challenge to clearly categorise groups since many people do not belong to a single distinct culture but to a mix, due to mixed ethnic origin. In addition, cultures may also overlap and intertwine in some spaces. Group characteristics such as language, ethnicity, custom, race, country or place of origin, rituals and religion contribute in the formation of the main and sub-cultural groups (Daya & April, 2014). Culture is therefore a complex mixture of the aforementioned characteristics– which are merely a few of probably many more and it might be inappropriate to narrow the concept to simply language or race. Smit and Cronje (2003) posit that the black African majority value system is popularly denoted as Afrocentric culture while that of the whites as Eurocentric culture. In this study the Afrocentric, Eurocentric, Asian, and Coloured cultures were considered as the four main cultural groups with respective sub-groups (as above).

Cultural diversity in organisations like South African schools and broader society is associated with many challenges. The mingling of different cultures and identities is a source of enrichment; empowerment and new perspectives that might generate positive results within an organisation. It could also be a source of conflicts such as discriminations and infighting amongst staff and learners (Lusefi, 2017; SAHRC, 2016; Hernes, 2004; Räsänen, 2005; Salo-Lee, 2006), if appropriate leadership is not practiced and fostered. Organisational structures, individual and group motivations, interpersonal interactions, decision-making, and effectiveness are deeply

influenced by diverse cultural values (Halverson & Tirmizi, 2008). Organisations with individuals of diverse cultural values tend to either be unconscious of the different value orientations or their implication, and continue with the orientation of the dominant group; or acknowledge the differences but exclude members of other groups and force assimilation: or differences are recognized and diverse procedures that meet the needs of all are developed and practiced (Halverson & Tirmizi, 2008). Diversity could trigger any of the following: having idiosyncratic stereotypes about individuals from another, different culture social categorization and/or exclusionary processes. This happens especially in newly formed culturally diverse teams (Adams & Hogg, 2010; Hornsey, 2008; Jokikokko, 2005 & Williams, 2001). An individual's level of trust in an organisation is a product of psychological intermediaries such as emotions, the interaction of different values and also moods. Trust, which influences a person's commitment and performance in organisations is significantly low in culturally diverse teams, and is positively related to key team processes and outcomes (Wildman, Shuffler, Lazzara, Fiore, Burke, Salas & Garven, 2012; Bjørnstad, Fostervold & Ulleberg, 2011; Lee, Stajkovic, & Cho, 2011; Lauring & Selmer, 2010; Tomlinson & Mayer, 2009; Colquitt, Scott, & Le Pine, 2007).

There are a number of issues and problems that are possibly associated with cultural diversity in South Africa, especially in schools. The turnover and retention rates in South African organisations vary between cultural groups (Khoele & Daya, 2014). This scenario has been attributed to the absence of cultural sensitivity, the existence of an organisational culture that is dominated by a single culture and continuously excludes members of other cultures, and the lack of true inclusion of all cultural groups in leadership responsibilities (Booysen, 2007). Khoele and Daya (2014) also believe that turnover and retention rates amongst cultures in South African organisations are affected by leadership relationships, organisational culture, diversity and exclusion. Problems and issues such as conflict (Lesufi, 2017; SAHRC, 2016; November, Alexander & Van Wyk, 2010); high staff turnover, students' dropout rates and achievement gaps (Department of Education, 2009; Jansen & Taylor, 2003) prevailing in South African schools are associated with cultural diversity and the lack of inclusiveness. According to Teise and Alexander (2017), and Alexander (2011), the majority of educators in post-apartheid schools are not fully prepared to lead culturally diverse schools. The lack of inclusive skills and practices coincide with challenges such as cultural misconstruction, stereotypes, negativity, confusion, and a low sense of optimism amid educationalists; as well as culturally motivated conflict amongst learners and teachers (Teise & Alexander 2017; Moloto, Brink, & Nel, 2014; Alexander, 2011). Moreover, immigrant learners experience adaptation problems, and their transition is influenced by exclusive school cultures engendered by indigenous learners and educators (Vandeyar, 2010). The successful professional reconstruction of immigrant teachers' identity is often impeded by challenges encountered because of indigenous learners' attitude

towards immigrant cultures, and also the school culture (Vandeyar, Vandeyar, & Elufisan, (2014). Such experiences have not resulted in significant shift in policies and practices in schools (Vandeyar, 2010) required to ensure inclusiveness. That South African schools are deficient in the kind of leadership that will move its 'rainbow' schools beyond mere cultural integration to a level where members will experience inclusiveness and social cohesion, can be seen in the following: Protest actions by parents and/or community members against the placement of a principal from another culture to a school with an out-group culture that is predominantly different from that of the principal being placed; allegations of marginalization and discriminatory treatment relating to language, hairstyle, race and stereotypes which triggered conflict amongst teachers and learners at Klipspruit West Secondary, Winsor House Academy in Kempton Park, Pretoria High School for Girls, Sans Souci High school in Cape Town, and Saint Michaels's School for Girls (SMS) in Bloemfontein as well as Saint John's College (Lesufi, 2017 & SAHRC, 2016).

Present-day education institutions are more diverse and require a new kind of leadership (Theoharis & Scanlan, 2015). The issues raised above have demonstrated that South African schools are no exception. Hierarchical, bureaucratic, and established change leadership styles still enjoy popularity in South African Schools (Bush, 2007). A specific kind of leadership, namely inclusive leadership is needed for an inclusive school society. Ideally, principals should inspire and ensure that teachers and other staff members, the School Governing Body (SGB), learners, and parents from diverse groups are involved in schooling through active participation (November et al., 2010). Merely having cultural diversity without significant inclusive practices in schools is not enough and does not guarantee inclusiveness (Shore, Cleveland, & Sanchez, 2018; ENEI, 2016; Booysen & Nkomo, 2010; Lemon, 2004). Diversity should be buttressed by inclusive leadership practices as well as changes in organisational culture to a culture that engenders inclusiveness (Randel, Galvin, Shore, Ehrhart, Ghung, Dean, & Kedhardmathe, 2018; & Shore, Cleveland, Sanchez, 2018). Culturally diverse organisations with leaders who do not only recognize diversity but also possess the required knowledge, skills and competencies that enable them to display attitudes, behaviour, actions and practices which ensure a sense of inclusiveness and psychological safety amongst diverse groups, perform at optimum (Shore et al., 2018; ENEI, 2016; Dillon & Bourke, 2016; Prime & Salib, 2014; Shapiro & Swiszczowski 2014; Bowers, Robertson & Parchman, 2013; Hirak, Peng, Carmeli, Schaubroeck, 2012; Janakiraman, 2011; Echols, 2009).

Transformational, servant, and participative leadership are well-known and respected models that seemingly fit well or are compatible with the inclusive leadership model because they have specific attributes that are collectively useful in fostering the inclusive leadership stream.

However, these established styles on their own do not have long term positive effects in diverse groups (ENEI, 2016; Bowers et al 2013; Janakiraman, 2011 & Echols, 2009). Inclusive leadership is relationship and value oriented, culturally contingent, and the most effective and durable in culturally diverse teams (Hanges Aiken, Park, & Su 2016; Bowers, Robertson & Parchman, 2013; Berger, 2014; Northouse, 2012; Janakiraman, 2011; Prewitt, Weil & McClure, 2011; Carmeli & Ziv, 2010; Echols, 2009; Hofstede, 2001). Consequently, it is a significant apparatus to augment diversity because of its potential to promote inclusiveness, which results in positive ramifications such as improved individual and organisational productivity, creativity, competitive advantage, and pulling and retaining of talents with diverse views or values (Randel et al., 2018; Shore et al., 2018; ENEI, 2016; Dillon & Bourke, 2016 & Janakiraman, 2011).

People's culture influences process and leadership in organisations (Rockstuhl, Ang & Shore, 2012). The Social Identity approaches of leadership, Leader Categorization theory, and Symbolic Interactionism theory provide theoretical foundations or premises on how cultural group inclinations of people, their personal experiences and structures influence attitudes and behaviours in diverse organisations, with subsequent effects on leadership and inclusiveness. These theories provide valuable insights on how social structures, the influence of culture on variation in interpretation of events or symbols, and value systems, influence our attitudes and actions as individuals and leaders (Crossman, 2016; Moss, 2016; Antonini, Hogg, Mannettia, Barbieria & Wagoner, 2015; Cater & Fuller, 2015; Cole, 2015; Abrams & Hogg, 2010; Tajfel & Turner 1979). Attitudes and behaviours are a function of both the social group that individuals belong to and the context in which the group is situated. Exclusionary behaviours could be the result of mental processes such as social categorization, social identification and social comparison, since individuals are appraised as members of out-group and members of in-group or in terms of them versus us (Reicher, Spears & Haslam, 2010; McLeod, 2008; Tajfel & Turner, 1986). The social identity theory of leadership perceives leadership as a group process that is created by social categorization and prototype-based depersonalization processes related to social identity (Moss, 2016, Antonini et al., 2015; Hornsey 2008; Hogg, 2001). It also points at groups, not only as the source of social injustices, but also as a solution in itself (Reicher et al., 2010). Organisational culture and climate (Holbeche, 2006; Lewin, 2001; Agyris & Schön. 1996), are useful determinants of who is perceived as a leader, and as an effective inclusive leader (Hanges et al., 2016), thus insinuating the relationship between cultural diversity, inclusive leadership attitudes and practices or culture, and inclusiveness (Prime & Salib, 2014).

1.4 Research questions and objectives

1.4.1 Research questions

Main research question: Which leadership framework can be provided for inclusive leadership in culturally diverse South African schools?

Sub research questions:

- How do members of culturally diverse schools perceive culture?
- Which factors, attitudes, and activities make students and staffs from different cultural backgrounds feel included?
- What attitudes and competencies must leaders of culturally diverse schools possess to enable them to promote inclusivity?
- What leadership behaviour and strategies must leaders of culturally diverse schools manifest to promote inclusivity?
- What might influence leaders in exercising these inclusive leadership behaviour and attitudes?
- What are the problems associated with the lack of inclusiveness in culturally diverse schools in South Africa?

1.4.2 Aim and objectives of the study

The principle aim of this study was to establish a framework for inclusive leadership and inclusiveness so as to address problems and issues associated with the current leadership practices in culturally diverse South African schools.

- Accordingly, the study aimed to achieve the following objectives: To explore and provide a suitable working South African definition of culture as solution to existing contradictions with race.
- To understand what makes people of diverse cultures have a feeling of inclusiveness in culturally diverse South African schools.
- To delineate appropriate knowledge, attitudes and competencies that leaders of culturally diverse schools should possess to engender inclusive leadership.

- To define appropriate inclusive leadership behaviours and strategies that could ensure inclusiveness.
- To ascertain what could motivate leaders to practice or not practice inclusive leadership.
- To ascertain and address those issues and problems that arise from the lack of inclusive leadership and inclusiveness in culturally diverse schools.

1.5 Research paradigm, design and methods

This exploratory study built on the interpretivist philosophical orientation, which is associated with phenomenology, was employed through the use of qualitative research design and methods (Bass, 2019; De Vos, Strydom, Fouche, & Delport, 2011) to gain insights on what is meant by inclusiveness from live experiences and perspectives of teachers, learners and principals of culturally diverse schools in Dr Kenneth Kaunda district of North-West province of South Africa. It further aimed to understand the benefits of inclusivity, why diverse individuals resist or support leadership efforts that promote inclusivity, existing inclusive leadership processes and the adequacy of such processes in promoting inclusivity in schools, in order to reframe leadership and/or construct a framework for inclusive leadership that addresses current issues confronting culturally diverse schools, and ensure social cohesion and sustainable cultural diversity in schools. The study depended on the voices of school principals through individual interviews as principal source of data as well as voices of teachers and learners through focus group interviews to frame understandings of culture; inclusiveness; and inclusive leadership competencies, attitudes and practices (existent and non-existent) using their perspectives. A comparative discussion of their perspectives in chapter six while at the same time considering existing literature on inclusive leadership and inclusivity in chapter two and three, allowed framing or reframing a fitting inclusive leadership framework for inclusivity in culturally diverse South African schools.

Purposeful and criterion sampling (Palinkas, Horwitz, Green, Wisdom, Duan, & Hoagwood, 2015 & Monette, Sullivan & Dejong, 2008) were employed in selecting culturally diverse high schools and participants. Four culturally diverse high schools with principals, teachers and learners from Afrocentric, Eurocentric, Indian, Coloured (main cultural groups in South Africa) and immigrant cultures present—with one of the four main cultural groups being the dominant culture in each of the schools that were purposely selected. The specific criterion for the selection of learners was that they are high school learners that are at least 18 years old. Teachers, principals, and learners were further selected as participants on the criterion that they belong to one of the cultural groups mentioned above, have been studying or working in the

selected school for at least two years, are ready to voluntarily participate and adhere to ground rules of interviews especially focus group interviews. 5 Individual interviews (Nagle & Williams, 2013) were conducted with principals (3), deputy principal (1) and the director of a private high school. In addition, 6 focus group interviews (Creswell, 2014; De Vos et al., 2011; Leedy & Ormord, 2010; Onwuegbuzie, Dickinson, Leech & Zoran, 2009) with teachers and learners were also conducted with at least 8 culturally diverse participants in each focus group session. 53 volunteers from Afrocentric, Eurocentric, Coloured, Indian, and immigrant cultures participated in either individual or focus group interviews. The call for and selection of focus group participants was facilitated by heads of departments or subject heads and deputy principals. All interviews were recorded, and stored with a digital voice recorder (De Vos et al., 2011).

The qualitative content analysis (De Vos et al., 2011; Hsieh & Shannon, 2005; Patton, 2002; Sandelowski, 2000) was used as an analytical tool for analysing data that resulted from verbatim transcription of interview recordings. The codes and themes that emerged from data analysis contributed in the findings of the study, including culturally diverse members' perspectives on inclusivity as well as the framework or guidelines for inclusive leadership and inclusivity in culturally diverse South African schools.

1.6 Contribution of the study

Inclusive leadership is needed in spirit and practice to create an inclusive organisational culture where all members of the organisation, irrespective of their ethnicity, feel appreciated for their uniqueness and where their contributions are respected. This is a top requirement for a successful organisational strategy (April & Blass, 2010). The issue of diversity and inclusion could form part of the greatest challenges confronting organisations over years (April & Blass, 2010). However, scholarly works related to this field are seemingly slow off the mark (April & Blass, 2010; Zanoni, Janssens, Benschop, & Nkomo, 2010).

The more culturally diverse organisations become, the higher becomes the need for leaders to take advantage of the benefits of their diversity through leadership attitudes and practices that build feelings of inclusiveness in members (Randel et al., 2018). As observed by April and Bass (2010), Inclusive leadership is a fundamental requirement in spirit and practice for creating an inclusive organisational culture where all members of the organisation, irrespective of their cultural background, have a sense of belonging and feel appreciated for their uniqueness through processes that value their unique contributions. Leadership styles are seemingly the most contentious issue in culturally diverse organisations. Because of the seemingly poor matching of leadership styles, many strong and talented leaders frozen out of one organisation, move to another or resign in despair (Goho, 2005). Despite the fact that the needs for

inclusiveness are considered universal, the way these needs are defined and satisfied may vary with culture (Gere & MacDonald, 2010). Empirical studies to examine the responsibilities of leaders and the requisite processes in promoting inclusiveness in different cultural contexts are required. These studies will need to reflect cultural aspects that are considered to be socially appropriate (Randel, et al., 2018).This study contributes to global scholarly theories and practical mechanisms required to promote institutional change through diversity and inclusive leadership - especially in South Africa, where not much has been done in theory and practice to engender inclusiveness in schools. The study adds value to the theoretical and practical foundations of leading diversity and inclusive organisational change as a knowledge area. It also invokes the need to reframe leadership in culturally diverse schools with a leadership framework that provides the platform for members - and broader South African society - to learn and be aware of what culture and inclusiveness means to diverse members of South African schools; to learn about and be aware of the challenges involved and the leadership processes required to foster school climates of inclusivity.

Leadership and school improvement are of vital importance around the world (Leithwood, Seashore-Louis, Anderson, & Wahlstorm, 2010), including South Africa. It has been internationally acknowledged that an equitable and inclusive school system is a critical aspect in engendering education of high quality for all learners (UNESCO, 2008). Teacher and principal effectiveness account for about sixty percent of the influence of schools on student achievement, with the major impact being attributed to the effectiveness of the principal. Moreover, it is extensively believed that effective principal leadership is pivotal to successful schools (Shelton, 2011; Branch, Hanushek, & Rivkin, 2013). South African school principals today have the challenge of dealing with increasingly culturally diverse staff and student populations. It is acutely relevant for leaders to create and manage organisational cultures that inspire all its members. The unique talent of leaders is therefore their ability to understand and engage with cultures. Academics in educational leadership have highlighted that effective school leadership is contingent on a detailed understanding of the school environment and crafting a fitting school culture (Bustamante, Nelson, & Onwuegbuzie, 2009; Schein 2006; Leithwood & Riehl, 2003). This study further contributes in helping South African school teachers and leaders to become more informed, assertive and skilled; with appropriate attitudes, mental frameworks and behaviour that could help create inclusiveness; promote social cohesion; as well as more productive and sustainable diversity in schools.

The limited studies available on diversity management and leadership in South Africa have been carried out in corporate or business organisations. These studies have also focused on racial diversity; rather than on cultural differences. In fact, studies that focus on understanding

inclusiveness and suitable inclusive leadership practices, which could ensure inclusive climates in culturally diverse South African schools, are very limited or not available. Though research findings from the corporate world could be applied in schools, it can't be one size fit all. Knowledge gained from experiments in business organisations might not be effective in schools because schools are somewhat different and have their unique characteristics. According to Christie (2010), discourses drawn from business and industry have their own lexis and ways of understanding issues, and thus unavoidably impact on the meanings alluded to the world, subject positions and relationships of power. In a way, it reframes teachers as human resources; parents and students as clients; education as a product to be sold in the market, and principals as managers (Christie, 2010). Although these equations might be true, schools are separate and unique contexts that require diversity management and leadership studies that are context-specific and will fittingly improve diversity and inclusiveness in schools. Christie (2010) further argued that it does not mean that management and leadership discourses in the corporate world might not be relevant in the education sector. However, if such discourses are unquestionably transferred from the corporate world and industry to education, there is the likelihood that they will frame education issues in terms that do not essentially reflect the situation in schools.

There is a need, a gap, for a *culturally inclusive leadership framework for change* – a framework that ensures change that exceeds the boundary of merely ensuring diversity through access. This study attempts to fill this gap. It sees the need of addressing issues of diversity in the broader context of culture (including race and people with disability). It has been shown that inclusiveness brings positive returns to individuals, schools and society, since it fosters social cohesion and performance. It is known that schools are avenues for nurturing well-grounded and egalitarian future generations of leaders and talented individuals, so it makes sense to provide a *framework for inclusive leadership* that is unique and fitting for bringing about inclusiveness in culturally diverse South African schools. Surely, any study, which makes the unconventional move to promote leadership that ensures inclusiveness in culturally diverse South African schools, is undertaking a unique – and much needed – experiment.

Increasing globalization and change have increased the challenges that leaders are confronted with, such as managing relationships - which involves the competency to interact efficiently with diverse partners in the broader context of opposing cultures (Prewitt et al., 2011). The cultural sensitivity or intelligence of a leader facilitates inclusiveness in both domestic and international organisations (Yates & de Oliveira, 2016; Gelfand, Imai, & Fehr, 2008).This study further contributes in the knowledge area of preparing South African schools and leaders for intercultural encounters and integration with strategic partners globally. Furthermore, inclusive

leadership in culturally diverse society highlights equality and equity as pivotal premise for contemporary leadership, which is yet another area in which this study makes a contribution.

CHAPTER 2: CULTURAL DIVERSITY, SOCIAL THEORIES AND LEADERSHIP THAT PROMOTE INCLUSIVENESS

2.1 Introduction

The main focus of this study is to envisage a leadership framework that can be provided for inclusive leadership in culturally diverse South African schools so as to promote a climate of inclusiveness in such schools. The researcher uses the social identity theories, leader categorization, symbolic interactionism, and Maslow's theory in providing a theoretical foundation that highlights the influence of the cultural groups of both leaders and individuals, plus the influence of personal experiences on their attitudes and behaviours in cultural diverse schools, and subsequently on promoting and experiencing inclusiveness. This chapter therefore starts with a highlight of scholarly debates on how individuals' identities and behaviour - though a product of their cultural groups and personal relations or experiences, are profoundly the product of the cultural groups that they belong to. The debates extend to the further influence on a larger society like the school, and progresses with the use of the Social Identity approaches to explain how cultural differences influence people identities, self-esteem, attitudes and behaviours in relation to inclusiveness in organisations. The social identity theory of leadership and Leader Categorization theory helps in examining the impact of variation in the culture and identities of individuals on inclusive leadership behaviour and also followers' perceptions of an inclusive leader. One cannot adequately construct a leadership framework for inclusiveness without also having a fuller understanding of the way in which people of specific cultural groups relate with members of other cultural groups in a highly diverse cultural context such as South African schools, and why they do so. Subsequently, these theories help to locate how cultural diversity, differences in social identities, individuals' and leaders' attitudes and behaviours are inextricably linked and how they influence inclusiveness. Events or symbols do not actually cause emotions; but the interpretations that people with different cultural lenses give to such events do cause emotions and subsequent behaviours. An understanding of how people of diverse culture or experiences react to events or symbols could be one of the useful bases in engendering inclusiveness. Hence, the researcher also uses Symbolic Interactionism theory in this chapter to explain how the cultural lenses of individuals influence: their interpretation of events or symbols; situations; their perception of inclusiveness in relation to such situations and related emotions caused by such circumstances. The use of the Symbolic Interactionism theory provides fundamental background knowledge area that could assist in adequately constructing a leadership framework for inclusiveness in schools. Social Identity approaches are used to show how South Africans define their identities along cultural lines. The chapter progresses with

an account of the evolution of diversity in South African schools into highly diverse cultural amalgamations, the benefits and issues generated by such transformation, and the extent to which such changes have been accompanied by inclusive processes. Maslow's hierarchy of needs is also used as an alternative lens in examining why South Africans of diverse cultural backgrounds behave the way they do in organisations. In addition, a retrospect of predominant leadership practices in South African schools (education system) provides clues about whether such practices are solely performance, achievement or change – oriented, and helps unravel the inadequacy of such leadership processes in ensuring inclusiveness in culturally diverse school contexts. Finally, in order to create a platform for constructing an inclusive leadership framework, the chapter concludes with expounding why inclusive leadership is the most fitting and durable in promoting inclusiveness and the most productive to diverse individuals and organisations. The term, inclusive leadership, is explained by giving a definition and explaining its features.

2.2 The Social Identity approaches and Cultural Groups Relationships in society

This section uses the Social Identity approaches and other relevant theories mentioned above to explain how the cultural groups and personal characteristics of individuals influence relationships in a culturally diverse society like a school, which have a representation of different cultural groups as well as inclusiveness. It begins with a broad explanation of the influence of the cultural groups that people belong to (social dimension). This is coupled with inter/ intra personal experiences and physical characteristics (individual dimension) that influence social identity and self-esteem. Subsequent attitudes and behaviours in a larger society like the school with many different cultures (see fig 2.1 below) follows next. Thereafter the focus is on a detailed overview of respective theories is focused on, paving the link with leaders and subordinates or individuals.

2.2.1 Social Identity approaches in explaining the influence of cultural diversity on relationships and inclusiveness in schools or society

The Social Identity approaches are scholarly works with profound focus on group dynamics, which is the study of the collective life of social groups. Studies in this area have transformed from primarily focusing on the study of internal processes in small groups, to focusing on a broader sense, namely society. These studies are dedicated to promoting knowledge about the nature of cultural groups in society, the rules of their development, interrelationships with individuals, other groups and larger institutions (Creative Commons, 2013; Greer, Homan, De Hoogh & Den Hartog, 2011; Puttergill, 2008; Hornsey, 2008). Our self-concept or sense of who we are is a function of our personal experiences and social context in which we live (Creative

Commons, 2013; Stangor, 2012; Yamagushi 2011; Mynchardt, 2009; Puttergill, 2008). Mynhardt (2009), aptly used the phrase—the social identity continuum - to highlight the phenomena. Researchers have extended the argument to say that human behaviour is determined by both the social context in which we live and interpret during interactions with other cultures. These academics conceptualize the self by considering the person-situation interaction, which is the relationship between an individual and the people around the individual, and the Affective, Behavioural, and Cognitive (ABC) components of the self (Stangor, 2012; Dweck & Grant, 2008; Taylor & Sherman, 2008; Puttergill, 2008). The self-concept is implicitly envisaged as schema that encompasses knowledge about us - principally made up of physical features, group memberships and traits; which exerts remarkable influence on our judgments, emotional state and behaviour (Stangor, 2012).

Figure 2.1 illustrates such arguments by theorists on the nature of the relationship between the individual and the society. The figure depicts how proponents of group dynamics envisage the psychological environment of an individual to be the determinants of his or her behaviour. That is, the manner in which individuals behave in groups is determined by their interaction with their social and physical environment (Forsyth, 2006). Accordingly, Stangor (2012) contends that physical characteristics are an important aspect of the self-concept and are mentioned by many individuals when they define themselves. People's physical features are relevant to their self-concept because they recognize that other people use those characteristics to judge them. People often outline the physical characteristics that make them different from other individuals either positively or negatively (Stangor, 2012). The second feature of the self-concept reflects or echoes people's memberships in the social groups that they belong to and care about. Our group membership is an important part of our self-concept because it is the source of our social identity—a sensation about our self that comprises our group memberships. The final aspect of the self-concept usually comprises of personality traits or the specific and stable personality characteristic that defines a person (e.g. I am shy, friendly and persistent). Such individual differences—the person part of the person-situation interaction, are significant determinants of our behaviour (Stangor, 2012). This feature of the self-concept echoes these differences across people (Stangor, 2012).

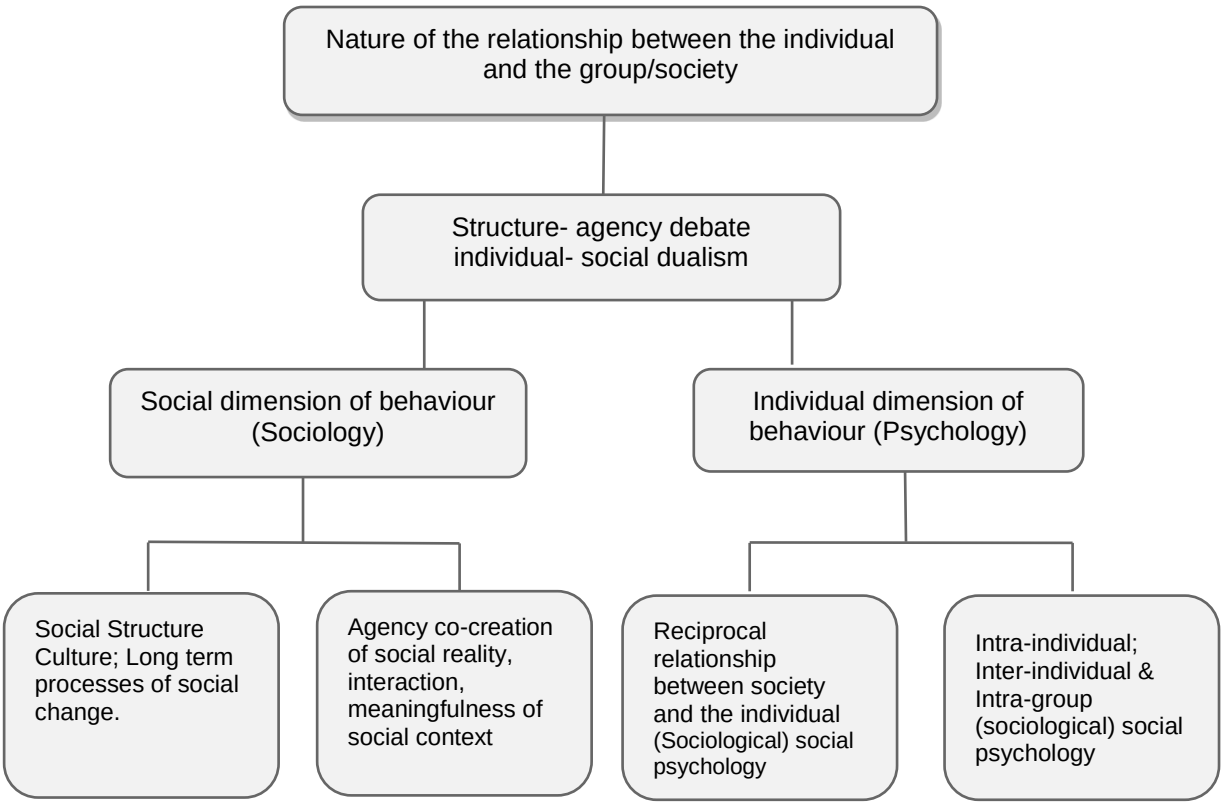


Figure 2-1: Summarises debates about the nature of relationship between the individual and society (Adapted from Koen, 2010).

Cultural groups exert social influence on their members and members of other groups (Creative Commons, 2013; Stangor, 2012; Yamagushi, 2011). This influence could be both passive and blatant, such as when we unconsciously adopt the behaviours of the people around us, and when an individual or a group of people actively attempt to change the belief or behaviours of others (Stangor, 2012). This social influence often leads to the development of social norms, which are shared ways of thinking and behaving that are considered fitting by members of a group. Through norms such as customs, traditions, rituals, standards and rules we learn what individuals truly do, as well as what we shouldn't and should do. Our individual differences within cultures - in terms of attitudes and behaviours – is therefore a product of who we are as a person, as well as the influences of and our cultural group experiences (Creative Commons, 2013; Yamagushi, 2011, Puttergill, 2008; Forsyth, 2006). This means that members of an organisation might share the same organisational culture but have different individual cultures based on who they are - personal experiences - and their cultural backgrounds (Creative Commons, 2013).

2.2.1.1 The Social Identity approach

The Social Identity approach which encompasses the Social Identity Theory (SIT) and Self-Categorization Theory (SCT) is a highly significant theory of group processes and intergroup

relationships which helps to redefine our thoughts about numerous group-arbitrated phenomena (Reicher, Spears, & Haslam, 2010; McLeod, 2008; Hornsey, 2008). The approach was postulated by Tajfel and Turner (1979) on the premise that social identity, social categorization, and intergroup comparison are the antecedents of group favouritisms and prejudice (see figure 2.2). After the culmination of the Second World War, numerous social thinkers deemed it their brief to understand the psychology of intergroup relationships (Reicher, Spears & Haslam, 2010; Hornsey, 2008). Early attempts to explain the psychology of intergroup relationships depended heavily on the premise that preconception or prejudice was the illogical occurrence of some force that resided in the individual, which might be frustration or unresolved conflict. This premise echoed in the wider tendency amongst social psychologists to perceive intergroup relations as obvious and clear interpersonal processes.

During this post war era leading to the 1970s, a group was perceived as a tag of suitability for what occurs when interpersonal processes were amassed (Reicher, et al., 2010; Hornsey, 2008). This premise was self-evident of the existence of a serious crisis in social psychological theory and research, especially in discussions of group processes and intergroup relations. Many critics criticized the field for its tendency to disregard constructs such as culture, language and history that make up the bigger picture, in favour of personal processes (McLeod, 2008; Hornsey, 2008). In the heart of this era of predicament, SIT and SCT, which later became known as the Social Identity approach were born and became a cure to the excessively individualistic and reductionist leanings of intergroup relations (Hornsey, 2008). The Social Identity approach - which was initially envisioned mostly for European audiences - has become a nucleus of wider international interests since the 1980s (Hornsey, 2008). Having redefined how people think about many group-mediated sensations, and extending its influence well beyond the parameters of social psychology, the Social Identity approach is currently part of the most powerful theories of group processes and intergroup relationships, all-inclusive (Hornsey, 2008).

The SIT and SCT are connected to the manner in which individuals define their memberships in a social group. Such definitions mean social identity. Social identity therefore constitutes the following characteristics: It is a relational term that defines one's self in relation to one's similarities and differences with other individuals; it is shared with others and provides the foundation for collective social action; and finally, its meaning is connected to social identity as an outcome of individuals' shared past and current experience (Reicher et al., 2010).

2.2.1.1.1 Social Identity Theory (SIT)

The SIT has been identified as the theory with a strong focus on how social context impact intergroup relations (Reicher et al., 2010; McLeod, 2008; Hornsey, 2008). The theory was triggered by the quest to explain human actions in a different way. It introduced a shift in the status quo: instead of using psychological perspectives to explain human actions, it showed how social structures and value systems influence what we do. It was therefore developed to provide an alternative to earlier theories that tend to associate individual behaviours as a product of the individual's state (self-concept) or inter-individual interactions (Reicher et al., 2010). Accordingly, the theory focuses on the influence of the group on the individual, seeing the self-concept of a person as the result of his/her social group membership (Hogg & Abrams, 1988; McLeod, 2008). Implicitly, the cultural group that an individual belongs to contributes in building that person's sense of social identity.

Another motivation for SIT was to bridge the gap that existed between Tajfel's previous studies on the cognitive consequences of categorization (Tajfel, 1978). According to Tajfel we can only understand why the seemingly worthless divisions of groups influence our behaviours, if we begin to assume that people come to define themselves based on group membership (Reicher et al., 2010). SIT was also developed as an explanation to earlier academic works (minimal group studies) which posit that individuals within a group seem to exercise high levels of in-group favouritism, and simply dividing people into groups was sufficient to generate negativity between groups. Consequently, SIT aims at examining the minimum conditions that are required and are enough to generate negativity by one group towards another group (Reicher et al., 2010).

In enunciating the Social Identity theory, Tajfel and Turner (1979) maintained that human interaction ranges on a scale from being purely interpersonal to intergroup (Mynhardt, 2009). Tajfel and Turner (1979) held that interaction being purely interpersonal - which includes people relating completely as individuals without awareness of social categories – would be unusual. A purely intergroup interaction is one wherein individuals interact completely as agents of their groups, and where an individual's idiosyncratic, individualizing characteristics are overwhelmed by the salient qualities of his/her group membership. Moving from the interpersonal to intergroup end of the continuum leads to shifts in the way people perceive themselves and other people (Tajfel & Turner, 1979). Citing his own social cognition work (Tajfel & Wilkes, 1963), Tajfel countered that the simple process of creating salient "us" versus "them" distinctions, alters the way people see each other. When category distinctions are salient, individuals tend to think in a way that enhances sameness within the group and differences in relation to other groups.

Categorization also alters how people see themselves because it activates a new level of one's self-concept (Hornsey, 2008).

At the interpersonal end of the continuum, the self-concept of an individual will consist of attitudes, memories, behaviours and emotions that define that person as an eccentric individual that is different from other individuals (personal identity). However, at the intergroup end of the continuum, self-concept will be made up of predominantly a person's social identity (Hornsey, 2008). According to Puttergill (2008), the self and consciousness are closely related to identity because the concept identity bridges thinking about the personal and societal. Identity therefore means setting parameters and is thus concerned with self-definition and the differentiation of groups (Puttergill, 2008). Having an identity implies distinguishing the self from others, both individually and collectively. This involves taking into consideration the interrelatedness between the personal and the social (Puttergills, 2008). The personal designates how we seem to be ourselves and the implicit rationality and consciousness attributed to this is the result of social process, while the social denotes how we function in the society (Puttergill, 2008). Social identity refers to those characteristics of a person's self-image that are a result of the social groups or categories that the person belongs to, and the emotional and evaluative aftermath of being a member of the group (Mynhardt, 2009; Hornsey, 2008).

The process of thinking about other people in terms of their cultural group membership is called social categorization (Stangor, 2012). Social categorization occurs when we think about, for example, one ethnic group versus another, one language versus another or man versus woman (Stangor, 2012). Once we categorize people according to their cultural group (social group) membership, we begin to respond to those people as members of a cultural group rather than as individuals (Stangor, 2012). These social categorizations can create the possibility of misconception and even hostility (Stangor, 2012). Social categorization takes place impulsively, without a lot of thought on our part (Crisp & Hewstone, 2007). It is perhaps clear that social categorization occurs around us all the time and occurs so quickly that people might find it difficult not to perceive others according to their group membership (Stangor, 2012).

Tajfel and Turner (1986) are of the premise that attitudes are a function of both the social group that individuals belong to and the context in which the group is situated. As individuals, we distinguish ourselves from, and treat members of other groups (out-group) with bias, while enhancing the status of the group that we are members (in-group) so as to improve our self-image. On the basis of social categorization, we partition the world into “them” or “us” (see fig. 2.2). We view members of in-groups as being dissimilar to others and members of other groups as being more alike as they are (Tajfel & Turner, 1986). Therefore, the Social Identity theory focuses on the influence of a group on the behaviour of group members (in-group) in relation

with other group members (out-group). It points at groups, not only as the source of social injustices, but also as a solution itself (Reicher et al., 2010; Tajfel, 1979).

Based on the Social Identity theory, a group is considered a group when its members experience social identity. That is, when they define themselves by the group they belong to and feel good about their group membership (Hogg, 2003; Hogg, 2010). Social identity could also be seen as a leaning by an individual to discuss positively about his/her group to others, a general excitement about being a member of the group, and a sense of pride that emanates from group membership (Stangor, 2012). One could reason that in a society wherein there is interplay of diverse groups the incidence of low and high-status groups engendered by the variances of the self-concepts of members of different social groups is axiomatic. Stangor (2012) held that, since identity is such a significant aspect of group membership, people might try to create it so as to ensure that they feel great about their group and themselves (Stangor, 2012).

The pursuit of recognition, association and security constantly plays a significant role in society (Puttergill, 2008). In this regard, Tajfel and Turner heartily perceived the social identity theory to be a theory of social change (Reicher et al., 2010; Hornsey, 2008). According to social identity theorists, members of a low status group are able to scramble for positive social identity by leaving the group either physically or psychologically, making downward inter group comparisons that are more gratifying to the ingroup, focusing only on aspects that make the ingroup appear relatively good, diminishing aspects that reflect badly on the ingroup, and involving in social change to deal with the existing status (Tajfel & Turner, 1979; Hogg & Abrams, 1988).

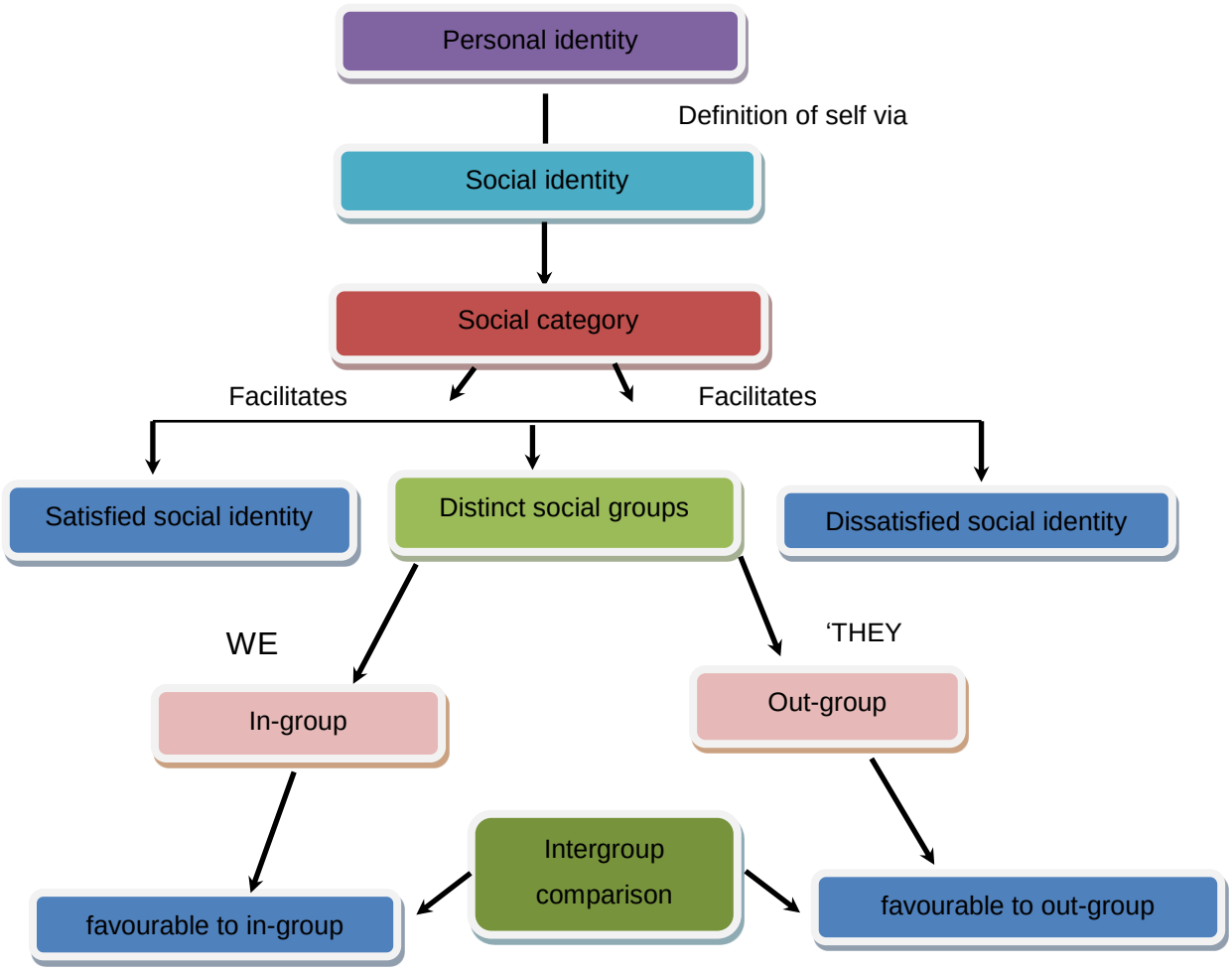


Figure 2-2: The formation of social identity, categorization, and intergroup comparison (adapted from Tajfel & Turner, 1979).

The choice of strategy will depend on many circumstances such as the degree of permeability of the boundaries between groups, and the degree to which the status differences are perceived as legitimate (Reicher et al., 2010; Hornsey, 2008). When the borders or limits between groups are permeable, the apparent answers are that members of negatively valued groups turn to reject their groups and their members and strive to excel into positively valued (higher status) groups. This approach is known as the social mobility strategy (exit). When boundaries are impermeable, certain strategies are employed or required by low status groups to change the social order: they adopt a social creativity strategy that encompasses reconstructing the meaning of an individual's existence as low status group. This is done by either comparing their group with out-groups that are more disadvantaged (e.g. we are better off than the poorest of the poor) or evaluating their group by using more flattering measurements of contrast (e.g. we are welcoming even though we are poor) or by attempting to re-establish the connotation of

being a member of their group (e.g. blessed are the poor). These social creativity strategies are pursued when the possibility of transforming an individual's material circumstances is seemingly impossible or limited (Reicher et al., 2010).

Nonetheless, (Reicher et al., 2010), contends that, not even one of these alternatives can change the fundamental reality of being disadvantaged, or from a low status group. Therefore, the question arises: when will individuals in the low status group engage in direct confrontations to challenge the high group status? Low status groups will employ social competition strategies such as in-group bias, inter-group conflict or joint actions against the high-status group as solutions to change the status quo. Tajfel and Turner (1979) envisaged that such answers are more likely employed by low status groups when members in the group see their relations (intergroup status relations) with high status groups as illegal and unstable (subject to change). This means that when members of the low status group have the perception that high status group position is insecure in the sense of being both unjustified and subject to change, it triggers counter-factual thinking (an awareness cognitive alternative to the status quo) that delivers the confidence and possibility of social change. Such comparisons therefore create the conditions in which the low status group will mobilize to attain social change (Reicher et al., 2010).

As exemplified in figure 2.3 the Social Identity theory also involves the study of stereotyping, prejudice, and discrimination. Hence, the theory is considered as one of the models in social psychology that is based on the Affect, Behaviour and Cognitive (ABC) philosophy (Stangor, 2012). To effectively uphold and improve our own lives through fruitful relations with other people, we depend on these three basic and interconnected human dimensions or abilities—Affect (feelings), Behaviour (interactions), and Cognition (thought), which together produces human experience (Stangor, 2012).

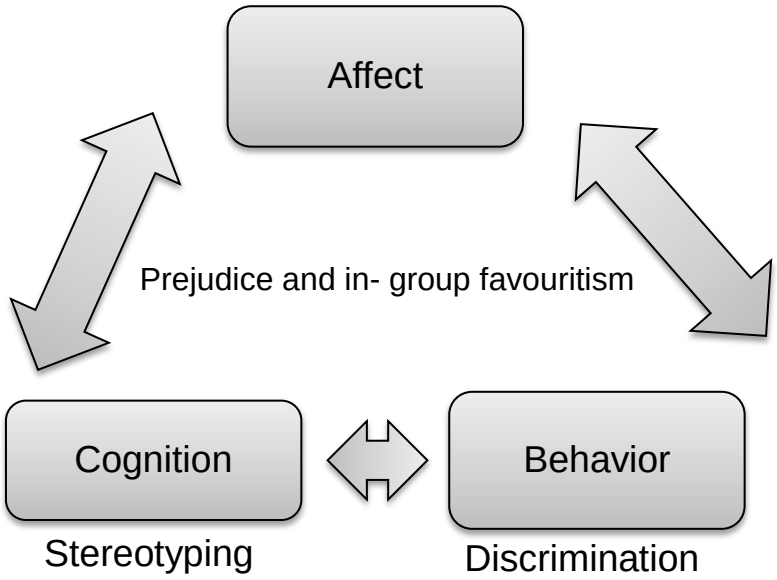


Figure 2-3: The influence of the ABCs of social identity relationships among social groups (adapted from Stangor, 2012).

Stereotype refers to the cognitive element in our opinions about group members which could be positive or negative perception or beliefs that we hold about the characteristic of members of a cultural group (Stangor, 2012). For instance, we may have the perception that people of a given cultural group are boring, lazy, and unfriendly and then subsequently use those beliefs to guide our attitudes and actions toward people from those cultural groups. In addition to stereotypes, people may also develop an unjustifiable negative attitude toward members of other groups (out-groups) - known as prejudice. This can take the form of hatred, anger, discomfort, disgust, and dislike. Stereotypes and prejudice are problematic because they can lead to discrimination—baseless, negative behaviours towards members of other groups on the basis of their group membership (Stangor, 2012).

2.2.1.1.2 Self-Categorization Theory (SCT)

The Social Identity theory is based on the premise that relations are ruled by an interaction of cognitive, motivational and socio-historical thoughts (Hornsey, 2008). The need to elaborate and polish the cognitive element of the social identity theory culminated in the birth of the self-categorization theory (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987). Turner et al., (1987), founders of the self-categorization theory, contended that the theory is a new and separate one, though it shares most of the same assumptions and methods of the social identity theory and developed from the same philosophical and meta-theoretical viewpoint as the Social Identity theory. These resemblances have been acknowledged by many people who now use the

concept, the Social Identity approach or perspective to infer both the Social Identity theory and the Self-Categorization theory. However, they do so with the recognition that both theories and traditions have varied concentrations and highlights (Hornsey, 2008)

In employing the SCT, Turner et al., (1987) revisited the categorization process that was well-thought-out to be essential to the social identity theory. However, instead of viewing interpersonal and intergroup dynamics as differing ends of a double-ends continuum, they defined identity as functioning at separate levels of inclusivity. According to the proponents of the SCT, there are three levels of categorization that are significant to the self-concept: human identity—known as the superordinate class of the self as human being; social identity, which is the intermediate category of the self as a member of social in-group as demarcated against other groups of humans (outgroups); and the personal identity, which is that subordinate level of personal self-categorization, constructed on the basis of interpersonal comparisons (Hornsey, 2008).

Presumably, there is some functional resentment in the categories of self-definition in a way that a given category becomes more salient while the others become less salient. Taking into cognizance the huge assemblage of social identities which people have access to, certain factors will determine the category that will define the basis for categorization in a given situation. The occurrence of categorization, which includes self-categorization, is determined by accessibility and fit. Fit in this context, is defined as the degree to which the social categories are viewed as a reflection of the social reality. In other words, the degree to which they are perceived to be analytic of real-world disparities (Hornsey, 2008; Oakes, Turner & Haslam, 1991; Oakes, 1987).

People may experience comparative fit, which is a high level of fit perceived by individuals if the category discrepancy increases perceived inter category variances and reduces intra category variances (maximises inter category differences and intra category similarities). However, the Social Identity theory lengthens this debate - clarifying that the process is dynamic, varies with context, and is frequently defined in relation to the perceiver. For instance, a category distinction has the likelihood of a high fit if social behaviour and group membership are in accordance with stereotypical expectations, called normative fit. Moreover, categories might likely act as a basis for self-definition if they are more or less reachable in a given moment. They might be momentarily reachable if they are primed in the context, or might be recurrently reachable if frequently activated or if people are inspired to use these categories (Hornsey, 2008).

One of the foundations of the Self Categorization theory is the concept of depersonalization. Advocates of this theory contend that individuals cognitively embody their social group in terms of prototypes. When category is salient, individuals begin to see themselves and other members of the category less as individuals and more as identical exemplar of the prototype of the group (Hornsey, 2008). The prototype is not an objective reality but a subjective feeling of the significant qualities of a social category that varies with setting. The identity of a group does not only define the characteristics of a group member, but also recommends the types of emotions, attitudes, and behaviours considered suitable in a given setting. The concept of depersonalization is presumed to reinforce a variety of group processes such as cohesion, conformity, influence and leadership (Hornsey, 2008). Hornsey (2008) concludes that the self-categorization theory signals a more exhaustive inquiry of intragroup processes than has probably been within the rulebook of the Social Identity theory but is engrossed with intergroup relations.

2.2.1.1.3 Reflections on the Social Identity approach

The Social Identity approach has portrayed a strong trajectory or record for making accessible new perspectives on ancient phenomena and upsetting or qualifying shabby assumptions in relation to them. Individual variances justifications of group processes have been given special attention (Hornsey, 2008; Reynolds & Turner, 2006). The Social Identity theory was the first social psychological theory to recognize that groups occupy different levels of a pyramid of status and power, and that intergroup behaviour is influenced or motivated both by the ability of individuals to be critical of, and to observe alternatives to the status quo (Hornsey, 2008). Thinking about your own interpersonal interactions from the point of view of the social identity theory can help you better understand and respond to them (Stangor, 2012).

Moreover, the self-categorization theory claims compellingly that shifts in perception related to categorization could clarify the tendency for the opinion of an individual to shift towards the direction already favoured by his or her group - (group polarization). It has also brought about the reconceptualization of group solidarity and cohesiveness by contrasting the traditional conceptualizations that denote cohesiveness as the outcome of interpersonal attraction. The self-categorization theory perceives solidarity and cohesiveness in terms of depersonalized liking for members of the same group (in-group) on the basis of group prototypicality. In doing so, the self-categorization theory re-establishes the growing group qualities of cohesiveness (Hornsey, 2008; Turner, 1991; Hogg & Hardie, 1991).

The Social Identity approach also signals a new way of thinking in the context of stereotyping. Proponents of the Self Categorization theory have criticised the traditional postulation that

stereotypes are immovable psychological representations, whose content is usually adamant to change with context. They contend that the content of a stereotype is flexible and will change depending on the comparative context (Hornsey, 2008). Advocates of this approach further disagree with the idea that stereotypes are over - simplifications that arise due to our inadequate ability to process social information. As an alternative, they argue that stereotypes possess a social function because they help to give explanations about the social world and give legitimacy to the past and existing actions of the ingroup (Hornsey, 2008). In other words, one could insinuate that stereotyping is a process of seeking for meaning that is enveloped in the socio-historical setting (Hornsey, 2008).

The Social Identity approach offers a new standpoint in relation to social influence, conformity, and power. According to the Self Categorization theory, norms of relevant ingroups are a critical source of information associated with suitable ways of thinking, feeling and acting. Through the depersonalization process highly recognized members of ingroup adopt group norms while supposing others have done same. Therefore, the point of contention is that the traditional discrepancy existing between normative and informational influence is rendered archaic because of the existence of an inherent shared anticipation of agreement amongst members of the group (Reicher et al., 2010; Stangor, 2012; Hornsey, 2008; Turner, 1991).

There is the existence of public compliance in this formulation. However, such compliance is essentially an answer to the norms and power of outgroups. In the context of this perspective, people are influential in groups to the point that they symbolize the prototypical attitudes, values and behaviours of the group. Leaders administer their oratory to localize themselves within the heart of the group. When leaders successfully do this, they will be perceived to be more legitimate and powerful. The categorization process has been perceived by theorists as the underlying propeller of power and influence. From this point of view, symbolising the prototype of the ingroup is what maximizes influence. Being influential is the foundation of power, and power enables control over resources (Hornsey, 2008; Turner, 2005; Hogg, 2001).

Irrespective of its huge influence, the Social Identity approach is not void of criticism (Reicher et al., 2010; Hornsey, 2008). In the era of increasing complex intersection of personal and collective identity (e.g. subgroup identities, relational identities, cross-cutting identities and outgroup identification), the model of functional resentment and salience envisaged in the original text of the Self Categorization theory seems rigid and overly simplified (Reicher et al., 2010; Abrams & Hogg, 2004). There is also the likelihood that stressing uncertainty reduction and depersonalization obscures the extent to which ingroup members accept and cuddle heterogeneity as well as disagreement or dissent within the group (Hornsey, 2008; Hornsey, 2006). Other critics contend that the approach has become so comprehensive and powerful that

it has lost its falsifiability since almost any experimental result can be construed within its all-encompassing framework (Hogg & Williams, 2000). Furthermore, opponents of this approach have repeatedly claimed that the approach is more content with providing explanation to ingroup favouritism than outgroup derogation and genuine intergroup antagonism (Reicher et al., 2010; Hornsey, 2008).

However, despite the criticism directed at the approach, its contribution in enhancing valuable insight and comprehension of intergroup relations, remains enormous (Reicher et al., 2010). It provides detailed highlights and understanding on how people can act in a clear and meaningful manner through reference to shared group norms, values and understanding, instead of personal believes. It also provides a way to resist discrimination (Reicher et al., 2010). Hornsey (2008) emphatically arguing that, currently, it is nearly impossible to think about or write about group processes and intergroup relations without mirroring or replicating core constructs such as categorization, identity, status and legitimacy that are found in the theory.

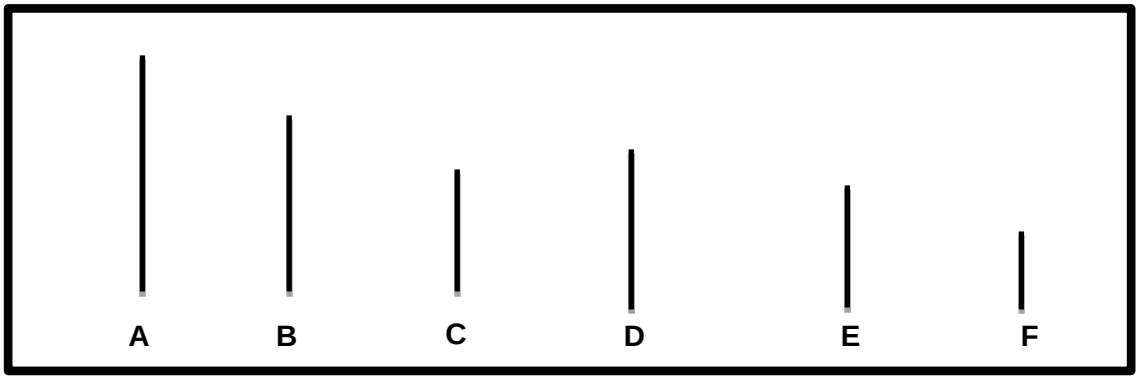
According to Hornsey (2008), many of the meta-theoretical and conceptual battles that were thrown at social identity academics, have been significantly defeated. Today, an uncommon number of people will contend that it is relevant to examine a group-category purpose for group phenomena, or that group behaviour can only be examined in relation to the social setting or background. The development of the social identity approach has made a crucial contribution to the revival of interest ingroup processes in social psychology, education and leadership. Furthermore, it is seemingly unusual for a theory that is over 39 years old to be experiencing increasing interest year in year out. At a time wherein theories are getting progressively micro-scopic, the Social Identity theory is an unusual monster. It is a meta-theory that is ambitious in scope, but then eventually reposes on modest, well-dressed, verifiable, and practical ideologies (Hornsey, 2008). Reicher et al., (2010), locates its contribution in reinstating social change as a pivotal issue, as the most fundamental significance of this approach. Consequently, the Social Identity approach is very significant in understanding how collective injustice could trigger collective resistance in order to engender meaningful change in society (Reicher et al., 2010).

2.2.1.1.4 The Implications of group categorization

The Tajfel & Wilkes (1963) experiment, known as perceptual accentuation, demonstrates how categorization distorts people perceptions to the degree that they are inclined to amplify the difference between their social groups and outgroups while at the same time perceiving members of outgroups as very similar to one another than they really are. This simple experiment which involves having participants of the study judge the length of six lines, revealed a picture of the possible results of categorization. In one experimental situation, participants

simply saw six lines, while in the other situation lines were methodically categorized into two groups as indicated below, having three shorter lines while the other consist of three longer lines.

No - Categorization condition:



Categorization condition:



Figure 2-4: Perceptual accentuation as envisaged by Tajfel and Wilkes

Lines C and D were judged by participants as the same length in the noncategorized situation. However, line C was judged as longer than line D when the lines were categorized into two groups. Tajfel and Wilkes noticed that the lines were judged differently when categorized to the extent that the differences between and similarities within groups were highlighted. Tajfel precisely discovered that lines C and D (actually of same length), were perceived as having same length when not categorized. However, when categorized into the short line group and long line group, line D was judged to be considerably longer than C. In this instance, categorization leads to a perceptual bias in a manner that two groups of lines were judged to be more different than they actually are. Similar influences occur when we categorize people. We are incline to perceive people that belong in the same group as more similar than they really are, and we have the habit of perceiving people from different groups as more different than they actually are. This tendency of perceiving people of social groups as similar to each other is

particularly dominant with ingroup members perceiving outgroup members, and is known as outgroup homogeneity (Meissner & Brigham, 2001).

The occurrence of outgroup homogeneity is partly based on the notion that people do not have as much contact with members of outgroups as they have with members of the group that they belong to (ingroup). Furthermore, the value of engagement with members of outgroups is commonly shallow. In addition to having very little education about members of outgroups because we see and engage with them less, we regularly categorize members of outgroups thus making them look more cognitively alike (Stangor, 2012; Haslam, Oakes, & Turner, 1996).

As soon as we start perceiving members of outgroups as more alike to one another than they really are, it makes it very easy to apply our stereotypes to the members of the groups without considering whether our perception really applies to that individual and is indeed factual. If men perceive women as all alike, they will probably think all women have the same features (they are all emotional and weak). Women might also have simplified similarity perceptions about men (they are all impervious, reluctant to commit etc.). The result is that the stereotypes become connected to the group itself in a set of mental representations—stereotypes are therefore images of the social group in our heads. These philosophies are seemingly truthful and normal, despite often being distorted by overgeneralizations (Stangor, 2012).

Our stereotypes and prejudices are cultured through a series of processes, which makes stereotypes and prejudices even more probable to form and harder to change. Even kids as young as five years who have learned cultural norms about fitting activities and behaviours about boys and girls have already established stereotypes about different cultural groups (Stangor, 2012; Bigler & Liben, 2006). Moreover, there is often good agreement about the stereotypes of social categories among individuals within a given cultural, linguistic and/or ethnic group (Stangor, 2012).

Once stereotypes, just like any other mental representation, have been developed they tend to persist. We start responding to members of stereotyped categories as if we are already acquainted with what they are like (Stangor, 2012). Even though stereotypes that are used in making judgments might be truthful in some cases, it becomes problematic when the stereotypes that we hold about a cultural group are erroneous in general, and when they do not specifically apply to the person that is being judged. For example, even if numerous women are more emotional than most men, not all of them are, and it is erroneous to judge every woman in that light. The final result is that stereotypes become self-fulfilling predictions, such that our expectations about the cultural group member make the stereotype materialize (Stangor, 2012).

As soon as we believe that males make superior leaders to females, we are inclined to behave towards men in ways that facilitate them to lead. On the other hand, we tend to behave towards women in ways that make it harder for them to lead. The result is that males find it easier to grow in leadership positions while females have to work hard to deal with erroneous beliefs about their absence of leadership potential (Phelan & Rudman, 2010). Self-fulfilling predictions are omnipresent. Even educators' expectations about their learners' learning potentials can impact the learner's performance in school (Jussim, Robustelli & Cain, 2009).

The narratives above have demonstrated that social categorization takes place whenever people perceive others in relation to their group membership, rather than on the basis of other personal information about the individual. We have also noticed that social categorization can have negative impact on the people being targeted by our stereotypes. However, categorizing people according to their cultural groups becomes even more significant, and exerts an even more powerful impact on our behaviours towards others, when it gets more emotionally involving, especially when it involves classification into liked ingroups and possibly disliked outgroups (Amodio & Devine, 2006).

Owing to the fact that our descendants lived in small social groups that were often in conflict with other groups, it was evolutionarily useful or practical for them to perceive outgroup members as different and possibly unsafe (Brewer & Caporael, 2006). Distinguishing between ingroups (us) and outgroups (them) possibly contributes to keeping us safe - consequently, the human brain becomes very efficient in making such distinctions (Mahajan, Martinez Gutierrez, Diesendruck, Benaji & Santos, 2011; Van Vugt & Schaller, 2008). The issue is that these naturally manifesting leanings may cause people to favour people who are similar to them (group favouritism), and in some cases to even unjustly reject members of outgroups (Stangor, 2012).

Research illustrating ingroup favouritism provides a powerful manifestation of a very significant mental process. Groups exist merely because people see the existence of those groups. Even in a situation where there is no meaningful group in a real sense, people still see groups and continue to display ingroup favouritism (Stangor, 2012). The propensity to favour their ingroup grows fast in children as young as three years and expands to approximately six years of age. It virtually immediately starts to influence their behaviour. Young children show a stronger liking for peers of their own gender and ethnicity, and characteristically play with others of same gender after the age of three. There is a rule that people should favour their ingroups. Individuals like people who express ingroup favouritism more than people who are more egalitarian (Castelli & Carraro, 2010).

Ingroup favouritism is found in numerous varied forms of social groups, in many varied contexts, on numerous varied dimensions, and numerous varied cultures (Printer & Greenwald, 2011). Ingroup favouritism also occurs on characteristics rating in such a manner that ingroup members are graded as having more positive characteristics than members of outgroups. Individuals also receive praise or recognition for the achievements of other ingroup members, recollect more positive than undesirable information about ingroups, are more critical of the performance of outgroups than members of ingroups, and perceive members of outgroups to be more prejudiced than their ingroups (Shelton & Richeson, 2005). Individuals also converse differently about their ingroups and outgroup in a way that they define the ingroup and the members of the ingroup as having general positive characteristics (e.g. we are generous and friendly). However, they attribute undesirable ingroup behaviours in terms of particular behaviours of solitary group members. Such actions enable them to disseminate positive traits to all members of their ingroups and on the other hand reserve undesirable traits to solitary members of the ingroup, thus safeguarding the image of the group (Stangor, 2012).

People particularly have the tendency to show ingroup favouritism when they are threatened or feel disturbed about their self-concept (Maner, Kenrick, Becker, Robertson, Hofer, Neuberg & Schaller, 2005). When individuals have the sensation that the value of their ingroup is being threatened, they react as if they are attempting to regain their own self-worth by displaying more positive attitudes towards members of ingroups and more negative attitudes towards members of outgroups (Stangor, 2012).

Despite the fact that people have a general propensity to portray ingroup favouritism, there are some circumstances in which ingroup favouritism does not take place. One circumstance could be when members of an ingroup are clearly inferior to outgroups in a significant aspect. It also occurs when the member of a person's ingroup acts in a manner that threatens the positive image of the ingroup. This strong reaction towards ingroup members who threaten the positive image and identity of the ingroup is called the black sheep effect (Stangor, 2012).

Up to this point, we have considered ingroup favouritism as a normal aspect of daily life. Due to the fact that the tendency to favour the ingroup is a normal spinoff of self-concern, a majority of people do (by a large degree) prefer their ingroups to outgroups. Yet, not everyone is equally ingroup-favouring in all situations, this could be due to a number of personality and cultural differences or factors (Stangor, 2012).

Personality and culture as determinants of ingroup favouritism

Some people have a higher propensity than others to show ingroup favouritism because they are specifically likely to depend on their group membership to create a positive social identity. Another personality aspect that connects to the desire to maintain and enhance the self and the ingroup, and consequently also connects to greater ingroup favouritism, and in some situations prejudice towards outgroups, is a personality aspect of repression (Stangor, 2012). Authoritarianism is a personality aspect that is typical in people who prefer things to be simple instead of multifaceted, and those who are inclined to hold traditional and conformist values. Authoritarians are ingroup-favouring, partly because they have a necessity to self-enhance, and partly because they prefer uncomplicatedness (we are all good and all of them are less good). Conservatives are more inclined to ingroup favouritism than liberals, maybe because conservatives tend to display ingroup favouritism from threats caused by other groups (Stangor & Leary, 2006). People with strong goals towards the concerns of others express less ingroup favouritism and less bias. Individuals who see connecting with, and respecting other groups as something of utmost importance, and those who concentrate more on tolerance and justice towards others, are less ingroup-favouring and more positive towards members of outgroups (Creative Commons, 2013; Stangor, 2012).

Social Dominance Orientation (SDO) is a personality variable that describes the tendency to see and to accept inequality amongst diverse groups. People with high SDO are of the view that there exist and there is a necessity to have differences in status amongst social groups, and they see this as legitimate. Individuals with high SDO affirm with declarations such as some groups of people are basically lesser to other groups and it is right if some groups have a better chance in life than others. Individuals that have low SDO on the other hand, believe that all groups are comparatively same in status and tend to differ with those declarations. Individuals that have a higher SDO also show greater ingroup favouritism (Stangor, 2012).

Stereotyping and prejudice also differ with cultures. Cultural groups with a collectivist orientation will find social groups more relevant than will cultures with a more individualistic orientation. Consequently, they will have a high propensity to deduce personality characteristics on the basis of group membership, which is to stereotype (Spencer-Rodgers, Williams, Hamilton, Peng, & Wang, 2007).

2.2.2 The Social identity theory of leadership and Leader Categorization theory

The previous narratives in this chapter focused on demonstrating in detail, without neglecting individual personal attributes, how people's self-concepts and behaviours are predominantly constructed by the cultural groups that they belong to, and identify themselves with. The logic was to use the Social Identity approaches as a platform to concretely locate the relationship of

cultures vis-à-vis individuals and leadership actions, as well as inclusive and exclusive tendencies in culturally diverse organisations or societies. Highlighting how different social groups have salient or prototype beliefs, values, goals, norms and structures that exert influence on the attitudes and behaviour of their group members - especially in relation to members of outgroups - provides useful theoretical foundations in understanding the nuances and dynamics associated with culturally prototypically oriented attitudes and behaviours of individuals and leaders, and their ramifications on a climate of inclusiveness in diverse organisations. Implicitly, it was relevant to articulate how our memberships in different ethnicity and linguistic groups are precursors of our self-concepts, as well as our attitudes, expectations, and behaviours - as followers and leaders, during intergroup relationships in a diverse organisation. With this in mind, it seems appropriate to now use the Social Identity theory of leadership and the Leader Categorization theory which emerged from the SIT approach (Moss, 2016; Antonini, et el., 2015; Greer et al., 2012; Van Quaquebeke, Van Knippenberg & Brodbeck, 2011; Hogg, 2010 & Hogg, 2001). Applying these will highlight how a cultural group's identification - especially when group identity is salient and relevant- significantly influences followers' expectations, leadership behaviours and inclusiveness in culturally diverse organisations.

2.2.2.1 The social identity theory of leadership

The SIT claims that the self-concept of individuals originates from their knowledge of the social group that they belong to. It further specifies the cognitive processes that are involved in the construction of the self-concept of an individual as a group member as well as in related group behaviour and processes (Tajfel & Turner, 1979; Turner et al., 1987; Abrams & Hogg, 2010). Social identity research demonstrates that group members who identify highly with the group, engage in more group related behaviours than those who do not (Antonini et al., 2015). Identification with the group contributes significantly in promoting collective group behaviour when social identity is salient and indispensable (Antonini et al., 2015), with ramifications in the perspectives of members on leadership behaviours and an organisational climate of inclusiveness.

Leadership in groups with salient characteristics is best understood in its intergroup context since the only way to comprehend diverse groups is through their intergroup perspective (Hogg, 2001). Social identity theory is an intergroup model, and consequently the social identity theory of leadership employed in this study is an intergroup leadership concept (Hogg, 2001). As noted above, and in the thoughts of Moss (2016), groups and organisation actively endeavour to provide clarity on norms that symbolize their collective. Prototypical individuals are members of groups and organisations who reveal or express attitudes and behaviours that are aligned with

prototypical norms of the organisation or group. The social identity theory of leadership is a concept that perceives leadership as group processes created by social differentiation and prototype associated depersonalization processes related to social identity (Moss, 2016; Van Quaquebeke, Van Knippenberg & Brodbeck, 2011 & Hogg, 2001). Prototypical leaders are members who appear to have influence in the group as a result of their ability to conform - cognitively and behaviourally - to the prototype of the group. One could therefore imagine how complex a task it would be for a principal who is not of the dominant cultural group; or who may belong to the dominant culture, but who is not prototypical, to change the existing culture of the school from exclusiveness to inclusiveness. Implicitly, these depersonalization attraction processes cause followers to respect and comply with the leader's ideas and suggestions. Thus, consensual social attraction instils in the leader the ostensible status of being a leader, and generates a status-related structural separation within the group into leaders and non-leaders (followers), with attributes of unequal status intergroup relation (Hogg, 2001). This fundamental attribution process builds a perceived charismatic personality for the leader by group members, and thus further empowers the leader as well as strengthens the leader-follower status discrepancy (Moss, 2016 & Hogg, 2001).

This theory is therefore built on the premise that members with attitudes, behaviours and leanings that typify the group are more likely to be leaders of the group or organisation, than those that do not, despite the exceptional qualities that they may possess (Moss, 2016; Platow,, Van Knippenberg, Haslam, Van Knippenberg & Spears, 2006; Fielding & Hogg, 1997; Hains, Hogg, & Duck, 1997). Organisations therefore have the tendency to prefer leaders who are similar to prototype members rather than those who have exceptional qualities (Moss, 2016). Based on the social identity theory of leadership, prototypical leaders are characteristically envisaged or observed as very effective, compelling or appealing, while those with qualities that diverge from typical norms of their groups are frequently viewed as ineffective - regardless of exceptional characteristics that they portray (Moss, 2016).

Factors that moderate and reinforce the Social Identity theory of Leadership

Protagonists and critiques of the Social Identity theory of leadership have expounded on a number of determinants that might underpin or moderate prototype-based leadership. If a leader is prototypical, members presume he/she is inspired by the same needs that they have and are more likely to trust that individual as a leader. Based on trust, they are likely to accept leaders who advocate change since they perceive those leaders as cooperative, and their change initiatives as innovative efforts to accomplish the traditional values of the group or organisation rather than a means to challenge these customs. Followers presume that, just like them, these leaders will endeavour to differentiate the group from rivals or outgroups and also highlight the

positives of the group, thus ensuring the fulfilment of the social identity needs of members. Since these leaders symbolize the group and the group is regularly perceived favourably, group members presume that prototypical leaders are to be preferred, and thus attribute positive qualities such as charisma to them (Moss, 2016; Hogg, 2010; Hogg, & Abrams, 2010; De Cremer, van Dijke, & Mayer, 2010; Hogg & van Knippenberg, 2003; Hogg, 2001).

Competitive circumstances may also reinforce people to endorse a leader who express more extreme attitudes that are aligned to the in-group (Moss, 2016; Chang, Turan & Chow, 2015). Leaders who sacrifice their own interests to buttress the status and powers of the group are perceived as effective, provided they show specific tendencies. One can presume that if leaders are not prototypical, followers are worried that these leaders will not pursue the interest of the group. However, sacrificial behaviours seem to eliminate this worry. Individuals particularly tend to search for prototypical leaders when they have a feeling of uncertainty that requires clarity and certainty. This is based on their assumptions that, since prototypical leaders are an embodiment of the organisation, they have the likelihood to differentiate the group from rival groups, and will more likely clarify the values and goals of the group. Therefore, group members are more likely to understand the values and the duties they are expected to accomplish, instilling clarity and certainty (Moss, 2016).

A moderating factor for prototype-based leadership could be intragroup context. In some contexts, people prefer a leader who propagates a compelling vision for the future as opposed to one who epitomizes the standards of the group. This preference for visionary, rather than prototypical leaders, may be particularly highlighted when a group experiences a crisis but is not focused on competing with out-groups (Halevy, Berson, & Galinsky, 2011). Halevy et al., (2011) contends that when groups experience a crisis, members acknowledge that the existing group norms will not accomplish their broader objectives, and that visionary leaders are more likely to increase the possibility that members will willingly change their group behaviours or actions to boost the group.

Uncertainty reduction and avoidance could also moderate or underpin prototype-based leadership. Uncertainty reduction and avoidance occur when people feel that their self-concept as a group is at stake and are uncertain about things that matter. The more this feeling of uncertainty, the more they are prone to identify with groups that have clearly focused consensual prototypes, and are frequently considered to be extreme. In relation to leadership, these are exactly the kind of contexts that promote the prototypical kind of leadership that is lasting enough to imbed a strong leader. In circumstances characterized by high self-conceptual uncertainty, members strive for modest and discrete prototypes; keep the group pure by doing away with deviants; demonstrate consensual social attraction; are highly accustomed to

prototypicality, and support leaders with leadership characteristics that are compelling to ingroups (Hogg, 2001). However, generally, when people have a feeling of uncertainty in relation to their lives, they are more likely to appreciate incumbent leaders who embody and thus reinforce their values and expectations. One can assume that if individuals have a feeling of uncertainty, they will seek support from any leader. Therefore, they will be inclined to follow potential leaders, even if these future leaders are not prototypical of the group that they belong to. This implies that group members who feel uncertain are not unenthusiastic about non-prototypical leaders, thus diminishing the relevance of prototypical characteristics (Rast, Gaffney, Hogg & Crisp, 2012).

2.2.2.2 Leader Categorization theory

Researchers have conceptualized the knowledge structure in which people develop a subjective perception of what epitomizes good leadership, as the Implicit Leadership theories (ILTS). The Leader Categorization theory falls in this category (Van Quaquebeke et al., 2011). The Leader Categorization theory differs from the social identity theory of leadership in that it focuses specifically on how individuals form schemas about the determining qualities of effective leaders (Moss, 2016). The Leader Categorization theory holds that only leaders with characteristics that match follower's perceived qualities, rather than those that are align to the characteristics that typify the organisation, are presumed to be viewed as effective leaders (Moss, 2016). The leader categorization provides a representation of people's perceptions or mental schemas of a leader (leader prototype) and thus facilitates the categorization of targets as leaders or non-leaders and good or bad leaders (Van Quaquebeke et al., 2011). Leader prototypes are therefore contingent with, and vary to a certain degree between individuals, contexts, and cultures (Chhokar, Brodbeck & House 2007; House, Hanges, Javidan, Dorfman & Gupta, 2004; Keller, 1999).

Accordingly, the Leader Categorization theory is a follower-centric perspective on leadership (Van Quaquebeke et al., 2011). The theory postulates that subordinates discretely tend to match their leaders with a cognitively represented schema of their ideal leader prototype. The better the congruence, the more positive will be their attitudes towards the leader, (Van Quaquebeke et al., 2011) especially in the context of inclusiveness. The more a leader parades what followers believe to be the ideal prototype of a leader, the more positively they respond. This resonates with the cognitively oriented viewpoints on leadership efficacy that seem to contend that good leadership partly rests in the eye of the beholder (Van Quaquebeke et al., 2011).

2.2.2.3 Theoretical implications of the Social Identity theory of Leadership and Leader Categorization theory

In relation to the Social Identity theory of Leadership, prototypical members of a group are determined through a meta-contrast that involves intra- and intergroup appraisals or comparisons, and therefore leadership is predisposed by intergroup relations (Hogg, 2001). As indicated above and proven by research, even though leaders focus on ingroup members, they always lead the groups they belong to against outgroups and tussle to promote competition with other groups; manipulate followers' intergroup symbols and comparisons through a process that ensures and promotes their rein by endeavouring that the leader remains highly prototypical. This theory also suggests that leaders in highly salient contexts have the tendency to be prototypical leaders and identify strongly with their groups. It also indicates that justice consideration stipulates that leaders should demonstrate fairness within groups while favouring the ingroup over outgroups. One can also clearly predict that intergroup bargaining has the tendency to highlight competitiveness, especially when leaders sense that they have to be accountable to their ingroups and that they are always monitored by their ingroup members (Hogg, 2001).

Leadership is often defined as the process of influencing individuals towards the attainment of collective objectives (Northouse, 2010; Yukl, 2006). This implicitly indicates that leadership, by its very nature, is not a coercive process wherein power is exercised over other individuals. Hogg and Reid (2001) observe the Social Identity theory of Leadership as being consistent with this pronouncement. Hogg (2001) contends that prototypical leaders do not require coercive power to influence their groups. Furthermore, and in line with the Social Identity theory of Leadership, leaders who seemingly match the prototypes of their group are perceived favourably by their supporters, and particularly by members who identify themselves with the group. Prototype leaders are further perceived as more suitable to leadership positions, more charismatic and more compelling than others (Moss, 2016; Platow, et al., 2006). Conventional wisdom depicts that when organisations do not meet their target goals, the leaders are not perceived as particularly effective (Moss, 2016). However, in the context of the Social Identity theory of leadership and as noted by Giessner and Van Knippenberg (2008), when leaders are considered as prototypical, their status will not be tarnished and undermined even when they fail to meet organisational goals. The concept also portrays how depersonalized social attraction - which is probably strongly related to self-enhancement - influences leadership (Hogg, 2001). This could also imply that prototypical leaders are considered as charismatic and visionary leaders, especially when they are admired by their members because of their

prototypicality and when they propagate a more inspiring vision of the future that reinforces the status of the group they belong to (Greer et al., 2012; Halevy, Berson & Galinsky, 2011).

Through the Social Identity theory of Leadership scholars are able to locate specific weaknesses associated with prototype-based leadership. A pro is that prototype-based leadership could be very effective and rewarding, requiring no coercion since attitude change occurs inevitably through the depersonalization process of social identification and self-categorization. However, social attraction and prototypical attribution can alter the leader-follower relationships in manners that introduce unpleasant effects: the procedures linked to prototype-based leadership promote stereotypic sensitivity in the treatment of followers, and ensures a framework for abuse of power - similar to ethnocentric and competitive kind of intergroup behaviour (Hogg, 2001). It further gives leaders the leeway to get involved in salient group strategies to protect their status from apparent danger (Hogg, 2001; Hogg & Abrams, 1988; Tajfel & Turner 1979).

As people identify more strongly with groups, leadership increasingly becomes prototypically-based rather than being based on leader representation or inherent leadership characteristics, which might damage decision making processes, especially in group context. The absence of emphasis on inherent leadership characteristics that are imbued with ideal context and task-specific leadership prescriptions, might yield ingroup favouritism - especially in circumstances where there is a powerful leader who is an embodiment of group prototype and does not prescribe optimal decision-making processes (Hogg, 2001). Hogg (2001) also observes that sometimes prototypical group members do not actively lead, but seemingly have influence because they operate as custodians who ensure focus on salient attitudes and behaviours of their groups through self-categorization that is related to prototypical depersonalization and social attraction processes which accelerate influence. Implicitly, leaders of cohesive groups need to give due consideration to how prototypical they are, so as to remain in power. That is, for prototypical leaders to remain in power, they will have to do well in raising ingroup solidarity and cohesion, while emphasizing their prototypicality. Non - prototypical leaders should lower ingroup solidarity and cohesion while accentuating how well congruent they are with leader schemas perceived by followers (Hogg, 2001).

Academics have also pronounced that social minorities based, for example, on ethnicity and language might experience difficulty in assuming leadership roles in some settings. For instance, if the organisational culture within particular organisations makes social minorities essentially less prototypical than majorities, then members of the minority groups will find it harder to achieve and keep effective leadership roles (Hogg, 2001). In addition, highly cohesive groups with focused prototypes commonly have members who identify themselves with the

group because it seriously reduces thrilling subjective uncertainty. Such groups are characteristically inclined to hierarchical leadership structures that are made up of remote and powerful leaders who are imbued with massive charisma and can exercise and abuse their positional power (Hogg, 2001).

The Leader Categorization theory has also provoked a number of implications in leadership. To some extent, research in the follower-centric perspective has ignored the possibly relevant mediator of subordinate's self-perspectives against the leader prototype. Van Quaquebeke et al., (2011) argue that it should be considered as a contextual limitation to the reckoning of the Leader Categorization theory. Van Quaquebeke et al., (2011) in their study demonstrated that a greater proportion of the responses of individuals to the social world are in reference to the self-perspectives of those individuals, and perspectives in the leadership sphere are not an exception. They contend that followers' perspectives of their own leadership qualities in relation to ideal leader moderates the relationship between followers' perspectives of their leaders in relation to ideal leader prototype and their admiration for, and supposed effectiveness, of these leaders. Van Quaquebeke et al., (2011), envisaged that subordinates do not only view their leaders against the background of leader prototypes, but also against their own selves. Thus, both subordinates' perspectives and leaders' prototypicality are determinants of leadership that engender inclusiveness in a highly diverse group context. However, on the basis of socio-cognitive research, Van Quaquebeke et al., (2011) theorised that the subjective views of subordinates should carry more weight than the leader prototype as a yardstick for effective leadership.

Studies in the cognitive reinforcements of leadership perceptions and the social construction of leadership have strongly recognized that leadership is to some degree in the eyes of the beholder (Van Quaquebeke et al., 2011). The more we notice the features of our ideal leader prototype embodied in a genuine leader, the more inclined we are to believe in the suitability of the leader for the leadership role (Schyns & Meindl, 2005 & Shamir, Pillai, Bligh & Uhl-Bien, 2007). One can therefore notice why people's cultural backgrounds will shape their perspectives on the kind of leadership that will constitute a feeling of inclusiveness in culturally diverse societies and organisations. Leader prototypes commonly intersect considerably across people within some cultures as part of a socially shared leader prototype. In some way the leader categorization motivation provides the reason why some individuals have a stronger propensity to emerge as leaders; progress to higher leadership positions and construct better relationships with their subordinates, than other leaders whose attributes do not align well with leader prototypes - especially in diverse contexts (Rosette, Leonarddelli & Phillips, 2008; Scott & Brown, 2006).

The Leader Categorization theory highlights appeals for a consciousness of expectations that followers hold for leaders and the need to select or train leaders accordingly (Van Quaquebeke et al., 2011; Knippenberg & Hogg, 2003). The general leader categorization perception certainly helps to clarify some of the challenges that leadership trainees and more experienced leaders encounter when they are in new leadership settings such as organisations with diverse cultures. New settings consist of fresh subordinates who, to a certain degree, subscribe to varied leader prototypes, as opposed to what leaders were used to in the former context (Van Quaquebeke et al., 2011). This might imply that, if the leader and subordinates have not adapted to the new organisational settings, inclusive leadership will be difficult for the leader and a feeling of inclusiveness by members of the organisation will be wanting.

2.2.3 Symbolic Interactionism theory, inequality and emotions

Cultural agility, intelligence, competence and responsiveness are important ingredients for an inclusive leadership frame that will be theorised in chapter three. In order to successfully reframe leadership in the South African school context to a point of synthesis which will ensure a feeling of inclusiveness among diverse ethnic and linguistic representations, it is relevant to have a background understanding of how people of different cultural inclinations interpret events and situations, and react to them differently. Hence, there is a need to apply the concept of symbolic interactionism as a cultural interpretive lens to understand how different cultures interpret events and situations - and how the meaning they attach to such events influence their emotions and behaviours. This is necessary if we truly want to promote leadership that is culturally inclusive and which engenders feelings of inclusiveness in diverse cultural contexts. Symbolic interactionism is principally concerned with human activity or interpersonal relationships, communications, people's subjective meanings of daily activities, and the consequence of these factors on behaviours and emotions, as opposed to organisational structures, policies and other perspectives (Crossman, 2016; Carter & Fuller, 2015; Cole, 2015; Aksan, Kisac, Aydin & Demirbuken, 2009; Bala & Daniel, 2013; Vaccaro, Schrock & McCabe, 2011; Mazzotta, Benjamin, & Myers, 2008; Maines 1997).

2.2.3.1 The Symbolic Interactionism theory

The Symbolic Interactionism theory is a micro-level theoretical perspective that emerged from a variety of influences (Carter & Fuller, 2015). Also known as symbolic interaction, the theory, of which the origin can be traced to Max Weber's assertion, was introduced and developed by George Herbert Mead. According to Max Weber, people act according to their meaning of their society (Cole, 2015; Crossman, 2016; Dong, 2008). The theory, which is originally a product of Mead's scholarly works that focused on how people construct and uphold society through daily

interactions with other individuals, and how they create order and meanings through those interactions, was termed as symbolic interactionism for the first time by Blumber—Mead's student (1969), which made him one of the founders of symbolic interactionism (Carter & Fuller, 2015; Aksan et al., 2009; Korgen & White, 2008). The theory examines the world by addressing the personal meanings that individuals enforce on objects, events and behaviours. It gives credence to people's subjective meanings because of the notion that the behaviour of individuals is based on their personal believes, rather than objective meanings. It is therefore supposed that society - or the world - is constructed through human interpretation. Individuals interpret the behaviour or actions of one another, and socially react to them through these interpretations or definitions of situation (Cole, 2015; Crossman, 2016; Mazzotta, Benjamin, & Myers, 2008).

Symbolic interactionism emerged as a response to the dominant mainstream viewpoints such as structural functionalism which tended to examine society through a top-down approach that focused on the effect of macro-level institutions and social structures, and the manner in which such structures and institutions impose on and oblige people (Carter & Fuller, 2015). As a departure from this custom, symbolic interactionism was advanced to understand the functioning of the social environment from a bottom up perspective, thus moving the focus to micro-level processes that emerge during contact interactions between individuals operating in society (Carter & Fuller, 2015). The symbolic interactionists' perspective in other words, shifted from the viewpoint of structuralism, which sees society as a compelling entity that ultimately defines a person, to a perspective that focuses on individuals as autonomous and integral agents in creating the society (Carter & Fuller, 2015).

According to Blumber, social institutions exist solely as a result of the interaction of individuals. Society is not a structure but rather an ongoing process wherein agency and unknown action is accentuated (Carter & Fuller, 2015). On this basis, symbolic interactionism is a process that is invigorated by the interpretation of the meanings and values attached to the reciprocal interactions between persons who are considered as social actors. Objects, conditions and events on their own do not have an intrinsic meaning; human interaction ascribes meaning to them. This means that without the interaction of social actors (people), objects in society will remain meaningless (Aksan, et al., 2009).

The theory is of the premise that facts are directed by symbols and meanings which differ with individuals. Symbolic interactionism is therefore the process of interpretation of actions that focuses on the kinds of subjective symbols and meanings that emerge from these interactions and their corresponding effects on emotions and behaviours (Aksan, et al., 2009; Mazzotta et al., 2008). One can insinuate that events do not cause emotions and actions but the subjective

interpretations or meanings ascribed to these events do. Blumer (1969) envisaged that people perceive meaning as something attributed to objects, events and phenomenon, and as physical attachment enforced on objects and events by people. Accordingly, meaning is a condition that materializes due to the interaction of members of a social environment, rather than an intrinsic aspect of the object (Aksan et al., 2009). Meaning, language, and thinking have been located as three key aspects of the symbolic interaction perspective. Accordingly, the theory recognizes *meaning* as the center of human behaviour. Language, by means of symbols, provides a meaning to human beings. Individuals give meanings to symbols and they express these things through communication (language). Symbols, therefore, are indispensable elements that constitute the basis of communication. Thinking changes the interpretation of individuals in relation to symbols (Aksan et al., 2009).

According to Blumer (1969), symbolic interactionism is based on the following principles or creed: Individuals act towards other people and objects on the basis of the meaning they interpret from them; Those meanings are the output of social interaction between people (that is, they are social and cultural constructs); These meanings change with interpretive processes—constructing meaning and understanding is a continuous interpretive process during which the primary meaning might stay the same, change slightly or completely (Crossman; 2016; Cole, 2015; Carter & Fuller, 2015; Aksan et al., 2009). Therefore, the following propositions as envisaged by Blumber provide the basis of symbolic interaction: People develop attitudes towards things according to the meanings that those things offer to them; These meanings are inferred from interactions between individuals with one considered as the sender and the other the recipient(s); and these meanings change with interpretive processes (Aksan, et al., 2009).

2.2.3.2 Implications and applicability of Symbolic Interactionism to inclusive leadership

Researchers have applied Symbolic Interactionism to understand relationships among cultures, emotions, and personal change (Schrock & Padavic, 2007; Schrock & Schwalbe, 2009; Vaccaro, Schrock & McCabe, 2011). According to Crossman (2016), some essential facets of our cultural experiences could be better understood through the lens of Symbolic Interactionism. Culturally constructed meanings facilitate our interactions by enabling us to choose the people we can interact with, and how to interact with them. It also assists us to determine, from time to time, imprecisely, the meaning of the actions or words of other individuals (Crossman, 2016). Implicitly, the focus of Symbolic Interactionism is on individuals as leaders and members and their interpersonal relationships with other individuals of a culturally diverse society, their subjective meanings to those interactions, and consequent emotions and behaviours, as opposed to organisational structures, policies and other aspects. That is, the meaning that

people attach to their daily activities and the resultant behaviours and emotions of such interactions in culturally diverse organisations determine the organisational structures, cultures, policies and practices that should be engendered, especially in the context of inclusiveness. To be more precise, the fundamental condition for the construction of a meaning is the presence of an event, and the meaning of events directs action or behaviour. In order to understand the behaviour of human beings - especially in diverse contexts - it is relevant to understand the interpretations or definitions, meaning and processes that are first constructed by people. Social roles, policies, traditional organisational structures, organisational cultures, goals, policies and laws provide raw material to individuals for formation of definitions or meanings (Aksan, et al., 2009). Contextually, Symbolic Interactionism emphasises social interaction, debating interpretations and the emphatic role between people (Aksan, et al., 2009).

Scholars have also noted the relevance and use of the notion of symbolic interaction in policy research. Because of the fact that Symbolic Interactionism emphasises meanings, the application of its concepts in policy construction and execution makes certain that experiences and meanings of those in lower status cultural groups are perceived as being as relevant as those in high status groups (Carter & Fuller, 2015). Symbolic Interactionists stress social engagements and their consequences, which might inform academics of crucial factors related to policy design and the experiences and meanings that people attach to them (Carter & Fuller, 2015).

The theory has been useful in explaining human life by improving our understanding of how symbols are deployed. Thus, people can better reflect on how they assign meaning in order to understand and improve their communication, especially in diverse contexts (Mozzotta et al., 2008). This is useful especially when we talk about language and communication as an important tool of the inclusive leadership framework that will be expounded on in chapter three.

Emotions are crucial in daily interactions because they influence behaviour, shape agency, influence social- and self-control and endure the hallmarks of systemic disadvantage (Fields, Copp & Kleinman, 2006). Symbolic Interactionism as a theoretical perspective also contributes in the study of emotions. Interactionists' examination of emotions has immensely increased our understanding of social interaction, and especially of social inequality (Fields et al., 2006). Blumer (1969) urged Symbolic Interactionist academics to focus on obstinate reality that exist around us or in society. The obstinate reality in society, as observed by Fields et al., (2006), is full of examples of inequality and resistance in individuals' unending interactions. Social resistance or deviant behaviours are behaviour characteristics that violate significant social norms and expectations, or simply are those behaviours that break commonly held norms, values and expectations of a society (Bala & Daniel, 2013). These behaviours could be

triggered by people's subjective meanings to events or objects around them. Deviant behaviours have positive and negative effects on individuals and society. Even though such behaviours affect the smooth functioning of social interaction and weaken social organisation, they are also antecedents of positive social change (Bala & Daniel, 2013). The Symbolic Interactionism theory therefore also enables academics to understand - especially in the context of inclusive leadership - how members of diverse groups develop deviant behaviours in response to the meanings they allude to ongoing interactions, norms, policies, and practices in organisations.

Symbolic Interactionism (in relation to culture, emotions, behaviour and other aspects) is commonly criticized for being very micro in its focus, thus neglecting the big picture by focusing on trees rather than the forest (Crossman, 2016; Bala & Daniel, 2013; Aksan et al., 2009; Newman, 2008; Mazzotta & Myers, 2008; Slattery, 2003; Fields Copp & Kleinman, 2006). According to Slattery (2003) the theory has been criticized for not putting forward a societal picture, since it at times defines a thing only in the minds of individuals. Other critics point at its neglect of or limited account of human emotions and limited interest on social structure (Aksan et al., 2009). The theory in a way neglects the influences of social forces and institutions on individual interactions (Crossman, 2016). Crossman (2016) contends that by neglecting the macro level (the big picture) of social interpretation, the theory might miss the bigger issues about organisations or society by concentrating so much on diverse individuals, rather than on the whole organisation.

However, Blumer (1969) contended that instead of using education institutions as the units of analysis, academics should rather explore the combined actions of members of the school society, who reproduce schools as institutions. In doing so, symbolic interactionists will have a better understanding of the conditions that engender the continuation of institutions and the daily lives of those who are touched by institutions (Fields et al., 2006). Other interactionists such as Barbalet (1992), Maines (1977) and Franks (2003) have embraced Blumer's notion, as they posit that the existence of emotions is due to the internal state of individuals and in the relationships between individuals and their social contexts. Having a clear understanding of the association between the actions of individuals and social institutions enables symbolic interactionists to discover the meso-level analysis that bring together the micro and the macro (Maines, 1977). According to Franks (2003), Symbolic Interactionist analysis on one side has the possibility to explore how micro level feelings of people radiate the present recurrently reconstructed social structure that is characterized by upward conformity, and on the other side, the downward influencing of the emotions of people by structure, culture and social institutions.

Kurt Lewin employed the equation: Behaviour = *f* (person, social situation) to summarize the combined effect of person variables and situational variables known as person-situation interaction on behaviour (Stangor, 2012). We use ABC to facilitate the successful interaction with other people. Social cognition refers to our thoughts about, and interpretations of ourselves in relation to other people. These thoughts and interpretations enable individuals to develop schemas and attitudes over time, which assist in improving their understanding and interactions with other people (Stangor, 2012). According to Stangor (2012), affect is the feelings that we experience as part of life and it comprises both moods and emotions. Affect signals us that things are progressing well or not going well, and also enables us to engage in behaviours that are suitable to our perceptions of a given circumstance (Stangor, 2012). "When we are happy, we may seek out and socialize with others; when we are angry, we may attack; and when we are fearful, we may run away." (Stangor, 2012: 36). People experience affect in the form of mood and emotions (De Dreu, Baas, & Nijstad, 2008; Isen, 2003). Mood is the positive or negative feelings that are related to our daily experiences. A positive mood brings positive consequences such as motivation to make the most of situations, creative thinking and collaboration with others (De Dreu et al., 2008 & Isen, 2003). Social attitude and behaviour are therefore determined by our subjective cognition about our social environment—facilitated through human interactions.

People use cognition throughout their social lives. Psychologists define cognition as the mental activity that involves processing information and using processed information in judgment. In a social context, social cognition is therefore interpreted as cognition that is linked to social activities and assists us to comprehend and envisage our behaviour and that of other people (Stangor, 2012). As time progresses, people develop a set of social knowledge representation, known as schema that encompasses information about the self, other people, social relationships, and social groups (Stangor, 2012). Once formed, the existence of schemas gives us the leeway to make quick judgments without ample thought, about whether somebody or something we encounter is positive or negative, hurtful or helpful, to be addressed or avoided (Stangor, 2012). Schemas, therefore, have significant influence on people's social information processing, attitudes, and social behaviour (Stangor, 2012).

Our cultural backgrounds have an important influence on how we think about, and our perception of, society. It is therefore not astonishing that people of different cultures have the tendency to think about people from other cultures differently (Lewis, Goto & Kong, 2008; Maddux & Yuki, 2006). Stangor (2012) states that since people of different cultures use their expectations in making judgments, people may have different impressions of the same person carrying out the same behaviour. Since social cognition encompasses the active interpretation

of events, different people may reach different conclusions about the same events. For instance, a smile from a female to a male might be interpreted as being romantically attracted to him, whereas she might feel she is simply being friendly. Somebody might tell a joke about people of a different culture, thinking that it is funny; however other people might think he is promoting prejudice or being prejudiced (Stangor, 2012). Members of a jury that are deliberating about the outcome of a trial have all listened to the same evidence, but might interpret the evidence differently, because each juror's own schemas and attitudes might influence their judgment. The point that different people have diverse interpretations of the same event makes life interesting. However, it can at times lead to discrepancy and conflict (Stangor, 2012). Social theorists study the way people interpret and understand their worlds, and specifically the way they make judgments about the reasons for the behaviour of other people so as to effect organisational changes that will promote an inclusive climate (Stangor, 2012).

As has been contended above, Symbolic Interactionism challenges micro/macro discrepancies by positing the individual as an entity that is not separated from society and not a passive source of organisational culture. Organisations, inequalities, history, and a future of inclusiveness can't be understood by neglecting group processes and engagement, meaning, and feelings of group members either as leaders or followers (Fields et al., 2006). According to Blumber (1969), you can't understand individual actions without also having an understanding of shared meanings, social limitations and the social context (Fields et al., 2006). Fields et al., (2006) therefore challenged interactionists to not only bring emotions into their analysis; but to also examine the way people produce selves and social structures in a society still fractured by inequality, injustice and conflict.

On the basis of the above arguments, one could contend that, despite the criticisms levied against the Symbolic Interactionism framework, the theory remains a model with a strong historical and contemporary significance in social science research (Carter & Fuller, 2015). Based on its core principles, the Symbolic Interactionism viewpoint discloses that reality as we view it is a social construct that is created through continuous social engagements, and only exists in specific social contexts (Cole, 2015). In order to understand social behaviour, there is need for an interpretive viewpoint that examines the way behaviour is varying, is unpredictable and unique to every social interaction. Blumer's theoretical contention is based on the premise that human behaviour patterns should be examined in forms of action, and group life should be studied on the basis of what members do together in units (Carter & Fuller, 2015). His orientation in relation to social phenomena focuses on the idea of independent action. He observes that human society is idiosyncratic due to the ability of every member to act

independently, and each individual can adjust his or her influence so that the whole group is able to attain its objectives under diverse circumstances (Carter & Fuller, 2015).

We cannot understand systems of injustice without having an understanding of how people think, feel and act as they interact within systems characterized by processes that produce it (Field et al., 2006). The theory's interpretation of symbols and the meanings that people apply to them, has been elevated because of its validity, accuracy and worthiness. Most importantly, it has been applied in many areas of research - including cultural studies and other issues affecting our daily lives. In studying Symbolic Interactionism with emphasis on society, culture and sensibility in our daily lives, we can have a grander understanding of people's symbolic interpretation of objects around them (Mazzotta et al., 2008). According to conflict theorists, culturally based conflict is an intrinsic and fundamental aspect of organisations, especially when assimilation processes in which minority cultural groups become absorbed into the dominant culture of the organisation, are rampant (Crossman, 2016). The Symbolic Interaction theory plays a significant role in helping leaders examine interactions between cultures, and reduces prejudice and cultural antagonism in diverse organisations (Crossman, 2016). By asking questions such as what happens when people of different linguistic and ethnic backgrounds come together and how such intercultural engagement can reduce hostility and conflict, a platform is provided for organisations to build inclusiveness and to deter intercultural conflicts commonly associated with diversity (Crossman, 2016).

On the basis of Symbolic Interactionism, one can deduce that inclusive leadership begins with putting the individual at the crossroad of the micro (interaction with other people) and macro levels (interaction with social structures). However, greater emphasis has to be put on the meanings at the micro level interactions as determinants of social structures. Inclusiveness starts with understanding the symbols and meanings that people of diverse cultures give to their interactions with other members of their social institutions, which forms the basis for constructing structures, policies, practices and institutions that are inclusive or will engender inclusiveness. The symbolic integrationist theory therefore provides a relevant foundation and fundamental insights for theorizing in chapter three of this study, on what constitutes an inclusive leadership framework for an inclusive school climate.

2.3 Development of diversity, benefits, and associated problems in South African schools

This section focuses on discussing the applicability and relatedness of the Social Identity and other theories discussed above, to the South African context. It also expounds on historical, constitutional, and policy triggers of increasing cultural diversity in schools and the

accompanying increase in complex dynamics, as well as benefits and issues associated with the growth of cultural diversity in schools.

2.3.1 Applicability of the social identity approach in South African context

South Africa is a country with many culturally diverse groupings organizing themselves along common shared interests and identities, amidst a shared national identity that goes across cultural divides (Taunyane, 2016; De Kock & Petersen, 2015; South African College of Applied Psychology (SACAP), 2013; Development Indicator Report, 2012; Gounden 2010; Brand South Africa, 2006). The end of apartheid resulted in the need for South Africans to forge a new relationship with their society and country, thus creating new identities that transformed the concept of identity in South Africa (Gounden, 2010). This objective also led to the post-apartheid national government engaging in a process of nation building aimed at fostering an autonomous national identity. Since the demise of apartheid, the democratic government of South Africa has therefore initiated numerous measures to inject a fresh impetus to the country's discourse on culture, nation building and social cohesion, and forge a single national identity through the launch of an inclusive new national flag in 1994, new constitution in 1996, new national anthem in 1997, new national Coat of Arms in 2000, the bill of rights and the Truth and Reconciliation Commission (SAHRC, 2016; Gounden, 2010; Department of Education, 2008). The creation of a new constitution in 1996 also led to the establishment of state institutions, in terms of chapter 9 of the constitution of the Republic of South, with the mandate of upholding the Bill of Rights and ensuring full equality in enjoying all rights and freedoms by all South Africans without discrimination, irrespective of their cultural inclinations (SAHRC, 2016). Furthermore, the hosting of key national sporting and cultural events such as the Rugby World Cup (1995), soccer African Cup of Nations (1996), Cricket World Cup (2003), Soccer World Cup (2010) and sequential South African Music Awards, provided opportunities that mobilized South Africans around common cultural experience (Gounden, 2010; Department of Education, 2008).

However, Gounden (2010) contends that even though an overreaching national identity has been engendered through numerous efforts by the post-apartheid government, the identities of subgroups - encouraged during apartheid - have amplified in South Africa and its organisations. Social identities in South Africa are increasingly constructed around sub-national identities build on ethnicity, language and other components of culture, rather than the social cohesion sought after by the government (SACAP, 2013; Heystek, 2009; Brand South Africa, 2006). South Africans describe themselves (define who they are or their identities) based on their salient cultural characteristics. South Africans of Afrocentric cultures first of all define themselves as Africans, and then categorize themselves along their African languages or as members of an African language group, as South Africans; as blacks and as Christians respectively. Those of

Eurocentric cultures see themselves as South Africans; Afrikaners, Christians, English, white, European and Boer respectively. People of the coloured culture first of all identify themselves as South Africans, and then as coloured, Christians, Muslims, Afrikaners, Africans and as Brown people respectively. Those of Asian culture describe themselves as South Africans, Hindu, Indian, Asians, Christians, Muslim and Africans respectively (Gounden, 2010; Mynhardt, 2009; Puttergill, 2008; Booysen & Van Wyk, 2007). Moreover, the constantly growing African immigrant population also contributes significantly to contemporary cultural identities in South Africa (Loader & Hughes, 2017; Vandeyar et al., 2014; Gounden, 2010).

It has been observed that regardless of the enormous socio-economic transformation the country has undergone since the end of apartheid, South Africans have displayed little evidence of strong identities in relation to their country (SACAP, 2013). This observation has been buttressed by the argument that a significant number of the people of South Africa do not describe or identify themselves, firstly, as South Africans (SACAP, 2013; Development Indicator Report, 2012, Bornman, 2010; Mynhardt, 2009). The statement "I am an African" made by president Thabo Mbeki during the adoption of the Constitutional Bill in Cape Town (Mbeki, 1996) and the follow - up response by president De Klerk at the same occasion (De Klerk, 1996), for example, might further typify how South Africans appreciate their sub-national cultures (identities) before national identities. De Kock and Petersen (2015) argued that amid internal cultural diversity, there is a South African national identity - which takes time, patience and flexibility to develop. Moreover, De Kock and Petersen (2015) noted that the significant majority of respondents in their study identify themselves first as South Africans - but cautioned that it is interesting and worthwhile to note that the same majority also describe themselves along sub-national cultural identities. It is also remarkable and worthwhile to note the dynamic and vital role that sub-cultures play in self-identification.

On the basis of the Social Identity approach, the self or self-descriptions depend on the identity that is salient to the individual - especially individuals who are bicultural (Mynhardt, 2009; Gunter, 2006; Anderson & Taylor, 2004). The Social Identity approaches have revealed that the way people from diverse culture behave in groups is not only fascinating, but also disturbing: members of diverse cultural groups cluster together and turn to manifest ingroup favouritisms and inter-groups conflicts; seek for leaders to idolize and start to contest other groups so as to preserve their identity and self-esteem (SACAP, 2013; Mynhardt, 2009). Heystek (2009), in a study carried out to investigate the preferences of teachers in diverse schools in relation to which people they prefer to work with, noticed the manifestation of group identity as envisaged by the Social Identity theory, since teachers preferred to work with people of their ethnic group, thus promoting group favouritism.

Cultural groups give people a sense of social identity, which is a sense of belonging. However, this inherent need to belong also creates intergroup conflicts and could be the reason why prejudice forms very easily (SACAP, 2013). In order for people to enhance their self-image, they tend to enhance the status of their groups and to discriminate against other groups through the practice of social categorization, the process of actively looking for negative aspects of out-groups, to increase their own self-image. It is therefore not difficult to notice how this easily connects to biased views between cultures (SACAP, 2013). Though there is a manifestation of intergroup conflict amongst members of different sub-national cultural groups, South Africans also see cultural diversity as a unique strength that could leverage positive outcomes, thus indicating a strong foundation for mutual respect and tolerance of cultural difference (De Kock & Petersen, 2015).

Based on the narratives above, there is an increasing congruency with Social Identity approaches that broad cultural categorizations and sub-categorizations in South African society are strong determinants of people's self-concepts; that it produces stereotypes, and influence attitudes and behaviours towards in - and out groups. However, events or situations may also influence our important self-concepts over time, due to subjective interpretations and behavioural responses (Symbolic Interactionism). The way other people treat you and the meanings you attach to those situations might influence your self-concept (who I am). In a South African perspective, the interactions of students or teachers with members of other cultural groups on school campuses affect their self-concepts, attitudes and behaviour either positively or negatively (Mynhardt, 2009). In line with the reasoning of Gunter (2006), and as noted above, especially in relation to the Social Identity theory of Leadership, Leader Categorization theory and Symbolic Interactionism, how the self is constructed influences relationships, social and power structures, leadership and what constitutes feelings of inclusiveness in culturally diverse organisations.

2.3.2 The growth of cultural mix and complex dynamics in South African schools

Cultural diversity, intercultural encounters and leadership processes that deter inclusiveness are not new phenomena in South African society and history. Abundant literature assert that the apartheid society was culturally diverse and separated, and was epitomized by intercultural issues and leadership processes that promoted cultural ingroup favouritism. However, it has been contended that as a result of changes in legislature and policies that proceeded since 1994, post-apartheid organisations have become more complex amalgamations of cultures with more complex cultural issues (Loader & Hughes, 2017; Vandeyar et al., 2014; Daya & April; 2014; Alexander, 2011; November et al., 2011; Kalenga, 2010; April & Blass; 2010; Booysen & Nkomo, 2010; Puttergill, 2008; Booysen & Van Wyk, 2007). Critics have also located how the

post-apartheid policy and implementation frameworks have succeeded in increasing cultural diversity in schools and other organisations in South Africa. This was brought about through policies and actions that help increase cultural demographic representation; but have been found wanting in promoting social cohesion in these organisations, lacking leadership processes that engender inclusiveness (Khoele & Daya, 2014; Moloto, Brink, & Nel, 2014; Nkomo & Kriek, 2011; Alexander, 2011; Kalenga, 2011, Vandeyar, 2011; Zanoni, Jassens, Benchop & Nkomo, 2010; Vandeyar, 2010). A retrospect of the development of the cultural diversity and complex dynamics in South African society is therefore a relevant enhancer of our understanding.

South African societies were diverse with intercultural conflicts even during Apartheid. Academics have noted the prevalence of conflict between cultural groups, aimed at safeguarding their interests and identities especially between the English and Afrikaners along ethnic and linguistic lines during the apartheid era (Puttergill, 2008). The nationalist, for instance, tried to safeguard the Afrikaner cultural identity through processes that shielded the community from English influences, especially through schools (De Klerk, 1976 & Randall 2000). There were cultural conflicts too between and within the San (Khoikhoi), Bantu-speaking groups or tribes, and even in Asian cultures - Indians (Booysen & Van Wyk, 2007). Scholars have expounded on how processes - within the education system and aimed at safeguarding Eurocentric cultural hegemony through subjugation of especially the Afrocentric cultures - typified the apartheid era (Loader & Hughes, 2017; Vandeyar, et al 2014; November, Alexander & Van Wyk,2011; Alexander, 2011; Kalenga, 2010). One could deduce that, though apartheid was a predominant attraction which highlighted the cultural conflicts that existed between the Eurocentric and Afrocentric cultures, this does not mean that there were no conflicts between Afrocentric and other cultural groups and within the group itself.

The establishment of a constitutional democracy with legislatures and policies that have to be seen against the backdrop of cultural segregation in the apartheid era, introduced a new dispensation in the cultural composition and complexity in South African schools and other organisations. Post-apartheid legislature, policies and its education system, were direct responses undertaken to address the restricted diversity that had existed in schools during apartheid (Loader & Hughes, 2017; Alexander, 2011; Lemmer, Meier & Van Wyk, 2006). The government policy of a more comprehensive cultural desegregation of schools to address inequalities, resulted in substantial demographic changes across schools due to influx of individuals from different South African cultural groups (Loader & Hughes, 2017; Balfour, 2015; Alexander, 2011; November et al., 2011; Kalenga, 2010). The increasing presence of immigrants especially from other African countries with different cultural backgrounds is another

dimension to the cultural composition and issues in schools (Vandeyar et al., 2014; Vandeyar, 2011). This dispensation goes hand in hand with challenges to education, educators and leaders who have to provide a diverse educational context that is suitable for promoting effective teaching and learning, and also has to promote social justice and cohesion (Teise & Alexander, 2017).

The rainbow concept (Teise & Alexander, 2017; Lesufi, 2017; Booysen & Van Wyk, 2007) of the post-apartheid era that typifies the increasingly culturally diverse South African society in terms of race, language, religion, ethnicity, and traditions, has become untidy. This is so because of an emphasis on rhetoric and on processes that safeguard a mere increase in the number of cultural groups in schools and other organisations, but which is void of inclusiveness. Although the basis for a more cultural desegregation of organisations was to foster integration, equality and social cohesion in schools and other organisations, many scholars have questioned the degree to which this has been achieved (Loader & Hughes, 2017; Alexander, 2011). It seems natural to argue that more cultural diversity - without processes that ensure inclusiveness in schools - makes the fundamental objective of promoting social cohesion wanting. In a study related to the South African Defence Force, Hienecken (2009) argues that, making numbers right is meaningless if representatives of those numbers are not valued and appreciated. In a similar line of argument, Daya and April (2014), in the context of the corporate sector, observed that extreme cultural demographic - role misrepresentation in organisations is a core societal concern in post-apartheid South Africa. In exploring issues and problems associated with handling learners' cultural diversity in schools, Meier and Hartell (2009) argued that South African schools have been much more successful in meeting demands of desegregation than realizing the ideal of social cohesion.

Their observations somewhat correlate with Alexander's (2011) concern that, despite the increase of cultural groups in schools, many schools still operate as cultural homogenous schools. It is claimed that learners of other cultural backgrounds are coerced to adapt to the existing culture of such schools. Apart from the implementation of the curriculum in the dominant cultural traditions, educators in these schools do not have the requisite skills to deal with culturally diverse learners (Teise & Alexander 2017; Lesufi, 2017; Alexander, 2011).

Accordingly, the prevailing approach in post-apartheid culturally diverse schools has been assimilationist, rather than inclusiveness. People of diverse cultural backgrounds are implicitly or blatantly encouraged to adopt the cultural values and practices of the dominant cultural group in the school (Teise & Alexander, 2017; Alexander, 2011; Vandeyar, 2010; Soudien, 2004). Cultural integration of schools is therefore not enough to ensure inclusiveness. It may demonstrate tolerance on the part of schools that enable access for educators and learners

from diverse cultures; but falls short of valuing other cultures by members of the dominant culture (Alexander, 2011; Hienecken, 2009; Erasmus & Ferreira, 2002). According to Meier and Hartell (2009), educators need reassessment of their personal and institutional beliefs and perception as well as honest conviction that will enable them to teach and lead diverse learners. This would ensure inclusivity. Another way of engendering egalitarianism and social justice in culturally diverse schools (Teise & Alexander, 2017) is to ensure the availability of training contents in pre-service teacher training programs at universities. This will provide theoretical and practical opportunities that would enable attainment of intercultural sensitivity competencies.

2.3.3 Benefits and issues associated with more culturally diverse South African schools

In order to fully understand and have a broad perspective of the benefits and issues associated with diversity, it is relevant to start with a global view before culminating with the South African context. Diversity of ethnic and linguistic backgrounds could be either advantageous to a group, or destructive - if not properly managed. Discussions in relation to the Social Identity approaches above, have demonstrated that members of different cultural backgrounds bring different orientations to a culturally diverse group. This cultural diversity in background could be both advantageous and disadvantageous especially in relation to the performance of highly diverse groups (Stangor, 2012). When group members are similar, it is more likely for the group to have agreement on the best methods to perform a task. It also enables such groups to make decisions more quickly and effectively. Stangor (2012) argues that groups with similar members in relation to personality features, work better and experience less conflict - probably partly due to the fact that members of such groups are able the communicate better and are also able to effectively organize their activities. This argument does not only highlight the complexity and issues that characterise the more culturally diverse groups, but also gives credence to the social identity theory. Stangor (2012) further buttressed his argument by observing that groups may even ignore or exclude members that are dissimilar - especially when it is necessary that the group makes quick decisions or finish a task quickly - and the dissimilarity is perceived as a hindrance to meeting such objectives (Stangor, 2012). Even though similarity amongst group members may be advantageous in certain contexts, groups that are characterized by culturally diverse members - especially with regard to characteristics such as personality, experience and ability - might have some conceivable advantages (Stangor, 2012; Crisp & Turner, 2011; Jackson & Joshi, 2011).

In the South African context, notwithstanding the existence of intergroup conflicts between sub-national cultural groups, South Africans tend to see cultural diversity as a unique strength that leverages positive outcomes, hence a strong foundation for mutual respect and tolerance of

cultural difference exists (De Kock & Petersen, 2015). For instance, Stangor (2012) contends that culturally diverse groups may be able to take advantage of the wider range of resources, opinions, and perspectives that diversity makes available, supposedly by increasing discussion of the issues and thereby improving creative thinking. According to Lesufi (2017), the benefits of embracing and valuing diversity are enormous - including greater access to diverse talent, richer learning experiences in schools, and more cohesive and transparent schools and communities. Stangor (2012), however, cautioned that this can only happen if diverse members with diverse interests, opinions, and objectives are willing to act in a manner that reduces their leaning towards cultural group conformity and groupthink.

A group that is highly diverse may therefore produce either process losses or process gains. Process losses are triggered by actions that take place in a group that make it difficult for the group to reach its full potential (Stangor, 2012). Highly culturally diverse groups, especially when newly formed, have lower cohesion and lower social identity compared to groups that are more similar or homogeneous. Moreover, differences in status between members of different ethnic groups such as when members of an ethnic group have a higher status than the other also plays a role. Members of the ethnic group with a lower status may feel that they are unfairly treated - especially if they do not have equal opportunities for advancement. This may consequently lead to intergroup conflict. Problems may also arise when the population of members of one ethnic group is small or less dominant. These members may be seen in a stereotypical way and be treated stereotypically by the members of the larger or more dominant group (Stangor, 2012).

Stereotypes, prejudice and discrimination influence people's lives in a variety of ways: such as violence against out-group members, academic performance, career choice, workplace discrimination and much more (Shapiro & Neuberg, 2007; Zhang, Schmader, & Forbes, 2009; Fiske & Lee, 2008; Jackson, 2011; Wood & Eagly, 2010). Some researchers have noted that stereotypes may in some instances lead to stereotype threats. Stereotype threats refer to performance decrements that are produced by the knowledge of cultural stereotypes. Stereotypes and prejudice exert a pervasive and frequently malevolent effect on our responses to others, and in some circumstances on our own behaviours (Stangor, 2012; Correll, Park, Judd & Wittenbrink, 2007; Price and Wolfers, 2007). Spencer, Steele, & Quinn (1999), for instance, argues that members of a cultural group tend to perform more poorly in a mathematics test for example, when they are reminded of the (untrue) stereotype that people of that particular cultural group are poor in mathematics, than when they are not reminded of the stereotype. However, Stangor (2012) cautioned that people tend to respond to other people on

the basis of their ethnic stereotypes or prejudices, while others try to get past these beliefs and react more to persons of these ethnic groups on the basis of their individual characteristics.

Though it is natural and sometimes important to group people based on their cultural backgrounds, it becomes problematic when those that do the categorization fail to move beyond this level to ensure appreciation of the uniqueness of members of diverse cultural groups, and ensure a sense of belongingness in those groups. We should therefore not allow disliking members of one group and liking members of another cultural group (exclusion) to subdue the important reason for distinguishing between groups. Thinking about other people according to the social category that they belong to may have a certain relevance for the person who does the categorizing; but if the emphasis is solely on grouping people according to categories, instead of treating them as unique individuals with their own unique features, many negative and frequently unjust consequences for those being categorized is the sure result. Categorization distorts our thoughts in a manner that exaggerates the differences between members of an in-group and those of an out-group (see discussions on social identity and group categorization above). Members of a social group (in-group) often consider themselves as different while at the same time perceiving members of other groups (out-groups) as more similar—outgroup homogeneity (Stangor, 2012). This excessive generalisation makes it more possible that we will think about and treat all members of the out-group in the same way because of their perceived similarities (Stangor, 2012).

South African schools and other organisations are now broadly representative of the country's cultural diversity, mainly because of the post-apartheid government's affirmative action policies (Horwitz & Jain, 2011; Booysen & Nkomo, 2010; Ocholla, 2002). The change in cultural demographic profile of South African organisations since 1994, though with some positive results, has also created more tensions and diversity issues in such settings (Lesufi, 2017; Moloto et al., 2014; Hienecken, 2009). The challenge confronting South African education institutions is the need to respond quickly to the national imperative of changing the daily practices, perceptions, attitudes and beliefs of members of diverse cultural groups (De Kock & Petersen, 2015; De Klerk & Radloff, 2010). Some researchers have argued that irrespective of a South African constitution that is reinforced by the Bill of Rights and many legislatures related to equal opportunities, labour relations, education, skills development and social justice, most South African organisations experience little or no inclusiveness of members of different cultural groups (Horwitz & Jain, 2011; Booysen & Nkomo, 2010; Ocholla, 2002). Such practices deter the full utilization of the potentials and strengths that comes with cultural diversity (Lesufi, 2017; De Kock & Petersen, 2015).Such practices also deter optimization of individual and organisational advantages of having people of diverse cultural groups in one organisation (

Lesufi, 2017; Horwitz & Jain, 2011; Booysen & Nkomo, 2010; Ocholla, 2002). The predominant emphasis on diversity in organisations in terms of cultural demographic representations, at the expense of valuing diversity through inclusiveness, has meant that stereotypes, prejudice, exclusion and tensions across cultures within organisations have remained unchecked, have become more prevalent, with calamitous consequences on social cohesiveness of members and effectiveness of organisations (Moloto, Brink & Nel, 2014; Hienecken, 2009). Most of the stereotypes are negative in nature, and have behavioural, cognitive or emotional effects on the person being stereotyped (Moloto, et al., 2014). A perception of lack of inclusiveness results in higher stress levels and turnover rates in organisations (Khanyile & Maponga, 2007; Heinecken, 2009; & Martins & Coetzee, 2007).

According to April and Blass (2010), compliance initiatives tend to build resistance, as those who do not benefit from affirmative action feel left out, claim reverse discrimination, and become engrossed in chaotic, collaborative, hypocritical relationships with members of other cultural groups that are being affirmed. Some of the members of the cultural group that does not benefit from such legislatures even start withdrawing psychologically, which could be translated into putting in less effort (April & Blass, 2010; Mynhardt, 2009). Some observers have also stated how some personnel of Eurocentric cultural background who felt that their culture is being threatened by the new dispensation; either developed resistance mechanisms to keep and promote their culture, or left their organisations (Mynhardt, 2009). Alexander (2011) argued that school leaders do not only fail to assimilate members of other groups into the dominant culture, but also lack the skills and motivation to teach or lead culturally diverse schools. He further observed that learners of the Afrocentric culture who were integrated into schools with Eurocentric dominant cultures experienced problems adjusting to the conditions in these environments. The learners' deficiency in English language - which is a predominant medium of instruction in schools - makes it difficult for them to effectively learn the curriculum content. Beside their deficiency in English and or Afrikaans, learners from other cultures - especially the Afrocentric cultures - see this as a disregard for their own languages. One could be tempted to challenge or simply infer that such scenarios that engender exclusion might also exist in schools with Indian or Coloured dominant culture or in a school with a dominant Afrocentric subculture. For instance, Vandeyar, (2010) and Vandeyar et al., (2014) noted how learners and educators of immigrant cultures are affected by exclusive processes engendered by indigenous learners and educators in schools with Afrocentric dominant cultural groups.

Practices of exclusion in highly diverse South African schools have also been observed as a source of conflict, low sense of optimism among educators, high staff turnover, students' dropout rates, repetition, and achievement gaps (Lesufi, 2017; SAHRC, 2016; Alexander, 2011;

November, et al., 2010; Department of Education, 2009; Jansen & Taylor, 2003). In the corporate sector of South African organisations, studies have also noted the prevalence of high turnover rates of employees - especially those from a less dominant culture in the organisation (Khoele, & Daya, 2014; Daya, 2014; April, Ephraim & Peters, 2012; April & Blass, 2010; Daya, 2010; Vass, 2010; Khanyile & Maponga, 2007; Kotze & Roodt, 2005).

Employees with a strong sense of inclusiveness have a stronger likelihood to stay on as personnel, and are more committed to the organisation than those who feel less positively about inclusion (Daya & April, 2014; Mor Barak & Levin, 2002). The implication here is that the cultural group that perceives inclusiveness less positively than the other or doesn't have a feeling of being included, will likely experience a dwindling representation in the organisation. Members of such groups are likely to leave the organisation more quickly than those groups that experience inclusiveness and who are well-represented. Such implications do not help in promoting cultural diversity in South African organisations, since scholars are of the view that high turnover rates further slowdown the rate of transformation in such organisations (Daya & April, 2014; Wock & Sutherland, 2008).

2.3.4 Applying Maslow's model in improving our understanding of inter-group conflicts

Elucidating on the Social Identity approaches in generic and South African contexts in previous paragraphs, provided clues on why inter group conflicts (in-group vs. out-group favouritism) in culturally diverse groups exist. Reflecting on Maslow's hierarchy of needs might now assist in providing deeper physiological and sociological connotations to the occurrence of in-group and out-group favouritism in large and highly diverse cultural groups such as South African schools.

Maslow's hierarchy of human needs provides a model for examining factors that influence individual/group motivation and behaviours in organisations or the workplace (Calk & Patrick, 2017). Individuals and groups are motivated by the desire to fulfil basic needs: here, the desire to belong and to seek actualization (Calk & Patrick, 2017). Motivation, in Human Resource Management, is a process that begins with physiological or psychological needs that trigger behaviours or drives that aim at achieving specific goals. Individuals and groups have diverse needs and goals which must be met in an organisation (Pasztor & Valent, 2016). In his theory of human motivation, Maslow used a pyramidal structure to present needs that motivate and shape human behaviours in an organisation, with those at the bottom of the pyramid representing the most pressing needs (lower needs) that must be fulfilled, before progressing to the higher needs at the top of the pyramid (Calk & Patrick, 2017; Pasztor & Valent, 2016; Zakaria, 2014). Maslow's hierarchy of needs therefore envisaged that people are motivated by needs satisfaction and they will first focus on satisfying lower needs before paying attention to

higher needs. The theory addresses five hierarchical levels of needs - including physiological, safety, social, self-esteem and self-actualization needs. Once their basic needs of food, shelter, water and clothing as well as safety needs are being accomplished, people attempt to accomplish more or higher needs. According to Maslow, all needs become secondary, until these physiological needs are met (Zakaria, 2014). Safety and security needs such as the desire for a steady job, a good salary, retirement benefits, health insurance and a safe environment are important for survival, though not as demanding as physiological needs. On the other hand, social and self-esteem needs include relationships, such as friendship, love, involvement in social groups, companionship and acceptance, recognition, performance and reward. These needs, though important, are not as pressing as safety needs. Self-actualization sits at the top of the hierarchy and behaviours at this level, are shaped by the motivation to fulfil this need through personal growth and development (Calk & Patrick, 2017; Zakaria, 2014).

Human security is different from traditional physical security that focuses on a standing army or police force that safeguards the security of nations. Human security basically focuses on the forms of security that humans need and on threats they experience in fulfilling their basic needs (Syed, 2014). In other words, anything that hampers humans' ability to meet the different levels of needs identified by Maslow, especially the basic needs at the bottom of his hierarchy of needs, is in itself a human security problem. The human security of a community could be defined in relation to groups. To many people, security is identified as the security of their social groups which could be family, racial, political or ethnic groups. Ethnic tensions for example, could arise as a result of limited resources or opportunities (Syed, 2014).

On the basis of Maslow's hierarchy of needs, the desire to meet physiological needs through secure livelihoods could make members of a dominant group feel threatened, especially when people of other cultures join the group. Such feelings of livelihood insecurity by members of dominant cultural groups can trigger specific inter-group behaviours by members of that group so as to counteract those threats. Moreover, in-group and out-group favouritism could also occur when members of a cultural group have the feeling that the status of their group and members' self-esteem could dwindle or could be endangered by the presence of members from other cultures. The process of inclusiveness could therefore begin with ensuring that there are mechanisms in place to ensure a sense of security by members of diverse cultural groups - especially those of the dominant cultural group - in relation to their livelihood, social status, self-esteem, growth, and development.

This means that cultural diversity in South African schools in particular, and other organisations in general, could become more sustainable and productive if provision is made for leadership processes that would engender inclusiveness and would inspire members to feel secure in

meeting individual, group and organisational needs - rather than simply enacting and adhering to policies that promote cultural desegregation. In a similar line of argument, many experienced academics have argued that the quest for more culturally diverse South African schools should not be treated as isolated experiences aimed at promoting more cultural diversity in schools in relation to cultural demographic representation. These academics believe that attempts at inclusion should be synchronized and inextricably bonded with inclusive attitudes and practices that would make members of diverse cultural groups feel unique, valued, and indispensable to their organisation (Teise & Alexander, 2017; Loader & Hughes, 2017; Daya, 2014; April, Ephraim & Peters, 2012; Daya, 2010; Alexander, 2011; Shore, et al., 2011; Shore, Randel, Chung, Dean, Ehrhart & Singh, 2009; Roberson, 2006; Miller & Katz, 2002). The challenge therefore, that South African schools might face is nurturing the kind of leadership behaviours that would guarantee change in school cultures - which would not only ensure school climates of inclusiveness; but would also ensure social cohesion, sustainable diversity and improved performance. A retrospect of some leadership practices will provide valuable insights that might assist in locating the kind of leadership that is most suitable in changing the cultural composition of schools and most importantly, in promoting inclusiveness with subsequent positive effects on social cohesion and performance.

2.4 Leadership practices most suitable for inclusiveness in South African schools

This section focuses concisely on a comparative overview of specific leadership practices vis-à-vis inclusive leadership, in order to have valuable insights and locate the most appropriate form of leadership that will not only promote sustainable change in cultural composition of schools, but also be fitting in engendering inclusiveness, and subsequently social cohesion and improved performance in culturally diverse schools. There are concerns as mentioned by Christie (2010), for example, that attempts to improve schools is impeded by a mismatch between the on-going leadership practices in schools and the ideal processes that should be implemented in culturally diverse South African school contexts. This section should bring about a better understanding of the leadership dimension that has the most appropriate qualities in culturally diverse contexts, to attain the specific outcomes identified above. Since this section will contribute in strengthening debates on leadership processes that are most fitting in highly diverse South African schools, it will also help to prepare the platform for theorising in chapter three, on what constitutes the kind of leadership framework that would create a school culture enabling all members of its diverse cultural groups to have feelings of inclusiveness, thus creating a school climate of inclusiveness. Reflections on the pros and cons of some established and heroic models of leadership (ENIEI, 2016) vis-à-vis the inclusive leadership model, will therefore provide valuable insights on the most appropriate leadership model that

would ensure sustainable change in the cultural composition of schools, as well as ensuring inclusiveness with subsequent positive consequences.

2.4.1 Inclusive leadership vis-à-vis some common leadership styles in South African schools

Managerial leadership has long been a favoured leadership model in South Africa's education system (Bush, 2007). In this form of leadership, managers and leaders must be able to create and execute repetitive processes that are related to the following managerial functions: setting of goals; needs identification; setting of priorities; scheduling; costing and assessing. This form of leadership emphasises managing existing structures and activities successfully, and lacks visioning, which is a central component of many leadership models (Bush, 2007). Since managerial leadership emphasises the effectual execution of orders prescribed by external imperatives - especially those at the higher level of the system's bureaucratic hierarchy - it is the most fitting style for leaders working in centralised school systems (Bush, 2007). Despite this model not being suitable for diverse organisational contexts, managerial leadership continues to be important for 21st century South African Schools, because it is considered relevant in achieving functional schools with a vital requirement for maintaining the calm and orderliness that allows learning to take place (McLennan & Thurlow, 2003). Bush however, (Bush, 2003) contends that principals and educators working under such bureaucratic systems will lack innovation, and are destined to fail and to be inconclusive leaders when it comes to managing diversity and complexity. This is so because they are merely required to execute changes forced on them by the external high hierarchy, and they do so without any enthusiasm. Hence, it's difficult for them to attain a school climate of inclusiveness as well as the advantages which are the by-products of such a climate.

Transactional leadership has task-focused and contingent reward-inclined leadership behaviours that are based on binary relations between leaders and subordinates (Burns, 1978; Burke, Stagl, Klein, Goodwin, Salas, Halpin, 2006). Leaders using this model express the relevance of exchange of reward for compliance, and make the reward available to subordinates when they accomplish a given objective or task assigned to them (Bass, 1998; Bass & Avolio, 1997). This implies that the relationship of leaders and staff is limited to exchange transactions based on the value of means, characterized by intermittent and transitory interactions with a keen interest on task accomplishment. It also indicates that organisational goals are implemented as a transaction, based on the interests of individuals (Bush, 2007; Stewart, 2006; Briggs, 2003; & Burns 1978). This form of leadership has three behavioural dimensions—contingent reward, active management by exception and passive management by exception, and are used by leaders in completing functional requirements for

managing personnel resources (Burke, et al., 2006). In the context of South Africa, transactional leadership has been associated with the political model wherein individuals with a dominant role in relation to positional power, always prevail - especially in conflict situations amongst stakeholders (Bush, 2003). Relationships between the principal and teachers which are based on exchange for some treasured resource, are often intermittent and short-lived. The idea of exchange could be perceived as an established political strategy for members of schools in which principals as formal leaders of schools possess positional power. Even though these exchange relationships might be useful to the leader and school members, such relationships do not exceed the immediate benefits arising from the transaction (Bush, 2007; Bush, 2003; Miller & Miller, 2001). Such leadership practices that are achievement-based and limited to direct exchanges have been noted as the root of conflict between educators, SGB's, teachers' trade unions, parents and school principals (Bush, 2007).

It is crucial for leaders at core levels of organisations to cultivate a learning culture. Effective leadership is the product of achieving organisational goals through an individual's ability to think, reflect and do things creatively, rather than from a positional hierarchy that deters accountability, visioning, inclusion, creativity and learning (Senge, Kleiner, Roberts, Ross, Roth & Smith, 1999). The participative, servant, transformational, and Ubuntu leadership models might have been invoked due to the increasing need to address the shortcomings associated with hierarchical and traditional leadership models in highly diverse South African schools. Participative leadership has also been noted as a model that has been considered consistent with the democratic ideals of post-apartheid South Africa, since it will promote the sharing of leadership responsibilities (shared leadership). In democratic South Africa, this model has manifested through the initiation of School Governing Boards (SGB's) in schools and the greater status given to School Management Teams (SMT's), implying a strong commitment to collaborative decision making (Bush, 2007). Even though the emergence of SMT's provided the opportunity for building relations in South African schools through participative leadership, McLennan and Thurlow (2003), are hesitant that it is unseating or complementing the singular leadership of the principal (Principal leadership). Bush (2007) argues that it will take several years before ideal participative leadership attitudes and practices will really infuse South African schools.

The Ubuntu leadership philosophy has been envisaged as an indigenous, Afrocentric, innovative and value-based leadership philosophy that will mobilise a variety of participants towards a common objective (Ncube, 2010, Bekker, 2007; Mbigi, 1997). According to its proponents, the Ubuntu leadership philosophy is characterised by human interconnectedness, interdependency, solidarity and collectivism, and thus vital for promoting collaboration in

culturally diverse schools and other organisations in South Africa (Ncube, 2010; Bolden & Kirk, 2009; Malunga, 2009; Mbigi, 1997). It is based on the premise that the collective is more important than the individual; on collectivism and relationships - as opposed to personal ownership of material things, and holds that opportunities, responsibilities and challenges should characterize leadership (Malunga, 2009). Ncube (2010) further observes that collectivism as a premise of Ubuntu, encourages collaboration and builds solidarity and devotion within the organisation.

The transformational leadership philosophy adopts a balanced approach where leaders smooth the efforts of subordinates to solve multifaceted problems, while simultaneously developing them so that they are more ready to deal with future problems. The leader influences subordinates through idealised influence, inspiration, intellectual stimulation and individualised consideration (Bass, Avolio, Jung, & Berson, 2003; Burke, et al., 2006; Burns, 1978; Avolio & Bass, 1995). Idealised influence, which is closely linked to charisma, is characterized by idealised influence attributes and idealised influence behaviours. In idealised influence attributes, a transformational leader displays a sense of pride and power; commands respect from and instils pride in followers, and acts for the good of the group (Avolio & Bass, 1995; Bass, 1997). These theorists also posit that transformational leaders manifest idealised influence behaviours that make them role models through emphasis on values and beliefs; by having a collective sense of purpose; advocating innovative ideals and making decisions that are morally and ethically grounded. Inspirational motivation is manifested through actions that inspire followers. Such leaders are optimistic, have a compelling vision about the future, talk enthusiastically about the task to be accomplished, and express confidence in goals attainment (Avolio & Bass, 1995). Transformational leaders that are inspirational therefore have a high level of moral rectitude, self-assurance and dominance, and transfer these attributes to their admirers (Burns, 1978). In relation to intellectual stimulation, transformational leadership displays a quality of participative leadership by stimulating followers to be innovative and creative in seeking varied viewpoints to deal with complex situations in different times and conditions (Avolio & Bass, 1995). Finally, individualised consideration manifests when leaders assume the role of a coach and mentor by ensuring individualised attention to the follower's wish to achieve and develop (Avolio & Bass, 1995).

For the sake of this study, it is necessary to highlight servant leadership, although it is not common in South African school leadership parlance and practice. The servant leadership theory is based on the premise that the leader should be seen first as a servant, and then as a leader (Greenleaf, 1977). That is, one leads through the desire to serve. Another basic premise of this leadership style is the existence of interdependence amongst people, institutions and

communities, with the success of one, dependent on the other (Boumbulian, Pickens & Anderson, 2004; Greenleaf, 1977; Russell, 2007). Servant leaders have empathy and an unqualified acceptance of the people whom they serve while they respond to problems by first of all listening (Greenleaf, 1977 & Smith, Montagno, and Kuzmenko, 2004). This leadership style is quite distinct from transformational and charismatic leadership in that it does not rely on charisma but upon service and in doing so, it endears followers to leaders in mutual relationships (Bugenhagen, 2006). Though distinct, there is a correlation with transformational leadership in that they both highlight the relevance of valuing, listening, coaching and empowering followers (Stone, Russell, & Patterson, 2004). Servant leaders focus on sacrificial service; are inspired by egalitarianism; emphasise individual goals; consider followers as autonomous agents and persuade followers by building trust through service - while transformational leaders pay more attention to communal goals; are inspired by mission; develop followers with similar values to the leader and influence followers through the use of charisma or their persuasive skills. They also vary with cognitive focus, especially in relation to intellectual stimulation. Servant leadership encourages a more complex way of leading by serving the needs of others and developing others to serve while, to transformational leaders, intellectual stimulation means behaviours that encourage creativity and which stimulate innovative thinking (Smith, 2004 & Bugenhagen, 2006).

Many academics have identified specific shortcomings that make the Ubuntu philosophy, and established leadership styles discussed above, unfit for engendering inclusiveness in culturally diverse schools. Though considered a leadership philosophy, Ubuntu is basically a cultural value system that is still in its developing and probing stages as a voiced philosophy; it is indigenous, Afrocentric and invokes traditional cultures (Ncube, 2010). The Ubuntu leadership philosophy is closely related to participative and other leadership models because of its strong focus on collective and humanitarian values (Bush, 2007). Most importantly, its strong focus on collectivism as a fundamental premise, makes it wanting in promoting inclusiveness in highly diverse organisations with people of different cultures. Scholarly works ascribe this to the fact that members of highly collectivist groups are prone to engender prejudices and inequalities, especially when dealing with non-group members (Stangor, 2012; Greer et al., 2012; Spencer-Rodgers, Williams, Hamilton, Peng & Wang, 2007).

2.4.2 Established leadership models and Inclusive Leadership in promoting inclusiveness

There is concern that established leadership models might be too simplistic and inadequate for understanding the vibrant and evolving nature of leadership of, and within, diverse teams (Cole, 2011). Transformational, participative, authentic and servant leadership are widely regarded as

models that, at face value, seem to fit-well with the idea of building inclusiveness (Randel, et al., 2018; & ENEI, 2016).

The participative or empowering leadership style is a leadership style that focuses on power sharing with subordinates to increase their intrinsic motivation. It involves modelling and coaching of followers and also providing them with explanations for the policies and objectives of the organisation (Srivastava, Bartol, & Locke, 2006). The primary focus of this form of leadership is to facilitate the control of followers over their personal decision and goals. It, however, does not facilitate members into having a sense of belongingness within the organisation, as inclusive leadership does (Randel, et al., 2018). Nonetheless, it is noteworthy that empowering leadership may fully accomplish its goals by increasingly integrating inclusive leadership, so as to help members of the organisation have the feeling that their contribution is significant, thus encouraging them to contribute more (Ahearne, Mathieu, & Rapp, 2005).

Randel et al., (2018) contends that Inclusive Leadership encompasses aspects of leadership not fully addressed by Servant Leadership (Greenleaf, 1977). Servant Leadership is the leadership style that focuses less on the interest of the leader and more on that of the followers, and the leader's moral task to create success for the organisation and its stakeholders (Greenleaf, 1977). Randel et al., (2018) further contends that despite the fact that some dimensions of servant leadership seemingly imply inclusiveness (for instance demonstrating sensitivity), these kind of leaders truly seem to be more focused on creating and enabling opportunities for members, rather than basically supporting members to have a sense of belonging or the leverage to demonstrate their uniqueness while contributing in a group task. A female of Afrocentric and male of Eurocentric culture might both receive mentoring and similar opportunities to grow in their careers from their group leader who is sensitive to their needs and interests. This will likely be associated with the Servant Leadership approach (Randel et al., 2018). However, the female might not truly feel encouraged to contribute in the workgroup wherein the uniqueness of the male may not be valued and brought into perspective, as would be the situation with inclusive leadership (Randel et al., 2018). The two employees might have the perception that aspects of their identity need to be moderated so that they can be seen as competent in their roles, irrespective of the other qualities of servant leadership that they might have. Moreover, Inclusive Leadership is not overtly focused on external stakeholders and moral standpoint, as is the case with Servant Leadership (Randel et al., 2018).

Transformational leadership has been criticized for having some aspects of transactional leadership, such as contingent reward or reinforcement (Stewart, 2006 & Pounder, 2006). In relation to South Africa, academics have also argued that politicians and bureaucrats always have a tendency to employ rhetoric like transformation to accomplish their personal policy goals

(Bush, 2007). A crater between the oratory of transformation and its reality on the ground - especially in the context of addressing inequality in South African schools - is axiomatic (Christie, 2010; Bush, 2007 & Lemon, 2004). There is therefore a well-established disapproval of South Africa's post-apartheid policies and leadership thereof, because such policies and leadership practices are more fitting to the well-functioning aspect of the education system, and have inadvertently widened inequalities and lack of inclusiveness (Christie, 2010). Under a transformational leader with high salient behaviour (prototypical behaviour), there will be low leadership consensus and the level of empowerment of team members will decrease, because team members will struggle with relational tensions and conflicts (Runswick-Cole, 2011). Moreover, the way transformational leaders communicate their vision, does not typically include the acknowledgement of the uniqueness of their diverse members (Randel et al., 2018). It is possible for transformational leadership to become repressive because it has strong, superhuman and charismatic attributes (Moss, 2016; Geer et al., 2012, Allix, 2000).

Visionary behaviours, which are leadership behaviours that generate and articulate mental, value-based, future-oriented, and idealized schemas that influence the behaviours of followers (Grifin, Parker, & Mason, 2010; Stam, van Knippenberg & Wisse, 2010) might not be effective in teams - especially when groups are categorized along cultural lines (Greer et al., 2012). When leaders simultaneously exhibit a high level of visionary and categorization behaviours, the impact of visionary behaviour will be tainted by his or her tendency to categorize members of the team into subgroups, which will negatively affect relationships and performance in the team (Greer, et al., 2012). The focus of transformational leadership is different from that of inclusive leadership because it pays attention to the transformation of members in a manner that helps them surpass their individual immediate interest for the sake of the mission and vision of the school (Randel, et al., 2018; Avolio & Bass, 2004). Transformational leaders may value the individual, but the ability of this leadership style to attain outcomes, depends on constant improvement of individuals and to a certain degree the assimilation of members of the organisation into a collective through the ability of the leader to analyse, identify, attend to, and promote the needs of members to align with those of the organisation or group (Randel et al., 2018; Avolio & Bass, 2004). Furthermore, transformational leaders exert more power and influence on their subordinates through idealised influence (Avolio & Bass, 2004). In contrast, inclusive leaders demonstrate the likelihood of enabling and supporting members' perceptions of belongingness and uniqueness so as to enable members to fully contribute in the accomplishments of the organisation. Inclusive leadership facilitates group members to have the sensation that they belong to the organisation, without altering their core identities and that they can contribute their unique qualities to the organisation (Randel et al., 2018).

Authentic leadership has some intersection with, as well as aspects that are distinct from inclusive leadership (Randel et al., 2018). It has been conceptualised as leadership behaviours that create and promote positive psychological capacities, as well as a positive ethical climate that enables increased self-awareness, an adopted moral perspective, balanced processing of information and interpersonal openness from leaders as they work with subordinates to engender positive self-development (Walumbwa, Avolio, Gardner, Wernsing & Peterson, 2008). On the basis of its definition, authentic leadership is mostly an individual-centred approach to leadership that focuses on defining an authentic leader through the leader being considered on the basis of his or her core beliefs, rather than focusing on ensuring authenticity in others or followers (Walumbwa et al., 2008). Notwithstanding that, a leader might practice inclusive leadership in an authentic manner; inclusive leadership concentrates on enabling a general organisational environment in which members of diverse groups experience the gratification of their belongingness and uniqueness needs (Randel et al, 2018).

Yukl (2013) believes that many current leadership styles probably incorporate an inclusive component to facilitate acceptance and commitment to common goals. Participative, servant and transformational leadership are useful in providing praxis for inclusive leadership (Echols, 2009). These leadership styles are well-known and respected models that seem to be fitting well or are compatible with the inclusive leadership concept (ENEI, 2016 & Echols, 2009). However, these styles on their own do not have a long-term positive effect in diverse groups, but are prominent styles that have specific attributes that are collectively useful in fostering the inclusive leadership stream (Randel, et al., 2018; ENEI, 2016; Bowers, Robertson & Parchman, 2013; Janakiraman, 2011 & Echols, 2009). The inclusive leadership focus is most effective and durable in culturally diverse teams but also relies on the synergy of certain aspects of the foundational change leadership styles to attain its full potential (Bowers et al., 2013; Janakiraman, 2011; Echols, 2009). Randel et al., (2018) contend that inclusive leadership engenders belongingness and values uniqueness in many ways that are not addressed by other styles of leadership. They argue that transformational leaders, for instance, may use their vision to boost the commitment of members with regard to shared organisational goals, but that it is not basically inclusive in nature. Numerous leaders for example, share visions that pay more attention to their greatness, charisma and future success while they do not enable members' perception of feelings of belongingness and uniqueness in an inclusive way (Randel et al., 2018 & Bass, 2008).

In conclusion, Inclusive Leadership has a slight intersection with current definitions of leadership while core tenets of inclusive leadership are not completely captured by other styles of leadership. It is worthwhile to note – particularly - and based on the differences discussed

above, that other leadership models (in relation to Inclusive Leadership) pay little attention to people's perceptions of belongingness and respect for uniqueness, particularly in diverse organisations through behaviours that do not only integrate diverse people but also engender their diverse contributions and aptitudes (Randel et al., 2018).

2.5 Reframing leadership with inclusive leadership

The narratives above have demonstrated that although organisations might have the required diversity, their personnel and other members might not feel that all the aspects of their social identities are appreciated and included. They are left void of feeling included, with far reaching negative ramifications. To prevent this, the most fitting leadership practices have to be engendered. The majority of South African schools - as organisations - are therefore confronted with the challenge of creating organisational environments wherein all individuals of diverse cultural backgrounds will have feelings of both belongingness and uniqueness (inclusiveness). Globally, there has been an increasing need and increased efforts to reframe leadership attitudes, processes and practices with a new kind of leadership that is both relationship and value-oriented, culturally contingent, and the most effective and durable in engendering inclusiveness in culturally diverse teams so as to enhance cohesion, performance, and sustainable change and cultural diversity in organisations (Hanges, et al., 2016; ENEI, 2016; Bowers et al., 2013; Berger, 2014; Prewitt, Weil & McClure, 2011; Northouse, 2012; Janakiraman, 2011; Echols, 2009; Hofstede, 2001). Educators, scholars and stakeholders in South African schools such as, for example Christie (2010) and Alexander (2011), as well as other organisations are not indifferent to these efforts and have also championed the need to reframe leadership with inclusive leadership practices that will propel these organisations from being simply highly culturally desegregated institutions, to places where all individuals will experience a climate (feelings) of inclusiveness.

Many reasons have been put forward by both international and South African scholars as to why inclusive leadership and feelings of inclusiveness should be engendered in schools as organisations (Lesufi, 2017; Loader & Hughes, 2017; ENEI, 2016; Dillon & Burke, 2016; Daya & April, 2014; Khoele, & Daya, 2010; Martin, Liao, & Campbell, 2013; Porter and Kramer, 2011; Philips, 2014, ENEI, 2016; Christie, 2010; Alexander, 2011). Contingent leadership models provide alternative approaches in leadership, which recognize the diverse nature of schools and the relevance of adjusting leadership to diverse school contexts (Bush, 2007). In congruence with Bush's observation, Christie (2010) elaborates that though South African schools leaders who occupy structural positions in schools are destined to meet the objectives and primary tasks of schools and their failures or success are judged in relation to this, it is in the day to day processes of running schools that the contextualisation of leadership becomes instantly

apparent. It is here where school leadership is entrenched in wider cultural understandings and social relationships. This involves normative conclusions and the need for culturally responsive leadership. Discrepancies between the ideal and actual might impede, rather than contribute to the improvement of South African schools (Christie, 2010).

The cost price of engaging in an inclusive leadership culture that ensures organisational learning or performance, revolves mainly around aspects such as releasing personnel time, prioritising training, learning, and replication (Eyben, Marrow, Wilson & Robinson, 2001). The consequences to organisations such as schools which do not engage in inclusive leadership processes in culturally diverse contexts, are much more substantial and manifest either explicitly or implicitly (Eyben et al., 2001). Explicit costs associated with a school and societal culture that is characterised by silence, avoidance, exclusion, tensions and fear, include: court cases or school disciplinary hearings; wasting the time and energy of managers and personnel in dealing with avoidable conflicts; getting a bad reputation or public relations; changes in students, parents and staff confidence; admissions and recruitment problems; a limited sense of innovation and resourcefulness and loss of potential investment. Implicit consequences include: time efficiency and effectiveness; relations between principals, other school leaders and teachers; inter-teacher, teacher-students, learners' as well as the schools' relationship with parents; absenteeism and sickness levels; staff attrition and turnover; and constant re-training of newly recruited employees (Eyben et al., 2001).

Organisational culture and climate influences students' achievement in academics, their personal development as well as institutional effectiveness. The outcome of avoiding discomfiture, uncertainty, threats and feelings of vulnerability, is the avoidance of learning (Eyben et al., 2001). The benefits of inclusive leadership are not only limited to improving performance in the form of examination and test scores, low repetition and drop-out rates, but also has a positive effect on learners' personal growth, as well as the social cohesion and sustainability element in schools and the broader society (Eyben et al., 2001; Haberman, 1991).

A study carried out by Bass (2019) to explore the meaning of relational care to learners, demonstrated the relevance of the ethics of care to learners and of improving relationships in schools. School leaders in this study believe that caring practices promote caring school cultures (Bass, 2019). An inclusive school climate that accommodates relational trust, care and shared values amongst stakeholders (leaders, teachers, students & SGB members) creates positive working relationships and enthusiasms; hence, there are fewer incidences of inter-cultural conflicts and other distractions (Noddings, 2013; Alexander, 2011; November et al., 2010; Moswel, 2007; Jung & Avolio, 1999; Noddings, 1992). According to Haberman (1991), school principals who act as inclusive leaders, and educators that act as inclusive pedagogical

leaders, turn their schools into models of sustainable learning and performance. This happens because they can always maintain control by establishing trust and by influencing the involvement of one another (including students) in meaningful activities. Good teaching occurs when students are involved ingroup activities with other learners of different cultures which allows them to gain skills and experiences that will help them develop a deeper understanding and appreciation of human differences (Haberman, 1991). Students who are exposed to pedagogical leadership that is not inclusive, often display traits such as cruelty and lack of compassion, uneasiness with intimacy and honesty or openness, selfishness, dependence and passivity (Haberman, 1991). In relation to South African schools, it has been argued that quality education, void of high achievement gaps and high dropout and repetition rates, is impossible in an exclusive school climate that generates fear, a feeling of being rejected, conflicts and other negative effects associated with cultural diversity (Alexander, 2011 & Kalenga, 2010).

Inclusive leadership has therefore been observed by many researchers as an apparatus to enhance cultural diversity, create an inclusiveness climate, improve innovation, attract and retain gifted individuals with different ways of thinking, increase individual and organisational performance, and create a competitive advantage for the organisation (Alimo-Metcalf & Alimo-Metcalfe, 2010). People who work with inclusive leaders are more productive, gratified, and involved, than those operating under non-inclusive leaders (ENEI, 2016). This demonstrates that an increase in followers' perception of leaders as being inclusive is likely to further influence their motivation, satisfaction, involvement and performance or productivity positively (ENEI, 2016).

In summary, inclusive leadership therefore has the following advantages to individuals and organisations: it improves loyalty, performance and productivity; promotes the advancement of under-represented groups; enhances creativity; enables better services to learners, parents and other stakeholders; encourages better teamwork and the motivation to go an extra mile; ensures higher retention rates of diverse groups of people in an organisation and attracts a diverse pool of talents into the organisation (Shapiro & Swiszczowski, 2014; ENEI, 2016; Dillon & Bourke, 2016). Because of its broad scope, the impact and consequent motivation for inclusive leadership is highly significant (ENEI, 2016; Miller & Katz, 2002). When the narratives above are considered, together with the concept of inclusiveness and the increasing need for South African schools and other organisations to respond faster and more fittingly to complex cultural dynamics in their environments, inclusive leadership becomes an influential model.

At this point, it is imperative to discuss what inclusive leadership in fact constitutes. The inclusive leadership model is primarily perceived as a relationship-oriented model that is also embedded with value and achievement orientations (Berger, 2014). It emphasises the

relevance of leadership as a human endeavour, and advances introductory questions related to how we pursue individual and organisational objectives, how we construct activities in specific manners, and how we interrelate with other members of the organisation (Berger, 2014). Inclusive leadership challenges leaders to build healthy relationships with those that are different from them, those that represent the marginalized groups, and those that bring diverse ideas and approaches into the organisation so as to make the most of the available range of human talents and promote the development of a more just society that exceeds the immediate organisation (Berger, 2014).

Prewitt, Weil, and McClure (2011) posit that an inclusive leadership theory should be based on three very fundamental areas that are endemic to leadership: competence (knowledge and skills), character (strategies, practices and actions or behaviours) and community (diverse members of the organisation or inclusiveness). According to Berger (2014), the inclusive leadership theory is built on assumptions that enable leaders to cultivate and identify diverse viewpoints, norms, aptitudes and potentials that go beyond leading assumptions with regard as to who has the power to lead. These assumptions include, but are not limited to the following: traditional organisational structures and leadership actions and practices which provide a lee way for injustice, subjugation and exploitation which are promoted by historically advantaged groups at the expense of disadvantaged groups who have little access to power; leaders can only make possible the realisation of dependable and responsible leadership when they recognize the inequity associated with present structures; authentic and responsible leadership is attained when leaders behave in ways that promote social justice in schools; authentic and responsible leadership involves being inclusive and ensuring inclusiveness (Berger, 2014).

In an attempt to conceptualise inclusive leadership, Randel et al., (2018) also observe that inclusiveness is dependent on leadership and demonstrate that inclusive leadership builds on, and is additional to ongoing styles of leadership. They propose that inclusive leadership enables the effective functioning of diverse organisations in ways that are not adequately addressed by other leadership styles; it is a set of leaders' behaviour that focuses on facilitating diverse members of an organisation to have feelings of organisational belongingness and holding on to their sense of being unique individuals (uniqueness) while participating in organisational processes and outcomes. This approach is therefore beneficial for culturally diverse organisations through its emphasis on admitting people from different cultural groups, while at the same time respecting all members for their unique characteristics, viewpoints, and contributions, and eventually results in improved performance. They furthermore contend that, even though some existing leadership approaches have been found effective, none of those approaches have sufficiently addressed the essential need of diverse members to belong and to

be valued for being unique. Since having a sense of belonging and being valued for being unique are essential needs of diverse individuals, inclusive leadership has the possibility of being beneficial to diverse, as well as homogeneous work teams (Randel et al., 2018; Shore et al., 2011). Inclusive leadership brings about positive leaders' attitudes and actions that enable diverse members of an organisation to perceive belongingness in an organisation, without distorting their uniqueness in the organisation as they wholly participate in group processes and outcomes (Randel et al., 2018). Their definition of inclusive leadership clearly centres on leadership attitudes and behaviours that are responsive to the needs for belongingness and uniqueness by members of an organisation.

The inclusive leadership model therefore has the following features: it builds an inclusive school culture and climate by continuously advocating whole school strategies emphasising inclusive policies and practices; educates and empowers members; develops critical awareness; nurtures discourse; emphasises inclusive policy-making and decision-making approaches; positively influences both student learning and the entire organisation; inspires maximum involvement of members - especially the populace for mutual benefits - without exerting a negative consequence on specific groups; discards the idea that some groups have no place to contribute in decision-making; emphasises integrity, ethical and moral rightness; invokes words and actions that invite collaboration; is appreciative of collaborative efforts of especially the voiceless; creates a culture of psychological safety and has the obligation to develop future leaders (Randel et al., 2018; Shore, Cleveland, & Sanchez, 2018; Bowers et al., 2013; Ainscow, 2011; Echols, 2009).

Based on the work of ENEI (2016) and Randel et al., (2018) inclusive leadership has, and is made up of the distinctive qualities that are linked to transformational, servant and other leadership models that should coexist in inclusive leaders in order to have a holistic view of leadership in diverse context. ENEI (2016), for instance, identified the following distinctive qualities of inclusive leadership that are linked to transformational and servant leadership:

Individualized Consideration: Displaying individual interest in people and providing them with face-to-face support

- *Idealised Influence:* offering a compelling vision that motivates others
- *Inspirational motivation:* Encouraging others to develop ideas and to be challenging
- *Intellectual Stimulation:* cheering creative and innovative thinking
- *Unqualified Acceptance:* showing unbiased acceptance to everyone

- *Empathy:* Having the ability to appreciate and respect other's perceptions and making an effort to understand how they feel
- *Listening:* Truly listening to the perspective of others
- *Persuasion*: Influencing people's action without coercion
- *Confidence Building:* Making available positive feedback that will enhance the self-efficacy of every group member
- *Growth:* Making available opportunities that will enable all employees and other group members to reach their potential, make independent and unique contributions and progress within the organisation.
- *Foresight:* Being able to consider the views of others in relation to conceivable outcomes
- *Conceptualization:* Being able to focus on how employees contribute to long term goals
- *Awareness:* Possessing self-awareness of how preconceived views can influence one's behaviour towards other people
- *Stewardship:* Displaying a commitment to leading - by serving other people for the benefit of all, rather than for self-gain.
- *Healing:* Displaying respect for the wellbeing of employees

There is the likelihood that these behaviours and skills will co-exist in a leader since these leaders are expected to have a holistic approach to leadership. The table (1) below shows elements of transformational, servant leadership, participative, authentic and other leadership styles vis-à-vis core aspects that distinguish inclusive leadership from these styles and help inform what inclusive leadership constitutes.

Table 2-1: Intersection and core tenets of inclusive leadership not captured by other leadership styles

Leadership construct	**Characteristics**	**Sample behaviours**	**Key differences with inclusive leadership**
Inclusive leadership	Behaviour that collectively facilitate all group members' perceptions of belongingness to the work group and that	• Supporting individuals as group members • Ensuring justice and equity within the group	N/A

Leadership construct	Characteristics	Sample behaviours	Key differences with inclusive leadership
	encourage group members contributing their uniqueness to achieving positive group outcomes thus ensuring feelings of inclusiveness amongst diverse members (Randel et al 2018; Shore et al. 2018; ENEI, 2016; Echols, 2009)	• Promoting individuals' diverse contributions to the group • Helping individuals fully provide their unique perspectives, and abilities to the work of the group (Randel et al. 2018; Shore et al. 2018; ENEI, 2016; Echols, 2009)	
Transformational leadership	Influences members by offering, broadening and elevating their goals and providing them with confidence to perform beyond the expectations specified in the implicit or explicit exchange agreement. Personal attention to each follower is therefore a core element (Randel et al. 2018; ENEI, 2016, Echols, 2009).	• Challenging member assumptions • Sharing compelling vision • Developing members • Establishing difficult goals (Echols, 2009; Bass, 2008)	Transformational leadership is focused on motivating and developing members based on the organization's needs while inclusive leadership is focused on accepting member for who they are and allowing them to contribute their unique abilities and perspectives (Randel et al. 2018). Assimilates members to align with organizational goals and might become repressive because of it strong, superhuman and charismatic attributes (Moss, 2016; Greer et al 2012)
Participative leadership	Focuses on power sharing behaviours with subordinates that increases intrinsic motivation (Srivastava, Bartol, & Locke, 2006)	• Modelling • Teaching how to solve problems • Coaching • Showing that he/she cares (Srivastava, Bartol, & Locke, 2006)	Participative leadership relies on the sharing of power, teaching and coaching, whereas inclusive leadership fosters belongingness and a sense that the individual can contribute based on what makes him or her unique (Randel et al. 2018).
Servant leadership	Focuses more on the interest of the followers than leader by	• Behaving ethically • Putting members first	Key differences with inclusive leadership

Leadership construct	Characteristics	Sample behaviours	Key differences with inclusive leadership
	Deemphasizing the self-interests of the individual in the leader role and focusing on the moral responsibility of the individual to create success for the organisation, members and other stakeholders such as customer, and the community (Randel et al. 2018; Ehrhart, 2004; Greenleaf, 1977)	• Helping members grow and succeed • Creating value for the community (Liden, Wayne, Zhao, & Henderson, 2008).	Servant leadership demonstrates sensitivity but seems to be more focused on developing and creating enabling opportunities for members rather than on tending to members' needs for feelings of belongingness and uniqueness (Randel et al. 2018)
Authentic leadership	Leadership behaviours that create and promote positive psychological capacities and ethical climate that fosters greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with subordinates, fostering positive self-development (Walumbwa et al. 2008)	• Telling members, the hard truth • Displaying genuine emotions • Making decisions based on core values • Listening carefully (Walumbwa et al., 2008)	Authentic leadership relies on authentic leader actions and behaviours. In contrast inclusive leadership is focused on ensuring the members experience acceptance and are able to contribute their unique talents and perspectives (Randel et al 2018).
Ubuntu Leadership	Closely related to participative and other leadership styles because of its strong focus on collective and humanitarian values (Bush, 2007).	• Human interconnectedness • interdependency • solidarity • and collectivism especially with in-group members (Ncube, 2010; Bekker, 2007, Mbigi 1997)	Highly collectivist groups are prone to engender prejudice & inequalities especially when dealing with out-group members (Stangor, 2012; Greer et al, 2012), thus, does not guarantee inclusiveness

2.6 Chapter Summary

This chapter has been discussed in two parts. The first section focused on using related theories such as social identity, symbolic interactionism, leader categorization, Maslow theory to explain the influence of people's cultural groups on their attitudes and behaviours especially in relation to inter cultural group dynamics (us vs. them) in generic and South African context.

The theories used in explaining cultural group dynamics though interrelated in explaining the influence of culture on human behaviour and leadership; they have their unique differences and advantages, hence, mutually relevant in this study. As earlier indicated in the introduction of the chapter, the social identity theories explains the influence of culture on individual and group behaviours (as members of culturally diverse schools), symbolic interactionism explains how peoples cultural backgrounds influences their interpretation of symbols or events and subsequent behaviours, Maslow theory explains how the need to protect cultural group identity, status and livelihood influences members' attitudes and behaviours towards outgroup members, and the leadership categorization theory explains how culture influences their preferences on leaders based on cultural prototype behaviours manifested by the leader. The second section focused on highlighting the growth of diversity in South African schools, complex issues associated with big diversity, and the need for reframing leadership practices in schools, and concludes with table 2-1 that provides a synthesis of established leadership models that can't ensure inclusiveness but influence inclusive leadership by providing the synergistic effects that helps inclusive leadership to have the unique durability that engenders inclusiveness. The section expounded on the progression of diversity in South African schools from less complex culturally diverse to more complex culturally diverse post-apartheid schools, which is the product of democratic South Africa's legislatures or policies which are aimed at ensuring access to people of diverse cultures into schools that learners and staff of specific cultural groups did not have access to during the apartheid era. These policies have led to there being an increasing number of groups from different cultures in South African schools at present. This has left current South African schools with highly diverse environments, characterised by an amalgam of people of distinct cultural groups. Highly diverse organisations consisting of people of many distinct cultural groups, as observed in the context of South African schools, have strengths and specific advantages. However, in- and out-group issues associated with culturally diverse groups, generate inter-group conflicts that hamper the benefits and sustainability of diversity. The Social Identity theories, Symbolic Interactionism and Maslow's theory were used to explain why people of diverse cultural groups in South African schools behave the way they do towards out-groups and in-group members. In the context of South African schools - as noticed in literature review in this chapter – there are disadvantages to amalgamating people of different cultural groups to form a big society of numerous cultural groups. Managing diversity through the assimilation of new members with different cultural backgrounds, getting them to adapt to the existing policies, structures and ways of the members of dominant cultural group in the school, is problematic. Disadvantages are that assimilation and amalgamation may mean little more than merely increasing diversity; it creates conflicts; increases staff and learner turnover; causes people to be less productive and also does not promote social cohesion and sustainable diversity. The chapter demonstrates that, in order to make diversity more productive

(in terms of the performance of diverse members and the organisation) and to ensure sustainable change in the cultural diversity of schools, there should be a paradigm shift. Instead of using assimilation as a diversity management approach in schools, an inclusive leadership model that ensures a school climate of inclusiveness amongst culturally diverse members is to be adhered to. A school climate of inclusiveness enables members of different cultural groups within schools to have feelings of uniqueness and belongingness that precipitates social cohesion, creativity, performance and sustainable change in diversity. A comparative analysis of traditional and established leadership styles vis-à-vis inclusive leadership especially in South African highly culturally diverse school contexts, portrays inclusive leadership as the most fitting in engendering this inclusiveness. Inclusive Leadership has specific leadership features which traditional and established leadership models discussed in the chapter, do not possess. Inclusive Leadership also has the required synergy to engender inclusiveness when practiced in organisations with highly diverse cultural groups such as South African schools.

CHAPTER 3: ORGANISATIONAL CULTURE, INCLUSIVENESS AND PERSPECTIVES ON CONSTRUCTING AN INCLUSIVE LEADERSHIP FRAMEWORK

3.1 Introduction

The literature review in chapter two portrays that many efforts to build more diverse schools through legislatures and policies of cultural desegregation, have been made by leaders in education and policy makers in post-apartheid South Africa. Such policies have resulted in a diversity continuum: from little diversity characterised by the presence of one big, dominant cultural group in schools during the apartheid era; to a really big diversity, characterised by the presence of many cultural groups in schools in the post-apartheid era. However, it was shown in the reviewed literature that such policies and practices of cultural desegregation which have created more cultural diversity in schools, have not been accompanied by inclusive leadership practices that promote inclusiveness, thus making diversity wanting and less productive. The researcher's main focus in this chapter is on constructing a theoretical perspective for an inclusive leadership framework with features and indicators of organisational culture, where the attitudes and behaviours of leaders, of other individuals as well as those of schools are integral. The features of such a culture - how it is created and promoted in a manner that engenders a school climate of inclusiveness in which members of all the cultural groups represented in schools, feel unique and that they belong, is also considered. The chapter starts with a broad overview of what organisations should do to create, to continuously practice and improve on behaviours, attitudes and actions (organisational culture) that would ensure change. This helps enhance an understanding of what constitutes an organisational climate of inclusiveness and provides insight on different scholarly perspectives related to a framework of leadership and organisational practices that engenders a climate of inclusiveness. The chapter therefore expounds on organisational culture, key features and perspectives of inclusiveness, and the components of an inclusive leadership framework as demonstrated by previous studies in this area. The rationale is not only to have an in-depth knowledge of scholarly works in this area but also to contribute as a benchmark in analysing research data and to facilitate the researcher's ability to depict whether the findings of this study especially in South African school context, confirms or contradicts previous studies and has resulted in unique features of a school culture that engenders inclusiveness, components of inclusiveness and a framework of inclusive leadership for culturally diverse South African schools. The connotation of inclusiveness, as defined in the introductory chapter, goes beyond simply including people from other cultural groups into schools that formerly restricted access to them, by actually assimilating them into

the existing culture and behaviours of the dominant cultural group in schools. It connotes a school climate that constitutes feelings of belongingness and uniqueness by all members of diverse cultural groups represented in schools.

3.2 Organisational learning, culture, and climate of inclusiveness

It is true that diversity in schools is wealth. The presence of diverse individuals - and groups with different social orientations, identities, attitudes, perceptions, opinions and behaviours - does not only resonate with the ideals of promoting equality in access to opportunities and social justice for all, but also enables heterogeneous organisations to become more creative, more effective in decision making and more productive than homogeneous organisations - when properly managed. As demonstrated in this chapter, diversity in organisations could be frustrating and destructive to both individuals and organisations when complex issues that arise with diversity are not properly addressed. It can be addressed through management attitudes and practices that are contingent with, and which meet the needs of diverse individuals and their organisations. To make diversity initiatives more sustainable and productive in schools, there is great need for school managers to experience a paradigm shift. Compliance with education policies and legal frameworks that ensure more diversity in South African schools need to be supplemented with diversity management practices which create school cultures that meet the other and creates a sense of inclusivity and social cohesion amongst its diverse members.

On the basis of previous inquiries related to ways of leading diversity in South Africa, we have learned that there is a discrepancy or gap between the way things are done in highly culturally diverse South African schools, and the way things ought to be done. This necessitates a fundamental paradigm shift in attitudes and behaviours of individuals as well as those of leaders, also of the school culture, to one that will engender a school climate of inclusiveness through inclusive leadership. Taking into account discussions in the previous chapters, one could frankly argue that diversity in schools is wealth, since the existence of different individuals and groups with diverse social orientations, identities, attitudes, perceptions, opinions and behaviours resonates with the ideals of engendering equality in access to opportunities and social justice for all South Africans - irrespective of their cultural group inclination. Moreover, when the most suited leadership practices are in place, culturally diverse organisations become more cohesive, more creative, more effective in decision making and more productive than organisations with groups and individuals that are culturally similar (see e.g. Randel et al., 2018; Shore et al., 2018; Moon, 2017; ENEI, 2016; Moss, 2016, Dillon & Bourke, 2016; Daya & April, 2014; Stangor, 2012; Alexander, 2011; Alimo-Metcalf & Alimo-Metcalf, 2010). While diversity is strength and wealth for culturally diverse individuals and organisations, it may also become

frustrating and destructive to both stakeholders when complex issues that arise with cultural diversity are not adequately addressed through fitting leadership that ensures organisational cultures which are contingent and which create a climate of inclusiveness that satisfies the specific needs of individuals of all cultural groups present, including that of their organisations (See e.g. Randel et al., 2018; Loader & Hughes, 2017; De Kock & Peterson, 2015; Prewitt, Weil & McClure, 2011; Burger, 2014; Moloto et al., 2014; Alexander, 2011; Christie, 2010, Kalenga, 2010; November, 2010; Hienecken, 2009; Eyben et al., 2001; Haberman, 1991).

Many people have misrepresented increased cultural diversity in schools as being synonymous to inclusiveness. It is necessary to attempt to address these misrepresentations before proceeding with discussions on the influence of organisational learning and culture on inclusiveness. Diversity and inclusiveness as terms are often used interchangeably, erroneously (Shore et al., 2018). Winters (2014) argues that perhaps the most noticeable difference between diversity and inclusiveness is that diversity can be mandated and legislated, while inclusiveness, on the other hand, is the result of voluntary actions. Diversity in a broad sense is of strategic importance to leaders in increasing creativity, innovations and many other contributions in organisations (Groysberg & Connolly, 2013), resulting in many organisations increasing the diversity of their members, either culturally or otherwise. However, there is growing realisation that potential advantages that come along with cultural diversity, cannot be instantly and completely guaranteed simply by increasing the level of diversity in an organisation (Randel et al., 2018; Shore et al 2018; Cook & Glass, 2014). Cultural integration through legislation that demands organisations to allow access to people of diverse cultural backgrounds into such organisations, or promoting diverse individuals into leadership positions, does not guarantee inclusiveness and resulting positive outcomes, thus the need to promote inclusive leadership practices in organisational environments (Shore et al., 2018; Randel et al., 2018; Cook & Glass, 2014). The more diverse organisations become, the more grows the need for leaders to understand how they need to perform their roles in ways that would make diversity profitable and would maximize workgroup performance - but also realize these goals through practices that build inclusiveness amongst group members (Randel et al., 2018). For diverse members to have a sense of inclusiveness, their needs for belongingness and uniqueness have to be addressed (Randel et al., 2018 & Shore et al., 2018).

Inclusiveness demands levelling the playing fields and enabling opportunities that allow genuine prospects of equal access to valued opportunities, to members of diverse social identity groups - especially those that experience more exclusion through specific organisational and leadership behaviours (Shore et al., 2018; Bell, Özbilgin, Beauregard, & Sürgevil, 2011). While diversity leadership practices have concentrated on amalgamating members of diverse cultural groups -

especially members of historically marginalized groups into organisations - inclusiveness pays more attention to creating equal access to decision-making processes, resources and upward mobility openings for such individuals (Ferdman, 2014). Diversity is the mixture of diverse attributes in an organisation which significantly affects how individuals think, feel and behave in the organisation, as well as their acceptance, performance, contentment and development in the organisation (Hays-Thomas & Bendick, 2013). On the flipside, inclusiveness pays attention to the organisational culture (policies, practices and climate) that influences the experiences of members with diverse cultural characteristics (Hays-Thomas & Bendick, 2013). Literature on inclusiveness therefore seeks to establish different ways in which organisations can create environments that are inclusive, and trigger practices that enable diversity to become an organisational advantage rather than a disadvantage. Diversity only provides the opportunity for more innovation and other benefits to organisations. However, without inclusiveness, such benefits are improbable (Offerman & Basford, 2014).

Ferdman (2017), in defining inclusiveness highlights that individuals in organisations and societies that promote inclusiveness, need to ensure that all people of different cultural identities and styles feel unique while contributing to the broader collective as respected and full members (belongingness). According to Shore, et al., (2011), inclusiveness is the extent to which employees and other members of the organisation have the feeling that they are esteemed members of the organisation through their experiencing treatment that satisfies their needs for belongingness and uniqueness (inclusiveness). This means that the needs of belongingness (acceptance) and uniqueness (acknowledging diverse talents and enabling different voices to be heard and valued) of diverse individuals must be addressed in order to have a sense of inclusiveness (Shore et al., 2018).

3.2.1 Organisational learning and culture as precursors of inclusiveness

This section endeavours to demonstrate how an organisational culture that fosters inclusiveness, begins with highly culturally diverse organisations learning through inquiry (double loop learning) that there is an unproductive discrepancy in the prevailing circumstances in relation to the way things are and the way things ought to be. This then inspires organisations, leaders and other members of the organisation to adapt inclusive leadership attitudes, policies, structures and practices (organisational culture) that engender feelings of inclusiveness - belongingness and uniqueness (organisational climate) among members of the different cultural groups present in the organisation. To attain inclusiveness, organisations must first learn through inquiry or research that things are not all right; that there is need for change in attitudes and behaviour; and then construct and promote the most suitable organisational culture that will ensure a climate of inclusiveness. Since organisations are increasingly both

challenged and enriched by cultural diversity, academics are focusing more and more on inclusiveness to engender working environments that provide support for diverse members (Shore, et al., 2018). The literature on inclusiveness focuses on workgroup and organisation, leaders, organisational culture or practices and climate (Shore et al., 2018). The effectiveness of leadership - especially in a diverse context - depends to a limited extent on the leader's traits and to a larger extent on the cultural backgrounds of followers, the task at hand and the kind of environment (Connerley & Pedersen, 2005). A great deal of literature has expounded on the role of leadership in influencing organisational culture, and the effect of such culture on diverse individuals and the organisation. Schein (2006) argues that the only thing of actual significance that leaders do, is creating and managing organisational culture. The ability of leaders to understand and engage with diverse cultures and create a school environment or culture that is contingent as well as inclusive, is a unique talent in effective school leadership (Bustamante & Onwuegbuzie, 2009). Holbeche (2006), observed that change effort that strives to improve organisations should introduce new leadership processes that will permit and ensure a more productive organisational culture. This is crucial, especially when one considers how best to make of South African schools not only highly diverse, but also inclusive, socially cohesive and more productive institutions of learning.

Argyris & Schön (1996: 20) suggested changing organisational theory-in-use from single-loop learning (single-feedback loop caused by organisational inquiry) to double-loop learning, to attain meaningful organisational learning. According to Argyris & Schön (1996: 20-21) single-loop learning implies "instrumental learning that changes strategies of action or assumptions underlying strategies in ways that leave the values of the theory of action unchanged" - while double-loop learning (two-feedback loop) mediated by individuals or organisational inquiry refers to "learning that results in a change in the values of theory-in-use, as well as in its strategies and assumptions". On the basis of these theoretical foundations, educators and academics through inquiry on diversity in South African schools and other organisations, have learned that there is a deviation between the way things are and the way they ought to be. They have also learnt that there is a need to respond in order to correct the gap or deviation. This can be achieved through thought processes and further reactions that would result in the modification of their images or their understanding of the organisation and in restructuring their activities in order to achieve fitting results. This means changing the theory-in-use of the organisation (double-loop learning). In order to achieve this new organisational culture, this learning process must be institutionalised—must be embedded in the organisation as maps, memories, policy, structures and programs (Argyris & Schön, 1996). Argyris & Schön's (1996) definition of organisational learning enables one to depict organisational learning as a precursor for inclusiveness, which could be feasible when inquiry is preceded by changes in individual and

organisational values and practices, and become organisational culture when these newly acquired values and practices are institutionalised or embedded in the daily practices of the organisation. One could also argue that Argyris & Schön's (1996) definition reveals the relevance of organisational learning and culture as fundamental determinants of a climate of inclusiveness in organisations.

To encapsulate, learning organisations are void of passive players; move from the traditional philosophy of an authoritarian work environment to one where the hierarchy is broken and human potential is projected; encourage participation by emphasizing the principles of liberty, humanity, and collective learning, and despises the perception that only leaders at the top of the organisational hierarchy must do all the thinking and have to control activities (Mason, 2013; Hannah & Lester, 2009). Irrespective of the various ways in which organisational learning is perceived, the most vital processes in organisational learning include the discovery of relevant new knowledge; the dissemination of this new knowledge to people in the organisation who are in need of, and are using this new knowledge to develop and improve on internal processes and external adaptations (Yukl, 2009). In the context of South Africa, the transition to democracy witnessed changes in some underlying assumptions in relation to access to schools and cultural composition of learners and staff in schools, which resulted in highly diverse schools. However, the continued existence of school cultures—structures, leadership practices, attitudes, and actions are considered unfitting and obsolete in the new dispensation. These seem contradictory to the concept of learning organisations and thus learning and inclusiveness in such schools is limited.

What, therefore, constitutes organisational culture? Schein (2004:17) contends that organisational culture is "a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptations and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, feel and act in relation to those problems." However, Yukl (2009) extended Schein's standpoint by emphasising that the culture of an organisation should only be maintained if it is still relevant to the organisation. The culture of an organisation is therefore shaped by the values, attitudes, and behaviour of its leaders as well as its subordinates (Lindsey et al, 2009). Schein's (2004) concept of organisational culture focuses more on how culture evolves, with particular emphasis on processes that are relevant to organisational culture, development and change - such as learning, leading and problem solving.

According to Schein (2004), the culture of an organisation has three layers. The outer layer, which is noticeable but not readable, is known as artefacts and creations. This layer manifests in processes, structures, and in scenarios like groups, organisations, nations, languages,

relational behaviours and symbols. To understand why members of an organisation choose to behave the way they do, Schein envisaged the second layer, called values, to help explain why members decide to communicate in a particular way or behave the way they do. Schein (2004) argued that it is difficult to observe values directly, and what we can commonly perceive are the justifications for behaviour. This second layer refers to espoused values articulated in goals, philosophies, aesthetical and ethical orientations, norms and strategies. However, the reason for behaviour remains covered and represents the last layer, known as basic assumptions, which is what defines individuals, what to focus on, the meaning of things, the right way to react emotionally to what is happening, and what behaviour to manifest as reactions to different situations (Schein, 2004). These basic assumptions, according to Schein, have a covered or implicit effect on the nature of truth and reality, time, space, human nature, activity, and the nature of human relationships.

According to Schein (2004), the nature of time refers to the shared assumptions in an organisation that delineate the basic theory. It also involves how time is defined, the different kinds of time, and the relevance of time in the culture of the organisation, as well as how time is measured. The nature of space presupposes shared assumptions related to space, its distribution, allocation, and symbolic meaning in relation to individuals - and the function of space in delineating elements of relationships such as intimacy and confidentiality. Human nature is made up of shared assumptions that delineate what it means to be human and which human features or qualities are intrinsic. It defines the good, malicious and neutral nature of human nature and explores whether human beings are, and could be made to become perfect or not. Schein (2004) envisaged the nature of human activity as the shared assumptions that delineate what constitutes the right thing for human beings to do in the organisation or their environment, based on assumptions about the nature of reality and human nature. His theory seeks to explore the level of activity or passivity in an individual's basic orientation to life. At the organisational level, it delineates the relationship of the organisation to its environment. The nature of the reality of truth refers to the shared assumptions that delineate what is factual and what is not real, what something that is factual means in the physical and the social realm. It also highlights how truth is ultimately determined and if truth is exposed or discovered (Schein, 2004). It questions whether life is cooperative or competitive, individualistic, collaborative or communal; defines what is considered appropriate psychological interaction between staff and leaders; whether authority is based on charisma or customary lineal authority, moral consensus and law; and the basic assumptions about the way conflict should be resolved and decisions should be made (Derungs, 2011; Schein, 2004).

3.2.2 Possible elements that depict a school climate of inclusiveness

Scholars have expounded on what constitutes a feeling of inclusiveness by members of a culturally diverse organisation (Shore et al., 2018; Moon, 2017; Dillon & Bourke, 2016; Employee Network for Equality and Inclusion, 2016; Shapiro & Swiszczowski, 2014; Prime & Salib, 2014). The members of a culturally diverse group will perceive inclusiveness when members of the organisation - especially the leader - engage in behaviours that facilitate a sense of belongingness and indicates valuing uniqueness. An organisational environment of inclusiveness is therefore founded in acceptance of diverse members, and on a diverse value frame that values diverse cultural perspectives of all members represented in the organisation (Randel et al., 2018; Shore et al., 2018; Ferdman, 2017; Mor Barak & Daya, 2014). On the basis of the Social Identity theory of Leadership, members of a culturally diverse group have the tendency to feel inclusiveness in the group when leaders practice behaviours that involve members and ensure that their perspectives are incorporated (Randel et al., 2018; Van Knippenberg & Hogg, 2003). When a leader practices behaviour that indicates concern for group members, it indicates that such leaders are fully with the group and that the group members are valued (Randel et al., 2018). The following core elements that depict inclusiveness through feelings of belongingness and uniqueness have been adapted from the works of different academics:

3.2.2.1 Accepted and valued as member of a culturally diverse group

The engagement of an individual with an immediate leader involves leader valuing the contribution of individuals (Daya, 2014). Leaders are pivotal in engendering perceptions of inclusiveness. According to Daya (2014), when subordinates have a sensation of being valued, empowered, and appreciated or acknowledged, they tend to have a perception of inclusiveness.

The feeling of acceptance or being accepted has been termed by Dillon and Bourke (2016) as belonging. Dillon and Bourke (2016) argued that the feeling of being valued and belonging are strengthened by a person's feeling that his or her uniqueness is acknowledged and respected, coupled with the perception of a sense of social connectedness and being a vital member of the group. A feeling of acceptance, which is an element of inclusiveness, occurs when members of a diverse organisation share among themselves their varied experiences with the leader, and subsequently conclude - with a shared understanding - that their leader acts inclusively. As a result of continuous engagement of followers with leaders, and their experience shared with fellow members of the organisation, members arrive at a common understanding of their experiences as consisting of initiatives aimed at facilitating their needs of belongingness and uniqueness. This common understanding of the leader by members of the organisation has the

likelihood of leading to members categorizing the behaviour of their leader as inclusive (Randel et al., 2018).

When leaders of an organisation support diverse individuals as group members by giving them assistance and supporting their ideas, in terms demarcating the boundaries with regard to who belongs to the group, it becomes clear to these individuals that they belong to the group, and have been accepted as a member of the group. This leaves them with a sense of belonging that is essential for perceptions of inclusiveness (Randel et al., 2018; Stamper & Masterson, 2002). When individuals are supported as group members, they perceive themselves as immersed in and belonging to the group. When leaders engage in practices that encourage and emphasise valuing uniqueness, it contributes in helping members feel that they are respected for their unique or distinctive qualities. This produces a sensation of inclusiveness. When leaders encourage diverse viewpoints and value the information that members give, as unique contributions from group members, it helps those members feel that they are valued for their distinctive qualities. Inclusive leaders inspire the sensitivity of group members to being valued for unique ways of thinking, by simply enabling discussions that inspire these members to present different viewpoints, (Randel et al., 2018; Kearney & Gebert, 2009).

Members of a culturally diverse group pay attention to the initiatives made by leaders to get to know them as individuals. As individuals, they strive to be recognized based on what makes them who they are (leaders seeing them as they see themselves).When leaders or individuals see members of diverse groups for who they are, such members will perceive that their qualities as individuals are valued, thus enhancing their feeling of uniqueness (Randel et al., 2018; Kearney & Gebert, 2009).

3.2.2.2 Shared decision making

Members of a culturally diverse organisation experience feelings of inclusiveness when they are offered the opportunity to participate in - and when they also have adequate information about - decision making processes. Shared decision making increases members' feeling of psychological ownership and thus their feeling of inclusiveness in the group. That is, when members of a culturally diverse group take part in decision making, they experience interconnectedness with other members of the group, which is a precursor for a sense of belongingness (Easterbrook & Vignoles 2013; Liu, Wang, Hui & Lee, 2012; Van Dyne & Pierce, 2004). This ties in with the informational dimension, which is an individual's perception that is related to feelings of having satisfactory and sufficient information about decision making processes (Moon, 2017; Otto & Mamatoglu, 2015; Li & Cropanzano, 2009).

3.2.2.3 Fairness and respect

The engagement of an individual with an immediate leader also involves leader treating followers with respect and fairness and caring for them as individuals (Daya, 2014). The results of a study carried out to understand the meaning of caring by educators shows that, to learners, caring means valuing the learners' individuality; providing opportunities for extra academic support as needed by learners; providing engaging instructions and the fair treatment of all learners (Bass, 2019). In her study, Bass (2019) noticed that learners appreciated it when educators display concern for learners beyond their teaching-learning mandate. They appreciated it when educators cared about their wellbeing and attempted to improve their lives in more significant ways as well as made their learning more significant. An important aspect that depicts inclusiveness for members of a culturally diverse group is the idea of having an equal playing ground (Shore et al., 2018; Bell, Özbilgin, Beauregard & Sürgevil, 2011). An equal playing ground can be established if an organisation abstains from promoting biases and class differences, preferring one cultural group at the expense of others. This is another important element that depicts inclusiveness by members of culturally diverse organisations (Nishii & Rich, 2014). Dillon and Bourke (2016) argued that a sense of fairness and respect are initial elements that are reinforced or supported by perceptions related to equal treatment and access to opportunities. Actions taken by inclusive leaders to promote fairness and equity reveal to group members that they are respected and valued (Easterbrook & Vignoles 2013; Liu, et al., 2012; Van Dyne & Pierce, 2004). An organisation needs to have an inclusiveness strategy in place which would involve adaptation from members of all groups, and not simply historically lower status groups, so that people are able to preserve their respective cultural identities (Nishii & Rich, 2014). Another indicator of fairness and respect has to do with how people perceive the implementation of methods that enable inclusive decision-making. All members of the organisation, not only those that belong to advantaged groups, are to be involved in the decision-making process (Nishii & Rich, 2014). Yet another aspect of fairness is the distributive dimension. To create a feeling of inclusiveness, the individual has to believe that earnings are fair. The procedural dimension includes the perception of individuals as to the fairness of the procedures used in the allocation of decisions that allot outcomes or final decisions. Finally, the interpersonal dimension entails a perception about the treatment received from superiors in relation to respect and dignity (Moon, 2017; Otto & Mamatoglu, 2015; Li & Cropanzano, 2009).

3.2.2.4 Workgroup and leader inclusiveness

According to Shore et al., (2018) many studies on workgroup inclusiveness focus on how employees perceive that they are included within the workgroup. Individuals experience workgroup inclusiveness differently (Shore et al., 2018). Shore et al., (2011) envisaged a

framework that defines inclusiveness in the workgroup. This framework was guided by the Optimal Distinctiveness theory, which holds that individuals always try to find a balance between the need to be similar and share a sense of belonging with other members of the group while retaining their uniqueness. Belongingness as a component of workgroup inclusiveness is characterized by themes such as having a sense of being an insider, participating in decision making, and information sharing. On the other hand, sensations of uniqueness are perceived as members have the feeling that their diverse approaches are welcomed and that all diverse cultural perspectives are appreciated by the workgroup (Shore et al., 2011).

The Leader Inclusiveness construct is based on the premise that leaders of culturally diverse organisations who practice inclusiveness, who model comfort with diversity and who adjust rules for behaviours that are considered acceptable in the organisation, find ways to encourage discussions about and across differences, show an interest in learning, and are honest about their own failures and successes so as to encourage genuineness in other members of the organisation (Cottrill, Lopez, and Hoffman 2014). Leaders inclusiveness helps diverse team members to effectively deal with status differences; is positively related to the psychological safety of diverse members; increases deep-level similarity; enhances staff involvement and resourcefulness or creativity; helps to increase a positive, psychological diversity climate and also increases helping behaviours between leaders and staff. Furthermore, it reduces staff turnover; increases members' identification with the team and consequently improves team performance. Finally, it also reduces the perception of status differences - which enables improved performance of the team (Zheng, Diaz, Zheng & Tang, 2017; Randel, et al., 2016; Mitchell, Boyle, Parker, Giles, Chiang & Joyce, 2015; Hirak, Peng, Carmel & Shaubroeck, 2012; Carmeli, Reiter-Palmon, & Ziv, 2010; Nishii & Mayer 2009; Nembhard & Edmondson, 2006). However, more research is required to provide more clarity on specific leaders' behaviours that are interpreted by staff as inclusive and that have positive effects on their perception of workgroup and organisational inclusiveness (Shore et al., 2018).

3.2.2.5 Confidence, inspiration and creativity

Confidence, inspiration and creativity are elements which are supported by the formation of environments that result in high group performance by having individuals with embedded sureness to communicate and the motivation to perform best at work (Dillon & Bourke, 2016). These aspects occur when individuals of different cultural backgrounds have the feeling that their leader treats them and other group members justly - based on their unique characteristics rather than on stereotypes. Such leaders would also personalize individuals by acknowledging and respecting their uniqueness as members of a diverse team and would appreciate or accept them as members of a team. Such leaders ensure a leverage in the thinking of members of a

diverse team, which inspires them to be creative and to contribute in decision making, thereby reducing the risk of feeling side-lined (Dillon & Bourke, 2016). Feelings of workgroup inclusiveness could result in high quality relations between workgroup members and their leaders, in job satisfaction, organisational commitment, good performance and the well-being of workgroup members (Chung, Ehrhart, Shore, Randel, Dean & Kedharnath, 2016; Shore et al., 2011).

3.2.2.6 Interpersonal factors

The relationship between the line manager and subordinate, as well as the engagement and the alignment of individuals with the vision and values of the organisation, are of utmost importance at the interpersonal level (Daya, 2014). Engagement, as an interpersonal component, relates to the culture of engagement in the organisation and beyond the leader-employee relations. This refers to whether the organisation supports individual differences and eliminates a hostile organisational environment. It further relates to whether diverse views and opinions are encouraged from employees and whether they are heard. According to Daya (2014), decision making is part and parcel of engagement as a component, since the decision-making process is decentralized in an engaging organisational environment, and employees in it are empowered to contribute in making organisational decisions. According to Daya (2014), an employee's relationship with the strategy, vision, and values of the organisation relates to the subordinate's awareness and alignment with the organisation's strategy, vision and values. Awareness of vision is linked to communicating strategic objectives, vision and values, and the degree to which subordinates are able to identify with organisational values, and also relates to whether diversity and inclusion are appreciated or valued components of the strategy, vision and values of the organisation, and whether there is a connection between organisational goals, vision and values and the goals of the employee or individual.

3.2.2.7 Perceived organisational inclusiveness

Perceived organisational inclusiveness as a construct could be described as individual-levels perception of staff inclusion in the organisation (Avery, McKay, Wilson & Volpone, 2008; Pearce & Randel, 2004; Pelled, Ledford & Mohrman, 1999). Mor Barak and Cherin's (1998) work on perceived organisational inclusiveness resulted in an inclusiveness-exclusionary measurement: consisting of elements such as individual involvement in workgroups, participations in processes of decision making, and access to resources and information. On the basis of these pronouncements Mor Barak (2000) provided an extended model for inclusiveness - contesting that diversity and organisational culture would influence inclusiveness-exclusionary perceptions and subsequently lead to job satisfaction, organisational commitment, personal well-being and

job effectiveness. These propositions have been corroborated in studies carried out by Bae, Sabharwal, Smith, and Berman (2017), Acquavita, Pittman, Gibbons, and Castellanos-Brown (2009), Cho & Mor Barak (2008), Findler, Wind, and Mor Barak (2007). For example, Bae, Sabharwal, Smith & Berman, (2017) noticed that gender dissimilarity in workgroups is negatively related to perceived organisational inclusiveness. Other studies have contributed in extending the original Mor Barak concept by incorporating measurements of withdrawal (Hwang & Hopkins 2015; Hwang & Hopkins 2012; Hopkins, Cohen-Callow, Kim, & Hwang 2010; Mor Barak, Levin, Nissly, & Lane 2006). Mor Barak et al., (2006), for example, noticed that members' exclusion from decision making is a predictor of intention to leave the organisation by workers while Hwang and Hopkins (2012) noticed that inclusiveness and low turnover is facilitated by organisational commitment. Hwang and Hopkins (2015) further established that inclusiveness is positively related to high rates of organisational commitment, work satisfaction, and that organisational commitment reduces turnover intention. High quality leader-member exchange relationships are related to an increased sense of inclusiveness (Brimhall, Mor Barak, Hurlburt, McArdle, Palinkas & Henwood, 2017). This highlights how critical healthy exchange relationships with the leader are, in order for subordinates to experience perceived organisational inclusiveness (Shore et al., 2018).

3.2.2.8 Organisational practice, trust and psychological safety

The concept of inclusiveness is generally supported with evidence correlating inclusiveness to feelings of increased diversity climate perceptions, increased leader-member exchange, work satisfaction, organisational commitment, well-being, psychological safety, as well as decreased stress and turnover intentions (Shore et al., 2018) and (Mor Barak 2000). In evaluating the influence of leader humour climate on inclusiveness, Tremblay (2017) noticed that an offensive humour climate undermines inclusiveness by creating a disrespectful climate. Gallegos (2014) contends that leaders need to clearly describe limits and rules for suitable inclusiveness behaviours (rules of engagement contribute in building the platform for inclusive treatment); create organisational environments were differences are explored and understood; model behaviours that display comfort with - and support for – diversity and finally, authentic and strategic monitoring of hiring, promotions and resignations of members of less dominant cultures to help support a climate of inclusiveness in the organisation. Increasing attention on an organisational environment that engenders a climate of inclusiveness, reflects the increasing recognition that cultural diversity in organisations brings about possible issues such as conflict and turnover that necessitate addressing at wider organisational level (Shore et al., 2018; Guillaume, Dawson, Priola, Sacramento, Woods, Higson & West, 2014). Downey, van der Werff, Thomas & Plaut, (2014) and Mor Barak et al., (2016) identified feelings of trust by diverse

members of organisations as an indicator of inclusiveness. High information-sharing amongst diverse members, which is associated with team creativity; and staff information elaboration, which is linked to individual creativity are high in organisations with a high inclusiveness climate (Li, Lin, Tien & Chen, 2015).

3.2.2.9 Personal factors

Daya (2014) envisaged that at personal or individual level, people's sense of inclusiveness is influenced by personal elements such as personality, locus of control, power and self-confidence reinforced by self-esteem. Reveal or express attitudes and behaviours that are aligned with prototype inclusion, as well as the interest to participate in a given task. Daya noted that, while some participants in her study had strong opinions about what inclusiveness or exclusion signifies to them, others are not interested in inclusion in the organisation - irrespective of the long tenure and being happy at their job or not. In relation to locus of control, individuals with a high level of internal locus of control perceive being in control of their experiences and responses; while those with high level of external locus of control perceive that they have no control over their experiences and responses. It is therefore apparent that, while some employees in the organisation place a high value on the organisation doing things to ensure them being included, others are of the view that it is their responsibility to make themselves feel included (Daya, 2014). According to Daya's (2014) findings that relate to self-confidence and self-esteem, employees in South Africa with language barriers or difficulties often lack the confidence to participate without the support of other individuals. Daya, as well as managers, see the lack of self-confidence by subordinates as a limitation to building inclusiveness. Daya defines self-esteem within the context of her study as an individual having the feeling that he or she deserves to be treated well or that he or she is worthy of equal treatment. Low self-esteem affects the response of an individual to his or her environment and subsequently his or her perception of inclusiveness. With regard to power, Daya (2014) relates power to misuse of authority. Misuse of power in the context of inclusiveness involves little engagement, less empowerment of subordinates in relation to decision making and other practices - thus leading to individuals feeling devalued. Perceived lack of power by subordinates influences their personal perception of inclusiveness.

3.2.3 Summary illustration of core elements of inclusiveness with respective traits

The core elements that depict inclusiveness discussed above have been aptly synthesized and diagrammatically illustrated by the researcher in fig 3.1. Core elements of inclusiveness such as a sense of acceptance and being valued as member of a culturally diverse group; shared decision making; fairness and respect; workgroup and leader inclusiveness; perceived

organisational inclusiveness; confidence, inspiration, and creativity; personal or individual factors; interpersonal factors and organisational practice, trust and psychological safety coupled with their respective traits - constitutes what has been envisaged by different scholarly works as epitome of feeling of inclusiveness by diverse members of a culturally diverse organisation.

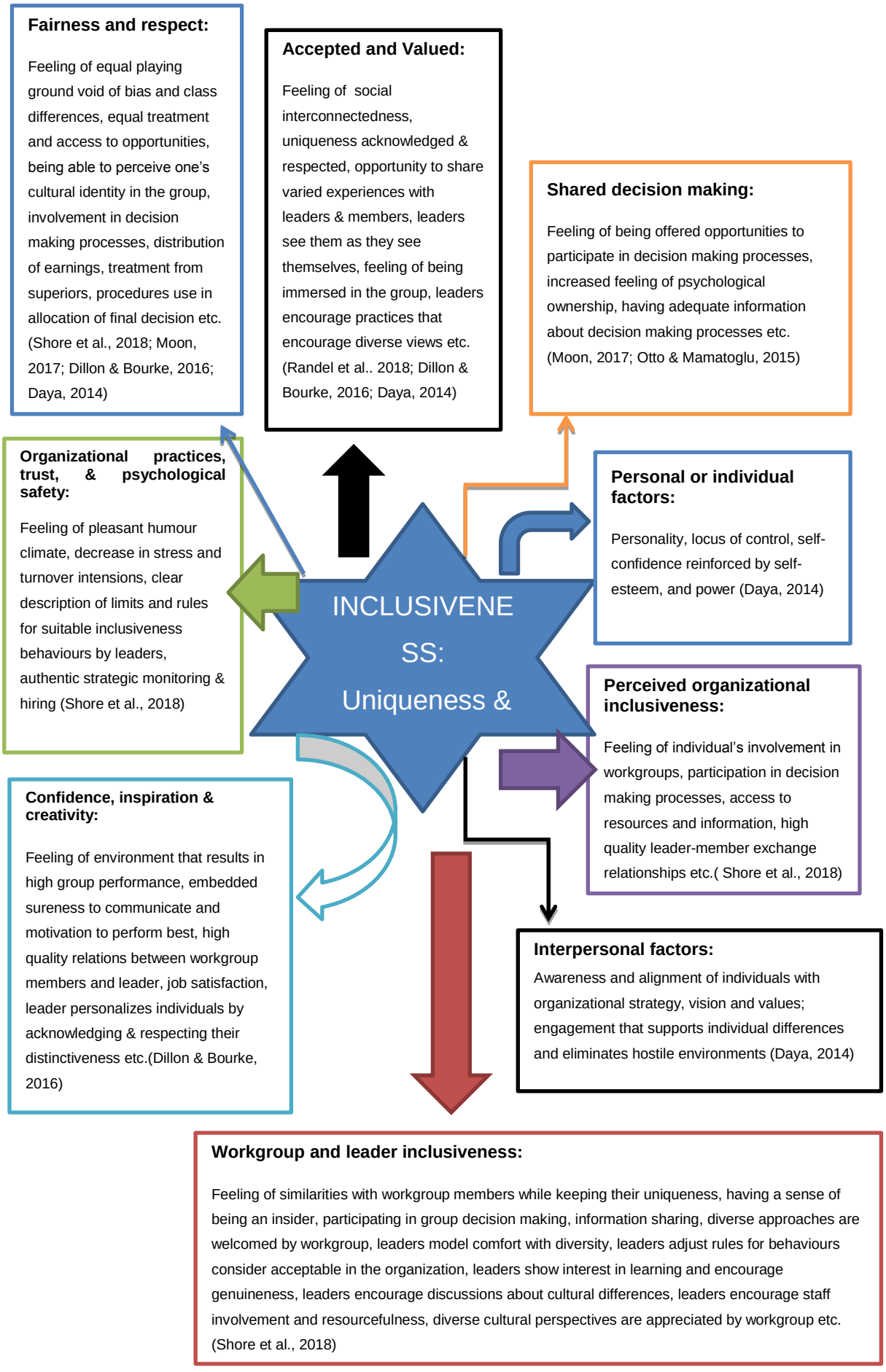


Figure 3-1: Illustration of core elements of inclusiveness with respective traits

3.2.4 Benefits of school climate of inclusiveness

Even though the narratives that preceded this section have only sparingly mentioned some of the benefits that individuals and culturally diverse organisations accrue when feelings of inclusiveness prevail, it is worthwhile to further highlight such relevance. According to Randel et al., (2018), efforts made by leaders to recruit, develop and promote people – especially those from disadvantaged and underrepresented cultural groups – have not ensured the full utilization of their abilities; nor has it ensured appreciation and inclusion of their perspectives in a manner that adds value to the organisation through increased retention, creativity, innovations and performance. Because such advantages in culturally diverse groups have not fully realized, organisational leaders have continuously had to reflect on why they experience dwindling improvement - despite the increase in diversity (Randel, et al., 2018). Inclusiveness, which enables diverse members to view themselves as esteemed members of the organisation due to treatment that gratifies their sense of belongingness and uniqueness, has been observed as a fundamental provider of opportunities for members to reach their full potential (Randel, et al., 2018; Cottrill, Lopez, & Hoffman, 2014 & Shore et al., 2011). To be more precise, Randel et al., (2018) observes that inclusive leadership facilitates belongingness. It does this by supporting individuals as group members; promoting fairness and shared decision-making and by valuing uniqueness through promoting diverse contributions. All these factors assist individuals in reaching their full potential and in contributing wholly to that organisation. Where organisational leaders show acceptance of culturally diverse members of an organisation and create quality relationships, they might contribute in promoting norms related to equality and inclusion. This facilitates increased sharing of power and mutual relationships among group members, contributing to a decrease in turnover rates in diverse organisations (Nishii & Mayer, 2009).

Though Randel et al., (2018) support the view that perceptions of inclusiveness by members of culturally diverse organisations would eventually produce beneficial results for an organisation; they also argue that the relationship between the perceptions of diverse members and the behaviour outcomes from such (positive) members, is not direct. When culturally diverse members have high perceptions of inclusiveness in the organisation, there is the possibility that they will strongly identify with their organisations and will feel psychologically safe and empowered. Therefore, inclusiveness, which is feeling of belongingness and uniqueness, should have a positive impact on workgroup identification and psychological empowerment amongst members, leading to positive behavioural outcomes from diverse members (Randel et al., 2018).

Workgroup identification manifests when group members sense that they truly belong to their workgroup and that their unique contributions to the organisation or group are valued. Such

perceptions will likely lead to positive relationships with fellow group members. These positive relationships influence how members perceive themselves in relation to their organisation or workgroup (Randel et al., 2018). Such feelings and relationships within the workgroup results in workgroup identification as individuals incorporate workgroup- and personal identity. There is a tendency of a perception of oneness with their workgroup from people who have strong workgroup identification, and such individuals see the experience of failures and successes of their workgroup or organisation as their own.

Furthermore, workgroup identification by diverse members of the organisation leads to individuals having higher self-esteem, enabling them to view their organisations favourably in relation to other organisations (Randel et al., 2018; Ashforth & Mael, 1989; Tajfel & Turner, 1986). Using the readiness of individuals with strong workgroup identification wishing to contribute to a group that they identify with as basis, (Randel et al., 2018) developed a theory. The theory portrays work group identification as being positively related to members' creativity and job performance - and negatively linked to turnover. Therefore, members' perceptions of inclusiveness through workgroup identification will be indirectly positively linked to behavioural outcomes such as creativity, performance, and reduction in turnover of group members (Randel et al., 2018).

Lack of inclusiveness - whether through overt acts of prejudice or subtle forms of exclusions that are ambiguous and are intended to harm the receiver - can negatively affect the psychological and physical wellbeing of diverse members of the organisation (Jones et al., 2013). In relation to psychological empowerment, (Randel et al., 2018) are of the view that when individuals perceive themselves as included, they have the space required to express their opinions and to offer contributions in decision-making and this enables psychological empowerment. According to Boudrias, Morin and Lajoie (2014), experiencing influence in the organisation by diverse members strengthens their perceptions of competence and control. When individuals hold perceptions of inclusion, the opportunities they have for expressing their opinions and offering contributions to work-related decisions provide psychological empowerment. Furthermore, it has been argued that members of an organisation who feel psychologically empowered will display a high degree of involvement with their responsibilities, and will be creative at work - thus improving performance. Staffs that are psychologically empowered have been observed to engage in vocal behaviours such as spotting issues and giving constructive observations to improve the organisation. Employees manifest high levels of creativity when they have a sense of psychological empowerment. This is so because psychological empowerment positively influences creative process engagement - thus increasing creativity (Frazier & Fainshmidt, 2012; Raub & Robert, 2012; Pan, Sun, & Chow, 2012; Sun, Zhang, Qi, & Chen, 2012; Zhang &

Bartol, 2010). Many studies have also proven a consistent positive relationship between the psychological empowerment of diverse members of organisations, and performance (Maynard, Luciano, D'Innocenzo, Mathieu, & Dean, 2014; Zhou, Wang, Chen, & Shi, 2012). It has also been demonstrated that staff psychological empowerment is negatively related to voluntary turnover, because staff that have a strong sense of empowerment are more likely to stay with their organisations for a longer duration, thus enabling greater possibility for members to garner performance benefits (Randel et al., 2018; Harris, Wheeler, & Kacmar, 2009; Seibert, Wang, & Courtright, 2011).

3.3 Towards an inclusive leadership framework

Due to increased diversity, institutions have used different leadership approaches to manage the extent and effect of diversity in their settings (Olsen & Martins, 2016). Many academics have envisaged and expounded on shared key competencies and practices that are needed by all diversity leaders to successfully manage relationships through interpersonal engagements (Randel et al., 2018; Shore et al., 2018; Dillon and Bourke 2016; Daya 2014).

This section will focus on the review of literature that will enable the researcher to construct an inclusive leadership framework suitable for culturally diverse organisations. Leader's competencies, behaviours and organisational factors influence the creation of an organisational culture and a climate of inclusiveness which enables people of different cultures to overcome their differences and to develop a sense of belongingness and uniqueness (Randel et al., 2018; Dillon & Bourke, 2016; Olsen & Martins, 2016; Cottrill, Lopez, & Hoffman, 2014; Forbes, 2008). Inclusiveness is important to all members of different cultural backgrounds in the organisation, especially to those members that have been historically excluded (Ferdman, 2014; Winters, 2014; Nishii 2013). Having a climate of inclusiveness goes beyond having an environment that is built on the standpoint that all members need to abide by preconceived values and norms as determined by the mainstream, or by members of the dominant cultural group (Mor Barak & Daya, 2014). In order to develop a conceptual framework for inclusive leadership which would engender inclusiveness, this section will cover relevant literature under the following broad headings: inclusive leadership competencies, inclusive leadership behaviours or practices, and organisational factors which support inclusive leadership.

3.3.1 Inclusive leadership competencies

Competencies of leaders in particular are part of the category of factors that support and institutionalize inclusive leadership (Randel et al., 2018). Based on the numerous definitions of inclusive leadership offered by different scholars, one can argue that knowledge and other

competencies are essential ingredients required to ensure behaviours that engender inclusive leadership and inclusiveness in culturally diverse organisations. For instance, Randel, et al., (2018) in their definition, see inclusive leadership as positive leaders' skills, attitudes and actions that enable diverse members of an organisation to perceive belongingness in an organisation, without distorting their uniqueness in the organisation as they wholly participate in group processes and outcomes. These skills encompass: *emotional acumen*; open-mindedness; the ability to tolerate ambiguity, being positive, emotionally resilient, efficacious, and self-assured (*Psychological competencie*s); *having an inclusive mentality* (high level of cultural intelligence coupled with inclusive mentality alignment) to mediate between and integrate intercultural diversity and tactical practicalities that emanate from diversity; *cognitive complexity*; *pluralistic viewpoint; cultural agility*; and being *knowledgeable* (Hanges et al 2016; Morrison & Black, 2014; Vogelgesang, Clapp-smith, & Osland, 2014; Story & Barbuto, 2014; Mendelhall & Bird, 2013; Javidan & Bowen, 2013; Tadmor, Tetlock & Peng, 2009; Bird, Mendenhall, Stevens & Oddou, 2010). Competences assist leaders in moderating the incidences of conflict, miscommunication, and tensions that normally arise with diverse teams (Hanges et al 2016).

3.3.1.1 Cultural intelligence and inclusive mentality

Leaders need to develop cultural awareness, knowledge and skills in order to respond suitably to issues of cultural diversity. Problems that might be encountered in leading culturally diverse teams could originate from assumptions made by the leader - perhaps due to a lack of awareness, a lack of real information and knowledge about the context, or a deficiency in cultural proficiency skills (Connerley & Pedersen, 2005). The absence of multicultural training during the preservice years of teachers in South African universities hampers cultural sensitivity and the promotion of social justice from these student-teachers. Acquisition of such knowledge during preservice training could help ensure classroom environments that are conducive to effective teaching and learning in culturally diverse schools that they will be working in (Teise & Alexander, 2017). Cultural competence, considered as forerunner to cultural proficiency, should be a central aspect of school leaders' preparation and practice (Branch, Hanushek, & Rivkin, 2013; Lindsey et al., 2009). Lindsey et al (2009) describe cultural proficiency as the conviction of how we relate with other people despite the cultural group that they belong to. Connerley and Pedersen (2005) likened leading in a culturally diverse environment to playing several musical instruments, which requires different attitudes and skills. The same qualities that make an individual an effective monocultural leader might make the person less qualified to lead a culturally diverse environment, because culturally diverse leaders need to be context sensitive. Connerley & Pedersen (2005) examine a three-stage developmental sequence that involves

multicultural awareness, knowledge and skills as a primary strategy for leadership in diverse organisations. A person will find it difficult to know the culture of others, until and unless he/she has an awareness of his or her own cultural awareness of his or her culturally learned assumptions as they regulate his or her life. The significance of unscrutinised primary culturally learned assumptions is often neglected by not recognising that people's assumptions reflect their cultural context. Since all behaviours are both learned and exhibited in a cultural context, leaders who ignore the cultural contexts of others, would likely be unable to interpret their own behaviour precisely. Just as different behaviours might have the same interpretation, the same behaviour across cultures might have a different interpretation. Developing cultural awareness is a key strategy for leaders who are interested in accurately interpreting the meanings of cultural similarities and diversity (Connerley & Pedersen, 2005). Cultural awareness, therefore, renders a safe and accurate approach to managing differences across culturally diverse populations (Connerley & Pedersen, 2005).

Cultural intelligence includes the following elements: motivational - the energy and interest of a leader in relation to learning about other cultures and engaging in intercultural interactions or encounters (Penington & Wildermuth, 2005); cognitive intelligence, which represents the leader's knowledge of relevant cultural values, practices and conventions; meta-cognition, which implies the conscious cultural awareness of a leader displayed during interactions and behavioural - the use of appropriate verbal and non-verbal actions during interactions (Van Dyne, Ang, Ng, Rockstuhl, Tan, & Koh, 2012; Earley & Ang, 2003).

The duty for improving schools is firmly stuck on the leadership of schools. Thus, to improve the cultures of culturally diverse schools, leaders are required to be culturally proficient (Teise & Alexander, 2017; Mawaha, 2014; Lindsey et al., 2009). According to Lindsey et al (2009), the most effective and rewarding strategy in addressing cultural diversity issues, is cultural proficiency. This resonates with Schein's (2006) position that the only thing of tangible relevance that leaders do is creating and managing organisational cultures. Schein (2006) therefore sees the ability of leaders to understand and work with individuals of diverse cultures as a unique talent. Because teachers and school leaders interact with learners, their cultural proficiency prepares them to deal with issues of contextual diversity and might provide solutions to issues related to student achievement gaps, school violence, diversity disparity, linguistic issues, low expectations, dearth of identity, low self-esteem and lack of hope (Branch, Hanushek & Rivkin, 2013).

Lindsey et al., (2009) constructed a conceptual framework of cultural proficiency consisting of instruments that identify culturally competent behaviours using five elements of cultural proficiency. The five essential elements of cultural proficiency (which could be grouped into

awareness, knowledge and skills) envisaged by Lindsey et al., (2009) entails assessing culture, valuing diversity, managing the dynamic of difference, adapting to diversity and institutionalizing cultural knowledge. Even though these elements seem to be separate concepts, in practical sense they are interrelated and operate interactively (Mawaha, 2014). These essential elements have been better explained by Racial Equity, Nova Scotia Department of Education (2011): In the context of ***assessing culture***, a leader that is culturally proficient is aware of his or her own culture and the effect of the culture on other individuals, and learns about the culture of his or her organisation and other members or stakeholders. In relation to ***valuing diversity***, a school leader that is culturally proficient articulates a culturally proficient vision for the school, welcomes diverse groups of people, and shares his appreciation for diversity with other individuals. In ***managing dynamics of diversity*** (reframing differences), leaders that are culturally proficient provide training and a support base for conflict management, replicate problem-solving methods in intercultural situations, acknowledge that conflict is a usual and integral part of existence and develop conflict management skills in a positive way***. Adapting to diversity*** requires a culturally proficient school leader's commitment to on-going learning and improving the substance and structure of work in such a manner that all members of the school are informed by the guiding values or principles of cultural proficiency. In ***institutionalizing cultural knowledge,*** culturally proficient leaders influence the culture of their schools by ensuring that their policies and practices are shaped by principles of cultural proficiency, and create opportunities for all cultural groups to progress. Lindsey, et al., (2009) further appraised that culturally proficient educators act as pedagogical leaders that commit in educating their learners to a high degree of knowing, valuing and making use of their cultural backgrounds, languages, and learning styles in given curricular and instructional settings.

3.3.1.2 Intercultural sensitivity

The Development Model of Intercultural Sensitivity (DMIS) was envisaged as theoretical framework to clarify the reactions of individuals to cultural diversity. The model is based on six orientations that have been divided into two stages: ethnocentric and ethno-relative (Bennett, 1986; Hammer, Bennett, & Wiseman, 2003).

Ethnocentric stages are based on the premise that the culture of an individual is experienced as central to reality. The denial of differences is the first stage under ethnocentric stages. In this stage, the culture of an individual is experienced as the only real culture. At this stage, there is a lack of recognition of cultural differences, except that the difference is seen as imposing on the individual. In this case, the individual acts aggressively to eradicate the difference. With the extreme form of denial, one could observe that those who are different are only noticed as tolerable or exploitable and are often degraded. At the reversal or defence against difference

stage, an individual's culture is experienced as the single viable culture, while other cultures are perceived negatively. The degree of threat experienced from other cultures is higher here, than at the denial stage, because other cultures are recognized in terms of 'us' versus 'them'. The disparity at this stage is reversal, wherein an adopted culture is viewed as superior to one's main culture. Reversal is similar to defence, because it also polarizes the worldview to 'us' versus 'them', but does not view the opposite culture as a threat. The minimization of difference is the stage at which acceptance of artificial cultural difference is observed. Individuals are viewed as similar through physical universalism (viewed as biologically similar) and transcendent universalism (religiously or economically similar). Applying these universal absolutes may make unclear deeper cultural differences, romanticizing opposing cultures. In relation to people from dominant cultures, minimization disguises recognition of their culture and institutional privileges that are habitually accorded to their members.

Acceptance of difference is one of the ***ethno-relative stages.*** During this stage the culture of an individual is simply experienced as one of many equally worthwhile substitutes. This stage is characterized by cultural relativity, as people from different cultures are perceived as diverse but equal. At the adaptation to difference stage, people of diverse cultures begin to develop communication skills that enable them to interact with one another. At this stage, individuals develop empathy that enables them to accept the perspective of people from different cultures. This stage represents individuals who are ready to shift their frame of reference to appreciate and be appreciated by people of other cultures. The integration of differences is the stage that is characterized by internationalization of multicultural frames of references. Knowledge is often perceived as power because if leaders understand their own intercultural sensitivity, they will be able to use this information as a point of reference when they assess their multicultural awareness.

Leaders that recognize that the culture of an individual influences his or her assumptions on what defines an individual as an effective leader should be prepared to accommodate the various aspects of other cultures as opportunities to learn about the various cultural dimensions and what they construed for leaders in diverse cultural context (Connerley & Pedersen, 2005).

Summarily, stages of development of intercultural intelligence and competencies involve awareness, which emphasises assumptions related to cultural diversity and similarities in actions, attitudes, and values. An increase in awareness ensures more freedom of option to people that have become more of own interculturalism. The knowledge stage is characterized by an increase in the volume of facts and information about culturally learned assumptions. The skills stage applies to the acquisition and application effective and efficient behaviours with people of diverse cultures based on clarified assumptions and precise knowledge of the cultures

of diverse members. Leaders are required to be trained in awareness, knowledge, and skills to develop intercultural competency (Connerley & Pedersen, 2005). Leaders with great cultural awareness can easily step out of their comfort zone and see situations from the viewpoint of people from other cultures.

The following global cultural leadership competencies were identified from many sources and summarized by Aycan (1997): in-depth organisational and technical knowledge, managerial competency, aptitude to cope with uncertainties and conflicts, willingness and readiness to accept and integrate diverse perspectives, ability to inspire and develop people with potential, willingness and commitment to succeed, effective communication, ability and preparedness or willingness to learn from experience, ability to be a change agent, ability to develop and maintain good interpersonal relations. Mai-Dalton (1993) also envisaged certain qualities that could be relevant in effective leading of diverse organisations: Personal, long-term vision that involves members of different ethnic and cultural groups; awareness of cultural diversity issues and broad knowledge of diversity dimensions, being open to change themselves by inspiring for feedback from employees and other members of the organisation, accepting criticism and showing willingness to change their attitudes and actions; Mentoring and empowering members of the organisation that are culturally different. To be efficacious, leaders should be aware of significant cultural dimensions and comprehend how such dimensions can influence their working relationship with members of the organisation from different cultural backgrounds (Dillon & Bourke, 2016).

3.3.1.3 Cognitive complexity

According to Randel et al (2018), a leader's cognitive complexity is positively related to inclusive leadership. The cognitive complexity of an individual will also upsurge the likelihood that he or she will practice inclusive leadership (Randel et al., 2018). Cognitive complexity defines the ability of a person to view the behaviour and social information of others in divergent ways. People that have a high degree of cognitive complexity, view individuals in groups as unique persons having both positive and negative features that make them diverse (Randel et al., 2018). Cognitive complexity provides an extension of the social identity model by highlighting that members of a group may allow for positive evaluation of the qualities of their group in relation to other groups rather than adhering to the prototype of their group. Leaders with a high level of cognitive complexity do not apply a one-sided perception about others that may impair members' ability to contribute in the group. Such leaders identify and appreciate the strengths of members, even when viewing their limitations, as to have a multidimensional perspective (Randel et al., 2018). There is the likelihood that leaders that are cognitively complex will be sensitive to the desires of members and the manner in which the complexity is related to group

dynamics should be managed so as to assist members to simultaneously have a sense of belongingness, enabling them to have the feeling that they can preserve what makes them unique (Randel et al., 2018). Developing a caring school culture for diverse learners could be part of the returns of cognitive complexity demonstrated by teachers who view themselves as surrogate parents for their learners. This perception is guided by a professional ethical sense to act in the best interests of their learners (Bass, 2019). According to Bass (2019), school leaders - including pedagogical leaders - are morally, professionally, and ethically destined to deliver caring leadership to learners; and this could be done effectively when teachers understand the various meanings that their learners of diverse cultural backgrounds allude to care (Bass, 2019). Randel et al., (2018) in their inclusive leadership conceptual framework or model, therefore identify individual difference features associated with inclusive leaders; clarify specific behaviours that inclusive leaders manifest, and argue that such behaviours lead to perceptions of inclusiveness, which further leads to member workgroup identification, psychological empowerment and behavioural outcomes such as creativity, job performance and reduced turnover.

3.3.2 Inclusive leadership attitudes and behaviours

Having requisite skills and competencies is not enough to engender inclusiveness in culturally diverse organisations. Acquisition of these fundamental skills and competencies for intercultural proficiency - coupled with specific inclusive leadership attitudes and practices envisaged by different academics - could help promote inclusiveness in culturally diverse schools. Such inclusive leadership proficiency, attitudes and behaviours or practices ensure - as noted above - feelings of inclusiveness. This subsequently results in diverse members' identifying with the organisation or workgroup. This leads to psychological empowerment and behavioural outcomes such as creativity, performance and dwindling turnover as well as many more, as these empowered individuals pursue organisational goals (Randel et al., 2018). On the basis of their theoretical models of inclusive leadership, Randel et al., (2018) acknowledged that inclusive leadership within organisational workgroups could be determined by situational factors outside the group, such as the commitment of top leadership to inclusive leadership.

3.3.2.1 Individual or leaders' pro-diversity beliefs

This factor is associated with the leader individual difference factors that highlight how the pro-diversity attitude of the leader of an organisation influences inclusive leadership practices that facilitate members' perception of inclusiveness (Randel et al., 2018). Leaders are therefore critical in building inclusiveness in diverse organisations, because group members form feelings of inclusiveness based on the treatment they receive from their leaders and their influence on

the organisational environment in which inclusive treatment by other members of the organisation may occur (Nishii, 2013). Therefore, the relevance of inclusive leadership attitudes and practices in both formal and informal leadership roles is axiomatic. Pro-diversity beliefs ensure inclusive leadership behaviours that promote sensations of belongingness and uniqueness (Randel, et al., 2018). In their arguments on these individual difference factors that they proposed, Randel et al., (2018) noted the relevance of the Social Identity theory in providing a theoretical foundation for the precursors of inclusive leadership, since each of them emphasises the attention of the leader towards the group and the objectives of the group. While guided by the relevance of the Social Identity theory, they simultaneously extended the social identity model by demonstrating the possibility of valuing individuals' uniqueness in the group, while at the same time highlighting the importance of belongingness in the whole group. Randel et al., (2018) further explained that even though these individual differences are distinctive in nature, they have the propensity to view opportunities for engendering belongingness among members of a diverse group as well as perceive uniqueness as possessing the ability to create value even when the viewpoints that result from uniqueness may be incongruent with prevailing norms in the group or the opinions of the leader.

Pro-diversity belief as a factor that enhances the likelihood for individuals to exercise inclusive leadership attitudes has been expounded. People have different perspectives in relation to the benefits and disadvantages of diversity in organisations. Some see diversity as integrally positive to the functioning of organisations, especially in creating value as it adds richness through different understandings, viewpoints and aptitudes; while others may perceive it from a more negative perspective, as it creates conflicts, adds needless complications, challenges established organisational norms and threatens the shared norms of groups. Such diverse perceptions of diversity emanate from culture and previous experiences, and personality characteristics such as openness to experience and tolerance for ambiguity (Randel et al., 2018; Hentschel, Shemla, Wegge, & Kearney, 2013; Homan, van Knippenberg, Van Kleef, & De Dreu, 2007). Pro-diversity beliefs are engraved in the social identity model since they enable the opportunity for leaders to engage in getting a positive social identity for the group. Nonetheless, pro-diversity beliefs also acknowledge the diversity of the individual members of the organisation (Randel et al., 2018). According to Randel et al., (2018) the pro-diversity belief of the leader will be positively related to inclusive leadership. Pro-diversity belief of a leader should be openly associated to diversity, but also to the willingness to incorporate diversity into the practices of their organisations because of the perception that diversity will bring benefits to the organisation. Such positives beliefs in relation to diversity, will enable leaders to comprehend how to produce a stronger sensation of belongingness in the organisation and how to include or incorporate the many individual differences that come with cultural diversity (building a sense of

uniqueness). Therefore, it should also be associated with leaders valuing the potentially unique contributions that emanate from the diverse cultural backgrounds and identities of individuals. Such positive engagements should emanate from the willingness of the leader to discover opportunities in the midst of diversity and develop avenues to incorporate those opportunities in their organisations (Randel et al., 2018).

3.3.2.2 Leader's humility

Randel et al., (2018) envisaged and suggested that if humility features in a leader's attitude it would enhance the likelihood of an individual to be involved in behaviours related to inclusive leadership. The humility of a leader might also enhance the propensity to practice inclusive leadership (Randel et al., 2018). Humility has been conceptualized in different ways. According to Neilsen, Marrone, and Slay (2010), humility is self-introspection that includes admitting that an individual is not the sole controller of his or her relationships with other humans and involves deeper level of clarity in relation to the person's self, weaknesses and strengths. Humility also involves positive inclinations such as a strong level of self-awareness, compassion, low self-centeredness, openness and appreciation for others (Ou, Tsui, Kinicki, Waldman, Xiao, & Song, 2014). Leaders with such a self-view are likely to have a high level of awareness of other people. This is consistent with the depersonalization aspect of the social identity model, which puts emphasises on the group rather than the individual leader, as the focus of concern (Randel et al., 2018). Simultaneously, leader humility exceeds the Social Identity theory by emphasising that leaders acknowledge the uniqueness of diverse members of their organisations and do not perceive such uniqueness as a danger to the group or themselves (Randel et al., 2018). Humility should be positively correlated with the likelihood of practicing inclusive leadership, since it includes the possibility of leaders being welcoming to different people, and identifying and acknowledging the unique strengths of all members. Humble leaders are not threatened by the presence of diverse members with strength and aptitudes that might be different form theirs and will consequently integrate the uniqueness of members into the organisation. Humble leaders are likely to identify the needs of other members and to understand ways of integrating their unique talents to the functioning of the organisation as a result of their own self-awareness (Randel et al., 2018).

3.3.2.3 Leader's intercultural encounters

According to Dillon and Bourke (2016), this is a relevant trait because people do not see the world through the same cultural lens, and the trait is underpinned by drive, knowledge and adaptability. They concluded that highly inclusive leaders are self-assured and effective in interaction with different cultures. For example, inclusive leaders develop an interest in learning

about different cultures; search for opportunities to experience culturally diverse settings; are self-assured when leading culturally diverse groups (element of drive); gather information on the local context like ways of working (knowledge); they work well with people from different cultural backgrounds, and appropriately change styles as required by a cross-cultural encounter (adaptability). In their study on assessing the inclusive and exclusive practices of 151 leaders of culturally diverse schools, Bustamante, Nelson, and Onwuegbuzie (2009) posited that policies and practices are the two core pillars for auditing the culture of schools. Bustamante et al., (2009) motivated their position with the premise that policies drive improvement in whole-school cultural competency, while practices constitute the actions that ensure more culturally competent practices. On the basis that educators, principals and learners in culturally diverse schools interact with one another, cultural proficiency might be a solution to diversity issues such as student achievement gaps, school violence, low expectations and self-esteem, lack of identity and sense of belonging, linguistic conflicts, surges in incidence of sexual and racial harassment and the ever increasing need for leaders to be ready to increase cultural diversity issues in their various school contexts (Mawaha, 2014).

Additional assessment of policies and practice types suggest that the auditing of culturally proficient schools may encompass the evaluation of existing inclusion audit data; the vision or mission statement of schools clearly stating commitment to diversity; curriculum selections and teaching faculties that reflect different cultural perspectives based on the demography of the school and active recruitment of diverse staff by principals and districts (Ryan, Pollock & Antonelli, 2009; Goddard & Hart, 2007). The application of culturally responsive pedagogy, having high expectations for all learners and the continuous soliciting of the perspectives of parents and the external community are also some of the benchmarks that could be used in assessing the culturally proficient practices and policies of diverse schools (Kiemele, 2009; Pfaller, 2012; Owens-Luper, 2011; Ladson-Billings, 2009; Roy, 2009; Smith, 2004). Walker (2011) sees peer mediation, proactive approaches in dealing with conflicts and the use of remedial cultural practices as disciplinary measures as other dimensions that could be considered when assessing practices and policies of culturally proficient school. Garguilo (2014) emphasised the need to consider authentic student assessment as complementary to standardized tests in evaluating student achievement, adding this to the dimensions to consider when doing the aforementioned assessments.

3.3.2.4 Ensuring justice, equity, and respect as part of all members' experience

Leaders of culturally diverse organisations should demonstrate courage and be cognizant of bias, to promote behaviours that ensure justice, equity and respect for all members (Dillon & Bourke, 2016). Such behaviours provide the leverage for inclusive leaders to portray fair

treatment of members and prove to them that they are appreciated for being part of the organisation (Sabharwal, 2014; Shore et al., 2011). Ensuring justice and equity by inclusive leaders helps them demonstrate respect for individual members of the organisation. How they proactively consider the way in which they make unintentional decisions, could lead to equity across group members. Appreciation of every group member could be demonstrated, for example, by looking out for the preferences of every member in relation to group tasks. Leaders, for example, who allow top managers to strategize on an important meeting while drinking in a bar after working hours, could dent the perception of inclusiveness for an individual whose culture prohibits drinking of alcohol, or someone who is physically challenged and who depends on the limited scheduling of public transportation. Likewise, organizing an emergency weekend retreat with the expectation that everyone will be available to talk about a new strategic initiative could be disadvantageous to members with weekend responsibilities. Single parents, for example, might possibly find it difficult to get childcare on such short notice (Randel et al 2018).

The formation of a school system that ensures justice and equity is therefore one of the methods that inclusive leaders may follow to influence diverse members into sensing inclusiveness (Randel et al., 2018). Such leaders, for example, could ensure policies that enable fairness for team members and ensure absence of bias. Such processes that enable a fair and equitable system involves putting in place checks and balances that will enable members being considered for recruitment or promotion opportunities to have an equal platform on which to compete. A practical example that demonstrates leaders enabling equity and belongingness amongst diverse members, could involve finding avenues to show that members of a particular cultural group are not representative of stereotypes such as helpless, unfriendly and inferior. Members of such cultural groups should rather be seen by leaders as similar to other members of the organisation (Randel et al., 2018).

Courage to promote justice and equity involves communicating about faultiness, and requires personal risk taking (Dillon & Bourke, 2016). The courage to challenge others and the status quo is an important aspect of a management that aims at inclusiveness. This trait is supported by humility and bravery. Highly inclusive leaders communicate against the status quo and display humility in relation to their strong points as well as their weaknesses. For example: humility manifests when the leader accepts personal limitations and seeks the support of others to overcome those weaknesses. Bravery manifests when the leader approaches diversity enthusiastically and make others accountable for exclusion (Dillon & Bourke, 2016).

Cognizance of bias (Dillon & Bourke, 2016) is another inclusive leadership which brings about behaviours that promote justice, equity and respect - thus ensuring inclusiveness. It is important

because bias is a serious weakness in diversity management. Cognizance of bias is underpinned by elements such as self-regulation and fair play (Dillon & Bourke, 2016). The way we see others can be negatively affected by subtle biases such as explicit stereotypes - using unconscious stereotypes as parameters to judge others; similarity attraction (the tendency to be easily and deeply connected to those who have a similar appearance – who look and 'feel' like oneself; In-group favouritism (neglecting outsiders of the group while favouring in-group members) and attribution error (using the wrong reasons to explain a person's attitude or behaviour). Attribution error and in-group favouritism result in a negative attribution for outsiders and a positive attribution for those perceived as group members, etc. Highly inclusive leaders have a high level of self-awareness of individual and organisational bias. Mindfulness of personal and organisational biases helps them to self-regulate and to ensure fair play or justice. For example, inclusive leaders who are self-regulative, follow processes to ensure that individual biases do not determine decision making about others. Finally, they also identify inconsistent organisational processes (Dillon & Bourke, 2016).

3.3.2.5 Enabling opportunities for collaboration and shared decision making

Leadership behaviours that promote a collaborative work environment and shared decision making are also important ways of creating feelings of belongingness amongst culturally diverse members (Randel et al., 2018 & Dillon & Bourke, 2016). Dillon and Bourke (2016) echoed Senge's (1996; 1990) premise that the whole is greater than the sum of its parts, to strengthen their argument. Accordingly, they perceived collaboration as an important practice that leads to inclusiveness, because a team that thinks in a diverse manner is greater than the sum of its parts. In their opinion the collaborative trait is underpinned by elements such empowerment, teaming and voice. A highly inclusive leader does not only empower individuals, he/she also creates and influences the philosophy of diverse teams. Collaboration, essentially, is about individuals working together, developing ideas from group members to produce a new product or resolve complex problems. However, while collaboration in culturally homogenous teams might be comfortable and cool, it becomes more challenging - especially at the initial stage when it is applicable to diverse stakeholders. Inclusive leaders give members of their teams the leeway or freedom to deal with difficult situations; empower them to make decisions about issues that affect their lives and hold them accountable for performance they can control (empowerment); put together teams that think diversely; work hard to make sure members respect each other and there are no out-groups in the team; anticipate and take fitting actions to resolve any incidence of conflict (teaming); generate a safe environment in which members feel comfortable to communicate; explicitly include every team member in discussions and ask follow up questions (voice).

Shared decision making should put emphasis on sharing power, carrying out extensive consultations on decisions and helping to decide how work is to be carried out (Nishii, 2013; Nembhard & Edmondson, 2006; Roberson, 2006). Inclusive leaders, for example, request the extensive participation of diverse members in fundamental decision-making and provide opportunities for members to discuss the integration of the different viewpoints that they offer. Conversely, enabling decision making control, when distributed over precise aspects of work, enables inclusiveness across members' responsibilities. Other practices that ensure a sense of belongingness amongst diverse members could entail developing a checklist that ensures that decision-making participation has actually been shared across, or within, responsibilities. When leaders create shared decision-making practices and institutionalize them in organisational norms, they contribute in embedding inclusiveness in the contextual make-up of their organisations (Randel et al., 2018). However, shared decision-making is not legally, administratively or in terms of financial auditing defensible. Although a manager may consult before taking a decision, he cannot "share" the decision as he/she remains judicially and financially accountable for the decision taken as both the responsibility and authority for the decision has been entrusted to him/her. This is well illustrated in the Life Esidimeni arbitration hearings (2018) into the deaths of 143 mentally ill patients regarding the actions and decision of the former Gauteng health Member of Executive council (MEC) Qedani Mahlangu.

3.3.2.6 Demonstrating value for uniqueness

This is another aspect of inclusive leadership behaviour that leaders need to institutionalize in culturally diverse organisations. Randel et al., (2018) envisaged that leaders' behaviours that demonstrate value for uniqueness, would take into consideration what it is that an individual brings into the organisation that other members do not have in common with hat individual - including their identities and viewpoints. In their view, inspiring diverse contributions to the work group and assisting group members to fully offer their unique abilities or talents and viewpoints to improve the work of the group, are core behaviours to demonstrate that uniqueness is valued. Demonstrating value for uniqueness provide diverse members with opportunities for self-definition, as well as with a feeling of self-worth. If this is unavailable, leaders are only encouraging feelings of belongingness (Swan, Polzer, Seyle, & Ko, 2004). Inspiring diverse contributions from members of different cultural backgrounds is therefore important in building a feeling that uniqueness is valued (Randel et al., 2018; Mor Barak & Daya, 2014; Winters, 2014; Shore et al., 2011). When inclusive leaders pay special attention to soliciting diverse viewpoints and approaches, they are able to promote orientations and standpoints that are not the custom of the organisation but which contribute to performance (Randel et al., 2018). For instance, an elderly work group member who is a new staff member in the organisation could be inspired to

provide his or her viewpoint on how same work problems were effectively resolved in his or her previous workplace, so that his or her experience and viewpoint could be embedded in the team's discussions (Randel et al., 2018). However, Mueller, Melwani, and Goncalo (2012) contend that such an approach might increase uncertainty because an alternative or new way of doing things might not be effective and the process of questioning shared-assumptions and norms my lead to social rejection of leaders or persons who voice their diverse contributions. An inclusive leader therefore, must prudently take into consideration the best possible way to support diversity vis-à-vis constructively taking care of any conflict that may develop (Randel et al., 2018). Inclusive leaders can further inspire diverse participation by enabling an environment that appreciates, embraces, accepts and respects diverse approaches and viewpoints. Such a welcoming organisational setting could be created by, for instance, establishing positive, personalized relationships with members and identifying the ability and willingness of each individual to contribute. This will increase the comfort of diverse members in presenting different viewpoints to the team (Randel et al., 2018; Winters, 2014).

Leaders can use different ways to help diverse group members to contribute fully, as an indication of value for uniqueness, by inspiring people who might feel that their contributions are not welcome unless they are encouraged. They might, for example, ask members to write down and each share one to make sure that the voices of both the old and new members are heard. This is especially necessary since newer members may be hesitant and would be less likely to speak up, especially taking their cultural orientations into account. Conversing in private with each group member to understand and acquire knowledge of their strengths and preferences will assist members of diverse groups to contribute wholly. Supporting those who may need to complete tasks in a non-traditional manner - due to disabilities or other cultural factors - is another way of helping group members to fully contribute (Randel et al., 2018). Helping diverse members of a group to contribute might also include the determination of leaders to make sure that individuals in the group have the perception that they can bring their full selves to workplace and do not need to pretend as to who they truly are, nor hide any differences that could eventually add value and help improve team performance (Randel et al., 2018).

3.3.2.7 Leader's curiosity

This trait is also relevant because differences in thoughts are precursors to growth. It is underpinned by elements such as openness, perspective-taking, and coping with ambiguity. Inclusive leaders accept their limitations and have a huge quest for the views of other members to complete the image. Highly inclusive leaders are open-minded, have the desire to understand the views and frame of references (experiences) of others, and display tolerance of ambiguity (Dillon & Bourke, 2016). For example an inclusive leader will: illustrate a desire to learn

continually - an aspect of Singe's (1999) idea of practices that ensure learning in an organisation; actively get the viewpoints or inputs of diverse members to help in building ideas and taking decisions (climate of openness); listen attentively when another person speaks out his/her viewpoint and will demonstrate the ability to see things from others' perspective (climate of perspective-taking; and will, finally, seek opportunities to connect with a diverse range of people.

3.3.2.8 Commitment to diversity and inclusiveness

According to Shore et al., (2018), there are two distinct approaches for creating and enhancing an inclusive climate in organisations. The first approach is by increasing the commitment to, and enacting, practices that remove class differences through inclusion in decision-making, unbiased recruiting practices and integration of individual differences. The second approach makes the supposition that exclusion will occur and should be addressed. According to Shore et al., (2018), these approaches are harmonizing because they integrate positive practices while realizing the necessity for institutional apparatuses to deal with situations in which exclusion and prejudice transpire. It is difficult to stay to the course (Dillon & Bourke, 2016). Commitment is underpinned by elements such as personal values and organisational goals. Highly inclusive leaders are motivated to commit to diversity and inclusion, because these goals are aligned with their individual values and deep-rooted sense of being fair. A mixture of intellect - belief in the mission and or goals of the organisation, and emotion – a sense of justice and caring for other humans rather than resources, motivates leaders to advocate diversity and inclusion in a convincing manner (Dillon & Bourke, 2016). This argument is related to the notion of engaging the minds and heads for the critical mass required to earn successful change efforts (Kotter & Cohen, 2012; Bolman & Deal, 2008; Kotter & Cohen, 2002). The element of personal value, for instance, enables an inclusive leader to treat all members of his/her organisation with fairness and respect, understand the uniqueness of each member of the group, etc. And the element of belief in a business cause or organisational goals, enables the leader to take personal responsibility for diversity and inclusion, thus assigning resources toward improving diversity and inclusion in the organisation etcetera. The leader therefore needs to invest in people, build common aspirations and an associated understanding of the business cause, and has to work with team members on the strategy, in order to achieve an organisational culture that promotes inclusivity (Dillon & Bourke, 2016).

3.3.2.9 Develop and support diverse talents

Developing channels for diverse talents by leaders is one of inclusive leadership best practices that promote inclusiveness (Shore et al., 2018; Offerman & Basford, 2014). According to

Offerman and Basford (2014), retention of diverse talents - which is often a bigger challenge - needs supportive practices like backing and recognition of accomplishments by leaders at higher levels of the organisational strata. Another way of promoting inclusiveness practices is by confronting subtle discriminations such as internal inequities and aggressions, which could be spoken about, and behavioural treatment that signals a reduction in the value of the contributions of an individual and which could be deliberate or accidental (Offerman & Basford, 2014). Employees Resource Groups (ERGs,) initially created to engender socialization and networking avenues for less dominant groups in the organisation, are currently being perceived as strategically relevant. It enables greater understanding and linkages with learners, staff and community members. Furthermore, as a matter of practice, leaders have to develop accountability systems for inclusiveness that are entrenched in the organisational performance management system (Offerman & Basford, 2014).

Finally, leaders should provide training to employees - and even managers - to develop the required skills for practicing behaviours that are fundamental in promoting inclusiveness (Offerman & Basford, 2014). In supporting members of the organisation, leaders need to make them feel comfortable and communicate that they have their best interest in mind. In order to accomplish this, leaders need to create a comfortable school environment by helping members meet their needs and expressing support for them as well as their viewpoints. Inclusive leaders can further support their members to accomplish a feeling of belonging by role modelling members throughout the organisation so that other members can copy behaviours that ensure care and acceptance in group interactions. Routines of inclusiveness - put in place by leaders through role modelling, or by introducing inclusive practices such as allocating a period at the start of the day for leader and members of the organisation to determine what individual members appreciate or expect from one another during meetings - contributes in creating the feeling that that particular environment proliferates a sense of belonging among its members (Randel et al., 2018).

3.3.3 Factors that enable organisations to develop leadership capabilities that promote inclusiveness

The previous section focused on possible behaviours of leaders which can contribute in prompting a sense of inclusiveness in culturally diverse organisations. This section will focus on how organisations can help develop structures and leadership capabilities that engender inclusiveness. The attitudes and behaviours of inclusive leaders, discussed above, have significant implications on how organisations choose and develop their leaders (Dillon & Bourke, 2016). Factors that can help organisations develop leadership capabilities that will contribute in building a culture of inclusiveness, have been adapted from the work of Dillon and Bourke

(2016), Daya (2014), Nelson, Poms & Wolf, (2012), Wyatt-Nichol & Antwi-Boasiako (2012), and Weber and Sadri (2008).

3.3.3.1 System integration, strategic alignment and commitment for change

The entire organisation - from the leader to supervisors - is responsible for fostering any change towards inclusiveness. It involves a collective determination that builds an active and self-motivated culture towards diversity management. Leaders, as well as managers, are in charge of the implementation of policy in organisations and display commitment to diversity initiatives when they provide resources in the form of funding, an increased presence of diversity initiatives through multiple communication structures in the organisation - including formal policy and meeting statements and newsletters. When leaders lead by example, it increases the possibility that other leaders and members of the organisation will make an effort to back diversity initiatives (Dillon & Bourke, 2016; Nelson et al., 2012; Wyatt-Nichol & Antwi-Boasiako, 2012; Weber & Sadri, 2008).

The involvement of staff and other members of the organisation through participation is essential to provide legitimacy - and to gather support and ownership of diversity initiatives and processes. It involves Investing time, money and people towards building a diverse staff and unique school culture. Diversity leadership teams should be formed to enable focus, as well as the smooth implementation of diversity management plans through the integration of human resource structures that guarantee a robust focus on diversity in all human resources practices and processes. Organisations should link diversity leadership to their strategic plan so as to safeguard it from being seen as a lapse – as something that will be deleted from the list when funds are dwindling. The following strategies will help link diversity to the strategic plan of the organisation: tracking workforce characteristics and stating annual targets, connecting diversity to goals and objectives of the strategic plan, developing action plans and integrating diversity into leadership training programmes. Strategic goals, such as the eradication of exclusion, the promotion of diversity and opportunity for participation at every level, should be considered (Dillon & Bourke, 2016; Nelson et al., 2012; Wyatt-Nichol & Antwi-Boasiako, 2012; Weber & Sadri, 2008).

3.3.3.2 Strategic recruitment and succession planning

This organisational component is related to fairness and the transparency of processes of recruitment and the promotion of individuals from diverse backgrounds into and in the organisation (Daya, 2014). Strategies to recruit individuals that will foster diversity management initiatives include: speaking engagements and publicity at workshops and events sponsored by

professional organisations - such as universities interested in diversity; and having minority-focused, gender - veterans - and disability - based professional organisations, as part of the overall outreach strategy for recruitment. The existence of employees eligible for retirement also amplifies the significance of planning for succession. This will enable individuals and organisations to assess employee knowledge, skills, and capabilities and track development in order to make sure that training and experience harmonize with anticipated personnel demands (Dillon & Bourke, 2016; Nelson et al., 2012; Wyatt-Nichol & Antwi-Boasiako, 2012; Weber & Sadri, 2008).

3.3.3.3 Performance measurement and accountability

Performance measurement and accountability should be brought about by the existence of a diversity standard, created by the organisation. Such a standard should offer the framework for diversity practices. Schools, as organisations, should assess the existing environment before developing a diversity management initiative. Assessment of a current environment could take place through cultural assessment audits to evaluate the cultural environment and to locate possible problems. Further assessment measures might include traditional staff demographics; members' satisfaction surveys; the perception of support by the organisation; exposing participants to diversity training and paying attention to complaints and objections made during a given period. The organisation should have diversity boards with senior representation of employees across all groups who make a dedicated effort towards diversity management. Monitoring performance, communicating outcomes and continuous learning by auditing are all endeavours towards diversity management, with the common aim of understanding the effects of such efforts and of evaluating performance. Organisations 'walk their talks' on diversity management, and the use of a standard inclusiveness checklist in which staff anonymously rate the level of inclusiveness perceived or observed during get-togethers, is required. This helps to institutionalize a culture of inclusiveness and acceptance amongst staff members. Measurement is an important tool for nurturing and sustaining diversity leadership initiatives (Dillon & Bourke, 2016; Nelson et al., 2012; Wyatt-Nichol & Antwi-Boasiako, 2012; Weber & Sadri, 2008).

3.3.3.4 Leadership development, recognition, and remuneration

Development in this context refers to the career development plans available for all individuals in the organisation. This plan refers the fact that employees will have access to training and development opportunities that will enable them to improve their competencies and skills in congruence with market needs (Daya, 2014). Even though the content and implementation methods for diversity training may differ, it is required to generate awareness and to develop the relevant skills to work with diverse individuals. Diversity training should not be viewed as a once

off event; but rather a continuous process, and should move beyond raising awareness to up-skilling participants with practical skills to handle diversity related issues. Moreover, training that highlights diversity as a component of the organisation's strategic plan to improve results, is more likely to trigger positive responses from staff and other members than one which stresses legal compliance to equal employment opportunity or affirmative action. It is therefore relevant for the leader and the organisation to clarify this distinction between training for legal compliance, and training for diversity management.

Individuals will unlikely take part in any action if they do not have the capability and do not feel that such activities will produce the desired outcomes. Education management trainees, as well as students across educational levels, need both the requisite skills and the confidence that they can manage issues related to morality and diversity effectively. For example, completing an essay assignment in diversity management, increases the efficacy belief of the student beyond what the course content can account for. One way that management education can accomplish this objective is by developing the requisite level of self-efficacy in students so that they will pursue and follow through on actions that will improve both organisations and society. Classroom examples and activities can help students see how recognized leaders in schools responded to situations like those presented in class. Such forms of mediated learning can assist students in developing efficacy beliefs as they see how others address issues of diversity. Given the relevance of diversity management, school administrators need to carefully consider how these issues could be addressed in school curricula. Leaders should also put in place a clean, fair and effective mechanism for identifying and equitably appreciating and rewarding members of the organisations who have displayed excellence in promoting diversity and inclusivity (Dillon & Bourke, 2016; Daya, 2014; Nelson et al., 2012; Wyatt-Nichol & Antwi-Boasiako, 2012; Weber & Sadri, 2008).

3.3.3.5 Organisational climate

Daya (2014) envisaged organisational climate as a component that deals with issues related to whether or not the climate of the organisation is inclusive in structure, process and policies. Such processes include human resource processes - which in turn include the comprehensive performance management process that contributes in facilitating goal setting and performance monitoring, and could also include training for line managers on how to engender inclusion at personal level. Policies related to flexible working time and place, maternity and paternity leave, education assistance and much more, are examples of how organisations can regulate their climates so as to accommodate the needs of individuals (Daya, 2014). Moreover, open, clear, and transparent communication through access to the information required for performing a

task, and openness to frank dialogue by the organisation, are other core organisational components that drive the feelings of an individual in relation to inclusiveness (Daya, 2014).

3.3.4 Inclusive leadership framework

In-depth literature review in this chapter has revealed valuable insights as to what inclusiveness is and as to what causes culturally diverse individuals in an organisation such as schools to have a sense of belonging and of being valued as a unique individual. It has also revealed three fundamental requirements of an inclusive leadership framework that culminate in a school climate of inclusiveness envisaged by scholarly works discussed above. Therefore, the resultant framework illustrated in fig 3.2, has been deduced from the literature discussed in this chapter, starting from paragraph 3.1. Accordingly, the works of Daya (2014), Dillon and Bourke (2016) on inclusive leadership and inclusiveness, formed the foundation or premise on which this theoretical framework on inclusive leadership has been constructed. The core factors or aspects that promote inclusive leadership and depict feelings of inclusiveness as envisaged by these scholars, and fully motivated in this chapter and previous chapters, have been captured in fig 3.2. Based on the works of these scholars, the core factors that engender inclusive leadership, as illustrated in the framework below, include the following: organisational factors; suitable inclusive leadership skills and competencies; and fitting inclusive leadership attitudes and behaviours or practices. These fundamental components of an inclusive leadership framework provide the synergy for inclusive leadership and inclusiveness to occur in culturally diverse schools. Based on reviewed literature, skills and competencies could also be termed individual or personal factors, while inclusive leadership attitudes, behaviours or practices can be termed as interpersonal factors. The inclusive leadership framework deduced from literature review also demonstrates the relationship between inclusive leadership, inclusiveness and cultural diversity. According to the works of these scholars, effective inclusive leadership attitudes and practices in organizations do not only create feelings of belonging and uniqueness amongst culturally diverse members; but also bring about certain benefits accrued from inclusiveness, including sustainable cultural diversity because of low turnover, organisational ownership, and the recruitment of diverse talents and retention.

A recap of this chapter provides a synthesis and the opportunity to reflect on the rationale of the concepts employed and their correlation with the inclusive leadership models reviewed (as earlier expressed in the introduction of the chapter). Organizational learning has been used to assist our understanding on how underlying assumptions (objectives) of organisations like schools through inquiry especially as cultural integration has failed to address current issues of diversity in schools. When a gap or problem is identified through inquiry, learning takes place

when efforts are made to address the gap through changes in attitudes and behaviours that ensure a productive climate. These new attitudes and practices that have proven to be effective are then institutionalized and are considered the organizational culture (our way of life) that produce feelings of inclusiveness (school climate). These interrelated concepts provided the theoretical background that inspired the need to reframe leadership in culturally diverse schools by questioning current assumptions and providing an inclusive leadership framework that engenders inclusiveness. Hence ample literature on inclusive leadership models was explored and synthesized in figure 3-2.

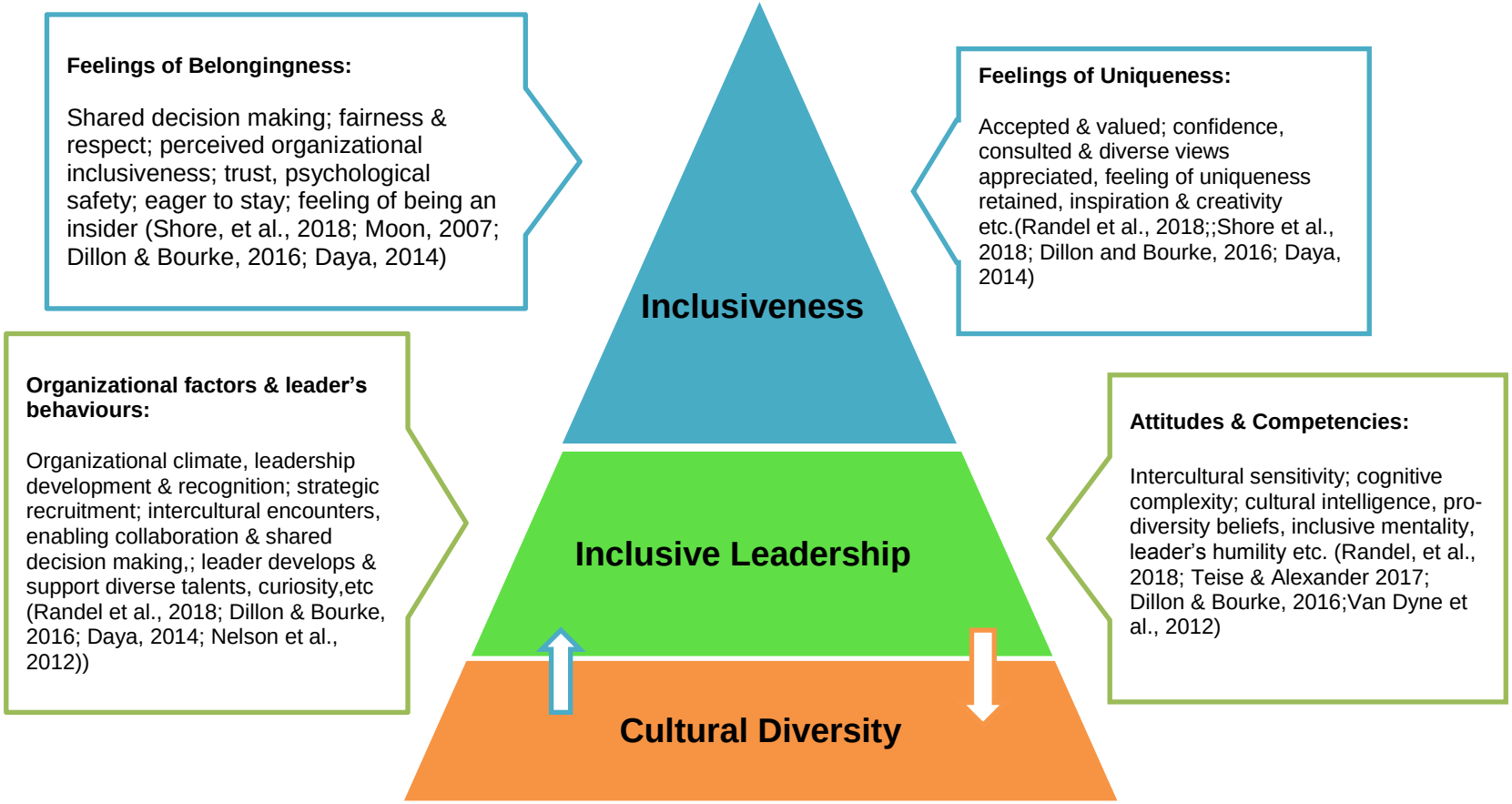


Figure 3-2: Inclusive leadership framework showing the relationship with inclusiveness and cultural diversity

CHAPTER 4 RESEARCH DESIGN, METHODOLOGY AND METHODS

4.1 Introduction

Chapter four explains the research design, methodology, and methods that were used in the study to address the research problem and research questions. Accordingly, it provides the motivation for using: the phenomenological research design, methodology and techniques; the schools that were selected as target population with specific kind of individuals that participated in the study; how these schools were selected or sampling methods employed, and the reasons for the selection of these culturally diverse schools with learners, teachers, principals, and directors (from private schools) of specific characteristics as research participants. The chapter further expounds on how issues of trustworthiness and credibility were addressed, ethical considerations were adhered to, problems encountered during the research process as well as how these problems were resolved, as the researcher strove to find out from live experiences of school directors, principals, teachers, and learners of selected culturally diverse schools in Klerksdorp (Dr Kenneth Kaunda district), what constitutes a school climate of inclusiveness (as perceived by participants) well as what should be done by school leaders in particular to promote inclusiveness in such schools.

4.2 Research paradigm/philosophical orientation

The interpretivist philosophical orientation, which focuses on how humans continuously endeavour to make sense of their experiences in society, provides a suitable framework for approaching and evaluating this study as a transformative form of interaction (De Vos, Strydom, Fouche & Delport, 2011; Blaikie, 2007). Interpretivists “eschew numbers and quantification as the only valid source of data, relying instead on the experiences of participants accessed through words, stories, and images” (Ponterotto, Mathew, & Raughley, 2013: 44). Individuals are engaged in giving meanings to their world by constantly interpreting, justifying and rationalizing daily actions that occur around them. Accordingly, reality should be construed through the sense that the participants of the study give to their world, and the only way to discover this meaning is through language or verbal communication (De Vos et al 2011; Schwandt, 2007; Babbie & Mouton, 2001). Reality can be transformed through research (Creswell, 2011).This philosophical orientation is congruent with research methods that ensured engagement with participants of different cultural backgrounds in high schools situated in Klerksdorp, and helped the researcher gain detailed insights of participants’ varied lived experiences and meanings, which contributed in discovering the meanings they attribute to

inclusiveness, inclusive leadership competencies, behaviours, attitudes and strategies that enable paradigm shifts to school cultures that will ensure inclusiveness.

4.3 Research design

This section focused of research design, including the research approach and the strategy of inquiry that was employed. The phenomenological qualitative approach, which endeavours to understand participants' insights and viewpoints about the phenomenon being studied, was employed in this study (De Vos, et al., 2011). As indicated above, the aim of using phenomenology as a strategy of inquiry was to fully capture insights of the varied lived experiences of participants. The phenomenological methodology gave the researcher ample opportunity to investigate the conscious experiences of the daily life and the actions of participants, as well as the meanings they allotted to their experiences (De Vos et al., 2011; Schwandt, 2007). Unlike the quantitative research approach, the qualitative approach necessitated the design "to be more than a set of worked-out formulas" (De Vos, et al., 2011: 308). In this approach the researcher was interested in understanding the phenomenon rather than explanation, naturalistic opinions rather than meticulous measurement, and the subjective investigation of realism from the perspective of the participant whom the researcher was considering (De Vos, et al., 2011). Knowing the common experiences of many individuals is indispensable for educators and other groups in developing a deeper understanding of the characteristics of the phenomenon in order to develop policies and practices that engender transformation (Creswell, 2007). Investigating inclusive leadership strategies that can promote an inclusive school culture and climate from the perspectives and common experiences of individuals of different cultural groups as research participants contributed in widening the researcher's scope of understanding of the phenomenon, and created awareness of the nature of inclusiveness and an inclusive leadership framework that supports inclusiveness. The phenomenological research design or methodology, which is a qualitative research approach, was therefore preferred in this study because it enabled the researcher to acquire a deeper understanding of the nature of cultural diversity and inclusiveness in schools that participated in the study. Consequently, this approach provided the leverage for the researcher to aptly construct a unique inclusive leadership framework for inclusiveness in culturally diverse South African Schools.

4.4 Research methodology

4.4.1 Sampling strategy

In order to select volunteering participants with specific characteristic appropriate to the phenomenon under study, purposive criterion sampling was used as a strategy to identify the target population and the participants that would represent the unit of analysis (Palinkas, et al., 2015; De Vos, et al., 2011; Monette, Sullivan & Dejong, 2008; Rubin & Babbie, 2005). A number of aspects guided the selection of high schools in Klerksdorp and individuals in those schools who volunteered to participate in the study. The selected schools were culturally diverse high schools in Klerksdorp, Dr Kenneth Kaunda district, which had either existed during apartheid or were founded immediately after apartheid to help in promoting cultural desegregation in schools. Only schools with a numerically dominant cultural group from the four broad cultures - Eurocentric, Afrocentric, Indian and Coloured cultures - were selected for the study. The dominant cultural group is the group whose teachers and principal had been in the school during apartheid, when they were the sole cultural group in the school and after apartheid, when other cultural groups joined the school. For example, a high school with Afrocentric culture as the dominant culture as one of the four schools that were selected for the study, consisted of a principal and deputy principal from the Xhosa subculture of the Afrocentric culture, with most of the learners from the same cultural group even though some of the teachers are from Eurocentric, Indian, and Coloured cultures. A high school that was opened to predominantly coloured people during the apartheid era was selected to represent the school with Coloured culture. This school has a blend of Malay, Griekwa and Cape cultural values as dominant culture, since the principal, teachers, and most of the learners currently in the school are of the coloured culture, even though some learners and staff represent Afrocentric and Afrikaner cultures. A private high school, in which the director and most of the learners and staff are of Indian culture, though the principal is an Afrikaner, and some of the teachers and learners came from Eurocentric and Afrocentric cultures, was also selected as the school with the Indian culture predominating. Three schools with teachers and learners from an immigrant cultural background were also considered and selected. These schools had teachers and learner participants from one or more of the following countries: Zimbabwe, Ghana, Malawi and Ethiopia. In summary, the high schools that participated in the study are formerly Eurocentric, Afrocentric, Asian or Coloured cultures. In those created immediately after apartheid to help foster cultural integration, the school principal and the majority of staff are from the original apartheid classified cultural group, though a few teachers from other cultural groups have joined. In these schools there is a significant increase in the composition of learners from other cultural groups; and some staff or learners from immigrant cultures extend the mix. The schools

that were selected provided the opportunity to understand how the subculture with dominant cultural values, is succeeding or failing in building inclusiveness through applying inclusive leadership practices - as perceived by volunteers who participated in the study.

Selected volunteer participants had the following characteristics: had been working or studying at a high school as described above for at least three years, was at least 18 years old; was either male or female; belonged to any of the above cultural groups; and were from any of the following categories: Principal, teacher or learner. The assumption was that the more time a participant has spent in an institution, the more life experiences and meanings they would have. High school learners who were at least 18 years old were preferred, rather than those in lower grades because they could make independent and well- considered decisions on participating in the study and could also fully communicate their experiences and perceptions. Participants of immigrant culture were also selected - based on the additional criteria that the teachers and learners were not South African citizens and had emigrated from different countries. As mentioned earlier, the rationale was to observe: whether these schools have transformed beyond mere increases in cultural diversity to inclusiveness since the end of apartheid; how participants perceived inclusiveness; which inclusive leadership practices they employed, and the challenges that they were confronted with as they strove for more inclusiveness in schools. At least 17 participants, consisting of a principal, 8 teachers, and 8 learners were selected from three schools. Two schools that were selected for the study had 18 participants because the school director and principal from a private school, and the principal and deputy principal from two state schools were interviewed individually. A sum total of 53 volunteers - made up 48 focus group participants (in 6 focus groups sessions involving teachers and learners) and 5 individual interviews with 3 principals, 1 deputy principal and 1 director - participated. The ratio between the participants and the actual number of learners in the school was used as a criterion to select participants where four of these main cultural groups were not represented in the school. The sufficiency participants criterion was observed by ensuring that participants were sufficient in number to reflect the range of participants in schools that made up the population of the study, so that those inside or outside the sample have same experience (Salkind, 2009; Wertz, 2005).

4.4.2 Methods of data generation or collection

The genesis of Inductive reasoning, which begins with observation rather than predetermined assumptions, occurs when detailed experiences and meanings of participants are used to reach a conclusion (Leedy & Ormord, 2010). Necessity defines how an event will unfold. The results of this study were based primarily on the perspective of participants who have experienced the phenomenon, thus semi-structured interviews were used as primary data collecting tool with principals and directors; while focus groups interviews held with teachers and learners (De Vos,

et al., 2011; Babbie & Mouton, 2001) were used as data collecting tools. Interviews enabled personal contact with participants and enhanced the researchers' understanding of participant viewpoints, thus offering the opportunity for the researcher to capture the experiences, knowledge, opinions and feelings of research participants (De Vos, et al., 2011; Creswell, 2013; Creswell, 2003). The phenomenological qualitative approach, in congruence with the interpretivist philosophical orientation, was employed through the use of semi-structured individual interviews with principals as the main data collecting tool, as well as focus groups interviews with teachers and learners as secondary stakeholders (for triangulation). Qualitative content analysis was used as an analytical tool in the study. In this study, Individual face-to-face, semi-structured interviews were used as primary data collecting tool - while focus group interviews were used as secondary data collection tool for the purpose of triangulation.

4.4.2.1 Individual interviews with principals

The semi-structured individual interviews are suitable for complex issues like culture and helped to ensure a fuller picture of the participant's perceptions. Data was collected from a director, 3 principals and a deputy principal, using semi-structured interviews, because these participants have specific experiences in school leadership, thus in-depth information on leadership processes and consequently a fuller picture of the phenomenon was gained. This was in congruence with Nagle and William's (2013) argument on the relevance of individual interviews with individuals with in-depth and relevant experiences of the phenomenon being investigated. Contextually, the four principals and the director who participated in the study were perceived as the experts, and the interviewing process was guided by predetermined questions aimed at getting a fuller image of participant's account about the phenomenon (De Vos et al, 2011). According to De Vos, et al., (2011) interview questions should be neutral, clear, and focused to avoid ambiguity or confusion and prejudice, and should ensure that the interviews actually present the required information. In this study, each interview session lasted for at most 90 minutes, questions were neutral, clear, and focused, to avoid ambiguity or confusion and prejudice, and ensured the interviews presented the actual information needed to construct an inclusive leadership framework for inclusiveness. Individual interview questions ranged from questions that enabled participants to fully articulate their viewpoints on what culture is (with respect to people's cultural characteristics); to what inclusiveness entails; and their experience of inclusiveness of people from different cultural groups in school and why there is a need to move schools beyond cultural diversity - to their inclusive leadership experiences; inclusive leadership competencies; practices in schools and what should be done to promote more inclusiveness in schools.

4.4.2.2 Focus group interviews with teachers and learners

Vandeyar, et al., (2014), in a study related to cultural diversity in South African schools, also used focus groups interviews, semi-structured interviews and observations to collect data. Bass (2019) also used 7 focus group interviews to collect data in a study aimed at finding out the meaning of caring in school settings amongst high school learners in the United States of America. Though focus groups could be considered problematic due to the sensitivity of the phenomenon being studied, it was one of the best tools used to collect very rich data from teachers and learners as secondary stakeholders, for the purpose of triangulation, especially when individual interviews with principals were used as the main data collecting tool. Focus groups interviews were also preferred because participants' interactions resulted in clearer viewpoints and a wider range of responses and it being more economical - especially in terms of less time being spent in getting a huge amount of information (De Vos, et al., 2011; Leedy & Ormord, 2010). Furthermore, focus groups are effective in eliciting data on the cultural norms of a group, and producing broad overviews of issues related to the cultural groups represented (Onwuegbuzie, Dickinson, Leech & Zoran, 2009). Differing perspectives from participating members provided deeper discussion and insights than with individual interviews. Even though there was concern prior to the focus group interview sessions, that such group interviews might be problematic due to its possibly sensitive and emotional impact, this did not materialize. The experiences of the members of this research team, and specific measures that were implemented (these measures have been expounded in the ethics and trust worthiness section) helped participants cope with emotions and prevented any form of victimization of participants.

A digital voice recorder (De Vos, et al., 2011) was used to collect and store data during interviews. While at home, the recorded information was uploaded into the researcher's personal computer, saved in the external hard drive with each file given a pseudonym and kept in a very secure place. During interviewing, observable behaviours, descriptions of subjects' meanings, reasons and intentions were jotted down as field notes (Creswell, 2007; Patton, 2002). Creswell (2014) posits that data is in the form of interview answers, observations or other written information. The recorded interviews were transcribed verbatim, and the anonymized transcripts - together with field notes - were the researcher's source of data (Creswell, 2003). Focus group sizes normally constitute six to ten participants, since groups of this size enable each individual to participate, thus producing a range of responses (De Vos, et al., 2011). In this study, focus group interviews were conducted with groups comprising of at least eight (8) teachers and eight (8) learners in each school. At least one participant from the four main cultural groups represented these categories of participants. 6 focus group interviews were

conducted in culturally diverse schools, and each of these sessions lasted for at least 90 minutes.

Creswell (2014: 83) warned that “finding individuals who have experienced the phenomenon may be difficult given a research topic”. However, the researcher was privileged to have a highly experienced research supervisor that assisted in this regard. The researcher also made appropriate searches to get the physical addresses, emails and telephone contacts of the organisations/participants involved. Furthermore, engagements with representatives of the department of education, in the Dr Kenneth Kaunda district office, also assisted the researcher in acquiring lists of names and contact information of schools with the specific characteristics necessary for this study. These names and contact detail of schools were used to establish preliminary informal communication, which were followed by visits to such institutions. While in these schools, access to meet gatekeepers was granted, request for voluntary participation was served thereafter, and formal processes (e.g. signing of letters of informed consent, anonymity, privacy agreements etc.) were rolled out - especially during data collection from selected volunteers.

4.4.3 Data analysis

The qualitative content analysis approach (De Vos, et al., 2011; Hsieh & Shannon, 2005) was used as an analytical tool in this study. Patton (2002: 453) defines it as “any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings”. It was preferred because it is a dynamic tool, attaches importance to the integrated view of speech/texts and their specific contexts, themes or codes are generated from the data itself, it goes beyond merely counting words or extracting objective content from texts to examining meanings, themes and patterns that may be manifest or latent in a particular text (Sandelowski, 2000).

Recorded individual and focus group interviews were transcribed and data analysed while still fresh in the researcher’s mind (De Vos, et al., 2011). The initial step in the process of analysing data, which was guided by the research questions, involved capturing the richness of themes that emerged from participants’ viewpoints. The recurrent reading of transcripts to familiarize the researcher with holistic and specific meanings of their perspectives, made it easy to identify themes and highlights that emerged from them (Creswell, 2014; De Vos, et al., 2011; Van Manen, 1990). After carrying out open coding in all the transcripts, a detailed coding scheme that linked codes with similar categories was implemented and finally these categories were grouped into main themes. For instance codes like “things that make you the person you are especially beliefs”, “religion normally play a part in culture”, “things passed down through

generations", were grouped under the category *cultural dimensions* that defined culture (theme). While considering the overall and unique themes as well as corresponding codes of all the interviews, a composite summary presenting the fundamental nature (essence) of inclusiveness, inclusive leadership competencies, attitudes, and behaviours from diverse individuals and schools that engender inclusiveness, was established (Creswell, 2007). That is "grasping the general structures" (Wertz, 2005:173).

4.4.4 Trustworthiness and credibility

The researcher's personal background, as a Cameroonian with academic qualifications, work and research experiences in management and leadership, who has also lived in countries like China and Finland - each with diverse cultures - might have both subjective (as an outsider) and objective (as an insider) influence on the study. The researcher's nationality, which provided a unique dimension, coupled with objectivity positively influenced trustworthiness. Moreover, bracketing and reflexivity (Cohen, 2008) was observed to help cope with preconceived subjective views and assured quality in the study. The researcher's positionality in relation to views, values and beliefs prior and during the study were therefore addressed throughout the research process and did not influence the outcome of this study. The understanding that inclusiveness needs could be considered universal but the ways such needs are defined and met vary with cultural context (Gere & MacDonald, 2010) significantly reduced the influence of the researcher's cultural experiences. Conversely, it further strengthened the researcher's determination in ensuring bracketing and flexibility are observed throughout the process so that results of the study truly reflects the South African cultural diverse school context in relation to how inclusiveness needs as well as the inclusive leadership practice suitable in realizing such needs are perceived.

The following steps that were taken, further improved the trustworthiness and credibility of the study. The sufficiency participants criterion was observed by ensuring that participants are sufficient in number to reflect the range of participants in schools that form the population of this study, so that those inside or outside the sample had same experience (Salkind 2009; Wertz, 2005). Extensive time was spent in the field to make sure sufficient data was gathered. Participant verification and validation was observed by sending copies of interview transcripts to the participants, with the instruction to verify and confirm the information in the transcripts (Creswell, 2014). Bracketing was also observed throughout the study - especially during data collection and analysis - since the researcher purposefully set aside personal experiences or preconceived perceptions, and considered the perspectives of participants throughout both processes (Creswell 2014; Creswell 2013; Creswell, 2007 & Wertz, 2005). The researcher ensured that the results of the study were made available to those who had participated in the

study, and adherence to other standard ethical procedures also advanced the credibility of this study. The use of different methods for data generation (triangulation) also improved the credibility of this study (De Vos, et al., 2011).

4.4.5 Ethical considerations

The researcher obtained ethical clearance from the research ethics committee of the Faculty of Education - acknowledging that relevant ethical standards had been observed, and a permission to collect data from high schools in Klerksdorp was granted by the district director of Dr Kenneth Kaunda district. The right to privacy, anonymity, confidentiality, voluntary participation and withdrawal, informed consent and the right not to be harmed were adhered to during and after the study (Mouton, 2001). Applications for ethical clearance from the ethics committee and request for permission to gain access into high schools and conduct research clearly stated the purpose and significance of study and how ethical issues would be addressed. Permission was also requested and consent letters were submitted and signed by principals of respective schools. Consent letters were also signed by learners and teachers before the focus group interviews.

The researcher was aware of the potential risk to individual participants and schools that participated in focus group discussions due to the psychologically sensitive nature of the phenomenon being researched. Participants may have felt uncomfortable about participating, emotional or irritated in the process of sharing their experiences during interviews and the possibility existed that participants might be victimized after having shared relevant information during focus group discussions. Learners could be potentially vulnerable. However, high school learners of at least 18 years of age from 4 purposely selected culturally diverse high schools in Klerksdorp, with a numerical dominant cultural group, were selected to participate in the study as part of the effort to address these concerns. Although the risk level was minimal, culturally related issues based on the history of South Africa, could be seen as potentially sensitive issues that might trigger emotions from participants. Students or learners, due to their youthfulness, could be more vulnerable than older participants (teachers and principals). In order to garner all stakeholders affected by the phenomenon involved, and to have a complete perspective of inclusiveness and how it could be engendered in culturally diverse schools, students or learners were seen as vital stakeholders and their inclusion as participants was considered a must. This minimal risk was further mitigated through the choice of the type of learners who participated in the study and other measures that were implemented during and after data collection. For example, school learners of at least 18 years of age - rather than those in lower grades - were preferred because they could make well considered decisions on participating in the study and could fully communicate their experiences and perceptions. The benefits that this study will

accrue for learners as individuals and members of the school society as well as future leaders of the broader rainbow South African society, really outweighed the potential risk of participating in the study. Furthermore, the experiences of the members of this research group in managing focus groups helped provide concrete measures that were of great relevance prior to, during, and after focus group interviews, to cope with emotions and any form of victimization.

Vandeyar, Vandeyar and Elufisan (2014) successfully conducted a similar study related to cultural diversity in South African Schools, using focus group and semi-structured interviews. De Wet and Parker (2014) also used focus group interviews to successfully collect data for a topic considered sensitive. The experiences of Vandeyar, et al., (2014) and De Wet & Parker (2014) in conducting focus group interviews on issues related to culture were also useful tools in mitigating possible risks. The following measures were taken to deter or mitigate the potential risk identified: Only learners in high school - at least 18 years old (considered more mature and informed) participated in focus group interviews; rules for focus groups discussions that might be sensitive were developed and implemented; A “safe physical, emotional, and psychological space” (De Wet & Parker, 2014:112) that enabled participants to have a high sense of safety and thus comfortably discuss their experiences, was ensured; pre-focus group interview discussions related to this phenomenon with experienced members of this research team and other professionals were also useful to the researcher during interviews. This exchange enabled the researcher to anticipate issues that could have risen during interviews and better prepared the researcher to manage the voluntary consent form. Pseudonyms were used to ensure anonymity, and participant debriefing was implemented to eliminate any anxiety created by misconception - especially after interviews. A digital voice recorder was used to collect and store data during interviews. While at home, the recorded information was uploaded and saved in a password protected Personal Computer and password protected external hard drive with each file given a pseudonym and kept in a very secure place. Anonymized verbatim transcribed data also had a protective password and was stored in a password protected computer and external hard drive. All information received from participants in the form of data has not been released to any third party during and after the study, and will be kept safely by the supervisor of this study for a period of seven years.

The researcher also envisaged that this phenomenon might be emotional, not only to focus group participants, but also to participants in semi-structured interviews. The researcher thus exercised sensitivity to issues that might expose participants of both types of data collecting methods through any form of emotion, anxiety, humiliation and loss of self-respect (Leedy & Ormord, 2010). Letters of informed consent - stating the nature of the study, the right to complete voluntary participation and withdrawal from participating in the study during and after

interviews and the right to be protected from harm - were signed by all interviewees. The researcher further explained the content of these letters verbally before the signing commenced, and further made sure all participants were content and stress-free before starting interviews (Creswell, 2009). Each interview started with introductory remarks reconfirming the general purpose of the study, and the role which the interview would play in the study, the estimated time required, the need for permission to record the interview, the right of participants to withdraw from taking part in the study at any time were stressed; it was emphasized that the information that they provided would not be used against them in any form, and finally, voluntary consent forms were then signed (De Vos, et al., 2011; Creswell, 2009).

The researcher is of the view that such emphasis assisted in influencing participants who were not ready to commit fully, to leave voluntarily; and those who were ready to commit fully, to be fully confident that their rights would be protected. The use of pseudonyms to ensure anonymity, and participant debriefing as mentioned earlier, helped eliminate any anxiety created by misconception (De Vos, et al., 2011; Babbie, 2007; Patton, 2002) - especially after interviews. This also eased the anxieties, if any, of participants.

The researcher fully co-operated with supervisors, the ethics committee, acknowledged academic and other materials used in this study, and refrained from manipulating data or results in order to confirm or push forward his viewpoint. Deception of any form that could otherwise mislead participants was avoided by providing them with concrete information about the study. The researcher ensured that the study remains beneficial to participants and schools in particular, and also to the broader society (De Vos, et al., 2011).

CHAPTER 5: ANALYSIS OF DATA AND RESULTS

5.1 Introduction

This chapter focuses on presentation of the results of data analysed through the use of qualitative content analysis. Guided by the main and sub-research questions of this study, the findings - which are mainly live experiences of principals, teachers and learners of 3 Culturally Diverse Schools (CDS) in Klerksdorp (Dr Kenneth Kaunda district) in relation to cultural diversity, inclusive leadership and inclusiveness - have been presented in a contextually comparative synthesis of local findings that emerged through codes and corresponding themes, and global ideas. It is important to note that two state-owned, and one private-owned high school participated in the data collection process. The findings that emerged from the data, which are true reflections and live experiences of research volunteers that participated in the study conducted in CDS, provided answers to issues related to what culture means to participants, and what leaders in particular, and schools as organisations should do to promote inclusive leadership and inclusiveness. Issues addressed, ranged from understanding what culture is; predictors or factors that depict feelings of inclusiveness as perceived by members of South African culturally diverse schools; inclusive leadership competencies, attitudes, practices; and organisational factors that could promote more inclusive leadership and climate of inclusiveness as well as factors that impeded inclusive leadership in CDS. A synthesis of findings resulted in a typical inclusive leadership framework for inclusiveness in culturally diverse South African schools.

Due to the need to adhere to the principles of anonymity, privacy and non – malevolence, as promised to research participants prior to obtaining ethical clearances from respective institutions and accessing data from CDS, the researcher used pseudonyms to represent CDS and volunteers who participated in the study. This enabled the researcher to present in this chapter, live experiences or viewpoints of participants without violating their rights to anonymity, privacy, and non – malevolence. Accordingly, the following pseudonyms were employed to represent schools and volunteers that participated in the study. Culturally Diverse Schools (CDS) that participated in the study where labelled CDS1, CDS2, CDS3 respectively to represent three schools with one of the following: Afrocentric, Eurocentric, Indian, and Coloured as dominant culture. For example, CDS1 represented a Culturally Diverse School with Afrocentric culture as dominant culture. Principals, teachers, and learners, who formed part of the category of individuals that participated in individual and focus group interviews were also labelled with pseudonyms as follows: for example, the principal of CDS1 was labelled CDS1Principal, deputy principal as CDS1DPrincipal, and the director (where applicable) as

CDS1Director; teachers from CDS1 have been labelled Afrocentric Culture Teacher1 (ACT1), Eurocentric Culture Teacher2 (ECT2), Indian Culture Teacher3 (ICT3), Coloured Culture Teacher4 (CCT4), ACT5, ICT6 and so on; learners have been labelled Afrocentric Culture Learner1 (ACL1), Eurocentric Culture Learner2 (ECL2), Indian Culture Learner3 (ICL3), Coloured Culture Learner (CCL4), ECL5, and so on. Teachers and learners of Immigrant Cultures (IMC) from Zimbabwe, Ghana, Malawi, and Ethiopia who participated in the study were also added to respective continuums of teachers and learners. For example, a teacher with an Immigrant Cultural background in CDS1 could be labelled IMCT7 while a learner with an Immigrant Cultural background could be labelled IMCL5 in respective continuums.

5.2 Inclusive leadership in culturally diverse South African schools

5.2.1 Culture and inclusive leadership defined

The definitions of culture and race, inclusion and inclusiveness, are often confusing and highly contested in South African schools and broader society. Complex issues that might have been triggered or which are deeply rooted in cultural diversity are often narrowed down to racism. The same scenario also surfaces when it comes to defining inclusive leadership and inclusion vis-à-vis inclusiveness. An array of subjective views from research participants provide clarity and specificity in delineating these concepts in South Africa - and its influence on inclusive leadership as well as perceptions on what constitutes inclusiveness. Interview questions were framed and posted to participants in a manner that enabled the researcher to fully capture the meanings that members of CDS gave or which alluded to culture, cultural diversity, inclusive leadership and inclusiveness. As mentioned above, the baseline was to fully understand their definitions based on worldviews or live experiences that they attributed to these concepts; the core fundamental elements embedded in their definitions and how such views might influence their thinking and actions related to inclusive leadership and inclusiveness. In relation to culture, participants were asked questions that enabled them to share their unique understanding of the meaning or definitions of these concepts - especially in relation to people of diverse cultural backgrounds. Findings in this study provided a comparative understanding of how members of CDS in South Africa define culture, cultural diversity and inclusive leadership. Results that emerged from the analysis of data portrayed meanings or features attributed to these concepts which carried undertones that are both congruent with global dimensions and unique in South Africa.

5.2.1.1 Culture

In explaining what culture meant to people of diverse cultures, most participants mentioned the different dimensions of culture and how such dimensions influence their identities, belief or value systems, and behaviours. According to CDS2Principal:

> *Culture is all those things that make you the person that you are especially your beliefs, principles, which you carry over into the way you educate and bring up your children. Religion normally plays a part in culture.*

CDS1Principal did not only include people's background and belief systems as dimensions of culture but also feels that culture is the things that you grew in, believe in, and practices that you employ as an ethnic group. Other participants see culture as traditions or customs and one's identity that defines one's ways of live and actions, and is inherited and passed on from one generation to another. According to ICT2 from CDS1, for example:

> *Culture is things that have been passed down through generations of people in our families. You develop an identity based on your culture.*

Other participants further defined culture by making allusion to the kind of food people eat, their religious beliefs, events and how these events are celebrated, gender, language and education.

On the basis of their respective definitions of culture, the core essences captured could be summarised as follows: culture, in the context of members of CDS, could be defined as a generic and dynamic concept that is constituted by dimensions such as people's origin, religion, ethnicities or traditions/customs, food, race, education , gender, disability, attire, and language; inherited from one generation to another; and which exerts influence on their identities, belief or value systems and behaviours. However, it has been noticed the most frequent and typical or unique dimensions in the definitions of culture presented by members of CDS in South Africa which shapes identities, values or philosophies and behaviours of people of different cultures are people's origin in relation to geographical locations and backgrounds, language, ethnicities or traditions/customs including festivities and costumes, food, and religion.

Some participants did not only considered race as one of the dimensions of culture, but also argued that issues in schools which are often considered racially motivated, indeed originated from cultural variations and encounters of cultural diversity. According to participants, even in communities with members of same race, there are different cultural groups and there is a phenomenon of 'us' versus 'them' in these communities.

Some participants not only mentioned the various dimensions and how their perceived dimensions shape belief systems, identities and behaviours of people of different cultures, but

also went further in their explanations of the meaning of culture and highlighted that it is a generational inheritance which results in creating defined boundaries and categorizations of people of different cultures. Others, like CDS3Principal, explained that even though categorizations in society are needed in the education sector for the purpose of records or statistics, they carry certain undertones to some people and have a negative impact when used as a discriminatory tool. ECT5 from CDS3 sees culture as learned behaviours of different groups of people. This participant also emphasised how members of different cultural groups wrongly represent categorization.

> *Basically, it is different groups in terms of how they do things. We were thought how to do things, and it ended up stereotypically and being abused. People use it as a way to discriminate others in the excuse of culture.*

Participants' viewpoints also shed light on the linkage between culture and diversity and provide some clarity to the concept of cultural diversity, especially in South African context.

> *I think that we are not just this culture that culture. We are like 10 different cultures all smashed into one. said ICT5 from CDS2.*
>
> *It's like a smarty box wherein we are mixed together though we are of different colours, we are a smarty box. ECT3 from CDS2*

5.2.1.2 Inclusive leadership

Participants in this study provided definitions of what they perceived as inclusive leadership and its characteristics. In their attempts to define or describe what inclusive leadership is, expressions of characteristics or features of inclusive leaders where often embedded in their responses. Most participants define inclusive leaders as leaders who treat members of diverse cultural groups with fairness, are honest, transparent, non-judgemental and unbiased; who are great listeners and communicators.

CDS1DPrincipal defined inclusive leadership by alluding to the principal's leadership behaviours as being

> *a great listener, listens to people, is calm and communicates well with any person. I think those are some of the attributes of an inclusive leader. Acts like a servant of the people … she is firm, frank, honest and very kind.*

CDS2Principal observes:

> *Well, inclusive leadership in my view is drawing people together from different backgrounds, from different even countries, religions, and do not have set perceptions. Don't be prejudiced against anybody who does not maybe speak the same language with you or have the same*

religion. Treat people with kindness, give them a chance and don't have any biased feelings towards anyone because he is not exactly like you are.

Most participants also perceived inclusive leaders as leaders who exercise interest in knowing and understanding other cultures and are tolerant of differences in relation to cultures through acceptance, appreciation, respect and valuing people of different cultures. Going down to another person's world to understand and accept one another, and creating a school environment that allows all to have a sense of inclusiveness were perceived as features of inclusive leadership.

Other participants perceived inclusive leaders as inspirational leaders who provide a compelling vision to all members of culturally diverse schools; provide growth opportunities for all and impact their lives positively, irrespective of their cultural inclinations. Some participants defined inclusive leaders as participatory leaders who provide opportunities through teamwork and other forms of collaboration for followers to reveal themselves, irrespective of their cultures.

IMCT4 from CDS2 for instance feels that

Inclusive leadership is when you also create an environment whereby everyone got an equal chance or opportunity to participate in classroom activities and outside the classroom.

Others defined inclusive leadership as servant leadership in which the leader helps subordinates see themselves as leaders and provide opportunities for leadership succession. According to some participants, inclusive leadership could be perceived as the leadership in which leaders show sensitivity and kindness; are firm, assertive, frank, considerate and consistent when dealing with exclusion issues and when promoting inclusiveness; are exemplary leaders who strive for organisational excellence. IMCT6, ICT7, and ICT3 from CDS2 and CCT8 from CDS3 for example viewed inclusive leadership as leading by example and also performing the role of a servant, as well as inspiring your learners within the classroom environment to embrace cultural differences. For these participants, you perform the role of being a leader and a servant in the classroom so as to achieve what you want to achieve.

5.2.2 Relevance of moving schools beyond cultural diversity to inclusiveness

A general consensus emerged from the analysis of participant data, namely that it is not enough to mix people of diverse cultural groups in schools before proceeding with subjective views on why it is also relevant to move beyond cultural diversity. According to participants, it is not only about culturally diverse people coming together in the same school. It is also about moving beyond the cultural mix or amalgamation toward inclusiveness. This section of presentation of data analysis and results focused on participants' viewpoints when asked why it was important

to move CDS beyond merely bringing people of diverse cultures together to inclusiveness. The following core relevance emerged from their subjective expressions of the importance of a climate of inclusiveness in CDS: Doing so provides information, knowledge, and brings about positive change in attitudes and psychological safety and wellbeing. It is motivational and promotes member's citizenship. It brings about holistic development of individuals and since it values diversity it encourages feelings of uniqueness and belongingness; builds trust, openness, and creativity; promotes talent recruitment and retention and ensures quality education and academic excellence.

5.2.2.1 Information, knowledge, and positive behavioural change

Research respondents CDS1Principal, ICT2 from CDS1, and CCT3 from CDS3 in particular, believe inclusiveness is important in CDS - because it enables people of different cultures through intercultural encounters to have the right information and knowledge about other cultures, thus promoting positive change in behaviours and attitudes of diverse members. According to their perspectives, inclusiveness provides the opportunity to learn about other cultures and reduces preconceived perceptions and misconceptions about people of other cultures that often lead to stereotypes. Their views also revealed the link between the informative and knowledge creation nature of the relevance of inclusiveness in promoting tolerance of people of diverse cultures and leading to positive changes in mind-sets, attitudes and behavioural changes amongst culturally diverse members. CDS1Principal for example recounted how teachers of Eurocentric cultural backgrounds get frustrated with learners of Afrocentric cultures during their first years as employees in such schools. However, over time you

> *see the teacher is now having a behavioural change or attitude change towards these kids as you could see the teacher standing with kids during break time, sharing information or having just small talks.*

5.2.2.2 Psychological safety and wellbeing

Psychological safety and wellbeing of particularly learners was perceived by teachers and principals, especially CCT1 from CDS2, CCT8 from CDS3, and CDS3Principal, as an advantage of experiencing inclusiveness in CDS. These participants argued that inclusiveness causes learners of diverse cultures to feel comfortable since all cultures are valued, tolerated and respected. Psychological safety and wellbeing were also attributed to the view that when learners of diverse cultures feel accepted and cared for, they become comfortable enough to interact with people of other cultures and therefore progress from isolation or being forced to interact only with people of same culture to social cohesion. CDS1DPrincipal also uttered that

the number of children suffering depression in school had dropped drastically because they could now go to any teacher to talk about their problems. However, the feeling of psychological safety as a relevance of inclusiveness was not only attributed to learners. It was also attributed to teachers as some teachers, like ECT1 from CDS3, perceived that when a teacher feels comfortable and builds cohesion with the leader or Head of Department from an opposite culture, he or she feels psychologically safe to confide in, or open up to the leader.

> *You feel comfortable to go to him to talk about any problem that you have at the school or any personal problems. You can talk to him about certain struggles.*

5.2.2.3 Motivational and promotes members' citizenship

The feeling of motivation as an advantage of inclusiveness was also envisaged by research participants. IMCL1 and ICL2 from CDS2, for instance, were of the impression that when learners and teachers of diverse cultural backgrounds have feelings of inclusiveness, they are motivated or encouraged to work in a better manner. The positive influence of motivation on promoting members' citizenship as an extended advantage of inclusiveness in schools also emerged in respondents' views. According to CDS1Principal for instance, teachers of CDSs are motivated to go the extra mile when they feel included. The idea of going the extra mile was alluded to by teachers - especially those of Eurocentric culture. It revolves around their attitude and behaviour towards learners during athletics training sessions. Having *extra classes* with learners was also attributed as an outcome inspired by teachers' willingness to put in an extra effort or go the *extra mile* in their work because they are inspired by the feeling that they are appreciated and valued.

5.2.2.4 Encourages feelings of uniqueness and belongingness

As mentioned during the presentation of analysis of respondents' views on what inclusiveness entails, feelings of uniqueness and belongingness were envisaged as core components that constitute the overall feeling of inclusiveness by members of CDSs. Most participants expressed that, encouraging feelings of uniqueness and belongingness amongst members is in itself an advantage of inclusiveness, as it helps CDSs to move beyond mere amalgamation of cultures. According to participants, some of the advantages accrued from inclusiveness are: according to ACT1 from CDS1, encourage feelings of being valued for being different or unique.

> *The inclusivity in this case, it is exactly the one that they put out or maybe gives you the opportunity to be what you are and be respected for that. Therefore, you are never stupid, you are never dump, and again you are never a slow learner when it comes to that because you are because you are always good when it comes to something that you do.*

CCT4 from CDS1 also noted that inclusiveness helps to promote feelings of uniqueness.

> *It is important because it gives the idea that no matter where you come from you can still be successful as part of us irrespective of whether I come from a shark and you come from Sandton.*

To CCT1 from CDS2 feelings of inclusiveness makes people of diverse cultures to feel special when their uniqueness is respected.

> *So as an educator, your challenge is to make every child to feel special, not just because of the religion but because of them being human and being who they are. We accept you as you are and we care for you as you are.*

According to other participants, inclusiveness makes members of CDS to have a sense of belonging by feeling comfortable or at ease as if they are at their homes.

> *I think it's to give someone a sense of belonging because if you come from a different background to a place where everything is different, you will feel excluded but as soon as the get that feeling of I belong here, you will start taking part, you will be able to work and you will feel at home. And when you feel at home, at ease and you are more relaxed to do things at your own pace but without getting the pressure from people are looking at you weirdly. And you will also feel like if you belong, people will accept you and there is also a trust that can be built with the people (CCT8 from CDS3).*

Furthermore, when you are accepted and valued, and your unique views in decision making processes and actions are appreciated, it "helps you keep your identity while at the same time embracing other cultures" (CDS1Principal).

5.2.2.5 Holistic development of individuals and valuing society

The holistic development of learners and their ability to value society - especially after graduating from school - also emerged from expressions of research participants as advantages of inclusiveness. The holistic development of learners and valuing diversity was buttressed by respondents' expressions such as inclusiveness "building a holistic person" (CCT6 from CDS1), "developing learners holistically to fit in the society" (CDS3Principal), promoting "growth of the learner as a person through character building and preparing learners as future community leaders" (CDS2Director).

> *Inclusivity can really move you anywhere. When I go to Dubai, I adapt because I have learned in South Africa to live with anybody. It builds you as a holistic person and enables you to cope in any part of the world (CCT6 from CDS1).*

Though much emphasis was placed on how learners as respondents expressed the relevance of inclusiveness on their holistic development and their ability to cope in the broader society, it emerged that inclusiveness is also useful to teachers in that it promotes internationalisation or the adaptation of South Africans in foreign countries.

5.2.2.6 Builds trusts, promotes openness, and creativity

Respondents expressed the relevance of inclusiveness in building trust, and promoting openness and creativity in CDSs. CCT8 from CDS3, for example, said that if a person comes from a different background to a place where things are done differently, she/he will feel excluded until he/she feels accepted and as if 'I belong here'. Only then would the person feel at home, relaxed, and build trust with members of other cultures. Trust causes the person to feel at ease enough to engage in activities and to express diverse views without getting pressure from other people 'looking at you weirdly'. The creativity of diverse members as an advantage of inclusiveness also emerged in respondents' expressions. They argued that, when people trust and feel trusted, when they have the freedom to participate in activities and their unique views are appreciated, they tend to be creative. One could also observe from respondents' viewpoints that inclusiveness promotes openness amongst diverse members. IMCT2 from CDS2 for instance argued that it

> *It promotes openness because you feel your diverse views will be respected.*

5.2.2.7 Talent recruitment and retention

Inclusiveness was also observed as a school climate that is rewarding because it contributes in promoting talent recruitment and retention. CDS2Principal explained further:

> *Well, the potential is that you can have a better quality in your education, if you exclude people, you are excluding intelligence, you are excluding the talents of people, the principles that they live by. So when it is inclusiveness, you uplift that to the maximum.*

It also emerged that feelings of inclusiveness from learners and staff contribute to classroom discipline, with a resultant effect on staff from different cultures being likely to stay in schools with the dominant cultures. CDS1Principal, for instance, observed that newly recruited staff of Eurocentric cultural backgrounds struggle with classroom discipline during the early days of their employment and feel frustrated to the point of quitting. However, they tend to stay when feelings of belongingness and uniqueness are experienced. Inclusiveness therefore reduces the turnover rate of members of less dominant cultures in schools.

5.2.2.8 Quality education and academic excellence

Quality education and academic excellence also emerged from respondents' expressions as relevance of inclusiveness. Research participants delineated their assertions with views that inclusiveness helps improve school performance in relation to excellent individual learners' examination scores especially in grade 12 examinations as well as overall average percentage scored by schools. These views were further buttressed by their expressions that learners are motivated to learn and succeed when they have the feeling of inclusiveness. CCT1 from CDS2 maintained that when a teacher positively changes his or her attitude towards a slow learner, the learner "automatically blossoms".

> *I think anytime you overlooked us and one day you have the thinking that I think this is why this child is like that and you change your attitude to them and you make them feel included, and you make them feel happy. Although you are getting 20, it doesn't mean I think less of you, that child automatically blossoms the very next day (CCT1 from CDS2).*

CCT8 from CDS3 also explained that when you treat learners as unique individuals by giving extra attention to learners especially the slow learners, the whole class will be at same level and will perform well in examinations.

> *When you apply the principle of equity by giving extra attention to the slow learners it benefits both the teacher and the learner. So in the end, the benefit for me as the teacher is, I get satisfaction and the learner gets his performance in class. So, he or she gets to perform better more than the one that grasp at first or the fast learners and I get satisfaction because now I don't have half of the classroom that do better, but I have most or majority of the class that do better at the same time. So may be the extra attention closes the gap between slow learners and fast learners in the exam.*

5.2.3 Predictors of inclusiveness in culturally diverse schools

This section focused on the presentation of results emerging from data analysis related to aspects assisting participants to interpret feelings of inclusiveness. The following themes that signified inclusiveness (as expressed by research participants) emerged: the sense that diverse traditions, customs and religious beliefs are appreciated and valued; language representation and usage; fair recruitment and placement processes; diverse cultures' involvement in group or common activities; school as second home; growth and development; acceptance, respected and valued; equality and equity and motivation and inspiration to perform better academically. These themes could be narrowed to two broad elements that constitute perceptions of inclusiveness feelings of belongingness and uniqueness.

Inclusiveness means we have to tolerate the different cultures. And by tolerating, you accept the person for being Xhosa, for being Indian and for being an Afrikaner or English, you appreciate his or her religious belief, so that whenever you plan your processes and systems in the school you cater for all those different cultural backgrounds. They feel as part of us because when we think of them when doing the planning and included them in the planning of the school or the program for the year. CDS1Principal

Like on Fridays our school closes or comes out early. In fact I instruct the teachers that there should be no test that we write on Friday after 11am because the Muslim kids must go home. School continues but the Muslim kids, they go home or they go to the mosque. That is part of inclusivity. CDS3Principal

If you look at things like problems, funeral, church events, most of us are very active in church activities and stuff like that. So, our leaders that is, the deputy and principals make rules for those in the school, they don't nullify your religious activities or our cultural burial funerals and it's a long process, so they give you the time that you need to make your arrangements for yourself. CCT5 from CDS3

5.2.3.1 Diverse traditions and religious beliefs appreciated and valued

On the basis of data analysis, members of CDS experience a sense of inclusiveness when people of other cultures - especially the dominant cultures - show interests in, appreciate, and value aspects of their traditions and customs such as meals, burials or funerals and costumes or attires. The feeling that diverse religious beliefs are valued and supported was also construed as a signal of inclusiveness.

5.2.3.1.1 Burials or funeral ceremonies

Respondents, in their expressing signals of inclusiveness, alluded to the support that they get during bereavement and the presence of members of other cultural groups during funeral or burial ceremonies. Most of the teachers and principals interviewed perceived being given time off by the school leadership for funeral arrangements or preparations when bereaved, as an indicator of inclusiveness. Furthermore, attendance of funerals or burial ceremonies of diverse staff members by people of other cultures was also perceived - by especially respondents from Afrocentric and Coloured cultures – as a trigger of inclusiveness. According to CCT8 from CDS3 for instance, when teachers of other cultures participate in a funeral ceremony of a member of his/her family or culture, and witness the rituals that are performed, they gain a lot of mutual respect and feelings of inclusiveness. However, it also emerged from analysis of data that members of the Eurocentric culture consider burial ceremonies as private occasions with attendance limited to very close family members.

5.2.3.1.2 Religious beliefs supported and respected

The feeling that diverse religious beliefs and events are respected and valued, and not ignored or nullified by members of the dominant cultures and leaders of CDS, were also expressed as signals of inclusiveness amongst diverse members. Some participants made allusion to the practice that Muslim learners and staff are allowed to leave school as early as 11 am every Friday to go to the Mosque for prayers. During this period, teachers are instructed not to test nor teach new things to the learners who remain at school. According to CDS3Principal and some teachers for instance, people will feel they belong when their religious beliefs and other aspect of their cultures are factored into the policies, planning and decision - making processes of schools; rather than being neglected, discriminated against and nullified by members of the dominant religion. The feeling that the school's religious policy does not interfere with the religious beliefs of others, and the sense that religious holidays and other events for both Muslims and Christians are recognized and valued, was identified as signals of inclusiveness - especially by ICT2 from CDS1 and CDS2Director.

5.2.3.1.3 Traditional meals

Having an interest in, and appreciating one another's traditional meals and sharing or having such meals together, also ignites yet another feeling of inclusiveness. Participants sensed inclusivity when members from other cultural background have an interest in their meals and equally appreciate sharing with them. Moreover, some participants also expressed the view that inclusiveness is also experienced when meals preferences relating to their religion are respected and accommodated during school events or functions. For instance, some of the principals who participated in the study, made allusion to the fact that Muslim staff are often served or ordered hallah food during functions, as demanded by their religion.

5.2.3.1.4 Traditional costumes or outfits

Being valued and appreciated and seeing members of other cultures dressed in traditional costumes or in attires of the opposite culture, was also expressed by some respondents as creating a feeling of inclusiveness. They feel accommodated and more included when, for instance, they see members of the Eurocentric, Indian, and Coloured cultures dressed in Xhosa cultural attire during cultural celebrations, and vice versa. Apart from meals, such cultural exchanges of traditional attire or costumes also give them the sense of being included.

5.2.3.2 Language representation and usage

It has also emerged from data analysis that research participants viewed their home languages as central to inclusiveness. CCT5 from CDS3 for instance, argued that “a person’s home language is a great part of inclusivity”. Based on codes that emerged from data analysis, inclusiveness is construed when members of CDSs are taught and given the opportunity to write examinations in their home language or the language that they are more comfortable with. Some perceive inclusiveness when their language is frequently used in official school activities. Other respondents perceived inclusiveness when members of opposite cultures display eagerness in learning the language of people of other cultural backgrounds, when they try to speak it to them even in informal settings, and also show interest in understanding other aspects of the opposite culture. This was buttressed when members of Afrocentric and Indian cultures contended that they do not feel inclusivity when their languages are not used in schools. They indeed motivated their arguments by making allusion to the fact that the most spoken language in South Africa is Zulu, with English as 4th, and Afrikaans as 7th in the list of most spoken languages in South Africa. They added that the majority of schools in the country teach in English and Afrikaans, however, and that the majority of the people are thus not catered for, and that language relates to cultural identity. They further reiterated that the lack of opportunity for them to express themselves in languages that they are comfortable with, compels them to withdraw from participating in class activities and hence hampers their feelings of inclusivity. Participants perceived the usage of a person’s language by members of other cultures as a way of accepting, recognizing and valuing people of that culture. Some teachers further explained that if they can teach learners using the learners’ language, they will earn more respect from the learner and it is incomprehensible for them to continue forcing learners to use the language that they are not comfortable with and which makes them feel that their cultures are excluded.

5.2.3.3 Feeling of fair recruitment and placement

The feeling of fair recruitment and placement processes also emerged as another signal of inclusiveness. According to some participants, inclusiveness is felt when people are given equal chances and opportunities to compete for recruitment and placement into teaching and leadership positions on the basis of competence, rather than on cultural inclinations. CCT4 from CDS1 for example, reiterated that if people can’t get jobs or placements to management position in schools just because they do not belong to a particular culture, it kills the sense of inclusivity. CDS1Principal further argued that when people who are competent are given the opportunity to fairly contest for a particular job, irrespective of cultural background, it causes feelings of inclusiveness to grow.

5.2.3.4 School as second home

When learners perceive their school as a second home – especially for learners attending CDS - it emerges as another predictor of inclusiveness. Learners' viewpoints indicated that such a feeling is experienced when school leaders, including teachers, make them feel welcomed through engagements that make them feel free and comfortable with themselves; when they feel that they can be whatever they want to be in future; that their ideas are valued and supported and that they are able to learn new things from the staff. The feeling of the school being a second home is also triggered when learners, teachers and other workers experience "being one big happy family irrespective of their cultures" said CCT3 from CDS3. The feeling of considering school as second home also accrued from learners' perceptions that, just as their parents do at home, they are equally motivated and inspired by their teachers to perform better academically. Their contention is that they indeed sense schools being their second home and thus sense inclusiveness since they are motivated and inspired in various ways by their teachers to perform better academically, irrespective of their diverse cultural backgrounds.

> *When I come to school, I feel like I am coming to my second home because they make you feel welcome. You are free, you are comfortable with yourself, you can be whatever you want to be, and they support your ideas. They talk to you and you are able to learn more stuff. ACL1 from CDS1*

5.2.3.5 Involvement in group or common activities

It also emerged that inclusiveness is precipitated when members of CDS have the feeling that they are involved in group or common activities. Some of the learners who participated in the study expressed that involvement in group or common activities is something that they value – for example, participating in sport with learners from other cultures which gives them a feeling of inclusivity. One of the learners (of immigrant culture) argued that they experience inclusiveness when their potential in sport is valued and appreciated. Other participants - especially ACL1 from CDS3 - felt that they experience inclusiveness when they feel like one and are encouraged to work together as part of a diverse team during group tasks in classrooms. A sense of existence and encouragement to participate in teamwork or collaboration, tolerance and respect for diverse views in group activities and decision- making processes, living in harmony with and feeling comfortable in the midst of members of other cultures, are strong signals of inclusiveness according to most learners and some teachers from CDS.

> *My part will be in two. About the first part of belonging, I feel belong like according to your potentials, like academic potentials or potentials in sports are appreciated. And secondly, like*

people always want to know your background and who you are. So by showing some interest in you and your culture are also signs of inclusiveness. IMCL2 from CDS1

5.2.3.6 Feeling of growth and development

Results that emerged from the analysis of data also indicated that people of diverse cultures will have a sense of inclusiveness when they feel that they are growing and developing as individuals, staff, learners and as a community. CDS3Director, for example, argued that such feelings accrue when diverse people feel they are given the required support necessary for their economic, social, psychological, profession al and academic development. According to ICL4 from CDS2, when there is feeling that individuals are given equal opportunities for growth and development irrespective of cultural background (especially for those from previously disadvantaged backgrounds) there is a sense of inclusiveness.

5.2.3.7 Acceptance, respect and being valued

Respondents saw the feeling that a person is unconditionally accepted, that her or his unique views and ways of doing things are respected and valued as signals or indicators of inclusiveness. Participants argued that this feeling is brought about when people of diverse cultural backgrounds have the sense that a school offers an open-door school policy, which welcomes everyone irrespective of culture, and which fosters the mentality that all are humans. According to respondents, once the above is part of the school's regulations, learners and staff will have the primary perception that they can work with, and sit next to anyone from anywhere without being singled out because they have what is pretty different from others. They further argued that it would lead to voluntary adaptation wherein all would be ready to accept, respect, value, teach and learn from one another irrespective of cultural inclinations. Participants further contended that when you have the feeling that your school environment embraces people of different cultural backgrounds - especially those with disabilities, women, gender and other cultural characteristics feeling accepted, respected and valued by members of opposite cultures (especially the dominant culture) inclusivity in schools grows.

However, apart from being treated equally and people with unique characteristics being respected and valued, other participants like IMCL1 from CDS2 argued that feelings of acceptance resonate when a person is encouraged to work better as a learner. According to ECT4 from CDS3 and IMCL2 from CDS1, inclusiveness is experienced when you feel valued because others show an interest in, and an understanding and appreciation of your culture, and accept your culture without trying to get you to nullify your own culture before making you part of the school community. ACT2 from CDS3 stated that the feeling of acceptance, respect, and being valued is also experienced when all members of culturally diverse schools feel that their

cultures are tolerated by others. ACT7 from CDS3 argued that accepting a person for who he/she is starts with the mentality that the person is a human being, despite the difference in culture.

5.2.3.8 Feeling of equality and equity

The feeling that the economic, social, educational and psychological needs of all are equally addressed, irrespective of their cultural inclinations, also emerged as indicator of inclusiveness. According to some participants, including CCT8 from CDS3, this sensation is precipitated when there is the feeling that everyone receives the same treatment, the same learning and teaching materials like textbooks, and that there is consistency in the way issues are handled. However, other respondents, especially teachers of CDS, argued that inclusiveness is also felt when there is a sense of equity among diverse members - especially the most disadvantaged. They are of the view that there is a feeling of inclusivity when extra attention and support is given to disadvantaged learners, rather than treating everybody - including the advantaged – equally, so that the disadvantaged can be uplifted or can be on par with the advantaged and resultantly the whole class can excel with no one being left behind. Taking into cognizance all subjective views, based on their life experiences and cultural inclinations, most research participants stated that it is easy to envisage that their views of inclusiveness are entrenched in two broad and distinct descriptions of feelings of belongingness and uniqueness as core components of inclusiveness. This resonates with definitions of inclusiveness proffered by Shore et al., (2018), Randel et al., (2018), Ferdman (2017), Brimhall et al., (2017), Dillon and Bourke (2016), Prime and Salib (2014). Moreover, even though some of the signals of inclusiveness that appeared in international literature were also uttered by participants, one could notice a significant emergence of indicators of inclusiveness unique to South African CDS from the data analysis presented above.

5.2.4 Existing inclusive leadership attitudes and behaviours or practices in schools

After respondents have expressed their views on those feelings that depict inclusiveness to them, there was also need to find out from these respondents some of the existing inclusive leadership attitudes and practices in their schools. The following prevailing inclusive leadership attitudes and behaviours were envisaged by most school principal, directors, and other leaders that participated in the study: cultural exchanges and respect of religious beliefs, adopt a learner, broad-based involvement in leadership processes, teamwork and togetherness, and excursions and positive jokes.

5.2.4.1 Cultural exchanges and respect of religious beliefs

Leadership attitudes and practices that promote cultural awareness, respect as well as valuing diverse religious beliefs as expressed by leaders of CDS, have been presented under cultural exchange initiatives. So has attitudes and actions that build respect and which value diverse religious beliefs. Most research participants saw the practice of encouraging learners to share their meals or have meals together with classmates of other cultural backgrounds, and the school leadership providing alternative meals to Muslim teachers to meet their preferences during school functions, as inclusive leadership practices.

Heritage Day celebrations in schools was also identified as a practice that school leaders take advantage of, in order to promote inclusiveness. Respondents argued that, on this day, the department of arts and culture in collaboration with school leaders encourages leaners and other members of CDS to wear their traditional regalia and engage in activities that create awareness of the diverse cultures in schools and the relevance to learn, understand and embrace other cultures. Providing support or giving Muslim learners and staff the opportunity to go to Mosque every Friday for prayers was also highlighted as inclusive leadership practices by leaders - especially those from schools with dominant Coloured and Afrocentric cultures.

With regard to practices that promote paying respect to, and valuing diverse religious beliefs, the leaders of the school with a dominant Indian culture claimed that - although the mission and vision of the school are based on Islamic ethos and ideology - they also cater for people of other religious beliefs by giving them the chance to decide whether or not to participate in such assemblies. They expressed, however, that most of the people who are not of Islamic religion, happily participate in these assemblies because their programs are constructed in a manner that does not interfere with other cultures, but rather accommodates people of other religions because themes that promote character building such as cleanliness, sharing, reading, information gathering, and academic enhancement are often discussed during such assemblies. According to one of the leaders in this school, this indicates that they “have a very strong cultural program that cater for everybody”, irrespective of religious inclinations.

5.2.4.2 Adopt a learner

Adopt a learner was also perceived by leaders of two of the three CDS that participated in the study as an existing inclusive leadership practice. The principal of CDS1, for instance, made allusion to the practice that each teacher in his/her school is required to adopt four learners from different cultural backgrounds in the school. These teachers are expected to know the origin and cultural beliefs of the children they have adopted, to know which things they feel

comfortable discussing, to know their home and understand the values of their parents and interact with both learners and parents on issues related to academic and social lives. According to the principal of this school, such a practice does not only promote inclusiveness - but also creates a healthy understanding and bond - especially between teachers of Eurocentric culture and learners of other cultures, including those who are not in their classrooms. Leaders of another CDS expressed that the adopt a child initiative in their school focuses on lobbying for donors that will adopt at least a learner, and invite them to their annual matric dance. These donors will then adopt a learner, including those that are not of the dominant culture of the school, and will provide financial and other forms of support to the adopted learners especially during their post-matric studies. According to these participants, such practices give learners the sense of belonging even after they have graduated from the school.

5.2.4.3 Broad-based involvement in leadership processes

Broad-based involvement in drafting the mission, vision and value statements of the school, and internal leadership policy expressed in the vision, mission and ethos of schools that embraces all cultures, are other inclusive leadership practices articulated by leaders of CDS. The principal of CDS3, for instance, alluded to how the final draft of the mission, vision, and value statements of CDS3 were achieved through broad-based consultation and decision-making processes with the Senior Management Team (SMT), staff or teachers, parents through the School Governing Board (SGB), and learners through Representative Council of Learners (RCL). The principal of CDS3 expressed the need for parents, teachers, SMT, SGB and learners to be part of - and own the vision, mission and values of the school through their inputs as motive for such consultative leadership processes. Another leader in a different school, CDS2, argued that their school's internal policy relating to vision, mission, and admission welcomes all cultures irrespective of race and religion. Allusions were also made to the fact that the South African National Anthem is not only in English and Afrikaans but has also been translated into Arabic and that a group of learners will sing in these three languages during functions.

5.2.4.4 Teamwork and togetherness

The existence of practices of teamwork and togetherness amongst learners and teachers through intra-school club competitions, sharing of learning materials, group tasks in classrooms with learners of diverse cultures, and solidarity with diverse members, also emerged from analysed data. The principal of CDS2, for example, recounted that learners in CDS2 are grouped into different clubs - made up learners from diverse cultural backgrounds who compete against other clubs in debates and school projects in Science and Mathematics. During school projects and group exercises in classrooms, learners are encouraged to share resources so that

every learner - irrespective of cultural background - is taken care of. This respondent further recounted that teachers are often provided with instructional manuals or working memos that encourage teamwork in classrooms, and group communication is often encouraged through watts app groups consisting of staff and parents. Other leaders mentioned that sport is also used as an activity to promote togetherness amongst learners. The principal of CDS1 envisaged the attendance of burial ceremonies by staff members to sympathize with any bereaved member irrespective of his or her cultural background, as another practice that promotes togetherness and solidarity amongst staff. This seemingly does not apply to staff of Eurocentric culture who prefer private ceremonies.

5.2.4.5 Excursions and encouraging positive jokes

Excursions were also viewed by some of the school leaders as an existing leadership activity or practice. According to CDS1Principal, his/her school normally organize a trip wherein all the staff of the school including cleaners and gardeners take part. During this activity, a bus hired by the school, takes them to a venue outside their regular school environment. The principal of CDS1 further stated that during excursions, they carry out joint reviews of school activities, identify areas of strength and weaknesses, identify possible areas where changes could be made and plan for the future. This participant further recounted:

> *In that venue, we are all in an informal setting where we are all able to relate one on one outside the normal formal environment. I think that is one of the things we use to bring about inclusivity.*

Other participants cited the use of funny jokes as an existing leadership attitude in schools. Some learners and leaders make fun of popular utterances such as “I am saying this because I am black or you are doing this to me because I am black” and they all burst into laughter. Other participants contended that they use certain exchanges when they meet members of the opposite culture such as “are we blacks?” and the other group will respond in return “are we coloureds?” According to these participants, such expressions help to create awareness that they are one and the same people irrespective of their cultural variations, and contribute in promoting inclusiveness.

5.2.5 Factors that influence inclusive leadership attitudes and practices

As a result of the holistic perusal of transcribed data the researcher discovered that respondents perceived their individual experiences either positively or negatively in relation to inclusiveness, suitable competencies and behaviours of leaders and staff, and whole school factors including the department of education as factors that exert positive or negative

influences on inclusive leadership and inclusiveness. This section of the presentation of the results of data analysis therefore focuses on the respondents' subjective evaluation of their experiences in relation to inclusiveness in schools; factors that are responsible for resistance to inclusive leadership by some members, and what they perceived as suitable inclusive leadership competencies that leaders should possess and behaviours that should be displayed by such leaders of CDS to engender more inclusiveness.

5.2.5.1 Experiences of inclusive leadership in schools

In relation to experiences of inclusive leadership and inclusiveness in schools, respondents expressed mixed views. Some had positive, while other had negative reactions to the phenomena. Some do not feel that inclusive leadership is actually practiced; while those who thought differently felt that it does exist, but that much needs to be done to improve the situation. The first point of contention by respondents was the challenging task of promoting inclusive leadership in schools. Some school leaders stated that it is difficult to include all diverse staff in everything that they are doing or discussing. According to these leaders, their actions are often falsely interpreted as discriminatory - especially by members of the less dominant religion. Another challenge of promoting inclusive leadership and inclusiveness envisaged by some school principals is the cost implications. According to the Principal of CDS1 for example, it is very expensive and it involves extra costs, especially in taking care of specific religious, diet and burial needs or requirements of diverse staff.

Those who have negative experiences about inclusivity, such as ICT2, ACT1, and ACL5 from CDS1, attributed their concerns to the unbalanced representation of language and usage, religious discrimination and unfair recruitment and placement processes. ICT2 from CDS1, for instance, perceived the "rainbow nation as a dictum, not well practiced and which lacks inclusivity." According to these participants, the official languages used in schools and the systems in place, limit inclusivity because people are taught in languages they are not comfortable with. Other participants uttered perceived neglect of Muslim religious holiday's celebrations by schools as another negative experience because Christians go for holidays to celebrate Christmas while Muslims need to request leave to celebrate their holidays. Other respondents considered inclusiveness to be a dream because they perceived staff recruitment and placement processes as biased, unfair and not based on competencies. Some made allusion to the fact that some members of the dominant culture always want members of their groups to be recruited or placed in leadership and managerial positions even when they are less competent. Some leaders perceived inclusiveness as missing or not well represented in government policy documents and hence difficult to translate into practical actions in schools.

Despite concerns raised by some respondents, while acknowledging the challenges involved, other considered inclusive leadership aimed at promoting inclusiveness in schools as the need of the hour and a learning experience. These respondents acknowledged that though challenging, it is a process that can't fully happen overnight, that some progress has been made in building inclusiveness, though a lot still needs to be done. This set of participants seems to have positive experiences in relation to inclusive leadership and inclusiveness believing that it helps them to learn about diverse cultures, tolerance and also provides opportunities for all to be part of school leadership, and to flourish irrespective of their cultural backgrounds.

5.2.5.2 Factors that cause resistance to inclusive leadership

In order to promote more inclusive leadership and inclusiveness in CDS, it was also relevant to have clear insights from participants on hindrances or factors that cause resistance to inclusive leadership by members of these schools. The following key factors emerged from respondents' submissions of their life experiences as enablers of resistance to inclusive leadership: low self-esteem and fear of identity or cultural nullification; gender hegemony and unequal power relations; fixation with a post-1994 mentality; lack of requisite inclusive leadership skills; undisciplined and disrespectful learners; parental influence and stereotypes and also media influence.

5.2.5.2.1 Low self-esteem and fear of cultural nullification

Some of the issues envisaged by respondents as causes of resistance to inclusive leadership with corresponding effects on inclusiveness are related to low self-esteem, fear of loss of cultural identity and livelihoods or employment. In relation to fear of loss of livelihoods, some respondents made allusion to the perception that members of the dominant culture in the school always feel threatened when members of another culture, whom they perceive to have "better work ethics, are more committed and take due diligence to do their work" join the school. According to these respondents, those members of the dominant culture who feel threatened put up attitudes and behaviour aimed at forcing new staff from other cultures to leave the school and at times even exert undue influence or pressure on the principal, who is also of the dominant culture, not to consider members of other cultures for leadership positions. Resistance to inclusive leadership was also attributed by respondents to a lack of courage and the prevalence of low self-esteem by members of some cultural groups. Some respondents expressed that some members feel insecure and uncomfortable to interact with people of other cultures and more comfortable with those that speak the same language as them. Even though some respondents attributed this attitude to a lack of courage and low self-esteem, others, like ACL6 from CDS1, attributed it to the belief that their culture or identity will be nullified if they

embrace and value other cultures while others, for example, ACL3 from CDS3 and ACL3 from CDS1 asserted that some people are fixated on their mentality and portray unshakable attitudes and feelings because they consider their religion, language and other dimensions of their culture to be superior to other cultures, hence there exists no need to be open to change. Beside fears of cultural nullification, loss of identity, and individual unshakable attitudes of not trying to mix with other cultures, some respondents argued that some members of the dominant culture simply feel they are the sole owners of the school - it is their property and they do not want to welcome people from other cultures. On the other hand, IMCL7 from CDS3 and other members of the immigrant culture felt that their culture is made a mockery of by members of the dominant cultures, causing them not to open up to intercultural encounters with the locals. While respondents, like ACL2 from CDS3, felt some people become stuck in their own culture in such a way that they do not want to mix with and learn about other cultures because they consider their culture superior to any other culture.

5.2.5.2.2 Gender hegemony and unequal power relations

Gender hegemony and unequal power relations emerged from the data analysis as a contributing factor to resistance to inclusive leadership. This phenomenon, according to female respondents, is often portrayed through recurrent attitudes by some men that are interpreted by female leaders as namely that some males feel that only males should be in positions of authority. These female leaders further uttered that the hegemonic beliefs of males often cause them to feel that it is abnormal and absurd for women to be in position of authority while males are subordinates. CDS1Principal recounted expressions from some men such as “Even if you are the manager, I am still the man.” They further expressed that, according to some males, women should always listen to the men, not the other way around. The issue of gender hegemony and stereotypes, according to some female teachers, also manifest in the classrooms - especially with learners who have undergone traditional circumcisions or who return from initiation schools. Some female teachers, like CCT8 from CDS3, were of the view that some male learners stop taking instructions from them or respecting them in class the moment they return from the initiation school because they feel that they are now men and have authority over women.

> *But sometimes this thing of males believing that they have more authority than we the women also causes resistance to inclusivity. Because we had a male teacher here who sometimes you can feel that he wants to express himself like I am a man and you are going to listen to me. CDS1DPrincipal*

5.2.5.2.3 Fixation with pre and post 1994 mentality

Research participants expressed that there is a fixation with what they termed the 'mentality of the apartheid era', wherein some people of the Eurocentric culture feel they must always be at the helm of leadership positions, and the post-apartheid mentality in which some of the people of the Afrocentric culture strongly feel it is their time to lead and they have to occupy top leadership positions, even if they do not have the right competencies for placement into such leadership positions. This factor showed up as one of the causes of resistance to inclusive leadership.

Other participants made allusion to the policy of Black Economic Empowerment (BEE) as another concern, because those that do not benefit - especially other minority groups - will tend to resist or fight against this policy for their livelihoods. They further contended that leadership or teaching placements should not take place on the basis of the cultural group that people belong to, but on the basis of one's abilities and distinct competencies. CDS1Principal for instance noted one of the causes of resistance:

> *Fixation with Post 1994 mentality with the feeling that it is their turn to lead or hold top managerial positions even if the people from other cultures are more qualified than them.*

5.2.5.2.4 Lack of requisite inclusive leadership skills

Another hindrance in leadership that would promote inclusiveness was seen in the fact that some teachers lack adequate inclusive leadership skills to deal with ill-disciplined or disruptive student behaviour and other issues of diversity. According to CCT8 from CDS3, and other teachers, the inadequacy of trained teachers with regard to counselling, conflict management and other requisite inclusive leadership skills for effective pedagogy in culturally diverse classrooms, contributes to resistance through disruptive student behaviour.

5.2.5.2.5 Undisciplined and disrespectful learners

Undisciplined and disrespectful learners' behaviours also emerged as yet another factor that discourages staff interest in fostering inclusive leadership. This factor was frequently mentioned by teachers and some learners who participated in this study. Most teachers and some learners made allusion to learners' poor moral values, manifested through undisciplined and disrespectful behaviour towards teachers, as hindrances against showing an interest in nurturing inclusive leadership with a corresponding effect on inclusiveness. According to some teachers, some students are rule breakers by nature. They are deliberately naughty and disrespectful in class because they want to see the reaction of teachers. These teachers argued that they are handicapped because they do not have the leeway to discipline learners and are

not protected by the Department of Education, hence they lack authority and control over learners. Respondents also observed the use of weapons by some learners to promote violence against teachers and fellow learners, which often ignites fears in learners and teachers, and causes a distant attitude towards such learners. One could also notice in some respondents' assertions that violent and undisciplined learners often target teachers and learners that are not from their own cultural groups. ICT3 from CDS1 for instance lamented:

> *How are we supposed to be inclusive or how does the department expect us to be inclusive when they strip us of everything. They literally strip us. We are necked in front of learners. They know that, you know what; it's fine even if I don't respect the teacher nothing will happen to me. Again, with the high power cut, they took everything from us and gave us no power. That is why we are so disrespected, that is why we are looked down up because we don't have anything.*

5.2.5.2.6 Parental influence and stereotypes

Parental influence on stereotypes amongst learners emerged from results of data analysis as another promoter of resistance to inclusive leadership. Some participants made allusion to the old dictum that charity begins at home to buttress their statements. According to CDS1Principal for example, learners' education at home - especially at the early stage - influences their involvement in attitudes and practices that promote inclusiveness. To them, learners grow up in homes where parents promote negative stereotypes against other cultures and the learners in turn continue with such stereotypical mentalities and attitudes in schools. Another principal who participated in the study correlated this, by stating that it seems as if, ever since 1994, despite the beautiful curriculum and other change efforts on paper, things have not really changed in schools.

> *Tomorrow they got to their own homes, and they still continue with same attitudes. Because if I look at it since 1994, more than 20 years down the line, with this beautiful curriculum and things like that, it has never changed. We teach these kids about Xenophobia and things but why does it happen in communities. And also within the teaching, I think teachers sometimes bypass these things. CDS3Principal*

Some teachers also shared their experiences on how they were sent to schools with dominant cultures – different to their own - by their parents so that they could learn how to interact and appreciate other cultures. They however, consider it hypocritical when their parents stop them - on the basis of their stereotypes - from inviting those fellow learners from that other culture to their homes even though they spend much time together at school. One of the school leaders also argued that such stereotypes are exacerbated by teachers of the same culture as the learners because they are not often open to debunking such stereotypes in classrooms. The

claim of parental influence on stereotypes was further motivated by observations made by some learners from CDS3 that intercultural conflict amongst learners reduce with progression in grades. This could also be related to students' level of maturity since they argued that intercultural conflict amongst them is more prevalent at lower grades than at high school and in grade 12. However, respondent ACT2 from CDS3 attributed resistance to inclusiveness to media influence as learners tend to adopt what they see and hear in the media.

5.2.5.3 Inclusive leadership attitudes and competencies

After having a fuller understanding of what depicts inclusiveness, existing inclusive leadership practices, participants live experiences on inclusive leadership and inclusiveness, the sources of resistance to inclusive leadership and inclusiveness in CDS, it was but normal to find out from respondents what they consider ideal inclusive leadership attitudes and competences that could help ameliorate the problems they have identified and ensure more inclusiveness in CDS. Since these aspects somewhat crisscross, in attempting to locate and explain some of the distinctive competencies that inclusive leaders should possess to better inclusive leadership practices and inclusiveness, respondents placidly mentioned some behaviours and attitudes that inclusive leaders should demonstrate as they expressed the requisite skills needed by leaders and teachers of CDS. The following core distinctive inclusive leadership competencies emerged from respondents' live experiences that were transcribed and analysed: conflict resolution and management, communication, cultural awareness, relational sensibility and care, mental frame that promotes inclusivity, exemplary behaviours, collaborative behaviours, and ability to understand and implement policy on diversity.

5.2.5.3.1 Conflict resolution and management

"When it comes to inclusivity or diversity, conflict is part of the package" said CDS3Principal. Possessing requisite conflict resolution and management skills was top on the continuum of competencies mentioned by research participants in terms of the frequency with which this particular skill area was mentioned. Their statements were motivated by views that conflict is inevitable in culturally complex societies because of various interpretations of events, signs, words, attitudes and actions. CDS3Principal, for instance, emphasised that "when it comes to inclusivity, conflict is part of the package." They argued that a leader with the requisite and fitting conflict resolution and management competencies, would contribute in creating a synergy that would reduce incidences of intercultural conflicts as well as resolving and managing such diversity related conflicts properly. Accordingly, some of the respondents - especially school principals - articulated the need for leaders to have the required skills that will enable them to

mediate conflicts and ensure a peaceful coexistence. Some of the respondents, however, stated that not all conflicts are negative.

> *I am thinking now of a recent incidence (sic) that happened yesterday. As a manager you should have some conflict resolution or management skills to handle conflicts especially when you have a diverse staff like we do here because there will always be conflict because this people come from different cultural backgrounds and they believe in different things, so there is always going to be conflict. So as a manager, you should be able to mediate and be able to handle conflict when it comes through. CDS1Principal*

5.2.5.3.2 Communication

Good communication skills also emerged from analysed data as one of the competencies that inclusive leaders should possess. Respondents such as CDS1Principal, CDS2Director, IMCT4, and IMCT6 (from CDS2) for example, outlined some benchmarks that they consider as indicators of good communication competencies for leaders of CDS. They argued that such leaders must be avid readers or observers who are imbued with the ability to study the situations of learners and staff (both introverts and outspoken members), and take appropriate remedial action. Respondents also stated that such leaders should have good listening and understanding skills, should be inquisitive about other cultures and should always seek for clarity to understand the meanings that people of diverse cultures attach to words and actions; and they should avoid the use of nicknames that could be misjudged by members of other cultures as stereotyping.

5.2.5.3.3 Cultural awareness

Being knowledgeable and aware of other cultures emerged as a competence that inclusive leaders in CDS should possess. Having good historical background knowledge of different cultural groups in South Africa, and of the present dispensation, was identified by some respondents as an important component of the cultural intelligence of the leader. According to some respondents, apart from having some knowledge about other cultures, the leader should also show interest in inquiring and learning more about other cultures as well as understanding others. ECT1 from CDS3, for example, argued that leaders need to always find out why people of different cultures in schools act the way they do so as to develop inclusive leadership synergies.

5.2.5.3.4 Relational sensibility and care

It also emerged from results of the analysed data that relational sensibility or psychology and care should be attitudes that leaders should possess. According to some research participants ,

like IMCL from CDS2 and CDS1Principal, relational sensibility and the ethic of care should be demonstrated by leaders through tolerance of diverse views of members of different cultures and fair treatment of all. In addition, CDS3Principal envisaged it should manifest through human relations or interpersonal relationships that involve respecting, valuing and appreciating other people and their cultures. Participants also perceived teachers that take teaching as a calling or passion rather than a profession as pedagogical leaders that could exercise relational sensibility and care in culturally diverse classrooms. According to these participants, teachers should not force learners into class activities but should rather provide compelling activities that influence and inspire learners.

> *Sometimes when there are little stories to tell, you learn something new from them. You don't know how this new habit is copied and they will explain to you that this is how it goes. They feel oh wow; she learned something from them today. You don't have to force who you are on them. You rather learn from them and allow them to learn from you in exchange. ECT3 from CDS2*

5.2.5.3.5 Mental frame that promotes inclusivity

The data analysis demonstrated the need for inclusive leaders to have a "mental frame that promotes inclusivity." According to respondents, inclusive leaders should have the boldness, assertiveness and other abilities to voice and deal with historical issues of stereotypes and discrimination and be consistent in discouraging incidences of exclusion in schools. They further stated that such leaders should recognize and respect differences, live by their words (be honest), be transparent, be ready to make compromises so as to accommodate others, and should be ready to avoid stereotypes, be open-minded, able to accept and handle criticism and above all - be change agents. Such a leader, according to CDS3Principal people should judge people on the basis of being humans rather than on their cultural dimensions like religion, language, and gender.

5.2.5.3.6 Exemplary and collaborative behaviours

Respondents also identified exemplary and collaborative behaviours as requisites for inclusive leadership. Some of these research participants stated that teachers and school leaders should be ambassadors of leadership who engender inclusiveness, not only through rhetoric but also through demonstrating exemplary actions. They, for example, made allusion to teachers as pedagogical leaders, teaching and showing reciprocal respect and moral rectitude to learners and colleagues - especially those from different cultures, and ensuring class activities that promote inclusivity. Though collaborative leadership or teamwork was identified as existing leadership practices in CDS, it was still mentioned when the leadership competencies were

discussed by respondents. This could highlight the relevance of collaboration as inclusive leadership behaviour as well as the increasing need for requisite collaborative leadership skills to promote inclusiveness in CDS. According to IMCL1 from CDS2, the need for equal treatment and teamwork cannot be over emphasized.

5.2.5.3.7 Ability and willingness to understand and implement policy on diversity

The ability of leaders, and their willingness to understand and properly implement policy on diversity and inclusiveness, was also conceived by principals of CDS (mostly) as requisite inclusive leadership competencies. CDS3Principal, for instance, made allusion to the lack of a clear understanding of what the Department of Education's policy on diversity and inclusiveness stipulates. He also mentioned the lack of preparatory training for teachers and school leaders, and the discrepancy between policy and the reality in schools in regard to implementation. Respondents argued that leaders and staff of CDS need to have access to, and working knowledge of policy on diversity and inclusivity and the requisite skills for implementing policy.

5.2.6 The role of leaders and other stakeholders in promoting more inclusiveness in schools

This section of data analysis presentation focused on actions that could promote more inclusive leadership practices in schools as a holistic system or in organisations as envisaged by research participants while making specific reference to unique stakeholders such as school leaders, parents and the Department of Education. This was envisaged by respondents as further actions that could provide extended solutions to gaps identified in this chapter as impediments to inclusive leadership and inclusiveness. For the sake of convenience and proper coordination, these practices envisaged by respondents that could be implemented to address concerns and ensure more inclusivity in schools, have been streamlined and presented under the roles of parents, principals and teachers and the Department of Education, as stakeholders that influence inclusive leadership and inclusivity in schools as holistic systems. Most respondents were very specific in relation to what needs to change, while others made stronger and generic pronouncements. According to some respondents, such as ICT2 from CDS1, "to promote more inclusivity, the whole school system needs to change."

5.2.6.1 The role of leaders of culturally diverse schools

In describing the specific role that teachers as pedagogic leaders and school principals can play to promote more inclusive leadership attitudes and practices, and subsequently more feelings of inclusiveness in schools, participants identified the need for training opportunities in diversity and inclusivity. This should be applied for teachers and principals - especially the newly

recruited - as crucial in providing them with the right competencies and leadership framework to meet such targets. Most the participants perceived proper training of staff and principals as a catalyst that would enable them to be more assertive with regard to issues of exclusion, more receptive to learners and colleagues - especially those who are not of the dominant culture in school - and to better deal with conflict related to intercultural encounters. Some said that, with the required competencies and attitudes inspired by exposure to workshops and seminars in diversity and inclusivity, teachers and principals would be proficient in leading teamwork in class activities, for instance, through actions such as the proper mixing of workgroups with people of different cultures - rather than having people of same culture working together; cultural games, dialogues, debates and other forms of class activities that would enhance understanding and appreciating different cultures. Respondents uttered the need for exemplary leadership in relation to promoting inclusiveness from teachers and principals of school. They argued, however, that these expectations cannot be met if those teachers and principals don't have exposure to training and exemplary attitudes that could be demonstrated in schools. According to one of the principals who participated in this study, the best promoter of inclusiveness is staff that lead by example, because learners and other staff will try to model or emulate whatever the person does. Creating more opportunities for cultural awareness and inclusivity - not only in classroom but also in general school activities - was also envisaged by respondents as important roles that schools leaders could play to promote more inclusive cultures in schools. This, according to research participants like CCT8, ACT7, CCT6 (from CDS3), could be achieved through school events that promote cultural exchanges. Respondents such as CDS2Director and CDS3Principal, for example, also expressed the need for leaders of schools to carry out periodic evaluations and to report on diversity and inclusiveness - as well as making appropriate recommendations and follow ups to address identified gaps. They also observed that there should be opportunities to reward staff and learners who stand out in promoting inclusiveness and in discouraging those who promote stereotypes and forms of exclusion. CCT3 from CDS3 expressed that teachers showing care for learners and creating more opportunities to build trust between teachers and learners could also contribute in promoting more inclusiveness in schools.

> *I just wanted to add on trust between teachers and learners; it's a big thing to get them to trust you, to know their names… I make an effort to know them, especially their surnames. Even though I struggle when it comes to knowing their different names, still I say it right and I make an effort to learn Setswana so, I can understand the loopholes.*

5.2.6.2 The role of parents and learners

Respondents recurrently echoed the saying that charity begins at home before it is transported to school, to highlight the crucial role of parental involvement in promoting learners' attitude and behaviour that would engender inclusiveness in schools. According to CDS1Principal, for example, speeches and stereotypes that learners use in schools, originated from homes because these learners were not present during apartheid and did not experience what had happened before 1994. According to this respondent, it is obvious that such attitudes come from homes where parents teach these learners how to promote stereotypes and devalue people of other cultures. Most respondents, including teachers, learners and principals expressed that parental involvement through the School Governing Body (SGB) has a significant role to play if schools want to improve inclusive leadership and inclusiveness. Respondents like CDS3Principal and ACL5 from CDS3, further argued that parents should be educated and made aware of their fundamental role in nurturing learners with attitudes that value diversity and help promote inclusiveness in schools. According to these respondents, parents do not only have to send learners to school but also have to help build strong bonds between teachers and learners, teach them respect for people of other cultural backgrounds, they need to stop repeating stories about the ugly past of apartheid to their children, they should move forward by also telling them nice things about South Africa and the beauty of diversity and inclusiveness. Some learners that participated in the study also expressed the need for parents to contribute in improving the self-esteem of especially learners of Afrocentric backgrounds by helping them build more self-confidence. The South African media was perceived by respondents as go-between learners and other members of the society which influences attitudes towards inclusive leadership and inclusiveness. Some respondents consider the media to be very instrumental in promoting inclusive leadership mentality - especially at a later stage in the lives of humans. Their expressions were motivated by the idea that people's mentalities are shaped by what they see and hear. If the media can teach South Africans how to behave in multicultural societies, how to think positively about those outside of their own cultural group, how to embrace and value people of other cultures, the required change in attitudes that would lead to more inclusiveness would be the result.

> *Well, at my parents meetings, these are the things that I also talk with them. I mean, apartheid really did its job well. Some of the learners still think like prior to 1994. You haven't been through apartheid but the way you sound is like you were during the apartheid era. But it's like this things are still happening at homes. So in my times in the meeting I am very upfront about it. I get open about it. CDS3Principal*

5.2.6.3 The role of the South African Department of Basic Education

Research respondents also expressed what else they thought the Department of Education could do to help foster a synthesis and synergy between government policies on diversity and inclusiveness, and the realities in schools. Based on results that emerged from data analysis, respondents emphasised that government policies on cultural diversity and inclusivity need to reflect reality and practicalities in schools by ensuring fitting infrastructures and facilities for CDS; opportunities for diversity leadership and management training for principals and staff; research policy and implementation are to be streamlined; a budget allocation for diversity and inclusivity is required; a part of the school curriculum should focus on diversity and inclusivity; and recruitment or placement of leaders and staff in schools should foster inclusiveness rather than promoting group identities.

Respondents highlighted the need for school infrastructures and facilities to reflect the vision of promoting both cultural diversity and inclusiveness in schools. Most of the school leaders noted that existing school facilities and infrastructures do not adequately fit current needs - especially in relation to accommodating learners with disabilities. Most of the principals would advise the Department of Basic Education to start seeing CDS as unique with unique challenges, requiring specific attention. They stated that the department should stop treating these schools like normal schools, and contended that the department should always go down to schools, get first-hand information on challenges, understand common issues in these schools, take proper stock and ensure appropriate remedial actions. Some respondents suggested the abolition of the use of racial nomenclature such as “black schools”, “white schools” et cetera, in categorizing schools - since such practices promote exclusion and deter inclusiveness. Other suggested the introduction of what they termed an inclusivity budget in schools to help fund activities that will promote more inclusiveness in CDS, and the need to upgrade infrastructure and facilities to reflect an inclusivity agenda.

Another solution envisaged by principals and teachers is the provision of opportunities for training in diversity leadership that would engender inclusiveness, by the Department of Basic Education. CDS3Principal, for instance, feels that the policy directions of the education department should synthesize with the reality in schools by preparing teachers and principals for intercultural encounters. Most of the respondents argued that they are not exposed to basic training or orientation at the beginning of their careers or with on the job training - thus making it cumbersome for beginners, especially, to deal with issues of cultural diversity. According to these respondents, there should be support in the form of training through workshops, seminars, and also during teachers and principals’ professional programs - especially in intercultural competencies and inclusivity. They believed that regular training opportunities

would enable skilling and upskilling in promoting inclusive leadership and inclusiveness - otherwise the concept of inclusiveness is bound to stagnate. Furthermore, some respondents expressed the need not to limit capacity building in diversity and inclusiveness to teachers and principals. They argued that such activities should be extended to learners - especially at foundation phases and to parents. One of the school leaders, for example, sees “leadership workshops or team building and life coaching as needs of the hour” for all stakeholders, including learners and parents, enabling them to contribute in achieving the mission of schools in promoting diversity and inclusivity. Some learners and teachers concurred by saying that the school curriculum - especially at foundation phase - should have space for cultural studies and relations, and teachers should do more in educating learners on that in classrooms.

It also emerged from the data analysis that the Department of Basic Education should play a leading role in ensuring unbiased recruitment or placement, and the promotion of talents of especially teachers, principals and other staff members who are not only competent in their subject areas but also possess the ability to value diversity and promote inclusiveness. This was recurrently mentioned by participants as an important issue that the Department of Basic Education needs to pay attention to. As noted above, in their view, the department should not place staff and leaders in schools solely on the basis of their belonging to the dominant cultural group in the school. Respondents also envisaged the need for the department to improve on Heritage Day celebrations and to provide more opportunities for staff and learners to engage in cultural exchanges, and to celebrate cultures in schools in a manner that continuously enables diverse members of the school community to learn about and value other cultures. The need for a clear, well defined and easily accessible school policy on inclusivity that is constantly reviewed and improved upon, was also identified by some participants in this study as a concern that the Department of Basic Education could address.

> *The policy direction should speak with what is on the ground. They come and say to you okay fine we must have inclusive classrooms. Do we train teachers on how to make the classroom inclusive? Our education does not evolved, has never evolved. The training opportunities that prepare teachers, learners and even leaders to build inclusiveness or inclusivity in their schools are not there. Staffs (teachers), learners, need to be exposed to the kind of training that can promote cultural diversity and inclusiveness. Training helps to change people perceptions and even the practical ways of encouraging or promoting inclusiveness. CDS3Principal*

5.3 Chapter summary

This chapter focused on presenting discussions that emanated from participants’ expression of their lived experiences or subjective views, as captured in data analysis. It started by

presenting participants' delineation of culture, cultural diversity, inclusiveness and inclusive leadership; and how what they perceived as culture and inclusiveness influences their perceptions of the kind of leadership that could engender inclusiveness. The chapter further progressed with a detailed presentation of participants' subjective views on why inclusiveness is important in CDS or what inspires them to work towards inclusivity, and what makes them feel inclusivity in schools. Their experiences in schools - in relation to inclusivity - and how such experiences impact inclusive leadership were also shared. Moreover, the chapter presented participants' views on existing inclusive leadership practices, and leadership competencies, attitudes and behaviours that members and leaders should institutionalize as well as the whole school strategy that should be championed by the department of education to inspire and help all the stakeholders identified by participants to effectively promote inclusive leadership and inclusiveness in CDS.

CHAPTER 6: INCLUSIVE LEADERSHIP FRAMEWORK

6.1 Introduction

This chapter focuses on discussing the findings presented in chapter five, thus leading to a diagrammatic presentation of an inclusive leadership framework for inclusivity in CDS envisaged through a synthesis of results of data analysis and scholarly works discussed in chapter two and three. The subsequent leadership framework that promotes the kind of inclusiveness envisaged by research participants (as they recounted their life experiences) consists of elements adapted from previous frameworks (Randel et al., 2018; Shore et al., 2018; Dillon & Bourke, 2016; Daya, 2014) and particularly elements or concepts that emerged from data analysis (see fig 7.1). The chapter opens with explanations of the meaning of a conceptual framework and its applicability in this study. Discussions on participants' perceptions relating to culture, cultural diversity and inclusive leadership proceeded with other factors envisaged as constructs or elements that embody a conceptual framework for inclusive leadership in South African CDS. The main focus of this chapter is: critically reporting on how culturally diverse members of schools perceive culture and inclusiveness or what culture and inclusiveness means, the relevance of inclusiveness, the leadership elements and processes influencing cultural diversity and inclusiveness, as well as remedial strategies for effective leadership, inclusivity and sustainable diversity as depicted in the presentation of data analysis and results. Global and local literature in this area of study as well as issues unique to CDS in South Africa that surfaced during data analysis, and presentation of results, were highlighted in discussions. All these aspects contributed in or guided the design of a suitable conceptual framework for inclusive leadership and inclusivity in South African CDS that is presented in the final chapter of this study (see fig 7.1).

6.2 Conceptual Framework

A framework is generally a frame or skeleton of application consisting of whole developed code of straightforward (uncomplicated) functions of a system, which can be modified or adjusted for tangible application or conformity to the needs of a specific application (Stanjevic, Vlajic, Milos, & Ognjanovic, 2011). Research frameworks normally assist researchers in interpreting and understanding findings of a study within a framework that makes sense of the data (May, 1930). Even though there are more than two types of frameworks, the theoretical and conceptual are the two commonly designed research frameworks (Scriven, 1986). The researcher's focus is on the kind of framework developed for this study, which is the conceptual framework. There are different viewpoints amongst scholars in the use of conceptual and theoretical frameworks.

Some scholars consider these frameworks as same; others see these frameworks as distinct frameworks, while some consider a theoretical framework as an aspect of the conceptual framework (Maxwell, 2013; Ravitch & Riggan, 2012; Ocholla & Le Roux, 2011). According to Ngulube, Mathipa, and Gumbo (2015) the use of the conceptual or theoretical framework vary with researchers and research traditions, and are distinctly different. Though different, both frameworks maybe used as an interpretive framework or lens (analytical tools) to theoretically and conceptually explain and understand the phenomenon investigated in social science research, both rely on previous research, and are essential elements in research enterprise (Ngulube, Mathipa, & Gumbo, 2015; Lester, 2005).

However, the conceptual framework is the most suitable for qualitative research, it is concerned with explanations, relies on different theories and various knowledge areas of the expert, and the relevance and importance of the researcher's argument to address the research problem (Lester, 2005). A conceptual framework is derived from concepts or constructs, which are labels that are assigned to elements that constitute the real world and help us in understanding the real world. It demonstrates the relationship between concepts and their effects on the phenomenon that is being studied (Bryman, 2012; Jabareen, 2009). It is therefore a nexus of interwoven concepts which collectively provide a full understanding of the phenomenon or phenomena (Jabareen, 2009). A conceptual framework is a less-developed diagrammatic explanation of concepts and their relationship in a particular research context; and links ideas to research data (Vithal, Jansen & Jansen, 2013). According to Leshem and Trafford (2007) besides being best illustrated through a diagram, the conceptual framework helps in portraying coherence between research observations and conceptual conclusions.

6.3 Inclusive leadership framework for inclusiveness in culturally diverse South African schools

The conceptual framework for inclusive leadership in CDS in South Africa has been captured with the assistance of concepts drawn from the work of Shore et al., (2018), Randel et al., (2018), Dillon and Burke (2016), and Daya (2014) on inclusive leadership and inclusivity in diverse organizations; and most importantly, concepts drawn from this interpretivist study that relied on codes and themes that emerged from lived experiences expressed in the data provided by research participants.

6.3.1 Perception of culture and inclusive leadership

The concept of culture in South Africa has been used confusingly (either in formal or informal settings) and could be seen as contested in South African literature on diversity, as most

academics tend to substitute race in the place of culture, or use them interchangeably. Sub-research question (a) contributed in addressing this concerned. This sub-research question enabled research participants to express their views of culture provided an opportunity to address this gap. The question addressed some cultural characteristics common in international literature and most importantly, unique to South Africa as demonstrated in paragraph 5.1.1.1. It was also important to understand how members of CDS define culture, so as to ascertain whether the meaning they attach to culture could influence their perception of inclusive leadership and feelings of inclusiveness. When participants were asked to define culture or to explain what culture means to diverse people, some participants - at this stage and throughout the interview process - were inconsistent. Respondents tended to use the word race instead of culture. In so doing they narrowed a complex concept such as culture, down to race - which certainly is one of the dimensions of culture. This, in a way, vindicates the common phenomenon in South Africa's diversity literature as noted in the works and addresses of Lesufi (2017), SAHRC (2017), Daya, (2014), Alexander, (2011), Booysen and Van Wyk (2007). This could be problematic because, as noted by the Symbolic Interactionist theory (Crossman, 2016; Carter & Fuller, 2015; Cole, 2015; Aksan et al., 2009), it is not events that cause emotions; but the interpretations that accompany such events, which do. Issues in South African schools that are often narrowed down and considered as racially motivated (Lesufi, 2017 & SAHRC, 2017), thus triggering racial antagonism, could indeed be the result of cultural diversity and subjective, symbolic interpretations. This is in line with assertions in 5.1.1.1 made by some participants, like CDS3Principal, that schools sometimes experience issues of "us" versus "them" amongst people of the same racial group but with diverse cultural backgrounds that are present in such schools.

However, most of the participants were able to express their views on what they felt constitutes culture by describing or making reference to the dimensions of culture that are found in global literature (Ponterotto, Mathew & Raughley, 2013; Banks and Banks, 2010; Halvarson & Tirmiz, 2008; Chao & Moon, 2005; Hofstede, 1980) and are typical of South Africa. These dimensions - which could also be considered *shapers of cultures* - help shape the identity of group members, which makes them distinct from other groups. Cultural dimensions such as belief systems, principles, race, religion, language, place of origin in relation to geographical location, ethnicities/traditions/customs including festivities and costumes, learned behavior/education, meals, and generational inheritance were recurrent in assertions made by participants (see 5.1.1.1). As demonstrated in fig 6.1, it is indeed important to note that the findings which emerged from data analysis highlighted dimensions such as people's places of origin in relation to geographical location, language, religion, ethnicities/traditions including festivities, costumes, meals and generational inheritance as the most cherished and typical dimension of culture in

South African context, based on how frequently (frequency of occurrence) they were used in participants' definitions or descriptions of culture (see 5.1.1.1).

These typical dimensions exert some influence on meanings of inclusiveness and leadership attitudes and practices that engender school climates of inclusivity as noted in their definitions of inclusive leadership in paragraph 5.1.1.2 and perceptions of what depicts inclusiveness in paragraph 5.1.3. According to participants, such dimensions created well-demarcated cultural groups represented in South African schools as part of the mix of cultures. ICT5 from CDS3 (paragraph 5.1.1.1) summed up the definition of cultural diversity in the schools as the "smarty box wherein we are mixed together…" These insinuations do not only highlight the diverse nature of South African schools but are also in congruence with international definitions that relate cultural diversity to mix of different cultures (see e.g. Janakiraman, 2011; Goho 2005; Jokikokko, 2005). The 'us' versus 'them' tendencies highlighted by participants as the presence of members from different cultural groups, cause them not only to identify themselves along cultural lines but also to compete (negatively) with members of other groups. This is in line with the debates of the Social Identity and self-categorization theories (Reicher et al., 2010, Hornsey, 2008; Puttergill, 2008; Turner et al., 1987; Tajfel & Turner, 1979). Moreover, assertions by some participants like ECT5 from CDS3 (5.1.1.1) that the categorization of people according to culture has some relevance, but becomes problematic when used as a tool to discriminate or prejudice against other cultures, indeed resonates with the arguments put forward by Moss (2016), Stangor (2012) and Van Quequebeke, et al., (2011).

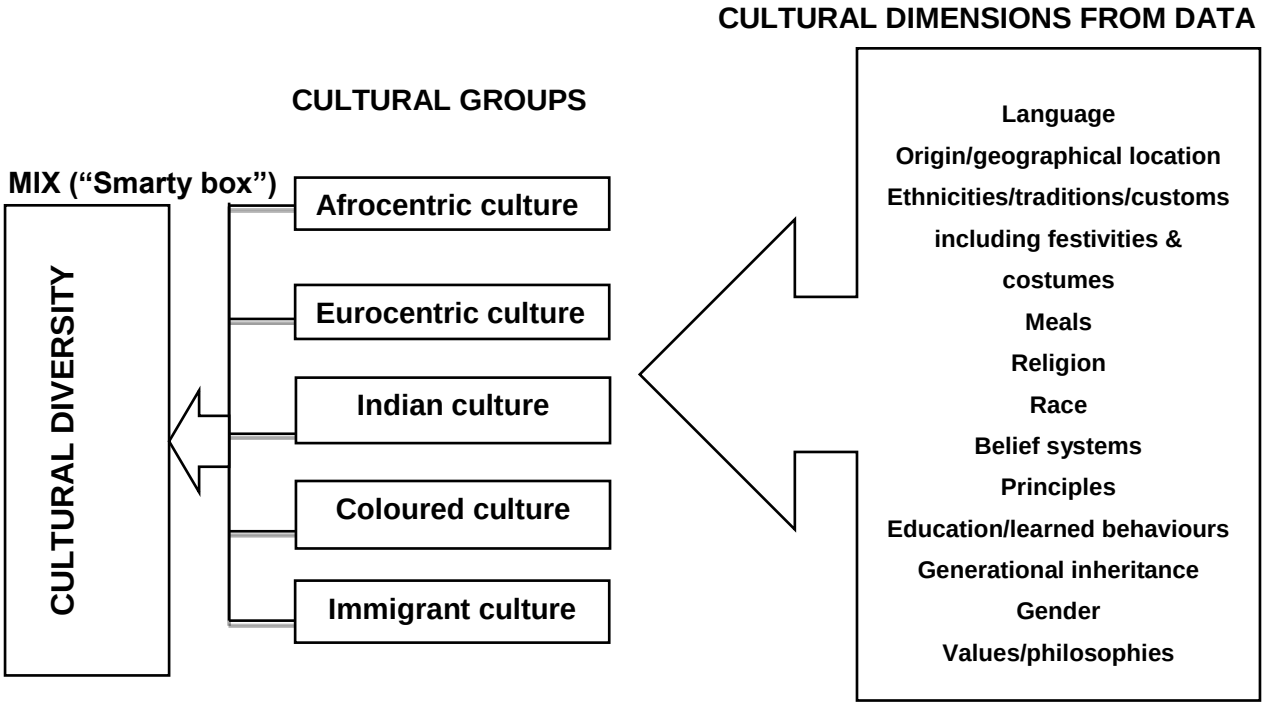


Figure 6-1: Cultural dimensions that shape group identities and influence behaviours in CDS as perceived by participants (5.1.1.1)

One could notice some influence of participants' views on culture in 5.1.1.1 on their descriptions of what they perceived as inclusive leadership in paragraph 5.1.1.2. They did not only outline what they considered characteristics of inclusive leaders in 5.1.1.2 but also listed different leadership styles as they attempted to define inclusive leadership. Participants in their subjective views perceived inclusive leaders as leaders that display features such as accepting, tolerating and valuing individual differences and diverse views; creating opportunities for teamwork and participation of diverse members in decision making processes; are good listeners and communicators; fair, honest, assertive, and consistent in dealing with issues of diversity (see 5.1.1.2). Such characteristics of inclusive leaders envisaged by participants appeared congruent with many of the features - especially international literature - that depict inclusive leadership as a unique leadership stream that is not only culturally-, relationship-, competence-, and community- or school- oriented (Hanges et al., 2016; Dillon & Burke, 2016; Berger, 2014; Prewitt, Weil, and McClure, 2011; Ainscow, 2011) – but which also relies on the synergy of other leadership styles in ensuring feelings of belongingness and uniqueness (inclusiveness) amongst it culturally diverse members.

Moreover such views expressed by participants in 5.1.1.2, and demonstrated in fig 6.2, seem to resonate with arguments postulated by academics in chapter two of this study, and delineate

inclusive leadership as a leadership stream that encompasses prominent leadership styles such as servant (Randel et al., 2018; Echols, 2009; Greenleaf, 1977), participative or collaborative (Randel et al., 2018; Srivastava, Bartol & Locke, 2006), authentic (Malumbwa et al., 2008), Ubuntu (Ncube, 2010 & Mbigi, 1997), exemplary and transformational (Randel et al., 2018; Shore et al., 2018; ENEI, 2016; Echols, 2009; Bass 2008) leadership styles. This vindicates debates that inclusive leadership is the most effective and durable in promoting a sense of belongingness and uniqueness amongst culturally diverse members because none of the established leaderships styles outlined by participants in 5.1.1.2 can on their own have the long-term positive effect on engendering inclusiveness in such organisations but have specific attributes that are collectively useful in fostering inclusive leadership; and inclusive leadership also relies on the synergistic effects of these compatible foundational change leadership styles to attain its full potential of ensuring inclusiveness (Randel et al., 2018; Shore et al., 2018; ENEI, 2016; Bowers et al., 2013; Janakiraman, 2011; Echols, 2009).

6.3.2 Factors, attitudes and activities that define inclusiveness in schools

This section of the discussion of research findings focused on findings that answered sub-research question (b) (see paragraph 5.1.3). This question aimed to determine the factors, attitudes and activities which teachers, learners and principals perceived would constitute inclusiveness (predictors of inclusiveness). As indicated, during the presentation of results from the data analysis, research participants made assertions that described what they perceived as inclusiveness, or mentioned activities and attitudes that depict inclusiveness (5.1.3). The need to understand what is perceived as inclusiveness in South African culturally diverse schools was indeed motivated by the Follower Centric perspective on Leadership and is in congruence with the Leader Categorization and Symbolic Interactionist theories which contended that leadership is to some degree in the eyes of the beholder (Moss, 2016; Van Quaquebeke, et al., 2011; Hogg, 2001). It is also in line with the view that the subjective interpretation of events or actions by members of a group or an individual, cause emotions, rather than those events themselves (Crossman, 2016; Carter & Fuller, 2015; Cole, 2015; Aksan, et al., 2009). Exponents of Symbolic Interactionism envisaged that individuals give meanings to symbols or objects, and that meaning changes with interpretive processes. Having a working knowledge of what culturally diverse members of South African schools believed inclusiveness to be as demonstrated in their views as participants throughout paragraph 5.1.3, was key. This is also in congruence with the work of Bass (2019) when she investigated learners' perceptions of teachers' care in order to promote the ethics of relational care in classrooms. Most of the codes and themes that emerged from analyzed data in relation to research participants' perceptions of inclusiveness are unique to the South African culturally diverse schools that participated in the

study. Themes that emerged from data which seemed to tally with global literature sometimes differed in explanations of their features or traits provided by participants. This means that some core elements of inclusiveness (see 5.1.3) emerged in the data that are congruent with core elements and traits envisaged by Daya (2014), Dillon and Bourke (2016), Randel et al., (2018), and Shore et al., (2018); some of the core element of inclusiveness that emerged were unique to members of CDS in South Africa with distinct traits; and even though some of the core elements (themes) that emerged tallied with those identified by international scholars (see, fig 3.1), some of the elements differ in their descriptive traits. This reinforced debates that the way inclusiveness needs are defined and are satisfied vary with culture, and indeed confirms the position put forth by Gere and MacDonald (2010). The core essence captured in the findings (see paragraph 5.1.3) is that members of culturally diverse schools in South Africa who participated in this research perceived the following factors or activities summarized below as factors that depict feelings of belongingness and uniqueness (inclusiveness) in culturally diverse South African schools. These factors are unique to South African culturally diverse schools because the factors (captured below) and their descriptive traits are largely different from those in reviewed literature.

6.3.2.1 Feelings of diverse traditions appreciated and valued (5.1.3.1)

Feelings of diverse traditions appreciated and valued emerged as one of the unique core elements that depict inclusiveness in culturally diverse South African schools with perceived traits such as having the feeling of solidarity from members of other cultures to the bereaved during burials and/or funeral ceremonies (5.1.3.1.1); diverse religious beliefs are supported and appreciated (5.1.1.1.2); feeling that one's traditional meals are valued (5.1.3.1.4); and feelings that one traditional costumes or outfits are appreciated and valued (5.1.3.1.4).

6.3.2.2 Feelings that one's home language is represented, used and valued (5.1.3.2)

Another typical or distinctive core element of inclusiveness in culturally diverse South African schools perceived by participants that emerged from data analysis is the *feeling that one's home language is represented, used, valued and respected* in schools (5.1.3.2 of 5.1.3). This result also demonstrates the influence of language as a strong dimension of culture in South Africa on perceptions of inclusiveness. This is a unique determinant of inclusiveness in South African context, since it is uncommon to find international literature delineating the usage and appreciation of home languages as shaper of perceptions of inclusiveness by members of culturally diverse teams. Accordingly, this phenomenon ignites among culturally diverse members of schools, feelings of acceptance, recognition, value for their respective cultures and reciprocal respect especially amongst teachers and learners of different cultural backgrounds.

6.3.2.3 Feelings of fair recruitment and placement (5.1.3.3)

Feelings of fair recruitment and placement which manifest when diverse members - especially members of the less dominant groups in schools - feel that recruitments and placements in teaching and leadership positions are based on competence and that they have equal chances to compete for such positions, is another determinant of inclusiveness in South African schools. However, post-1994 school laws that give priority to appointments of locals or dominant members through School Governing Bodies, providing for them to be considered first for placements or recruitments (especially for positions of leaderships in such schools) (see e.g. Heystk, 2009), makes such feelings difficult to realize.

6.3.2.4 Learners see schools as their "second home" and "one big family" (5.3.1.4)

Inclusiveness is also perceived when learners perceive *schools as their "second homes" and being "one big family".* Such perceptions of schools being their second homes occur when they feel free and comfortable to engage with their teachers, when such engagements ignite feelings that they can achieve their dreams, they are able to learn new things from the staff, they are motivated and inspired in various ways to perform better academically by teachers - just as parents do at homes (5.3.1.4). Their vivid descriptions of what makes them consider schools as homes and big families relate with what Daya (2014) broadly termed as a feeling of caring for diverse members as individuals; and seeing them as they see themselves (Randel, et al., 2018). It also resonates with Bass' (2019) emphasis on the ethics of care wherein learners perceive their teachers as caring when they display characteristics such as valuing learners' individuality, providing opportunity for extra academic support as well as providing engaging instructions that makes them feel that teachers function beyond meeting their teaching-learning mandate.

6.3.2.5 Perceived involvement in group or common activities (5.1.3.5)

Perceived involvement in group or common activities like sports and classroom group tasks was also identified as one of the predictors of inclusiveness. Receiving encouragement and support to participate in teamwork and decision-making processes was perceived by both teachers and learners as something that creates feelings of inclusiveness. This appears congruent with the assertion made by (Moon, 2017; Easterbrook & Vignoles, 2013; Wang, Hui, & Lee, 2012) that support for participation and appreciation of unique contributions of diverse individuals in workgroups and shared decision-making processes, depict inclusiveness. These aspects, including access to resources and information, could also be linked to what Avery et al., (2008), Bae, et al., (2017), and Mor Barak (2000), described as perceived organizational inclusiveness. It also in a way harmonizes with what Shore, et al., (2018), Zheng, et al., (2017), and Randel, et

al., (2016) termed as workgroup and leader inclusiveness. A reflection on learners' backgrounds, especially immigrant learners like IMCL2 from CDS2 (5.1.3.5), puts emphasis on participation in joint sports activities as a predictor of inclusiveness. This also highlights the relevance of sports as a tool for integrating diverse people, and promoting inclusiveness and social cohesion in such communities. This, in a way, also vindicates the use of rugby, soccer, cricket and other sports events to mobilize South Africans around common cultural experiences and to promote national unity and social cohesion in South Africa - especially during the early years of post-apartheid South Africa (Gounden, 2010; Department of Education, 2008), and the 2019 Rugby World Cup, which South Africa won.

6.3.2.6 The feeling of growth as an individual or member of the school and the school community (5.1.3.6)

The feeling of growth as an individual or member of the school and the school community was also perceived as signals of inclusiveness. Such level of growth and development is measured by respondents in relation to social, economic, psychological, professional and academic development. Moreover, results of analyzed data also revealed that the existence of adequate support to achieve individual growth and development dimensions mentioned above, contributes to members of CDS - especially those from the less dominant group - to experience inclusiveness. These inclusiveness signals are reflections of what Dillon and Bourke (2016) described as the presence of confidence, inspiration and creativity, leading to an environment that results in high individual and group performance by having individuals with embedded sureness to communicate and the inspiration to perform best at work. It also tallies with the assertion made by Li, et al., (2015) that creativity is common in organizations that experience inclusiveness; and it further relates to practices such as inoffensive humor from leaders who build trust through ensuring the presence of a feeling of psychological safety - as envisaged by Shore, et al., (2018), Tremblay (2017), Mor Barak et al., (2016), and Downey, et al., (2014).

6.3.2.7 Feeling of unconditional acceptance, respect and value for individual uniqueness (5.1.3.7)

Feeling of unconditional acceptance, respect and value for individual uniqueness was further perceived as indicators of inclusiveness. In the South African CDS context, emphasis was placed on the existence of an open-door policy that embraces everyone and fosters the common mentality that all diverse members are humans and have to be accepted. Being comfortable to sit next to, and work unreservedly with members of other cultures was perceived by participants as the fruit of the feeling of acceptance and being valued. It also encourages members' adaptation to the new school culture. Furthermore, the feeling that the other members

of the school - especially those of the dominant culture – have an interest in their culture and do not try to nullify their culture was also noted by teachers and learners (e.g. IMCL2 from CDS1 & ECT4 from CDS3) as a unique indicator of inclusiveness in CDS. Accepting a person for what he or she is, was considered a key indicator of acceptance and valuing differences vis-à-vis inclusiveness (5.1.3.7). This reflects Daya's (2014) and Dillon and Bourke's (2016) explanations on the feeling of acceptance and value for unique contributions of diverse members as signals of inclusiveness but with new emphasis that define a typical climate of inclusiveness in culturally diverse South African schools (see fig 6.2)

6.3.2.8 The feeling of equality and equity (5.1.3.8)

The feeling that the economic, social, educational and psychological needs of diverse members are *equally addressed and that the principle of equity* is applied also surfaced from analyzed data as signals of inclusiveness. This vindicates Daya's (2014) and Bass's (2019) emphasis on treating followers with fairness and caring for them as individuals. Though these themes could be similar, vivid explanations of these needs and how such needs should be distributed to, constitutes what they consider as equality or fairness varies (traits). For instance, the equal treatment of diverse members through fair distribution of textbooks and other teaching and learning materials, and being consistent with the way issues amongst diverse members are addressed, constituted how educational and social needs should be addressed to make them feel inclusivity. The feeling that equity is applied by teachers in particular - and other leaders of CDS - was considered by learners of CDS as an important signal of inclusiveness. To them, inclusiveness is felt when disadvantaged learners are not merely given an equal playing field with advantaged learners, but when they are given extra attention for their upliftment. This is in synthesis with Bass' (2019) argument that learners consider teachers as valuing their individual needs and providing extra academic support to those with specific academic needs, as an aspect of care and inclusivity.

Taking into cognizance all the subjective views expressed by most participants, which views are based on their life experiences and cultural inclinations, it is easy to envisage that their views on what signifies unique attributes of inclusiveness in CDS are entrenched in two broad and distinct descriptions of feelings of belongingness and uniqueness as core components of inclusiveness. This resonates with definitions of inclusiveness given by Shore, et al., (2018), Randel, et al., (2018), Ferdman (2017), Brimhall, et al., (2017), Dillon and Bourke (2016) and Prime and Salib (2014). As stated above, it is important to emphasise in analysing the data that one could notice a significant emergence of indicators of inclusiveness unique to South African CDS; even though research participants also referred to some of the signals of inclusiveness that appeared in international literature, the traits that described these similar core elements of

inclusiveness sometimes differ with South African context (see for example, 5.1.3.7. & 5.1.3.8). Table 6.1 summarizes elements of inclusiveness from literature vis-à-vis elements that depict inclusiveness in CDS as perceived by participants with new emphasis that are unique to CDS in South Africa while fig 6.2 fully captures a typical inclusiveness climate in culturally diverse South African schools.

Table 6-1: Elements from literature and perceived by participants that depict inclusiveness

Elements that depict inclusiveness from literature (3.1.2)	Elements that signified inclusiveness from participants views with new emphasis unique for South African CDS (5.1.3)
1. Feeling of being accepted & valued as member of culturally diverse group (Randel et al., 2018; Dillon & Bourke, 2016; Daya, 2014)	1. *Feelings that diverse traditions & religious beliefs are appreciated & valued:* solidarity during bereavement; interest and respect for traditional meals, costumes; feeling that the school policy does not interfere with religious beliefs of others.
2. Feeling of shared decision-making processes (Moon, 2017)	2. Feeling that diverse member's home language is represented, & used in school
3. Fairness & respect (Shore et al., 2018; Dillon & Bourke, 2016; Daya, 2014)	3. Fair recruitment and placement in teaching or leadership positions
4. Workgroup & leader inclusiveness: sense of being an insider while retaining uniqueness (Shore et al., 2018)	4. Feeling of school as second home
5. Confidence, inspiration, & creativity (Dillon & Bourke, 2016)	5. Feeling of equality & equity: economic, social & educational needs are fairly addressed; feeling that there is equity through upliftment of disadvantaged learners
6. Feeling organizational inclusiveness (Shore et al., 2018)	6. Involvement in group common activities: *feeling of encouragement & support to participate classroom group tasks, decision making processes, joint sports activities with members of other groups*
7. Feeling of Organizational practices that build trust &	7. *Feeling of growth and development:* feeling of social, academic, professional, & psychological development by staff and learners; feelings of

Elements that depict inclusiveness from literature (3.1.2)	Elements that signified inclusiveness from participants views with new emphasis unique for South African CDS (5.1.3)
feeling of psychological safety (Shore et al., 2018)	adequate support for individuals, groups & organization 8. *The feeling of unconditional acceptance by diverse members: acceptance without cultural nullification* (unique cultural values and views are respected and supported) 9. Feelings of psychological safety, confidence, confidence (self-esteem) & creativity

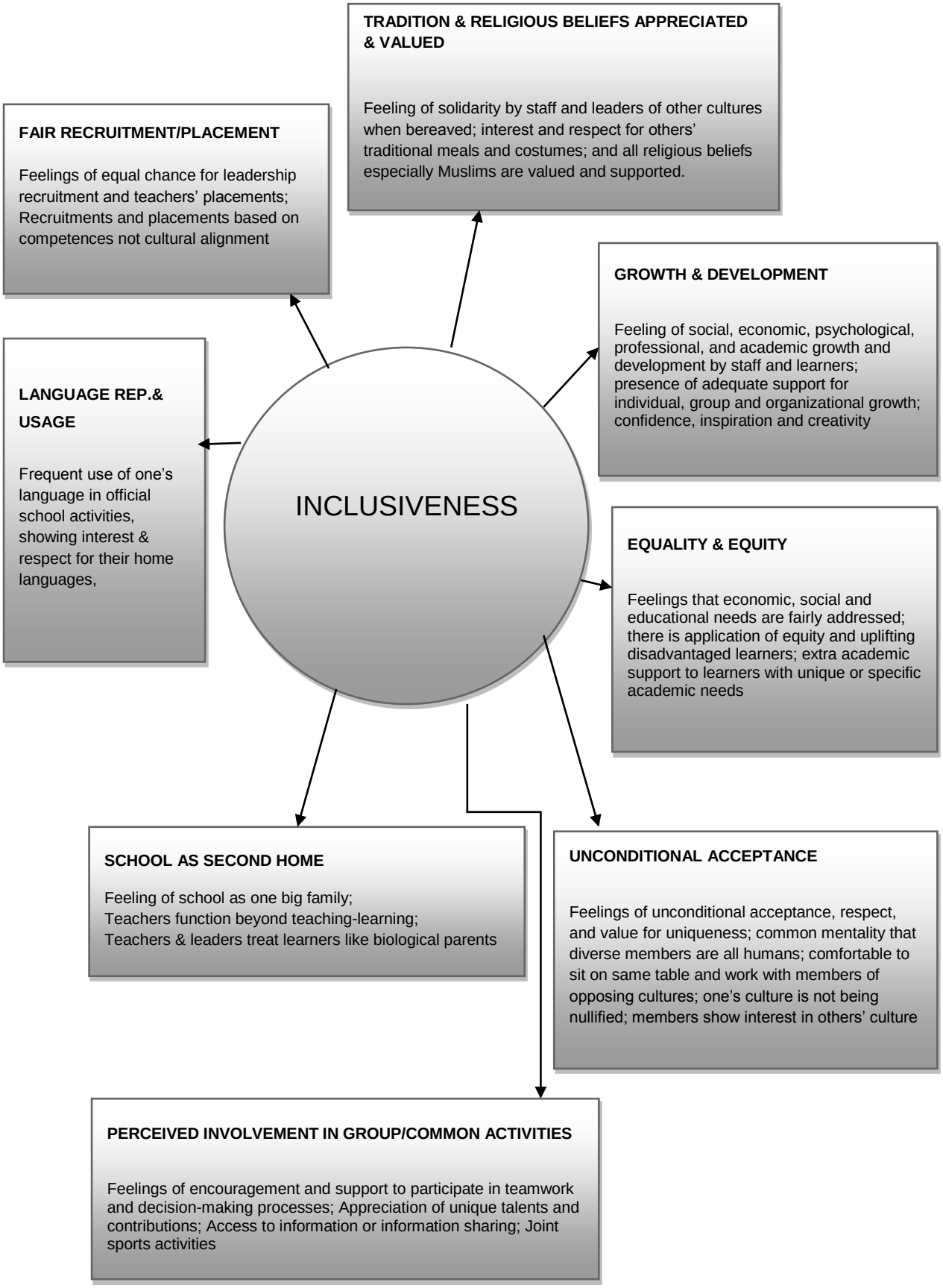


Figure 6-2: Climate of inclusiveness in culturally diverse South African schools

6.3.3 Factors that influence inclusive leadership in schools

This section of the presentation and analysis of results of this study opens with a diagrammatic illustration (fig 6.3) of how literature vis-à-vis research participants defined inclusive leadership. It was deemed necessary to first sketch in fig 6.3 how members of culturally diverse South African schools perceived or defined inclusiveness, before proceeding with factors that influence inclusive leadership. As discussed above, it is important to note that reviewed literature and the results of this study (based on views of participants in analyzed data), indicated and confirmed that inclusive leadership is durable and effective because it is surrounded by other leadership attributes and styles that provide the synergy for inclusiveness. This also correlates with literature that these established leadership styles do not have the full potential that inclusive leadership has to ensure inclusiveness.

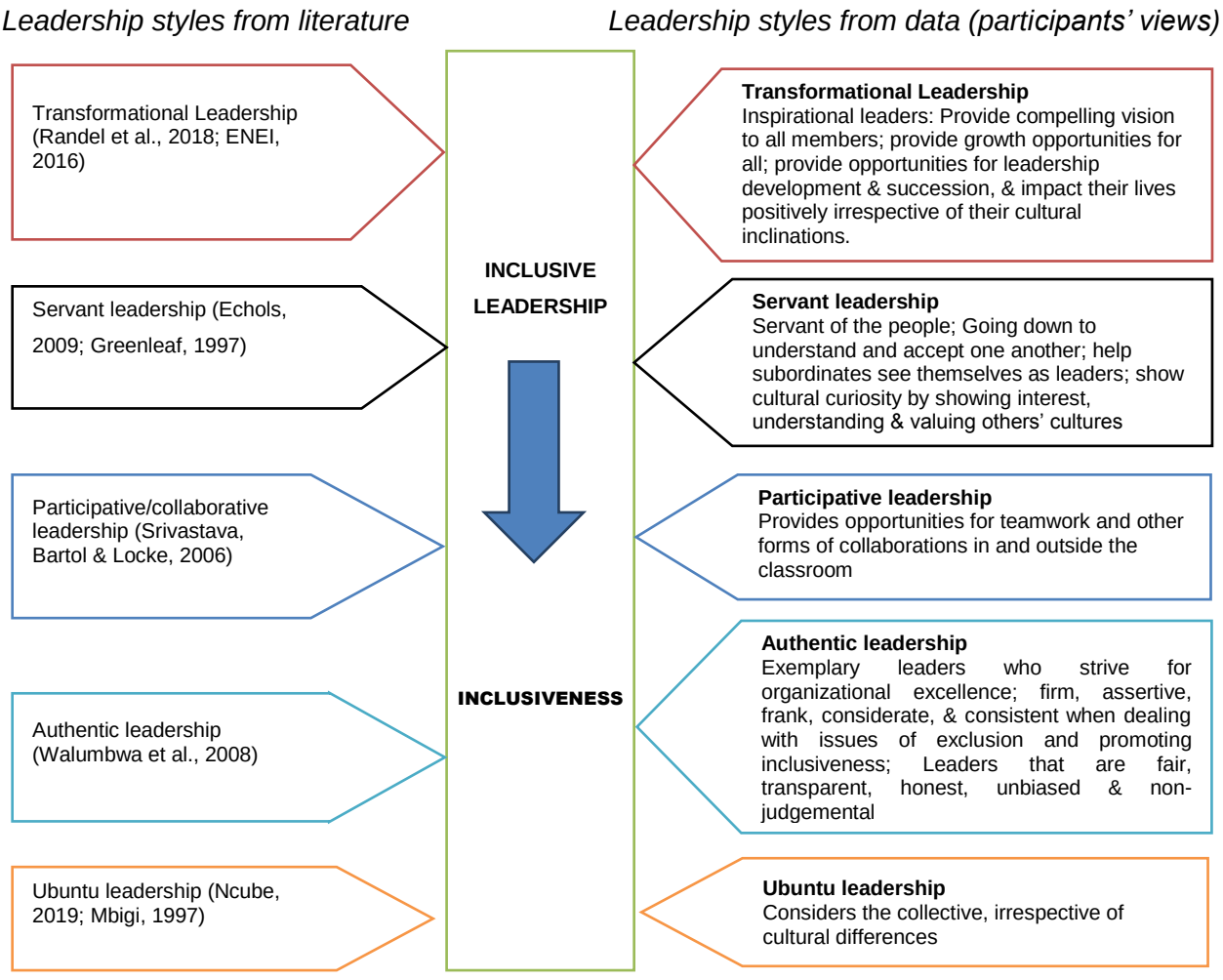


Figure 6-3: Inclusive leadership defined in literature and by research participants is made of leadership styles that provide synergy for inclusive leadership and inclusiveness

This section contributed in adequately addressing sub-research question (e) that was designed to determine what might influence leaders of CDS in exercising inclusive leadership attitudes and behaviour (see 5.1.5). Through a deeper reflection on the results of the data analysis, one could notice strong mixed reactions from participants in relation to their experiences to inclusive leadership vis-à-vis inclusiveness (5.1.5.1). Despite divergent views that emerged from the data analysis, there is general acceptance that the prevailing level of inclusive leadership in schools is inadequate and a lot more needs to be done to ensure more inclusiveness in schools. Four core factors emerged as factors that influence inclusive leadership and inclusiveness in South African CDS: members' subjective experiences of inclusivity (5.1.5.1); inclusive leadership resistors or resistance to inclusive leadership (5.1.5.2); and inclusive leadership competences, attitudes and behaviours (5.1.5.3); and whole school strategy (5.1.6). The first two influencers (experience and resistors) are considered human motivators. This paragraph will focus on the first two influencers (human motivators) while the third and fourth influencer will be discussed subsequently.

6.3.3.1 Members' experiences of inclusivity

In relation to members' experiences of inclusive leadership, respondents showed a mixture of positive and negative experiences (see 5.1.5.1). Some felt that it is non-existent and too challenging to practice - while others felt that it is done anecdotally, that it is a contemporary need and that much needs to be done to promote inclusive leadership. Participants like ICT2 from CDS1 (5.1.5.1) who experienced inclusive leadership and inclusiveness as non-existent considered the rainbow nation as a fallacy - and cited perceived discrimination in home language representation and usage, in religion and in recruitment and placement processes as proof. This, in a way, further highlights the relevance of culture, as well as competence-based recruitment or placements in influencing what members of culturally diverse schools perceived as appropriate inclusive leadership practices and inclusivity. Participants' experiences also noted challenges such as high financial or cost implications, the difficulty level of satisfying the needs of all, and the absence of inclusiveness in government policy documents that makes it difficult for inclusive leadership to be a reality in schools (5.1.5.1). These complications have also been noted in the works of Eyben, et al., (2001), Bustamante, Nelson, and Onwuegbuzie (2009), Gold and Hart (2007), and Ryan, et al., (2007). Those that experienced inclusive leadership positively, attributed it to the fact that it is inspiring when people learn about diverse cultures and tolerance; it gives opportunities for all to be involved in school leadership and to flourish - irrespective of cultural inclinations. The implication here is that those with positive experiences could be more inspired, motivated, and involved in efforts that promote inclusive

leadership, while a lot needs to be done to help those with negative experiences to be more involved and to experience inclusive leadership and inclusivity.

6.3.3.2 Inclusive leadership resistors or resistance to inclusive leadership

In the data analysis a number of factors surfaced as issues that cause *resistance to inclusive leadership* from members of CDS, thus hindering inclusiveness (5.1.5.2). Most of the findings implicitly vindicate the Social Identity theory, the Leader Categorization theory, and in particular the Human (individual and group) Motivation theory envisaged by Maslow (Calk & Patrick, 2017; Zakaria, 2014; Syed, 2014). Resistance to inclusive leadership, according to results of data analysis, emanate from the factors below.

6.3.3.2.1 Low self-esteem and fear of cultural nullification (5.1.5.2.1)

Low self-esteem and fear of cultural nullification were perceived by participants as resistors and hindrances to inclusive leadership. Members of the dominant culture at school develop low-self-esteem when they fear losing their livelihood or employment to members of cultures that they consider to be more competent and who have better work ethics. This motivates members of the dominant culture to develop attitudes and behaviours that are against inclusive leadership. The fear of cultural nullification (language and religion) and subsequent loss of social identity could be envisaged as another motivating factor that causes members of CDS to put up unshakable and counter-inclusive leadership attitudes and practices. This is in line with Maslow's hierarchy of needs that emphasises individual and group motivation in meeting the physiological and higher needs or the security needs of social groups. As observed by Syed (2014), anything that deters people from meeting these hierarchical needs, is indeed a human security issue and a trigger of resistance. Others are simply not motivated to engender inclusive leadership attitudes because they consider their language, religion, and other cultural dimensions as more superior to those of members of the adjacent culture. Implicitly, members will turn to support leaders with prototype characteristics and exclusionary behavior who secure the livelihoods, culture, and identity of members of their in-group (Rast, et al., 2012; Quaqutebeke, et al., 2011 & Hogg, 2001).

6.3.3.2.2 Gender hegemony and unequal power relations (5.1.5.2.2)

Gender hegemony and unequal power relations was also perceived as a motivating factor that causes resistance to inclusive leadership - especially when women are leaders of schools. Based on the results of data analysis, male teachers and learners who believe in male domination and the notion that males are naturally born to lead and be in position of authority -

while women are born to be followers and subordinates - are not inspired to genuinely collaborate when a female is a leader and in position of authority.

6.3.3.2.3 Fixation with pre- and post-apartheid mentality (5.1.5.2.3)

Fixation with pre- and post-apartheid mentality was attributed to the notion that members of the Eurocentric culture still feel superior to and more competent to lead schools than people from other cultures. Those of the Afrocentric culture are fixated on the mentality that they have been deprived of holding leadership positions in schools during apartheid and that this is their time to lead schools - regardless of competence. The implication here is that members of these schools, especially those that are of the dominant culture, will not easily embrace people from other cultural backgrounds into leadership positions.

6.3.3.2.4 Undisciplined and disrespectful learners' behaviour toward teachers (5.1.5.2.5)

This was also perceived as a trigger to the lack of teacher motivation to help foster inclusive leadership in schools. There seems to be a sense of frustration among some teachers who said they are handicapped because they do not have the power to discipline and control leaners, and who feel they do not have any protection from the Department of Basic Education. This adds credence to Daya's (2014) assertion that the perceived lack of power by subordinates influences their personal feelings of inclusiveness. The belief that attacks on teachers by learners are often directed to teachers of the less dominant culture in the school, or from the opposite culture, also gives credence to the Social Identity theory.

6.3.3.2.5 Lack of requisite inclusive leadership skills (5.1.5.2.4)

Perceived lack of power by teachers was also attributed to *lack of requisite inclusive leadership* skills to deal with the behavior of disruptive students and with other issues of diversity.

6.3.3.2.6 Parental and media influences (5.1.5.2.6)

Furthermore*, parental and media influences* in promoting stereotypes were also identified by research participants as deterrents to inclusive leadership and inclusiveness in schools - as learners tend to practice what they see and modelled at home, and to what they hear over the media.

6.3.4 Problems associated with lack of inclusiveness in schools

This section addressed sub-research question (f) that seeks to identify problems associated with *lack of inclusiveness* or the benefits of inclusiveness in CDS (see 5.1.2). Findings

highlighted the need to reframe leadership in CDS with more inclusive leadership. Though some leaders shared experiences on how costly and complex it is to promote inclusiveness in their schools, they also acknowledged that lack of inclusive leadership and feelings of inclusiveness deprives them of certain benefits that will be discussed subsequently. This correlates with the argument put forward by Eyben, et al., (2001) that - even though it is expensive to promote leadership that ensures inclusiveness in terms of money, time, training, learning, and replication - the implicit and explicit costs associated with lack of inclusiveness are enormous to individuals, schools and to the broader society. Lack of inclusive leadership and inclusiveness deprives culturally diverse schools in South Africa and their members of the following:

6.3.4.1 Appropriate information and knowledge of other cultures

It emerged from analyzed data that inclusiveness provides the opportunity for members of CDS to have *appropriate information and knowledge about people of other cultures* (5.1.2.1) - thus contributing in debunking stereotypes and ensuring positive behavioural change. Behavioural changes or outcomes such as changes in attitude towards members of opposite culture, creativity and job performance, as described by respondents, tally with those envisaged by Randel et al., (2018), and Frazier and Feinshmidt (2012) as some of the benefits of having organisations with a climate of inclusiveness.

6.3.4.2 Psychological safety and wellbeing of members

These were also perceived as benefits of inclusiveness in CDS (5.1.2.2). These advantages were attributed to views that members feel more comfortable to relate across cultures. In such cases, there is a drop in the number of incidences where members, especially those of the less dominant culture, isolate themselves from people of other cultures. This is related to the increase in intercultural interactions, which leads to social cohesion and reduction in the depression rates in schools - as both learners and teachers are able to confide in each other and also in the principal.

6.3.4.3 Deprives improved work performance and inspiration to go the extra mile

According to research participants, besides making people of diverse culture feel welcome, special and involved in decision making processes (which signifies a sense of uniqueness and belongingness), inclusiveness also motivates members of CDS to improve work performance and to go the extra mile (5.1.2.3).

6.3.4.4 Deprives the building of trust, promoting openness, and creativity

Inclusiveness also helps *build trust and promotes openness* amongst members of culturally diverse schools (5.1.2.6), since people no longer feel uncomfortable to relate with people of other cultures. It furthermore promotes creativity - as unique views and ways of working are encouraged (5.1.2.4); and contributes in the holistic development of learners - as they will not only get quality education and become great professionals - but will also learn to value society (5.1.2.5). As indicated by participants, the reverse is true when there is lack of inclusive leadership and inclusiveness in schools.

6.3.4.5 Makes it difficult to pull quality talents into schools and ensuring high retention

Moreover, inclusiveness (according to participants) contributes *in pulling quality talents into the schools and ensures high talent retention rates* (5.1.2.7), since people will not be forced to exit the organization prematurely because of feelings of exclusion, which also saves money spent on training and retraining of new talents to adapt with institutionalized culture. The contrary will occur when there is lack of inclusiveness. However, most, if not all of the benefits that emerged from the data, have been captured in most of the international and local literature covered in chapters two and three of this study - especially in the work of Randel, et al., (2018), Dillon and Bourke, (2016), ENEI (2016), Cottrill, Lopez, and Hoffman (2014), Noddings (2013), Jones, et al., (2013), Alexander (2011), Alimo-Metcalf and Alimo-Metcalf (2010), Kalenga (2010) Eyben, et al., (2001), and Haberman (1991). Such synthesis also strongly contributes to echoing the need to reframe leadership in CDS with behaviour and strategies that ensure inclusiveness.

6.3.5 Attitudes and competencies that leaders of CDS should possess

This, and the subsequent section, discusses the knowledge and skills (third set of influencers of inclusive leadership), as envisaged by research participants, that leaders of CDS should possess. It also covers the required organizational behaviours and strategies (fourth influencer) that would promote inclusive leadership and inclusiveness. It addresses sub-research question (c), which intended to uncover the type of knowledge and competencies that leaders of CDS in South Africa should possess to effectively engender inclusive leadership. In addition to other factors influencing inclusive leadership discussed above (positive or negative experience relating to inclusiveness, and resistors to inclusive leadership), leaders (see 5.1.5.3) and schools need to manifest sets of behaviours and strategies to engender inclusive leadership.

In relation to knowledge and competencies, the following sets of skills that emerged from results of data analysis as appropriate for leaders of CDS have been discussed (5.1.5.3).

6.3.5.1 Conflict resolution and management, and good communication competencies

Due to the inevitability of conflict in CDS, *conflict resolution and management* were identified as top requisite competencies (5.1.5.3.1) that leaders need. Such skills offer leaders the latitude to mediate conflict and to ensure cohesion in schools. *Good communication* - with features vividly described by participants - was the second skill area that emerged (5.1.5.3.2). Though these themes might be common in global literature, the huge emphasis put on this need in CDS's in this study, gives credence to how fundamentally these skills are required in South Africa.

6.3.5.2 Culturally knowledgeable, inquisitive, and engaging

Being knowledgeable and inquisitive about and engaging with other cultures emerged as the third area of skills that leaders of CDS should possess in order to effectively promote inclusive leadership (5.1.5.3.3). This skill area is congruent with the notion of cultural intelligence and proficiency -envisaged by Randel, et al., (2018), Mawaha (2014), Lindsey, et al., (2013) Penning and Wildermuth (2005), Connerly and Pedersen (2005).

6.3.5.3 Relational sensibility and ethics of care

Having *relational sensibility* and the ability to *exercise the ethics of care* on diverse members were also noted as critical competencies that leaders of CDS should have (5.1.5.3.4). According to research participants, this could be demonstrated through tolerance of ambiguity. Relational care - which according to participants is needed during class activities - was strongly recommended by most participants as an ethical requirement, especially for teachers towards learners. This is also consistent with Hammer, Bennett and Wiseman (2003), and Bennett's (1986) notion of inter-cultural sensitivity skills of leaders; and Bass's (2019) emphasis that teachers are effective when they understand the meanings that their learners of diverse backgrounds allude to.

6.3.5.4 Mental frames that promote inclusivity and diversity

Developing *mental frames that promote inclusivity* and the ability to understand and implement *diversity* and inclusivity policy were other important skill areas identified by participants (5.1.5.3.5). Even though research participants emphasized the need for leaders to have skills that enable them to access policy on South African school diversity and inclusivity and be able the match theory with realism in schools, they also lamented the absence of a clear policy document on cultural diversity and inclusivity in schools. This was also noted as a unique skill requirement for leaders of CDS in South Africa that emerged from results of data analysis (5.1.5.3.7). Having a mental frame as requisite skill envisaged by respondents seems congruent

with what Hanges, et al., (2016), Morrison and Black (2014), and Javidan and Bowen (2013) described as a combination and alignment of cultural intelligence and inclusive mentality, and is not significantly detached from relational sensibility discussed above.

6.3.6 Inclusive leadership behaviours and strategies that schools and leaders should manifest

Leaders' attitudes and behaviours in particular, and *organizational strategies* as a whole, are part of a continuum of factors envisaged by research participants as the group of factors that support and institutionalize inclusive leadership. This section discussed inclusive leadership attitudes, behaviours and strategies (that are currently either existing or not existing in schools), envisaged by research participants, which could help promote more inclusiveness, thus addressing sub-research question (d). Some inclusive leadership attitudes, such as caring and willingness to demonstrate cultural sensitivity, as well as turning policy to realism, have been discussed above. However, participants (intermittently) mentioned some inclusive leadership attitudes while discussing behaviours and practices that promote inclusiveness. This could imply that it is difficult for one to fully talk about behaviours or practice and strategies without mentioning attitude. However, the core of discussions in this section focused on behaviours of individuals and leaders - as well as whole organizational strategies - that contribute to promoting inclusive leadership and inclusiveness in CDS (see 5.1.6). Results of data analysis have shown that even though there are some existing inclusive leadership practices in CDS, much still needs to be done (as demonstrated by the experiences that participants shared) to effectively promote inclusive leadership and inclusiveness in schools.

6.3.6.1 Existing and new inclusive leadership behaviour in CDS as perceived by participants include (5.1.4):

6.3.6.1.1 Cultural exchanges and attitudes, or practices that respect divergent cultural beliefs

Cultural exchanges and attitudes, or practices that respect or value divergent religious *beliefs* such as encouraging learners across cultures to share meals, Heritage Day celebrations and taking actions that support Muslim learners and staff religious practices (5.1.4.1); *Adopt a learner (5.1.4.2),* wherein teachers and even donors are encouraged to adopt to learners from cultures different to their own need to be implemented.

6.3.6.1.2 Broad-based participation in processes (5.1.4.3)

Broad-based participation in processes such as drafting of their school mission, vision and value statements, as well as the internal policy of schools, was also expressed as inclusive leadership practices by some school principals.

6.3.6.1.3 Collaborative practices

Collaborative practices through teamwork (5.1.4.4) in classrooms and togetherness by encouraging learners to share resources, and solidarity with colleagues in times of bereavement, for instance, also emerged as existing practices in schools. However, the fact that participants, as interview process proceeded, especially when asked what should be done to promote more inclusiveness in schools still emphasized the need for collaboration, depicts that existing collaborative practices and existing efforts to promote togetherness are not enough or are not effective. Principals and teachers *leading by example and acting as ambassadors* of inclusive behaviour by matching rhetoric with actions, was further emphasized by participants.

Going on excursions wherein certain activities that promote cohesion are carried out by diverse members during the trip, and encouraging funny jokes (5.1.4.5) below, is another (new) category of inclusive leadership behaviours and strategy that participants perceived as not currently existing in schools, but which should be promoted in CDS.

6.3.6.1.4 The whole school strategy (5.1.6.3; 5.1.6.2; 5.1.6.1)

Participants envisaged this as a strategy that is lacking in diversity and inclusivity leadership in South African schools. The *whole school strategy* in promoting inclusive leadership could be perceived as the combined role of principals and teachers as pedagogic leaders, parents and the Department of Education (but with the department playing a more crucial role to ensure that there are appropriate polices in place and there is synthesis between policy and reality in schools in terms of practice). The whole school strategy envisaged by participants, though distinct in South African context, could be comparable to what Dillon & Bourke (2016), Daya (2014), Nelson, Poms & Wolf (2012), termed organizational factors that enable organizations to develop leadership capabilities that promote inclusiveness (3.2.3). The inclusive leadership behaviour and strategies that principals, teachers, parents and the Department of Education should encourage to promote more inclusiveness in CDS, have been fully described by participants in the previous chapter (5.1.6). *Providing appropriate training for teachers through skilling or up-skilling mechanisms* that would help to improve their intercultural competencies - as well as promote caring and trusting relationship with diverse learners - emerged as one of the suggestions that could assist teachers as pedagogical leaders in promoting inclusiveness

(5.1.6.1). This echoes the assertions made by Teise & Alexander (2017). It is also in accordance with Bass's (2019) assertions on the need for teachers to be trained during pre-teacher training to be culturally responsive and able to understand what the ethics of care represents to learners. The need for principals to *encourage more cultural awareness activities,* ensure *periodic evaluations* of inclusive leadership practices, *reward* those who promote inclusiveness etc. were expressed by research participants (5.1.6.1). *Parental involvement (5.1.6.2)* through SGB also emerged as playing a crucial role in promoting inclusiveness in schools. According to respondents, parents and the media also aids inclusivity - because they are a crucial link between learners and schools and contribute significantly in modeling learners' attitudes and behaviour. Even though the various stakeholders and their defined roles mentioned so far, are important in promoting inclusive leadership, it seems that the role of the D*epartment of Education* is paramount (5.1.6.3) - since research participants emphasised its role in providing *fitting policy and strategy for diversity and inclusivity a*nd in ensuring that it actually happens in schools. The Department should, through training of teachers and principals and making sure the right *infrastructure and facilities* are in place, ensure that the right people who value and appreciate diversity are *recruited* in schools. It should also allocate diversity and *inclusivity budgets*, and ensure that the *school* curriculum covers aspects related to cultural diversity and inclusiveness (5.1.6.3).

Even though some of the existing inclusive leadership behavior and strategies for promoting inclusiveness in schools – and some of the participants' recommendations - appear common in global literature (see e.g. Randel et al 2018, Dillon and Bourke, 2016, Shore et al., 2018; Daya, 2014), others, such as adopt a learner; seem unique in South African CDS (see distinctions in Table 6.2). Moreover, themes like teamwork and broad-based participation, excursions, talent recruitment, placement and training, etc. that are common in the work of Randel et al., (2018), Shore et al., (2018) and Dillon and Bourke (2016); their process requirements, as described by participants, seemed unique to South Africa. Above all, most of the themes on what respondents think teachers, principals, parents and the Department of Education (whole school strategy) should do to promote inclusive leadership vis-à-vis inclusiveness in CDS, are congruent with themes embedded in limited local - and numerous reviewed international works. These themes are enabling opportunities for collaboration and shared decision making, system integration and strategic alignment, strategic recruitment, training and development, recognition, ensuring justice and respect for all diverse views et cetera. See (Randel, et al., 2018; Shore, et al., 2018; Dillon & Bourke, 2016; Offerman & Basford, 2014; Daya, 2014; Nishii, 2013; Wyatt-Nichol & Antwi-Boasiako, 2012; & Nelson, et al., 2012).

6.4 Chapter summary

This chapter ensured a fuller discussion of results of data analysis by highlighting participants' live experiences and providing critical, valuable insights on existing literature related to inclusive leadership and inclusiveness, thus leading to a synthesis that produced a conceptual framework for inclusive leadership in culturally diverse South African schools (see fig 7-1). While focusing solely on the results of data analysis as the epicenter and/or point of departure of any critical discussions, taking into consideration local and international literature also contributed in guiding discussions and in delineating inclusiveness characteristics unique to members of CDS in South Africa. It also highlighted fitting leadership experiences, motivators, attitudes, competences, behaviours and strategies - both at individual and whole school level - that influence the conceptual framework for inclusive leadership envisaged fitting to ensure a school climate of inclusiveness as perceived by research participants. Culture and its influence on the perceptions of inclusiveness and inclusive leadership, perceived consequences of lack of inclusiveness in schools, factors that influence inclusive leadership including human motivation; attitudes, competencies and behaviours; and strategies that included the role of teachers, principals, parents and the Department of Basic Education as a whole, as critical internal and external stakeholders (whole school strategy), were exhaustively discussed. Such discussions made possible a fuller understanding of the unique traits of inclusiveness and the elements that constitute or contribute in constructing a conceptual inclusive leadership framework for inclusiveness in South African CDS (see fig 7-1) captured in this chapter.

Table 6-2: Inclusive leadership factors from literature and data with factors unique to South Africa

Inclusive leadership factors from literature	Inclusive leadership factors perceived by participants in SA CDS (with new factors unique to SA CDS)
1. Attitudes & Behaviours (3.2.2) • Individuals/leaders prodiversity beliefs (Randel et al., 2018; Nishii 2013). • Leader's humility (Randel et al., 2018). • Leader's curiosity (Dillon & Bourke, 2016; Daya, 2014). • Leader intercultural encounter (Dillon & Bourke, 2016). • Demonstrating value for uniqueness (Randel et al., 2018) • Ensuring justice, equity & respect for all members (Dillon & Bourke, 2016) • Enabling opportunities for collaboration & shared decision making (Randel et al., 2018;	**1. Attitudes & Behaviours** ***A.*** *Existing Attitudes & Behaviours (5.1.4)* • Cultural exchanges and respect of religious beliefs • Adopt a learner • Broad-based involvement of learners (RCL), SMT, SGB in leadership processes (consultation & decision making processes) • Teamwork & Togetherness: intraschool club competitions, sharing of learning materials, classroom group tasks with learners of different cultures. • Excursions and encouraging positive jokes ***B.*** *New attitudes and behaviours needed*

Inclusive leadership factors from literature	Inclusive leadership factors perceived by participants in SA CDS (with new factors unique to SA CDS)
Dillon & Bourke, 2016). • Commitment to diversity & inclusiveness (Shore et al., 2018; Dillon & Bourke, 2016). • Develop & support diverse talents (Shore et al., 2018). **2. Competencies (3.2.1)** • Cultural intelligence & inclusive mentality (Randel et al., 2018; Mawaha, 2014; Connerley & Pederson, 2005). • Intercultural sensitivity (Dillon & Bourke, 2016). • Cognitive complexity (Randel et al., 2018). **3. Organizational factors (3.2.3)** • System integration, strategic alignment & commitment to change (Dillon & Bourke, 2016). • Strategic recruitment and succession planning (Dillon & Bourke 2016; Daya, 2014). • Performance measurement & accountability (Dillon & Bourke, 2016; Nelson et al., 2012). • Leadership development, recognition & remuneration (Dillon & Bourke, 2016; Daya, 2014). • Organizational climate (Daya, 2014;	• Mental frame that promotes inclusivity • More exemplary and collaborative behaviours • Relational sensibility & care **2. Competencies (5.1.5.3)** • Intercultural awareness • Relational sensibility & care • Intercultural communication competencies • Conflict resolution & management competencies • Ability & willingness to understand and implement policy on diversity. **3. Motivational factors (5.1. 5)** • Individual experience in schools either positive or negative in relation to inclusiveness. • Low self-esteem & fear of cultural nullification • Gender hegemony and unequal power relations. • Fixation with pre & post 1994 mentality. • Lack of requisite inclusive leadership skills. • Undisciplined and disrespectful learners. • Parental influence and stereotypes **4. Whole-school-strategy (5.1.6)** *A. Role of leaders of CDS (teachers and principals)* • Training opportunities (workshops & seminars) for diversity leadership for teachers and principals especially newly recruited. • Better Cultural exchange programmes • Exemplary leadership behaviours from staff • Periodic evaluations and reports on diversity & inclusiveness. • Promote and reward staff, learners that promote inclusiveness • Teachers need to provide more opportunities to build trust with learners and show more relational care *B. Role of parents, media, & learners* • More parental involvement in promoting learners' attitudes that will promote

Inclusive leadership factors from literature	Inclusive leadership factors perceived by participants in SA CDS (with new factors unique to SA CDS)
	inclusiveness in schools. • Help build learners' self-esteem and confidence • The media should be used to promote inclusive leadership mentality in learners. *C. The role of South African Department of Basic Education* • Department should ensure government policies on cultural diversity and inclusivity reflect realities in schools by ensuring fitting infrastructures and facilities in CDS. • Diversity leadership training for principals & staff • Recruitment and placement of staffs should be based on promoting inclusivity not just diversity • Part of school curriculum should focus on diversity and inclusivity especially at foundation phase. • Allocate diversity and inclusivity budgets for CDS • Culturally diverse schools should be treated as unique rather than normal schools. • Design clear, well-defined, & easily accessible school policy on inclusivity that is frequently reviewed. • Provide more opportunities for cultural exchanges and celebration of cultures in schools

CHAPTER 7: CONCLUSION AND RECOMMENDATIONS

7.1 Introduction

After having stated the problem/questions, aims/objectives and relevance or contribution of this study; having reviewed literature related to the problem under investigation; having stated the empirical methods and processes employed and supplied the rationale for using such methods and processes; having analysed the data and presented the results as well as having discussed the results of the data analysis in unison with previous scholarly works about the phenomena, this final chapter now focuses on the researchers' conclusions and recommendations. The chapter presents a summary of chapters, key research findings linked to research questions and objectives of the study, a conceptual framework for inclusive leadership and inclusivity in culturally diverse South African schools accrued from discussion of findings in chapter six, and the researcher's recommendations to scholars who are interested in carrying out future research in this area; and to leaders and schools as a whole, including the Department of Basic Education, in order to make inclusive leadership and inclusiveness more effective with explicit, as well as implicit positive outcomes in CDS in particular, and also in the broader South African society.

7.2 Summary of chapters

7.2.1 Chapter one

This chapter streamlined the framework of the study - starting with defining and contextualizing key concepts such as culture, cultural diversity, inclusive leadership, and inclusiveness or inclusivity. The problem statement articulated the following: the problem, what has been done by other scholars, and why South African schools and broader society needed such an investigation especially in cultural diversity, leadership, and inclusivity. Finally, the main research question (Which leadership framework can be provided for inclusive leadership in culturally diverse South African schools?), followed by sub-research questions, the objectives of the study, a synopsis of research design/methods and philosophical orientation, and the contribution of the study were all expressed in this chapter.

7.2.2 Chapter two

This chapter and chapter three focused on literature review. Chapter two focused on a review of social identity approaches—social identity theory, social identity theory of leadership; leader categorization theory; symbolic interactionism and Maslow's hierarchy of human needs as the base for articulating cultural group dynamics and leadership, as well as their applicability in South African school context. Furthermore, the growth of cultural diversity and complex

dynamics in South African schools; benefits and issues associated with increasing cultural diversity in schools; the application of Maslow's theory to improve our understanding of intergroup conflicts and resistance to inclusive leadership practices; an appraisal of inclusive leadership vis-à-vis established leadership styles that are often used locally and globally and the distinctive characteristics of inclusive leadership and the need to reframe leadership in South African schools with inclusive leadership, were reviewed.

7.2.3 Chapter three

This literature review chapter opens with explanations of what organizational learning and culture constitutes. It delineates organizational learning and culture as precursors for an organizational climate of inclusiveness. Organizational learning occurs when people within an organization notice through inquiry a deviation in the way things and the way things ought to be and put forward mechanisms and practices that aim to address the underlying issues affecting the organization. This is what Agyris and Shon captured as moving from single- loop learning to double-loop learning. When such mechanisms and practices are used repeatedly, or they become the norms and standard practices of the organization or when they are institutionalised, they become a culture of the organization. The chapter linked these concepts to the current dispensation in South African schools as organizations. After apartheid there was the need to address issues of exclusion through policies that promote more culturally integrated schools (single-loop learning). However, the underlying issues of exclusion and complex challenges that came with bigger cultural diversity in schools were ignored and not addressed through institutionalized leadership practices and mechanism (school culture) that ensures a school climate of inclusivity, and more productive and sustainable diversity in schools (double-loop learning) did not take place. The focus was also on the extensively explored existing literature in this area of study, especially the works of Randel et al., (2018), Shore et al., (2018), Dillon and Bourke (2016), and Daya (2014), so as to construct a theoretical and illustrative perspective of inclusive leadership framework (see 3.2; 3.2.4; & fig 3.2) and what depicts inclusiveness (see 3.1.2; 3.1.3; & fig 3.1). Such an extensive review of literature helped the researcher to easily relate in chapter six, during discussion of findings, distinctive concepts and characteristics of an inclusive leadership framework and inclusiveness that are unique in South African culturally diverse schools, and those that are common globally, including South Africa, thus facilitating the construction of a conceptual inclusive leadership framework for inclusivity in South African CDS. The chapter also expounded on possible benefits of having a climate of inclusiveness in organizations.

7.2.4 Chapter four

This chapter focused on a fuller explanation of the research design, methodology and methods that were employed in this study. The interpretivist philosophical orientation that focused on understanding how members of CDS - especially principals, teachers, and learners - make sense of their life experiences in relation to cultural diversity, leadership and inclusivity provided an appropriate framework to evaluate this study as a transformative form of interaction. A qualitative phenomenological research approach was applied, using individual interviews with principals, vice principal, director (for private high schools) as principal data collection tool, and focus group interviews with teachers and learners (for triangulation) as another source of data. Purposive sampling was used in selecting high schools and 53 participants (as volunteers that participated in either individual or focus group interviews) who fitted specific requirements outlined by the researcher. Recorded interviews were transcribed verbatim, data was analysed through content analysis, and ethical issues were addressed and adhered to prior to, during, and after data collection. The chapter also expressed measures that have been taken by the researcher to safeguard trustworthiness and credibility of the study.

7.2.5 Chapter five

This chapter focused on the presentation of analysis of data, which constituted life experiences of research participants. The development of individual and focus group interview questions for principals, teachers and learners was guided by the research questions and objectives thereof. Headings or paragraphs used for presentation of data analysis were formulated to serve this purpose and to ensure a logical, orderly, and coherent presentation of participants' subjective views or life experiences that emerged from the data as codes and themes. For instance, the heading of paragraph 5.1: *leadership framework for inclusive leadership in culturally diverse South African schools* relates to the main research question: *Which leadership framework can be provided for inclusive leadership in culturally diverse South African schools?*

7.2.6 Chapter six

This chapter focused on discussions that involved a synthesis of the results of data analysis and reviewed scholarly works in relation to cultural diversity, inclusive leadership and inclusiveness, under the topic: *Inclusive leadership framework*. The chapter presented how the main and sub-research questions of the study have been addressed and how specific and general objectives have been realised. It started with an introduction, proceeded with an explanation of what a framework constitutes, then provided a conceptual framework that could be used for bringing about inclusivity in culturally diverse South African schools – in such a way addressing the main

research question of the whole study. Find below a synopsis of the research questions, objectives and findings discussed in this chapter.

Main research question: Which leadership framework can be provided for inclusive leadership in culturally diverse South African schools? The main objective was to establish a framework for inclusive leadership and inclusiveness so as to address problems and issues associated with the current leadership practices (that are inappropriate and or inadequate) in culturally diverse South African schools. This core and overall objective of the study was achieved by realising the objectives of subsequent sub-research questions (see Table 6.1; fig 6.2; fig 6.3; & Table 6.2), and ensuring a fuller diagrammatical presentation of a broad-based conceptual framework for inclusive leadership and inclusiveness (see fig 7.1). The conceptual framework for inclusive leadership in culturally diverse South African schools which emerged encompassed concepts such as cultural diversity; human motivation factors, leadership attitudes, behaviours (existing and new ones that should be inculcated and institutionalised), competencies and whole school strategy. All these would act as influencers of inclusive leadership, inclusiveness, and sustainable cultural diversity in CDS.

Sub-research question (a): How do members of culturally diverse schools perceive culture? This sub-research question achieved dual objectives. It provided a South African definition of culture as solution to the existing contradiction between culture and race. Since people's culture influences their interpretation of events or symbols and what they consider as inclusive leadership and inclusiveness, having a fuller understanding of how diverse people define culture also contributed in delineating a suitable conceptual leadership framework for inclusivity (see 6.2.1; fig 6.1)

Sub-research question (b): Which factors, attitudes, and activities make students and staffs from different cultural backgrounds feel included? In order to effectively construct a suitable conceptual framework for inclusiveness, one needs to understand those aspects that depict inclusiveness to members of culturally diverse South African schools or their perspectives of what makes them experience inclusiveness. This question was addressed and the objective attained, as discussed in paragraph 6.2.2 and diagrammatically summarized in Table 6.1 & 6.2.

Sub-research question (c): What attitudes and competencies should leaders of culturally diverse schools possess in order to promote inclusivity? The objective was to delineate requisite leadership attitudes and competencies needed to engender inclusive leadership in culturally diverse South African schools. This sub-research question was addressed and the objective achieved, as discussed under paragraph 6.2.5 (as part of the factors that influence inclusive leadership in schools) with conflict resolution and management competencies; intercultural

communication competencies; relational and cultural sensibility as top requirements (see fig 6.3 & Table 6.2).

Sub-research question (d): What leadership behaviours and strategies must leaders of culturally diverse schools manifest.to promote inclusiveness? The objective of this sub-research question was to define appropriate inclusive leadership behaviours and strategies that could ensure inclusiveness in culturally diverse schools. The question was fully addressed and the objective met and discussed as part of the factors that influence inclusive leadership. Existing inclusive leadership behaviours in schools and new ones that need to be introduced and institutionalized emerged (6.2.6). The whole school strategy also emerged as a strategy that should be led by the department of education in particular (being stakeholders), but also including teachers, principals, learners, and parents to promote inclusiveness in schools (6.2.6; Table 6.2).

Sub-research question (e): What might influence leaders in exercising these inclusive leadership attitudes and behaviours? The objective was to ascertain what could motivate leaders and individuals of different cultures to practice or not practice inclusive leadership so as to encourage suitable, fitting processes that would inspire leaders and individuals to promote inclusive leadership. This was discussed as factors that caused resistance to inclusive leadership among culturally diverse members (6.2.3.2). Resistors to inclusive leadership (low self-esteem and fear of cultural nullification; gender hegemony and unequal power relations etcetera) and diverse members' experiences (6.2.3.1) were presented as human motivation factors (also envisaged by Maslow) that influence the acceptance or resistance of inclusive leadership practices among diverse members (see Table 6.2).

Sub-research question (f): What are the problems associated with the lack of inclusiveness in culturally diverse South African schools? There is no logic in constructing a conceptual inclusive leadership framework for inclusivity without fully understanding the benefits of such a school climate, or the shortcomings if such a school climate has not been brought about. This sub-research question was addressed and the objective of ascertaining and addressing issues and problems that arise from lack of inclusive leadership and inclusiveness in CDS was achieved (see 5.1.2 & 6.2.4).

7.2.7 Chapter seven

This chapter started with an introduction and proceeded with a summary of chapters. It rounded off with the researcher's concluding remarks and recommendations.

7.3 Conclusion

This study has given us the leverage to uniquely define culture from a South African perspective (see fig 6.1), and has demonstrated that diversity issues in schools are not necessarily caused by differences in race but by the broader context of cultural diversity. It has also demonstrated that the cultural integration or amalgamation precipitated by post 1994 school policy that resulted in increased diversity in schools, is not tantamount to inclusiveness in schools - thus school leadership needs to ensure that schools move beyond cultural integration to inclusivity because of the overarching implicit and explicit benefits accrued from a school climate of inclusiveness.

Findings revealed the linkage between cultural diversity and members' perceptions of social justice and/or inclusivity. The findings also revealed what kind of leadership competencies, attitudes, and behaviour is expected of members and leaders - and how the whole-school strategy could be used to engender and institutionalise a school climate of inclusiveness. The results of this study also demonstrated the influence of cultural diversity on human relations, motivation, group dynamics and inclusive leadership practices - with corresponding effects or causal relationships on inclusiveness, thus implanting itself within the Social Identity theories, Symbolic Interactionism, Maslow's motivational theory, and school leadership and inclusivity discourse. It is seemingly the first of its kind - at South Africa's school leadership level - to link leadership to multiculturalism, inclusivity, social cohesion and school improvement.

One of the major findings of this study is that the results of data analysis contributed in constructing perceptions of inclusiveness (as perceived by members of culturally diverse schools), with unique elements and traits for South African schools. Such perceptions are of significance in inclusive leadership because they shape or define leadership competencies, attitudes, behaviours and strategies that will ensure the accomplishment of the desired elements and traits of inclusiveness that were envisaged by culturally diverse members in schools. The study could be the first in South Africa to distinctively demonstrate what inclusiveness in South African culturally diverse schools encompasses, as indicated in Table 6.1 and fig 6.2.

Another important finding that emerged as a result of aggregating reviewed literature (both local and global), the results of the data analysis - and comparatively examining these results vis-à-vis existing literature - was that though there is some congruence between reviewed literature and respondent's life experiences (in relation to leadership competencies, attitudes, behaviours and organisational strategy) that engender more inclusivity, some of the elements or core components of the conceptual inclusive leadership framework that emerged from the data

appeared to be new, strong and even unique to the South African CDS context. Even though participants demonstrated that some practices of inclusive leadership are in fact being applied in schools, such practices seemed insufficient and are far from promoting the kind of inclusivity that has been perceived as required by culturally diverse members of these schools. This is as a result of inadequate competences (as noted by participants) and the absence of a whole-school strategy (envisaged by participants) that could effectively precipitate such leadership practices and resultant inclusivity.

Based on the results of this study, and in a South African school context, it has been found that the core components or concepts which constitute the conceptual framework for inclusive leadership and perceived inclusiveness (see fig 7.1) are cultural diversity, inclusive leadership motivators, attitudes, competencies and behaviours - including whole school strategy - inclusiveness and its impact in schools and broader society. The human motivational factor (expressed as participants shared their life experiences) which is influenced by how the human security needs of members are met and safeguarded (as envisaged by Maslow), and how this subsequently exerts an influence on either their acceptance of, or resistance to inclusive leadership was covered. Competences, attitudes and behaviours of members - especially the leader - also influence inclusive leadership and perceived inclusiveness. The whole school strategy that necessitates the Department of Basic Education to take the lead in policy formulation, directions, and practices that would ensure that inclusive leadership and inclusiveness become realities in South African schools was also envisaged as part of the components needed to promote inclusive leadership and ensure inclusivity in schools. These core components may have some themes and elements that are in congruence with the work of Randel et al., (2018) (see Table 6.2), Shore et al., (2018), Dillon and Bourke (2016), and Daya (2014). However, the conceptual framework that resulted from this study is unique to South African culturally diverse schools and consists of typical features that would guarantee a fitting conceptual framework for inclusive leadership and inclusiveness in these schools.

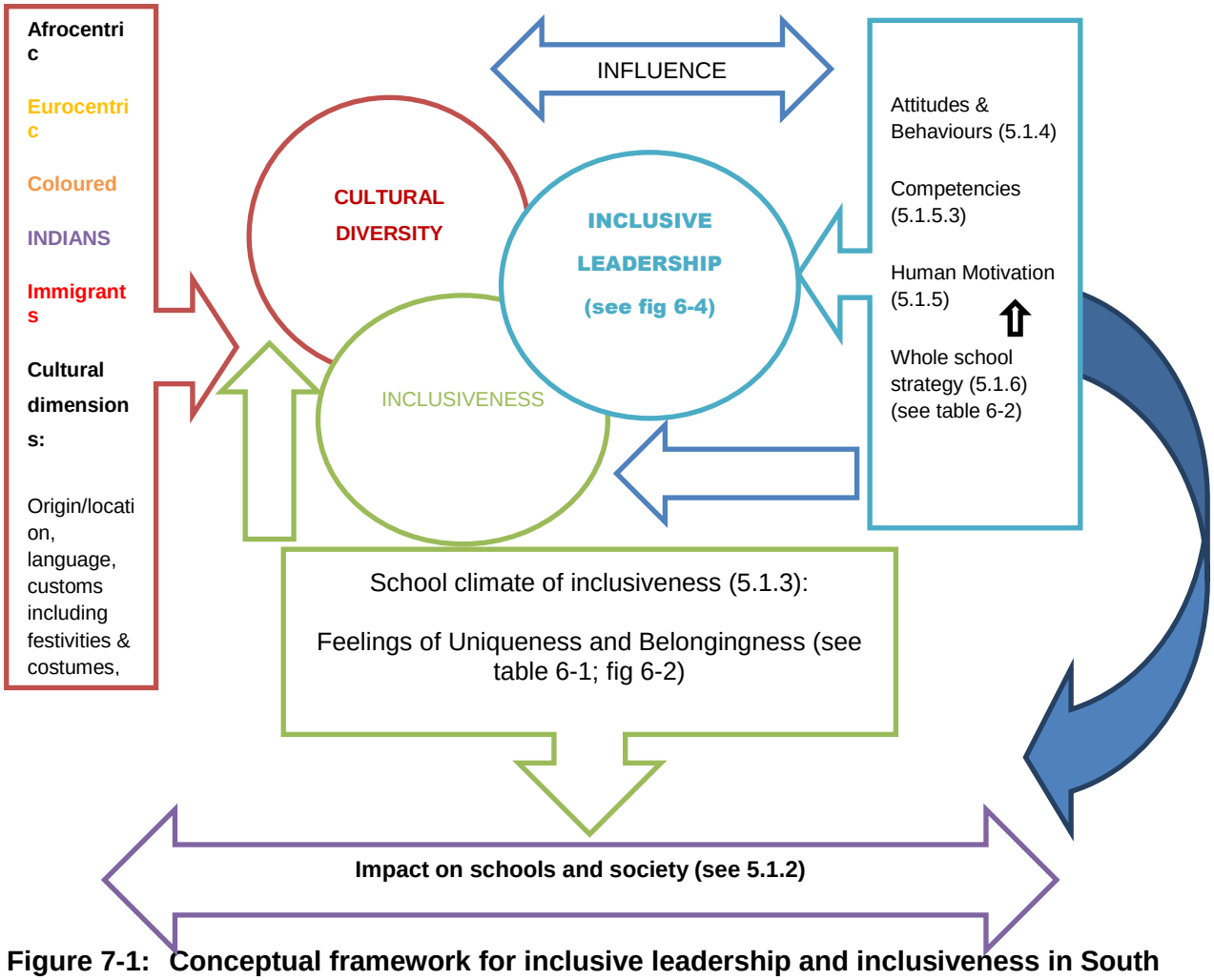


Figure 7-1: Conceptual framework for inclusive leadership and inclusiveness in South African culturally diverse schools

Fig 7.1 shows a conceptual inclusive leadership framework with core components that have elements or features that can ensure effective inclusive leadership and subsequently, inclusiveness in South African CDS. *Human motivation,* for example, involves elements such as ensuring secured employability or livelihoods that can guarantee the realisation of basic needs (food, shelter, clothing), identity, social status, and does not make diverse members (especially those of the dominant culture in school) feel threatened and as a consequence, resisting diversity; *Leaders and members' competencies, attitudes, and behaviours* involve relational sensitivity, mental frames, conflict resolution and management skills, good communication, adopt a learner and broad-based participation processes. *Whole-school strategy* involves the commitment of parents, teacher, principals and especially the Department of Basic Education (through diversity management and leadership training for teachers and principals) to establish fitting policy and strategy; to align infrastructures and facilities; to have an inclusivity budget; to include diversity and inclusivity in school curriculum content; to conduct periodic evaluations.

The conceptual framework also demonstrates that inclusive leadership produces dual effects or *influence* (including inclusiveness) and has further consequences that would ensure sustainable cultural diversity. For example, by creating inclusivity, the turnover rate of people of diverse cultures (especially from the less dominant cultures) would be lowered: less would leave while more would join, sensing inclusivity. The reverse would therefore be true if there is a lack of, or inadequate, inclusive leadership. Furthermore, the conceptual framework also illustrates the existence of a causal relationship or interrelationship between the core concepts (human motivation factor; competences, attitudes and behaviours; and whole school strategy), and the influence of cultural diversity on these core concepts that influence inclusive leadership and inclusivity in culturally diverse South African schools.

7.4 Recommendations

Data analysis showed that research participants have envisaged recommendations that would enhance inclusive leadership and inclusivity in schools. Given the acute nature of diversity issues in South African schools and society, these recommendations - though very relevant - can by no means be exhaustive. The recent xenophobic attacks and other issues of violence in schools and in South African society as a whole, have indeed affirmed the results of this study: that more is always needed to ignite sustainable peace and development - especially in schools - through inclusive leadership practices that promote inclusivity and social cohesion. The study would be incomplete if the researcher did not add to, or highlight specific recommendations made by research participants, on how to improve inclusivity and make cultural diversity in schools more productive. This study, coupled with the current occurrence of grave issues related to diversity, has indeed highlighted the crucial need for a paradigm shift in the whole school system. Teachers, principals and parents should not only be promoting the integration of people of diverse cultures in schools; but should simultaneously be promoting inclusivity through inclusive leadership.

There is a stronger need for more inclusivity and social cohesion in schools and in South African society. Just like some participants have done, it is necessary to re-emphasise that school sport can play an enormous role (if applied fittingly) as a mechanism for promoting inclusivity - as learners learn about teamwork, and learn to mutually appreciate and value individual differences outside of classrooms, thus building a covalent social bond.

To completely change the school climate from exclusiveness to inclusivity, prototype leaders and their members have to be ready, or be forced, to move out of their comfort zones (Moss, 2016; Antonini, et al., 2015; Chang, Turan & Chow, 2015; Greer, et al., 2012; Van Quaquebeke, et al., 2011; Abrams & Hogg, 2010; Tajfel & Turner, 1979). The current dispensation in South African school policy encourages leaders with the attitudes, behaviours and leaning that typify

the dominant cultural group in schools to be leaders in such schools - rather than those who do not have those attitudes, behaviours and leanings - even if they possess exceptional inclusive leadership qualities. Participants expressed how prototype leaders and members are preferred in schools - not those who come from different cultures and have the right competencies. This defeats the essence of promoting cultural diversity, of appreciating and valuing differences, and of ensuring inclusivity. The principle of placing leaders to lead schools dominated by members of their own cultures (e.g. Coloured principals in Coloured schools, Zulus in schools dominated by people of the Zulu culture, Afrikaner in Afrikaners schools) should be reviewed because it - to a certain degree - hampers the accomplishment of the broader objective of promoting inclusivity and sustainability as well as more productive diversity in schools. Leaders and members with the mental frames and behaviours that promote this broader objective should be encouraged in schools rather than those with prototype characteristics that epitomize the standard culture of the dominant in-group.

It is true that, South African schools are competitive and that some want to maintain their competitive advantage by satisfying the exclusivity needs of parents and other stakeholders. Most successful change initiatives have crisis stages - because those who benefit from existing dispensations will always attempt to resist change, no matter how beneficial it might be to the organisation and to society. It takes bold, assertive, and frank school principals and other leaders to initiate change. There is always a need for crisis for any meaningful, effective, and sustained change to take place. We should be ready to make things uncomfortable for those that gander for exclusiveness, so that they can change. Mechanisms should be in place to instil new, pro-inclusive values in such schools. *Diversity Leader Inclusivity Index* (DLII) for South African CDS could be created and supported by the Department of Basic Education as benchmark to measure and evaluate inclusivity in schools, and ensure appropriate penalties meted on those in default while the most inclusive leaders/staff and schools are rewarded.

This study is one of the limited studies or the first of its kind that focused primarily on cultural diversity, leadership, and inclusivity in South African schools. The study succeeded in providing a conceptual framework for inclusive leadership. However, as is the norm with every conceptual framework, more micro and mega research on diversity and leadership in South African schools needs to be carried out to enhance our understanding of the phenomena at local and national levels and to strengthen available theoretical and practical materials on issues of diversity, leadership and inclusivity in schools. This qualitative study was limited to CDS at the Dr Kenneth Kaunda district, Klerksdorp. Mega studies - focusing on promoting inclusivity in CDS through inclusive leadership conducted throughout the province, in other provinces and throughout the national territory – are recommended. This is a top requirement if we really want

to fully develop a suitable and more representative *Diversity Leader Inclusivity Index* for South African schools.

Competencies and attitudes of members, especially those of leaders and teachers, are top requirements to institutionalise inclusive leadership. The need to develop cultural awareness, knowledge and skills to respond suitably to issues of cultural diversity (deficiency in cultural proficiency and sensitivity) cannot be overemphasised. The absence of multicultural and intercultural training and upskilling - either through university programs or other forms of preparatory programs - for principals and teachers, as expressed by participants, and in congruence with the views of Teise and Alexander (2017) hampers cultural sensitivity and the promotion of social justice and inclusivity. As argued by Hanges, et al., (2016) having the right competencies could help teachers and school principals in moderating incidences of conflict, misinterpretation or miscommunication of events or symbols and the tension that normally arise with diverse teams. It is not by coincidence that members of culturally diverse South African schools noted - and it is worthy to emphasise - that conflict resolution and management is one of the most pressing skills or areas of competences that teachers and leaders in schools need; and that the Department of Basic Education should invest in training opportunities for staffs and principals to enhance their intercultural competencies and proficiency.

Policy on integration should be streamlined together with policy on inclusivity, and should be followed by a synthesis with the reality in schools by ensuring that resources; infrastructure or facilities and internal school policy on inclusivity are congruent. Nurturing inclusive leadership values should begin at the foundation phase of learners' education not at a later stage when they have become deeply submerged in exclusive tendencies. Learners need to be exposed frequently to opportunities that enable them to learn how to appreciate and value cultural differences - right at the early stage of their education. Student exchange programs that give learners from different cultures the opportunity to value and appreciate differences could help transform schools to learning communities. Curriculum and content designers and implementers need to consider including materials on inter-cultural sensitivity and inclusiveness in school curriculum at foundation phase (as recommended by participants) and at higher levels for future teachers and principals. Parents, the media, teachers, principals and departments should be part of the whole, well-coordinated school system with the sole mandate of influencing inclusivity in culturally diverse schools and in South African society.

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APPENDIX A: ETHICS APPROVAL LETTER



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ETHICS APPROVAL LETTER OF STUDY

Based on approval by the **Education Sciences Research Ethics Committee (ES-REC)** on 27/08/2019, the Education Sciences Research Ethics Committee hereby **approves** your study as indicated below. This implies that the North-West University Research Ethics Regulatory Committee (NWU-RERC) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Promoting inclusiveness through an inclusive leadership framework in culturally diverse South African schools.
Study Leader/Supervisor (Principal Investigator)/Researcher: Prof J Heystek
Student: AP Ayehsabu; Dr CP van der Vyver

Ethics number: N W U - 0 0 6 3 5 - 1 7 - A 2
Institution Study Number Year Status
Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation

Application Type: Sing Study
Commencement date: 01/08/2017 **Risk:** Low
Expiry date: 31/10/2018
Approval of the study is initially provided for a year, after which continuation of the study is dependent on receipt and review of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation.

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

General conditions:

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

- *The study leader/supervisor (principle investigator)/researcher must report in the prescribed format to the ES-REC:*
  - *annually (or as otherwise requested) on the monitoring of the study, whereby a letter of continuation will be provided, and upon completion of the study; and*
  - *without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.*
- *The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the study leader/researcher must apply for approval of these amendments at the ES-REC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.*
- *Annually a number of studies may be randomly selected for an external audit.*
- *The date of approval indicates the first date that the study may be started.*
- *In the interest of ethical responsibility, the NWU-RERC and ES-REC reserves the right to:*
  - *request access to any information or data at any time during the course or after completion of the study;*
  - *to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;*
  - *withdraw or postpone approval if:*
    - *any unethical principles or practices of the study are revealed or suspected;*

- *it becomes apparent that any relevant information was withheld from the ES-REC or that information has been false or misrepresented;*
- *submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or*
- *new institutional rules, national legislation or international conventions deem it necessary.*

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

Yours sincerely



Prof Jako Olivier
Chairperson NWU Education Sciences Research Ethics Committee

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

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5 December 2018

File reference: 9.1.5.4.2

APPENDIX B: PROPOSAL APPROVAL AND TITLE REGISTRATION

NORTH-WEST UNIVERSITY ®
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NOORDWES-UNIVERSITEIT
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Mr AP Ayehsabu
Lintukorventie 2l, 124
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02660

Post Graduate Studies and Organisation
Tel: 018-2992656

Email: bianca.fazakas@nwu.ac.za

21 October 2016

Dear Mr Ayehsabu

REGISTRATION OF TITLE

The recent Faculty Board meeting, the faculty of Education Sciences approved your title as follows:

Promoting inclusiveness through an inclusive leadership framework in culturally diverse South African schools

The abovementioned title may under **no circumstances** be changed without consulting your supervisor/promoter and obtaining the approval from the Faculty Board.

Should you wish to submit for examination, please inform your supervisor. Upon approval of your supervisor, please submit the Notice of Submission form THREE months in advance, if you intend on submitting. The form is available at the M & D department or the administrative manager of the faculty.

Dates of submission of copies for examination:

- **29 April 2016 to qualify for the September 2016 graduation ceremony**
- **26 October for the May 2017 graduation ceremony**

Should you neglect to submit by 25 October 2016, the possibility exists that you will not qualify to graduate in May 2017. You will then be required to register again for 2017 to qualify for the next graduation ceremony in September 2017.

Your attention is drawn to the following publications / web addresses:

1. A Rules: http://www.nwu.ac.za/webfm_send/60147
2. Manual for Postgraduate Studies (2010): http://www.nwu.ac.za/webfm_send/46198

We wish you a pleasant and successful period of study.

Yours sincerely

Ms Bianca Fazakas
FOR CAMPUS REGISTRAR

Original details: Marietjie.Ackermann@nwu.ac.za(10512187) C:\Users\10512187\Desktop\Titelregistration.docm
23 January 2014

File reference: 7.1.11.1

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APPENDIX C: EDITING CERTIFICATE



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Jeannieburke54@gmail.com
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Jeannie Burke Editing

CERTIFICATE OF ENGLISH EDITING

- This certificate confirms that the manuscript listed below was edited by Jeannie Burke, an academic with more than 20 years academic experience, four degrees, three languages and a passion for good writing.
- The following issues were corrected: grammar, spelling, punctuation, sentence structure and phrasing.
- The reference list and referencing inside the text were edited and corrected.
- Formatting – to furnish pages with the required margins – was executed.

MANUSCRIPT TITLE:

Promoting inclusiveness through an inclusive leadership framework in culturally diverse South African schools

AUTHOR:

Ayuk Patrick Ayehsabu

DATE ISSUED:

15 February 2020

CERTIFICATE NUMBER:
X101jb

Jeannie Burke Editing specializes in the comprehensive preparation of academic work for thesis submission: getting to the heart of the research question with you, building your work from the core out – succinctly and convincingly – and in perfect English.

APPENDIX D: INTERVIEW SCHEDULE FOR PRINCIPALS

Interview questions for Principals.

Main research question: Which leadership framework can be provided for inclusive leadership in culturally diverse South African schools?

a. *Sub research questions*: How do members of culturally diverse schools perceive culture?
b. Which factors, attitudes and activities make students and staffs from different cultural backgrounds have the feeling of inclusiveness?
c. What knowledge and competencies must leaders of culturally diverse schools possess to enable them promote inclusiveness?
d. What leadership behaviour and strategies must leaders of culturally diverse schools manifest to promote inclusiveness?
e. What might **influence leaders** in exercising these inclusive leadership behaviour and attitudes?
f. What are the **problems associated** with the lack of inclusiveness in culturally diverse schools in South Africa?

Introduction: Semi-structured interviews were conducted with only the principals of purposively selected culturally diverse schools. This is because the researcher is of the view that these participants have specific experiences in school leadership, thus in-depth information on inclusive leadership and inclusiveness could be obtained from this category of participants.

Questions:

1. How do you define culture specifically with regard to people cultural characteristics?
2. How do you understand inclusiveness of different cultural groups?
3. What is your experience of inclusiveness of people of different cultures in your school?
4. Why is it necessary or not necessary to move diverse schools beyond merely bringing people of different cultural backgrounds together to schools with climates of inclusiveness?
5. How do you experience the influence of the cultural diversity and potential inclusiveness in your school on you as the leader in the school?

6. What are those attitudes, knowledge, skills s that leaders (principals), teachers, SGB (parents) and learners of culturally diverse schools should possess to promote inclusiveness?
7. What are the inclusive procedures and practices in place that are aimed at promoting culturally responsive leadership and a climate of inclusiveness in your school?
8. How do you experience inclusive leadership in your school?
9. What should principals as leaders do more or improve to inspire parents, teachers and learners to contribute in school leadership that promotes inclusiveness?
10. What should principals and other stakeholders in education do to support inclusive leadership practices and engender more inclusiveness in culturally diverse schools?

APPENDIX E: FOCUS GROUP INTERVIEW SCHEDULE FOR TEACHERS AND LEARNERS

Focus group interview questions for Learners and Teachers

Main research question: Which leadership framework can be provided for inclusive leadership in culturally diverse South African schools?

g. *Sub research questions*: Which factors, attitudes and activities make students and staffs from different cultural backgrounds have feelings of inclusiveness?
h. What knowledge and competencies must leaders of culturally diverse schools possess to enable them promote inclusiveness?
i. What leadership behaviour and strategies must leaders of culturally diverse schools manifest to promote inclusiveness?
j. What might **influence leaders** in exercising these inclusive leadership behaviour and attitudes?
k. What are the **problems associated** with the lack of inclusiveness in culturally diverse schools in South Africa?

A. Focus group interview question for learners:

11. How do you define culture specifically with regard to people cultural characteristics?
12. How do you understand inclusiveness of different cultural groups in your school?
13. What is your experience of inclusiveness of people of different cultures in your school?
14. What should people do to promote more inclusiveness in your school?

B. Focus group interview questions for Teachers

1. How do you define culture specifically with regard to people cultural characteristics?
2. How do you understand inclusiveness of different cultural groups

15. What is your experience of inclusiveness of people of different cultures in your school?
16. Why is it necessary or not necessary to move diverse schools beyond mere bringing people of different culturally backgrounds together to entities with climates of inclusiveness?

17. What are those attitudes, knowledge and skills that teachers of culturally diverse schools should possess to promote inclusiveness in classrooms?
18. Why is it sometimes difficult to implement classroom practices that promote inclusiveness?
19. What does inclusive leadership mean to you?
20. What should the school leaders and teachers do to support inclusive leadership practices and engender more inclusiveness in culturally diverse schools?