

**The relevance of Sathya Sai Baba's  
philosophy to the educational leadership  
of secondary school principals  
in the central Stanger area.**

By

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Dissertation submitted in partial compliance

with the requirements for the

**MASTER'S DEGREE IN TECHNOLOGY:**

**EDUCATION (MANAGEMENT)**

in the Department of Education

**DURBAN INSTITUTE OF TECHNOLOGY**

JUNE 2004

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philosophy to the educational leadership  
of secondary school principals  
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## DECLARATION

I declare that this dissertation is my own work and all sources I have used or quoted have been acknowledged by means of completed references.

Submission approved for examination.

.....  
T. KOMMAL

.....*2004-06-30*.....  
DATE

.....  
J.J. PROSSER (Mrs)  
(Supervisor)

.....*30.6.2004*.....  
DATE

## **ACKNOWLEDGEMENTS**

I would like to extend my sincere gratitude to the following persons:

- Sathya Sai Baba for his teachings and inspiration that led to my interest in this topic for research.
- Mrs. J. J. Prosser, my supervisor, for her professional guidance, encouragement and support in ensuring that this study was successfully completed.
- My wife, SHERITA KOMMAL and children, TERRENCE KOMMAL and TRISHEN KOMMAL, for their patience and understanding.

## **DEDICATION**

I dedicate this work to:

1. Sathya Sai Baba
2. My late parents
3. My family

## ABSTRACT

The ultimate goal of this research is to demonstrate the positive effect that can be achieved in the educational management arena by following the teachings of Sathya Sai Baba. This work attempts to add the voice of Sathya Sai Baba in classroom and school management and to demonstrate how his teachings could be used to the benefit of school principals, fellow educators and learners. In this research, focus is placed on secondary schools in the central Stanger area as the researcher is a principal in this area. This dissertation is meant to serve as an inspiration to all secondary school principals and educators to give of their best at all times.

According to Sathya Sai Baba: "Among all the professions, the teaching profession carries the greatest responsibility. Teachers have to mould the young of today so that they will grow up into worthy citizens of tomorrow" (Dhall, 1996: 154). For this to take place, the principal will need to guide the process. The school principal should be highly focused in order to be highly effective. The teachings of Sathya Sai Baba, if followed, will help in this process.

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## CHAPTER ONE

### 1.1 INTRODUCTION

After the 1994 national democratic elections in South Africa, citizens believed that the country would be free of all discrimination, whether language-based, cultural-based or race-based. However, the researcher experienced profound disillusionment when he, himself, became a casualty of racism. Because of his experience, he came to understand that there was a need for intervention. This gave direction to this study.

In the middle of 1997, when the changes in education were still new, the researcher was appointed as the principal of a secondary school in a town called Stanger in the northern KwaZulu-Natal region. His position in this former African school presented many challenges: the climate of the school was very different from that which he had previously experienced;

learners were all of African descent whereas the researcher was of original Indian descent; the majority of the staff were mainly African with a few from other racial groups.

The school itself was in terrible chaos: the administration was in shambles; discipline was problematic; learning conditions and facilities barely tolerable; teacher commitment poor and the matriculation pass rate less than 10%. The difficult task of making changes which would benefit, most importantly, the learners themselves was undertaken without the involvement and support of parents, community or the school governing body. It took great effort but over the following two years the matriculation pass rate improved from a mere 10% to a satisfactory 58%.

Although success in most areas of school life occurred, racism continued to manifest itself. Some African staff members felt threatened by the appointment of several Indian educators. They feared that their jobs were at risk and were responsible for the

racist behaviour, intimidation and racist remarks. Students were incited by some staff members and the researcher also became a victim of the discrimination suffered by non-African educators when they are deployed to former African schools. This presence of racism in the newly democratic South Africa was deeply disturbing.

This deplorable situation received much attention nationally, including the involvement of the Regional Director and the Minister of Education. The researcher was also invited to talk of his experiences at a national conference on racism in education. There he expressed the view that selfishness, lack of concern for others, lack of morality, unwillingness to accept and practise transformation and most importantly, a lack of spiritual guidance, were the root causes of the problems at his school. If all educators would take heed of the teachings of Sathya Sai Baba, a living god, then diversity, including racial diversity, would be recognized, tolerated and respected. The researcher's experiences and beliefs led him to investigate:

“The relevance of Sathya Sai Baba’s philosophy to the educational leadership of secondary school principals in the central Stanger area.”

## **1.2 PURPOSE OF THIS STUDY**

The purpose of this study is to investigate the positive effects that Sathya Sai Baba’s philosophy can have on school management, with particular reference to the leadership of secondary school principals. This will entail examination of the current situation in secondary schools in the Stanger area; a survey of Sathya Sai Baba’s teachings; investigation into how his teachings can help develop a schooling environment conducive to learners’ progress and how the philosophy of Sathya Sai Baba can benefit principals in their managerial duties and in developing leadership qualities. The teachings of Sathya Sai Baba are particularly relevant to the leadership of secondary school principals as they can use these to manage various challenges, including racism.

### **1.3 THE RESEARCHER'S METHODS OF INQUIRY**

The method of inquiry is based on the literature available on the teachings of Sathya Sai Baba, including books, journal articles and internet web pages. In addition, literature relevant to the management of secondary schools, has also been studied as has information on racism, especially of the kind still found in South Africa.

### **1.4 LIMITATIONS OF THE STUDY**

Although much time and care was taken to prevent misunderstanding and misconception of the faith that lies behind the philosophy of Sathya Sai Baba, this study, like others, may lead into realms that require special attention. At all times the researcher has endeavoured to maintain the standards of objectivity required in a research study which deals with controversial matters and in an atmosphere still tainted by discrimination based on race, language and ethnicity. There are

many other problems in secondary schools but racism is one of the greatest concerns at present.

The schools and principals surveyed were limited to the central Stanger area. Although a limited number of schools and principals were involved in this research, they are representative of and represent many of the issues and problems demanding attention in secondary schools. It is worth noting that primary schools may also benefit from the teachings of Sathya Sai Baba.

## **1.5 CONCLUSION**

Schools continue to be plagued by discrimination, including racism, so that they are unable to provide effective and efficient teaching and so contribute to the development of a generation of worthy citizens of South Africa. It has become a matter of urgency that solutions to the problems that beset secondary school education are sought. The philosophy of Sathya Sai Baba may well be the remedy we need.



## **1.6 SUMMARY**

This Chapter outlined the motive and purpose of this research study and explained the methodology applied. The next Chapter will focus on the literature reviewed, biographical data and philosophy of Sathya Sai Baba and the attributes of a successful school principal.

## CHAPTER TWO

### 2.1 INTRODUCTION

In this Chapter the available literature is reviewed and Sathya Sai Baba is introduced and a clear understanding as to who he is, is given. This Chapter will explain Sathya Sai Baba's own writings and those of his followers. This Chapter will also guide our understanding of what a literature review is and what it aims at accomplishing.

A literature review plays an important role in any study as it assists in providing a full and clear understanding of the topic being researched. The review of available literature occurs at the beginning of any study but it should nevertheless be continuous as it is not a discrete or an independent phase of the research process.

The review can take many forms. A literature review is not a simple selection or list of materials, but must be able to identify themes, issues, topics and questions relevant to the research being conducted. A literature review offers a synthesis of what has already been written on the topic and indicates what has not been written on the topic, or is written in such a way that it is conceptually or methodologically inadequate. The researcher's proposal addresses the gap, silence or weakness in the existing knowledge base.

Numerous books and journals have been consulted that firstly, give us an understanding of who Sathya Sai Baba is and secondly, what his teachings, that have relevance for educational management, are. Sathya Sai Baba's teachings can promote a "schooling culture" that is responsive to the needs of a community and can also promote a happier, more peaceful, enjoyable and fair environment.

## **2.2 SATHYA SAI BABA: BIOGRAPHICAL INFORMATION AND OVERVIEW OF THE PHILOSOPHY**

Sathya Sai Baba was born in Puttaparthi, a small village in southern India on 23 November 1926. As a child, he demonstrated exemplary qualities of compassion, generosity and wisdom that clearly distinguished him from the other children of his village.

On 23 May 1940, at the age of 14, he declared to his family and to the residents of his rural village that he would henceforth be known as “Sai Baba.” He further informed them that his mission was to bring about the spiritual regeneration of humanity by demonstrating and teaching the highest principles of truth, right-conduct, peace, non-violence and divine love. He amplified his mission further in a letter that he wrote to his elder brother on 25 May 1947 in which he stated: “I have a task to foster all mankind and to ensure for all lives full of bliss. I have a vow to lead all that stray away from the straight

path again into goodness and save them. I am attached to a work that I love and that is to remove the sufferings of the poor and grant them what they lack” (Seepersad, 2000: 6).

Sai Baba’s ashram, built by his devotees close to the village where he was born, was inaugurated on 23 November 1950. It is called Prashanti Nilayam (The Abode of Divine Peace). It has been the gathering place of millions of spiritual pilgrims of various faiths from all over the world. Everyday Sai Baba graciously walks among them to guide, comfort, console and uplift them.

The small ashram that was inaugurated in 1950 has now grown into a spiritual oasis of unprecedented magnitude. The temple and ashram area in front of it, which is completely covered by a beautiful roof, covers an area in excess of 10 000 square metres. Every year, during the period 14-23 November, more than one million people from all over the world, including the President and Prime Minister of India, assemble in Prashanti

Nilayam to pay homage to Sathya Sai Baba during his birthday celebrations.

He teaches by example. He says: “First be, then do, then tell” (Padma, 1992:17). His greatest miracle is Love. He has been able to radiate love to tens of thousands at the same time every morning and evening without fail for the past sixty two years, without missing even one day. No one has ever seen Sathya Sai Baba sleeping. He teaches that “Service to man is service to God and hands that help are holier than lips that pray” (Seepersad, 2000: 6).

He advocates “free education, free drinking water and free medical services for all” (Seepersad, 2000: 6). He has initiated this with his massive water project, his many hospitals and many educational institutions from primary to university level, attendance at which is free of charge. There is not a single sector of social life that has not benefited from his healing touch. He finds time to perform marriages, name babies,

reform and elevate education, provide food and medical relief and organize aid during calamities. His concern for humanity and human virtues are translated into everyday action. On special occasions he clothes and lavishly feeds the hungry. At all times, even in the midst of his heavy and hectic schedule, he speaks with great love to every one, making all immeasurably happy. Sai Baba's work is stupendous in conception, timely and steady in realization and victorious in its results.

## **2.3 SATHYA SAI BABA ON EDUCATIONAL LEADERSHIP**

### **2.2.1 BASIC PRINCIPLES**

“Education is a great constructive force for mankind. But reformers and reconstructionists have tinkered so much with the process of education that it has now been reduced to a caricature of itself. The effectiveness of the educational system and the rewards it could confer on man have been ignored and neglected; the name is now given to the art of collecting

information of the objective world. The far more important task of transforming the nature of man into the divine is given up, as beyond its ken” (Madhu, 2000: 44).

In the above words Sathya Sai Baba expresses his dissatisfaction with the contemporary educational system. He says that in the present educational system there is no place for ethical or spiritual studies with the result that learners do not make any attempt to understand the purpose of life (Madhu, 2000: 44). Sai Baba is of the opinion that the type of education that does not confer abiding happiness, an unshakeable sense of equanimity and an awareness of the divinity behind every particle in the universe, is not true education.

He says that a school is a sacred place where a holy task is put into action, that is , the shaping and moulding of the fortunes of many generations of a country. He says that principals and teachers in schools have themselves to be examples of what they require learners to be. He states that



principals and teachers must put into practice what they preach to the learners. They should guide learners properly as they are the most important assets of the school and of the country (Dhall, 1996: 153).

### **2.2.2 THE HEART, HEAD AND HAND OF SCHOOL LEADERSHIP**

School leadership comprises three important dimensions: heart, head and hand. The heart of leadership has to do with a person's vision, to what he / she believes, values, dreams about and is committed. To be sure, sharing personal conceptions of what is a good school will reveal many common qualities, but there will also be differences.

The head of leadership has to do with theories of practice developed by each principal following his / her ability to reflect on the situations to which these theories can be applied. This

process of reflection, combined with personal vision, becomes the basis for a principal's strategies and actions.

The hand of leadership has to do with the actions principals take, the decisions they make, the leadership and management behaviour directing their strategies which are institutionalised in the form of school programmes, policies and procedures. As with heart and head, how principals choose to manage and lead reflect not only their vision and beliefs but their personalities and their response to unique situations. Every principal must develop his / her own approach if the heart, head and hand of leadership are to come together in the form of successful school leadership.

### **2.3.3 VALUES IN EDUCATIONAL LEADERSHIP**

Every aspect of an individual's life has value. Values permeate the whole of human existence and are a major factor in establishing what sort of human beings we are. A value is a

principle, a standard or a quality that is considered worth while or desirable. It is the consciously preferred choice of desirable behaviour and is validated by social approval.

For the purposes of this study, the researcher has identified the following five basic values, as espoused by Sathya Sai Baba, that can assist an educational leader to manage his school more efficiently and effectively. These are:

- truth
- righteous action
- peace
- love
- non - violence.

These five basic values include the profound moral insights of the world's great enduring civilizations. Other values, such as compassion, forbearance, sincerity, responsibility and hard work, are important for a school principal to possess, display and teach to his staff at all times. Taken together, the values

mentioned above can assist the school principal in the day to day management of his / her school.

Human excellence, based on the five principal aspects of human personality, namely the physical, the vital, the mental, the psychic and the spiritual and including the intellect's quest for truth, is expressed in practice by righteous action, the resolution of conflicts, the achievement of inner and outer peace, the expansion of the heart through non-violence and perfect sympathy for all creation. This is the standard of human excellence to which principals should aspire and which should be the yardstick against which their management is measured.

#### 2.3.4 THE PRINCIPAL OF A SUCCESSFUL SCHOOL: PERSONAL QUALITIES

The task of the principal is to transform the school from being just another bureaucratic organization into an *institution*. Organizations are more concerned with “doing things right” rather than with “doing right things”. Institutions also aim at being effective and efficient but are in addition, responsive, adaptive enterprises that exist, not only to get a particular job done, but done in a principled way.

In managing a school, a principal should reflect on its distinctive history, the people who have been in it, the groups it serves and their vested interests as well as the way it has adapted to its environment. A principal should be concerned with goals and roles, but also the moral purpose for which the school was established. This purpose should be conveyed to all in the school and should change them from being neutral participants to committed followers.

A successful principal should be able to develop the following:

- Being able to develop and refine both the information and understanding necessary to deal with any situation which may arise.
- Having knowledge and understanding of the people with whom he / she has to work in his / her institution.
- Knowledge of administrative techniques and the skill to employ them in the most efficient way possible.
- Knowledge of what to do and when to do it, bearing in mind the morality of his / her actions.

### **2.3. SUMMARY**

In this Chapter the researcher provided a literature review and information on who Sathya Sai Baba is and what is his philosophy for educational leaders. Chapter Three will focus on the role of the principal and the spiritually-minded principal.

## 2.5 REFERENCES

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## CHAPTER THREE

### 3.1 INTRODUCTION

In this Chapter, the role of the principal will be examined. The traits of the spiritually-minded principal will also be discussed.

### 3.2 THE ROLE OF THE PRINCIPAL

The principal as a pro-active risk-taker seeks new understanding and creative solutions to a school's management, instruction, human resources, physical resources and internal and external environments. The successful principal is a key factor in ensuring the effectiveness and productivity of the school. Principals should be aware that they are the most important contact with parents and the local community. They are also expected to respond to educators and support staff development needs and provide resources for teaching. They facilitate learning and provide a supportive educational environment. They

communicate with departmental officials, outside agencies and other institutions. Principals should also involve their staff in managing their schools because school improvement is more likely to occur when the entire staff is involved in the educational process.

### **3.2.1 THE PRINCIPAL AS MANAGER**

The secondary school principal's post is considered to be one of the most challenging positions in education today. Good principals have to make many decisions every day and have to be right most of the time. To do this, they should know their educators, know their learners, know their communities and their superiors. They should know the important issues and understand the psychology of learning, ensuring that learning does take place in their schools. They must be compassionate, stern, verbal, jovial, unmoving, flexible, intuitive and intelligent.

Good principals make things happen, are often pro-active and plan for future results. Effective principals can improve by using the skills they already possess and developing those they do not have. An effective principal should possess the following strengths:

- Insight: to see beyond the obvious. Insight improves judgement.
- Respect individual differences: tolerance for ambiguity and diversity.
- Understanding of the creative process and knowing that the flow of ideas is not continuous.
- Possess professional knowledge and be experienced.
- Listening and communicating well.
- Giving credit, delegating, accepting others' ideas and complimenting them.
- Taking calculated risks and not being satisfied with the *status quo*.

- Assigning responsibility: knowing staff strengths and weaknesses.
- Sometimes suggesting, sometimes specifying and allowing ideas to develop.
- Criticizing tactfully.
- Providing inspiration: having enthusiasm for tasks and ideas.
- Identifying problems and providing feedback.
- Being flexible (not rigid) and being optimistic.
- Keeping the school management team informed of needs and achievements.

### **3.2.2 THE SPIRITUALLY-MINDED PRINCIPAL**

By the term “a spiritually-minded principal” is meant one who bases his / her management on his / her religious beliefs which, in the case of this dissertation, are the beliefs of the Sathya Sai Baba religion. Management should be inspired by religion.

A spiritually-minded principal is aware that all souls have emanated from one God and that no one needs to feel lonely or isolated. When principals realize that all souls are the same and that only bodies, like garments, are different, they may realize that everyone is a part of one great family sharing the same spiritual inheritance. Daily meditation on this awareness can help principals overcome loneliness and a feeling of isolation. While giving of their best at all times, spiritually-conscious principals should know that ethical decision-making and behaviour are required.

Those principals, who are unaware of the divinity of their task in shaping the future of society, will have difficulty being patient and tolerant. Principals, who lack compassion for others, cannot be tolerant because they do not feel obliged to adjust their world-view to accommodate anyone other than individuals of personal importance to them. Whenever principals encounter envious people, they should project loving, selfless and caring thoughts towards them, as Sathya Sai Baba says by sending

positive thoughts towards negative-minded persons, we can actually change them for the better. In the face of their own envy, they must remember that when they are able to enjoy the achievements, happiness and successes of others, then they are indeed leading by inspiring example.

Spiritually-minded principals should take some quiet time each day to listen to the voice of their own divinity. In the silence, they should ask for general or specific guidance and then allow thoughts and images to emerge. They may want to write them down; trust that they have meaning for them and heed their message.

They must also be aware of the relationship between their state of mind and their physical condition. Through self – examination, they can discover any negative thoughts and feelings that may be harming their health and they need to take steps to release or transform them. Instead of worrying, they should replace their worries with a visual image of the outcome

they want to achieve and they must help that to occur, rather than feeding emotional energy into their fears. As they develop the habit of energizing only positive mental images, their thoughts, words and deeds will automatically reflect a higher state of being. The ideal principal should shower everyone and everything in his / her environment with vibrant love and realize that he / she is an embodiment of love in action.

### **3.3 PRACTISING INTEGRITY IN SCHOOL MANAGEMENT**

One of the main tasks of the school principal is to make integrity workable in the workplace. A school environment, saturated with integrity, influences those who inhabit it, with integrity. Working in a school already based on integrity makes personal integrity easier. Inspired school leadership creates conditions in which people are always keeping what Sathya Sai Baba calls “good company” (Judy, 2000:100). The righteous school principal should take the lead in practising integrity. The

school principal has to be a model of personal integrity and then has to demand it from others. There is no other way as the moral character of a school is formed by the principal.

Righteous school principals bring character to their schools by being crystal clear about their own values and their schools' values. School principals with character are clear about what they and the school stand for. School principals with integrity have to ensure that their staff and learners have the heart and grit to live with integrity and they do this by their inspiring example. They require self-discipline and in this way, they expect that their schools become centres of educational excellence.

This is spiritual leadership as Sathya Sai Baba would have us practise it. When school principals possess this integrity, they will feel the rightness of it in their hearts.



### 3.4 SUMMARY

This Chapter explored the role of the principal and the positive effect that he could have in transforming his school, staff and learners were he to lead by example and with integrity at all times. The teachings of Sathya Sai Baba were applied to a principal's management of a school.

### 3.5 REFERENCES

1. JUDY, W. 2000. *The Dharmic Challenge: Putting Sai Baba's Teachings into Practice*. Prashanti Nilayam: Sathya Sai Books and Publications Trust.

## **CHAPTER FOUR**

### **4.1 INTRODUCTION**

In this Chapter the researcher, as a disciple of Sathya Sai Baba, provides an insight into his personal experiences as an educational leader of a secondary school as well as discussing some recommendations for secondary school principals to become more effective and efficient.

### **4.2 THE RESEARCHER'S PERSONAL EXPERIENCES AS AN EDUCATIONAL LEADER**

The researcher assumed principalship of a very dilapidated and dysfunctional secondary school in July 1997. This school had initially belonged to the Natal Education Department, which controlled the education of Whites in Natal and was handed over to the House of Delegates in the 1970s but was closed down in 1992 because of the dilapidation of the building. In

1994 all education was integrated under one National Department of Education. African learners from Stanger left their rural schools in search of a better quality of education in what were formerly schools for Indians and Whites.

Unfortunately, they could not all be accommodated in these schools so the vacant and dilapidated school in Stanger was re-opened in March 1995. It is in central Stanger and is close to the train station, bus and taxi ranks.

This school was originally designed to accommodate about 400 learners, but because of the increased enrolment, more than 800 learners from Grades Eight to Twelve were admitted to this run-down Stanger school. With the assistance of some businesses and the Provincial Department of Education, minor renovations were completed. The majority of staff was then and still is, African. The researcher was initially profoundly shocked to find the appalling conditions under which this school tried to function and without going into details of the nature of the

lack of infrastructure and administration, he accepted this as a challenge from his Creator. He set upon an all-round improvement of the facilities, resources, administration, quality of teaching and because of results achieved, the researcher received widespread acclaim from all quarters. He humbly submits that this would not have been possible without the inspiration of Sathya Sai Baba who always advocates that “Work is worship” (Bruce, 2000: 213).

The researcher had to endure racism and was even forcibly removed from the school by learners, who were incited by some of the African staff who felt threatened that Indian educators were being seconded to this school. Although deeply disappointed, the researcher accepted this as the Will of God because he knows that nothing happens without the Will of God. The researcher returned to the school after a period of two years by which time the school had slipped into near anarchy. The researcher set about his work again with determination and grit with the result that this school won the

Regional Director's Award for the "Most Improved School". The researcher is credited with progressively improving the poor matriculation results from 12% to 80% by 2003. The researcher was awarded an international educational scholarship to the State of Israel in 2003 to study 'Technology in Education' and he was also the recipient in 2002 of the Provincial Award of the National Teacher Awards for "Excellence in Secondary School Leadership".

The researcher has sought and still seeks donations and assistance from various sources, both locally and internationally. In 2002, he persuaded The Transnet Foundation to upgrade the school buildings and provide an up to date computer centre to the value of R2,5 million. In 2003, he persuaded The Anglo American Chairman's Foundation to build an additional block of classrooms, offices and ablution facilities to the value of R550 100. The school's governing body has since named this new block after the researcher. Needless to say, the researcher is much loved and respected by his staff, learners

and school community. The Provincial and National Ministers of Education have personally congratulated him on his leadership.

The reason that the researcher has revealed this here is because he wishes to prove that when school principals are totally committed to the divine task of teaching and learning, irrespective of the arduous challenges that they are sometimes forced to face, then God will come to their assistance and make things happen. The researcher is of the firm belief that when one submits to the Divine Will and undertakes one's tasks as an offering to the Divine, then God Himself will look after one. When one leads by inspiring example and loves the people with whom one is working, then one would surely receive reciprocal love and respect in return. To this end, Padma (1992: 86) says: "A good leader knows his people better than their own mothers do and cares even more".

The researcher is constantly inspired and guided by the following advice of Sathya Sai Baba and he uses this to inspire his staff: “The teacher has the greatest role in moulding the future of the country. Of all professions, his is the noblest, the most difficult and the most important. He should be an example to his pupils. If a teacher has a vice, thousands are polluted. If he is dedicated and pure, thousands of children will be improved and the nation will gain from educated men and women of character” (Burrows, 1988: 54).

#### **4.3 RECOMMENDATIONS**

The researcher has found that the following recommendations, that he himself implements on a daily basis, have contributed significantly to his success as an educational leader of good repute. They are as follows:



- All staff have the urge for recognition and this helps motivate them. The real basis of making staff feel like heroes is genuine care and unselfish love for them.
- The school principal must smile and greet his staff by their names for there is no sweeter joy to an individual's ear than to hear his own name. If this is done in the mother tongue of the staff member concerned, then the effect is even more lasting.
- Always be on the lookout to spot good work which can be praised and then immediately give credit to the individual in the presence of his / her colleagues. Never deliberately go on a fault-finding mission but when sloppy work is encountered, do not let it go unchecked. Such reprimand should always be done in private and in a dignified manner.

- A principal must show personal interest in the development of his / her staff and their careers. They need to be guided and helped to improve their skills.
- Identify the staff member or learner of the month and display his or her photograph on the school's notice board. This should be done only for genuinely outstanding work.
- The principal should occasionally join his staff and eat his lunch with them.
- The principal should invite his / her staff in small groups for tea or a meal to his / her office or home.
- The caring principal must introduce his staff to departmental officials or visitors and point out their strong points and achievements.

- When the staff completes a project or special task, the principal should write a small note of appreciation to every member of the group for their contribution.
- The principal must set an ideal example that brings out the best in his / her staff and learners.
- The principal must supervise fairly to avoid the pitfalls of favouritism.
- The insightful principal will always involve his / her staff, learners and the community in introducing change that may affect them.
- The effective principal should learn to know and understand his school, his staff and his learners so that he can anticipate and cope with any problems that may arise when change occurs.

- Good principals should ensure that their schools become centres of academic excellence by motivating their educators and learners to pursue competency in teaching and learning. They should set standards for performance and establish the norms.
  
- Visionary principals are those with a driving vision and they imbue decisions and practices with meaning. They place a powerful emphasis on why things are done and how. They do not make decisions because they are practical but for reasons of principle.
  
- Unselfish principals must understand that their schools are larger than themselves and they must be good enough to leave a legacy behind that strives for excellence in the delivery of education.

These recommendations are by no means exhaustive in themselves but, if followed and implemented with love and

care, the researcher is confident that such principals will experience great joy and inner peace in effectively and efficiently leading their institutions. School principals should not try to rule through fear, for that is full of dangerous consequences for themselves, their staff, their learners and their schools. They should rather try the path of Love as pure Love is the chief ingredient of true education.

#### 4.3 CONCLUSION

Educational leaders cannot love others if they do not sufficiently love themselves because it is impossible to give or share what one does not possess. Often, school leadership is difficult because of personality problems or because of thoughts of racism, sexism or tribalism. To address such issues successfully, the school principal should learn to radiate a strong love that comes first from loving himself / herself by acknowledging the divinity that resides within himself / herself.

The researcher has found that, through the inspiration of Sathya Sai Baba, who is an embodiment of Pure Love, he has been able to love everyone dearly with whom he works and he allows this love for others to radiate through him. He has further experienced that as he lets the energy of love vibrate around him, all who align themselves with him will contract this contagious, sublime state and spread it enthusiastically to others. His working environment then becomes one that is infused with Divine Love. One of the main duties of the school principal is to express love and help others develop their experience of love.

School principals need to take cognizance of what Sathya Sai Baba has to say about education (Dhall, 1996: 156), "Education is not for mere living; it is for life, a fuller life, a more meaningful, a more worthwhile life. There is no harm if it is also for a gainful employment; but, the educated must be aware that existence is not all, that gainful employment is not all. Again, education is not for developing the faculty of argument,

criticism, or winning a polemic victory over your opponents or exhibiting your mastery over language or logic. That study is the best which teaches you to conquer this cycle of birth and death, which gives you the mental equipoise that will not be affected by the prospects of death, that will not be disturbed by the blessings or blows of Fate. That study begins where this study of yours ends”.

#### 4.4 SUMMARY

In this Chapter the researcher, a disciple of Sathya Sai Baba, discussed his personal experiences as a secondary school principal and offered some recommendations that he has found workable and inspiring.

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