



**EXPLORING FOUNDATION PHASE TEACHERS' PRACTICES OF INFUSING
UBUNTU IN A RURAL KWAZULU-NATAL SCHOOL**

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in the Faculty of Arts and Design at the Durban University of Technology**

By

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DECLARATION

I declare that this thesis titled “Exploring Foundation Phase teachers’ practices of infusing Ubuntu in a rural KwaZulu-Natal School” is my own and original work. Research-related contributions from other people have been duly acknowledged and referenced. It is being submitted for the Degree of Doctor of Education to the Durban University of Technology and has not been submitted before for any degree to any other University.

Thokozani Sivikele Mthiyane

DEDICATION

I dedicate this work to my grandfather, the late iNkosi uMqedi “iNgoma Makhosi” Mthiyane, for his contribution to uniting his clan and his superb leadership. He is the one who taught my parents Ubuntu and the love for education.

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ABSTRACT

The transmission of African philosophy is a crucial responsibility within African indigenous education from the community perspective. Furthermore, the valuing of indigenous knowledge and the heritage of indigenous people is a stated principle of the National Curriculum Statement (NCS) in South Africa. This study explored the case of Foundation Phase teachers' practices of infusing Ubuntu in a rural KwaZulu-Natal primary school. In particular, the study explored teachers' practices, as leaders, in the infusion of Ubuntu values, attitudes and behaviour that are synonymous with an African philosophy of education within a homogenous African indigenous rural community. Data was generated from semi-structured interviews, focus group discussions and document analyses. Foundation Phase teachers, parents and community elders participated in the study to answer the main research questions. The study was enhanced by using a theoretical framework for teacher leadership that delineated the zones wherein teachers' practices were investigated. The framework elaborated on their roles in teaching and learning, pedagogy, curriculum development, leading in-service education, assisting other teachers, participating in whole school development, and collaborating with neighbouring schools in the community. Since Ubuntu has varying nuances of meaning and practices within different indigenous communities, the study included the local community's voice on the authentic meaning and practices of Ubuntu. The study employed a single case study methodology involving teachers from a typical rural primary school in KwaZulu-Natal. A qualitative, interpretive approach was adopted to understand and interpret teachers' practices of infusing Ubuntu. Purposive and snowball sampling allowed the researcher to access suitable school and community informants, respectively. Since indigenous education draws meanings and practices of its philosophy from the 'voice' of the local indigenous community, the study first sought to gain insight into Ubuntu from indigenous knowledge holders in the community. Interestingly, it was found that community understanding of Ubuntu concurred with that of the literature. Notably, it was also found that the teachers' understanding and practices of Ubuntu resonated with the local community's. This was an important finding since teachers who promote the values

or principles of Ubuntu need to be spiritually connected to Ubuntu to inspire learners to sustain this philosophy for generations to come. The study's key finding was that rural Foundation Phase teachers endeavoured to promote indigenous philosophy and culture embedded in an African worldview of Ubuntu. Although teachers did not set out to explicitly enculturate Ubuntu, they were engaged in various practices, including being exemplars of Ubuntu, indigenous pedagogy and cultural events that helped to infuse Ubuntu philosophy. These practices were part of their interpretations of traditional African culture and values. However, the lack of collaboration with indigenous knowledge holders in the different zones of teachers' practices presented a lost opportunity for teachers to lead in the infusion of authentic indigenous wisdom into children's education. In terms of how they experienced their practices, it was found that social problems that affected learners' receptiveness and the prevalence of young parents who have opposing influences presented a challenge to teachers' efforts. Curriculum and administrative constraints also burdened teachers who did not find a supportive framework for infusing African philosophy of education into their formal professional practices. A recommendation from the study is a proposed new framework for rural teacher leadership in infusing African philosophy of education into the classroom. The model extends the teacher leadership framework to include parents, elders and indigenous knowledge holders from the local community. Additional practices that explicitly infuse African indigenous educational philosophy, pedagogy, and methodology are included. The study further contributes significantly to new knowledge of the status of the enactment of the principle of valuing indigenous knowledge and African education philosophy. The study's findings, drawn from the local community on the meanings and practices of Ubuntu, contribute to the field of indigenous knowledge systems.

TABLE OF CONTENTS

DEDICATION.....	II
ACKNOWLEDGEMENTS.....	III
ABSTRACT	IV
TABLE OF CONTENTS	VI
LIST OF ABBREVIATIONS.....	XII
CONVENTIONS USED.....	XIII
LIST OF TABLES.....	XIV
LIST OF FIGURES.....	XV
CHAPTER ONE - INTRODUCTION AND BACKGROUND.....	1
1.1. Introduction	1
1.2. Background	1
1.2.1. My Personal and Educational Background	1
1.2.2. My early life experiences of Ubuntu and indigenous education	2
1.2.3. My experiences in modern education	3
1.2.4. Valuing and preserving indigenous knowledge residing in the community	4
1.2.5. Infusing Ubuntu in early childhood education	6
1.2.6. Transformation challenges	6
1.3. Context and Motivation for the study	7
1.4. Problem statement	11

1.5.	Purpose and Aims	12
1.6.	Significance of the study	13
1.7.	Delimitations of the study.....	14
1.8.	Key Terms used and their rich context in the study.....	15
1.9.	Summary of the Chapter	19
1.10.	Organisation of the study.....	19
 CHAPTER TWO - THE PLACE CALLED PORT DUNFORD		22
2.1.	Introduction	22
2.2.	The Geography of Port Dunford	22
2.3.	Role in the city of Umhlathuze	23
2.4.	Role in the King Cetshwayo region	24
2.5.	Mntokhona primary school in Port Dunford.....	25
2.6.	Language.....	28
2.7.	Summary.....	30
 CHAPTER THREE - LITERATURE REVIEW.....		31
3.1.	Introduction	31
3.2.	Global significance and valuing of Indigenous Knowledge and indigenous education philosophy	32
3.3.	Teacher's roles within an African Philosophy of Education	34
3.4.	African philosophy of education, Ubuntu and the 'voices' of the elders.....	35
3.5.	Ubuntu.....	37

3.6.	Ubuntu and education transformation.....	42
3.7.	Teachers’ practices of infusing Ubuntu	44
3.8.	Teachers’ collaboration with parents and elders in the school community for infusing Ubuntu in schools 46	
3.9.	Affordances from policy, professional institutions and the community for teachers’ practices of infusing Ubuntu 47	
3.10.	Summary of chapter.....	49
CHAPTER FOUR - THEORETICAL FRAMEWORK		51
4.1.	Introduction	51
4.2.	Defining a theoretical framework	51
4.3.	Teachers’ practices as Leaders	52
4.4.	Grant’s teacher leadership model	56
4.4.1.	THE FOUR ZONES.....	58
	Explanation of the four zones of teacher leadership.....	59
4.5.	Role of the principal in fostering teacher leadership	63
4.6.	Summary.....	63
CHAPTER FIVE - RESEARCH METHODOLOGY		65
5.1.	Introduction	65
5.2.	The Research Inquiry Approach.....	67
5.3.	Research Method: Case Study	68
5.4.	Site Selection, Population, and Sampling Procedure	70
5.5.1	Site selection	70
5.5.2.	Population	70

5.5.3. Sampling procedure.....	71
5.6. Data Collection Instruments.....	73
5.6.1. Semi-structured interviews.....	74
5.6.2. Focus group discussion.....	75
5.6.3. Document analysis.....	76
5.7. Data Analysis	77
5.7.1. Thematic analysis.....	77
5.7.2. Interview and FGD data transcription and translation	78
5.8. Trustworthiness/Reliability.....	79
5.9. Ethical considerations	81
Coding of the participants	82
5.10. Summary of research	82
5.11. Summary.....	83
 CHAPTER SIX - DATA PRESENTATION, INTERPRETATION AND ANALYSIS	 84
6.1. INTRODUCTION	84
6.1.1. Overview of data collection and analysis	84
6.1.2. Demographic Data of Participants	85
6.2. Part 1: Indigenous perspectives of Ubuntu and practices that reside in the Port Dunford community... 88	
Understandings of Ubuntu	93
Values, attitudes and behaviours related to Ubuntu.....	96
6.3. Part 2A: What are the practices of infusing Ubuntu amongst the Foundation Phase teachers in a rural school? 100	
Infusion of African communalism	104
Be an example/role model of Ubuntu	105
Curriculum integration of Ubuntu and indigenous knowledge	105
Integration of Ubuntu Values, attitudes and behaviours	106
Creating an ethos of Ubuntu in the whole school	107

Use of specific pedagogy (inside the classroom)	108
Use of specific pedagogy (outside the classroom).....	109
Collaboration with other teachers on curriculum development	109
Collaboration with neighbouring schools to promote Ubuntu	110
6.4. Part 2B: How and to what extent do rural teachers involve parents and elders in the school community in their practices of infusing Ubuntu?	113
Collaborating with the community to promote an African philosophy of education.....	116
Inclusive of indigenous pedagogy known in the local community and home in teacher practices.....	116
Strategising on issues involving Ubuntu	117
6.5. Part 2C: How do Foundation Phase teachers experience their practices of infusing Ubuntu in a rural school?	118
Impact of family social problems	122
Curriculum constraints on teachers' practices of infusing Ubuntu	123
Teachers' experience of support from school management	123
Lack of cooperation in the Ubuntu infusion	124
6.6. Part 3: How can rural Foundation Phase teachers infuse Ubuntu in their practices within their roles as leaders?	126
Zone Two: Working with other teachers and learners outside the classroom in curricular and extra-curricular activities	142
Zone Three: Outside the classroom in the whole school development	143
Zone Four: Between neighbouring schools in the community	144
CHAPTER SEVEN - DISCUSSION OF FINDINGS.....	147
7.1. INTRODUCTION.....	147
7.2 DISCUSSION	148
7.2.1 PART 1: DISCUSSION OF THE MEANINGS OF UBUNTU	148
7.2.2 PART 2: DISCUSSION OF KEY RESEARCH QUESTIONS	152
7.2.2.1 The practices of infusing Ubuntu amongst the foundation phase teachers in a rural school.	153
7.2.2.2 Rural teachers' involvement of parents and elders in the school community for their practices of infusing Ubuntu	159

7.2.2.3 Foundation Phase teachers' experiences in their practices of infusing Ubuntu in a rural school	163
7.2.2.4 How rural Foundation Phase teachers could infuse Ubuntu in their practices within their roles as leaders	
165	
7.3 CONCLUSION AND SUMMARY OF THE CHAPTER	168
 CHAPTER EIGHT - SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	 170
8.1. INTRODUCTION	170
8.2. SUMMARY OF THE STUDY	170
8.3. CONCLUSIONS	172
8.3.1. Research question 1	173
8.3.2. Research question 2	174
8.3.3. Research question 3	175
8.3.4. Research question 4	176
8.4. Limitations of the study	179
8.5. Recommendations	180
8.5.1. RECOMMENDED FRAMEWORK TO INFUSE AFRICAN PHILOSOPHY OF EDUCATION IN RURAL PRIMARY SCHOOL TEACHER PRACTICES	182
8.6. Areas of possible further research	183
8.7. Concluding remarks	184
 REFERENCES.....	 186
 LIST OF APPENDICES.....	 206

LIST OF ABBREVIATIONS

DOE	Department of Education
FGD	Focus Group Discussion
FP	Foundation Phase
IK	Indigenous Knowledge
IKS	Indigenous Knowledge Systems
NCS	National Curriculum Statement
SGB	School Governing Body
SA	South Africa

CONVENTIONS USED

The term “Ubuntu” is written with a capital letter throughout the thesis, or in verbatim citations. This is to emphasise the theme of this study and the importance accorded to the philosophy of Ubuntu.

LIST OF TABLES

Table 2. 1: Languages that are spoken in Port Dunford	29
Table 4. 1: Tabulation of zones and roles.....	59
Table 5. 1: Representation of research questions, participants and methods used.....	82
Table 6.1: School Participants.....	88
Table 6.2: Community Participants.....	89
Table 6. 3: Codes and emergent themes	89
Table 6. 2: Summary of codes, themes, zones and roles for Research Question One	101
Table 6. 3: Summary of codes, themes, zones and roles for Research Question 2....	114
Table 6. 4: Summary of codes, themes, zones and roles for Research Question 3....	120
Table 6. 5: Summary of codes, zones and roles for Research Question 4.....	139
Table 8.1: Framework for rural teacher leadership to infuse African philosophy of education.....	182

85

LIST OF FIGURES

Figure 2. 1: Port Dunford Beach.....	24
Figure 2. 2: Mntokhona primary school gate	26
Figure 2. 3: Mntokhona primary school	26
Figure 2. 4: The researcher, the principal (centre) and the SGB chairperson (left to right)	27
Figure 4. 1: Diagram of Grant's Model.....	58

CHAPTER ONE - INTRODUCTION AND BACKGROUND

1.1. INTRODUCTION

My study is located in Port Dunford within the City of uMhlathuze Municipality in the province of KwaZulu-Natal, South Africa. Since this is where I reside, it is important to appreciate my personal perspectives that could have influenced how I conducted the research and interpreted the findings. Indigenous researchers have asserted the value of their own inner knowing and epistemologies in the construction of their knowledge during the postcolonial period (Bainbridge, 2007:54). As a key construct in this thesis, my experiences and inner understanding of Ubuntu, acquired through informal cultural education practices, are relevant to this study. Therefore, begin this thesis with an introduction of myself and my community.

The sections to follow provide details of the motivation, the problem statement, purpose of the study, objectives and research questions for this study. I will discuss the significance of this study in terms of indigenous African education philosophy and the importance of contributions brought from the 'voice' of the community elders and indigenous knowledge holders into the indigenous knowledge systems field of indigenous African education ontology, epistemology, axiology and methodology. The chapter will conclude with a discussion on the delimitations of the study, special terms and writing conventions, the thesis organisation and a summary of the chapter.

1.2. BACKGROUND

1.2.1. My Personal and Educational Background

Port Dunford comprises a number of villages, namely eMahunu, eMashesha, Kwanozalela and Nyembe, among others. It is a rural area in northern KwaZulu-Natal where isiZulu is the home language. I grew up in Nyembe, where my family was known as the Mthiyane family because my father was a community elder. He was known for

promoting Ubuntu in the village. There are three sons and three daughters in my father's house, and I am the third child in his house. I attended Mambuka Primary School outside Port Dunford in the Mambuka tribal authority within the City of uMhlathuze. After my primary schooling, I moved to Mningi High School in the same tribal authority of Mambuka where I completed grade 12. I then enrolled for an education degree at the University of Zululand in 1996. I completed my undergraduate degree within four years and moved on with my studies to complete my Honours and Masters in Education.

1.2.2. My early life experiences of Ubuntu and indigenous education

As a child growing up in Nyembe village, we practised African communal living, and the whole community recognised the spirit of togetherness and shared life experiences. In this traditional setting Ubuntu unfolded itself to all the citizens by showing mutual respect, the sharing of resources, and reaching consensus in most community deliberations. I grew up in a community firmly rooted in interdependence and a spirit of kinship with all holding on to the maxim, '*umuntu ngumuntu ngabantu*'; I am because of who we all are. A critical point to note is that the African philosophy of education, founded on Ubuntu and communitarianism, is embedded in our customs and traditional practices in everyday life. Our elders were role models for us to imbibe the spirit of Ubuntu. For instance, I noticed that our mothers in the village would share seeds during the planting season and our fathers took care of all the cattle regardless of who owned them. Growing up in a humble family of six children, we learned to share most of what we had, mainly clothes and food, eating together from one dish. These everyday practices reflected on my early life, and I observed that values, attitudes and behaviours that may be understood as rooted in the philosophy of Ubuntu unfolded naturally in our family life. Significantly, Ubuntu was promoted and, as we grew up, we developed the inner conviction that human beings cannot live on their own but require other human beings to live a glorious life.

Therefore, I grew up practising Ubuntu as my father promoted it in my village. Ubuntu was engendered in every family in the village as we experienced its mood during cultural ceremonies taking place in our village. These ceremonies were open invitations to all, where families spread the message freely and informed one another, then convened at

the particular home where the ceremony was to take place. All those taking part in cow slaughtering would get a piece of meat called “*amatshotsho*” in isiZulu as a thank you for the work done. As a teacher, I kept holding onto this African heritage and wished to convey it to the next generation as well. Ubuntu became my valuable life experience and I became keen to research it.

1.2.3. *My experiences in modern education*

In contrast to my early life, as a teacher in a rural school and a lecturer at the University of Zululand in the Early Childhood Education Department, I experienced how learners are disadvantaged through a curriculum that does not reflect an African philosophy of education. From the researcher’s experience, living in a rural area and as an educator in a rural school, teachers are reluctant to incorporate Ubuntu into their practices. This reluctance affects primarily rural, homogenous African culture and language communities that are struggling to articulate Ubuntu-based family traditional values and culture without teachers’ support. This view was supported by Ngulube (2002:98), who argued that Ubuntu, and/or indigenous knowledge (IK), was not valued because it had been neglected in rural schools, where it should be taught to learners.

I noticed that rural school teachers in the community emphasised the Eurocentric way of life, disregarding the African way of life. This became prominent as schools promoted the compulsory greeting in English within the school premises while suppressing the use of other African languages (Walker & Burbank, 2010:3). Learners speaking IsiZulu were punished while learners speaking English were promoted for their exemplary conduct at school. In that light, western values such as individualism and competition seemed to receive priority over African values in the teaching and learning space. For example, the saying “*injobo ithungelwa ebandla*”, meaning the habit of coming together and sharing ideas and problems that express an aspect of Ubuntu in education, was absent. Teachers seemed to suppress the use of African languages as a medium of instruction in class as well as the wearing of attire promoting African culture. This, I believe, is what negatively affected the recognition and valuing of not only ethnic languages while we were learning foreign languages but also ethnic culture and philosophy. This view is supported by

Asante (2009:80). In my opinion, even though learning our ethnic languages is currently essential in our country, our schools do not value it because they are accustomed to Eurocentric philosophies and culture.

1.2.4. Valuing and preserving indigenous knowledge residing in the community

In South Africa, the national curriculum framework recognises the importance of the local context and indigenous resources for early learning. Therefore, it provides a supportive structure for the adults involved (Department of Basic Education, 2015:4). Ubuntu, an African worldview, and indigenous knowledge are pillars of African education shaping human well-being particularly in rural school communities. Ubuntu is considered as 'humanness', exemplifying caring and sharing and portrays the opposite of being selfish and self-centred (Nzimakwe 2014:30). Indigenous knowledge signifies the many placed-based knowledges accrued through generations within myriad specific cultural contexts (Jassen, Ban, Claxton and Darimont 2022). It is widely argued that indigenous knowledge and philosophy should be taught and managed in schools because it is in danger of becoming extinct if appropriate preservation and management measures are not implemented (Dlamini, 2017). Notably, indigenous worldviews and philosophy such as Ubuntu, preserved in elders' memories, are gradually fading due to memory loss and death (Dlamini, 2017; Ngulube, 2002). Furthermore, indigenous knowledge and Ubuntu are primarily tacit or embedded in the community's experiences and local knowledge. It is commonly exchanged through personal communication and demonstration and is passed down from master to apprentice, parent to child, neighbour to neighbour, and so on (Dlamini, 2017; Ngulube, 2002). Based on the views expressed above, it is possible to conclude that IK and Ubuntu are gradually fading in most African countries due to a lack of tangible efforts to recognise them (Lwoga, Ngulube & Stilwell, 2010). According to Ngulube (2002), the decline of IK and Ubuntu is due to a lack of follow-up in ensuring their promotion. Therefore, studies that aim to recover and record IK are significant and crucial in the current times.

It is interesting to note that, globally, indigenous people have clearly defined what should be done to restore their culture and self-identity. For example, Alfred (2015:4) mentions that in Canada prior to 1972, activism was about survival in terms of collectives and individuals, preserving their indigenous language, IK, and the practice of it. The next level of activism was about institutional and policy changes to assert indigenous people's identity and culture with a vision of interdependence and mutual respect (Alfred, 2015). The South African Constitution Act No. 200 of 1993 recognised language as a fundamental human right and further adopted the use of many indigenous languages in national policy. Thereafter, the Ministry of Education published a Language Policy for Higher Education that gave the right to use all official languages in South Africa within tertiary education institutions (Nwammuo & Salawu, 2018:12118). This was an essential first step. However, beyond indigenous language restoration, an education that promotes interdependence, respect and human dignity has become urgent as reports of violence in schools has become a national concern (Motshekga, 2015 para.1 line1). As alluded to by Msila (2009b), the infusion into school curricula of values founded in Ubuntu that promote peace, social cohesion and personal coping skills can be most effective in curbing violence and developing well rounded mature citizens in society.

For fundamental educational transformation, incorporating Ubuntu into teachers' practices needs to reference the African philosophy of education. Higgs (2017:233) argued that the sources of knowledge that inform how an African philosophy of education is conceptualised are critical to a transformative discourse, emphasising that the community's contributions compose a philosophy of education by, with and for the community. The author further expounds that African philosophy of education is founded on two core worldviews: "Ubuntu" and "communalism" (Higgs, 2017). The term 'communalism' usually refers to a political and economic system related to a government's "principles and practices of communal ownership" (Bookchin, 2002). However, African communalism rooted in Ubuntu is related to the connection between the individual and community with the belief that a person's social identity is moulded largely by community relationships. Therefore, it can be said that African philosophy of education is founded on Ubuntu and a distinguishable form of African communalism.

1.2.5. Infusing Ubuntu in early childhood education

My experiences, observations and studies led me to conclude that it is vital to explore teachers' practices of infusing Ubuntu and how they reflect the community's voice. My village holds fast to the maxim, "it takes a village to raise a child" (Palmer & Gasman, 2008: 52). This maxim highlights the significance of harnessing parents in their roles as elders of the children in ensuring that rural schools' educational practices reflect Ubuntu values and the community's cultural practices, which can help build moral values and character. In this respect, the Australian ministerial report, *Closing the Gap* (Harrison, Goldfield, Metcalfe & Moore, 2012:5) emphasised that children's early years are a critical period in which a pathway to a child's lifetime social, emotional and educational outcomes begins. Therefore, the alignment between Foundation Phase teachers' practices and the community practices of infusing Ubuntu will demonstrate that indigenous knowledge and Ubuntu are valued and give voice to deal with community social issues. This was a critical understanding of the development of character shaped by Ubuntu in young children, as mentioned in the South African school curriculum design. Programme design and activities for children and their families should be emphasised according to indigenous, local and traditional knowledge, skills and behaviours to enrich children's development and learning (Department of Basic Education, 2015:16).

1.2.6. Transformation challenges

Education is a fundamental function of society. Bhengu (2010:31) emphasises that the effect of education within society is profound, and all societies should take education as the keystone of stability, security, growth, and power. Therefore, education serves as a vehicle to transform society. Msila (2009a:310-315) showed that the infusion of Ubuntu and African philosophy into the education system in post-apartheid South Africa has been challenging and problematic to implement. In the several revisions of curriculum policies up to the current National Curriculum Statement Grades R to 12 introduced in 2012,

"Valuing indigenous knowledge systems: acknowledging the rich history and heritage of this country as important contributors to nurturing the values contained in the Constitution"

(South Africa, DoE, 2011a:4) is stated as a principle of curriculum conceptualisation. However, teachers' preparation and readiness were not considered. Teachers, as leaders, were required to respond through their personal commitment to transformation. Indigenous education encompasses a holistic approach in which it becomes important for teachers to "create spaces in schools for parents, elders, families and cultural custodians to come in as teachers to complement the work of professionally trained teachers" (Phasha, Mahlo and Sefa-Dei, 2017:5). How to overcome the various systemic challenges is, therefore, an essential area of research.

1.3. CONTEXT AND MOTIVATION FOR THE STUDY

This study was part of a more extensive study, "The unfoldment of Ubuntu through indigenous values-based education," conducted by my supervisor Dr S.S. Rajah under the auspices of the National Research Foundation. The specialised area of interest was Indigenous Knowledge Systems (IKS), specifically indigenous epistemologies, methodologies and pedagogies. The project's primary purpose was first to recover the authentic voice of the community on the meanings of Ubuntu and to determine what values, attitudes and behaviours are promoted that demonstrate Ubuntu through indigenous education. Secondly, as a methodology to preserve and transmit indigenous African philosophy of education, the project aimed to develop an indigenous values-based education approach for Foundation Phase children. The project's focus resonated with my interest and motivation to research how to restore Ubuntu values in children and the community. It became evident that my research interest in teachers' practices of infusing Ubuntu could develop as a research project in line with the more extensive study in indigenous values-based education. In this context, my study focused on the recovery of the voice of elders and the community leaders on the meanings and traditional practices of Ubuntu and used these meanings to reflect on teachers' practices of infusing Ubuntu.

According to Ramose (2002:230), *Ubuntu* is the wellspring flowing with African ontology, epistemology and axiology. The African tree of knowledge stems from Ubuntu, from which it cannot be separated. Ubuntu instils an African moral identity in children that grows to

promote humanity and care for one another in later years. In simple terms, Gade (2012:487) defines *Ubuntu* as “a moral quality of a person”. Ubuntu is also said to be “a phenomenon (for instance, a philosophy, an ethic, African humanism, or a worldview) according to which persons are interconnected” (Gade, 2012:487). Ndhlovu (2023:2), on the other hand, hypothesized that Ubuntu is what binds African economies together, from stokvels (savings societies that pool members' contributions for food purchases, social activities, and investment projects) to political and trade union activities. This is a practice that promote sharing and equal benefit of all members that yearning for common goal.

How to preserve and promote African indigenous values and knowledge within South African schools is a critical question that gives context to this study. My study was motivated by the realisation that this opportunity presents itself, particularly in rural schools where traditional African practices of infusing Ubuntu would be more likely preserved within homogenous African communities.

Higgs (2017:232-235) provided a link between African philosophy of education and Ubuntu, arguing that Ubuntu and communalism's significance is central to an African philosophy of education that must include the discourses of the community and their indigenous knowledge systems. African cultural practices and epistemologies emanate from an African philosophy of education that contrasts with modern education, which is concerned with knowledge for knowledge's sake. African philosophy of education, instead, is aimed at addressing social issues. Therefore, the African philosophy of education's central targets are relevance and usefulness (Higgs, 2017:231). The exclusion of an underpinning African philosophy of education founded on Ubuntu and African communalism is the critical gap in modern South African education that has contributed to devaluing indigenous African education worldviews, epistemology, and methodology. Valuing and restoring indigenous epistemologies, axiologies and knowledge systems is a critical contribution to the decolonisation and transformation of South African education.

According to Jónsdóttir (2012:6), education is an act or experience that impacts a person's character, mind, or physical ability. The influence of education on character

development in the early years is strong. Besides, it is understood in African educational practice that children can conceptualise African traditional thoughts, beliefs, worldviews, and concepts integrated into the traditional tools such as their home language and cultural heritage of tales, folklore, proverbs and puzzles (Ndofirepi, 2011:251). The Foundation Phase is from Grade R to Grade 3. Incorporating Ubuntu into teachers' professional practices in the Foundation Phase is a remedy that will ensure that children do not lose their culture and values, which profoundly influence a person's character. It is for this reason that this study aimed to explore Foundation Phase teachers' practices of infusing Ubuntu into children's education in a rural primary school in the Mkhwanazi Tribal Authority in KwaZulu-Natal.

The fact that the current national education system makes a vague pronouncement about how teachers could transform practice to incorporate indigenous knowledge and Ubuntu into the National Curriculum (Grades R to 12) creates many challenges for schools. The importance of infusing Ubuntu into the curriculum has been investigated in the context of peace-building in senior primary (Grades 6 and 7), where Msila (2009b) reported that Ubuntu helps in "curbing unwanted behaviour and violence that have become synonymous with our schools and society". However, it seems that research has not focused on the importance of instilling Ubuntu in the Foundation Phase. There appears to be a paucity of literature on Foundation Phase teacher practices of infusing Ubuntu in South African education; hence, the need for this investigation. The study assumed that teachers' transformation challenges affect the Foundation Phase learners the most. However, teachers who are responsive in their practices can address these challenges by tapping into the traditional knowledge and practices available from the local communities. In particular, this study assumed that Foundation Phase teachers' practices of infusing Ubuntu would build on family practices that shape moral character in children at an early age.

Against this background, the role of teachers as leaders committed to the ideals and principles of education is highlighted. The Revised Policy of Minimum Teacher Qualifications in South Africa (South Africa, Department of Higher Education and

Training, 2015:58) stated that teachers, in their roles as leaders, should act in democratic, supportive ways towards learners and colleagues and show responsiveness to changing circumstances. Therefore, teachers' enactment as leaders presents the platform for rural Foundation Phase teachers to build on the cultural identity, moral values, and rules of conduct that emanate from Ubuntu, which can mould young children to become respectful, caring and responsible members of the community. Since there are no guidelines for teachers on how Ubuntu can be incorporated into their practice, the question raised is "how do rural Foundation Phase teachers incorporate Ubuntu into their practices?" To investigate this issue, the study sought to explore teachers' practices of infusing Ubuntu with the view of theorising a framework for rural Foundation Phase teachers, as leaders, to infuse Ubuntu in their practices. This would enable teachers to become leaders and support the National Framework for Teacher Education and the principle of valuing Ubuntu.

Naicker (2017:81) outlines six core duties and responsibilities detailed in teacher leadership: teaching, extra-curricular involvement, co-curricular involvement, administrative tasks, interaction with stakeholders, and communication with relevant role-players. In operationalising their leadership role, teachers are 'empowered' to enact the infusion of Ubuntu into their practice within an African philosophy of education. A suitable theoretical frame for teacher leadership, which expands on the core duties and responsibilities mentioned by Naicker (2017:81), is Grant's model for teacher leadership (Grant, 2012:55-59). The advantage of using this model is that it synthesises teachers' various roles as leaders within four zones of experience and allows for a systematic investigation of how teachers incorporate Ubuntu within these zones of expertise. Therefore, the current study employed Grant's model as the theoretical lens to explore the infusion of Ubuntu in teachers' practices within their roles as teacher leaders. The details of the model are discussed in chapter four.

1.4. PROBLEM STATEMENT

Even though South Africa's Department of Education (2011) states that the National Curriculum Framework's transformation should recognise and value Ubuntu, the explicit teaching of Ubuntu seems to be not common among teachers in the Foundation Phase. Prah (2007) expressed the concern that African schools continue to neglect their culture and implement foreign content in all subjects. In a recent paper, Ngubane and Makua (2021:2) concur with Prah (2007) and state that "it is surprising that culturally rich indigenous practices such as Ubuntu remains overlooked and neglected in educational spaces in Africa" and mentioned South Africa in particular.

I assumed that if teachers are not fully acquainted with Ubuntu practices, then it would be very difficult and challenging for them to infuse the values and importance of Ubuntu into their practice. Even though parents may try to instil the values of Ubuntu in their homes, learners could easily forget because they spend a large part of their day in school. This scenario is a problem since it is in indigenous African communities where teachers should have an understanding of Ubuntu and African ethic in order to infuse it in the curriculum. The question that arises is, how can teachers teach what they are not familiar with?

It is noted that the Department of Education expects teachers to be leaders in implementing their strategy to articulate the principle of valuing indigenous knowledge, indigenous African cultural heritage, and Ubuntu (South Africa, DoE, 2011b:5-12). However, studies on infusing African philosophy to include Ubuntu in post-apartheid South Africa's education system showed that this has been challenging and problematic to implement (Mahoso, 2014: 4-6). It should be noted that Ubuntu, like African indigenous knowledge, is preserved in elders' memories and can easily vanish and be lost for good if not taught in schools (Dlamini, 2017: 229; Ngulube, 2002: 96). Additionally, Ubuntu is mainly unspoken and embedded in the experiences of rural communities. Personal communication and demonstration are standard methods of exchanging it. It is also passed down from master to apprentice, from parents to children, and from one neighbour to the next (Dlamini, 2017: 227; Ngulube, 2002: 96). Given these challenges, the

questions that arise are: do rural Foundation Phase teachers infuse Ubuntu into their practice, and if so, how does their practice reflect indigenous practices?

Currently, no comprehensive study has been conducted in Port Dunford and the northern region of KwaZulu-Natal to explore the infusion of Ubuntu in teachers' practices in Foundation Phase schools. As a result, a study of this kind is critical because it will provide insight into the current state of instilling Ubuntu in the Foundation Phase schools. This study is critical for Foundation Phase schools and even tertiary institutions, educators and academics because it plays an important role in teaching, learning, and research. I believe that the study will also help policy-makers in KwaZulu-Natal develop better policies for infusing Ubuntu into the curriculum. The study's findings will encourage primary school teachers and policymakers to support and ensure that Ubuntu is taken seriously.

1.5. PURPOSE AND AIMS

Against this background and context, the main purpose of this study is to explore rural teachers' practices of infusing Ubuntu in a typical rural school within a homogenous indigenous community in KwaZulu-Natal. The study first aimed to uncover the depth and richness of rural Foundation Phase teachers' understandings of Ubuntu values, attitudes and behaviours as reflected by the voice of the local community. Therefore, the study sought the meanings and practices of Ubuntu from the elders and IK holders in the local community. Secondly, the study aimed to explore teachers' practices of infusing Ubuntu in their roles as leaders in a rural primary school as stipulated in the policy of Department of Education (Department of Basic Education, 2011a). The study further aimed to propose a framework for teachers' practices in infusing Ubuntu in their role as teacher leaders.

The objectives of the study are as follows:

Research objectives

1. To explore Foundation Phase teachers' practices of infusing Ubuntu in a rural school.
2. To determine the extent to which rural teachers involve parents and elders in the school community in infusing Ubuntu.
3. To examine the experiences of Foundation Phase teachers in their practice of infusing Ubuntu into the school curriculum.
4. To theorise a framework for teachers' practice of infusing Ubuntu as leaders in rural Foundation Phase schools.

Research questions

1. What are the practices for infusing Ubuntu amongst the Foundation Phase teachers in a rural school?
2. How and to what extent do rural teachers involve parents and elders in the school community in their practices of infusing Ubuntu?
3. How do Foundation Phase teachers experience their practices of infusing Ubuntu in a rural school?
4. How can rural Foundation Phase teachers infuse Ubuntu into their practices within their roles as leaders?

1.6. SIGNIFICANCE OF THE STUDY

It is widely acknowledged that the significance of a study is determined by its contribution to the advancement of research and knowledge (Kwake, 2007). This study is significant to the researcher in a variety of ways. Firstly, it has broadened the researcher's research skills by conducting a study of this type, which dealt with infusing Ubuntu in primary school teachers' practices. Secondly, the researcher was able to gain a thorough understanding of teachers' practices in the four zones of their practice, in the classroom, outside the

classroom, amongst peers and in a rural KwaZulu-Natal community. This gave the researcher an insight into the status of teachers' enactment of the NCS principle of valuing the indigenous heritage of the people in a typical rural school.

Significantly, this study brings the indigenous community's voice to bear on the teaching of Ubuntu in rural primary schools and contributes to the literature on indigenous African philosophy of education. It also includes teachers' experiences of teaching Ubuntu in rural primary schools; the challenges and limitations. The research could also assist policymakers in improving the curriculum by providing insights on how to infuse Ubuntu into the curriculum. The study adds to the discussion by demonstrating that rural communities and teachers are keen on the inclusion of Ubuntu in school activities.

The study informs policymakers about the challenges that teachers face as they carry out their role as leaders in enacting education policy. Reflections on the study's findings have aided in the development of a theoretical framework for the infusion of Ubuntu into rural Foundation Phase teachers' practices. Upon completion of the study, the researcher will present a summary of the findings and the framework to the school community. The intention is to empower teachers and the entire community to advance the value and importance of infusing Ubuntu in schools. Additionally, the study resulted in collaboration between schools and indigenous knowledge holders (traditional leaders and elders) from the Port Dunford area, which helped to preserve indigenous knowledge of Ubuntu through teachers' practices.

1.7. DELIMITATIONS OF THE STUDY

The research sought to study teachers' practices of infusing Ubuntu as reflected in local practices, beliefs, values, customs and traditions within a homogenous-isiZulu-speaking community. This constrains the study to a particular rural area in KwaZulu-Natal; Port Dunford, in the Mkhwanazi tribal authority. The study population chosen for this research work was limited to a rural community sharing similar a culture and language. The case study methodology allowed the researcher to understand the teachers' practices of African philosophy within a bounded system. The central aspect of the African philosophy

of education, Ubuntu, is instilled in children from a young age. Therefore, the study was delimited to Foundation Phase teachers' practices of infusing Ubuntu when their influence is the greatest.

1.8. KEY TERMS USED AND THEIR RICH CONTEXT IN THE STUDY

1. Rural Area

The Department of Basic Education (DBE) (2017:6) defined rural areas as 'forms and traditional areas'. Within rural communities, where a homogenous culture and language prevail, African indigenous education comprises concepts and practices entrenched in family traditions that allow parents to be the first teachers of culture (Nsamenang & Tchombe 2011:43). Thus, Foundation Phase teachers can build on the local community's cultural identity, values, and practices passed on to their children.

2. Ubuntu

The thesis uses the convention of writing the word ubuntu as Ubuntu, indicating the importance of Ubuntu as a worldview. South Africa is a multifaceted, multicultural and multilingual country that embraces the worldview of Ubuntu as a way of defining who we are and how we relate to others as human beings. The concept of Ubuntu is affirmed when people affirm the humanity of others. It has played a major role in conceptualising a South African national consciousness and identity in the process of democratic transformation and nation-building. Ubuntu is generally seen to be pointing to the values and principles that it represents and our respect for human dignity and the importance of community. It is also thought to be about caring and sharing.

Ubuntu forms the value basis of the Constitution of the Republic of South Africa. It is recognised in the Bill of Responsibilities launched in 2008 by the Department of Basic Education in partnership with the National Religious Leaders Forum. The framework provides values drawn from the ethos of the New South Africa. The Bill of Responsibilities is the ethos, vision and nature that schools are managed by, and provides the youth with positive words, encourages the spirit of giving and contributing, duty, accountability and

responsibility, respect and decency, tolerance and understanding, integrity and loyalty, and kindness and compassion. All of this is true, but to know what Ubuntu means in the fullest sense, one's inquiry must be considerate of ancient African spirituality and cosmology. Since Africa is considered the cradle of mankind, it is important to establish the ancient and indigenous African views on common questions about life and where and how these views originated.

3. Communitarian

The term communitarian refers to the ontological idea that social relations largely shape human identity in different types of communities. "This conception of human nature should inform our moral and political judgements as well as policies and institutions". (Bell 2020) In its philosophical meaning, the term communitarianism is opposite to individualism and emphasises the connection between the individual and community.

4. Indigenous knowledge

Indigenous knowledge (IK) is, broadly speaking, the knowledge used by local people to make a living in a particular environment (Warren, 1991). Alexander, Bynum and Johnson (2011:477) believe that indigenous knowledge is a body of knowledge built up by a group of people through generations of living in close contact with nature. In simpler terms, indigenous knowledge is the use of local knowledge by indigenous people in a particular geographic area. They use their inborn knowledge to make a living without the application of western knowledge.

5. Foundation Phase

The Foundation Phase is defined as Grades R to 3, where ethics, manners and fundamental learning techniques are developed. The period between the ages of 3 – 7 is known as the Foundation Phase, and this is the statutory curriculum for all children within this age group. Teachers who teach in the Foundation Phase are responsible for helping

children develop their thinking skills. The study opines that in these grades, the values and principles of Ubuntu can be cemented into learners. It is where children (learners) are taught how to pronounce words, read and write

6. Infusion

The infusion approach involves the incorporation of thinking skills into the instructional process. It is based on the emphasis given to the crucial roles of teachers in enhancing learners' higher-order thinking and the encouragement of active learning among learners (Dewey & Bento, 2009). Dewey and Bento (2009) further note that this approach allows teachers to find resources within the school community, classroom, and the people who reside within the community that will enable them to select highly engaging enrichment-based activities related to a particular subject.

The infusion approach is one of the approaches that is gaining ground in moral and ethical education (Muonwe, 2020). The term infusion, applied to the infusion of Ubuntu in teachers' practices, has a particular meaning in the context of the infusion approach in that critical thinking, emotional responses and intuition are involved in moral and ethical decisions. In this study, the 'infusion of Ubuntu' approach seeks to engage teachers' practices in pervasive opportunities to unfold Ubuntu in learners in all four zones of teacher practice (in the classroom, outside the classroom in curricular and extra-curricular activities, whole school development and between neighbouring schools).

7. School

A school is an educational institution designed to provide learning spaces and learning environments for teaching learners or students under the supervision of teachers. The main purpose is to provide for the whole development of each learner for living morally, creatively and productively in a democratic society. Schools allow learners to progress to another grade once they have mastered the basics taught in the present grade.

8. Teacher

It is noted that because key references and documents cited use the term "teacher," the term "teacher" was to be used in place of "educator" for this study. According to the National Framework for Teacher Education, a professional "teacher" and "teachers' practice" are defined as "a person with the educated competences and enduring commitments required to engage successfully in the professional practice of teaching". A professional teacher is distinguished by a commitment to the profession's ideals, as well as the flexibility to pursue those ideals in a variety of circumstances, rather than by mere obedience to an employer's legitimate requirements" (South Africa, Department of Education, 2005:3). Furthermore, the framework defined teaching as "a situated and interpretative contextual practice". Although this practice involves skills and routines, it cannot be reduced to just those. Variations in what this practice entails depend on variable contextual realities such as the learners' level and the socio-historical, political contexts of "practice" (South Africa, Department of Education, 2005).

9. Practice

The term practice in the context of teacher practice is used as a synonym for pedagogical practice. Pedagogy is connected to the teacher's strategies to promote learning and is linked to theories of learning. However, many strategies have been developed to redress inequity in education. The term practice in this study refers to the creative strategies utilised by teachers to enact the principle of valuing the indigenous African peoples' rich history and heritage and the important place that Ubuntu has in our value system.

10. Learner

The term learner, synonym for student, is very popular among teachers. A learner is someone who is learning about a particular subject or how to do something. Through

education we are enabled to become learners, or people who are able to learn and actually enjoy learning. Learners can do anything because they have learned the soft skills and have come to appreciate the act of learning.

1.9. SUMMARY OF THE CHAPTER

In this chapter, the introduction, background, context and motivation of the study were presented. The chapter outlines the problem statement, purpose and aims of the study. In addition, other relevant aspects such as the research objectives, research questions, significance and delimitations of the study. The chapter concludes with key terms used in the study.

The key theme emerging in this chapter is that Ubuntu is highly relevant and needs to be infused into the curriculum at an early stage of schooling. The infusion of Ubuntu into teachers' practices is also supported by the education policy, which states that there is a need to recognise and infuse Ubuntu in the curriculum. The rationale behind the study is that Ubuntu is fading in favour of Eurocentric education. Additionally, Ubuntu is mainly tacit and stored in people's minds and unequally shared in the communities where it originated. Thus, it becomes vital to investigate teachers' practices on the infusion of Ubuntu into the curriculum for the benefit of learners and to give voice to local indigenous knowledge holders.

1.10. ORGANISATION OF THE STUDY

Chapter One: Introduction and background

This chapter's outline is as follows: Overview of the whole study, background and context of the research problem, the motivation of the study, and statement of the problem, the purpose of the research and critical research questions, significance of the study, conceptual and theoretical frameworks for the study.

Chapter Two: Location of the Case Study

This chapter discusses where the study is located, a brief nature of the area, population and school from which data was collected, maps and pictures and provide the rationale for choosing the location for the study.

Chapter Three: Literature Review

This chapter presents a literature review of the relevant discourses, debates and previous research related to the study.

Chapter Four: Theoretical Framework

This chapter discusses the theoretical framework for the study, the rationale for choosing the theoretical framework and how it is used to systematically generate and analyse the data for the study.

Chapter Five: Research Methodology

This chapter presents the research design, research paradigm and methodology used in the study. The data collection methods, data analysis methods, sampling, instruments, delimitation, reliability, trustworthiness, anonymity, confidentiality, and ethical considerations are elaborated.

Chapter Six: Data Presentation and Interpretation

This chapter discusses the data analysis in light of the theoretical framework, and presents the findings, interpretations and discussion of the results. The chapter ends with a synthesis of the findings in a proposed new framework, extending the theoretical framework of the study.

Chapter Seven: Discussion of findings

Chapter seven presents the discussion of the findings of the study. The findings were discussed under the main research question of the study. The discussion of findings was

compared with the literature to highlight some points that resonate with the local African philosophy of education indicated by the study. Therefore, local indigenous knowledge was emphasised to be instilled in different levels of teacher leadership as outlined by Grants Model 2008.

Chapter eight: Summary, Conclusions and Recommendations

This chapter summarises and concludes the entire study. It provides a summary of discussions on the major findings, with an evaluation of the research study as a whole in the light of the aims, research questions, and limitations and recommendations for further investigation that emanate from the study.

The study now proceeds to Chapter 2 to provide a detailed explanation of the location of the study.

CHAPTER TWO - THE PLACE CALLED PORT DUNFORD

2.1. INTRODUCTION

The previous chapter presented the introduction and background of the study. This chapter intends to describe the area of Port Dunford in the greater Mkhwanazi area for the reader to understand where the study was conducted and why the area and community were well suited for my study. I grew up in Port Dunford and have an intimate understanding of the area. Growing up in Port Dunford was an advantage to my research as I presumably do not have assumptions, misconceptions and stereotypes about the area and its people. Since the study is located at a primary school in Port Dunford, collecting data from the community members, induna (traditional leader), school governing body members, teachers, and the principal cemented a strong relationship between the participants and myself, where they considered me as one of them. In that regard, I am presenting this chapter from an insider perspective with my personal regard for the place, to help inform and orientate outsiders about the context and subtle nuances of culture that could be unique to the rural setting in Port Dunford. Important information related to Port Dunford in sections 2.2 to 2.6 was obtained from the City of uMhlathuze, spatial development framework (2017/ 2018-2021/ 2022: 61-62).

2.2. THE GEOGRAPHY OF PORT DUNFORD

Port Dunford is in the King Cetshwayo district, within the City of uMhlathuze (KZ 282), situated on the north-east coast of KwaZulu-Natal Province, and about 180 kilometres north-east of Durban. The satellite coordinates of Port Dunford are latitude 28°52'39 "S and longitude 31°54'11" E. It is located south of Richards Bay, which is a major industrial hub on the North Coast of KwaZulu-Natal. The Mkhwanazi South Node, where Port Dunford is located, is on the outskirts of the Esikhaleni Township (emerging primary node) approximately 20 km from Vulindlela Township, 30 km from Felixton secondary nodes; 45 km from Empangeni, and 35 km from Richards Bay primary nodes. There are 259 places (city, towns and hamlets) within a radius of 100 kilometres and 62 miles from the

centre of Port Dunford. The nearest neighbouring town/hamlet in the area is Gobandlovu suburb of Esikhawini, KwaZulu-Natal.

2.3. ROLE IN THE CITY OF UMHLATHUZE

Development in the greater Mkhwanazi area includes (A) Social infrastructure: Facilities for recreation, rural residential, limited public transport, education, SAPS, churches, and community halls, (B) Commerce: Supermarkets, bottle stores, informal trading, and car washers, (C) Transportation: Provincial, district-public (buses, vans and limited minibuses) and private transportation and (D) Residential: Rural (low-high density) (City of uMhlathuze, spatial development framework 2017/ 2018-2021/ 2022).

Port Dunford currently offers a combination of mixed-use development activities such as education, low-income residences (deep rural living), limited health facilities, small-scale agricultural activity, limited public transport services, small-scale commercial facilities (supermarkets, bottle stores, butchery, etc.), and the opportunity for better employment through Richards Bay Minerals (RBM) Zulti South mining. The uniqueness of Port Dunford is that the mixed-use developments combined with deep rural living allow people in the area to be interdependent by establishing co-operatives for sustaining livelihood and industries.

From the township of Esikhawini to Port Dunford, a gravel road snakes through the houses towards the sea to a secluded spot of the former beach resort. Figure 2.1. depicts Port Dunford Beach, used by community members and tourists. The uMlalazi River meets the Indian Ocean at this point. The beach is characterised by dunes and short vegetation cover. It offers picturesque views over the ocean and along the coast. A 'recreation' development project for the beach will deliver a much-needed facility for residents, economic growth, and job creation. Over and above the ongoing mixed development, Port Dunford has the potential for ecotourism.

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Figure 2. 1: Port Dunford Beach

Source: (City of uMhlathuze, 2017)

2.4. ROLE IN THE KING CETSHWAYO REGION

The City of uMhlathuze, spatial development framework (2017/ 2018-2021/ 2022) provides an interesting account of the background and role of Port Dunford in the wider King Cetshwayo region which I summarise in this section. This helps to provide an insight into the development in the area and how this may have influenced the indigenous history, culture and biodiversity of the area which in turn is the educational surrounds of the school community.

Port Dunford, Mkhwanazi Area, was already established during the Anglo-Zulu War of 1879 well before the apartheid regime. The men of the British navy on board H.M.S.

Forester used the port for disembarking troops and supplies. The Port Dunford area is enriched with Zulu history and heritage and the indigenous way of life is deeply embedded in the local culture. It plays a dominant role in the region, especially in agricultural activities since people here depend on subsistence farming for their living. Their knowledge of indigenous medicine helped them to utilise the biodiverse environment for healing themselves and other indigenous cultural uses. Tourists with historical interest explore the area with the belief that the Zulu king, King Cetshwayo, was taken by ship from Port Dunford after his capture in 1879 and banished to St Helena in the Western Cape by the apartheid regime. The annual Shembe church congregation in the area has attracted several tourists for various reasons. The area has biodiversity which attracts environmental tourists to explore unusual species such as cycads. Port Dunford beach has excellent potential to attract people across the region. The uMhlathuze local municipality has budgeted for the upgrade of this beach.

2.5. MNTOKHONA PRIMARY SCHOOL IN PORT DUNFORD

This study was conducted at Mntokhona Primary School. I, the researcher, asked the principal for permission to take photos of the school Figures 2.1, 2.2 and 2.3) Permission was granted.



Figure 2. 2: Mntokhona primary school gate



Figure 2. 3: Mntokhona primary school

Mntokhona Primary School is a public primary school located in Nyembe, Port Dunford Area, Port Dunford, Richards Bay, 3887. Mntokhona Primary School is one of the three public schools: Qantayi High School, Mhlanga Primary School, and Mntokhona Primary School in rural Port Dunford, Richards Bay in KwaZulu-Natal Province, South Africa. It is a Section 21 school with ABCD functions and is classified under quintile rank three (3) as a no-fee institution. Notably, in 2016, the school had 571 learners served by 11 teachers, with a student-teacher ratio of 52:1. Currently, Mntokhona Primary School has 15 permanent teachers and 612 learners. The school's EMIS number is 500307174, and the postal address is P.O. Box: 531, Esikhawini, 3887 (uMhlathuze Local Municipality: Draft IDP Review 2018/2019/2020).



Figure 2. 4: The researcher, the principal (centre) and the SGB chairperson (left to right)

Figure 2.4. depicts the researcher with the principal and chairperson of the school governing body at Mntokhona primary school during a visit to engage in data collection. This particular photograph was taken during the COVID-19 pandemic in 2020. The researcher was conscious about wearing a face mask, considering the spread of the Coronavirus. The researcher was also mindful of social distancing during the data collection. In the photograph, the one-metre social distance was also observed. Fortunately, the principal permitted the interviews with teachers and the focus group discussions with community members to continue at the school. It is noted that due consideration for permissions regarding personal images and their publication were also considered. Permission was granted after a consent form was signed.

2.6. LANGUAGE

The language of communication in Port Dunford is isiZulu. However, English is the language of teaching in all the schools: Qantayi High School, Mhlanga primary school, and Mntokhona primary school in the area. Notably, isiZulu and English are simultaneously used in subjects such as natural science and mathematics that are taught. The whole community is immersed in speaking purely isiZulu. IsiZulu, in my experience, is not just a language of communication, it is also about culture, as driven by language. The Zulu language best expresses the depth of understanding and richness of Zulu culture and knowledge. In this regard, language is a crucial aspect of how the philosophy and practices of Ubuntu have been conveyed and manifested in indigenous Zulu communities. Therefore, using isiZulu as a medium of communication with the indigenous community participants allowed for deeper, authentic communication.

Furthermore, as a university researcher, the researcher was responsible for communicating the project's purposes and expectations effectively to all participants. Thus, the researcher: (1) had information and consent forms for participants in both isiZulu and English, (2) explained the contents of the same documents in isiZulu for enhanced clarity, and (3) ensured participants made informed choices. The researcher also avoided using language tonalities that would give the impression of being

overbearing and disrespectful. To be consistent with research in a village context, establishing and maintaining good relationships was key to the study's success. Hence, communicating in isiZulu was the first step towards showing recognition and value of the isiZulu language and the participants as Zulu people.

Communicating in isiZulu had the potential benefit of generating rich data, which resulted from the participants' sense of security derived from speaking their language. Besides, language is an integral part of indigenous knowledge systems (Barnhardt & Kawagley, 2005:8); hence, communicating with participants in isiZulu was consistent with the research objectives.

Table 2. 1: Languages that are spoken in Port Dunford

Ethnic group	Percentage
isiZulu	95%
English	1.6%
isiNdebele	1.32%
isiPedi	0.76%
Setswana	0.44%
SiSwati	0.44%
Afrikaans	0.28%
Sesotho	0.12%
isiXhosa	0.08%
Sign language	0.04%

Source: City of uMhlathuze(2017).

Table 2.1 shows the languages of ethnic groups and the languages are converted into percentages according to each ethnic group (City of uMhlathuze, 2017). This shows that 95% of people speak isiZulu in Port Dunford, indicating that the community is deeply committed to speaking isiZulu compared to other languages. It was interesting to note

that other languages, such as English, isiNdebele, and isiPedi, are part of the community. Setswana, siSwati, and Afrikaans are also found in the community. Finally, there is SeSotho, isiXhosa, and sign language.

2.7. SUMMARY

This chapter discussed the details of the case study site. It described the geographical location of Port Dunford and its role in terms of the economy, its history and heritage in the King Cetshwayo District municipality, and within the uMhlathuze local municipality. Port Dunford was shown to host a predominantly isiZulu-speaking population where the language traditions and customs that preserve Ubuntu can be seen in the practice of mixed development and subsistence farming alongside commercial enterprises. The chapter describes details of a particular rural school, uMntokhona Primary School in Port Dunford, which is the location for the study. The following chapter reviews the relevant literature focusing on Ubuntu and teachers' practices of infusing Ubuntu in a typical rural school setting.

CHAPTER THREE - LITERATURE REVIEW

3.1. INTRODUCTION

The literature review serves an important purpose and is significant in a research study. Neuman (2014:126) defined a literature review based on the assumption that knowledge accumulates and that people learn from and build on what others have done. Neuman (2014:126) lists the goals of a literature review as:

- 1. To demonstrate a familiarity with a body of knowledge and establish credibility. A review tells a reader that the researcher knows the research in an area and knows the major issues. A good review increases a reader's confidence in the researcher's professional competence, ability, and background.*
- 2. To show the path of prior research and how a current project is linked to it. A review outlines the direction of research on a question and shows the development of knowledge. A good review places a research project in a context and demonstrates its relevance by making connections to a body of knowledge.*
- 3. To integrate and summarize what is known in an area. A review pulls together and synthesises different results. A good review points out areas in which prior studies agree, disagree, and major questions remain. It collects what is known up to a point in time and indicates the direction for future research.*
- 4. To learn from others and stimulate new ideas. A review tells what others have found so that a researcher can benefit from the efforts of others. A good review identifies blind alleys and suggests hypotheses for replication. It divulges procedures, techniques, and research designs worth copying so that a researcher can better focus hypotheses and gain new insights.*

The chapter provides a literature review of teachers' practices of infusing Ubuntu in Foundation Phase education in South Africa. The review is within the context of global and local interest in indigenous knowledge systems and cultural restoration. In this

regard, the chapter begins with a review of the literature related to the global significance and valuing of indigenous knowledge systems and indigenous education philosophy. The chapter next addresses the origin and understanding of the worldview of Ubuntu in the literature and the philosophical importance of Ubuntu within an African philosophy of education. The vital role that parents, elders and indigenous knowledge holders play in the enculturation of children to promote Ubuntu in the school community is highlighted. The chapter then reviews research concerning teachers' practices of infusing Ubuntu in South Africa, synthesising the key studies and findings in the literature. Finally, the chapter identifies the challenges and gaps in previous studies that justify the relevance and motivation for this study.

3.2. GLOBAL SIGNIFICANCE AND VALUING OF INDIGENOUS KNOWLEDGE AND INDIGENOUS EDUCATION PHILOSOPHY

Recognising the importance of valuing and restoring Indigenous Knowledge Systems (IKS) and indigenous educational practice and tools is becoming a global imperative. Doshi, Peredo, Spiller, Kikon, Ogunyemi and Bapuji (2023:1) stated that United Nations General Assembly declared 9th August as the International Day of the World's Indigenous Peoples, which should be observed to promote and protect the rights of Indigenous peoples. King and Schielmann (2004:6-7) indicated that the United Nations Drafting Declaration on the Rights of Indigenous People states that indigenous children have the right to all levels and forms of education provided by the state. King and Schielmann (2004:7) outline that all indigenous people also have this right to establish and control their own education systems and institutions providing education in their own languages, in a manner appropriate to their cultural teaching and learning methods.

King and Schielmann (2004:35) further emphasise that quality indigenous education is guided by pedagogical principles and methods developed in collaboration with indigenous communities and based on their culture and tradition. In addition, the indigenous educational contexts, the school should respond to and address the social, cultural and linguistic diversity of the students present in the teaching and learning processes (Arias-

Ortega, Díaz Alvarado, Catrillilla Castillo and Saldías Soto. 2023). Indigenous education is viewed holistically and connected to all aspects of a child's life, well-being and the environment and takes place where there is the inclusivity of indigenous communities' views, values and aspirations. Importantly, community members are consulted when developing the curriculum and are involved when identifying pedagogical principles and teaching methods to be used at each level.

These principles are critical in early childhood. Harrison, et al. (2012:2) make the point that it is important to involve and assist families and communities to be supportive and effective in their children's lives. This is a key protective factor for the education of children and contributes to the high-quality design and delivery of the curriculum.

Although, indigenous people have stated clearly what should be done to bring about education that restores their culture and self-identity, it seems that governments are not responding as they should, both internationally and here in South Africa (King & Schielmann, 2004:7). The Australian ministerial report, *Closing the Gap* (Harrison, et al., 2012) emphasised that the early years of children are critical when the pathway to a child's lifetime, social, emotional and educational outcomes begin. A recent study by Wotherspoon and Milne (2020) aimed to determine the extent to which the Indigenous Education policy framework in Canada is reflected in educational practices. A key finding of the study was that "greater acknowledgement of Indigenous knowledge systems and incorporation of Indigenous content continues to be subordinated to or embedded within Western assumptions, norms, and standards" (Wotherspoon and Milne, 2020). The findings of this study further emphasizes the importance of community involvement in curriculum design and teachers' practices to infuse indigenous knowledge and philosophy.

It is imperative that the government work together with indigenous South African people to restore the kind of education that will support and prioritise African worldviews, identity and an indigenous way of life. The transformed curriculum in our education system should give space for local communities to voice how they feel and what matters to them in their children's education. This perspective underpins the study.

3.3. TEACHER'S ROLES WITHIN AN AFRICAN PHILOSOPHY OF EDUCATION

The question that arises is how the education system and specifically how teachers respond to transformation imperatives in South Africa. Transformative education is defined by Mezirow (1996) as teaching and learning that affects a change in perspective and frame of reference. Hoppers (2017), regarding the decolonisation of the South African school curriculum, asserts that teachers are disempowered by a globalised education which retains to a large degree the epistemological 'malaise' of western-based, Americanised knowledge. The understandings and epistemological perspectives of an African philosophy of education are therefore relevant and important in teachers' practices when integrating indigenous knowledge systems into curricula. Higgs (2017) argues that a critical questioning about what knowledge is privileged within an African philosophy of education is key to informing transformative education practice and hence the discourses of African communities in establishing their distinguishing philosophy of education and identity.

The critical role of teachers in the transformation of education at the core cannot be understated. Teachers' perspectives, knowledge and practices related to indigenous epistemologies, identity and pedagogy are at the core of decolonisation methodologies. Teachers, in this regard, need to engage a holistic approach in planning for the infusion of African philosophy and Ubuntu into education. This is particularly the case for rural schools, where indigenous education practices may still be remembered but are fast fading within indigenous communities. The idea of infusing indigenous methodologies and pedagogies into the curriculum should not be seen to exclude or diminish the value of traditional western methodologies and pedagogies that have been effectively used within the curriculum. In this regard, Seroto (2011) makes the point:

"Formal and informal education systems should exist simultaneously, even though they might sometimes appear to be in conflict with one another. Through informal education, children learn the norms and values of society, and ideally, this forms the foundation for later schooling. In other words, a judicious integration of both

approaches in which culture and tradition are valued while contemporary knowledge essential for life in the 21st century is also acquired...Indigenous knowledge should, therefore, form a basis of any curricula that is introduced in any education system”.

The literature offers various reasons why Ubuntu needs to be infused by teachers in Foundation Phase education with the help of community elders and parents. It is implicitly understood that Ubuntu embodies cultural values and principles that are deeply respected and valued by indigenous African rural communities. As such, community elders and parents are considered custodians of Ubuntu and therefore are responsible for disseminating valuable knowledge to the younger generation. This insight resonates with that of Ramphela (1995), who stated that the infusion of Ubuntu can be attained through the involvement of community elders.

However, it is vital that in order to achieve the best outcome, teachers should have an inner spiritual connection with Ubuntu. This point was emphasised by Ngubane and Makua (2021) who allude that teachers who embrace Ubuntu infuse humanistic values such as solidarity, interdependence and kindness in their practices.

3.4. AFRICAN PHILOSOPHY OF EDUCATION, UBUNTU AND THE ‘VOICES’ OF THE ELDERS

It is necessary first to establish the conceptual research context in which Ubuntu is relevant in the indigenous African philosophy of education. Higgs (2017) argues substantively that the African philosophy of education is characterised by both Ubuntu and communalism. Hence, the communal nature of African societies necessitates the inclusion of community-based education by philosophers of education in an African context (Higgs, 2017: 235). According to Higgs 2017: 237) and supported by the literature, the significance of Ubuntu in African philosophy of education is that it embodies African ethics. Hence the infusion of Ubuntu ensures that a post-colonial philosophy of education includes:

- *The values and principles enshrined in the African ethic of Ubuntu, related to identity, a person's integrity and dignity;*
- *The embedding of values such as kindness, benevolence, helpfulness, forgiveness, caring, sharing, wisdom and humility to name a few;*
- *The recognition of community values in an African ethic; and*
- *Concern for Ubuntu in the service of the community and personal well-being* (Higgs, 2017: 237).

This study is premised on the understanding that the restoration of an African philosophy of education may be achieved through the infusion of indigenous epistemologies and pedagogies in the education of children in South Africa. In this respect, Higgs (2017: 233) argues that the *sources of knowledge* that inform how an African philosophy of education is conceptualised are critical to a transformative discourse, emphasising that the contributions of the community compose a philosophy of education '*by, with and for the community*'.

Pre-colonial indigenous education in most African countries was through oral tradition. African values were inculcated in young children in the presence of elders through social constructivist methods in the form of cultural customs, norms and practices, values and beliefs and rules for interacting with others (Seroto, 2011: 77-88; Marah, 2006:15-25). As discussed in the introductory chapter of this thesis, through the hegemony of Eurocentric ideologies in modern education, indigenous practices that embed African social heritage or Ubuntu will continue to be eroded unless the 'voice' of the elders and community is infused into education. Dlamini and Ocholla (2018) claimed that in African countries, when an older man dies, the entire library dies. The implication is that when the elders in the community die, they die with their valuable knowledge and leave their generation to suffer. Notably, the meanings of Ubuntu are embedded in the local language, customs and traditions, and therefore, these practices carry the nuances and richness of Ubuntu philosophy, which may vary from one locality to another.

In summary, transformation within an Ubuntu paradigm compels the education system to include the custodians of indigenous knowledge like the elders and traditional leaders in decision-making for their children's education. The collaborative process of formulating an indigenous-inspired curriculum for shaping Ubuntu values in children will promote Ubuntu African interdependence. There is a paucity of studies to obtain and infuse the 'voice' of local community elders about the meanings, values and practices of Ubuntu into children's education, which presents a gap in the research.

3.5. UBUNTU

Clearly, the worldview of Ubuntu is at the core of the African philosophy of education and requires a further deeper appraisal. A review of the origin and philosophical underpinnings that Ubuntu contributes to African perspectives of education in the literature are discussed in this section.

The word 'Ubuntu'

The word Ubuntu is derived from the root words 'ubu' and 'ntu'. 'Ubu' denotes a process of *becoming* and 'ntu' refers to the inner higher most human self or potentiality of what it means to be fully human. Ubuntu is also widely accepted to mean 'being human' in the sense of humanity and being humane. Ubuntu connoting both becoming and being is seen to be

an indispensable part of the lived experience with this becoming and life journey manifesting through the relationship between the person, fellow human beings, their natural environment and the ancestors... Ubuntu, therefore, denotes both a state of Being and one of becoming; a process of self-realisation through others and the enhancement of the self-realisation of others. (Anon. 2021).

Origin of the philosophy of Ubuntu

Since Africa is recognised as the cradle of mankind, and Ubuntu is a treasured 'concept' in African ethics, the development of an African indigenous worldview centred on Ubuntu

is of particular interest in the literature. It is expressed concisely in the Nguni/Ndebele phrase: *umuntu ngumuntu ngabantu*, meaning a person is a person through other persons. Ubuntu is seen as a Bantu characteristic of relationships, and Bantu means people or human beings. As a distinguishing feature, Bantu people are speakers of Bantu languages. They comprise several hundred indigenous ethnic groups in Africa, spread over a vast area from Central Africa down to Southern Africa. *Bantu* people cover most of sub-Saharan Africa and speak over 400 Bantu (indigenous) languages in South Cameroon, the south-eastern region of Nigeria, Gabon, Equatorial Guinea, Republic of Congo, Democratic Republic of Congo, Rwanda, Burundi, Uganda, Kenya, southern Somalia, Tanzania, Angola, Zambia, Malawi, Mozambique, Zimbabwe, Namibia, Botswana, and South Africa (Muwanga-Zake, 2009).

The term *Ubuntu/Botho/Hunhu* is a Zulu/Xhosa/Ndebele/Sesotho/Shona word referring to the moral attribute of a person. A person in the Bantu tribal groupings is referred to in the Bantu languages as *Munhu* (among the Shona of Zimbabwe), *Umntu* (among the Ndebele of Zimbabwe and the Zulu/Xhosa of South Africa), *Muthu* (among the Tswana of Botswana), and *Omundu* (among the Herero of Namibia), just to name a few of the Bantu tribal groupings (Mangena, 2016).

African spirituality and philosophy associated with the meaning of Ubuntu emphasise the importance of community in the *becoming* of human identity. The ‘philosophy’ or worldview of Ubuntu influences common questions about life and what it means to be human and importantly indigenous education philosophy. Generally, Ubuntu is associated with values and principles that relate to humanness and the value of community. (Letseka, 2000: 180)

A deeper inquiry into the literature reveals that ancient Southern African and ancient Egyptian (Khemetian) spirituality and cosmology are closely associated with the values and principles that Ubuntu is based upon. This leads to ancient Egypt (Khem) and the concept of Ma’at. It is not the scope of the study to expand on Khemetian philosophy but it is noted that the concept of Ma’at is associated with ethics and moral values. The so-called Forty-two Declarations of Ma’at and the seven cardinal virtues that formed the

guidelines for correct moral behaviour date back to at least 1 500 years before the discovery of the Ten Commandments. Ma'atian's ethical philosophy is communitarian, prioritising community over the individual (Karenga, 2003).

While recognising that Ubuntu featured in many traditional societies, it has persistently faced erosion from modernisation, which often carries with it “secularisation, rapid urbanisation, individualism, and materialism” (Khupe, Cameron & Keane, 2010). Despite the erosion of indigenous knowledge through the influence of modernisation on indigenous communities, it is widely known that indigenous rural community traditions, customs and norms are infused with their worldview, beliefs, morals and ethical values. Therefore, it is important to research the meanings and ways in which Ubuntu persists in indigenous communities.

Axiology associated with the meaning of Ubuntu

Axiology is a branch of philosophy related to the study of what is of value and the classification of values. Ubuntu is both a rule of conduct and a social ethic (Louw, 2006:161). It prescribes desirable and (communally) acceptable forms of human conduct, including how people relate to one another (Letseka, 2013; Louw, 2006). However, in academic work, Ubuntu features mostly in philosophy and philosophy of education, where its value in education and life, in general, has been highlighted (Broodryk, 2006; Metz, 2007). Ubuntu is regarded as a philosophy that not only promotes the common good of society (Venter, 2004) but is also a way of understanding reality and is the basis of the African worldview (Broodryk, 2006). In this respect, Ubuntu within the African worldview embeds what is of value *in* a human being and what is valued *by* a human being (Rajah 2020:7) and is used to express ‘humanness’ or ‘being human’ (du Plooy, 2014). Importantly, Ubuntu is a philosophy that recognises the interdependence of human needs, values, interests, and dignity. This extends to respect for the “other” irrespective of religious differences (Louw, 1998:34).

The Bantu ethics and principles founded on Ubuntu include respect, communalism, interdependence, supportiveness, solidarity, cooperation, caring for others, kindness, neighbourly support and participation for the common good (Hamminga, 2005; Malcolm & Alant, 2004; Louw, 2004). In summary, Ubuntu is central to an indigenous African philosophy of life.

Ubuntu and Communitarianism/African communalism

The term communitarianism is derived from the word community. Communitarian refers to the ontological idea that human identity is largely shaped by social relations in different kinds of communities and that “this conception of human nature should inform our moral and political judgements as well as policies and institutions” (Bell, 2020). The term communitarianism in its philosophical meaning is opposite to individualism and emphasises the connection between the individual and community. Although the term ‘communalism’ is used in the literature, it is noted that the ideology expressed in the term is that of communitarianism. Hence the term communalism is understood to be ‘African communalism’ or communitarianism.

Communitarianism helps with the understanding of Ubuntu because it means any philosophical standpoint that defines a person in the context of social bonds and cultural traditions, rather than through individual traits (Mabovula, 2011:38). Ubuntu is underpinned by a concern for others’ welfare, manifesting through respect, communalism, kindness, generosity, honesty, caring for others, and participation for the common good (Hamminga, 2005). Ubuntu is most clearly expressed in the Zulu/Xhosa maxim “a person is a person through other persons” and could be the same concept that Mbiti (1969) characterised as ‘kinship’. The individual does not exist in isolation but a web of relationships with others. In his seminal treatise on African religions and philosophy, Mbiti (1969:106) expresses it thus:

“Only in terms of other people does the individual become conscious of his being, duties, privileges, and responsibilities towards himself and other people. Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: ‘I am because we are; and since we are, therefore, I am’. This is a cardinal point in understanding the African view of man”.

Ubuntu emphasises collective solidarity, encouraging self as primarily concerning others, not as ‘independent’ of others (Kamwangamalu, 1999). Individualism is foreign to Ubuntu. To sum up this definition, the values that define Ubuntu include togetherness, brotherhood, equality, caring, sharing, sympathy, empathy, compassion, respect, tolerance, humanness, harmony, redistribution, obedience, happiness, wisdom, communalism, communitarianism, kinship, group solidarity, conformity, human dignity, a humanistic orientation, and collective unity.

From deconstruction to reconstruction and preservation of Ubuntu

The erosion of Ubuntu values in communities in South Africa is evident in the alarming crime statistics (Stats SA, 2021). Violent crimes such as murder, sexual offences, attempted murder and assaults causing grievous bodily harm are escalating. These statistics reflect the deep fracture of the moral fibre of South Africa, which is of great concern and requires an urgent response from the government and the community at large. Responding by merely arresting criminals who lack a moral foundation is a futile exercise to prevent crime. Raising the consciousness of Ubuntu, which embodies values like respect for other human beings, compassion, sympathy and caring, to mention a few, may be more helpful in promoting ethical and pro-social behaviour in society.

It is widely acknowledged in the literature that the promotion of western culture and the marginalisation of African culture in African communities is considered a great loss of the appreciation, meaning and values associated with Ubuntu. For example, Nussbaum (2003:4) points out that “African culture has a gift to give the world because of its well-developed capacity to find the place of the common good both in the present and in

relation to the past”. There is a saying in Africa, “it can be more important that you teach a child to love than what you teach a child to learn”. Western knowledge epistemologies cause misunderstandings at the cost of the immense contribution African values could make to world consciousness. This misunderstanding is exacerbated by the reality that Africa’s traditional culture is transmitted orally in indigenous languages and is ‘lived’ rather than formally written and communicated in books. In the current context, this may require educational curricula to infuse indigenous ways of teaching and learning, such as folklore and story-telling, games, riddles, poems, songs, customs and rituals, which are embedded in the African philosophy of education.

In most Indigenous communities, the knowledge and wisdom of the elders are transmitted to the younger population through traditional songs, stories, legends, dreams, rituals and practices (Abah, Mashebe & Denuga, 2015:668). Similarly, Mahaye (2018) affirmed that Ubuntu is displayed through cultural dynamics, symbols, and performance practices, which include language, idioms, music, and dance. Therefore, the literature supports the understanding that educational approaches that aim to infuse Ubuntu are embedded within language, culture and tradition known by indigenous knowledge holders or the respected elders within a community. It is vital that the elders are involved in the transmission of what is valued and cherished in their memories in the education of children. According to Mahaye (2018), incorporating Ubuntu into classrooms promotes local knowledge rather than Eurocentric knowledge.

3.6. UBUNTU AND EDUCATION TRANSFORMATION

According to Mabovula (2011:41), South Africa’s Constitution explicitly mentions that Ubuntu is associated with ‘being human’. South Africa’s Constitution, Article 7(1) and 10 of the Bill of Rights serves as a “cornerstone to affirm the democratic values of human dignity, equality and freedom”. It states that “everyone has inherent dignity and the right to have their dignity respected and protected”. Respect for human dignity is a foundational principle of Ubuntu. Education has been highlighted for its potential to promote social cohesion. Furthermore, Ubuntu is seen as central to the realisation of a socially cohesive

national identity. Identity is shaped early in life; therefore, the attainment of social cohesion should be supported by the education of children founded on Ubuntu social ethics.

It thus became vital for the transformation of the national curriculum to respond to the mandate of the constitution. Transformation, therefore, took the form of a stated principle of curriculum conceptualisation

“Valuing indigenous knowledge systems: acknowledging the rich history and heritage of this country as important contributors to nurturing the values contained in the constitution” (South Africa, Department of Basic Education, 2011a:5).

In this regard, the study can boldly declare a need to infuse Ubuntu in the education of children. The word "Ubuntu" was added to the South African DoE documents in 1996 and re-integrated into more modern documents like the Manifesto on Values, Education and Democracy in 2001. The Ubuntu roots of African education were lost during apartheid and resurfaced during the Truth and Reconciliation Commission (TRC) years. Ubuntu was therefore absent at the beginning of the curriculum reform and re-integrated into the educational system as an integral part of learning later (van der Walt & Oosthuizen, 2021:89).

Against the background of the vital place that Ubuntu occupies in the Southern African worldview, the question of *how* the transforming education system has responded to redress the marginalisation of IKS since 1994 is of interest in education research. It seems that practical redress remains a challenge. Gumbo (2014) argues that western ideologies and culture are still being introduced to the African child at the expense of African values and culture. Based on the reason above, a study by Dlamini and Ocholla (2018:137-153) emphasised the need to document African indigenous knowledge that can be preserved for future generations. In his study, reflecting on the fading of Ubuntu in South African society, Dlamini (2017:75-86) recommended an urgent need to document tacit indigenous knowledge for future generations.

3.7. TEACHERS' PRACTICES OF INFUSING UBUNTU

The foregoing discussion highlights the critical role that the African philosophy of education serves as a lens for the transformation of education in South Africa, where the role of teachers as leaders is critical to the transformative space. My study is premised on the argument that the alignment of Foundation Phase teachers' practices with that of community practices of infusing Ubuntu will not only demonstrate the valuing of indigenous knowledge and Ubuntu but will be beneficial in that it will give voice to the community and bring relevance in dealing with social issues of the community.

In South Africa, the Department of Education (2005) the National Framework for Teacher Education describes a professional 'teacher' and 'teachers' practice' as:

A person with the educated competences and abiding commitments needed to engage successfully in the professional practice of teaching. A professional teacher is characterised more by a commitment to the ideals of the profession, and flexible competences to pursue those ideals in a variety of circumstances, than by mere obedience to the legitimate requirements of an employer.

The framework also describes the practice of teaching as:

A situated and interpretative contextual practice. Although this practice does involve skills and routines, it cannot be reduced to skills and routines. Variations in what the exercise of this practice involves are dependent on variable contextual realities that include the level of the learners and the socio-historical, political contexts of practice (South Africa, Department of Education, 2005).

Therefore, teachers as leaders are expected to develop their practice to take cognisance of their learners' local culture and language preferences. However, it seems that there are challenges in a multilingual and multicultural environment where there is neither the commitment to integrate indigenous knowledge (IK) nor the spiritual worldview of indigenous peoples in South Africa (Botha, 2010:44; Maluleka, 2019:3). This view is supported by Ngulube (2002:98), who argues that the reason why Ubuntu is diminishing

and never valued is because it is neglected in rural schools, where it should be taught to learners. The rising statistics of crime and moral degradation (Stats SA, 2021) show that Ubuntu is gradually disappearing as a moral ethic of South African society; a problem of national concern.

How to infuse Ubuntu into teachers' professional practices presents a problem for those teachers who are not even aware of the meanings and practices of Ubuntu in the education of children. However, teachers' roles as leaders present opportunities for teachers to professionally enact curriculum principles in their practice. Naicker (2017:81) outlines six core duties and responsibilities detailed in teacher leadership: teaching, extra-curricular involvement, co-curricular involvement, administrative tasks, interaction with stakeholders, and communication with relevant role-players. In that light, it is noted that the Revised Policy of Minimum Teacher Qualifications in South Africa (South Africa, Department of Higher Education and Training, 2015:58) elucidates that teachers, in their roles as leaders, should act in ways that are democratic, supportive of learners and colleagues and show responsiveness to changing circumstances. Therefore, the enactment of teachers as leaders presents rural Foundation Phase teachers an opportunity to build on the cultural identity, moral values and rules of conduct that emanate from Ubuntu and mould young children to become respectful, caring and responsible members of the community. In fact, in this regard, infusing Ubuntu in education is more urgent now than before as reports of violence in schools have become a national concern (Motshekga, 2015 para.1 line1). In this context, the theorising of a framework for rural teachers, as leaders, to infuse Ubuntu in their practices will enable teachers and support the National Framework for Teacher Education as well as the principle of valuing Ubuntu.

Teachers' practices in the classroom include classroom management. Maphalala (2017) argues that Ubuntu is a necessary, humane approach to managing a classroom where disruptions that include "violence, dishonesty and disrespect for elders, cruelty to peers, bigotry and hate crime, self-destructive behaviour and a loss of work ethic" are prevalent.

3.8. TEACHERS' COLLABORATION WITH PARENTS AND ELDERS IN THE SCHOOL COMMUNITY FOR INFUSING UBUNTU IN SCHOOLS

In this section of the chapter, parents' and elders' involvement in infusing Ubuntu in schools, in general, is discussed. Gumbo (2014) opined that Ubuntu stems from parents' and elders' attempts to teach their children a way of life that is premised on humanism. It is equally important for Ubuntu to be fully encouraged in schools of lower learning in that light. As argued by Broodryk (2006), Ubuntu says to community members that the essence of being a human being is seen through a community that cherishes and lives the ideals of Ubuntu. It is argued that Ubuntu must be taught in schools as a communitarian way of life which demands that society must be run for the sake of all, requiring co-operation as well as sharing and charity (Broodryk, 2006). In that light, Gumbo (2014) highlighted a need for school teachers, parents, and community elders to work together to promote Ubuntu in schools. As such, Ubuntu should be considered a needed "African value system and worldview that fosters such prosocial values as "caring, sharing, compassion, communalism, communocracy, and related predispositions". (Khoza, 2005:269).

The foregoing discussion emphasises the need to reconceptualise African communalism in the current school settings. School teachers, community elders and parents are equally important. They must equally and collaboratively ensure that they teach learners in the Foundation Phase that Ubuntu is the quality of being human and ensure a happy human community life in the spirit of family (Broodryk, 2006). In this kind of existence, one person's personhood and identity are fulfilled and complemented by the other person's personhood; each person is because the other person is; each person exists because the other person exists (Mwanga-Zake, 2009:5). This has implications for African indigenous education. Learners should be encouraged and taught that they have a special commitment to one another in shared living as part of a community. It means that human beings live to support one another rather than living individualistically. In other words, learners must be taught the essential concept of African communalism. Communalism is humanity working together in collective solidarity. In simpler terms, communalism signifies

the human person as an inherently communal being, embedded in “a context of social relationships and interdependence, and never as an isolated, atomistic individual” (Mabovula, 2011:38).

African communalism also means that in the Foundation Phase schools, learners should be included in the teaching of Ubuntu through communal settings. Thus, the involvement of parents and community elders in assisting teachers in infusing Ubuntu into the school can contribute greatly to the curriculum (Gumbo, 2014). Gumbo (2014) elaborates that learners develop Ubuntu through group activities that are intentionally communal, such as when learners flock together, sing, share fellowship over a meal, and share and show solidarity and empathy towards one another. These practices emphasise a communitarian approach to life where a human being develops an identity as being part of a broader network of other human beings. Interdependence is further exemplified in how African indigenous communities interact and associate. Gumbo (2014) mentions that in marriage, one is not married only to an individual but into a family; and association with others happens through community roles, duties, obligations, responsibilities, and neighbourhood where interdependence solidifies these ties and networks (Gumbo, 2014).

3.9. AFFORDANCES FROM POLICY, PROFESSIONAL INSTITUTIONS AND THE COMMUNITY FOR TEACHERS’ PRACTICES OF INFUSING UBUNTU

The democratic Constitution states that “South Africa belongs to all who live in it”, (Alliance, S.A.C., 1955). It admits and embraces that people are different but that all colours, creeds, and cultures should be recognised as one nation. With numerous languages spoken and ethnic groups living in South Africa, Ubuntu becomes meaningful under the concept of a “Rainbow Nation”. This concept supports the idea of acknowledging and accepting all ethnic groups living in South Africa as one humanity. Although South Africa's population includes diverse ethnic groups and Ubuntu is a worldview that recognises the differences and yet forms bonds of togetherness based on the ideology of a common human identity “umuntu ngumuntu ngabantu”, “I am because we are”. The constitution, therefore, mandates teachers to centralise in education the

enculturation of acceptable human values, norms and ethics that will shape an envisaged democratic South Africa.

In South Africa post-1994, one of the key principles shaping the transformation of the National Curriculum Framework is “to recognize and value indigenous African peoples’ rich history and heritage” and the important place that Ubuntu has in our values system enshrined in the Constitution (South Africa, Department of Education, 2011a:5-12). The report of the “Working Group on Values in Education” asserted that the curriculum should be firmly grounded on the Constitution of South Africa and the Bill of Rights, which together provide the rationale for curriculum transformation that mirrors the ideals of democracy and that of Ubuntu (DoE, 2000). Initially, the focus was more on democratic values and more politically motivated as South Africa transitioned to democracy. However, as we mature as a democracy, Ubuntu as a vital link to social cohesion means that we expand and include values such as love, care, empathy, kindness, altruism and other human values. Msila (2014:1110) alludes to the link between the cherished values of the constitution and Ubuntu that are highlighted in the Manifesto on Values, Education and Democracy (DoE 2001). The transforming curriculum, therefore, challenges teachers as leaders to enact this vital principle in their role as leaders in education.

The new curriculum embraced the Ubuntu tradition and its integration into the classrooms. Out of the values of Ubuntu and human dignity flow the practices of compassion, kindness, altruism, and respect, which are at the very core of making schools a place where the culture of teaching and the culture of learning thrive (Msila, 2009a; Murithi, 2006). South Africans, especially teachers, believe that it is vital to integrate children from all racial groups into post-apartheid schools. Ubuntu is highly recommended to be integrated into education because it promotes acceptance and appreciation of differences and diversity. It is argued that equality might require people to put up with people who are different and non-sexism and non-racism usually require humans to rectify the past's inequities. However, Ubuntu goes much further: it embodies the concept of mutual understanding and the active appreciation of the value of human difference. The new curriculum also promoted multiculturalism: It requires you to know others if you are to

know yourself and if you are to understand your place—and others'—within a multicultural environment. Ultimately, Ubuntu requires you to respect others if you are to respect yourself (Ministry of Education, South Africa, 2001). The inclusion of Ubuntu in the curriculum fosters a more creative and collaborative environment in the classroom.

It is believed that Ubuntu's values are inherent in South Africa's oral tradition and it was common to use fables, riddles, stories, and proverbs to pass traditions to the younger members of the community. Additionally, African people subscribe to the notions that "harvested by one, eaten by many," "a man here, a man there means no fear," "a neighbour is a sibling," "your friend's problem is your problem," and "the sickness of the eye is the sickness of the nose". These are all oral African proverbs that portray and define the true interdependence of Ubuntu and the traditions it encapsulates. The proverbs that focus on mutual aid are also another way of communicating and teaching the values of Ubuntu orally from generation to generation (Vorster, 2005).

3.10. SUMMARY OF CHAPTER

In this chapter, the global significance and the value of indigenous knowledge systems and indigenous education philosophy were discussed. The view of the global community is emphasised as one important aspect of guidance practices in the local community. This chapter further unpacked the teachers' roles within an African philosophy of education in order to understand the integration of indigenous knowledge systems into curricula. Relevant literature regarding teachers' practices of infusing Ubuntu in democratic South Africa was highlighted to provide a background to the study and the present gap in the literature. The chapter further placed emphasis on the origins and axiology associated with the significance of Ubuntu. Important terms related to Ubuntu, such as communitarianism and African communalism, were elaborated on to help with the understanding of Ubuntu by defining a person in the context of social bonds and cultural traditions. The chapter described the teacher's collaboration with parents and elders in the school community for the infusion of the values of Ubuntu into the school curricula. The chapter showed that structures like policy documents, professional institutions and

community play a significant role in teachers' practices of infusing Ubuntu. In the following chapter, the theoretical framework for the study is discussed.

CHAPTER FOUR - THEORETICAL FRAMEWORK

4.1. INTRODUCTION

The preceding chapter discussed the conceptual and contextual background of the study, which explores the phenomenon of teachers' practices of infusing Ubuntu. As discussed in Chapter One, the enactment of the curriculum principle of valuing IK is neither prescribed to teachers explicitly in the National Curriculum Statement nor the Curriculum and Assessment Policy documents. Instead, teachers are empowered as leaders to develop their own framework of practice to implement the principle. Therefore, the notion and perspective of a teacher as a leader are essential. The chapter begins with a discussion of the idea of a theoretical framework and its purpose in the research process, then proceeds to the conceptualisation of the notion of a teacher as a leader. The context and motivation for the choice of the appropriate theoretical framework for the study are discussed and the chapter concludes with the particular applications and possible limitations of the chosen theoretical frame.

4.2. DEFINING A THEORETICAL FRAMEWORK

According to Imenda (2014:189), a theoretical framework refers to the theory that a researcher chooses to guide him/her in his/her research. Thus, "a theoretical framework is the application of a theory, or a set of concepts drawn from one and the same theory, to offer an explanation of an event, or shed some light on a particular phenomenon or research problem". Likewise, Awang (2014) explained that a theoretical framework is a systematic diagram showing how the study variables should relate to one another. Ocholla and Le Roux (2011) also mention that a "theoretical framework is quantitatively geared towards improving clarity, correctness, and usefulness in research". Ocholla and Le Roux (2011) further note that the theoretical frame refers to the agenda, outline, and theoretical construct of a research approach. Weyant (2022) state that as in quantitative research, a theoretical frame may be used in qualitative research as a broad explanation

for behaviour and attitudes, with variables, constructs, and hypotheses where cultural themes or aspects of culture are examined in their qualitative projects.

A study by Ngulube, Gumbo and Mathipa (2015: 13-14) identified several characteristics of a theoretical framework:

- It serves as the basis of a research plan;
- It situates the researcher within a scholarly discourse and links the study to the broader body of literature;
- It provides a framework within which a problem under investigation can be understood (Bryman, 2012:20);
- It shapes the research questions and helps to focus on the study;
- It allows the researcher to narrow the project down to a manageable size;
- It offers a plan for data collection;
- It operates as a tool to interpret research findings; and
- It provides a vehicle for generalisations to other contexts.

This study explored rural teachers' practices as leaders of infusing Ubuntu in a typical rural school within a homogenous indigenous community in KwaZulu-Natal. A suitable framework was required to uncover the depth and richness of rural Foundation Phase teachers' understandings and practices of Ubuntu in all spheres of teacher leadership.

4.3. TEACHERS' PRACTICES AS LEADERS

The main focus of the study is on 'teachers' practices of infusing Ubuntu'. Teachers are authorised and expected to enact the curriculum principle of valuing IK and Ubuntu

through the development of their own teaching practices. As alluded to in the literature, teachers seem to follow a prescribed routine to enact their curriculum duties. There is an unclear plan to carry out the mandate of valuing IKS in schools from senior leadership at the Department of Education. This highlights the need for teachers and the school management team to work together as leaders to enact curriculum transformation. In this context, teachers' practices are being explored in their role as leaders to enact curriculum principles in creative and innovative ways that infuse Ubuntu.

In addition to investigating classroom practices, it is important that the study lenses teachers' roles that affirm an African philosophy of education by honouring collaboration with the elders and IK holders in the community as custodians of Ubuntu. Therefore, the perspective of teachers' practices extending beyond their traditional role inside the classroom is an essential view that this study is positioned on. The spheres of teacher practice under investigation are within their various professional roles in the school, with neighbouring schools and with other stakeholders outside the school.

The notion of a teacher leader

It is necessary to first understand that there may be many nuanced definitions of the concept of a 'teacher leader'; however, different definitions complement one another and provide a rich description for the exploration of the infusion of Ubuntu by teachers as leaders. To begin with, the policy documents of "The Revised Policy of Minimum Teacher Qualifications in South Africa" enunciate that teachers are required to play the role of teacher leader, administrator and manager (DHET, 2015:58). On the role of teachers, the policy states that teachers are responsible for making decisions according to their level, engaging in classroom learning management, efficiently engaging in classroom administrative duties, and participating in school structures where decisions are taken.

It is further stated that these activities will be done in ways that are democratic, supportive of learners and colleagues and show responsiveness to changing circumstances.

Teacher Leadership roles

Teachers execute different leadership roles in schools. Notably, their roles are further classified into formal and informal roles. A formal role comes with formal authority. In that light, Donaldson (2006:80) classified formal teacher leadership roles as department chairs, team leaders, association officers, and standing committee chairs that have been formally appointed. A study by Gumede (2011) showed that in the South African education context, the more formal the leadership position, the more formal the authority the person assumes. Informal leadership is regarded as classroom-related functions such as organising, communicating goals, creating a conducive working environment, and evaluating students' performance, among other roles (Molefe, 2010:26). Additionally, it is about roles, such as participating in community events, reviewing books and other teaching material, and enhancing their skills such as attending graduate school Zepeda *et al.* (2003) and Donaldson (2006:80) assert that informal leaders evolve naturally and work well in social settings; hence, they are trusted and respected by colleagues.

It is globally accepted that teachers in their schools should perform their roles as leaders in whole school development. Katzenmeyer and Moller (2001) argue that this perspective of teachers is an urgent need, as schools benefit from having teacher leaders with an improved quality of education and the school's success depends on solid teacher leadership. It can be argued that without teacher leadership, a school cannot function properly. Katzenmeyer and Moller (2001:33) further indicated that when teachers are involved in teacher leadership, they experience greater satisfaction in their work. In other words, if teachers are participating as leaders because they feel involved and trusted by their management, they are more likely to offer their skills and expertise in their different roles. For example, teacher leaders can serve as mentors to new teachers and help influence their colleagues' decisions to the organisation's advantage. Teacher leaders may also be seen as change agents and the schools benefit from the involvement of capable teachers in accomplishing the vision for change in their schools. However, change in schools cannot be commanded or mandated; therefore, Gumede (2011) reiterated that change needs to be a "desired process rather than an enforced one". In

that light, this study considered teacher leadership because it empowers teachers, boosts their confidence and motivates them. Therefore, they take ownership of decision-making and have a sense of belonging. The position of a teacher as a leader is thus seen to be a critical aspect of how teachers' practices may be transformed to infuse Ubuntu.

Aside from their established roles, Katzenmeyer and Moller (2009) and Adams, Samat and Samah (2018) explained that teacher leadership refers to teachers who become leaders "within and beyond their classrooms". Teachers' practices include identifying with and contributing to the combined stakeholder community of teachers, learners and leaders for improved education and practice. Cosenza (2015) citing Greenlee (2007) mentioned that teacher leadership is "really a collective effort that empowers teachers to make positive contributions to the school community while establishing expectations for all teachers". This understanding may be extended to allow teachers as leaders to engage with the local community to develop an education that is by, with and for the community. Through such processes, the voice of the community on indigenous African philosophy may be infused. This insight into teachers' roles as leaders extending into the community is a recurring theme explored in this thesis.

With these considerations, a theoretical framework that is able to define the teacher as a leader in various zones of practice, as well as their roles in these zones, was needed to guide the study. Such a framework should allow for a comprehensive and systematic study of the phenomenon of teachers' practices to infuse Ubuntu in their capacity as leaders. In light of these requirements, an appropriate theoretical framework for my study is a model for teacher leadership described by Grant (2008). The Teacher Leadership Model (Grant, 2008) developed by Callie Grant is based on teachers' roles in teaching and learning, pedagogy, curriculum development, leading in-service education, assisting other teachers, participating in whole school development, and with neighbouring schools in the community. Grant's model was chosen as the theoretical framework for the study since it reflects a well-composed model that includes the underpinning perspectives of a teacher as a leader which will be elaborated on in the sections to follow.

4.4. GRANT'S TEACHER LEADERSHIP MODEL

Grant (2008:88) gives a version of leadership as:

a form of leadership beyond headship or formal position. It refers to teachers becoming aware of and taking up informal and formal leadership roles both in the classroom and beyond. It includes teachers working collaboratively with all stakeholders towards a shared and dynamic vision of their school within a culture of fairness, inclusion, mutual respect and trust.

The aforementioned version of teacher leadership provides a clear conceptualisation of the extent that teachers have to go to in advancing their practices to create a classroom setting that is meaningful to learners, reflecting the values, attitudes and behaviours associated with the spirit of Ubuntu and an African philosophy of education. This would impact teachers' practices and improve their critical thinking and creative pedagogy capability.

Grant (2008) further discusses the theory of *distributed leadership* that underpins her conceptualisation of a teacher leader. In Grant's leadership model, leadership is understood to mean distributed leadership that encourages democracy in school management and allows teachers to own the duties assigned to them and perform beyond the perimeters of the school. According to Grant (2008), teachers are both managers and leaders in that they may lead through *delegated leadership*, meaning that within the hierarchy of the school, a level 1 teacher may, for example, assume a leadership position with full legitimate authority to take on delegated work. The importance of this conceptualisation for this study is that teachers in their roles are empowered to come up with innovative practices that go beyond the traditional teaching and learning context. For this study, the inclusion of indigenous pedagogy such as songs, moral stories, indigenous games and other innovative practices would be an indicator of teachers taking the lead in transforming their practices to infuse IK and Ubuntu. Grant (2008:85-89) citing Gunter (2005) mentions that a characteristic of distributed leadership is that it allows for processes to take place outside of formal hierarchical structures. This

is particularly important when teachers are required to use “the skills, knowledge and personal attributes to ensure that their roles are performed to the highest level of their abilities” (Grant, 2008:85-89).

In the South African context, Grant (2008; 2012). developed a teacher leadership model consisting of four teacher leadership zones, six associated roles, and several indicators. The model highlights teacher leadership in terms of their capacity to lead and allows my study to lens teachers’ practices of African philosophy of education in their various roles as teacher leaders. The model extracts realistic indicators of leadership within the teacher’s role in four zones.

The model was used to:

- Highlight the various zones of practice that are related to Foundation Phase teachers as leaders in the infusion of Ubuntu in a rural school.
- Identify teachers’ roles within each zone that present opportunities for infusing Ubuntu through their experience and practice.
- To develop appropriate instruments to determine to what extent rural teachers involve parents and elders in the school community for their practices of infusing Ubuntu
- To determine the influences and challenges that could affect their various roles as leaders in the infusion of Ubuntu.
- To analyse data systematically in light of the model and to identify gaps in teachers’ practices, which were an extension of the zones and roles of responsibility required to enact an African philosophy of education.
- To theorise an extension of Grant’s (2008) model as a framework for how rural Foundation Phase teachers could infuse Ubuntu in their practices within their roles as leaders.

4.4.1. THE FOUR ZONES

The four zones of teacher leadership are highly related to formal and informal roles. In South Africa, formal and informal leadership roles are similar to those stated by Muijs and Harris (2006:962) These comprise formal leadership roles that have both management and pedagogical responsibilities, such as head of department or subject head, and informal leadership roles that include coaching, leading a reading club and coordinating plays and cultural activities. Grant (2008) reported that four zones (Figure 4.1) characterise the teacher leadership model: leadership in the classroom; leading other teachers in curricular and extra-curricular activities; leading in school-wide issues, and finally leading beyond the school into the neighbouring school community. The diagram below explains the four zones of teacher leadership. The roles include head of the department, staff representative in a school governing body, site steward for the teacher union, a co-coordinator of a staff development team, subject head, and chairing committees like discipline, environment, catering, safety, and security (Grant, 2006).

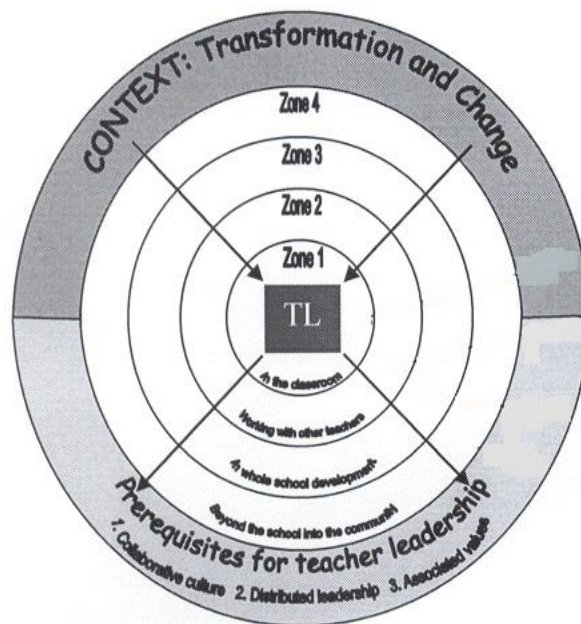


Figure 4. 1: Diagram of Grant's Model

Source: (Grant, 2008:93)

Table 4. 1: Tabulation of zones and roles

First level of analysis: Four Zones	Second level of analysis: Six Roles
Zone 1: In the classroom	One: Continuing to teach and improve one's teaching
Zone 2: Working with other teachers and learners outside the classroom in curricular and extra-curricular activities	Two: Providing curriculum development knowledge Three: Leading in-service education and assisting other teachers Four: Participating in performance evaluation of teachers
Zone 3: Outside the classroom in whole school development	Five: Organising and leading peer reviews of school practice Six: Participating in school-level decision-making.
Zone 4: Between neighbouring schools in the community	Two: Providing curriculum development knowledge Three: Leading in-service education and assisting other teachers

Explanation of the four zones of teacher leadership

This section explains how the four zones work in different settings, combined with the six roles of teacher leadership. The four zones are described as follows:

4.4.1.1. ZONE ONE: IN THE CLASSROOM

Teacher participation in this zone is fully integrated with role one. Continuity is encouraged for teachers to teach and improve their practices. In this study, role one expects that the teacher could practice the infusion of Ubuntu in the classroom through indigenous teaching resources and methods. According to Zone one in Figure 4.1, a teacher is central to teaching activities, including planning, evaluating, imparting knowledge, and constantly updating new skills through interacting with the community of the school. Therefore, teacher leaders are experts in their roles' performance (Ash & Pearsall, 2000; Katzenmeyer & Moller, 2001). In other words, in Zone One, teachers operate informally as leaders outside their classrooms while working with other teachers.

Teacher leadership in the classroom denotes that teachers take up leadership in their classrooms by experimenting with what they think is lacking to improve their teaching (Role One). Therefore, the study indicates that teachers recognise that an African philosophy of education founded on Ubuntu is lacking and needs to be infused through enhancing their practices. As teachers, they attend seminars and workshops to acquire new skills and knowledge to improve their teaching (Grant, 2006). This should aid them in the implementation of innovative indigenous pedagogy in their schools, which may improve their schools' results and overall performance. This means that what teachers learn from workshops and seminars should also be translated into mechanisms to improve their practice in the incorporation of African philosophy and Ubuntu values.

Zone One also indicates that teacher leadership can exist in the classroom as teachers lead and manage the teaching and learning process. The study supports classroom teacher management to facilitate the teaching and learning process, which may allow aspects of Ubuntu to be infused through well-managed social learning interventions such as group activities in the various subjects being taught. This draws from a social constructivist approach to the teaching of values, attitudes and behaviours explicitly. In this zone, a teacher concentrates chiefly on Role One, which aims at improving teaching continuously.

4.4.1.2. ZONE TWO: WORKING WITH OTHER TEACHERS AND LEARNERS OUTSIDE THE CLASSROOM IN CURRICULAR AND EXTRA-CURRICULAR ACTIVITIES

Teacher leadership extends beyond the classroom in Zone Two of Grant's Model. Three roles work together within this zone: Role Two is about providing curriculum development knowledge; Role Three also includes leading in-service education and assisting other teachers; and Role Four permits participating in performance evaluation of teachers integrated with Zone Two to support teacher leadership. In Zone Two, a teacher can lead beyond the classroom as they develop working relationships with other teachers. There is a great opportunity for teachers to utilise this zone under role two to share knowledge to improve teachers' practices on the infusion of Ubuntu in the Foundation Phase

curriculum. In this zone, teachers establish working connections with other teachers to advance academic practices (Grant, 2008). For example, teachers lead initiatives in subject committee meetings and disseminate knowledge from attending Department of Education curriculum workshops to colleagues. In other words, this zone is all about teacher leadership by working with other teachers. In this zone, teachers work together, either in formal or informal leadership positions, to grapple with the new pedagogic learning to improve their classroom practice. Therefore, the lens of zone two allowed the study to investigate how teachers were leading in-service education in the school. The platform allows the Foundation Phase teachers to grow in their expertise while sharing good practices, assisting one another and advancing themselves in African education philosophy and pedagogy (Role Three). Additionally, within this zone, teachers would have the opportunity to evaluate themselves and any innovative practices they implement since teachers as leaders could participate in collaborative performance evaluation of one another in the school (Role Four).

4.4.1.3. ZONE THREE: OUTSIDE THE CLASSROOM IN WHOLE SCHOOL DEVELOPMENT

Two roles are considered within the third zone. This zone, which functions outside the classroom in whole school development, works closely with Roles Five and Six. Role Five includes organising and leading peer-reviews of school practice, while Role Six emphasises participating in school-level decision-making. In Zone Three, teachers can become more involved in whole school development issues such as vision building and policy development. The lens of zone three created an avenue for the study to evaluate the teachers' whole school practices. This was in terms of developing a coherent strategy with all stakeholders to enact the principle of valuing the heritage of the people and Ubuntu through an infusion of the African philosophy of education. The school is the reflection of the community; therefore, teacher leadership should be applied to influence the school vision and policies to acknowledge the use of indigenous practices that include the cultural values and beliefs related to Ubuntu from the voice of the community. Being

visionary and involved in decision-making is a key indicator of teacher leadership's strength (Muijs & Harris, 2003:437- 448).

4.4.1.4. ZONE FOUR: BETWEEN NEIGHBOURING SCHOOLS IN THE COMMUNITY

The last zone, which is Zone Four, depicts Roles Two and Three, where the roles of providing curriculum development knowledge, leading in-service education, and assisting other teachers are crucial. In Zone Four, teachers can extend themselves beyond the school and take the lead in community life and cross-school networking (Grant, 2008). In this zone, teacher leadership is vital between neighbouring schools and with other schools. In this zone, the study went beyond the neighbouring school community to local community members like elders, who are custodians of indigenous knowledge, to allow their voices in the school curriculum, articulating the values of Ubuntu. Teachers can work on their curriculum with a sense of improving and standardising what they teach by infusing local community knowledge with indigenous knowledge. In this regard, the study investigated the extension in the lens of zone four by involving all stakeholders (teachers, school management, parents and community members/elders) in discussions on how rural Foundation Phase teachers could develop collaborative curriculum strategies to infuse Ubuntu into their practice. This was a critical step toward defining new roles for teacher leaders that reflect the African philosophy of education in the maxim "*it takes a village to raise a child*".

In conclusion, the four zones were found suitable for this study as they facilitated a systematic study of teachers' practices of infusing Ubuntu. Teachers' roles within the four zones allowed for the findings of the study to be interrogated in depth in light of the objectives of the study. Importantly, in depth analysis of the findings within the four zones demonstrated how teachers could infuse Ubuntu practices as leaders and role models to the learners.

4.5. ROLE OF THE PRINCIPAL IN FOSTERING TEACHER LEADERSHIP

One of the key role players in fostering teacher leadership is the school principal who needs to advocate for teacher leadership (Katzenmeyer & Moller, 2001:76). School principals lead and manage schools and, therefore, influence the prevalence of teacher leadership in schools. In this study, one of the participants is the principal, since in a distributed leadership model, the principal should lead as a team example in practices to infuse Ubuntu into the ethos of the school. According to Muijs and Harris (2007), “purposive action from the head is regarded as one of the main drivers behind the development of teacher leadership”. It is paramount for principals in schools not to infringe on teachers’ democratic leadership. Therefore, the study investigated how all zones were utilised effectively through teacher leadership in enacting the curriculum principle of valuing IKS and African philosophy. In other words, a supportive principal shares the school objectives through meetings, newsletters, and community meetings such that all teachers participate in what the school wants to achieve. Teachers would be included in decision-making for the school's benefit. Molefe (2010) argued that principals should be sensitive and believe in their teachers and match the issues that teachers feel passionate about with the duties that they are assigned. In other words, principals should get to know their teachers well and assign specific responsibilities to those who understand and feel motivated to carry them out. This creates an environment that encourages a good culture in which teachers in the school are motivated by moral imperatives and structure, shared decision-making processes and problem-solving capacities (Ngcobo, 2011:39). Furthermore, a good principal creates a strong relationship with the school community.

4.6. SUMMARY

The theoretical framework of Grant’s teacher leadership model was discussed in this chapter. The four zones of the theory have been explicitly discussed to show their interrelationships through the six roles. Teacher leadership and distributed leadership were discussed to give an understanding of how teachers’ practices of infusing Ubuntu in their respective leadership roles may be enacted and explored fully. However, more

attention was given to teacher leadership. The chapter emphasises that teachers as leaders within a distributed leadership model can transform practices, raise achievements, and inspire effective teacher practices. Teacher leadership enables teachers to play leadership roles by pooling their expertise to enhance their practices of infusing local community knowledge into the school curriculum. The chapter showed that teachers can play formal and informal leadership roles in their classrooms and beyond, for whole school development to enact an African philosophy of education and promote the values of Ubuntu in rural schools. The following chapter discusses the study's research methodology.

CHAPTER FIVE - RESEARCH METHODOLOGY

5.1. INTRODUCTION

The main aim of the study was to explore Foundation Phase teachers' practices of infusing Ubuntu. In the previous chapter, the theory and concepts underpinning the study were discussed. Specifically, the study sought to determine teachers' practices and lived experiences of infusing Ubuntu in the Foundation Phase: how they understand it, view it, remember it, value it, and relate their experiences of it to others. Teachers' practices of infusing Ubuntu are in a "reality-based community" where the field of Social Science research is central. Research in Social Science relies on researchers "carefully studying experiences, events, and facts in social reality" that involve the study of human social-cultural life (Neuman, 2014:8). Neuman (2014:8) elaborates that social research not only helps us answer questions about the real world, but it also reveals new questions and ultimately could change how we experience the world as well. As a science, social research differs from casual observation or common-sense inferences in that it follows a defined research methodology.

This chapter discusses the philosophical approach to the study, the research methodology and how it was implemented in the study. Neuman (2014:2) defined research methodology as "understanding the entire research process, including its social-organisational context, philosophical assumptions, ethical principles and the political impact of new knowledge from the research enterprise". The research methodology comprises the research design, population, sample and sampling techniques, data type and a description of the instruments for collecting the relevant data.

The research paradigm

A paradigm is a general organising framework for theory and research that includes basic assumptions, key issues, models of quality research, and methods for seeking answers (Neuman 2014:96). A paradigm is an idea made well-known by Kuhn (1970), which is a necessary point of reference to theory and research. Social science researchers use research paradigms to define and perceive the whole world (Mertens, 1998). Babbie

(2010: 85-88) also noted that “research paradigms provide logical frameworks within which theories are created” and McKerchar (2008) states that it explores the core theme of research projects. There are three main paradigms: positivism, interpretivism/constructivism and post-positivism (Cohen, Manion & Morrison, 2000). Positivism investigates, confirms, and predicts law-like patterns of behaviour and is typically used where large sample sizes are involved and where the study is objective (Creswell, 2014). In employing an interpretive paradigm, researchers view people and the meaning they attribute to the world and their perceptions as fundamental data sources (Mason, 2002). The post-positivism paradigm acknowledges the influence of values and theories in research and advocates rigorous methods of qualitative data collection and analysis (Creswell, 2007).

The Interpretive Paradigm

Interpretivism focuses on the specific contexts in which people live and work to understand the historical and cultural settings of participants involved in a study (Creswell, 2014). In other words, researchers in the interpretive paradigm seek to understand the entire context at the macro and microenvironment levels (societal and individual). Additionally, interpretivism is a philosophical notion that brings meanings to situations and uses them to understand the world and influence people’s behaviour (Creswell, 2014). Since the study sought to explore the phenomenon of teachers' practices to infuse Ubuntu in a rural primary school from the perspective of the accounts of the teachers’ daily experiences and circumstances, the study was situated in the interpretive paradigm.

Moreover, in the interpretive paradigm entities pursue an understanding of the universe they reside in. Similarly, Maree (2007) stated that interpretation focuses on people's subjective experiences, how people construct the social world by sharing meaning, and how they interact with one another. The underlying assumption is that by placing people in their social contexts, there is a greater opportunity to understand their perceptions about their activities. Therefore, the interpretive paradigm was appropriate for the researcher to uncover the participants’ understandings of the worldview of Ubuntu and its applications to real-life scenarios.

Lastly, for a researcher, the advantage of interpretivism is its philosophical way of helping people comprehend the connotations of conditions and apply them to understand their research areas. In that light, Creswell (2014) stated that this is done to understand the historical and traditional locations of the people targeted. He further stated that interpretivism pursues comprehending a whole framework at the macro and micro environmental levels. The uniqueness of a particular situation is important to understanding and interpreting the meaning constructed. Maree (2007) noted that the human mind is the purposive source of the origin of meaning. By exploring the richness, depth, and complexity of phenomena, we can begin to develop a sense of understanding of the meaning imparted by people to phenomena and their social contexts. This aspect of interpretivism was critical to the researcher's inclusion of the interpretations and connotations of Ubuntu made by the indigenous community at the location of the study.

5.2. THE RESEARCH INQUIRY APPROACH

This study sought to explore, inquire, interpret, discover, narrate and analyse the meanings, behaviour and experiences of Foundation Phase teachers' infusion of Ubuntu in their practices. MacMillan and Schumacher (2010) pointed out that any work related to a research project that intends to fathom participants' feelings and ideas is highly dependent on qualitative research approaches. This study engaged the key informants, teachers in the Foundation Phase school, to narrate their daily experiences in their own words and to generate quality and relevant data. Therefore, the study adopted a qualitative approach.

Qualitative research naturally involves a methodical and comprehensive study of individuals in ordinary settings by the researcher, frequently using open-ended interviews projected to obtain detailed, in-depth accounts of the interviewee's experiences and perspectives on specific issues, situations, or events (Kaplan & Maxwell, 2005:30). In this study, the phenomenon of teachers' practices in infusing Ubuntu was explored. Kaplan and Maxwell (2005:55) further elaborated that "qualitative methods employ data in the form of words: transcripts of open-ended interviews, written observational descriptions of

activities and conversations, and documents and other artefacts of people's actions". These types of data are analysed in ways that retain their inherent textual nature. The nature of a qualitative approach is advantageous when the goal of the research is to understand a phenomenon from the participant's perspective, and in its particular social and institutional context, as in this study. These goals are not apparent when written data are quantified and aggregated (Kaplan & Maxwell, 2005:55) as in a quantitative study.

Critical to the investigation and analysis of the phenomenon, the qualitative research method is an informative research approach that depends on the vision of key informants and brings together data collected from participants in words to form themes (Creswell, 2007). In this study, data was collected from the principal and teachers involved in teaching in the Foundation Phase at the selected school. Data was also collected from local community elders and the traditional leader (induna) who were regarded as IK holders in the local community. Qualitative research is a form of social action that stresses how people interpret and make sense of their experiences to understand individuals' social reality and gives a detailed account of the action involved (Mohajan, 2018:23). In this study, qualitative research also provided a better understanding of the classroom situation, thus allowing for some recommendations. The essential components of qualitative research are a literature review, the theoretical framework, fieldwork in a natural setting using a human instrument (researcher), purposive sampling, appropriate data collection techniques, emergent design, analysis, and iteration of activities, negotiated outcomes, all of which leads to the transference of contextual findings (Mack, Woodsong, Macqueen, Guest, & Namey, 2005:12).

5.3. RESEARCH METHOD: CASE STUDY

This study sheds light on the localised experiences and practices of Foundation Phase teachers' infusion of Ubuntu in a typical rural school. Creswell *et al.* (2007:245) developed a comprehensive definition stating that a

case study research is a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time through detailed, in-depth data collection involving multiple sources of information (e.g.,

observations, interviews, audio-visual material, and documents and reports) and reports a case description and case-based themes.

This view supports the definition of a case study given by Remenyi (2012:2) as involving "an empirical inquiry, contemporary phenomenon, real-life context, several variables and multiple sources of evidence". Harrison, Birks, Franklin and Mills (2017:14) stated that the "object of the case study is identified as the entity of interest or unit of analysis, which could be a programme, individual, group, social situation, organisation, event, phenomena, or process".

The study used a case study method since it is appropriate when investigating matters in depth in a specific context. In this study, the case identified is a group of Foundation Phase teachers in a rural school, where the object of the inquiry is the phenomenon of teachers' practices of infusing Ubuntu. Through a case study method, the researcher was able to go beyond quantitative statistical results to understand the behavioural conditions from the teachers' perspectives, which is the strength of qualitative research of education (Gulsecen & Kubat, 2006: 96-106). Multiple sources of evidence (e.g., semi-structured interviews, tape recording, and document analysis) were used for data collection from multiple participants. The case was researched through various roles of teachers as leaders, for example, teaching with professional skills and knowledge, providing curriculum development knowledge, participating in school-level decision making, liaising with the community and establishing networks in a local school community.

A case study inquiry also supports theory building, particularly in areas where existing theoretical and conceptual frameworks are inadequate (Ponelis, 2015:537: Chetty, 1996:73-85). Therefore, a case study method was an appropriate strategy for the exploration and understanding of complex issues around the phenomenon and to theorise a framework for articulating Ubuntu in rural teachers' practices. The study used an illustrative (descriptive) case study that aims to explain to the reader a particular situation, phenomenon, or event, describe the problem, and provide an existing solution (Creswell, 2014). Researchers prefer a descriptive case study because it describes things without

speculating about why things happen (Creswell, 2014). In other words, it provides enough details on a given topic in a common language.

5.4. SITE SELECTION, POPULATION, AND SAMPLING PROCEDURE

This section explains details of the rationale for choosing the location of the study. The population of the targeted participants and the sampling methods employed are also presented.

5.5.1 Site selection

Regarding selecting a case, relevance to the research questions is the criterion for selecting cases (Ponelis, 2015: 536). For the research of teachers' practices of infusing Ubuntu, a rural area's choice was found suitable as the community is homogenous instead of multicultural and multi-lingual, which is the case for urban areas. Port Dunford, in the Mkhwanazi tribal authority, is within a rural area in Northern KwaZulu-Natal. The case (rural Foundation Phase teachers) within this area had the power to support the aims and purpose of the study, with the added reliability of interpreting participants' understanding and practice of infusing Ubuntu, considering the voice of the local indigenous community on Ubuntu. Since the children in the area's primary schools share a common home language, isiZulu, and are from families that share communal bonds through traditional culture, values, and customs that emanated from their common indigenous heritage, there were no significant differences amongst the schools in the area. Therefore, this study adopted a single case study of a group of Foundation Phase teachers in a rural primary school. Mntokhona Primary School in Port Dunford was a suitable case. Refer to chapter two for a more detailed description.

5.5.2. Population

To introduce rigour in the study, the researcher involved relevant participants (units of analysis) in providing relevant information and evidence for analysis to ensure the

findings' trustworthiness and reliability. A study population represents the total collection of all units of analysis about which the researcher wishes to make specific conclusions (Hammond & Wellington, 2012:173). However, Neuman (2011) defined a population as the process where a researcher specifies the unit being sampled, the geographical location, and the population's temporal boundaries. For the study, the population consisted of all principals, Foundation Phase teachers and parent-school governing body members of the Port Dunford primary schools, as well as the traditional leader of the Mkhwanazi area, and all elders of the community of Port Dunford.

5.5.3. Sampling procedure

Sampling refers to using a manageable fewer number of participants to represent a bigger population (Kumar, 2019:364). This study used purposive and snowball sampling methods to obtain a suitable sample for the study. Two sampling methods were used because they were highly suitable for a study of this nature.

PURPOSIVE SAMPLING

As mentioned, this study adopted a single case study of a group of Foundation Phase teachers in a rural primary school. Purposive sampling was used in the study to select Mntokhona Primary School in Port Dunford as a suitable case of rural Foundation Phase teachers. This selection was further justified since the school was located in a homogenous rural community where the local community are custodians of indigenous knowledge and the practice of Ubuntu. Within the selected school, purposive sampling was used to select the group of Foundation phase teachers because it allowed the researcher to select participants with similar characteristics and knowledge about the subject under investigation. The traditional leader of the area was also selected purposively as a key informant and indigenous knowledge holder because he was considered as a custodian of Ubuntu.

In this regard, the researcher's approach derived support from Cohen *et al.* (2007:175) who asserted that in purposive sampling in qualitative research, a researcher uses judgement to handpick the samples and the cases to be included in the study. The authors

further maintained that purposive sampling is used to access knowledge from those with in-depth knowledge about particular issues due to experience, role, power, or expertise.

SNOWBALL SAMPLING

The study also administered snowball sampling to obtain reliable participants from the community with a rich understanding of Ubuntu. Snowball sampling allows the researcher to access informants through the contact information that is provided by other informants. This method is repetitive: participants refer the researcher to other participants, who are contacted by the researcher and who also refer her or him to other participants (Noy, 2008: 330). Crabtree and Miller (1992) as cited by Ponelis (2015: 540) advocated a sample size of six to eight subjects for homogenous samples. With the traditional leader as the primary source for IKS, the researcher obtained ten elders through this snowball sampling. In other words, the traditional leader was fully acquainted with the elders of the community who were knowledgeable about Ubuntu and IKS. Hence, the traditional leader referred the researcher to the participants who had trustworthy information.

SUMMARY OF THE SAMPLES

- Seven (7) Foundation Phase teachers from R-3 in the selected school including the phase Head of Department (HOD),
- A traditional leader, regarded as an IKS custodian, was selected for indigenous knowledge of the African philosophy of education, Ubuntu and practices in the community
- The principal, as custodian of the school, was selected as a source of information regarding the school's policy on the incorporation of Ubuntu into the school's vision and mission.
- Two (2) parents, who are members of the School Governing Body (SGB), were selected to provide perspectives of their roles and contributions in articulating the principle of valuing indigenous knowledge, Ubuntu and African communalism.
- Lastly, community members, who were relevant informants about the community's traditional practices related to Ubuntu were also included in the study.

Therefore, the participants for the study consisted of the following:

Human subjects	Number
Foundation Phase teachers from grade R to grade 3, including the HOD	7
Principal of the school	1
Parent SGB members	2
Traditional leader	1
Elders from the community	10

5.6. DATA COLLECTION INSTRUMENTS

Data collection instruments refer to the apparatus of research (Hammond & Wellington, 2012). There are four main types of interviews for data collection instruments. They are structured interviews, semi-structured interviews, in-depth interviews, and focused group discussions (Neuman, 2014). The data generated from this study was recorded through:

- Audio recordings of all participant interviews
- Field notes were taken during both semi-structured interviews and focus group discussions.

For this study, in-depth semi-structured interviews, focus group discussions and document analysis were used for data collection. The types of interviews for data collection are briefly explained, as follows:

5.6.1. *Semi-structured interviews*

Semi-structured interviews usually require the participants to answer a set of predetermined questions and allow for the probing and clarification of answers. Cohen, Manion, and Morrison (2007) reported that the probes enable the interviewer to ask respondents to extend, elaborate, add to, provide detail for, clarify or qualify their responses, thereby addressing richness, depth of response, comprehensiveness, and honesty, which are some of the hallmarks of successful interviewing. In particular, semi-structured interviews collect detailed data from participants since follow-up questions are made (Johnson & Onwuegbuzie, 2004: 14).

Conducting interviews helped the researcher to interact closely with the participants in this study. This enabled the researcher to determine more accurately how teachers felt, what they disliked, and their beliefs and attitudes when infusing Ubuntu into their practice. Maree (2007) defined an interview as a two-way conversation in which the interviewer asks the participants questions to collect data and learn about the participants' ideas, beliefs, views, opinions, and behaviours.

The study used semi-structured interviews because they are commonly used in research projects to corroborate data emerging from other data sources (Johnson & Onwuegbuzie, 2004:14). Maree (2007) further argued that when researchers use semi-structured interviews, they need to be attentive to their participants' responses so that they can identify new emerging lines of inquiry. For this study's context, semi-structured interviews were used to probe and clarify participants' answers (Neuman, 2011).

During the course of data collection, particular advantages and disadvantages of using semi-structured interviews mentioned by Bryman (2004:321) and Fontana and Frey (2005:705) are worthy of note.

Advantages

- Interviews were more effective than, for example, questionnaires in getting data from elderly people in the community.
- Interviews allowed the researcher to clarify questions and follow up on interesting answers.
- Interviews were able to generate complete information with greater understanding for me as a researcher.
- Interviews permitted the researcher to take control of the process of the interview to make the questions flow systematically and keep the focus on the topic of interest.
- Interviews were much more flexible and yielded information that was relevant to what the study intended.

Disadvantages

- Interviewing the participants (community members, Induna, teachers, principal and the SGB chairperson) was at times tiring and challenging as some interviewees like the elders were slow and needed longer durations for the interviews.
- The interviews were very challenging to organise around the participants' availability, particularly during the COVID-19 pandemic, which restricted access to participants for member checking.

5.6.2. Focus group discussion

According to Kumar and Minz (2014:211), a focus group discussion (FGD) is an organised conversation with a group of people to inspire conversation about a definite subject. During a discussion in a focus group, the facilitator asks questions and participants respond with their views and sentiments. In describing FGDs, Kumar (2014) mentioned that during the discussion, the facilitator has the opportunity of evaluating all the participants' views, if they are different or similar, and that in an FGD, participants are more likely to be flexible and open to questions, leading to more reliable and relevant information (Kumar, 2014).

The study used focus group discussions as another method of data collection because it is sometimes seen as synonymous with interviews, especially the semi-structured “one-to-one” and “group interviews” (Parker & Tritter, 2006). The FGD allowed participants to develop a more comprehensive shared understanding of Ubuntu and to share their experiences and understandings of teachers’ practices to infuse Ubuntu in the various zones and roles that teachers take on. During the focus group discussion, the researcher adopted the role of a “facilitator” or a “moderator” when having a dialogue with elderly community members who were knowledgeable about Ubuntu. The researcher asked questions and recorded the answers using a voice recorder. During the focus group discussion, the researcher was able to pick up similar and differing responses from the participants and then posed follow-up questions where clarity was required. The FGDs were held after the semi-structured interviews to allow community members and teachers to construct on one another’s thoughts and observations and therefore provide an in-depth view not possible from individual interviews. This was because an important goal of the FGD was to obtain responses from both community members and teachers as participants of the study who had time to reflect on the study and contribute towards the development of a framework for the infusion of Ubuntu into teachers’ practices as leaders.

5.6.3. Document analysis

Document analysis is a kind of qualitative research in which documents are analysed by the researcher to give meanings (Bathmanathan, Rajadurai & Sohail, 2018:958). In qualitative research, although typically it is research articles and previous studies that are part of the literature review, the examination of documents such as reports and government gazettes, institutional files and policy documents that are in the public domain can be analysed to provide important background information for the study (Bowen, 2009:28). Documents are reflections of the interests or actions of their authors and also represent the facts of the policy process they refer to (Karppinen & Moe, 2012:9). The Department of Basic Education publications related to the study were additional sources of information. Sources of data in the public domain that are related to the location of the study, Port Dunford, and the population of the area in the form of visual and statistical

information form part of the documents that were analysed and referenced for information related to the study. Notably:

- The Department of Basic Education policy documents were read to learn and understand the context of empowerment that teachers as leaders possess to enact in their practices the integration of the African philosophy of education.
- Teaching and learning pedagogies, aids, resources and other sources of data, that were used by teachers in their practice were perused to gauge how teachers infused Ubuntu in the classroom (Zone 1).
- Due to the COVID-19 pandemic from 2020-2021, the researcher was unable to access official school documents that could provide information related to school policies, minutes of meetings and other supporting material that would give insight into how the principle of valuing indigenous knowledge and heritage of the people is enacted in whole school development.

5.7. DATA ANALYSIS

Data analysis is the process of bringing order, structure, and meaning to the mass of collected data (de Vos, Strydom, Fouché & Delport, 2011: 397).

5.7.1. Thematic analysis

During data analysis, the main task is to “identify common themes in people’s descriptions of their experiences” (Leedy & Ormrod, 2005:141). The collected data was analysed using thematic analysis, which identified patterns or themes within the qualitative data. One of the advantages of using thematic analysis is that it is relevant to learning and teaching (Clarke & Braun, 2013). Unlike many qualitative analysis methodologies, it is not tied to a particular epistemological or theoretical perspective. It is a very flexible method that is a considerable advantage, given the diversity of work in learning and teaching (Maguire & Delahunt, 2017: 3352). This is much more than simply summarising the data; a good thematic analysis interprets and makes sense of it. A common pitfall is to use the main

interview questions as the themes (Clarke & Braun, 2013). Typically, this reflects the fact that the data has been summarised and organised rather than analysed.

A key understanding in the literature is that Ubuntu emerges as a way of being human with others through others – “umuntu ngumuntu ngabantu”. Therefore, the study sets out to distil values, attitudes and behaviours that are commonly shared in the African ethic of humanness. The researcher used thematic analysis to uncover the values, attitudes and behaviours associated with teachers’ practices to infuse Ubuntu and to analyse the responses of participants in terms of the research questions. The researcher categorised all themes in the data, followed by linking themes and ideas and exploring new ideas. The study found thematic analysis to be a suitable approach for systematically collecting and organising information in a standard format. It allows the researcher or analyst to conclude the recorded material's characteristics and meaning (Neuman, 2011).

5.7.2. Interview and FGD data transcription and translation

Lapadat and Lindsay (1999:64) argued that “transcription is an integral process in the qualitative analysis of language data” and is used both in basic and applied studies. The researcher repeatedly listened to the audio records in order to become familiar with the data. The researcher transcribed the data. It is understood that in transcribing the data, the interviews and FGDs were being represented and not being recreated (Tilley, 2003:750).

Owji (2013) argued that:

translation is a complicated task, during which the meaning of the source-language text should be conveyed to the target-language readers and can be defined as encoding the meaning and form in the target language by means of the decoded meaning and form of the source language.

Translation is more than a technical process for a bilingual person to do effectively. Wong and Poon expressed it clearly:

...translation is not a neutral technique of replacing words of one language with words of another language. It involves assigning meanings to words in both languages and is mediated by power relations and social contexts (Wong & Poon, 2010:152).

Wong and Poon (2010) warned that the omission or addition of a word or phrase in a translated text could significantly influence data interpretation, the construction of meaning, and the participants' final representations. Meaning can be lost in translation, and that would be against the ethical principles of indigenous methodologies, particularly 'respectful representation'. For this reason, the researcher (isiZulu-speaking) decided to do the translations to ensure that a thorough screening of the voice recordings and notes taken were transcribed and translated accurately.

5.8. TRUSTWORTHINESS/RELIABILITY

According to Creswell (1998), verification methods are aimed at proving trustworthy representations and authentic information, thus ensuring the quality of the research. Member checking is regarded as an integral part of creating trustworthiness and validity in research (Creswell & Miller, 2000). Member checking allows for the accurate portrayal of participant voices by allowing participants the opportunity to verify the accuracy and interpretations of data, thus adding credibility to the qualitative study (Candela, 2019:619).

Within the interpretive paradigm, qualitative researchers establish their findings' trustworthiness by demonstrating that they are credible, transferable, dependable, and confirmable. The four important laws of trustworthiness or reliability are discussed below.

Credibility: By using different methods of data collection and analysis, triangulation or cross-checking was used to balance and ensure the reliability/credibility of the findings of the research. The study involved different samples from both the school and the community. Of particular importance, the study included indigenous knowledge holders (traditional leaders and elders) who were able to inform the researcher on the meanings of Ubuntu. The results of this part of the study were used as a reference when critically

analysing the perspectives of teachers on the infusion of Ubuntu. The study followed the semi-structured interviews with focus group discussions where questions related to their earlier responses allowed participants to elaborate more freely and in-depth on their views, experiences and feelings related to the study. This facilitated the credibility and reliability of the findings. To introduce rigour to ensure the validity of data, the SGB parent component of the sample was present at both the community and school group discussions. The parents were informants from the perspective of the school through their presence at SGB meetings and they represented the perspective of parents of learners and how they experienced the practices of teachers to infuse Ubuntu.

Transferability: The case study site is a typical rural isiZulu home language school in KwaZulu-Natal. Transferability in a qualitative study is how the researcher ensures that the data, while situated locally in context, can still be related to other contexts. By broadening the study to include the community voice on the meanings of Ubuntu, the study allowed for the transferability of the findings. In particular, the findings of the study were transferable to other similar sites in the Mkhwanazi area and rural KwaZulu-Natal. However, it is noted that the meanings of Ubuntu and the practices may vary from one locality to another in KwaZulu-Natal.

Since the teacher education policy in South Africa applies to all teachers as leaders, theorising a teacher leadership model to infuse Ubuntu into rural teacher practices could potentially be generalised to other rural schools in KwaZulu-Natal.

Confirmability: The trustworthiness of findings in qualitative research may be ensured through member checking. Since this was anticipated to be a challenge at a later stage due to restrictions in place during the COVID-19 pandemic, member checking was included in the focus group discussions. This process of confirming the trustworthiness of data was carried out by the researcher during the focus group through questions that required members to discuss data from previous interviews when synthesising their views on how teachers could infuse Ubuntu in a new framework for teacher leadership. The data was examined for consistency and coherency in the members' responses.

Dependability: Dependability requires the researcher to make use of the correct methods of data generation. For a qualitative study, the inclusion of interviews and focus group discussions with various stakeholders (parents, elders, traditional leaders, teachers, and the principal) enhanced the findings' dependability, as the same phenomenon was investigated from different perspectives. Furthermore, all data was analysed carefully and accurately according to different responses to specific questions through detailed thematic analyses. However, since the participants also answered certain similar questions in the semi-structured interviews and FGDs, there was a degree of repetition in the presentation of the findings and analysis.

5.9. ETHICAL CONSIDERATIONS

Ethical issues involve sensitivity towards the rights of others. This D. Ed. project has been incorporated under an NRF project in Indigenous Knowledge Systems, "The unfoldment of Ubuntu through indigenous values-based education", led by the Supervisor, Dr S.S. Rajah. Approval for conducting the study in the selected school from the Department of Basic Education was obtained. (see Appendix D). The Durban University of Technology, Institutional Research Ethics Committee (IREC) granted the ethical clearance under the above-mentioned umbrella project, with ethical clearance number IREC 36/17.

Permission was sought from all participants: the community member participants, the principal, Foundation Phase teachers, and SGB members of the selected school where the study was conducted. The participants were contacted before the research to plan the visit to the schools for further clarification. The traditional leader served as the gate-keeper for the community participants. Information letters were sent to the traditional leader. Permission was also sought from the Induna, who referred two elders as snowball sampling sources (Appendix C). A letter of permission was also received from the circuit manager (Appendix A). Information and consent letters were given to the then principal, teachers and SGB parents (Appendix B).

Coding of the participants

It was very important for the researcher to protect the identity of all participants in the study. Pseudonyms were used and are described below.

- School participants consist of the principal and Foundation Phase teachers: UB01, UB16, UB17, UB18, UB19, UB20, UB21 and UB22
- Community participants consist of the traditional leader, elders and parents: UB02, UB03, UB04, UB05, UB6, UB07, UB08, UB09, UB11, UB12, UB13, UB14 and UB15

5.10. SUMMARY OF RESEARCH

Table 5. 1: Representation of research questions, participants and methods used

Research Question	Participants	Methods used
1. What are the practices of infusing Ubuntu amongst FP teachers?	Principal and 7 FP teachers, 2 Parents, 1 Traditional Leader, 10 elders	Semi-Structured interviews. Focus group discussions
2. To what extent do rural teachers involve parents and elders?	Principal and 7 FP teachers, 2 Parents, 1 Traditional Leader, 10 elders	Semi-structured interviews, focus group discussions
3. What and how do Foundation Phase teachers experience their practices of infusing Ubuntu in a rural school?	Principal and 7 FP teachers	Semi-structured interviews, focus group discussions

4. How can rural Foundation Phase teachers infuse Ubuntu in their practices within their roles as a leader?	Principal and 7 FP teachers, 2 Parents, 1 Traditional Leader, 10 elders	Semi-structured interviews, focus group discussions
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5.11. SUMMARY

This chapter presented a discussion of the research paradigm and stated explicitly the rationale behind the use of the interpretive paradigm for the benefit of the study. The chapter also described the research inquiry approach used to achieve the goals of the study. A case study research method was employed to investigate in depth the case of rural Foundation Phase teachers' practices of infusing Ubuntu. This chapter presented a clear and brief understanding of the site selection, population and sampling procedure used in the study. The data collection instruments utilised in this study, namely, semi-structured interviews, focus group discussions and document analysis, were described as the research apparatus to fulfil the aims and objectives of the study. The chapter discussed thematic analysis as the main method of analysing data that is usually appropriate for qualitative research. The key features of interviews, transcriptions and translations of data to develop the findings for the study were elaborated on. The chapter concluded by discussing important understandings of how the study's methodology established trustworthiness by indicating credibility, transferability, dependability, and confirmability. Lastly, ethical issues were taken into consideration, emphasising that all study participants' identities were protected where the coding of participants was used. The following chapter presents the data, interpretations and analysis of the study.

CHAPTER SIX - DATA PRESENTATION, INTERPRETATION AND ANALYSIS

6.1. INTRODUCTION

The previous chapter discussed the research methodology used in the study and the rationale supporting it. This chapter presents the data, interpretations, analysis and findings of the study. The study sought to explore rural Foundation Phase teachers' practices of infusing Ubuntu. The investigation was based on the following key research questions:

1. What are the practices for infusing Ubuntu amongst the Foundation Phase teachers in a rural school?
2. How and to what extent do rural teachers involve parents and elders in the school community in their practices of infusing Ubuntu?
3. How do Foundation Phase teachers experience their practices of infusing Ubuntu in a rural school?
4. How can rural Foundation Phase teachers infuse Ubuntu into their practices within their roles as leaders?

6.1.1. Overview of data collection and analysis

The data collected from all community elders, traditional leaders, teachers and SGB members through semi-structured interviews and focus group discussions were all transcribed in isiZulu, except for the data from the principal, who was interviewed in English (his preference). Due to the COVID-19 restrictions, it was difficult to obtain permission for the publication of certain photographic data obtained during the study. Where permissions were obtained, these are included in this chapter. The transcriptions took an average of 90 minutes for every 45 minutes of the interview. As alluded to by Lapadat and Lindsay (1999), the task allowed me as a researcher to become immersed

in the study context, reflect on the responses and made it easy to start formulating the findings from the data during the transcription process. As I became more familiar with the common points of discussion and patterns that were emerging before a deeper analysis, I could distinguish different themes emerging from the data.

The theoretical framework develops an understanding of teachers as leaders within zones (Z) and roles(R) that embeds a rich scope of formal and informal practices for teachers to fulfil their duties from inside the classroom and beyond (Grant, 2008:88). It was important for me to take cognisance of these expectations placed upon teachers as leaders to analyse and interpret the data. There were twenty-one participants, consisting of seven (7) teachers, one (1) principal, two (2) school governing body (SGB) members, one (1) traditional leader, and ten (10) elders from the community. Grant's model (2008) categorised teachers' responses into four practice zones. The framework allowed the analysis to cover the scope of teachers' practices in the broader spheres of leadership within the classroom, outside the classroom with peers, outside the classroom in whole school development, and in the greater school community.

Rich data was obtained in all zones of teachers' practices using Grant's Model (2008) and in-depth interpretations of the data produced the study's findings. The reader is referred to Section 4.4 Page 57 for a summary of how Grant's model was used in the study.

6.1.2. Demographic Data of Participants

Table 6.1: School participants

No	CODE	POSITION	GENDER	AGE	GRADE TEACHING
01	UB01	Principal	Male	55	none
02	UB16	HOD	Female	42	Grade 3

03	UB17	Teacher	Male	49	Grade 3
04	UB18	Teacher	Female	37	Grade 1&2
05	UB19	Teacher	Female	48	Grade 1&3
06	UB20	Teacher	Female	44	Grade 2
07	UB21	Teacher	Female	50	Grade 2
08	UB22	Teacher	Male	45	Grade 3

Table 6.2: Community participants

No	CODE	POSITION	GENDER	AGE
09	UB04	Traditional leader	Male	69
10	UB03	SGB Chair	Male	50
11	UB02	SGB Member	Female	45
12	UB05	Elder	Male	65
13	UB06	Elder	Female	70
14	UB07	Elder	Female	49
15	UB08	Elder	Female	55
16	UB09	Elder	Female	58
17	UB11	Elder	Female	60
18	UB12	Elder	Male	57
19	UB13	Elder	Female	66
20	UB14	Elder	Male	53

21	UB15	Elder	Female	56
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In the sections to follow, the chapter is structured into the three main parts of the study:

- Part 1 presents the findings, interpretations and analysis of the study within the indigenous community of Port Dunford regarding their perspectives on Ubuntu and the practices that reside in the community. These findings are presented together with the views of Ubuntu drawn from the school participants for comparison.
- Part 2 A, B and C presents the findings, interpretations and analysis for the first three key research questions. These questions were aimed to explore firstly, the current case of rural foundation teachers' practices, as leaders, to infuse Ubuntu; secondly, the extent to which they involve the parents and the local community in their practices, and thirdly, what are the teachers' experiences of infusing Ubuntu?
- Part 3 presents the findings, interpretations and a summary discussion of the analysis for the fourth research question. In this part of the study, participants' individual and focus group discussion responses were centred on how rural Foundation Phase teachers could infuse Ubuntu into their practices as leaders. The analysis then synthesises the findings in terms of the theoretical framework of Grant's model (2008) and proposes an extension of the model for indigenous rural teacher leadership.

6.2. PART 1: INDIGENOUS PERSPECTIVES OF UBUNTU AND PRACTICES THAT RESIDE IN THE PORT DUNFORD COMMUNITY



Talking to Induna/traditional leader before semi-structured interviews. (Permission to take the image was granted.)

Table 6.3. Codes and emergent themes associated with the Indigenous meaning of Ubuntu, associated values, attitudes and behaviours

The table below organises the translations of the responses ('voice') drawn from the traditional leader, elders and parents from the school governing body. To develop a deep understanding of the meaning of Ubuntu and how it affects the human psyche and behaviour, the study here focussed on the themes related to values and beliefs, attitudes and behaviours that enculturate children with the consciousness or spirit of Ubuntu. Therefore, this part of the study examined Ubuntu together with African communalism as an underpinning theme of the African philosophy of education. A thematic analysis of the data is presented in Table 6.3. The emergent themes are presented under the

subheadings of the conceptions and practices of Ubuntu and the related values, attitudes and behaviours that were distilled thematically.

Table 6. 3: Codes and emergent themes

CODES (COMMUNITY)	CODES (SCHOOL)	THEMES (VALUES)
What are your understandings of Ubuntu?		
<ul style="list-style-type: none"> • To understand where you originate. “Ubuntu kusho ukwazi ngemvelaphi yakho” • To know and understand your family culture, that promotes good relations. • To understand your family culture. 	<ul style="list-style-type: none"> • This practice will lead us to a kind of togetherness and understanding of one another sharing whatever we are having. 	Identity
<p>Ubuntu means people living in communalism, loving and helping each other in all their endeavours in life</p> <ul style="list-style-type: none"> • The culture says “Umuntu ngumuntu ngabantu”, which means you cannot eat when someone next to you does not eat. • Ubuntu to me means having good human relations and working together and assisting each other • You show Ubuntu by helping those who need assistance without being told • Ubuntu means working together and respecting the ideas of other people 	<ul style="list-style-type: none"> • To me, Ubuntu means humanity and sharing whatever we are having • Ubuntu is the way of good human relations with the people, is the way of having love, and is the way of taking care of other people and showing that you are humane. 	African communalism (interdependence, unity, harmony, caring and sharing)
<ul style="list-style-type: none"> • To show support and care to those not well that is Ubuntu • Ubuntu is shown when someone is in misery and shows care and support • Ubuntu to me as a parent means compassion where people work together, helping each other. • To show Ubuntu to a person who is not well you must give any help he might need. 	<ul style="list-style-type: none"> • I have seen some of the parents bringing in school uniforms to those learners who are needy even educators do so and learners share what they have because we do preach Ubuntu • Ubuntu means taking care and having love. • According to my knowledge is to have empathy and have care. As we all know that if 	Empathy

	someone has done wrong, we all say he has no Ubuntu.	
<ul style="list-style-type: none"> Behave and respect all people equally Respect all people equally Behave and respect well. 	<ul style="list-style-type: none"> Bringing humanity not looking down upon each other, sharing whatever even coming from different background but we must have Ubuntu A human being should respect the elders and the young and have a conduct of not discriminating according to race. 	Human dignity and equality
1.1.What values, attitudes and behaviours in your traditions and culture promote Ubuntu in a person? (Community) 1.2.What values are shown by learners with Ubuntu? (Teachers) 1.3.What behaviours are shown by learners with Ubuntu? (Teachers)		
CODES (COMMUNITY)	CODES (SCHOOL)	THEMES (ATTITUDES, BEHAVIOURS)
<ul style="list-style-type: none"> A child's behaviour that shows equal respect for old and young. No discrimination according to your skin colour We need to have good conduct and respect A person must behave in a respectful manner to all elders and young without any discrimination based on ethnic group. A human being should respect the elders and young and not discriminating according to race. 	<ul style="list-style-type: none"> A child with Ubuntu shows love to other children even to you as a teacher. A child shows empathy if something bad happens to another child. 	Demonstrate Ubuntu to all through respect and kindness
<ul style="list-style-type: none"> Teach your kids their culture and allow the use of their language. Teach your kids their culture and allow the use of their language. An attitude where a child allows all elders to be as parents 	<ul style="list-style-type: none"> Teach your kids their culture and allow the use of their language. The participants revealed that in their school, they celebrate Heritage Day and they invite elderly people 	Value and promote language and culture in children

	<p>from the community to grace the day.</p> <ul style="list-style-type: none"> • Yes, there are things which are done by the community that at school we adopt as recognition of indigenous knowledge (e.g., cultural activities, ingoma, praise poetry) 	
<ul style="list-style-type: none"> • Must be able to respect one another as if it's the member of the family • Even if a person is a foreigner but treat him as your brother • We plough together and have time to share some ideas • The person must conduct himself in a respectful manner and treat all as parents and help all irrespective of race and colour. 	<ul style="list-style-type: none"> • Is to be kind and helpful if another learner has no ruler you can lend without selling it. • A learner who takes care of the learners next to him even in the whole school. No need to cut your shirt after finishing school but give it to other learners who are in need. If you have two pens give one to someone who needs a pen. 	Ubuntu and its influence on African communalism
<ul style="list-style-type: none"> • A child who is able to take instructions from parents and follow as they are. • A human being should respect the elders and young and not discriminate according to race. • A child who obeys the parent's rules • When children of the family or community respect and are able to take instructions from elders. 	<ul style="list-style-type: none"> • A child with Ubuntu should obey the rules and do what is supposed to do and if he has a problem must inform the teacher. • A child indicates by(showing) respect and listening. • A child who is able to take instructions from parents and follow as they are told. 	Children's obedience to elders
<ul style="list-style-type: none"> • An attitude where a child allows all elders as parent • A person should feel comfortable even if she has no child as long as her neighbour has got a child • Respect everybody as a child like your parents • A child who allows all elders as parent 	<ul style="list-style-type: none"> • A learner should show openness to me if came home without food must indicate to me as a teacher because of trust and love a child express to me and I should show that trust too. 	Every parent/adult/ elder is a parent to all children

	<ul style="list-style-type: none"> • An attitude where a child allows all elders as parent 	
<ul style="list-style-type: none"> • As elders, we should respect the residents of the village • Elders show Ubuntu by respecting all the authorities of the village. • If being summoned by Inkosi or Induna you must behave and not be hooligans. • Respect your authorities in the village as the elder • Ubuntu is to know that you are led and respect your leaders so that there would be smooth administration in our community. • An elder must respect the authorities of the area he lives in. • It is shown by respect not only your parent but any elder in a family 	<ul style="list-style-type: none"> • The participants went on to reveal that the school needs to invite elderly women from the community to narrate stories that include Ubuntu. 	Community showing mutual respect for community elders and leaders

Interpretations and analysis of Table 6.3

This section summarises the understanding of the concept of Ubuntu and its meaning in terms of values, attitudes and behaviours related to how children are enculturated in the community of Port Dunford. It was vital for my interpretations of the data to recognise, in humility and respect, the ‘voice’ of the indigenous knowledge holders and elders within my community on the meanings and practices of Ubuntu. The study, therefore, began by gathering data on the meanings, values, attitudes and behaviours and experiences of Ubuntu that came from the community participants. The data gathered here allowed me to critically interpret, compare, and validate the information and experiences shared by the school participants on their understandings and practices of infusing Ubuntu. The traditional leader and ten elders of the community were participants in this part of the study. Since teachers’ understandings of Ubuntu directly affect their practices of infusing Ubuntu, the responses from the principal and teachers are also included to aid the comparison and analysis of the data.

The deep understandings of Ubuntu that are embedded in the community's psyche, customs, norms and values are a precious vestige of our African heritage. Reclaiming this heritage through meeting the respected elders in my community, the custodians of indigenous knowledge and wisdom, was a privileged honour. This was a critical study to conduct for the benefit of the next generation as IK residing within the elders' memories is gradually fading. The information technology age severely impacts future generations. African culture is being lost even more rapidly due to digital media, the internet, and other forms of cultural globalisation.

The findings presented in this section of the chapter captured my community of Port Dunford's humble contribution to the corpus of literature on how children are traditionally enculturated with Ubuntu.

Understandings of Ubuntu

Question: *What are your understandings of Ubuntu?*

Identity

The sentiment expressed is that every human being should have a strong sense of identity in Ubuntu and of understanding of one's roots. A person's heritage and culture linked to one's purpose in life is expressed as being of utmost importance. The shared identity in Ubuntu leads to communitarianism or African communalism.

The iNduna stated this as *"Ubuntu kusho ukwazi ngemvelaphi yakho"*, which translates to an approximate meaning of *"to understand where you originate is more important than all because it gives direction to where a man is heading"*.

Teachers in FGD2 stated that: *"This practice (Ubuntu) will lead us to a kind of togetherness and understanding of one another sharing what we are having"*.

African communalism

The fundamentals of African living are defined by how people practice African communalism. This includes interdependence, unity, harmony, caring and sharing in the community. The community shared similar sentiments to those which school stakeholders advocated.

One of the parents, UB04 said: *“Ubuntu means people living in communalism, loving and helping each other in all their endeavours in life”.*

This sentiment was shared by school teacher UB16: *“Ubuntu is the way of good human relations with the people, is the way of having love, and is the way of taking care of other people and show that you have got humanity”.*

In general, Ubuntu is described by most participants as showing love and care for other people in the community at all times. This emphasises the communitarian rather than the individual aspect of life in an African setting.

Empathy

Most participants in this study shared a common voice in describing Ubuntu as being synonymous with empathy. It is interesting to note that school participants felt that showing empathy to children and practicing Ubuntu through acts of kindness should be part of school life. This sentiment concurred with parents who responded similarly in their narrations.

The Principal alluded: *“I have seen some parents bringing in school uniforms to those learners who are needy, even educators do so and learners share what they have because we do preach Ubuntu”.*

Teacher UB18 said, *“According to my knowledge (Ubuntu) is to have empathy and have care. As we all know that if someone has done wrong, we all say he has no Ubuntu”.*

The community has a similar view expressed by **parent UB05**: *“To show Ubuntu to a person who is not well you must give any help he might need”*.

Parent UB07 expressed deep feelings of care and compassion associated with Ubuntu: *“Ubuntu is shown when someone is in misery and we show care and support and as parents, it means compassion where people work together helping each other”*.

Human dignity and equality

Respect for human dignity is another value that Ubuntu embodies, which is frequently mentioned in the literature and by both community and school participants in the study to indicate Ubuntu. Here, the understanding is that Ubuntu represents the equality of all human beings. Therefore, showing respect for a person and human dignity goes hand in hand with Ubuntu.

The parent UB12 said: *“Behave and respect all people equally”*. Parents practice Ubuntu as feelings to treat others equally in their community.

The Principal said: *“Bringing humanity, not looking down upon each other, sharing whatever, and even coming from different backgrounds but we must have Ubuntu”*.

Summary of the understandings of Ubuntu

It needs to be borne in mind that the study sought to investigate teachers' practices of infusing Ubuntu according to their own understandings of African philosophy and Ubuntu. However, it was essential for me to interpret the data from the perspective of indigenous ways of knowing or African epistemology embedded in African culture. As an oral tradition, learning by seeing (the example of the elders) and learning by doing (imitating and following instructions) are particularly important.

It was interesting to note that the analysis revealed that the accounts of the teachers and the community, regarding the traditional meanings of Ubuntu, resonated well with one another. This was a critically important finding since Ubuntu is a crucial construct in the

investigation. Therefore, the shared understanding gives credibility to the teachers' responses in the study.

Their accounts also shared universal literary meanings of Ubuntu. Therefore, it can be surmised that teachers' practices of infusing Ubuntu are rooted in authentic interpretations of Ubuntu as they interpret the contexts where Ubuntu can be infused. However, the school participants did not mention the importance of identity and culture emphasised by the traditional leader.

Values, attitudes and behaviours related to Ubuntu

Question to community participants: *What values, attitudes and behaviours in your traditions and culture promote Ubuntu in a person?*

Questions to Teachers: *What values are shown by learners with Ubuntu? What behaviours are shown by learners with Ubuntu?*

The question that was addressed to the community sought to gather data from the indigenous community on what traditional behaviour or conduct and culture were promoted explicitly and expected from children and how they were traditionally enculturated. Teachers were asked what values, attitudes, and behaviour they believed would be expressed by a child enculturated with Ubuntu in a universal context. The data analysis provided insight into to what extent teachers conceptualised how the culture of Ubuntu should be shown or expressed by children and how these expectations matched those of the local community. The data generated here allowed the study to include traditional norms, customs, rituals and ceremonies that may be part of indigenous ways of teaching and learning. The emergent themes are discussed in the sections to follow.

Demonstrate Ubuntu to all through respect and kindness

The value of respect seems to dominate responses in most participants. Participants mentioned aspects of Ubuntu such as kindness, inclusion and equality. Teacher UB16 regarded love and respect for one another irrespective of age as a hallmark of Ubuntu to be enculturated in children. This was a view that was shared by elder UB05.

Teacher UB16 said: *“A child with the quality of Ubuntu shows love to other children even to you as a teacher and equal respect to old and young”.*

This response resonated with that of elder UB05: *“A human being should respect the elders and young and have a conduct of not discriminating according to race”.*

Value and promote language and culture in children

Teachers have responses that resonate with parents in terms of the importance of instilling language and culture.

The teacher UB16 said: *“Yes as teachers of the circuit we organise ceremonies of cultural activities and have some competitions with other schools”.*

This sentiment has support from parents as language and culture are nurtured first in the home and then in the community.

The parent UB03 said: *“Teach your kids their culture and allow the use of their language”.*

Ubuntu and its influence on African communalism

These are features of the African philosophy of education that cannot be separated from the African way of life. The participants' narrations indicate particular behaviours related to Ubuntu and how it influences relations in African communalism. The qualities or values of kindness and respect have been repeatedly mentioned. What is emphasised under

Ubuntu and African communalism is that showing kindness extends to people even outside the community. So-called ‘foreigners’ are also part of one’s family.

An elder UB 07 said: *“Even if a person is the foreigner but treat him as your brother”.*

The sharing of ideas in a mutually respectful and collaborative manner, drawing consensus on how to tackle and solve problems, is a part of African communalism.

Teacher UB20 said: *“Yes, we sit down as teachers and share ideas but I may say they listen to us as teachers in the class”.*

The elder UB07 said: *“We plough together and have time to share some ideas”.*

These aspects of how the African philosophy of education was enacted form the basis for all Foundation Phase teacher leaders in their various zones of practice to enculturate learners with Ubuntu in their relations with others in multiple contexts and interactions.

Children’s obedience to elders

Foundation Phase teachers’ views on how learners show Ubuntu reiterates parents’ views regarding the importance of obedience as a value to be enculturated in children. Teachers play the role of reinforcing the culture of obedience that parents have started.

The parent UB03 said that Ubuntu is shown: *“When children of a family or community respect and are able to take instructions from elders”.*

Teacher UB21 indicated that: *“A child with Ubuntu should obey the rules and do what is supposed to do if he has a problem must inform the teacher”*

Every parent/adult/elder is a parent to all children

The theme highlights an aspect of rural African culture. We live as a close-knit community where every adult is responsible for the welfare of every child in a village. All elders are “ugogo” (female elder) or “umkhulu” (male elder) and must be respected as parents as well.

The teachers in a FGD 2 agreed that: *“A child should have an attitude where a child allows all elders as parents”.*

On the other hand, an adult should accept all children as their own and not simply in a biological sense.

Elder UB08 mentioned, *“A person should feel comfortable even if has no child as long as her neighbour has got a child”.*

In summary, all participants spoke in one voice: learners or children in the village were supposed to respect all parents and parents should care for all children as their own.

Community showing mutual respect for community elders and leaders

The elders pointed out that within the African culture, leaders in the community should be respected, and in turn, they too should respect the community. The crucial roles that leaders and elders play in the community are given prominence.

Parent UB04 indicated that: *“Elders show Ubuntu by respecting all the authorities of the village”.*

A teacher in FGD 2 commented that: *“The school needs to invite elderly women from the community to narrate stories that include Ubuntu”.*

Summary of values, attitudes and behaviours related to Ubuntu

Respect emerged as an underpinning value related to Ubuntu. Therefore, teachers would easily achieve their mission to infuse Ubuntu when placing their teachings under this value. However, teachers' practice as collaborative leaders should include the promotion of respect in a manner that resonates with the community. What is important to note is that how learners come to appreciate this value should be similar to what is being taught at home. The responses of teachers and parents have an interesting point of convergence. It is mentioned by both participants that Ubuntu must be shown equally to

all – towards the elders and other children, irrespective of race and ethnicity. Respect goes hand in hand with love and kindness. These sentiments reflect the expansion of the ideals of Ubuntu within a multicultural and multiracial society across all ages, where respect and equality of human dignity are valued.

The attitude of mutual respect and obedience to the elders is highlighted by the notion that all the elders, including teachers, are “parents” to all children. This shared understanding is vital to providing a backdrop for the genuine expression of Ubuntu in teachers’ practices that are based on love and care for the learners.

6.3. PART 2A: WHAT ARE THE PRACTICES OF INFUSING UBUNTU AMONGST THE FOUNDATION PHASE TEACHERS IN A RURAL SCHOOL?

The data presented in the sections to follow are responses from participants to questions that aimed to answer the study’s research questions. To answer the first research question, the school participants, comprising the principal and teachers, participated in semi-structured interviews where the investigation probed teachers’ practices in the four zones of teacher leadership (Grant, 2008). Teachers were at liberty to express themselves fully as their creative methods were considered innovative and important for the study in terms of a framework for rural teachers to infuse Ubuntu into their practices. Table 6.4. presents the data and a thematic analysis of the participant’s responses with an additional level of analysis in terms of the zones of teachers’ practices as leaders.

Table 6. 4: Summary of codes, themes, zones and roles for Research Question One

What are the practices of infusing Ubuntu amongst Foundation Phase teachers in a rural school?		
CODES	THEMES	ZONES(Z) ROLES(R)
<ul style="list-style-type: none"> • A child with an aspect of Ubuntu shows love to other children even to you as a teacher. • Be kind and helpful if another learner has no ruler you can lend without selling it. • A learner who takes care of the learners next to him even in the whole school. • No need to cut your shirt after finishing school but give it to other learners who are needy. • If you have two pens give one to someone who needs a pen. • I do it by forming groups and choosing those learners who are capable in their subjects to help each other and encourage them to work in unity assisting one another and also help where I can. 	Infusion of values, attitudes and behaviours related to African communalism	Z1 R1
<ul style="list-style-type: none"> • if they(children) have any problems and we as teachers should show Ubuntu to our children. • Ubuntu means taking care and having love (towards children). • Ubuntu is to give someone love and your time • sit down with my learners and develop our class rules in order to see whether we are able to obey all of it • There is nothing to prohibit me to practice Ubuntu because I am here to build the character of the learner. • Ubuntu is spiritual and a person who teaches it must be spiritually connected. 	Be an example/role model of Ubuntu	Z1 R1
<ul style="list-style-type: none"> • It is infused in a curriculum as in life skills and life skills are about understanding who you are and how to respect different cultures, diversity • We play drama and make some drawings. • We also let learners bring pictures to school to be analysed. 	Curriculum integration of Ubuntu and indigenous knowledge	Z1/Z2 R1/R2

<ul style="list-style-type: none"> I try by possible means to come up with new things in the class that will nurture a child which is not similar than yesterday. I come up with stories that are not similar as yesterday. 		
<ul style="list-style-type: none"> there should be no bullying of each other because bullying each other is not Ubuntu Even calling names is not Ubuntu as you are minimising that particular person as he/she might be lacking confidence in him/herself. Yes, I instil Ubuntu to children by teaching them whilst they were young that they should have love and empathy for other children I encourage Ubuntu... after the fight, I do not say must revenge but I say we must look for solutions so that we can live together in harmony After reading... I asked questions that show how this story nurtures a learner to have good relations with elders. As a teacher, I am expecting a child to respect, be humble and have good relations with other learners and report without taking the law in own hands. One of the teachers also emphasised that as a sign of respect, learners are taught not to criticise other religions because Ubuntu says all human beings were made by God (uMvelinqangi). 	Explicit integration of IK and Ubuntu values, attitudes and behaviours	Z1/Z2/ R1
<ul style="list-style-type: none"> In assembly, we have talks where we encourage them to have this African value of Ubuntu Our vision talks about all of us living in harmony. Have talks about harmoniousness because if there is no harmony you cannot find Ubuntu A child with Ubuntu should obey the rules and do what is supposed to be done and if he has a problem must inform the teacher. We also have the opportunity to warn other senior class teachers not to look down on other teachers and learners at the lower phases because that cripples the unity within the school. Yes, we as teachers sit down and look at what other things, we can do to encourage our learners to learn about Ubuntu and as teachers we encourage ourselves to have the spirit of Ubuntu. Teachers in schools include cultural activities in their school strategic plan. 	Create an ethos of Ubuntu in the whole school	Z3/Z1/Z3/ R6

<ul style="list-style-type: none"> • The person must conduct himself in a respectful manner and treat all as parents and help all irrespective of race and colour. • A human being should respect the elders and young and have a conduct of not discriminating according to race. • An attitude where a child allows all elders as parent • A child who is able to take instructions from parents and follow as they are. 		
<ul style="list-style-type: none"> • I am able to incorporate traditional games, songs • narrating old and new stories that encourage unity • read books with a particular theme of Ubuntu • play indigenous games that need rules • use charts which portray respect and other things we are doing in our school which encourage respect. • Bring indigenous pedagogies like storytelling and traditional dance with music and traditional games which are being played in our school. • I used traditional songs and poems and allow them to develop a skill to compose theirs 	Use of specific pedagogy (inside the classroom)	Z1 R1
<ul style="list-style-type: none"> • Engage them with traditional games like mlabalaba... to understand that in games it's about win and lose so accept whatever coming result. • taking them out to play indigenous games, drawing, and dancing • We also celebrate Heritage Day as teachers. • We played traditional games, dancing and children played traditional games like ushumpu and umagalobha 	Use of specific pedagogy (outside the classroom)	Z2 R1/R2
<ul style="list-style-type: none"> • Yes, we engage with other teachers who encountered some problems in their classrooms and I used to tell them that traditional storytelling is the way to go. • Traditional dancing helps us a lot as Foundation Phase teachers because we get together, compose some songs and teach them the praises. This is also done even to the whole school. • Yes, teachers from other schools become very interested because they say we are the 'foundation' so we used to meet so as to share the ideas. We planned these meetings in advance so as to bear good fruits. 	Collaboration with other teachers on curriculum development	Z2/Z3/Z4 R2

<ul style="list-style-type: none"> teachers in schools include cultural activities in their school strategic plan. do some activities related to indigenous knowledge recognition and fortunately, they (Department of Basic Education or DBE) do not refuse since we do not disturb school calendar much. we follow a mandate of DBE that is why at school we have a policy that stipulates the recognition of indigenous knowledge in various ways 	Explicit IK integration in whole school development	Z3 R6
<ul style="list-style-type: none"> we meet with teachers from other neighbouring schools since learners do wrong things with other learners from other schools like sharing drugs. We meet with them to align our strategies Yes, we meet with them if there are traditional ceremonies where we sing and dance just be building a spirit of unity. Yes, the neighbouring schools are being invited to watch some activities like cultural activities and they invite us too. 	Collaboration with neighbouring schools to promote Ubuntu	Z4 R2/R6

It was interesting to note in Table 6.4 that the teachers' accounts of their experiences and practices to infuse Ubuntu had several common trends or themes. These themes were systematically distilled through the lens of Grant's teacher leadership model (2008).

Infusion of African communalism

Teachers related various ways by which the values, attitudes, and behaviours related to African communalism were enculturated in the classroom (Zone 1). For instance, by encouraging reciprocity and caring or through strategies of shared learning and peer teaching, as mentioned by teacher UB21.

Teacher (UB21) said, *"I do it by forming groups and choose those learners who are capable in their subjects to help each other and encourage them to work as unity assisting one another and also help where I can".*

Interestingly, the theme of African communalism is also expressed as collaboration amongst teachers to share ideas of curriculum development knowledge (Zone 2, role 2).

In particular, they shared ideas on dealing with behavioural problems and teaching Ubuntu. This is also noted under the theme of *collaboration with other teachers in curriculum development*.

Be an example/role model of Ubuntu

Teacher (UB16) had this to say: “Yes, I instil Ubuntu to children by teaching them whilst they are young that they should have love and empathy to other children. If they have any problem and we as teachers should show Ubuntu to our children”.

Teacher (UB20) said: “As a teacher I am working with young kids that I need to take care of in whatever way showing love since the parents brought their kids here whilst having other option to send to former model C schools but they brought here because they trust us as teachers”.

A significant point made by the principal relates to African spirituality and its connection to Ubuntu.

The Principal said: “It’s not easy to teach Ubuntu if you are not connected to it. Ubuntu is spiritual and a person who teaches it must be spiritually connected”.

Curriculum integration of Ubuntu and indigenous knowledge

The curriculum integration of Ubuntu and IK is a vital theme that emerged from teachers’ responses. The participants mentioned the inclusion of traditional/indigenous songs, dance (ingoma) and games in their practice amongst the teachers in this rural school.

The principal mentioned that Ubuntu “*is infused in the curriculum as in life skills and life skills is about understanding who are you and how to respect different cultures, diversity.*”

Teacher UB16 mentioned, “we use indigenous pedagogies like storytelling and traditional dance(ingoma) with music and traditional games which are being played in our school”.

A teacher (UB17) also responded that she/he attempted to adapt and change the lessons to implement the principle of valuing IK and Ubuntu.

Teacher UB17 said *“There is nothing to prohibit me to implement policies related to Ubuntu but I try by all possible means to come with new things in the class that will nurture a child which is not similar than yesterday. I come with stories that are not similar as yesterday”.*

In the role as leaders in whole school development (Zone 3) teachers expressed that the integration of Ubuntu and IK was part of their strategic planning. This is a significant observation in this rural school.

Teacher (UB16) said: *“The department of education allows teachers in schools to include cultural activities in their school’s strategic plan. They also have support of giving learners some tokens during school competitions”.*

Teacher (UB22) said: *“Yes, as teachers involved we asked permission in advance to conduct some activities related to indigenous knowledge recognition and fortunately they (Department of Basic Education or DBE) do not refuse since we do not disturb school calendar much”.*

Integration of Ubuntu Values, attitudes and behaviours

The values, attitudes and behaviours that underpin Ubuntu have been clearly expressed by both the community and school participants. These include, among other factors, respect, empathy, forgiveness, good communal relations, no bullying or name-calling. My general interpretation of the data indicates from this theme that most teachers support the integration of Ubuntu values, attitudes and behaviours in their different zones and roles as teacher leaders in the Foundation Phase. It was significant to note that explicit Ubuntu values integration in whole school development has been taking place through cultural festivals/days to entertain learners and to develop social cohesion within the school. These events are seen as opportunities to inculcate traditional values through

cultural activities involving all stakeholders and are similar to gatherings within the community, such as for traditional ceremonies. However, cultural activities at school occur only on rare occasions.

An overall interesting observation from the data is that the integration of Ubuntu is explicit even though teachers do not have any focus on it as part of an explicit curriculum to infuse Ubuntu. This may be related to the circumstances of a rural school setting where the culture, language and beliefs related to Ubuntu are familiar to learners and teachers. Therefore, teachers are seemingly not inhibited from expressing these beliefs and values. I noted this in a focus group discussion. One of the teachers emphasised that learners are taught not to criticise other religions as a sign of respect because Ubuntu says all human beings were made by “uMvelinqangi” (God).

Teacher (UB18) said: *“Yes school management and department of education have full support even in Mandela day we plan with them of what to do in collaborating with community in 67 minutes. Even though no clear policy towards implementing Ubuntu but we should show good characters”.*

Teacher (UB17) stated: *“In all days of life I encourage Ubuntu. Even after the fight I do not say you must revenge but I say we must look for solution so that we can live together in harmony. Another way is to bring storytelling which teach learners to live in harmony”.*

Creating an ethos of Ubuntu in the whole school

Foundation Phase teachers were found to be centred at the core of creating an ethos of Ubuntu at an early stage of child schooling, which supports the whole school development mission.

Teacher (UB18) said: *“Yes, we as teachers try that by all means as we have different religion and beliefs so as school we should have a simple policy to avoid misunderstandings. Our policy that we develop as school assists us to deal with other misunderstandings that originated from outside the school. We also have opportunity to*

warn other senior class teachers not to look down on other teachers and learners at the lower phases because that cripples the unity within the school”.

Teacher (UB19): *“Yes we as teachers sit down and look at what other things, we can do to encourage our learners to learn about Ubuntu and as teachers we encourage ourselves to have spirit of Ubuntu”.*

As was mentioned in the FGD with teachers, a culture of respect was emphasised by teaching their learners words like *“Ngiyabonga, Ngiyaxolisa and Ngiyacela”*. These words mean *“thank you, I am sorry, and may I please have”*.

Principal (01) echoed *“we have talks about harmoniousness because if there is no harmony you cannot find Ubuntu”*

Use of specific pedagogy (inside the classroom)

Various methods of teaching or pedagogy to infuse Ubuntu in the classroom (Zone 1) were mentioned, in which the role of continuing to teach and improve their own teaching was mentioned. These include Ubuntu themed indigenous pedagogy such as storytelling, cultural songs, games, dance, poetry and music.

Teacher (UB17) said: *“As a teacher I use the storytelling books and also ask them what they have watched from television the previous day. I also encourage them to read books and engage them with traditional games like mlabalaba. The playing of that game teaches learners to understand that in games is about win and lose so accept whatever coming result”.*

Teacher (UB17) had this to say: *“As a teacher I use the storytelling books and also ask them what they have watched from television the previous day. I also encourage them to read books and engage them with traditional games like mlabalaba. The playing of those games teaches learners to understand that in games it is about (both) win and lose so accept whatever coming result”.*

Since ancient times, moral values have been inculcated through role models and heroic characters in fictional stories or fables. In African educational practices, information is passed orally from elders to children and through indigenous pedagogy and educational strategies. Teachers participating in the study indicated that they were trying to narrate old and new stories that encourage unity even though there were no clear guidelines of what and how to infuse Ubuntu in the curriculum, implying that these practices were part of a hidden curriculum. Learners were engaged in activities of reading books with a particular theme of Ubuntu. Teachers who participated in this study indicated that the playing of indigenous games that needed rules in the classroom was successful in promoting good social behaviour even though time was minimal.

Use of specific pedagogy (outside the classroom)

Under this theme, teachers' practices include traditional games like *mlabalaba*, dancing and singing, as well as members of the community teaching children gardening. As a whole school management plan, the practice of celebrating Heritage Day is honoured. At this celebration, community members are invited to be part of the audience, which helps the school in building good relations with the community.

Teacher (UB22) said: *"Yes there are things community used to organised to celebrate like Human Rights days, Heritage days then we participate as school to bring in traditional songs. During planting we engage with them to teach our children how to plant".*

Teacher (UB16): *"Yes as teachers we use indigenous pedagogies like storytelling and traditional dance(ingoma) with music and traditional games which are being played in our school".*

Collaboration with other teachers on curriculum development

This theme is also role two of zone two, giving teachers as leaders in the Foundation Phase a clear latitude to achieve their goals by capacitating themselves collaboratively in their teaching practices.

Teacher (UB21) said: *“Yes as a school we sit down and deliberate on issues regarding behaviour of our learners and solutions to deal with them”*

Teacher (UB19) said: *“Yes we as teachers sit down and look at what other things, we can do to encourage our learners to learn about Ubuntu and as teachers we encourage ourselves to have spirit of Ubuntu”.*

Collaboration with neighbouring schools to promote Ubuntu

The collaboration with neighbouring schools to promote Ubuntu is our African way of living where sharing of knowledge will capacitate teachers equally to the task given to them to nurture learners. It was noted that teachers tackled common problems like drugs in the area through cooperation and collaboration with neighbouring schools. It is important to note that Teachers’ Ubuntu practices among one another, signals a good example to the community that working together as neighbours can even mould the community.

Teacher (UB22) said: *“Yes, teachers from other schools become very interested because they say we are the foundation so we used to meet so that to share the ideas. We planned these meetings in advance so to bear good fruits”.*

Teacher (UB17) said: *“Yes, we meet with teachers from other neighbouring schools since learners do wrong things with other learners from other schools like sharing drugs. We meet with them to align our strategies so that what is done in school A is also done in school B”*

Teacher (UB18) said: *“Yes we used to meet with other schools and also meet with teachers at schools as what is expected of us as we are in the primary school feeding programme with them.”*

Summary of themes related to research question one

Several themes emerged under research question one, which indicated that teachers in the study’s case school were aware of the meanings of Ubuntu and the importance of infusing Ubuntu into their practices. Participants indicated that they encouraged

collaboration and unity in all practice zones. The school's strength emanates from a communitarian approach to teamwork, which is a facet of Ubuntu. The partnership with other teachers on curriculum development is the living testimony of African communalism built on Ubuntu values. As leaders, teachers demonstrated that within their roles they practised African communalism, a central pillar of the African philosophy of education rooted in Ubuntu. This impacts their strategies to deal with discipline and behaviour problems with a united front. However, it was noted that there was limited involvement of parents.

The theme of being an example or role model of Ubuntu that emerged, in my view, is a fundamental aspect of indigenous educational practices for the teaching of values, attitudes and behaviours that embody the spirit of Ubuntu. African indigenous education learning methods that place importance on learning through doing and observation are supported by Bandura and Walters' (1977) theory of social learning. Bandura and Walters (1977) state that "new patterns of behaviour can be acquired through direct experience of observing the behaviour of others". The teacher participants expressed this theme in different ways, such as being parents and counsellors to the children, which serve a common goal of showing Ubuntu in their practices. The principal additionally highlighted the importance of being spiritually connected to Ubuntu and expressing it in one's actions.

Teachers expressed that they explicitly taught values that promote Ubuntu. Certain aspects stand out from the data that develop an ethos of Ubuntu within the school. These include the importance of respecting elders, cooperating with school rules and policies and fostering the spirit of Ubuntu among colleagues through friendliness, respect and leadership that promotes harmony in relations.

The theme of curriculum integration of Ubuntu highlights the need to align what a teacher teaches in school with what parents teach at home. This is about integrating the local culture and language related to Ubuntu that may be familiar to learners. Cultural activities are actively promoted. However, it was not mentioned that the parents or community participated directly in planning or being part of these events. This suggests a greater

need for collaboration with parents and the community to promote indigenous knowledge and the culture of Ubuntu.

A significant finding was the use of indigenous pedagogy to infuse Ubuntu. The traditional method of teaching and learning for most teachers is based in the classroom. Indigenous African education practices occur both in and out of the classroom depending on what activity the teacher intends to engage learners in and should include the community's voice. The use of specific pedagogy outside the classroom (zone 2) engages learners and allows teachers to facilitate the process of developing the spirit of Ubuntu. Teachers provide social settings that support mutual understanding and social interactions that build African communal values and attitudes. Here, teachers reported on indigenous games and cultural day events that promoted indigenous art forms known to convey unity and togetherness in communal settings. However, a broader analysis of the study's findings suggests that teachers' practices using indigenous pedagogy are not extensively spread in the Foundation Phase curriculum. The use of indigenous pedagogy seems to happen incidentally or opportunistically as and when a teacher may decide to use them rather than systematically as planned methods to support the curriculum.

Teachers are not acquainted with indigenous learning theory and are not encouraged to include the parents and community in developing their practice. Furthermore, there was no consultation with the community in choosing and designing lessons to infuse Ubuntu. Therefore, the data suggests that the development of closer collaboration and involvement of parents and the community in the infusion of Ubuntu is an area for growth in teachers' practices to infuse Ubuntu. The need for community involvement in children's education suggests that an additional zone for teachers' practices of infusing Ubuntu is required: *collaboration with the local community*. This extension will be discussed further in the next chapter under a new framework for rural teacher leaders.

It should be noted that this finding from the analysis in this section has relevance to research question 2, which is discussed in the next section.

6.4. PART 2B: HOW AND TO WHAT EXTENT DO RURAL TEACHERS INVOLVE PARENTS AND ELDERS IN THE SCHOOL COMMUNITY IN THEIR PRACTICES OF INFUSING UBUNTU?

Research question two investigated to what extent the indigenous community's perspectives or 'voice' have been advantaged in the practices to infuse African indigenous philosophy rooted in Ubuntu. Rural Foundation Phase teachers, particularly as leaders in their various roles, could contribute to the preservation and valuing of IK and Ubuntu. It must be noted that the analysis under research question one in the previous section suggested a lack of involvement of the local community in terms of curriculum design and lesson preparation. It was important to gain explicit knowledge and insight from the teachers directly regarding the involvement of parents and the elders in their children's education. Hence, the questions that were asked in the study here required the school participants to express clearly how and to what extent the local community, including elders, was involved in developing their practices to infuse IK and Ubuntu. The saying "it takes a village to raise a child" is relevant to those who teach children as an integral part of the village community. Importantly, through the enactment of African education philosophy, the Foundation Phase teachers' practices in shaping a child's culture at an early age are crucial to the valuing of IK and children caring for and valuing one another. Engagement with the community in the reciprocal understanding of what needs to be done by teachers to bring the African village 'voice' to education influences the whole school's purpose, ethos and development.

Table 6.5. presents the data and a thematic analysis of the responses from all participants related to research question two. The researcher gave importance to activities or innovative ways within teachers' different roles as leaders to incorporate the 'voice' of the community.

Table 6. 5: Summary of codes, themes, zones and roles for Research Question 2

How and to what extent do rural teachers involve parents and elders in the school community in their practices of infusing Ubuntu?		
CODES	THEMES	ZONES/ ROLES
<ul style="list-style-type: none"> I have seen some of the parents bringing in school uniforms to those learners who are needy even educators do so and learners share what they have because we do preach Ubuntu The school management at other times invites the police to talk with our learners to behave well. During planting, we engage with them to teach our children how to plant. The school management sets a date for a prayer of all denominations which include parents. The community also invited the school to participate in the project "one home one garden". At other times we ask parents to come to the school to encourage learners to respect teachers as they spend most of the time with them Yes, as school management we invite the community to appreciate the good things they are doing and as a school, we invite them to see what we are doing within the school. Yes, there are things which are done by the community that as a school we adopt as recognition of indigenous knowledge (e.g., cultural activities, ingoma, praise poetry) Yes, there are things community used to organise to celebrate like Human Rights Day, Heritage Day 	Collaborating with the community to promote an African philosophy of education	Extension of Z2/Z3/ Z4 R2/R6

<p>then we participate as a school to bring in traditional songs</p> <ul style="list-style-type: none"> • During planting, we engage with them to teach our children how to plant. 		
<ul style="list-style-type: none"> • These are kinds of African pedagogies that are practised from their home which will make them easy to understand. • Children do like to play in a traditional way because is practised by their parents. • It is developed like this because it must be similar to the education that a child acquires from elders where education is through poetry, dancing and other traditional games. • Yes, since the members of the SGB are people staying within the area who knows what elders are doing they also inform us as teachers that their kids may appreciate it and can be treated and taught the way they are doing. 	<p>Inclusive of indigenous pedagogy and teachings known in the local community and the home in teacher practices</p>	<p>Z1/Z2/Z3/Z4</p> <p>R1/R2/R3/R6</p>
<ul style="list-style-type: none"> • We meet as a school to discuss and look at what the school community and elders think as their voice in the education of their children. • Yes, during teachers' meetings, we are able to deliberate on matters regarding Ubuntu as to how we can call on learners and teach them. • Yes, we get a chance to discuss and look at our learner's background and try to develop a strategy as to how to deal with that in a very amicable way that involves Ubuntu. • Yes, as a school we sit down and deliberate on issues regarding the behaviour of our learners and solutions to deal with them. 	<p>Strategising on issues involving Ubuntu</p>	<p>Z3/Z4</p> <p>R6/New Role</p>

Collaborating with the community to promote an African philosophy of education

The whole school seems to be aligned with an African philosophy of education. Empathy is shown towards the needy in the community and reciprocity in sharing resources and support for those with personal problems. There is a collaboration with community members with special expertise and skills. For example, in Table 6.5, to teach skills such as farming (teacher UB18) and work with social support workers such as the police to advise learners on correct behaviour. Interestingly, a strong sense of unity was expressed through activities such as interfaith gatherings held at school with parents and inviting parents to support teachers' efforts to discipline learners.

Teacher (UB17) said: *"Yes there are things which are done by the community that as a school we adopt as recognition of indigenous knowledge. The school management set a date for a prayer of all denominations which include parents".*

Teacher (UB21) echoed: *"In other times we ask parents to come in the school to encourage learners to respect teachers as they spend most of the time with them".*

Inclusive of indigenous pedagogy known in the local community and home in teacher practices

The school is a reflection of the local community, and the education that the school renders to the community should have cultural elements that reflect that particular local community. It was noted under responses to research question one regarding teachers' practices that teachers not only try to infuse values, attitudes and behaviours that promote the culture of Ubuntu but also use indigenous pedagogy such as praise singing and dance in their practices. The findings from responses regarding the extent to which teachers involve parents and the local community indicate that the SGB is consulted and is involved in influencing teachers' practices.

Teacher (UB20) had this to say: *"Yes, since the members of the SGB are people staying within the area who knows what elders are doing they also inform us as teachers that their kids may appreciate it can be treated and taught the way they are doing".*

Parents are invited to attend events such as cultural day and participate in projects such as home gardening.

Teacher (UB18) highlighted: *“The school management have some day like cultural day where parents are being summoned to be part of the event and they are very happy for that. The community also invited the school to participate in the project ‘one home, one garden’”.*

Strategising on issues involving Ubuntu

The findings suggest that teachers and the school management together with the SGB strategise on issues such as learner behaviour problems and to some extent consider the ‘voice’ of the elders. However, besides parents, the community elders and indigenous knowledge holders are not specifically invited to share their knowledge with teachers.

Teacher (UB16) said, *“Yes, during teachers’ meetings we are able to deliberate on matters regarding Ubuntu as to how we can call on learners and teach them”.*

The themes that emerged under research question 2 converge on the finding that teachers’ practices indicate support for the culture of African communalism. There is engagement with the community in terms of specific projects, such as the “one home, one garden” project. When there are issues regarding learner misbehaviour, parents are invited to participate in the discussions. Community members such as the police are brought in to advise, and counsel learners on their behaviour. As a way of including indigenous culture in their practices, teachers further emphasised the inclusion of indigenous pedagogy such as dance and praise singing as well as the cultural day event where parents were invited to attend.

However, regarding the inclusion of the elders and IKS holders, the response was that it was assumed that SGB parents would represent their views. Through the SGB, it may be said that the voice of the local school community is conveyed in the school and allows teachers the opportunity to align their practices with the community. However, the interaction with the community is not intended for curriculum development to infuse

Ubuntu values, attitudes and behaviour. The involvement is restricted to specific instances as they come about, instead of a planned engagement schedule. Since the traditional leader and elders are not part of the SGB, this emphasises the need for the school to go beyond the school community into the local community and to recognise and invite the elders and IK holders to share their expertise and knowledge with learners and teachers. This would go a long way in preserving the voice of the community and IKS in general.

African indigenous education principles emphasise the critical role that schools play in the moral development of learners and challenge the notion that moral values are acculturated strictly in the child's home and family. The study's scope is not to discuss the debates regarding moral development related to the psychosocial development of a moral identity and the cognitive-structural development of moral reasoning (Bruess and Pearson, 2000). However, it is interesting to note that the study's findings emphasise the importance of the school members developing solid relationships with parents, community and elders as partners in children's education of Ubuntu identity, morals and character development. Therefore, the study's findings in this section indicate a new zone and role emerging within teachers' activities as leaders that incorporates, with authenticity, the indigenous culture and practices into the education of children. It also advocates for the presence of the elders, parents and IKS holders in curriculum development and whole school development strategies. These new findings are elaborated on in section 6.6. on developing a new framework for teacher leaders within a so-called decolonising nation.

6.5. PART 2C: HOW DO FOUNDATION PHASE TEACHERS EXPERIENCE THEIR PRACTICES OF INFUSING UBUNTU IN A RURAL SCHOOL?

The researcher drew responses from teachers in semi-structured interviews and from all participants during focus group discussions to answer research question three. All seven teachers interviewed and the school's principal involved in this study were first language isiZulu-speaking. This presented an affordance for the understanding of African

philosophy and for them to appreciate more fully the developmental background of their learners. In general, affordances and constraints, challenges and influences enable or stifle a teacher's eagerness to practice indigenous education philosophy that may be enhanced by their experiences on the 'ground'. Teachers' engagement within their roles while taking cognisance of their experiences allows teachers to develop an authentic, real-life context of indigenous practice that is conducive to the situation at hand. Therefore, the practices of infusing Ubuntu that are inspired by their own experience and the community they are serving are a focus of research question 3. In particular, the researcher explored teachers' experiences as they endeavoured to use or take advantage of what the community might have to offer to enrich their practices.

Table 6.6. presents the data that answers research question 3 with a thematic analysis of the participants' responses. A further level of analysis is included in terms of the zones and roles of practice based on the study's theoretical framework.

Table 6. 6: Summary of codes, themes, zones and roles for Research Question 3

How do Foundation Phase teachers experience their practices of infusing Ubuntu in a rural school?		
CODES	THEMES	ZONES/ROLES
<ul style="list-style-type: none"> • Learners come from different places and others come from families that are so abusive and solve problems by fighting. • Home where learners are being abused and come from their homes very devastated. • Sometimes things happen to learners created by parents who are fighting their own agendas. • Parents left their kids at home with their grandmothers • Abusing substances of parents and children cause no unity in the community • Parents at the distance do not have time to nurture their children and reprimand them for any wrong doings • Immature parents fail to raise their children properly • Drugs cause our village not to instil good conduct well to the children • Quarrels in the families disturb the good upbringing of the child. • Much attention to learners taking treatment and those raped and be confidential but encourage them to do the right thing. • Severe cruelty is shown by men to children but teach them that can be overcome by respect in the manner that brings dignity 	Impact of family social problems	Z1/Z2/Z3

<ul style="list-style-type: none"> • Have to focus on your timetable and there is no time prescribed for infusing Ubuntu • Have to follow a timetable as a teacher in order to honour some due days, that causes you not to do as you please to infuse Ubuntu 	Curriculum/time constraints on teachers' practices of infusing Ubuntu	Z1 R1
<ul style="list-style-type: none"> • The school management does support us as teachers particularly when you have encountered a problem of learner behaviour in the class. • School management sits down with a learner to look closer at the cause of the problem. • Do get support but it does not reach where it is supposed to. 	Teachers' experiences of support from school management	Z3 R6
<ul style="list-style-type: none"> • Authorities- some do not know our classes but as teachers, we need to improvise and make our classes conducive to African education. • Children influenced with wrong things come to school and fail to comply with what a teacher is expecting in the class. • Not know whether it is social media or television programmes, but learners do not want to listen to teachers but they like to listen to each other (peer pressure). • The instance where children from young parents are to be advised with something then cooperation for upbringing child is not there. • Money which causes learners to be uncontrollable and when you try to intervene as a teacher advising parents and respond say teach not look other things 	Lack of cooperation in the infusion of Ubuntu	

Teachers discussed their feelings and understandings of the influences and challenges that they faced daily. The themes that were distilled are discussed in the sections to follow.

Impact of family social problems

It was indicated that some learners come from families where domestic violence and substance abuse are devastating to a child's mental and emotional well-being. There are single-parent families where the mothers do not seem to care for their children's behaviour and leave grandmothers overburdened with responsibility. These children are neglected because teachers report a lack of proper guidance at home. Clearly, the teacher's attempts at infusing a culture of Ubuntu conflict with those experiences in the child's home. Additionally, it was concerning to note that it was mentioned that some children are physically and sexually abused even at this tender age. Here, as mentioned in earlier discussions, teachers expressed great empathy and love for the children. However, since they are not trained in social work, they experience this issue as a challenge and impediment to performing the duty of restoring a child to a positive state of mind. The child presents with uncooperative behaviour that hinders the teacher's efforts to encourage Ubuntu values and African communalism.

One of the teachers mentioned that

Teacher (UB16) said: *"Yes, there are challenges sometimes. Sometimes you find that learners are influenced by the behaviour of parents abusing drugs and you find that they also misbehave even in the school when we are inculcating Ubuntu as teachers".*

Another **teacher (UB17)** expressed very well how his/her practices to infuse Ubuntu were affected. He/she said:

"Sometimes these days children are given money if sent somewhere. As a teacher, I should warn learners that they should not forget where they come from and understand identity even if a parent does not have any ... much support to you but accept that and live with what you have because tomorrow, yours is coming. Sometimes these things

happen to learners created by parents who are fighting their own agendas. Another problem is that parents leave their kids at home to live in rental houses with their fiancés”.

Curriculum constraints on teachers’ practices of infusing Ubuntu

According to the findings, the teachers' practices generally had some impediments for teachers who were unable to perform according to their expectations due to time constraints.

Teacher (UB18) expressed this concern regarding opportunities to incorporate Ubuntu formally in their practice: *“There are but very minimal because in the class you need to focus on your timetable and there is no time prescribed for infusing Ubuntu, so by that I will infuse it gradually”.*

Teachers’ experience of support from school management

The findings presented in this research question have shown that even though challenges with learner behaviour are encountered, there is support in their roles as leaders experienced by teachers in the different school management structures, including the SGB. This is about the extent to which teachers engage in a collaborative approach to managing problems.

Teacher (UB17) expressed his/her sentiment:

“The school management does support us as teachers, particularly when you have encountered a problem of learner behaviour in the class. As school management, they sit down with a learner to look closer at the cause of the problem. We look at the solution to remedy the problem of the child together with the parent who needs to be assisted; maybe the source is at home”.

Although management gets involved in the resolution of behavioural problems, it was noted that this kind of support *“does not reach where it [is] supposed to”* (**Teacher UB21**). This point, in my interpretation, meant that sometimes a teacher did not feel that there was adequate support.

Lack of cooperation in the Ubuntu infusion

A participant pointed out that education authorities limit their operations to the classes' formal curriculum and school issues. It is left to the teachers to improvise and make classes conducive to African education.

Teacher (UB20) said: *“Nothing much they (DBE) do, we do it for our self as we are with learners. The authorities, some do not know our classes, but as teachers, we need to improvise and make our classes conducive to African education”.*

Furthermore, learners with bad influences from outside the school fail to comply with the teacher as expected in the classroom. It is mentioned that social media and television programmes are suspected of causing learners not to listen to teachers as they attempt to infuse Ubuntu in their respective zones as teacher leaders. There is also peer pressure where some children would rather *“listen to each other,”* as mentioned by teacher UB20. Teachers also noted a lack of cooperation from parents.

Teacher (UB20) complained: *“There are parents that feed their kids with money, which causes learners to be uncontrollable and when you try to intervene as a teacher advising a parent on this, you get a very irrational response that you are there to teach a child and not to look at some other things. That turns your willingness to assist a child”.*

Summary discussion of the themes related to research question 3

It is noted that the study's location within the rural school and community setting of Port Dunford has been described in detail in Chapter 2 and bears relevance to what and how teachers experience their practices. In the Foundation Phase, the teachers' practices are immersed in various factors that can impact individual teachers' emotional, social, physical, and spiritual experiences. Notably, the situation and unique everyday contexts of their learners' realities and social surroundings affect how teachers experience their practices.

The findings show that the most severe challenge experienced by teachers was that of the impact of family social problems, which exerted a considerable burden upon teachers' professional practices in general. Teachers saw their primary obligation in infusing Ubuntu to enculturate knowledge, values and behaviours that resonated with what they felt the local community expected of them. It is essential that a child is receptive to learning and able to assimilate teachings that will mould his character.

However, family background and family social problems presented learners with serious personal difficulties at home that negatively impacted their psychological and moral development.

It was noted that the school management supported teachers in resolving conflicts with learners; however, the teachers did not find the support sufficient. In keeping with the maxim "it takes a village to raise a child", various stakeholders have to cooperate in developing the nature or spirit of Ubuntu within a child. The school's challenges cannot be resolved by the school alone but need cooperation from the different school stakeholders to get to the root cause and nip it in the bud. The findings regarding the lack of cooperation from both learners and parents influenced by modern western culture and habits draw attention to the critical influence of globalisation on culture and identity. This situation is concerning as teachers have an additional burden of attempting to counteract the external influences that seem to undermine their efforts to infuse Ubuntu values.

The formal curriculum presents a challenge for teachers struggling with time constraints. It was expressed that the DBE does not provide support for the infusion of African philosophy into education. The administrative duties of teachers overlap with their core teaching and learning practices. Teachers are to adhere to the timetable and have limited time to engage in various methods that enhance the infusion of Ubuntu. However, it was encouraging to note that teachers indicated their willingness to improvise as to when to engage learners in curricular and extracurricular activities that infuse Ubuntu.

6.6. PART 3: HOW CAN RURAL FOUNDATION PHASE TEACHERS INFUSE UBUNTU IN THEIR PRACTICES WITHIN THEIR ROLES AS LEADERS?

The fourth research question aimed to synthesise the findings under research questions 1, 2 and 3 in order to develop a general framework for the infusion of Ubuntu in rural Foundation Phase teachers' practices. The questions related to research question 4 were asked during semi-structured interviews and focus group discussions (Appendices 2, 3, 4 and 5). Following the semi-structured interviews, the study sought to include collaborative discussions within focus groups, which allowed participants to substantiate and build on one another's ideas and responses. The sessions allowed the researcher to triangulate and verify the data and initial interpretations made from the semi-structured interviews. Hence, there is an overlap of questions and responses in this section with earlier sections. However, the main purpose was to obtain participants' broad insights and suggestions in more robust discussions. Participants who may have been reluctant to speak during the one-on-one interviews with the spotlight on them could be more engaging in group discussions (Xerri, 2018:143). There were two focus group discussions. Focus group discussion 1 (FGD1) included the traditional leader and elders and SGB chairperson. Focus group discussion 2 (FGD2) included the principal, teacher participants and the SGB chairperson.

Grant's model of teacher leadership (Grant 2008:88) was used as an appropriate lens for systematically analysing and organising the participants' responses that addressed research question 4. The data analysis and discussion are presented in the sections to follow. Separate sub-sections are structured according to the questions that were posed to the groups. The section concludes with a structured discussion in terms of Grant's model (2008:88) and the motivation to revise Grant's model (2008:88) that emanates from the analysis.

6.6.1. Translations of FGD1 and FGD2 data, interpretations and related to research question four

Participants were allowed to engage in robust discussions on the questions posed to the group. The participants' responses were captured through notetaking and later checked against the recordings. Analysis and discussion of responses in the focus group discussions follow.

Focus Group Discussion 1 (FGD1): Traditional leader, Elders and School Governing Body Chairperson

1. What practices of Ubuntu can be infused into Foundation Phase?

The discussion of this question created a robust discussion that is presented according to the themes that emerged.

Explicitly teach Ubuntu values: It was not surprising to note that participants had common responses. The participants responded that teachers are expected to teach Ubuntu values to learners, particularly the culture of respect. It was reinforced that a child needs to be trained to respect all the elders in the community. They added that *“an iron is struck while it is still hot,”* conveying the idea that children need to be taught the values of Ubuntu while they are still young because they are teachable.

Support for struggling parents:

A participant expressed: *“The children’s future is in the palm of the teacher’s hand and parents’. Therefore, a child must know that he/she gets a blessing from parents in building his/her future life”.*

The participants highlighted a point raised by teachers as well: *“Some children get spoiled as they are raised by single parents and they tend to ignore instructions from their mother because of peer influences where a mother is taken as having less authority from home”.*

It was mentioned that a child would learn values and behaviour that disagreed with the home culture and that when the parent inquired about it, the child would get angry and refer to them as coming from his/her friends. Therefore, it was concluded that it is essential for teachers in the Foundation Phase of school to identify those children raised by single parents and pay special attention to supporting these parents and children.

Greater collaboration between parents and teachers to supervise children and counter negative external influences: In response to the question of vulgar language used by learners, the participants expressed the following opinions:

“Learners should be taught in the school and even by parents that vulgar language is not permitted in the community and it is considered as a sign of “anti-Ubuntu”. Learners must be taught through the school to stop watching any channel on television that does not promote Ubuntu. This can be achieved when a young child is under the supervision of parents. Most of these programmes they watch cause huge confusion in their minds”.

A participant expressed the problem as emanating from external negative cultural influences:

“You find a girl child talking vulgar language when you find out as parent, it tends to come from cell phone pictures from their friends which they watch during their spare time.”

General discussion on the importance of African traditions and culture: Regarding heritage, the participants stated that:

“Learners need to be taught the culture of Zulu-speaking people as well as African culture. It is important that our children in the Foundation Phase get the right teaching on Heritage Day and why the day is important. Children should be encouraged to learn about African culture rather than being glued to modern life, which abandoned our social heritage called Ubuntu. When our children are taught Ubuntu in the school, this can reduce even the incidence of war between teachers and learners. For example, learners who stab and assault teachers in schools can be minimised because the culture of Ubuntu is instilled among learners at an early age. It looks as if ‘ikusasa lifihlekile emehlweni ezingane

zethu". You find a child molesting teachers at primary level, what will be at high school level? An elder uttered the saying "Kodwa umvundla ziyowunqanda phambili" meaning do it now or in future things will turn against you".

The participants agreed that teaching the culture and traditions of Ubuntu would help to prevent violence in society that has spilt into classrooms. There was a sense of urgency to restore African culture to deal with problems, particularly in the Foundation Phase before it is too late.

2. What can you say to teachers in their role as parents and community elders as they infuse Ubuntu in their classroom?

The focus group emphasised that as parents, they totally support the teachers' endeavours to infuse Ubuntu in children.

"If all goes as our will, "we will go back to basics of our African culture where Ubuntu was the centre of all". This means in the olden days, in the morning teachers were found waiting outside school gates looking for late comers and they would be disciplined to an extent that no child would ever think of coming late again. It is now puzzling because learners come late to school, for instance, girls nowadays are no longer sent to fetch water from the river where they have to walk miles and miles but they just wake up and prepare to go to school".

The participants added: *"Even learners who are boys are no longer involved in sending cows to the dipping tank like it was done before. There is absolutely no reason why learners come to school late; teachers need to take their position and discipline learners who come to school late to correct them".*

Participants strongly advocated for teachers to actively discipline students who violate rules and expectations. My interpretation and understanding were that teachers needed to present a united front with parents and elders in their practices at the Foundation Phase to promote obedience to rules and maintain discipline and order, all seen as aspects of the enculturation of Ubuntu.

3. What do you think are the experiences of Foundation Phase teachers when teaching Ubuntu through curricular and extracurricular activities within the school?

This question aimed to get responses from the community participants regarding their perceptions of challenges that teachers experience in infusing Ubuntu. It was revealed during the discussion that the problem might be the lack of maturity of some parents who do not understand or know the culture of Ubuntu.

A child who is not well managed at home cannot grasp everything that is taught in the school. Even if teachers can teach a lot about Ubuntu, the role played by parents is also important. We cannot expect that a child can bring a sense of Ubuntu to the parent whilst she is not fully matured. Someone not acquainted to handle a child properly, when a child cries, she also cries.

Next, the group engaged in a problem that seemed to be of great concern to the parent community. This was related to the announcement that sex education was to be introduced at the primary school level. The translated notes below capture the main points mentioned:

In African culture, no child is taught about sex. Instead of building the future of the child, it ruins their future. As it is announced that sex education will be infused in school at primary level. All this need collective views of parents to stop education that will ruin the future of the children but protecting our country's future leaders. That sex education is beyond the level of children's thinking and social interactions when they are together. Government will mess up if she continues to introduce this aspect of education at lower level. Children after consuming this knowledge they will become eager to experiment it to other kids. This will provoke our kids to have lust of sex very early because of what they accumulate in their minds. As we grew up, our parents never told us that an infant is carried in the stomach but told us that it comes from the sky. What is now taught in schools is opposite from what elders taught us. One of the parent said "Ngike ngabona nje izingane zakwesinye sezikole zase-primary school, umfana nentombazane

eziseminyakeni elishumi, ziphuma esikoleni zihamba emgwaqeni. Ngabe sengizibona zibambana zangana phambi kwami. Ngabuza ngathi nenzani yathi eyomfana yicheery yami le". All this shows how sex education might cause kids in primary schools uncontrollable as they are hyper of swallowing this sex knowledge.

The following view sums up the difficulty perceived by teachers who are required to follow the instructions from the DBE regarding the introduction of sex education:

In a nutshell, this becomes a burden to teachers as they now become confused of what to teach as parents have disagreeing views towards that of government.

Although this issue was mentioned, it is noted that the DBE has only introduced sex education from grade 4 formally in the curriculum.

The discussion then focussed on the influence of teachers and parents who were not good role models. Regarding teachers they had this to say:

Teachers also need to be responsible and serve as exemplary by not discarding Ubuntu through exposing their love affairs to learners because learners end up disrespecting them. It is important to hide things from children to avoid emulating the behaviour of their teachers.

Teachers have difficulty calling some learners into order when they are practicing what they have seen from their parents, which is unacceptable. This finding emphasised the significance of the theme of being an example of Ubuntu, especially for young learners who learn through imitation.

We, as parents, also influence these kids with unpleasant activities because we sleep and have sexual intercourse in their presence, even at age four, and that provokes a child to do that in other children. Our parents used to send us to grandmother's house.

This comment shows how certain cultural practices serve to protect children from being exposed to experiences such as sexual relations that are inappropriate for their age.

Another area of concern was that of corporal punishment. Some participants in the focus group discussion felt that teachers have the challenge of not knowing how to discipline their learners. They highlighted that corporal punishment was being used at home but that, since it is outlawed in schools, teachers could be arrested if they used it.

Teachers have no clear way to discipline the learner when he/she has done wrong. Learners in schools are too violent and teacher tends to be afraid to reprimand them for doing what is wrong.

4. What is your opinion of how rural Foundation Phase teachers can strategically integrate Ubuntu practices into their classrooms through your assistance?

This section discusses how the community elders, the Induna, as well as the SGB chairperson, think they can assist the Foundation Phase teachers in strategising how to successfully infuse Ubuntu into the curriculum. It was interesting to note that participants had common responses when it came to strategising.

The participants in the focus group discussion revealed that:

There is an urgent need for teachers to have collaboration with community elders. They emphasised that collaboration can strengthen the relationship between the community and the school. It means that when the school is having a function like Heritage Day, the community should be invited to partake and grace the occasion.

The participants discussed how they felt that community could be incorporated into curricular strategies. Discussion points included:

To invite elderly women from the community to narrate stories that include Ubuntu. This may include values and practices of Ubuntu. We wish teachers to bring back these cultural activities. The school should provide a time where they call elders to teach both girls and boys how to be responsible human beings.

It was also stated that:

The Foundation Phase schools should have books that have themes on respect and bring along poems which inspire learners to keep them respecting. In our time, there were no books that encourage the respect of elders and they kept on saying if you do not respect you are like an idiot and you are not going to pass. Those messages kept us very disciplined and respecting all elderly people in the village.

In this discussion, there was a strong emphasis on the positive influences of interdependence and collaboration amongst teachers and the community in their roles as educators of children.

Focus Group Discussion 2 (FGD2): Educators, Principal and SGB Chairperson

1. What practices of Ubuntu can be infused into Foundation Phase?

This question brought a very detailed discussion regarding the infusion of Ubuntu. During the discussion, it was noted that there were some commonalities in what the participants said. The following responses emanated from the participants:

It is imperative that Ubuntu is taught at the basic level to show its significance to learners and should be emphasised more in isiZulu as their home language. Infusing Ubuntu is a must as it guides learners on the principles of life, like the core values of Ubuntu among Zulu-speaking people. Ubuntu is our pride and we cannot separate ourselves as Zulu ethnic people from Ubuntu.

Another point that emanated during the discussions was that teachers and the community at large firmly supported the curriculum ideal of promoting and understanding the importance of practicing Ubuntu in schools.

A traditional custom that was mentioned is

Learners are taught in school that when talking with an elderly person, they should bow their heads down as a sign of respect and that arguing with an older person is a sign of rudeness.

One of the teachers also emphasised that, as a sign of respect, learners are taught not to criticise other religions because Ubuntu says all human beings were made by God (uMvelinqangi).

The qualities of interdependence, oneness and African communalism were deemed essential. While learners are at school, teachers teach them the importance of sharing. Learners are taught that sharing is caring, and that is one of the principles of Ubuntu. For example, the participants in the focus group discussion stated that it is important to teach learners that if one of the learners has nothing to eat, they need to share with that learner. Doing that enables the other learner to be connected and have a sense of belonging and oneness.

It is significant to note that participants disclosed that ensured that schools work hand in hand with the community in order for learners to benefit from both sides.

For example, teachers at times invite elderly women from the community to come and narrate stories to learners. The reason for doing that is that stories that are narrated to learners are connected to the significance of Ubuntu and they promote the practices of Ubuntu as they help to unify our nation. The stories narrated to learners consist of themes like helping elderly people and showing sympathy when someone else is going through a difficult time.

Interestingly, the participants also indicated that teachers showed recordings of how elders did things in the past and how they differed from current life practices. This point suggests that teachers are open to the use of innovative technologies in the classroom to promote the culture of Ubuntu. It was also stated that learners should be taken to museums, public libraries and archives that showcase displays promoting Ubuntu. The exhibits should showcase community members bringing food to a family that has lost one of its members through death and community members helping one another in weeding large plantations. These practices outside the classroom suggest a clear intention to encourage learners to identify with their histories and culture.

2. What can you say to parents and elders to ensure their involvement in the practices of Ubuntu for learners in the Foundation Phase?

Participants, including teachers, the principal, and the SGB chairperson, were asked to explain how they ensured that parents and community elders were involved in the infusion of Ubuntu to learners in the Foundation Phase. Remarkably, this question also drew common responses from the FGD 1 participants. One striking point revealed by the participants is that of collaboration between teachers and the community. The emphasis on collaboration was discussed as follows:

The participants during the focus group discussion revealed that they were strengthening their partnership with the community. For example, teachers are working hand in hand with parents and the community at large by ensuring that elderly community women are invited to the school during Heritage Day to narrate cultural stories to learners. Additionally, it was also revealed that the school invited grandmothers in the community to ensure that general stories were narrated to learners, teaching them the importance and values of Ubuntu. These practices are critical to strengthening relations and partnerships amongst the role player in education.

It was repeated that learners should be taught how to respect elderly people in the community: *It means that children are informed by teachers to practice Ubuntu by showing respect to all people in the village.*

They mentioned that this could be achieved by teaching their learners words like “*Ngiyabonga, Ngiyaxolisa and Ngiyacela*”. These words mean “*thank you, I am sorry, and may I please have*”. Another aspect of customs mentioned relates to the belief of the community that:

Ubuntu is displayed when a person is talking and through the movement of the body. For example, whenever a young person is talking to an elder, the young person is expected to kneel down not as a sign of slavery but respect. This is African Ubuntu.

This ancient African custom in practice suggests that Ubuntu values are taught through actions and behaviours. This concurs with the literature on indigenous education pedagogy. Biermann and Townsend-Cross (2008:146) note that the articulation of indigenous pedagogy stands for a valid system of knowledge and skill transfer and that indigenous pedagogy “conveys meaning, values and identity”. The discussion here suggests that teachers valued and attempted to incorporate traditional customs and norms that promote the values of Ubuntu into the school culture.

What are your experiences of teaching the practices of Ubuntu in extracurricular activities in the Foundation Phase?

During the focus group discussions, participants were asked to state their daily experiences of teaching the practices of Ubuntu in the Foundation Phase class. This question provoked much discussion among teachers, the principal and the school governing body. The following points emanated from the discussion.

Teachers reiterated the need to practice what is preached and to be an example of Ubuntu to the children.

Nowadays we have learners who are observant and we, as teachers, we have to practice what we teach. Learners always make observations in the way we communicate with each other as teachers. When learners observe us teachers respecting the principal, they always note that we practice what we teach. This is one area that is very important to all teachers and we avoid by all means using strong words against each other as teachers because learners are watching.

Although sport could be viewed as competitive, the teachers described sporting activities as helping to develop camaraderie amongst learners. Therefore, sport may be seen as one of the extra-curricular practices that could be used to promote Ubuntu values.

Again, we as teachers emphasise the importance of sport to learners as sport is important to strengthen social cohesion among people. It means that when learners participate in sport, there is a high level of oneness among them. Sport unites learners and being in

different teams ensure that teamwork and team spirit is generated among them. It then becomes a norm for learners to stand for one another and support one another which is Ubuntu.

Again, during focus group discussion, it was revealed that *when learners play sport together, they learn to stand for one another.*

As a multipath area, teachers mentioned their practices to promote interfaith harmony:

It is important for us as educators to emphasise that learners should love one another and never criticize one another. This we encourage even among all religions in the school. For a learner to be a Zionist does not mean he or she is lesser than another learner who is a Methodist. In a nutshell, learners are taught that all religions are equal because they all worship one God. As a result, learners have a Student Christian Movement (SCM) taking place within the school where learners are cultured to respect all religions. If a child fails to comply with the rules of the school that build Ubuntu, it is questionable where a child belongs. You hear others say “Mm la bomphatha bageze izandla” meaning that there is no respect seen in that person.

3. In your opinion, how do you think Foundation Phase teachers as leaders can strategise from the input of the elders and the community to infuse Ubuntu practices in the Foundation Phase?

Considering that the analysis of the semi-structured interviews indicated that there was minimal involvement of the community in teachers' practices within the curriculum to infuse Ubuntu, this question aimed to obtain responses on how there could be greater involvement and input from the elders and the community at large.

The focus group indicated that teachers should teach the basics of how in the family, mother, father, and child are expected to act according to their responsibilities at home. For example, teachers should assist learners in understanding that even though a child comes from two parents, *“it takes a village to raise a child”*. The participants indicated that they were assisted by the Student Christian Movement (SCM) in the school which is

meant to train all learners to recognise that there is a God. The SCM is not meant to represent one religion but to unite learners. Religion is taken as an institution that allows parents and teachers to instil faith and morals in learners that mould them to acquire the social heritage called Ubuntu. Interestingly, it became evident that when learners have a service, the school typically invites religious leaders from within the community to share the word of God. Different denominations such as the Zionist, Methodist, and Nazareth Baptist Churches come together as a sign of oneness and Ubuntu. The participants also mentioned that they celebrate Heritage Day in their school and invite elderly people from the community to grace the day. Of importance to note is that during the discussion, it became apparent that parents from the community are urged to bring along traditional food that everyone will share during the day. The participants stated that parents also brought their traditional attire to showcase their talents to the children as they celebrate Heritage Day. The celebration of the event demonstrates how good it is to be a cultured African person.

These comments suggest that while it was noted that special events brought the community to the school, the teachers did not go into the community to learn or expand their knowledge and practices. Therefore, how to formally incorporate the voice of the community remains a challenge.

SYNTHESIS OF FINDINGS AND EXTENSION OF GRANTS' MODEL OF TEACHER LEADERSHIP

The chapter concludes with a synthesis of the findings that point to the need for an extension to Grant's model (2008:88) of teacher leadership that applies to rural Foundation Phase teachers in a transforming South African education system. A higher level of analysis was conducted in terms of Grant's model of teacher leadership. Responses were analysed thematically in terms of the zones of teachers' practices and their roles in each zone. Where new zones or roles were indicated, this was highlighted to develop a revised model. The depth of this analysis revealed the gaps in terms of teachers' roles within the various zones of their practice. The new model includes new roles for teachers: counsellor, parent and friend. There is a third level of analysis that is

not part of Grant's model (2008) that emanates from the study's findings: *Teacher practices of the African philosophy of education* extend Grant's leadership model for the case of rural Foundation Phase teachers.

Table 6.7 presents the codes, zones and roles (three levels of analysis). My analysis searched for new areas of teachers' practices as leaders, which extended beyond Grant's (2008) model to include the valuing of indigenous knowledge and the heritage of the people. The aim was to facilitate the expansion of teachers' practices within the context of an African philosophy of education.

Table 6.7. presents the data, interpretations and three levels of analysis.

Table 6. 7: Summary of codes, zones and roles for Research Question 4

TRANSLATIONS/CODES	Second level of analysis: Roles	Third level of analysis: Teacher practices of African philosophy of education
ZONE 1: In the classroom		
<ul style="list-style-type: none"> • Yes, I am able to incorporate traditional games and songs, which allow good participation. • As a teacher, I used to read books with a particular theme of Ubuntu • We play drama and make some drawings. • Yes, I have been trying during my teaching to use charts which portray respect and other things we are doing in our school which encourage respect. • After reading the books, I asked questions and give how this story nurtures a learner to have good relations with elders. 	One: Continuing to teach and improve one's teaching	<p>1. Inclusion of indigenous pedagogy Eg. Storytelling/reading, songs, indigenous games, drama, dance</p> <p>2. Explicit integration of Ubuntu values, attitudes and behaviours (e.g., values in stories, visual aids, songs, social learning activities)</p>

<ul style="list-style-type: none"> • As teachers, we should encourage learners to practice our forefathers' traditions which promote interdependence. • The best way is to sit down with them and guide them to the right conduct • The focus group indicated that teachers should teach the basics on how in the family, mother, father and child were taught according to their levels of responsibilities at home. • In children there are many things you come across since learners are coming from different home backgrounds.... where some learners are coming from abusive families...as a teacher if they are before you here in the school should be treated as your own kids and teach them how they should handle each other. • The department (DBE) is using the Batho Pele principle that all government departments have to follow where Ubuntu is basically entrenched. We are what we are because of other people. • To show support and care to those not well, that is Ubuntu • Teachers also need to be responsible and serve as exemplary by not discarding Ubuntu through exposing their love affairs to learners because learners end up disrespecting them. 	<p>Providing personal guidance, support and engaging professional counsel</p>	<p>3. Be an example of Ubuntu in practice</p>
<p>ZONE 2: Working with other teachers, community members and learners outside the classroom in curricular and extra-curricular activities</p>		
<ul style="list-style-type: none"> • They emphasised that collaboration could strengthen the relationship between the community and the school. When the school is having a function like Heritage Day, the 	<p>Two: Providing curriculum development knowledge</p>	<p>1. Collaboration with all stakeholders in organising cultural activities and teaching indigenous knowledge (e.g., Cultural</p>

<p>community should be invited to partake and grace the occasion.</p> <ul style="list-style-type: none"> • The participants went on to reveal that the school needs to invite elderly women from the community to narrate stories that include Ubuntu. • We need to bring back scout activities because it was about building morals in young people and it was going into stages. • I engage them in garden activities to let them understand the environment and its role to human beings. • We need to bring back scout activities because it was about building morals in young people and it was going into stages. • Yes, as teachers we promote traditional games that involve classes and we advise them that this is a game where we enjoy even if you are defeated. 		<p>events, the teaching of indigenous art and culture, crafts)</p> <p>2. Engage learners in activities that promote Ubuntu in behaviour</p>
Zone 3: Outside the classroom in whole school development		
<ul style="list-style-type: none"> • Everything is being drafted it must be a collective decision, not a one-man show because that is improper and uncalled for because whatever we have, we need to share • Parents should attend school meetings to advise learners how to behave as a girl or a boy • There should be a shared vision in what we do and everybody must own it 	Participating in school-level decision-making	1. Include community in decision-making related to learner behaviour
Zone 4: Between neighbouring schools in the community		
<ul style="list-style-type: none"> • Yes, as teachers of the circuit we organise ceremonies of cultural activities and have some competitions with other schools • Yes, the neighbouring schools are being invited to watch some activities like cultural activities and they invite us too. • Yes, school management and the department of education have full support even on Mandela day we plan with them what to do in collaborating with the community in 67 minutes. 	Two: Providing curriculum development knowledge	1. Facilitate the collaboration between neighbouring schools in joint cultural activities with the community

Summary analysis and discussion of FG1 and FG2 in terms of the theoretical framework

It was important to analyse the focus group discussions in terms of the theoretical frame of Grant's model to provide further insights into how rural teachers could infuse Ubuntu into their practices within their roles as leaders. Here, the discussion is divided into four zones.

Zone One: In the classroom

In Zone One, the study indicated that teachers' practices included indigenous pedagogies as ways to infuse Ubuntu. There was also an indication that, although it was not explicit in the curriculum, it was the intention to embrace African communalism in a hidden curriculum through attitudes and behaviours that expressed Ubuntu in relations between teachers and the children and children among themselves. In certain instances, the elders from the community were invited to tell stories. The practices of infusing Ubuntu in this zone by teachers are mainly self-motivated and based on improving their own teachings to acquire particular teaching skills without input from the community. It is also evident that teachers' practices in this zone were part of executing their professional duty in normal curricular activities and not as agents of change to restore IKS and Ubuntu, specifically by bringing in the community as the custodians.

Teacher (UB21) said: *"Yes as teachers we have activities although are not specifically to Ubuntu but as teachers, we need to infuse Ubuntu to any games we are conducting within the school".*

Zone Two: Working with other teachers and learners outside the classroom in curricular and extra-curricular activities

Teachers believed that activities outside the classroom where learners engaged in cultural and sports activities that required team and community spirit helped learners comprehend values that promote Ubuntu and African communalism. Some participants

in the study indicated that indigenous pedagogies implemented outside the classroom are not inclusive of the community. Furthermore, teachers indicated that gaining curriculum development knowledge outside the classroom with other teachers was to capacitate themselves in this zone. There was no allowance for the community to have a say in how Ubuntu could be infused into the curriculum. The lack of community involvement in the development of formal curriculum practices suggests a gap that needs much attention during curriculum development strategising.

Teacher (UB17) alluded: *“...teachers also have their own way of thinking and challenges from where they come from. A teacher might come and cause us to be united and able to share our problems. Become harsh to learners not knowing that some learners also have problems at home. Playing some traditional games like umlabalaba with other teachers”.*

Zone Three: Outside the classroom in the whole school development

The study indicated that in zone three, most teachers agreed that they participate in school-level decision-making by making inputs on how the school should enact the infusion of Ubuntu through indigenous methods. They also took cognisance of what learners understood from their local community.

Teacher (UB17) narrated: *“Yes, we get a chance to discuss and look at our learner’s background and try to develop a strategy as to how to deal with that in a very amicable way that involves Ubuntu”.*

These practices by school stakeholders help to infuse Ubuntu but unfortunately exclude the elders who are custodians of indigenous knowledge. Working in silos instead of through community collaboration is a problem that was highlighted by the community participants, particularly in terms of developing the character of a learner. Therefore, a recurring theme that is noted is the absence of the local community elders and IK holder participants in teachers’ practices.

Zone Four: Between neighbouring schools in the community

The analysis from all the discussions in this zone provided a good indication that schools should go beyond the local school community when developing their practices to infuse Ubuntu. Participants recounted that their interactions with neighbouring schools were more of a formality that was expected of them professionally.

Teacher (UB18) indicated that: *“Yes, we used to meet with other schools and also meet with teachers of schools as that is what is expected of us as we are in the primary school as a feeder to high school”.*

Teacher (UB20) alluded: *“Yes, we need teachers from other schools. It’s just that we do not get enough time to discuss the situation of learners”.*

Rural schools within a circuit have the potential to invite community elders to deliberate on how to mould learners not only academically but holistically to ensure learners’ well-being. Such synchronicity in their practices could allow for a variety of indigenous knowledge content and practices from both teachers and the community to be incorporated into all zones. The participants from focus groups one and two, together with interviews of all participants regarding this zone, indicated that the provision of curriculum development knowledge by teachers between neighbouring schools was lacking in local content. A consequence was that learners did not obtain an integrated or impactful experience of the African philosophy of education in the enculturation of the values of Ubuntu within the local school environment and community. This is a problem since, for foundation learners in particular, there is a need to make content relevant to the home and environment.

SUMMARY OF THE CHAPTER

The chapter presented an overview of data collected and analysis. This was followed by the presentation, thematic analyses, interpretation and discussion of the data according to the key research questions that guided the study. The analysis and interpretation of

data used the lens of Grants' (2008) theoretical framework model of teacher leadership. The perspectives of Ubuntu and practices that reside in the Port Dunford community were investigated. The community's voice on the meaning of Ubuntu was analysed thematically in terms of values, attitudes and behaviour that enculturate Ubuntu. These interpretations were used to compare and authenticate teachers' understandings and practices of Ubuntu.

Summary of research questions and themes

This chapter presented all the research questions that looked at how rural Foundation Phase teachers infuse Ubuntu as they practise their teacher leadership in various zones of practice.

- 1.) The practices of infusing Ubuntu amongst the Foundation Phase teachers in the rural school for the case study highlighted through a thematic analysis were: infusion of African communalism; being an example or role model of Ubuntu; direct curriculum integration of Ubuntu and indigenous knowledge; direct or explicit integration of Ubuntu values, attitudes and behaviours; creating an ethos of Ubuntu in the whole school management, the use of specific pedagogy in and out of the classroom; collaboration with other teachers on curriculum development, and partnership with neighbouring schools to promote Ubuntu.
- 2.) How and what extent do rural teachers involve parents and elders in the school community for their practices of infusing Ubuntu included: occasional collaboration with the community to promote an African philosophy of education (community engagement); the inclusion of indigenous pedagogy known in the local community, and strategising with the SGB parents on how to deal with learner issues.
- 3.) Teachers' experiences of their practices of infusing Ubuntu in a rural school included mention of the negative impact of family social problems; the formal curriculum that places constraints on teachers' practices of infusing Ubuntu, and

teachers' experiences of support from school management but the lack of cooperation from parents and learners on Ubuntu infusion.

- 4.) The question of how rural teachers can strategise to infuse Ubuntu into their practices was discussed in a synthesis of the findings of the semi-structured interviews and focus group discussions. The data was tabulated in the four zones of teachers' practices to reveal critical gaps in Grant's Leadership model (2008). This is discussed in detail in the concluding chapter.

This chapter will be followed by a conclusion of the study with the proposal of an extension to Grant's model of teacher leadership that applies to rural Foundation Phase teachers in a transforming South African education system.

CHAPTER SEVEN - DISCUSSION OF FINDINGS

7.1. INTRODUCTION

The main purpose of this qualitative research study was to explore the practices of Foundation Phase teachers, as leaders, in infusing Ubuntu in the case of a rural school in Port Dunford with the view of proposing a framework for the infusion of an African philosophy of education into the Foundation Phase. The previous chapter presented the study's findings, predicated on the participants' data, analysis and interpretations. This chapter discusses the findings of the study through the lens of the theoretical framework of teacher leadership underpinning the study. The study's motivation was first to recover the authentic voice of the community on the meanings of Ubuntu and to determine what values, attitudes and behaviours are promoted that demonstrate Ubuntu through indigenous education. The findings of the study in the indigenous community provided valuable insights on Ubuntu, essential for the main study with the teachers. As a methodology to value, preserve and transmit indigenous African philosophy of education, the study further aimed to develop a framework for the infusion of Ubuntu by teachers as leaders into Foundation Phase education. Central to this discussion chapter, the study was guided by the following research questions:

1. What are the practices of infusing Ubuntu amongst the Foundation Phase teachers in a rural school?
2. How and to what extent do rural teachers involve parents and elders in the school community in their practices of infusing Ubuntu?
3. How do Foundation Phase teachers experience their practices of infusing Ubuntu in a rural school?
4. How can rural Foundation Phase teachers infuse Ubuntu into their practices within their roles as leaders?

7.2 DISCUSSION

7.2.1 PART 1: DISCUSSION OF THE MEANINGS OF UBUNTU

The major findings of the study in the rural community of Port Dunford captured the local community's and the teachers' meaning of Ubuntu, which is deeply embedded in African culture. The important role that Ubuntu assumes in African indigenous education was further emphasised. Ramose (2002:230) emphasised that Ubuntu is the wellspring of African ontology, epistemology and axiology. Therefore, the African tree of knowledge or education cannot be separated from Ubuntu. The major impact of colonisation on indigenous African education was the erosion of the African philosophy of education founded on Ubuntu. In this regard, the study's findings showed that there was concern in the community about their perception that Ubuntu and related values and culture were not sufficiently promoted in the school curriculum. It was reiterated by the community voice that there was a need for teachers to inculcate and express Ubuntu through their practices. This concern highlighted the disconnection in terms of the purpose of education that was understood in the community and that of the school. This disconnection was reflected early in the literature, post-1994, as a lack of commitment to ensure the promotion of Ubuntu in the school curriculum (Ngulube, 2002). The erosion of Ubuntu in the community since colonisation is of great concern to all involved in education. It was encouraging that the study's findings on the meanings of Ubuntu that reside in the Port Dunford community, notwithstanding the perceived erosion of Ubuntu, resonated with the literature. To a large extent, the teachers also expressed similar understandings of Ubuntu. The discussion to follow highlights the findings with regard to the meanings of Ubuntu from the indigenous community and how it may be infused into teachers' practices.

African identity and African communalism

The findings of the study demonstrated a clear understanding of Ubuntu by the community participants. They described Ubuntu as a communal or community identity.

Hence, it is showcased in the oneness of spirit, “I am because we are”. The study findings are in-line with Khoza (2011:115), who also clarified in his study that Ubuntu is about the “oneness of being human” and signifies a united community where all are equal partners in education. In the context of this study, the school and Foundation Phase teachers, in particular, are encouraged to collaborate with parents as well as the local community elders beyond the school community to develop an identity and spirit of Ubuntu as a oneness of self and community amongst children. Thus, Temple (2012:130) also posits that for Ubuntu to be successfully infused into education, community elders should be invited to support programmes that promote Ubuntu in schools. However, the study’s finding was that the community continues to be marginalised when it comes to issues regarding the curriculum and therefore could not express their concerns about the importance of developing an identity of Ubuntu in their children. Therefore, the question is: how could teachers bridge this gap?

Related to Ubuntu as an identity of oneness is African communalism, or communitarianism. Values such as love, kindness and consideration flow naturally from the Ubuntu identity as “oneness” of spirit. The African way of life is close-knit, advocating for togetherness and understanding of one another. Venter (2004:150) argues that Ubuntu promotes the common good of society where humanness is an essential element of human growth. Some of the characteristics of African communalism as evidenced by participants are not limited to interdependence, harmony, accord, caring and sharing. These findings are corroborated by Mabovula (2011), who also highlighted that the features of Ubuntu are about togetherness, brotherhood, equality, caring, sharing, sympathy, empathy, compassion, respect, tolerance, humanness, harmony, redistribution, obedience, happiness, wisdom, communalism, communitarianism, kinship, group solidarity, conformity, human dignity, a humanistic orientation, and collective unity. The values expressed in these findings are critical to the understanding and wisdom of the elders that Ubuntu as an identity in *humanness* within children does not develop sans the African way of life, communitarianism or African communalism. The African saying “Umuntu ngumuntu ngabantu” expresses this insight succinctly. Hence, the role of

teachers as partners with the community in the infusion of Ubuntu cannot be over-emphasised.

Promoting democratic values of human dignity, equality, peace-building and social cohesion

A key finding of the study was that values such as empathy, kindness, cooperation, respect for human dignity, equality and obedience to elders were emphasised as being integral to Ubuntu. Interestingly, these values are also central to relationship-building and social cohesion, which were positioned as an “anchor” for the planned strategy for the achievement of the South African National Development Plan (NDP) 2030 (National Planning Commission, 2013:26). Several international studies support the view of teachers within education as being instrumental in leadership for change and social justice (Novelli & Sayed, 2016; Rubagiza, Umutoni & Kaleeba, 2016).

The study’s findings indicated that despite the situational constraints for Foundation Phase education, teachers in the case study viewed Ubuntu as altruism and prosocial behaviour shown through acts of care and kindness to learners. In different concrete ways, such as providing pastoral care or uniforms for children, they demonstrated the communitarian aspects of Ubuntu. Since children develop prosocial behaviour by imitating caring adults in their upbringing, these findings are significant from an indigenous education meaning since teachers as elders are role models for children acting as socialising agents where expressing Ubuntu to learners may be regarded as the highest expression of African communalism. This finding supports the study on instilling values in pre-school children by Zdanevych, Syrova, Kolosova, Pyvovarenko, and Kurhannikova, (2020), which suggests that since children living in society are in need of socialisation through maintaining good social relations, “they study the behaviour approved by society” and are encouraged to “take on responsibilities, cooperate, help, and develop a habit of constructively building positive relationships with others”.

Ubuntu, as a central feature of African ethics, is embedded in the Constitution of the Republic of South Africa (Act 108 of 1996) to promote citizenship through human dignity

for the achievement of equality and the advancement of human rights and freedom. Following the post-1994 breakdown of the separate education systems formed by the apartheid government, these were critical values to uphold in a multilingual, multiracial country such as South Africa. Robinson (2003:21-22) mentioned that the Norms and Standards for Educators gazetted in 2000 were intended to provide a framework for teachers that included how to manage the community, citizenship and pastoral roles of educators in democratic South Africa, placing, however, an “intolerable responsibility on the shoulders of teacher educators in South Africa”. Despite close to three decades of transformation in education, incidences of crime, homicide, violence, racism, xenophobia and corruption have risen in South African society, ranking the country with the second highest crime rate among similar countries in the world (Macrotrends, 2022). Teachers are central when it comes to entrenching African education with the values of Ubuntu. Therefore, transforming teacher education and teachers’ practices would assist in curbing the scourge of violence in society.

Against this backdrop, Ubuntu in education is an African cultural “capital” that provides indigenous knowledge important for the African conceptualisations of inclusion, promoting inclusivity, equality, social cohesion and social justice in the education system. These principles are a critical pathway to a mature and just democracy for future generations. However, the study’s findings from the voice of the community reiterated that modern education continues to erode Ubuntu values. Parents and elders emphasised that respect for human dignity begins with respect for the elders and young, irrespective of race. These expected norms of indigenous communities additionally give priority to the elders as the source of indigenous knowledge and wisdom and custodians of Ubuntu. This would be fully supported by the community, thereby providing a conducive and enabling environment for teachers to enact the values of the Constitution of South Africa. Teachers themselves as elders would be held in high regard and respected. Since the community participants and IK holders are not included in curriculum reform, cultural conceptualisations where children are systematically taught through customs and norms of behaviour are excluded in their practices. The study findings suggest that the absence

of IK holders, elders and the integration of the local community with the school is a critical gap in the attempts to restore Ubuntu in the community by the education ministry.

Note on teachers' understandings of Ubuntu

Ubuntu is understood as a fundamental component of socio-ethical African thought and African indigenous education. Letseka (2000:179) argues that despite the ethnic diversity of African peoples, common general meanings are attributed to Ubuntu, such as humanness, interdependence, care, respect and humility in relationships. Therefore, it is not surprising that the findings from the first part of the study indicated that the teachers were familiar with these traditional, more generalised and pervasive meanings of Ubuntu. Therefore, the findings validated the authenticity of the teachers' responses to questions related to the infusion of Ubuntu. This was important for a study in the interpretive paradigm where subjectivity plays a part and validation of findings helps the researcher to write convincingly and plausibly (Lukka & Modell, 2010).

7.2.2 PART 2: DISCUSSION OF KEY RESEARCH QUESTIONS

The theoretical frame of Grant's model (2008:88) highlights the findings of the study in the four zones of teacher leadership and the expected roles within these zones. The roles that teachers assume within these zones are formal and informal. As mentioned by Donaldson (2006:80), formal teacher leadership roles would be department heads, team leaders, SGB committee representatives and others that have been formally appointed. Informal leadership roles include classroom-related functions such as organising, communicating goals, creating a conducive working environment, and evaluating students' performance, among other roles (Molefe, 2010:26). This is in line with Zepeda *et al.* (2003) stating that informal roles, are roles such as participating in community events, or engaging with the local community on issues affecting their learners such as health issues. The recent COVID-19 pandemic emphasised the importance of good communication and relations amongst all stakeholders, particularly during times of crisis. Donaldson (2006:80) further asserted that informal leaders evolve naturally and work well

in social settings; hence, they are trusted and respected by colleagues. Therefore, the discussion of the study's findings spans both formal and informal leadership roles, where teachers' informal leadership is relevant for the infusion of African philosophy of education. The findings of the study in this section are discussed in terms of the four main research questions.

7.2.2.1 The practices of infusing Ubuntu amongst the foundation phase teachers in a rural school.

A major finding of the study of teachers' practices of infusing Ubuntu was the need for greater collaboration between the school and the local community in the education of children. This zone of practice is not part of Grant's model (2008:88), which extends the roles of teachers beyond the school, but only to collaboration with neighbouring schools in Zone 4. Therefore, a fifth zone of practice is needed, inclusive of the local community and discussed under the proposed extension of Grant's model (2008:88). An inductive analysis of the findings revealed that there is also an aspect of Ubuntu as being the inner human identity or person that flows through all activities of the teachers' practices in all zones. The teacher is holistically immersed in and spiritually connected to his/her humanity or Ubuntu.

The following interpretations and discussion straddle between the meanings and practices of infusing Ubuntu within the rural school of Port Dunford and those of the teachers in this case study. The literature on studies of infusing Ubuntu in primary education is sparse; therefore, the intention is to draw more meaningful and profound insights from the real-world scenario of this case study.

Promoting Ubuntu values in a hidden curriculum

A major finding of the study was that rural Foundation Phase teachers in this case study promoted many values consistent with Ubuntu as part of a hidden curriculum. Teachers promoted traditional values such as respect for elders and obedience as their way of disciplining and guiding children on good behaviour in the classroom and the whole school. In Zone 1, inside the classroom, teachers encouraged group work and activities,

the sharing of resources by the children, and the occasional incorporation of indigenous pedagogy such as stories and songs. They felt it was important to encourage normative and affective behaviours such as empathy, respect and care amongst and with learners. In Zone 2, outside the classroom in curricular and extra-curricular activities, cultural values, attitudes and behaviour were infused through activities that included socialising indigenous games, Heritage day programmes and talks at assembly.

Although rural teachers' efforts in their informal leadership roles are commendable, the hidden curriculum in the context of South Africa's apartheid history has to be re-evaluated for its effectiveness to achieve the goals of the African philosophy of education. According to Yuksel (2005), the hidden curriculum can be categorised as functionalist. Functionalists provide knowledge, skills, opinions and values that they believe a complex society needs to bring about solidarity and social cohesion. Teachers who aim to infuse Ubuntu by providing learners with opportunities to learn acceptable societal norms and values that echo the indigenous community may be regarded as functionalists. However, the greater context of a transforming South African society within a historical legacy of apartheid and economic disadvantages cannot be ignored. Hidden values of modern capitalist society such as competitiveness and individualism prevail as covert messages that maintain the political and economic agenda of the establishment. In this manner, schools help "perpetuate an unjust social order through conveying beliefs, values, and norms that are effective in political, social, and economic life" (Yuksel, 2005) through a possibly more dominant hidden curriculum that prevails within the education system and society as a whole.

Furthermore, since the philosophy of Ubuntu was not formally integrated into their practice, Ubuntu values are not taught as part of the African way of life to develop an identity of Ubuntu as humanness with an emphasis on spiritual connectedness and oneness of community. The findings show that this produces an uncoordinated effort amongst teachers and other role-players in the child's education in infusing Ubuntu. The instances of infusing Ubuntu values happen incidentally without a planned strategy, affecting the quality of their practice. A recent study by Zdanevych *et al.* (2020) examined

instilling a system of values in early childhood education. Three aspects of the process of developing moral character stand out in their study. Emphasis was placed on the unification of methods to instil moral and ethical values; all stakeholders: parents, the school and teachers were viewed as inseparable for the socialisation process to develop good relations and lastly, in 'humanistic' education and related human development paradigm, the system of a child's moral and spiritual values is formed inseparably from their personality or identity.

Teachers as role models of Ubuntu

Reflecting on the elders' comments, the importance of learning and teaching by example is central to African education. A few teachers articulated the meaning of Ubuntu through altruistic actions such as providing uniforms to destitute children and providing loving support, counselling and care to learners who were troubled by impoverished conditions or traumatised by violence in their homes. In our African philosophy, taking care includes showing Ubuntu to all, irrespective of the ethnic and racial group that you belong to. Love is the identity of humankind. The care and togetherness of indigenous Africans manifest when people ensure support to someone in misery to bring the comfort deserved. This is highly relevant under the impoverished and challenging social conditions that learners face in rural schools. These instances of Ubuntu expressed through empathy and compassion for the destitute heal the wounds by feeling the same way, making life less burdensome for those in misery. Importantly, through a person's spiritual connectedness to Ubuntu, Ubuntu is learned by the children through Ubuntu itself by example.

Bandura and Walters' (1977) theory of social learning supports African indigenous education learning methods through doing and observation. Bandura and Walters (1977) state, "New patterns of behaviour can be acquired through direct experience of observing the behaviour of others". From the perspective of the meaning of Ubuntu as a spirit of oneness, both school and community participants expressed the importance of being "spiritually connected" to Ubuntu. This is about becoming personally infused with Ubuntu's principles and values; through this deep connection, the teacher helps the learner resonate with Ubuntu. The study did not set out to determine the extent to which

teachers and learners experience the ethos and spirit of Ubuntu, hence the participants' comments are viewed theoretically.

Teacher leadership in curriculum integration of Ubuntu: The space for community engagement and distributed leadership

One of the findings was that the formal school curriculum includes minimal content coverage of Ubuntu. The study participants revealed that Ubuntu is a chapter of the life skills curriculum that teaches learners to understand self-identity and to respect different cultures and diversity. Teachers attempted to accomplish their mission of infusing Ubuntu through methods such as plays and drawings. However, a concerted, systematic effort to infuse values, attitudes and behaviour through effective indigenous pedagogical methods is optimum for children to develop an identity in Ubuntu. These include both oral and practical strategies, which are supported by the literature. According to Yunkaporta (2009), indigenous pedagogy refers to a generalised preference for experiential learning, direct learning by seeing and doing, connectedness to local values, and learning how to apply knowledge to changing circumstances.

Fundamentally, "*umuntu ngumuntu ngabantu*" encapsulates the African educational perspective that humanness develops in the presence of good relationships with other persons. Literature on African indigenous education relates Vygotsky's (1986) social learning and sociocultural theories to African indigenous education pedagogy (Rajah, 2019:8). According to Vygotsky's (1986) sociocultural theory, learning is a socially mediated process. Basically, children are helped to form their own worldview through interactions with people and the tools (language, signs and symbols) that the culture provides. In order to capture the richness of local culture, teachers' practices as leaders should extend beyond the school premises and reach the local community to build healthy relationships. In this regard, the participants acknowledge that they received support from school management and the Department of Basic Education to organise community engagement for Mandela Day. The "67 minutes" activity (67 being the age that the late

President Mandela was when released from prison) is in the form of collaboration with the local community in “67 minutes” to assist those in need.

Leadership in Zone 3 in the role of whole school development allows teachers to express their visionary potential and professional knowledge in transforming educational strategies. Distributed leadership is described in Grant’s leadership model (2008) as the preferred model for teachers to enact their full leadership potential. However, the attempts at curriculum integration of IK and African philosophy of education by the Department of Basic Education are in the context of an education system that is evolving gradually away from the authoritarian top-down model of apartheid schools towards an envisaged distributed leadership model (du Plessis and Heystek 2020). South African schools have transformed greatly since democracy, towards more decentralised models where stakeholders in school governing bodies have a role to play in the management of the school. However, the study found that the formal curriculum and how time is managed in classrooms are strictly controlled in a top-down approach from within and beyond the school. Teachers felt burdened by the formal curriculum where there was insufficient time for innovative practices of Ubuntu to be incorporated in the curriculum.

Infusion of Ubuntu outside the classroom: Expanding the meaning of Ubuntu as “Kama”

Providing curriculum development knowledge in Zone 2 outside the classroom is a role of teacher leadership where teachers have the opportunity to develop a creative practice to infuse Ubuntu. Teachers mentioned the playing of traditional games like *mlabalaba*, which they viewed as opportunities to infuse values that encouraged team spirit or acceptance of the results irrespective of winning or losing. The findings also suggested that the school's strategic plan involved celebrating Heritage Day. However, parents who are not part of a team effort are invited to attend merely as spectators. This practice is a lost opportunity to infuse the indigenous community’s contributions concerning culture and education of their children where greater collaboration with the community, elders and community IK holders could enrich the cultural experiences of learners greatly.

Unfortunately, the lack of collaboration and distance from the community indicates that Ubuntu as “oneness” is not embraced as a principle of leadership.

Notably, in the findings, teachers did not mention the infusion of Ubuntu in curricular activities outside the classroom that involve nature and the environment. This presents a gap in teachers’ practices. Murove (2009) in Le Grange (2012:332) describes *uKama*, a Shona word, as meaning “relatedness to the entire cosmos” in the sense of an ecocentric view of self. Ubuntu may be viewed as a version of uKama where uKama expands the notion of the oneness of humanity to include the oneness of all life and the interconnectedness of all biodiversity in African spirituality. We live in an era of climate change that impacts devastatingly on life and the sustainability of ecosystems. By infusing the values of Ubuntu and uKama, teachers can lead curriculum transformation where the crisis of climate change becomes an opportunity for teachers to revise the curricula and become agents for change. For example, lessons outside the classroom can include the practical development of food gardens or caring for and cleaning up the school environment. Studies have shown that the Ubuntu paradigm may be used to inculcate a sense of belonging and oneness with nature and provide opportunities for learners to appreciate and value nature and a human being’s place within an interconnected system of life (Seehawer, Nuntsu, Mashozhera, Ludwane & Speckman 2022). Ubuntu as uKama means that we all share this world as one family, and no one is superior. We should share and enhance good relationships to maintain sustainability for the benefit of the next generation.

Collaborating with other teachers on curriculum development

Zone 2, role 2 of teacher leadership involves teachers leading curriculum development through collaborative engagement with colleagues within the school. Teacher participants elaborated on certain instances of how they assisted other teachers by sharing successful cultural practices to infuse Ubuntu. Examples include where a teacher who encountered learner problems in their classrooms was encouraged to use traditional moral storytelling, which learners are familiar with from home. Traditional dancing (*ingoma*) was performed collectively amongst Foundation Phase teachers and was found to be an effective way of

engendering togetherness amongst children. Teachers could share songs that they composed as an innovative pedagogy to infuse Ubuntu. A significant finding was that collaboration on curriculum development extended to neighbouring Foundation Phase school teachers, which is Zone 4 of teacher leadership. Teachers engaged with one another if they needed help in dealing with issues related to challenging learner problems such as drug or criminal behaviour. These practices are supported by the isiZulu saying “Injobo ithungelwa ebandla” meaning “you share your problems with the well-informed”. Teachers from neighbouring schools within the locality converged at traditional ceremonies and planned combined cultural or Heritage Day events. These activities are not regular but are observed to help build Ubuntu and team spirit amongst the teachers. Rural teachers enjoy the benefit of collective behaviour and social cohesion as part of valuing the heritage of the people.

7.2.2.2 Rural teachers’ involvement of parents and elders in the school community for their practices of infusing Ubuntu

The context for the infusion of indigenous knowledge and Ubuntu within rural areas where homogenous indigenous communities reside presents rural Foundation Phase teachers as leaders with certain advantages. The opportunity for rural teachers to consult and include the perspectives or ‘voice’ of the community elders and other IKS holders on their understandings and practices of IK should not be missed. A major finding of the study of teachers’ practices of infusing Ubuntu was the need for greater collaboration between the school and the local community in the education of children. This zone of practice is not part of Grant’s model (2008:88), which does extend beyond the school, but only to collaboration with neighbouring schools in Zone 4. Therefore, a fifth zone of practice is needed, inclusive of the local community and discussed under the proposed extension of Grant’s model (2008:88).

The study finds that community members understand that a child who has been taught Ubuntu shows it by respecting parents and other older people in the community. They further explained that even at school, a child who has been fully grounded in Ubuntu will show it even when parents are absent. The key point of the argument is that if teachers

go beyond the school community to include all the elders as part of children's education, then children are guided consistently by all involved and teachers are advantaged and supported fully in their task of not simply infusing Ubuntu but, additionally, developing an identity in Ubuntu.

These findings show that once a child has been fully enculturated by both the community and teachers, they develop the core values or principles of Ubuntu, which are respect, dignity, love, and fulfilment. The same sentiments are shared by Letseka (2011), who emphasised that a child who has received Ubuntu teachings from parents and teachers will show it by respecting other children in society. Parents emphasised the communal spirit of Ubuntu, wherein a child demonstrates the core values or principles of Ubuntu by showing signs of brotherly or sisterly love and care for other children. The responses of the community participants suggest that through traditional ways of enculturating Ubuntu in children where community and schools work together in infusing Ubuntu in the Foundation Phase, violence in schools will be curbed.

The Australian Education Review 62, 'The Case for Urgency: Advocating for Indigenous voice in education' (Gillan, Mellor & Krakouer, 2017) presents an insightful review of the complex levels of decolonising within a mature nation or democracy. The issue is not simply about reclaiming ancestral land, but also reclaiming ancestral heritage, philosophy and practices in the education of their children. One of the key propositions mentioned in Gillan, Mellor & Krakouer, (2017) is:

Active engagement of Indigenous families and communities in the education of their children is paramount. Anything that detracts from this participation will contribute to the unlikelihood of 'closing the gap'.

African indigenous education principles place a critical role in the moral development of learners for teachers as elders in the child's life. This position challenges the notion that moral values are formally acculturated strictly in the child's home and family. This view has long been supported in the literature on the moral development of children. Kohlberg and Hersh (1977:53-59) were concerned about "the traditional prohibition of schools from

teaching values or "morality" normally felt to be the province of the home and church". This study's scope is not to discuss the debates regarding moral development related to the psychosocial development of a moral identity and the cognitive-structural development of moral reasoning (Bruess & Pearson, 2000:61). However, it is interesting to note that the study's findings emphasise the importance of the school members developing solid relationships with parents, community and elders as partners. All stakeholders in children's education are responsible for the development of Ubuntu identity, morals and character. Therefore, the study's findings in this section reveal a new zone and role emerging within teachers' activities as leaders that incorporates, with authenticity, the indigenous culture and practices into the education of children. It also advocates for the presence of the elders, parents and IKS holders in curriculum development and whole school development strategies. These new findings are elaborated on in the next chapter in a new framework for teacher leaders within a so-called decolonising nation. The findings are supported in the literature within other decolonising nations such as Namibia, where "Ubuntu-style education" together with indigenous pedagogy and inclusivity of the local community helps to restore cultural relevance to teachers' practices. (Biraimah, 2016:46).

Collaborating with the community to promote an African philosophy of education

The findings indicated that rural schools engage occasionally with the community in community engagement projects. The planting of trees with learners instils good values in terms of care for the environment but also becomes a memorable and enjoyable experience while children are being taught how to plant. During partnership day, all denominations pray together as a community. The community also invites the school to participate in the project "one home, one garden". The findings revealed that not only schools organise events but the community also organises the celebration of Human Rights Day and Heritage Day, where children from the school participate in traditional songs and dances. Teachers mentioned the playing of traditional games and the school's strategic plan involved celebrating Heritage Day, which is a once-off function. However, parents who are not part of the team effort are invited to attend merely as spectators. This

practice is a lost opportunity to infuse the indigenous community's contributions concerning culture and education of their children where greater more regular collaboration with the community, elders and community IK holders could enrich the cultural experiences of learners greatly. Family engagement through more regular interactions with parents and the community could provide the necessary skills and support that teachers need to infuse Ubuntu into their practices. Unfortunately, the lack of collaboration and distance from the community indicates that Ubuntu as "oneness" is not embraced as a principle of leadership.

New Zone, role and practices emerging from the study findings

The philosophy of African communalism provides the impetus for stronger collaboration among all stakeholders in education. The discussion to follow examines the findings under research question 2 in light of the perceived gaps in teachers' practices to infuse Ubuntu with a communal African spirit rather than working in silos at a distance from the community. The findings point to a new zone of teacher leadership: *Between school and the local community (elders, parents and IK holders)*. Teachers engage in roles within this zone:

- *Two: Providing curriculum development knowledge,*
- *Six: Participating in school-level decision-making, and*
- *Seven: Providing personal guidance, support and engaging professional counsel.*

Teachers' practices in this Zone 5 include:

- Three: Be an example of Ubuntu in practice,
- Four: Collaboration with all stakeholders in infusing indigenous philosophy and knowledge,
- Five: Facilitate community service or engagement to promote Ubuntu,
- Six: Engage with the local community in decision-making related to learner behaviour. and

- Seven: Facilitate the collaboration between neighbouring schools in joint indigenous cultural activities with the local community.

The new zone and roles are incorporated within an extended framework for teacher leaders in rural Foundation Phase schools.

7.2.2.3 Foundation Phase teachers' experiences in their practices of infusing Ubuntu in a rural school

The findings indicated that teachers' experiences include both affordances and challenges in their practices of infusing Ubuntu.

Affordances for rural teachers

In general, affordances, constraints, challenges and influences enable or stifle a teacher's eagerness to practice indigenous education philosophy that may be enhanced by their experiences on the 'ground'. Mahaye (2018) affirmed the point that Ubuntu is displayed through cultural dynamics, symbols, and performance practices, which include language, idioms, music, and dance. All seven teachers interviewed and the school's principal involved in this study were first language isiZulu-speaking. This presented an affordance for the understanding of African philosophy and for them to appreciate more fully the cultural developmental background of their learners. Notably, rural schools have come a long way in enacting the Language-in-Education Policy (LiEP) that was introduced in South Africa in 1997 (Language in education policy 14 July 1997:1-3). The policy is based on the principle of the right of children to be educated in their mother tongue, whilst being able to access a global language such as English. The policy allows for the SGBs to decide on the language policy for the school. The school in the study has adopted a multilingual approach, which allows teachers to converse with children in isiZulu and English.

The findings additionally indicated that teachers valued and appreciated traditional customs, etiquette and norms as ways to promote the values of Ubuntu into school culture. This concurs with the literature on indigenous education pedagogy. Biermann

and Townsend-Cross (2008:146) note that the articulation of indigenous pedagogy stands for a valid system of knowledge and skill transfer and that indigenous pedagogy “conveys meaning, values and identity”. For example, showing respect for elders in verbal and non-verbal mannerisms such as how one speaks or accepting/giving items with both hands is a part of indigenous education that is not visible in modern education. Teachers are supported by the Department of Basic Education considering the principles of the 2017 Rural Education Draft Policy to engage with the SGB to develop an authentic real-life context of indigenous education practices that are conducive to the situation at hand when infusing Ubuntu (2017 Rural Education Draft Policy: 22). This could be how the principle of valuing IK may be materialised in the classroom setting.

Social problems and their impact on teachers' practices to infuse Ubuntu

A major finding regarding teachers' experiences of infusing Ubuntu was the negative impact of family and social problems. Teachers reported problems of neglect where children are living in child-headed homes, where parents work away from home, or worse, where children grow up under abusive conditions. It was significant to note that teachers' practices included extra support and care for these learners, demonstrating compassion and Ubuntu.

Furthermore, the influence of drug use in the community, television and social media disrupts efforts by the community to infuse moral values and creates disunity in the community. These conditions are reported by teachers to be prevalent in rural South African schools and seem to be increasing. Since traditionally, the values of Ubuntu are passed down from parent to child within stable family structures, teachers' efforts are undermined in the home. There is no formal curriculum to infuse African values in everyday contexts; therefore, the problems are addressed ad hoc with some support from government departments such as the Police, Health or Child Protection Services. The teachers acknowledged that the school management was supportive and that SGB parents assisted in dealing with issues. However, the finding was that this did not reach a satisfactory point, where teachers reported negative experiences of learner behaviour despite the interventions. Therefore, the findings indicate a new role for Foundation

Phase teachers as leaders, that of *providing personal guidance, support and engaging professional counsel*. This role may be accomplished with the support of all stakeholders involved in education.

Most teachers expressed challenges in creating space in the curriculum for the infusion of Ubuntu. Time constraints due to the high demands of the formal curriculum cause teachers to sideline IK and the use of indigenous pedagogy to infuse Ubuntu. This scenario could be further exacerbated when, as mentioned in du Plessis and Mestry (2019), teachers in rural schools are subjected to multi-grade teaching where they are expected to teach different subjects and grades in one class. These issues have huge repercussions for teachers in terms of planning daily lessons, balancing the time for conducting assessment tasks for learners, and maintaining discipline.

It must be noted that various factors affect teachers' motivation to go the extra mile to regenerate and instil the values of Ubuntu in rural South African schools. In a multiple case study by Novelli and Sayed (2016: 21), the study emphasised that discussion of teacher agency for social cohesion and peacebuilding has to be contextually located since issues including “teachers' status, morale, motivation, pay and conditions” affecting how teachers enact their roles as leaders, are intensified by conditions such as “resource constraints and weak governance systems”. These findings strongly suggest an urgent need for the government to recognise the efforts of teachers as leaders who assume leadership roles in community engagement.

7.2.2.4 How rural Foundation Phase teachers could infuse Ubuntu in their practices within their roles as leaders

The findings on how teachers could infuse Ubuntu into their practices were drawn from all participants in the study, where teachers' practices may be divided into formal and informal practices. Formal practices are part of the teachers' curricular and extra-curricular roles and duties, while informal practices include activities prompted by daily life experiences, the community and environment of their workplace and their personal motivations for their practices as teachers. The depth of this analysis revealed the gaps

in terms of teachers' roles within the various zones of their practice. The first two levels of analysis are as explained by Grant (2008), which refer to the zones and roles of teachers' practices as leaders. The third level of analysis is a new level of analysis emanating from the study: *Teacher practices of African philosophy of education*. This part of the analysis reveals the gaps in Grant's model (2008:88) of teacher leadership when applied to rural school settings. The extensions to Grant's model (2008:88) were guided by the following critical findings from the study:

Recognition of the need to develop an explicit integration of values that promote Ubuntu.

A major finding regarding the involvement of the community in the infusion of Ubuntu in teachers' practices was the critical role that schools play in the moral development of learners challenging the notion that moral values are acculturated strictly in the child's home and family.

In this regard, there are numerous studies on character education and values-based education where value integration is a part of the *formal* curriculum and integrated *intentionally or explicitly* by teachers across all subjects (Lovat, Clement, Dally, & Toomey, 2010). According to Lovat *et al.* (2010), there is clear evidence that values-based education provides positive outcomes for learners, teachers, and schools. Notably, the authors mention a "troika" of values-based education, quality teaching and service learning, which together achieve the aims of character education. Service learning and community engagement can be viewed as contemporary pedagogical counterparts to the indigenous pedagogies that supported African epistemology and axiology (Rajah, 2019). This approach brings together all stakeholders in education to create opportunities for learners to develop connectedness, solidarity and interdependence. It is interesting to note that the study's findings emphasise the importance of the school members developing solid relationships with parents, community and elders as partners in children's education of Ubuntu identity, morals and character development. Therefore, the study's findings in this section indicate a new zone and role emerging within teachers' activities as leaders that incorporates, with authenticity, indigenous culture and practices

into the education of children. It also advocates for the presence of elders, parents and IKS holders in curriculum development and whole school development strategies.

Recognition of the need for a more empathetic “parental” role within the context of severe social challenges in post-colonial South African society

One of the major findings of the study was the view expressed by teachers that many children in the rural school were victims of poverty, violence and abuse. Since teenage pregnancy is common, teachers report that parents are young and not mature enough to carry out their responsibility of parenting their children adequately. Teachers often found themselves playing more overt “parental” roles as carers and counsellors to their learners. In addition, teachers acknowledged that working as a team with other teachers and school management helped find solutions to problems with learner behaviour. Teachers should live the spirit of Ubuntu and treat all learners as their children. The Department of Basic Education (DBE) is using the Batho Pele principle that all government departments have to follow where Ubuntu is basically entrenched. We are what we are because of other people.

Recognition of the importance of local culture integration through indigenous pedagogy.

The findings indicated a sense of urgency amongst the community respondents to restore African culture and values through indigenous pedagogy in order to mitigate the problems that teachers encountered with learners, particularly in the Foundation Phase. In a multi-lingual country such as South Africa, rural teachers in homogenous language communities are enabled by the local community to enrich the curriculum with cultural pedagogy. Besides storytelling in the classroom, where elders could be invited to tell moral stories, teachers could incorporate songs and “ingoma”, which are well-known practices that reside in the local community. Teachers in the study were isiZulu-speaking. By infusing indigenous content into different subjects in the form of art, music, dance and other cultural practices, learners experience a holistic integration of African philosophy. This finding is supported by international trends in decolonising nations where the

continued exclusion of cultural pedagogy in modern education is seen to diminish and disempower the cultural identity and well-being of the indigenous people (Webb & Mashford-Pringle 2022:55-73). The findings of the study inform the Department of Basic Education on how to support teachers in infusing African philosophy of education through the use of indigenous pedagogy. However, as indicated in the study by Webb and Mashford-Pringle (2022:55-73) involving teacher education, there is a need for professional workshops and policy-based intervention to support teachers in teaching IK.

Recognition of the importance of greater parent/community/school collaborations in whole school development to support an ethos of Ubuntu in the school and community

The teachers' efforts to infuse Ubuntu into the curriculum were commendable in light of there being no clear guidance from the DBE. However, teachers are not acquainted with indigenous learning theory and are not encouraged to include the parents and community in developing their practice. Furthermore, there was no consultation with the community in choosing and designing lessons to infuse Ubuntu. Therefore, the data suggests that the development of closer collaboration and involvement of parents and the community in the infusion of Ubuntu is an area for professional development growth in teachers' practices to infuse Ubuntu. The need for community involvement in children's education suggests that an additional zone for teachers' practices of infusing Ubuntu is required: *Collaboration with the local community*. The roles and practices of teachers within this new zone are elaborated on under a proposed new model for teacher leadership.

7.3 CONCLUSION AND SUMMARY OF THE CHAPTER

This chapter presented a discussion of the major findings of the study, which were evaluated in light of the literature related to the study. The analysis and interpretation were validated and explained. The theoretical framework of Grant's Model (2008) guided the discussion of teacher practices to infuse Ubuntu into the four zones of teacher leadership and within their roles. The findings shed light on prevalent practices among teachers in the study's case as well as gaps in the practice. Notably, it was found that the

formal curriculum perpetuates the neglect of indigenous knowledge, philosophy and pedagogy in the education of rural children. There is a need for an explicit curriculum to infuse Ubuntu into all zones of teachers' practices and for collaboration with community members on the infusion of an authentic interpretation of the African philosophy of education. The chapter serves as a basis for the extension of Grant's model (2008) of teacher leadership.

CHAPTER EIGHT - SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

8.1. INTRODUCTION

The previous chapter presented a discussion of the main findings of the study. This chapter concludes the entire study, summarises the key findings, draws conclusions and makes recommendations based on the research objectives and critical research questions. The chapter also presents a new framework for teacher leaders in rural schools and concludes with areas of possible further research.

The entire study may be seen to be framed by two main principles in South African education. Firstly, in democratic South Africa, transformation in education includes the *valuing of indigenous knowledge and the heritage of the people* and secondly, according to the Revised Policy of Minimum Teacher Qualifications in South Africa (South Africa, Department of Higher Education and Training, 2015:58), *teachers as leaders are expected to be responsive to changing circumstances*. The summary, conclusion and recommendations of the study follow coalesced findings on the infusion of Ubuntu in a rural Foundation Phase school setting. The exploration as a whole provides a snapshot of the current status of the enactment of these principles and how rural Foundation Phase teachers could extend their practices to embrace an African philosophy of education.

8.2. SUMMARY OF THE STUDY

It bears repeating that the study set out to explore Foundation Phase teachers' practices of infusing Ubuntu, through the lens of teacher leadership, in a rural primary school in Port Dunford, Mkhwanazi Tribal Authority, KwaZulu-Natal. A secondary aim of the study was to examine the experiences of rural Foundation Phase teachers when infusing Ubuntu, with the view to theorising a framework for teachers' practices as leaders. Chapter one discussed the overview of the whole study by detailing the introduction and background of the study to unveil the paramount importance of Ubuntu within an African

context and its application in the school environment. This chapter also unveiled my personal experiences and understanding of Ubuntu from the perspective of an indigenous researcher in education within a modern western educational context. Chapter two discussed the location where the study was conducted, including a brief history of the area, the population and school, as well as maps and pictures from which data was collected, and the rationale for the choice were provided. Chapter three presented a literature review of the relevant discourses, debates and previous research related to the study. Chapter four discussed the theoretical framework that underpinned the study and the reasons for choosing the theory. The study used Grant's (2008) teacher leadership model, which supported the aim and objectives of the study. Chapter five motivated the research paradigm as an interpretive paradigm and qualitative approach methodology used in the study. The research inquiry approach, research methods, sampling procedure, instruments, data analysis, trustworthiness, reliability and ethical considerations were elaborated on. Chapter six presented the data, interpretations, analysis and summary of the findings. The analysis of data referenced not only the theoretical framework of the study but also the 'voice' of indigenous elders on the meaning of Ubuntu and its relevance in the education of children. Chapter seven presented a detailed discussion of the findings of the study. The discussion of findings was compared with the literature to highlight that the African philosophy of education should be instilled in different levels of teacher leadership as outlined by Grant's (2008) model. The findings under discussion revealed that curriculum integration with African values of Ubuntu allows the voices of the local community and school stakeholders to enhance teachers' practices in advancing an indigenously inspired education for their children. The united effort of all stakeholders in children's education is a vital part of the African spirit in education leadership. Lastly, Chapter eight provides a summary of the significant findings, with an evaluation of the research study as a whole in the light of the study's research questions. It provides the conclusion and recommendations based on the entire research and suggestions for further investigation emanating from the study.

8.3. CONCLUSIONS

It is apparent from the case study's findings that rural Foundation Phase teachers endeavoured to enact the principle of valuing the heritage of indigenous people and the values promoted by the African worldview of Ubuntu. Teachers were generally engaged in various practices that infused values into their practices as part of their own interpretations of traditional African culture and values, even though teachers did not explicitly set out to enculturate Ubuntu values formally into their practice. However, significantly, it was found that in this rural setting, most teachers enculturate learners to develop values, attitudes, and behaviours that resonate with those embedded in the African philosophy of education rooted in Ubuntu. Notably, the study found that, to a significant extent, the teachers' understandings of the meanings of Ubuntu resonated well with those of the community. When examining the experiences of teachers in infusing Ubuntu, the findings suggested that teachers felt constrained due to various challenges in terms of the demands of the formal curriculum, social problems within the community, and a lack of support from young parents who did not connect spiritually to Ubuntu. The study makes a significant contribution to the field of indigenous knowledge education with its findings on enculturation practices in the local community. This was discussed in section 6.2. However, a major finding of the study was the marginalisation of the 'voice' of the local community, elders and indigenous knowledge holders in the design of the curriculum and implementation strategies to infuse Ubuntu into teachers' practices. In this regard, the study makes recommendations and proposes a new framework for teacher leaders in rural primary schools within homogenous or majority language-speaking indigenous communities, as exemplified by this case study.

Four research questions guided the investigation:

- What are the practices of infusing Ubuntu amongst the Foundation Phase teachers in a rural school?
- How and to what extent do rural teachers involve parents and elders in the school community in their practices of infusing Ubuntu?

- How do Foundation Phase teachers experience their practices of infusing Ubuntu in a rural school?
- How can rural Foundation Phase teachers infuse Ubuntu into their practices within their roles as leaders?

8.3.1. Research question 1

The findings under research question 1 are viewed from the perspectives and conceptual understandings of what Ubuntu and its practices mean to the indigenous community. Interestingly, the study found that all participants, teachers, the principal, school governing body and community members, had similar general understandings of Ubuntu. The study revealed that Ubuntu has to do with oneness, being considerate, humanness and respect, supportiveness in the community, cooperation when advised, having a sense of caring for others, and being kind in society. The study findings echoed Khoza's (2012) understanding of the term Ubuntu, which was "oneness of being human", signifying an interdependent community with African communalism as a way of life.

Post-1994, the values of the Constitution of the Republic of South Africa (Act 108 of 1996) infer that what is taught in schools should promote citizenship on the values of human dignity, the achievement of equality, and the advancement of human rights and freedom that are founded on Ubuntu. The Education Ministry's principles and constitution compel teachers to ensure that Ubuntu is incorporated into the curriculum. The study revealed that rural Foundation Phase teachers in the case study did integrate Ubuntu into their practices. Certain Ubuntu values, behaviours and attitudes were incorporated into teachers' practices, but these were mainly part of a hidden curriculum rather than an explicit formal curriculum. Concerning infusing Ubuntu practices into classroom teaching, the study found that all teachers agreed that leadership, according to Grant's model (2008), is enacted through the use of indigenous language and pedagogies. However, where the African philosophy of education prescribes inclusivity of all adults in the education of children, especially when it comes to their moral education, it was found that teachers did not draw community members in formally to have a say in their practices in the classroom. This impacted negatively on their practice, particularly due to challenges

with young parents who were influenced by modern western culture and other learner-related behavioural problems. A study by Bhengu (2014) also emphasized that if Ubuntu is infused into the school curriculum, many problems of violence faced by nations will be minimised. Therefore, the study concluded that teachers' practices should be in line with that of the local community culture to restore the authentic and substantial depth of African indigenous knowledge and philosophy.

Despite the lack of collaboration with the community, the findings revealed that teachers' intuitive indigenous knowledge, leading by example, did enhance their practice in different zones of leadership. An inductive analysis of the findings revealed that there is also an aspect of Ubuntu as being the inner human identity or person that flows through all the activities of the teachers' practices in all zones. Hence, it is noted that when a teacher is holistically immersed in and spiritually connected to his/her humanity or Ubuntu, it is revealed through an attitude of 'parental' care and love towards learners, helping those in need and affected by social problems at home or community.

In a rural school context, the school can serve as a centre that prepares learners to be better human beings through Ubuntu. Therefore, teachers' efforts to infuse Ubuntu are enhanced by the presence of parents and elders at extra-curricular activities that celebrate and embrace African culture, music, and dance.

8.3.2. *Research question 2*

The second research question of the study sought to examine the extent of the involvement of the parents and elders of the school community in infusing Ubuntu into teachers' practices. Letseka (2011) echoed the sentiment that Ubuntu in education is considered the African cultural capital that provides indigenous knowledge to promote inclusivity, equality, and social justice in the South African education system. In this regard, the inclusivity of the indigenous community and their voice in their children's education is of paramount importance, particularly in a transforming democracy where indigenous knowledge and the heritage of the people are being renewed.

Teachers' practices of infusing Ubuntu in all zones of teacher leadership were generally based on continuing to teach as a part of their professional duty and advancing themselves in the profession. Therefore, a major finding of the study was the low level of collaboration and inclusivity of parents and elders in the different zones of the teachers' practices. It was concluded that the community needs to have greater involvement to enact zone 2, role 2 of Grant's Model (2008), which is to provide curriculum development knowledge into teachers' practices. In a decolonising context, this affects teachers' cultural competence to design and integrate indigenous content into their practices. These points of discussion highlight the research finding that rural teachers in this case are not fully capacitated to promote indigenous values, customs and practices related to Ubuntu that reside in the local community. Hence the efforts of teachers to infuse IK and Ubuntu were uncoordinated and infrequent.

In spite of the school and teachers' efforts to involve parents in Cultural Day festivities, these occasions were lost opportunities to engage with the indigenous culture deeply since parents were invited as spectators rather than collaborators. The study found that parents play a crucial role in ensuring that Ubuntu is enculturated in young children in villages through various indigenous pedagogies within the local community or village. The study findings showed that the elders and traditional leaders in the community play a crucial role in ensuring that children are taught the values or principles of Ubuntu in the village. For example, parents are expected to bring their children along whenever there is a community ceremony to ensure that they observe and learn how the community does things related to Ubuntu. Therefore, community involvement is significant and teachers' practices would be advanced at all levels of teachers' leadership within the school and beyond. The findings suggest that for rural communities, the combined efforts of all stakeholders in reviving Ubuntu would ensure success.

8.3.3. Research question 3

Responding to research question 3, teachers expressed their challenges related to social problems in the community that affected them and learners. These included the issues of young parents who were not cooperative in their efforts to infuse Ubuntu, learners who

were affected by neglect and poor socio-economic conditions that caused learning or behavioural problems at school. In this regard, the study findings suggested that the situation was improved through two main areas of intervention. These were teachers who demonstrated care and concern for learners through their own capacity for Ubuntu and support from the SGB and community members such as traditional leaders, health workers, police and religious organisations.

A key finding from the study was the difficulty experienced by those whose time was consumed by the demands of the formal curriculum. Only a small part of the curriculum was dedicated to teaching about Ubuntu. The infusion of Ubuntu goes beyond developing an understanding of the word and its meaning but includes developing learners' critical thinking skills through the use of appropriate indigenous methods that unfold deeper knowledge and the identity of Ubuntu in children. Since there was a lack of concerted effort to infuse Ubuntu by teachers, this finding presents a gap in teachers' practices as leaders and requires a more formalised approach to infuse Ubuntu. This is discussed further under the proposed new framework for teacher leadership. Since all teachers spoke isiZulu, due to their cultural competence, they had an advantage in infusing Ubuntu with IK and African philosophy.

However, it was further emphasised by both the school and community participants that where there is a lack of spiritual connectivity to Ubuntu by teachers because of their background, teaching Ubuntu is a big challenge. Ubuntu needs to be taught by those who are fully connected to it and practice it in the way they teach. The literature also established that when it comes to teaching Ubuntu, the one who teaches must have a good spiritual connection to it so that it becomes effective and effectual (Mahaye, 2018).

8.3.4. Research question 4

The literature demonstrated a strong need for community-school partnerships, where all stakeholders, such as teachers, school leaders, parents and the community, co-participate in shaping and implementing learning programmes that ensure the infusion of Ubuntu into teachers' practices (Letseka, 2011). Therefore, the study itself included all

participants' responses when answering research question 4, which related to how rural teachers could strategise to infuse Ubuntu into their practices. A systematic analysis of the findings revealed new areas of teachers' practice as leaders that extended Grant's (2008) model to include the valuing of indigenous knowledge and the heritage of the people. The findings indicate that there is a need for the expansion of teachers' practices within the context of an African philosophy of education. The analysis using Grant's model (2008) revealed the gap in teacher leadership when applied to rural school settings. In particular, teachers were not fully engaging with the local community to infuse indigenous knowledge and philosophy into the curriculum of the school. The extensions to Grant's (2008) model were guided by the following critical findings from the study:

- 5.) Recognition of the need to develop an explicit integration of values that promote Ubuntu.
- 6.) Recognition of the need for a more empathetic "parental" role within the context of serious social challenges in post-colonial South African society.
- 7.) Recognition of the importance of local culture integration through indigenous pedagogy.
- 8.) Recognition of the importance of greater parent/community/school collaborations in whole school development to support an ethos of Ubuntu in the school and community

The details of the proposed extensions are elaborated below:

First level of analysis: Zones

Here zone 2 was modified to include community members and a new zone 5 is included.

Zone 1: In the classroom

Zone 2: Working with other teachers, *community members* and learners outside the classroom in curricular and extra-curricular activities

Zone 3: Outside the classroom in whole school development

Zone 4: Between neighbouring schools in the community

Zone 5: Between school and local community (elders, parents and indigenous knowledge holders)

Second level of analysis: Roles

Here a new role is included: “providing personal guidance, support and engaging pastoral or professional counsel”.

Role One: Continuing to teach and improve one’s own teaching

Role Two: Providing curriculum development knowledge

Role Three: Leading in-service education and assisting other teachers.

Role Four: Participating in performance evaluation of teachers

Role Five: Organising and leading peer reviews of school practice

Role Six: Participating in school-level decision-making.

Role Seven: Providing personal guidance, support and engaging pastoral or professional counsel

Third level of analysis: Teacher practices of African philosophy of education

Practice One: Inclusion of indigenous pedagogy

Practice Two: Explicit curriculum integration of Ubuntu Values, attitudes and behaviours

Practice Three: Be an example of Ubuntu in practice

Practice Four: Collaboration with all stakeholders in infusing indigenous philosophy and knowledge

Practice Five: Facilitate community service or engagement to promote Ubuntu

Practice Six: Engage with the local community in decision-making related to learner behaviour

Practice Seven: Facilitate the collaboration between neighbouring schools in joint indigenous cultural activities with the local community.

It bears noting that the study itself was an exercise in collaborating with the community on indigenous ways of knowing and learning Ubuntu. Hence, it was concluded that learning directly from the community draws on lived experiences and gives voice to the community, which is crucial to the development of culturally responsive teaching practices (Webb & Mashford-Pringle, 2022).

8.4. LIMITATIONS OF THE STUDY

In this case study, the particular choice of school may be a limitation in that it provided a single case for the study of rural teachers' practices of infusing Ubuntu. However, the school is in the same circuit as other schools in Port Dunford and is therefore a typical representation of a rural primary school in a homogenous indigenous community. Furthermore, the study conducted in-depth semi-structured interviews as well as focus group discussions with teachers that allowed them to deliberate on questions that were generalised to all rural teachers. The area of Port Dunford is rural but there are influences from the neighbouring areas that are urbanised in Richard's Bay. This affects the experiences of all participants in the case since urbanisation is based on nuclear families and individualism. This competes with Ubuntu values.

Due to the COVID-19 pandemic, access to teachers, resources and records was limited during the period of the study. This may have affected the extent of data collection and verification. In certain instances, teachers were distracted by their professional commitments and may not have engaged fully with questions. However, both groups of participants, school and community, were given multiple opportunities to express their views and responses through different questions related to their practices as well as multiple opportunities (semi-structured interviews and focus group discussions). This allowed me to interpret and verify the data through cross-referencing and a deeper analysis.

Snowball sampling was used to obtain community participants, with the iNduna making the first recommendation. This resulted in a limited set of elders chosen by the community. This assumed that the elders were well acquainted with knowledgeable elders in the area.

Purposive sampling that aimed to identify non-random elders who were leaders in cultural home activities could have resulted in a more knowledgeable sample.

The recommendations emanating from this study are, to an extent, limited by the case in this study. Multiple case studies could contribute to new insights.

8.5. RECOMMENDATIONS

The study was motivated by the background of three primary perspectives:

- The curriculum conceptualisation principle of valuing indigenous knowledge and the heritage of indigenous people in South Africa
- The importance of Ubuntu in the African philosophy of education
- The need for rural teachers as leaders to enact the African philosophy of education in their practices

In light of this background, this section discusses recommendations that emanate from the findings of this research. A recurring argument in the discussions of the findings is that community stakeholders (parents, indigenous knowledge holders and elders) regarded as custodians of indigenous knowledge must be recognised in our schools. Beginning with policy-makers, the study recommends that the Department of Basic Education include opportunities for teachers to infuse knowledge of Ubuntu values, attitudes, and behaviour into subjects such as Home Language and Life Skills through indigenous pedagogy and into the curriculum in general. Rural school management, which includes teachers in a distributed leadership model, should be authorised to collaborate with the local community IKS holders in developing an enriched curriculum that infuses indigenous African philosophy and knowledge into all zones of teachers' practices. There is also a need for more robust systems of psychological and social support services that can assist schools in dealing with the prevalent social challenges that negatively affect the promotion of Ubuntu amongst learners and parents.

The study's major findings suggest that rural teachers have similar viewpoints and understandings of Ubuntu as the local community and that they engaged in various practices as teachers that exemplify Ubuntu in formal and informal settings. Their practices include various methods that infuse the values and practices of Ubuntu into their teaching. However, there is a need for a guiding framework for rural teachers in Foundation Phase education to explicitly enact the principle of valuing indigenous knowledge and Ubuntu in all zones of teacher leadership. In this respect, it is of utmost importance for teachers to be spiritually connected to the “spirit of Ubuntu”. This means there should be a commitment to African values and an African worldview founded on Ubuntu. The framework should amplify teachers’ practices inside and outside the classroom to incorporate indigenous pedagogy and include the local community stakeholders in activities such as storytelling, cultural games, cultural events, and the teaching of indigenous crafts and knowledge.

There is a growing prevalence of social problems in the lives of learners and families due to poverty and neglect, leading to behavioural issues, disobedience and disrespectful or even violent behaviour. This finding suggests a growing urgency for Ubuntu to permeate whole school development. By foregrounding Ubuntu in all relationships, teachers can work collaboratively with elders, parents and school leaders to deal with the learners and other social problems compassionately and effectively. It is recommended that teachers facilitate collaboration with parents and professional support services to provide continuous guidance and support and engage pastoral or professional counsel to assist learners with challenges.

In addressing the perceived lack of the ‘voice’ of the community in teachers’ practices to infuse Ubuntu, discussions with the community and school participants recommended that teachers expand their zones of practice to include going beyond neighbouring schools to include a new zone of teacher leadership; Zone 5: *Between school and local community (elders, parents and IK holders)*. It is recommended that in order for teachers to develop their cultural competence, they should collaborate with the local community to provide indigenous curriculum development knowledge and when participating in school-

level decision-making, particularly when planning cultural events and other activities that help promote an ethos of Ubuntu in the school and beyond.

8.5.1. RECOMMENDED FRAMEWORK TO INFUSE AFRICAN PHILOSOPHY OF EDUCATION IN RURAL PRIMARY SCHOOL TEACHER PRACTICES

The *infusion approach* is based on the emphasis given to the crucial roles of teachers in enhancing learners' higher-order thinking and the encouragement of active learning among learners (Dewey & Bento 2009). Dewey and Bento (2009) emphasise that this approach allows teachers to find resources within the school community, classroom, and the people who reside within the community that will enable them to select highly engaging enrichment-based activities related to a particular subject. Since the study focussed on teachers' practices to infuse Ubuntu, there were significant findings that enabled the researcher to contribute to a new framework for teachers' practices that applies in the context of the African philosophy of education. Notably, the new framework facilitates the incorporation of authentic values and practices of Ubuntu found amongst those who reside in an indigenous homogenous rural community in South Africa. This will go a long way in preserving IKS and help to give prominence to the African philosophy of education where the 'voice' of the local community matters.

Table 8. 1: Framework for rural teacher leadership to infuse African philosophy of education

FIRST LEVEL OF ANALYSIS: ZONES	SECOND LEVEL OF ANALYSIS: ROLES	THIRD LEVEL OF ANALYSIS: PRACTICES OF AFRICAN PHILOSOPHY OF EDUCATION
Zone One: In the classroom	One: Continuing to teach and improve one's teaching Seven: Providing personal guidance, support and engaging professional counsel	One: Inclusion of indigenous pedagogy Two: Explicit integration of Ubuntu values, attitudes and behaviours Three: Be an example of Ubuntu in practice Practice Four: Collaboration with all stakeholders in infusing indigenous philosophy and knowledge
Zone Two: Working with other teachers, community members and learners outside the classroom in	Two: Providing curriculum development knowledge Three: Leading in-service education and assisting other teachers. Four: Participating in	Two: Explicit integration of Ubuntu values, attitudes and behaviours Three: Be an example of Ubuntu in practice Four: Collaboration with all stakeholders in infusing indigenous philosophy and knowledge

curricular and extra-curricular activities	performance evaluation of teachers	Five: Facilitate community service or engagement to promote Ubuntu
Zone Three: Outside the classroom in whole school development	Five: Organising and leading peer reviews of school practice Six: Participating in school-level decision-making. Seven: Providing personal guidance, support and engaging professional counsel	Six: Engage with the local community in decision-making related to learner behaviour Six: Include community in decision-making related to learner behaviour
Zone Four: Between neighbouring schools in the community	Two: Providing curriculum development knowledge Three: Leading in-service education and assisting other teachers	One: Inclusion of indigenous pedagogy Two: Explicit integration of Ubuntu values, attitudes and behaviours Three: Be an example of Ubuntu in practice Four: Collaboration with all stakeholders in infusing indigenous philosophy and knowledge Seven: Facilitate the collaboration between neighbouring schools in joint cultural activities with the community
Zone Five: Between school and local community (elders, parents and IK holders)	Two: Providing curriculum development knowledge Six: Participating in school-level decision-making. Seven: Providing personal guidance, support and engaging professional counsel	Two: Explicit integration of Ubuntu values, attitudes and behaviours Three: Be an example of Ubuntu in practice Four: Collaboration with all stakeholders in infusing indigenous philosophy and knowledge Five: Facilitate community service or engagement to promote Ubuntu Six: Engage with the local community in decision-making related to learner behaviour Seven: Facilitate the collaboration between neighbouring schools in joint indigenous cultural activities with the local community.

8.6. AREAS OF POSSIBLE FURTHER RESEARCH

The findings of the study raised several areas of possible further research as suggested below:

- a) Examining the role of traditional leaders and other IK holders' involvement in ensuring that Ubuntu practices are instilled in the community in all municipalities in the province of KwaZulu-Natal.
- b) Analysing the involvement of all genders in the study of Ubuntu and its practices.
- c) Investigating the application of the new "Framework for rural teacher leadership to infuse African philosophy of education" in rural schools in South Africa.

- d) Assessing the Ministry of Basic Education's willingness to infuse Ubuntu in rural schools in KwaZulu-Natal through policy transformation.

8.7. CONCLUDING REMARKS

The historical marginalisation of the African philosophy of education founded on Ubuntu and African communalism remains a critical gap in modern South African education. This issue contributes to devaluing indigenous African education worldviews, epistemology, methodology, and pedagogy and is a crucial problem in education within homogenous indigenous African communities. This study specifically aimed to explore the infusion of Ubuntu by rural Foundation Phase teachers through the lens of teacher leadership in the rural primary school of Port Dunford, in the Mkhwanazi Tribal Authority of KwaZulu-Natal. The study results provide a glimpse into the status of rural children's education in light of what the indigenous community regards as paramount in their children's education.

The study summarised the elements of Ubuntu as respect, sharing, humaneness, love, and peace. African communalism was expressed as collective unity, team spirit and support, empathy and care, and regard for the other even above oneself. Interestingly, all the participants shared common understandings of Ubuntu. There were challenges that teachers mentioned in the task of infusing Ubuntu into their practices. These include a formal curriculum that does not explicitly cater to African philosophy integration, poor social conditions affecting children's behaviour, and the lack of support from young parents, who have lost touch with African culture and values. Despite these challenges, it was interesting to find that the teachers improvised and endeavoured to infuse values, attitudes and behaviour that promote Ubuntu into their professional practices. They were supported by the SGB and principal. They made use of indigenous pedagogy such as singing, storytelling and indigenous games and dance. Cultural practices, however, were occasionally included and were mainly a part of annual events on Heritage Day.

However, Ubuntu embeds the culture of deep respect and inclusivity of the community and elders in the education of children. Moreover, although the study concluded that all the participants understood the values or principles of Ubuntu well, the true spirit of

community connectedness and supportiveness does not materialised in the absence of the community. The community felt marginalised and there was a clear expression of the need to include the 'voice' of elders, parents and indigenous knowledge holders more formally into teachers' practices. The study's findings indicated that this was a missing link. The overall analysis of the findings gained from the voice of all stakeholders contributed to the development of a new framework for rural teachers' practices in infusing the African philosophy of education. This was presented as one of the recommendations of the study. Valuing and restoring indigenous epistemologies, axiology and knowledge systems is a critical contribution to the decolonisation and transformation of South African education.

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LIST OF APPENDICES

APPENDIX 0: GENERAL SCHOOL INFORMATION QUESTIONNAIRE

APPENDIX 1: INTERVIEW WITH TRADITIONAL LEADER AND ELDERS

APPENDIX 2: INTERVIEW WITH SCHOOL PRINCIPAL

APPENDIX 3: INTERVIEW WITH FOUNDATION PHASE TEACHERS

APPENDIX 4: INTERVIEW WITH SGB PARENT MEMBERS

APPENDIX 5: FOCUS GROUP DISCUSSION

APPENDIX A-C: LETTER OF INFORMATION/ INCWADI YESAZISO

APPENDIX 0: GENERAL SCHOOL INFORMATION QUESTIONNAIRE

GENERAL INFORMATION

This section is to obtain general information about the school.

1.1. Name of school:

1.2. Principal: _____ Cell

No _____

1.3. Grades taught: _____ TO _____

1.4. Total enrolment: _____

Boys _____ Girls _____

1.5. Foundation Phase Information:

GRADE	NUMBER OF PUPILS	TEACHER/PARTICIPANT NUMBER	CONTACT NUMBER

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APPENDIX 1: SEMI-STRUCTURED INTERVIEW WITH TRADITIONAL LEADER/ELDERS

The aim of the instrument is to understand the meanings of Ubuntu and practices to instil Ubuntu in children amongst parents and elders in the community of the same rural school.

Addressing research question 2

1.1. What does Ubuntu mean to you?

1.2. What values, attitudes and behaviours in your traditions and culture promote Ubuntu in a person?

1.3. How is Ubuntu shown in the family, community?

1.4. How did you come to understand Ubuntu?

1.5. What were the practices, or ways that were used to teach Ubuntu to you as a child?

1.6. What are the practices that you have used to teach Ubuntu to your children as they are growing up?

1.7. What Ubuntu practices did your parents or grandparents; elders teach you which you practice even today?

1.8. How do you practice it today for the benefit of your children's education?

1.9. What are your experiences of the practices of Ubuntu within your community?

1.10. Do you think that Ubuntu and communal relations or behaviour should be incorporated into children's school education? Have you been invited to discussions on what Ubuntu means and how Ubuntu can be infused into the education of children at schools?

1.11. Would you be interested to collaboratively develop a guide for the infusion of Ubuntu into the teachers' practices as leaders in Foundation Phase in your school?

1.12. Is there anything more that you would like to add?

APPENDIX 1: INKULUMO-NGXOXO EBHEKISWE KU MHOLI WENDABUKO

NAKWA BADALA

- 1. Inhloso yalemibuzo ukuhlonza imifuzela yobuntu Kanye nokwenza kwabazali nabadala emphakathini walesisikole esisemakhaya.**

Ukuphendula umbuzo wocwaningo 2

- 1.1. Kusho ukuthini Ubuntu kuwena?
- 1.2. Yisiphi isimomqondo Kanye nokuziphatha esikweni okukhuthaza Ubuntu kumuntu?
- 1.3. Kukhonjiswa kanjani Ubuntu emndenini nakumphakathi?
- 1.4. Wafunda kanjani ukwazi ngobuntu?
- 1.5. Yiziphiizindlelaezazisetshenziswaukukufundisangobuntuusengumntwana?
- 1.6. Yiziphiizindlelaozisebenzisileukufundisangobuntuebantwanenibakhonjeng obabekhulanje?
- 1.7. Yiziphi izindlela zobuntu abazali bakho noma ogogo,abadala abakufundisa zona osazenzayo nanamhlanje.
- 1.8. Ngabe uzisebenzisa kanjani namhla ekusizeni imfundo yezingane zakho?
- 1.9. Yiziphiizinqinambaohlangabezananazoemphakathiniwakhoekufundisening obuntuezinganeni?
- 1.10. Uyakucabanga ukuthi Ubuntu Kanye nokwazisana kungafakwa emfundweni yabantwana?
- 1.11. Ungakuthakasela ukubayinxenye ekwakhiweni komhlahlandlela wokuxuba Ubuntu ekufundiseni kothisha njengabaholi emazingeni aphantsi esikoleni senu?

1.12. Kungabe kukhona ongafisa ukukwengezela?

APPENDIX 2: SCHOOL PRINCIPAL semi-structured interview

Addressing Research questions 1,2,3,4,5

Considering Ubuntu as an important aspect of African philosophy of education:

2.1. What does Ubuntu mean to you?

2.2. What policy does the Department of Education have in terms of Ubuntu and its practice in the school?

2.3. In terms of the school's vision and mission, has the school developed a policy of incorporating Ubuntu into the management of the school?

2.3.1. If YES, Describe. How was it developed? Were any community members/parents involved?

2.3.2. If NO, why is this so- are there any challenges or influences?

2.4. Is there school policy that guides or informs teachers' practices (particularly Foundation Phase) to give recognition to IKS and to incorporate Ubuntu a.) in the classroom, b.) in discussions with peers on curriculum development, c.) In terms of Vision and Mission of the school d) in engagements with neighbouring schools?

2.4.1. If YES, please describe. How was it developed? Who was involved?

2.4.2. If NO, why is this so, what are the challenges and influences?

2.5. Is there any advice from Department of education (Subject advisors for e.g.) to encourage the practice Ubuntu, or engagement with the community to incorporate Ubuntu in teachers practice?

2.6 Would you be interested to collaboratively develop a guide for the infusion of Ubuntu into the teachers' practices as leaders in Foundation Phase in your school?

2.7. Is there anything more that you would like to add?

APPENDIX 3: SEMI-STRUCTURED INTERVIEW WITH FOUNDATION PHASE TEACHERS

Addressing Research questions 1,2,3,4

3.1. What are your understandings of Ubuntu?

3.2. What values, attitudes and behaviours are shown by a learner with Ubuntu?

3.3 Have you been able to incorporate Ubuntu in your teaching practice in the classroom?

3.3.1. If YES.

3.3.1.1. How and to what extent do you incorporate Ubuntu into your teaching practices? Do you have any specific resources/pedagogies/indigenous pedagogies or specific activities? Why have you developed these as you have done so?

3.3.1.2. What influences your practices of infusing Ubuntu in the classroom?

3.3.1.3. Could you describe any challenges that you experience when you incorporate Ubuntu into your practice in the classroom?

3.3.2. If NO. What Philosophy of education influences your teaching practice?

3.3.3. Could you describe your experiences which do not allow you to incorporate Ubuntu into your practice in the classroom?

3.4. When working with learners or other teachers in curricular or extra-curricular activities outside the classroom, are there any cultural activities or practices that you are involved in which reflect Ubuntu?

3.4.1. If YES. Please describe these. Why do you practice these as you do?

3.4.2 If NO, what activities are practised? Why, in your view, is Ubuntu not featuring in activities with learners in curricular or extra-curricular activities? What are the challenges? What are the influences?

3.5. Have you had the opportunity to participate in discussions on the whole school development? Vision and mission? How does Ubuntu feature in the school's vision and mission?

3.6. Have you been involved in collaborations with teachers from neighbouring schools? E.g. Curriculum development or networking on inter-school partnerships or activities?

3.6.1. Has there been any discussion on giving recognition to indigenous knowledge from the community? Or of incorporating Ubuntu (Values, attitudes and behaviours) into the curriculum for rural school learners?

3.6.1. If YES. Please describe. How has your school management or the department of education supported you in this?

3.6.2. What are the influences from the school management or the department of education which affects curriculum development to incorporate Ubuntu?

3.6.3. If NO. Are there any challenges from your school management or department of education which affects curriculum development that overrides incorporation of Ubuntu?

3.7. Would you be interested to collaboratively develop a guide for the infusion of Ubuntu into teachers' practices as leaders in Foundation Phase?

APPENDIX 4: SCHOOL GOVERNING BODY PARENTS INTERVIEW

Addressing research questions 2,3,4,

The aim of the instrument is to understand practices of parents on incorporation of Ubuntu in the education of their children and to get a sense of their participation and involvement in the decisions which affect the curriculum and teachers' practices in the education of their children.

4.1. One of the principles in the National school curriculum is stated as "Valuing indigenous knowledge systems: acknowledging the rich history and heritage of this country as important contributors to nurturing the values contained in the Constitution" and those underpinning Ubuntu?

What does Ubuntu mean to you? What values, attitudes and behaviours related to Ubuntu are important in the education of your child?

4.2. How do you enculturate your children to learn Ubuntu?

4.3. What challenges are there in the community that affect the practice of Ubuntu with your children?

4.3. What Ubuntu practices were you taught by your parents or grandparents that you may feel are significant even today?

4.4. Is it important for Ubuntu and communalism, values and behaviours to be incorporated into the Foundation Phase teachers' practices?

4.4.1. If YES. Why? How?

4.4.2. If NO. Why?

4.5. Do you get an opportunity to discuss what you would want to include in the curriculum? In the schools' vision and mission?

4.6. Would you be interested to collaborate with other stakeholders in your child's education to develop a guide for the infusion of Ubuntu into teachers' practices in Foundation Phase?

APPENDIX 5: FOCUS GROUP DISCUSSIONS (First with the traditional leader,10 elders and 2 SGB parents, second focus group with 7 teachers and principal and 2 SGB parents)

Addresses Research question 5

This instrument will be developed after the semi-structured interviews and document analysis.

The purpose of the first focus group will be to elicit from the community participants their views on ways of incorporating Ubuntu into teachers' practices in their roles as teacher leaders.

Based on the responses given in the first focus group discussion, the instrument for the second focus group discussion will be designed such that the views of the community on teachers' practices of infusing Ubuntu in their roles as teacher leaders, can be incorporated.

The analysis of the focus group discussions will contribute to the theorizing of a model for teacher-leadership which incorporates teachers' practices of infusing Ubuntu. This would be a model that includes collaboration with all stakeholders. The focus group will have open ended questions and will allow for the participants to think creatively towards developing a guide that they take ownership of, and which reflects the local communities' practices of infusing Ubuntu and communalism, the values and behaviours which they would want to enculturate their children with and through ways of teaching and learning that emanate from their indigenous knowledge systems.

First session: Traditional leaders and Elders

Question 1.

What practices of Ubuntu can be infused to learners in the Foundation Phase school?

Question 2.

How do you think teachers can involve you as parents and community elders in the infusion of Ubuntu in the Foundation Phase?

Question 3

What do you think are the experiences of foundation teachers when teaching the infusion of Ubuntu in class?

Question 4

In your opinion, how do you think can rural Foundation Phase teachers infuse Ubuntu practices as leaders in class?

Second session: 2 Educators and SGB Chair person

Questions 1

What are the practices of Ubuntu do you infuse to learners in the Foundation Phase class?

Question 2

How do you involve parents and elders to ensure that the practices of Ubuntu are infused to learners in the Foundation Phase?

Question 3

What are your experiences of teaching the practices of Ubuntu in the Foundation Phase?

Question 4

In your opinion, how do you think Foundation Phase teachers can infuse Ubuntu practices as leaders in class?

Appendix A



The Circuit Manager

Department of Basic Education

Umhlathuze Circuit

King Cetshwayo District

Kwa- Zulu Natal

Date:

Dear Mr D Chonco

Permission to conduct a research study in the Mntokhona primary school of Umhlathuze Circuit:

My name is Mr Thokozani Mthiyane and I am currently studying for a Doctor of Education from the Durban University of Technology. My research title “**Exploring Foundation Phase teachers’ practices of infusing Ubuntu in a rural KwaZulu-Natal school**”.

Ubuntu is the wisdom and love that has been inspiring South African culture and values since Ancient times. Since colonisation and apartheid, the Spirit of Ubuntu in our communities is being lost and these deep human values are fading. We are seeing a rise in crime, drug and alcohol abuse, violence on women and children, corruption, greed and selfishness. The purpose of the study is to explore teachers’ practices of infusing Ubuntu

in their roles as leaders. I am confident that teachers will benefit in engaging in this study through examining their practices of Ubuntu and collaborating with the community to theorise a framework to enact Ubuntu in their teaching practices. This research will engage the principal, all Foundation Phase teachers and two SGB members for interviews which will take about 45 minutes for each participant. This will be followed by focus group discussion of all school participants which will serve as the one of sharing ideas to theorize framework based on giving guideline on incorporating Ubuntu in teachers' practices.

I kindly seek permission to conduct the research in the Mntokhona Primary school, Umhlathuze:

Outline of the Procedures:

- The research will be conducted at the Mntokhona Primary school from May 2019 to December 2019. The school may be used for purposes of interviews and focus group discussion etc.
- 2019 – The study will request to read relevant school and Foundation Phase teachers' document as documentary evidence. Through interviews with the Principal, SGB parents and Foundation Phase teachers I will gather information related to current teacher practices of infusing Ubuntu. We will then engage school participants in a focus group discussion focusing on theorizing a framework to incorporate Ubuntu in the Foundation Phase.
- 2019 – I will revisit the school for verification of data accuracy, and member checking will be done after analysis of data.

Yours sincerely

Mr T.S. Mthiyane

D Ed Student

Appendix B



LETTER OF INFORMATION

Title of the Research Study: Exploring Foundation Phase teachers' practices of infusing Ubuntu in a rural Kwa- Zulu Natal school

D.Ed. Student: Mr T.S Mthiyane

Supervisor: Dr S.S. Rajah

Co-Supervisor: Prof Mago

Dear Principal

**Dear Foundation
Phase teachers**

Dear SGB Parent

Brief Introduction and Purpose of the Study:

My name is Thokozani Mthiyane and I am currently studying towards a Doctor of Education degree at the Durban University of Technology. Ubuntu is a valuable part of our cultural heritage and has been part of the community education for their children in moulding values and behaviours which enhance social cohesion. Through colonisation of South Africa and apartheid education, Ubuntu have been eroded and this has affected transmission of our societal morals and values. The National Curriculum Statement Grades R-12 states principles which advocate the values which promote Ubuntu. However, the Department of Basic Education does not provide clear guidelines on how to infuse Ubuntu into teachers' practices. In rural communities the children are still cultured with traditional practices in early childhood in their mother tongue and rural schools have the opportunity to build on the children's moral values of Ubuntu. My study seeks to explore Foundation Phase teachers' practices of infusing Ubuntu in their roles as leaders in a rural school of KwaZulu-Natal. The research aims to also theorize a framework to incorporate Ubuntu into teachers' practices in their role as leaders. I therefore, kindly seek permission to conduct a research study at the Mntokhona Primary school in the Umhlathuze Circuit.

I kindly invite the principal and Foundation Phase teachers and two parent SGB members to participate in the study.

Outline of the Procedures:

The study will be conducted from May 2019 to December 2019. The study involves interviews, a focus group discussion and document analysis. All study processes will take place during non-teaching and at a convenient time for the participants. This will be done at the school. The duration of the interviews will be approximately 45 minutes for each participant and a focus group of 2 hours. With your permission, these will be audio recorded. The documents to be analyzed include Curriculum Assessment Policy Statements (CAPS) documents; work schedule, school policy, lesson plans, and other official documents which would be of help during the research study. The findings from research will be only used for the writing of my theses.

Risks or Discomforts to the Participant: There will be no expected risks to the respondents (as usual daily activities expected).

Benefits: The findings of the research will be published in accredited journals and a report on the study will be provided to the school. The study will be useful to the school community, policy developers and curriculum developers when making decisions on implementation of the principle of valuing indigenous knowledge and the cultural heritage of the people, and the values which promote Ubuntu and how it may be incorporated into teachers' practices as leaders. The gathered data will be the property of the Durban University Technology where it will be kept for 5 years.

Reason/s why the Participant May Be Withdrawn from the Study:

- Participation is voluntary and you can withdraw at any time during the study
- Where there is non-compliance or incapacity during the research, a participant may be advised to withdraw
- In both instances above, no adverse consequences will accrue to the participant

Remuneration: There will be no financial benefits for participation in the research project.

Costs of the Study: It is researcher's responsibility to cover all cost incurred during interviews, and focus group workshop.

Confidentiality: Confidentiality and anonymity will be highly observed; pseudonyms instead of real names will be used to protect the identity of the participants.

Research-related Injury:

There will be no injury anticipated from this study.

Persons to Contact in the Event of Any Problems or Queries:

For more clarity regarding this research study, you can contact my supervisor Dr S.S. Rajah at 0614092475 or email address misthrys@dut.ac.za. Complaints can be reported to the Director: Research and Postgraduate Support, Prof C Napier on 0313732577 or carinn@dut.ac.za

Appendix C



LETTER OF INFORMATION

Title of the Research Study: Exploring Foundation Phase teachers' practices of infusing Ubuntu in a rural Kwa Zulu Natal school.

D.Ed. Student: Mr T.S Mthiyane

Supervisor: Dr S.S. Rajah

Co-Supervisor: Prof Mago

Dear Inkosi

Mkhwanazi

Dear Community

member/Elder

Brief Introduction and Purpose of the Study:

My name is Thokozani Mthiyane and I am currently studying towards a Doctor of Education degree at the Durban University of Technology. For my study I will be exploring the local communities' traditional knowledge and understandings of African ways of knowing and being in the education of children. Traditional knowledge (Indigenous knowledge) is a valuable part of our cultural heritage and has helped the community to educate children with values and behaviours which reflect Ubuntu and communalism. Through colonisation of South Africa and apartheid education, Ubuntu has been eroded and this affected transmission of our societal morals and values. In rural communities the children are still cultured with traditional practices in early childhood in their mother tongue. The rural schools have the opportunity to build on the practices used by the community to instil Ubuntu in children. For my study I will try to understand practices of infusing Ubuntu from elders and indigenous community leaders and use these understandings to study teachers' practices of infusing Ubuntu in Foundation Phase with the purpose of theorizing a framework for teachers to infuse Ubuntu into their practices as leaders.

I kindly ask permission from Inkosi Mkhwanazi to participate in this research by sharing valuable knowledge and understandings of our indigenous cultural heritage and Ubuntu for the education of our rural children.

Outline of the Procedures:

The study involves interviews which will take place at your home or suitable place. The interviews will be approximately 45 minutes and will be recorded. The findings from the research will be used for the writing of my theses and to publish in academic journals.

Risks or Discomforts to the Participant There will be no expected risks to the respondents (as usual daily activities expected).

Benefits: The findings of the research will be published in journals and a report on the study will be provided to community participants. The study will be useful to the school community, policy developers and curriculum developers when making decisions on implementation of the principle of valuing indigenous knowledge and the cultural heritage of the people, and the values which promote Ubuntu and how it may be incorporated into teacher practices. The gathered data will be the property of the Durban University Technology where it will be kept for 5 years.

Reason/s why the Participant May Be Withdrawn from the Study:

- Participation is voluntary and you can withdraw at any time during the study
- Where there is non-compliance or incapacity during the research, a participant may be advised to withdraw
- In both instances above, no adverse consequences will accrue to the participant

Remuneration: There will be no financial benefits for participation in the research project.

Costs of the Study: It is researcher's responsibility to cover all cost incurred during interview.

Confidentiality: All information recorded will be confidential and no real names will be mentioned, to protect the identity of the participants.

Research-related Injury:

There will be no injury anticipated from this study.

Persons to Contact in the Event of Any Problems or Queries:

For more clarity regarding this research study, you can contact my supervisor Dr S.S. Rajah at 0614092475 or email address misthrys@dut.ac.za. Complaints can be reported to the Director: Research and Postgraduate Support, Prof C Napier on 0313732577 or carinn@dut.ac.za

Appendix C



LETTER OF INFORMATION/ INCWADI YESAZISO

Isihloko soncwango: Exploring Foundation Phase teachers' practices of Ubuntu in a rural KwaZulu-Natal school.

D. Ed Student: Mr T.S. Mthiyane

Umlawuli: Dr S.S. Rajah

Umsizi womlawuli: Prof Mago

Ngokuzithoba: Inkosi Mkhwanazi

Ngokuzithoba: Lunga lomphakathi

Isingeniso Kanye nenhloso yoncwango

Igama lami ngingu Thokozani Mthiyane okwamanje ngenza izifundo zobuDokotela kwezemfundo eDurban University of Technology. Ulwazi lweSintu luyinxenye ebalulekile osikweni kanti lusiza umphakathi ukufundisa ubuthina nokuziphatha okuqhakambisa Ubuntu Kanye nokuphilelana. Ngombusowobukoloni Kanye nencindezelo yoMzansi Afrika ulwazi lweSintu lwashatshalaliswa lokho okwaphazamisa indlela yokudluliselwa kokuziphatha komphakathi. INational Curriculum Statement R-12 ibeke imigomo

yokwazisa amasiko Kanye nolwazi lwesintu lwabantu besesikhuthaza ngobuntu. Kunjalo iDepartment of Education ayikayenzi indlela ecacile ukuba kuzokwenziwa kanjani lokho.

Ezindaweni zasemakhaya izingane zifundiswa ngokwesintu zisencane ngolimi lwazo lwebele. Izikole zasemakhaya zinethuba lokwakhela olwazini lwesintu lwengane. Ngalolucwaningo lwami, ngizozama ukwazi ngezindlela zesintu eziqhakambisa Ubuntu nokwazisana ngizithola kwabadala nakumholi wesintu womphakathi besengizisebenzisa ukuqonda ukufundisa kothisha ngobuntu emazingeni aphansi ngenhloso yokwakha uhloko lothisha lokuxuba Ubuntu ekufundiseni kothisha.

Bengicela imvume eNkosini uMkhwanazi ukuba abeyinxenye yalolucwaningo ngokusithekela ngolwazi lwamasiko esintu Kanye nobuntu ekufundiseni izingane zasemakhaya

Ukwendlala inqubo

Lolucwaningo lumbandakanya inkulumbo-nxoxo eyothatha imizuzu engu-45 kanye nokuqoshwa kwenkulumbo kuthathwe nezithombe. Imiphumela eyotholwa yilolucwaningo iyosetshenziswa ukubhala i-theses kanye nokubhalela kuma-journals.

Ubungozi nokungaphatheki kahle kobeyinxenye: Akukho bungozi obungenzeka kulowo oyingxenye.

Umhlomulo: Imiphumela yocwaningo iyofakwa kuma- journals kanye nokwethula kumphakathi obeyinxenye. Lolucwaningo luyobawusizo esikoleni, abakhi bemigomo kanye nabakhi be-curriculum uma benza izinqumo ngokusetshenziswa kwemigomo yolwazi lwesintu namasiko abantu nokukhuthaza Ubuntu nokuthi singabufaka kanjani ekufundiseni kukathisha. Ulwazi oluyotholakala luyobangolwe Durban University of Technology iminyaka emihlanu.

Isizathu sokuzimbandakanya noma ukuphuma ocwaningweni

- Ukuba yingxenye kungukuzithandela kanti ungaphuma nanoma ngasiphi isikhathi socwaningo.
- Lapho ungathobeli inqubo noma ungenzi ngezinga elilindelekile ocwaningweni, lowo uyocelwa ukuba ahoxe.
- Kuzozombili izimo ngaphezulu, akukhomthelela omubi oyobakhona kobezimbandakanyile.

Umklomelo: Awukho umklomelo wemali kobayinxenye yalolucwaningo.

Izindleko zocwaningo: Kungumsebenzi womcwaningi ukukhokhela zonke izindleko zenkulumo-ngxoxo.

Imfihlo: Lonke ulwazi luyiqoshwa lubeyimfihlo, awekho amagama angempela abhekiswe kwabayingxenye.

Ukulimala okuqondene nocwaningo: Akukho ukulimala okulindelekile kulolucwaningo.

Abantu ongabathinta umakunenkinga noma ungaboni kahle:

Ngokucaciseleka mayelana nocwaningo, thintana no Mlawuli u-Dr S.S Rajah at 061 4092 475 noma email address misthrys@dut.ac.za. Ukukhononda ungakubhekisa kuMqondisi: Research and Postgraduate Support, Prof S. Moyo on 031 3732 577 or moyos@dut.ac.za. Complaints can be reported to the Director: Research and Post graduate Support, Prof Napier on 0313732577 or carinn@dut.ac.za