

**ENHANCING COLLABORATIVE SKILLS AMONG MEMBERS OF THE SCHOOL  
GOVERNING BODY**

**By**

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## **DEDICATION**

This study is dedicated to my late parents: Mapaseka Elizabeth Phori and Petrus Raserabele Phori. It is with immense thanks and humility to declare that your love and support was inspirational to me to aspire for education as a liberating tool in the challenging human circumstances in life; may you rest in peace in the glory of God. This is also a dedication to my wife Tlalane Maria Phori and my children, Moeketsi Katleho Phori and Tlotlo Relebohile Phori; this is for their unwavering support and trust in me that it is possible to complete the Thesis despite all challenges behind the inevitable academic journey this has been. It is your positive hope and trust with faith in God that I emerged better from ill-health to accomplish this study. I salute you all in sincerity good people!

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## ACRONYMS AND ABBREVIATIONS

BSPZ	Better Schools Programme in Zimbabwe
CER	Critical Emancipatory Research
CIT	Communicative Infrastructure Theory
DoE	Department of Education
DBE	Department of Basic Education
EQ	Emotional Intelligence
FS	Free State
ICT	Information Communication theory
MFP	Mofokeng Primary School
MTC	Motloung Combined School
MSCHF	Multigraded School Governing Body Collaborative Hybrid Framework
PEAK	Power Earning Artistry Knowledge
RSA	Republic of South Africa
SDC	School Development
SETS	Strength, Extend, Type and Segment
SMT	School Management Team
SuLE	Sustainable Learning Environments
SWOT	Strengths, Weaknesses; Opportunities and Threats
TQM	Total Quality Management
UFS	University of the Free State
UK	United Kingdom
USA	United States of America

## ABSTRACT

Of critical importance to this study, is the development of a framework which will harness the challenges of SGB collaborative skills which is informed by the fact that a dearth collaborative capacity of the body was discovered which arised due to eminent governance challenges. Through communicative dialogue with the SGBs, it was discovered that because of poor collaboration within the SGB, with limited school contribution to assist with the persuit of change and the achievement of set and visioned goals; which are needed to enhance school transformation and development, the following research objectives arose: the need for collaboration, identifying the challenges, components, establishing a conducive environment and identifying the success indicators of SGB collaborative ideal.

This study was further informed by the research conducted by both Mabovula (2010) and McManus (1996) on SGBs. In both studies the concerns were raised regarding the lack of harmony or absence of collaborative skills among members of the SGB. In the quest to enhance the pivotal essence of collaboration through personal experience in both school leadership and governance, as a former school principal and engagement with the respective SGB involved, the following skills also emerged as lacking to augment collaboration in the body: governance skills, communication skills and conflict management skills.

The research adopted the PAR approach, couched in the progressive values and principles advocated by the CER in the discourse of research. The study created space for Free Attitude Interviews (FAI) and workshops which were used to generate data from the participating SGB which allowed crtical and reflective engagements that were latter analyzed by CDA as a research analysis strategy used by the scholar, van Dijk.

In the wake of the above, it was alluded that SGBs experienced collaborative apprehension which led to its struggles to excecute its mandate. The following predicaments were found: absence or a lack of sense of accountability and commitment to visioned set goals; the SGB was opertating in an environment with a dearth of sustainable learning environment for collabotative school governance; a lack of unity and solidarity amongst members; negative sentiments regarding feminism trends which are informed by partriachy and the general insensitivity towards

democratic principles advancing the adaptation of progressive social justice. The framework envisaged above all, to encompass critical elements with collaborative values as underpinned by SASA and the Constitutional imperatives (1996) to advance the expedition for *Ubuntu*.

**Key words to the study:** SGB, Collaboration skills, Social justice, democratic citizenship, *Ubuntu* and sustainable learning environment.

## OPSOMMING

Van kritiese belang vir hierdie studie is die ontwikkeling van raamwerk wat die uitdagings harnas van die Skoolbeheerliggaam se samewerkende bekwaamheid. Dit word ingelig deur 'n gebrek aan samewerkende kapasiteit weens gebrekkige vermaarde regeringsuitdagings. Met behulp van mededeelsame dialoog met skoolbeheerliggame, is daar ontdek dat daar gebrekkige samewerking onder die skoolbeheerliggame is met beperkte bydrae van die skole se kant af om verandering te weeg te bring en om voorafgestelde en voorafgestelde opvattinge te bereik. Hierdie tekortkominge beïnvloed skool transformasie en ontwikkeling wat moet plaasvind in belang van die volgende navorsingsobjektiewe: die noodigheid vir samewerking, uitdagings, bevorderlike omgewings en die suksesaanwysers van die samewerkende skoolbeheerliggaam ideaal.

Hierdie studie word vêrder ingelig deur navorsing wat deur beide Mabobula (2010) sowel as McManus (1996) uitgevoer is aangaande skoolbeheerliggame. In beide studies is die bekommernis aangevoer ten opsigte van die gebrek aan harmonie en afwesigheid van samewerkende bekwaamheid onder lede van die skoolbeheerliggaam. In die strewe na die verryking van die vernaamste kern van samewerking deur persoonlike ondervinding in beide skool leierskap en bestuur as 'n voormalige skoolhoof en verbintenis met die onderskeie skoolbeheerliggame hierby betrokke, het die volgende vaardighede ook aan die lig gekom om samewerking te augmenteer in die liggaam: bestuursvaardighede, kommunikasie vaardighede en konflikthanteringsvaardighede.

Met die navorsing is 'n deelnemende aksienavorsings aanslag geneem wat gesetel is in die progressiewe waardes en beginsels wat deur kritiese vrywaringsnavorsing gesteun word in die diskoers van die navorsing. Hierdie studie het die ruimte geskep vir Vrysieningsonderhoude sowel as werkswinkels wat gebruik is om data te genereer van die deelnemende skoolbeheerliggame wat daartoe gelei het dat kritiese en nadenkende verbintenisse later geanaliseer kon word deur Kritiese Diskoers Analise as 'n navorsings analise strategie soos deur Van Dijk.

As gevolg van die bogenoemde en die die skoolbeheerliggaam se vrese en teënsin om sy mandaat te voltrek, is die volgende onthullings blootgelê: die afwesigheid of gebrek aan verantwoordingdoening en toegewydheid om doele vooraf te stel, die



skoolbeheerliggam wat funksioneer in 'n gebrekkige omgewing van volhoubare leersomgewing wat bydrae tot kollektiewe bestuur, gebrek aaneensgesindheid en samehorigheid, negatiewe sentimente oor feministiese tendense wat ingelig word deur patriargie en die algemene ongevoeligheid in die rigting van demokratiese beginsels wat die aanpassing en vordering van progressiewe sosiale geregtigheid aanvoer. Die raamwerk het bowenal voorsien dat kritiese elemente met samewerkende waardes soos deur SASA en die konstitusionele opdragte (1996) onderstreep word, die vooruitgang van Ubuntu bevorder.

**Sleutelwoorde:** Strategie, Bestuur, Kritiese vrywaringsnavorsing, Bestuurstrategie, Gemeenskapsbetrokkenheid, Opvoedkundige Verrykingsprogramme, Venootskappe, Kontstante deelname, Deelnemende aksie navorsing.

# CHAPTER 1

## ORIENTATION OF THE STUDY

### 1.1 INTRODUCTION

#### 1.1.1 Orientation of the study

This study is aimed at developing a framework to enhance collaborative skills for members of the School Governing Body (SGB). The main reason for this is to satisfy the purpose of heightening SGB skills for a competitive and transformative school work delivery. This is a model that contains elements proven to have worked in improving any form of situation for competitive development. The SGB is a legal body protected by the South African constitution (SA constitution of 1996).

The researcher has been a school principal for the past twelve years, which informed his notice of poor collaboration in the SGB, with limited school contribution to change and achieve set goals to make the improvement of the school. This study was further informed by the research conducted by both Mabovula (2010) and McManus (1996) on SGBs, where in both studies concern was raised at the lack of unity, or absence of collaboration skills among members of the SGB. This study proposes a workable framework that would promote collaborative skills among members of the SGB, a target that is emphasized in the South African Schools Act (SASA, 1996). This prevalence was also informed by the following challenges that seem to be common among SGB members: Poor conflict management skills, lack of leadership skills, lack of professional communication skills, absence or lack of a sense of accountability and commitment to set goals, and working towards achieving set goals.

This study further emphasizes the need for the collaboration framework, elaborates on the challenges and seeks for possible solutions, while working towards finding enabling conditions for collaboration and highlighting factors that might pose, or seem to pose threats to SGB collaboration ideals.

The natures of the SGB challenges are so complex and intricate that they create a sense of insurmountable despair (Xaba, 2011:201-2). The author identified the

following problems evident in the SGB and which disturb their fundamental collaborative governance underpinned by unity and teamwork:

- controversial contribution to the appointment of educators that results in the members of the governing body apportioning divisive blame to each other
- lack of capacity to govern and as such make significant contribution towards school change and collective spirit among themselves
- disinviting meeting procedures due to poor sound capacity
- problems with management of communication done through policies and procedural interpretations
- disunity among members as a result of differing educational experience and capacity
- poor self-confidence in members that at times leads to alienation from others
- illiteracy in members that affects poor people relations
- uninformed allegiance to some parties that breeds divisions in the school governance body
- educators' poor association with other members of the SGB, in a way elevating themselves as watchdogs over others
- inability of the SGB to embrace democratic principles of respect, equality and gender diversity, as advocated by the Feminist movement, underpinned by the dictates of the South African Schools Act (SASA, 1996)
- undermining of parents due to their low educational levels at times. The latter views put the SGB in a negative position of both trust and the need for school collaborative progression for team unity.

Capacity to govern and as such make significant contribution towards school change and collective spirit among themselves; disinviting meeting procedures due to poor sound capacity; problems with management of communication done through policies and procedural interpretations; disunity among members as a result of differing educational experience and capacity; poor self-confidence in

members that at times leads to alienation from others; illiteracy in members that affects poor people relations; uninformed allegiance to some parties that breeds divisions in the school governance body; educators' poor association with other members of the SGB, in a way elevating themselves as watchdogs over others; inability of the SGB to embrace democratic principles of respect, equality and gender diversity as advocated by the Feminist movement underpinned on the dictates of the South African Schools Act (SASA,1996), and undermining of parents due to their low educational levels at times. The latter views put the SGB in a negative position of both trust and the need for school collaborative progression for team unity.

### **1.1.2 The critical importance of the study**

The SGB is a legal entity and as such plays a pivotal role in the quest for school improvement and progressive development. The brand of SGB operating in the context of a an averlange of prolems cited above has minimal chances of making success to the felfare of the school and the community it serves. This study is therefor important to empower the SGB to adequately use capacity in members for a progressive collaborative improvement. This study also seeks to highlight the importance of people collaborative unity as opposed to the individualistic natre of some members of the SGB taking schools to a point of failure.

## **1.2 BACKGROUND TO THE STUDY**

The SGB is a democratically elected body tasked with critical obligations to ensure smooth running of the school with good governance to serve the interest of the community and parent expectations. This discussion is therefore best understood in the context of The Critical Emancipatory Research (CER) that defies the practices of sexism, discrimination and intolerance (DBE, 2015:2).

In this discussion, the value of collaborative SGB is accorded the centre stage. Collaborative skills are educational management and leadership qualities that need to be demonstrated and mastered by members of the SGB. In the communicative dialogue with members of the SGB at MFP, a framework to enhance collaborative

challenges was thought essential to help promote joint effective teamwork (Naidu, Joubert, Mestry, Mosoge, and Ngcobo, 2008:180).

People with these management and leadership skills are placed to give them the opportunity to demonstrate invitational leadership skills so evident in the proper management of conflict (McManus and Eiken, 1996:10). If people are able to work as a unit or collaboratively, this in itself brings good human resource features such as respect, humility, and accountability to work towards achieving organizational goals (Shifian, 2011:172). Collaboration enhances the value of consensus in the decision-making process, and coherence among members in the question of leadership (Naidu *et al.*, 2008:121). Collaboration skills promote and embrace human elements such as joy, love and peace (Wallace, 2012:96). In the absence of collaboration or mastery of the skill, this might create a sense of individualism rather than working as a collective in the interests of school governance. Collaboration in a positive practice offers people mutual benefits in a relationship, made possible by shared decisions and talents (Thomson & Perry, 2006:23). This is an ideal that is more critical when informed by the African notion of Ubuntu, and finding space for feminist leadership in the SGB for social justice (Nkoane, 2013:98-9; Yosso, 2005:75; Makgoba, 199:147-9; Morojele, 2012:84-5; Segalo, 2014:31).

Poor communication among members of the SGB may result in the delay of urgent and crucial response (MacManus & Eiken, 1996:10). Leadership skills among the SGB members are vital to be able to respond to matters of school governance. Effective and efficient working SGB structures will be able to respond strategically and effectively to management school governance issues. The training of members of the SGB on vital skills such as social skills, working as a unit, communication skills and handling of human differences is an important factor (Palmer, 2012: 17).

The SGB is a critical organ of school governance with an unequivocal role to play in community development and parent inclusion in the children's education. Despite the latter observation, the SGB still manifests a failure to enhance parental participation in schooling through collaborative efforts. School resources in rural geographical areas are never enough to take forward the school improvement, and equitable sharing is thus critical for this ambition as a measure of the improvement of the school infrastructure. For sustainable learning and teaching, the SGB has to create space for

collective participatory decision-making processes. Schooling is about better learner performance and good results. Through collaboration the SGB has to involve parents for collective educational challenges and realities. This holds the potential to make the SGB accountable for community involvement in educational matters. In an endeavour to stimulate the latter, the SGB has to communicate the need for parental involvement in the children's academic progress, extramural activities and parental school relationships. This is in an effort to amplify parents', teachers' and learners' voices in the discourse of all of an educational context.

This study endeavoured to explore possible conditions of successful collaboration among SGB members, how issues of power-relations could be addressed, and how to collaboratively arrive at or work towards shared common decision-making. This was done through Participatory Action Research (PAR). Emphasis in this study was placed on the respect for human dignity, and respect that makes it possible for tolerance, cherishing diversity, respect for democratic values, and social justice. Social justice and human respect are important in giving human worth and desired self-esteem (Daganay & Sari, 2006: 92). This study intended to develop a framework that would promote human values crystallized in collaboration skills for the effective management of governance schools.

The SGB problems underscored in this study are couched in the rural geographical milieu with particular implications in respect of school governance. Invariably, rural circumstances differ from urban localities, with particular reference to the implications of culture, values and norms of the two. Rural values are characterized by self-reliance, conservatism, lack of trust of people unknown, high poverty levels, lack of privacy and isolation from greater happenings. People in rural environments live in sparsely populated areas, hence the small SGB structure or MFP school. These areas are typified by lack of recreational opportunities; hence issues of substance abuse at MFP school (Slama, 2004:10).

### **1.3 STATEMENT OF THE PROBLEM**

The School Governing Body as a governance structure has significantly and emerged to underperform in delivering their mandate, due to lack of collaboration skills and miscommunication. I have observed this kind of malpractice when I was working under

the directorate of School Governance in the Free State Department of Education. This prompted the need that I had to communicate this concern with members in governance of different schools, and hence this concern gave birth to this study. In the wake of the latter apprehension, I wished to develop around this study a collaborative strategic framework that would respond to the aforementioned observed problem, by introducing vital elements of progressive school governance such as respect, effective and efficient leadership, and conflict management skills.

The concept of collaboration in the SGB is deemed imperative in the sense that this ideal addresses the following: joint effort for introducing to learners a quality-driven education system, promoting values of tolerance with respect for gender diversity, acknowledging cultural wealth through traditional knowledge systems and observing in people the advent of human rights (DBE, 2015:2). The importance of collaboration can be realized through shared learning experience, being responsive to challenges, with commitment to joint responsibilities so as to strengthen community development (Prefontaine, Ricard, Sicotte & Turcotte; 2000:2).

It becomes difficult to discuss a positive and critical stance on collaboration without drawing elementary comparison with the African notion of Ubuntu. The latter notion is basically the art of being human, with a show of a deeper sense of humanity. This traditional ancient African view is characterized by passionate humanness, caring for others' will to share with others, a show of humility with respect, compassion and communal solidarity. To be collaborative, the SGB has to be a collection of people with additional Ubuntu virtues such as kindness, being approachable, generous to share and give, harmonious and approachable, friendly, to relate well to others in sustaining human relations, to demonstrate humility and enhanced cooperation, and to be considerate towards different views, and finally to have the tenacity to constantly extend help with a voluntary spirit (Broodryk, 2006:2-4).

The above standpoint is commensurate with the pivotal principles that CER holds for the advancement of collective unity and human solidarity. These articulations are also of value in outlining the positive environment for the flourishing and accomplishment of a collaborative quest, the advancement of collective unity and human solidarity. These articulations are also of value in outlining the positive environment for the flourishing and accomplishment of a collaborative quest.

It is at this stage important that we discuss SGB collaboration, with particular reference to community participation and development as a cardinal mandate to the body. The SGB is the platform for affording children good educational spaces for development and empowerment for the future. A collaborative and participative SGB makes a significant contribution towards uplifting the social and academic welfare of the respective school. This organ of school governance is a milieu for dedicated human service for school change and transformation that helps reach the envisaged school objectives. Through parent participation, the voice of the parent majority is heard to build learners with moral consciousness and celebrated community values underpinned by Ubuntu (Broodryk, 2006:8). It is through a collaborative SGB that the ideals of democracy and a better future for the learners, parents, the school and in particular, South Africa (SA) can be realized (DBE, 2015:2).

The following components have a pivotal role to play in making SGB collaboration a success. This venture finds value in benevolence in people as a way to appreciate and take into cognizance their value for human solidarity. Human association is anchored in reliability that finds value in unveiling solidarity with trust and consistency. One of the critical elements of collaboration is the ability to share a show of relentless commitment with the ability to meet expected standards. People alliance and mutuality share information with understanding for the benefit of others (ASAPO, 2003:1).

Collaboration is a pivotal SGB skill that is a challenge in creating harmony, mutuality and member solidarity, for the benefit of education, through participative and democratic governance. The value of collaboration is grounded in the zeal to ignite, involve and inspire unity through shared skills. SGB collaboration is a team effort in school governance. The SGB has to show accountability and commitment to shared goals, share roles for an inclusive collective responsibility, be conscious of the importance of interpersonal responsibilities for oneness with trust and concern, and above all, the process ought to aspire to effectiveness and efficiency. Of significance to this study is the creation of an environment whereby the SGB collaboration is better contextualized to uphold the following functional principles: the reflection of shared values, norms, vision and understanding; being content with just goals and needs; accountability with wit; sustained community appraisal for the better; clarified roles to avoid duplication and interpersonal relations characterized by cohesion, sustainable



feedback, continuous support and building human reliance ([www.matchboxgroup.com](http://www.matchboxgroup.com)).

#### **1.4 RESEARCH AIM**

The aim of the study was to enhance collaborative skills among members of the School Governing Body through the implementation of a collaborative framework.

#### **1.5 RESEARCH OBJECTIVES**

The aim of the study was to develop a framework to enhance collaborative skills among members of the SGB in one educational district in the Free State province. The objectives arising from the aim were:

- To demonstrate and justify the need for effective implementation of the framework for collaboration skills;
- To discuss the challenges in respect of the framework for SGB collaborative skills;
- To highlight the components that constitute the SGB collaborative skills development;
- To outline the positive environment for the SGB development of collaborative skills; and
- To demonstrate the success indicators for the SGB collaborative skills development framework.

#### **1.6 KEY RESEARCH QUESTION**

Based on the statement of the problem, the fundamental question to the study was asked: How could a framework for enhancing collaborative skills among members of the School Governing Body be developed?

## **1.7 RESEARCH SUB-QUESTIONS**

From the key research question, the following subsidiary questions of the study were highlighted:

- Why is there a need for the SGB collaborative skills development framework?
- What are the components of the SGB collaborative framework?
- What are the enabling factors for the success of the SGB collaborative framework?
- Which are the possible threats to the SGB collaborative framework?
- How can the SGB collaborative framework be deemed successful?

## **1.8 THEORETICAL FRAMEWORK, RESEARCH DESIGN AND RESEARCH METHODOLOGY**

### **1.8.1 Theoretical framework**

The study adopted the CER as a theoretical lens. This was chosen because its relevance in addressing issues of people power defeats the ideals of the SGB in the quest for collaboration and collective unity. This study used the lens of Critical Theory couched in CER as a theoretical framework to focus on the collaborative skills of SGB members in some schools in one educational district in the Free State province. I had to justify the need for critical theory and critical emancipatory research in this study by focusing on their ontological, epistemological and methodological underpinnings. In humanities and social sciences, research has been dominated by positivists' or realists' insights purporting that reality exists independently of the observer's perceptions, and it operates according to natural laws (Kidd & Kral, 2005:189).

I must hasten to further justify the use of CER as opposed to a positivist research outlook. Positivism anchors knowledge acquisition as gained by measurement and factual observation as trustworthy to validate. The results in this mode of research is quantifiable and measurable from a scientific, observable analytical and statistical standpoint. This research genre distances the researcher from the participants with no demonstrable element of human or social interest. Positivism is grounded on scientific determinism that validates assumptions and hypothetical conclusions. On the contrary, CER allows people to be part of the research process by active

participation, seeks to understand the situation with a deeper frame of critical reflection and analysis and engages small numbers of cases with specific reasons to advance. This brand of research is socially inclined with challenges of real life with human interest (Dudovskiy, 2016:1-4).

CER as a theoretical lens couched in qualitative research mode, is emancipatory in addressing human being challenges. This research paradigm gathers information in seeking to find solutions to the problem rather than just using experience as a point of departure in problem resolution. The emancipatory element of CER is characterized by the following critical empowering practices: Value for dialogic feedback, appropriate interventions, sustained evaluation of the process, comprehensive evidence and localized solutions that people can identify with (Pullen, 2000:124 & 127).

The principles that inform CER as a theoretical lens are: collectivism, gender sensitivity, equity, democratic values and principles. The relationship between the researcher and participants should not be that of aloofness, but rather closeness and mutual involvement, unlike that in the natural sciences where people are objectified. This motivated my choice for this particular theoretical lens. It is further argued that human beings are regarded as merely passive subjects and often sampled like material objects through aggregates, averages and use of numerals. The ontological stance of the critical theory or critical emancipatory theory is that there is no objective knowledge, but rather knowledge is constructed and located within social, cultural, economic and political contexts (Nkoane, 2013: 98-99).

CER accords significant respect for the African cultural wealth in the context of global epistemologies, and as such harbours the desire for both social change and transformation. In this expedition, the framework challenged the status quo and inspired the tenacity to probe for reality (Scott & Morrison, 2005:177; Nielson, 1993:382 & 386). Reality in this perspective advocates consciousness of classlessness devoid of oppression and hegemony (Mc Donald, 2007:250). This theoretical lens is about social justice that inspires hope with regard to the human plight as a result of societal discursive practices exercised through power. The method argues hope in the viewpoint made by Paulo Freire for critical change in the lives of the marginalized (Webb, 2010:327).

The praxis of CER has gender ramifications with the feminist concerns in particular. This takes into account the exclusion of women informed by both cultural and hegemonic-oriented practices that frustrates power-sharing and the liberation of the feminine gender. Women potential is usually under-used and under-estimated due to the segregatory legacy of the past (Morojele, 2012:69 & 84-85; Segalo, 2014:31). The sadness of the latter views is that these sufferings indicate disfavour in respect of the progress of the SGB for the envisioned mission proclamation.

In a more elaborative discussion of the critical essence of CER as a theoretical lens, I find the articulations by both Nkoane and Mahlomaholo important for this study. The notion of CER troubles the deeper understanding of the value of the text in communication for social justice. In CER the voice of the participants is recognized and valued to take and press forward the perception behind democratic citizenship. Positive democratic citizenship enhances trust and respect in people for a legitimate democratic collaborative course. In the context of CER there is a commitment for finding space for democratic values with language an essential social interpretation and contribution. CER has its origins couched in the Marxist socio-economical deliberations, Habermas' notion of emancipatory knowledge and Frere's transformative pedagogy (Nkoane, 2013:394). This practice is valued to take and press forward the perception behind democratic citizenship and respect of the human voice. Positive democratic citizenship enhances trust and respect in people for a legitimate democratic collaborative course. In the context of CER there is a commitment for finding space for democratic values with language an essential social interpretation and contribution. CER has its origins couched in the Marxist socio-economical deliberations, Habermas's notion of emancipatory knowledge and Frère's transformative pedagogy (Nkoane, 2013:394).

The ideal of CER as a theoretical lens argues issues of power and dominance in the societal fabric with the quest for sustainable livelihood and empowerment. This principle agitates for the desire for reality through unmasking false distortions in human communication and promises. CER troubles in people the need for consciousness of the use of power by the strong on the weaker ones (Nkoane, 2012:102). CER acknowledges the voice of the collective to enhance compromise and harmony. Central to CER is the desire for emancipatory and transformatory knowledge that removes the toxic elements of power and (Nkoane, 2012:98-102).

In the same critical space the CER ideal advocates for collaboration between the researcher and the participants with interactions based on recognition and respect. CER propels the agenda for equity, peace, freedom and hope (Mahlomaholo, 2015:226). It is in the latter disposition that I made CER as my choice of research above other methods that are positivistically inclined or oriented.

## **1.8.2 The research design and methodology**

### **1.8.2.1 The research design**

This study was designed in such a way that it accommodated creativity, communication spaces, and enhances engagement among the SGB members and the researcher in trying to address the problem identified above. This study was conducted at one rural school in the Educational district in the Free State province. The research comprised five discussion workshops at school.

I sought permission to engage with the research participants through the Free State Department of Education and also the respective school principals. I had meetings or workshops with members of the SGB in the two participating schools in this study, but experienced problems with the Motloug Combined School (MCS), which later withdrew from the study.

### **1.8.2.2 The research methodology**

This study adopted the Participatory Action Research (PAR) as a methodological research to collect or generate data. This research approach aims at creating a communicative space between the participants and the researcher to solve the research problem. Issues of power relations are critical in this research methodology as the research design aims at achieving empowerment for those involved.

As a progressive research approach, PAR was employed to articulate issues of social justice for the process. This method allows collaboration with participants, having particular focus on the community challenges and problems. PAR as a research method is about empowerment and participation of communities for transformative development (Kemmis & McTaggard, 2007:272-3). In this context, research goes

beyond participation to critical scholarship to influence social change and transformation. Invariably, PAR creates space for critical discussions and policy documentation, while generating an environment for engagement and participation (Lyke, McDonald & Boc, 2012:22 & 34).

The SGB in most instances is characterized by power differentials, which complicates the quest for member collaboration. It is in the context of the latter predicament that the use of PAR becomes inevitable to convey meaningful community change based on research strategies. PAR has a political agenda to unsettle relationships of power in people, and as such counter hegemonic periphery. The method emphasizes collaborative virtues of the marginalized and the oppressed for participative connections with critical consciousness for the research need (Brydonmiller & Maguire, 2009:79-82). This I find best for addressing the challenges of a rural community such as the school Mofokeng Primary (MFP).

As a research method, PAR unfolds on three critical levels: firstly, being conscious and knowing about challenging community concerns; secondly, working with fellow researchers by way of participation and engagement and thirdly, by actually working on the problem effectively to find a solution through critical reflection to unlock the crossing points between subjugation and privilege.

PAR has the following distinctive qualities as a research approach: collaborative inspirative, commitment to participation, critical reflection, self-consciousness, astute listening to make informed decisions, empowerment and social increase through development (Brydonmiller *et al.*, 2009:84-8). PAR as a progressive research approach: takes into account the community cultural, social, economic and political relevance (Nkoane, 2013:98-9). The method allows space for acknowledging the value of knowledge that SGB members of a rural community cherish and identify with.

### **1.8.2.3 Instrumentation**

With the permission of the fellow research participants, I used a recording tape to document some of the interactions. Minutes from workshops with participants were used as sources of data for the research. My research engaged the use of open-ended questions to facilitate the discussions during the meetings. Discussions took place with

members of the SGB at MFP School in the Free State Education District as well. Scheduled meetings with the respective schools were made to allow discussions between the SGBs and the researcher to take place. For categorical scheduling, two meetings took place per month, one at MTC and the other at the MFP school.

#### **1.8.2.4 Data collection procedures**

To facilitate the workshops, I used the Free Attitude Interview technique to probe discussions, and these questions addressed the objectives of the study. The study followed a cyclical protocol of PAR, i.e. the planning cycle, putting the team of participants together, information session, development of mission and vision for the research team, working out the policy for the research team, SWOT analysis guiding the activities of the research team, setting the priorities and a strategic plan, action discussions, and these questions addressed the objectives of the study.

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components of the monitoring plan, and reflection on the action cycle to evaluate the impact of the study. PAR is a dynamic social approach that allows the generation of knowledge by both the researcher and the participants in both the emancipative and collaborative manners (Kindon & El Wood, 2009:20-1).

#### **1.8.2.5 Data generation**

Data generation unfolded in the form of minute-taking by recording during sessions, free open-ended interviews on matters touched on in discussion, and planned continuous sessions with an engagement agenda. I also invited people to present to the SGB governance strategies to empower and develop them.

#### **1.8.2.6 Data analysis**

For data analysis and interpretation this study adopted Van Dijk's critical discourse analysis (CDA) in order to understand and process the data collected or generated. CDA was used because of its capacity to analyze the text and its meaning. Data was to be analyzed from three levels, i.e. textual, discursive practice and social structure (Morrison *et al.*, 2005:47).

Discourse analysis emerges as a language communication strategy that seeks to highlight social dynamics such as resistance to expressing dislike and antagonism in everyday practice, which is the situation that is relevant in communication among members of SGBs in schools. In the context of CDA, the use of language also denotes the power standing and relationship the person holds, which unfolds in instances of instructions, resistance and imbalances (Irving & English, 2008:110).

### **1.9 ETHICAL PROCEDURES**

I sought permission from the Department of Education and the schools concerned and applied for ethical clearance from the University of the Free State (UFS) while asking for informed consent from the participants.

I applied for ethical clearance from the committee of Ethics at the UFS, and all procedures and guidelines were adhered to as stipulated. Permission was also sought from the Head of the Free State Education Department to conduct research in the



schools in the province. The consent and confidentiality of participants was considered and adhered to. Participants were allowed to voluntarily participate in the research, or withdraw at will. The signatures of the participants were ensured on the consent letters to enhance authenticity. Information analysis had not been used for personal interests and must encourage intellectual pluralism and diverse collectivism (Green, Camilli & Elmare, 2006:57).

The process of research was also governed by what is termed as research acceptability. This process was determined by the informed consent of the participant to be part of the research process. I took it as my understanding that any form of deception that arose had to be scientifically justified to happen as based on the research value. The participants were informed of their right to withdraw from participation, with no possible prejudice that would harm the person as a result of this withdrawal. Participants in research were at all times protected from any danger of harm in the process. The research guaranteed the confidentiality and anonymity of the participants, which had the potential to add value to the credibility of research.

The process also needed to communicate possible benefits to arise out of the research process. Ethical acceptability also obliged me as the researcher to be honest about possible alternatives available to participants. Acceptability also allowed me the right to keep the results secret and confidential, which was guaranteed in the written form to the participants (Johnson *et al.*, 2004:103).

The value of research, as earlier stated, remained committed in making significant contribution to and impact on the lives of people and the disadvantaged school communities at large. It is in this context and on this understanding that the results were published and made known to the participants (Bless *et al.*, 2006:145-6). The expressive intent to define collaborative skills was grounded on understanding collaboration as a human phenomenon. The process was more about formal or informal interaction between organizations with respect to a set of rules agreed upon to sustain the relationship, as informed by shared norms and mutual benefits (Percy, Miller & Thomson, 2007:3, 5&6). This is a procedure that is characteristic of people with an urge to unite with mutual trust and prized human integrity (New Zealand, 2011:6).

## 1.10 THE RESEARCH CONSTRUCTS CONSTITUTING THE FRAMEWORK

### 1.10.1 The SGB Collaboration

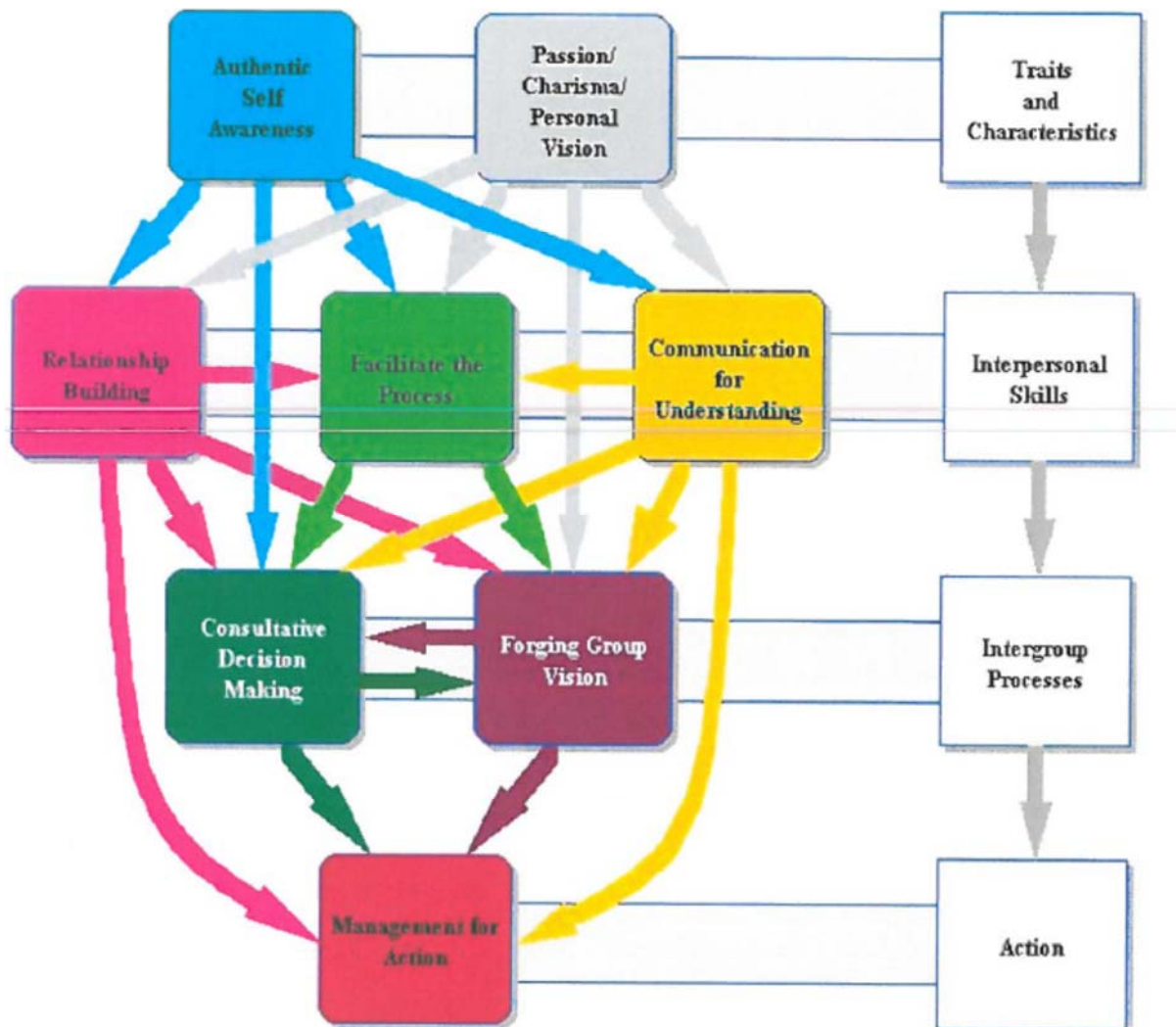


Figure 1-1: The Collaborative Leadership Model Diagram

In the figure above, self-awareness as a measure of collaboration is critical for personal consciousness in relationship-building, facilitating the process through communication for better understanding with consultative decision-making.

Fundamental to collaboration are issues of self-awareness, passion, charisma and personal vision. The process is also characterized by personal traits or characteristics, interpersonal skills (for instance, emotional Intelligence, humility, respect and negotiation skills), intergroup skills (for example, relating better with others), and the tenacity to take action to actualize the process.

Relationship-building values collaboration is enhanced by consultative decision-making group vision to implement a desired management action. Facilitation in a collaborative process shares valued consultative decision-making and commitment towards forging group vision. It is through consultative decision-making that the group vision can be implemented as a way of management action. In a collaborative sphere, communication endeavours to create a facilitation process with improved understanding. This process anchors heavily on the consultative decision-making process and forging group vision for management action that forges facilitation in a collaborative process shares valued consultative decision-making that the group vision can be implemented as a way of management action.

In a collaborative sphere, communication endeavours to create a facilitation process with improved understanding. This process anchors heavily on the consultative decision-making process and forging group vision for management action. It can be observed in the final product that collaboration is a process used with its grounding on the term *colabore* or *co-labour*, which means working together with shared ethics, principles and values. Critical to the process of collaboration are the following progressive practices: interdependence, shared decisions, and common goals (Hernandez & Hempstead, 2013:482).

I find it significant for this study to discuss collaboration in the context of the following aspects.

#### **1.10.1.1 The nature and scope of collaboration**

The essence of collaboration is identifiable by the following innate features: the ambition to work together; being motivated by cooperation, coordination and consensus; taking shared risks as well as responsibilities (Policy Consensus Initiative, 2002:10). Collaboration is featured in the values of human trust and support through transferable ideas.

Collaboration is characterized by the following critical stages: mistrust among people that degenerates into an insurgence; the quest for people operating together with a mutual agenda; adopting shared vision with a common agenda; seeking collective action; going different ways for reflection and thus making space for reunion. The

process of collaboration attaches value in shared resources. The following are the resources under discussion: human resources (for example, skills and expertise); material resources (for example, money and equipment), and moral resources (for example, solidarity central to a collaborative theory in the realm of the above discussion). It appears essential collaboration in the SGB has to take into cognizance the value of mutuality, intimacy, trust, common agenda, and shared responsibilities for shared delivery with cultural relevance (Corte, 2013:26-7).

In a democratic milieu, people collaborate with a passion for collegial consciousness and strategies. Collegiality ensures collaboration in essence as an historical and essential feature of human unity. The value of collegiality in governance leadership manifests itself with sustainable participation decisions, striving for consensus and an agitation for shared power. Collegiality has far-reaching critical benefits such as cooperative abilities, collective goals, shared responsibility and accountability (Ngobese, 1999:2).

#### **1.10.1.2 The theory of collaboration**

This study takes into perspective the notion of collaboration from Farrell's theory of collaboration in the quest for convoluted discussion. The theory calls for shared skills with charm to enhance collaborative friendships. This is grounded on a passionate friendship sustained over a period of time. The theory yearns for cultural relevance to effectively respond to community challenges and plough back, which advocates for institutional intimacy. Ferrell's Collaborative Theory also borrows from the Resource Mobilization Theory (RMT) that was motivated by the significance of resource-sharing in a collaborative process (Corte, 2013:29).

#### **1.10.1.3 The SGB need for collaboration**

This research concerned itself with the notion of school governance aimed at creating a sustainable environment for collaborative governance in the School Governing Body (SGB). The latter understanding made it imperative to conceptualize the notion of school governance. This research referred to a legally constituted SGB mandated to operate in accordance with the South African Schools Act, 1996. The agenda of the

genre of this school governance was to enhance the collaborative ideals in the quest to encapsulate the school interests for the provision of quality education for all. Positive and progressive governance cultivates trust for unity among people to advance the welfare of the school. The interests of the school demand a collective spirit among members of the school to harness good networks and partnerships to raise the school capital to meet the school resource challenges. A collaborative process in governance is made possible by the desire to be a collective with shared decision-making practices (Mestry & Grobler, 2007:177-8).

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#### **1.10.1.4 The SGB challenges in collaboration**

Problems identified as critical and which necessitated a study of this nature included the realization that there is also a lack of free flow of information among SGB members. I have seen this as I used to work on the directorate that was involved with school governance bodies. Problems such as misinformation concerning policies for school governance, poor communication and lack of transparency were common features among SGBs. Some SGBs reflect tensions and power struggles fertile for conflicts, and thus undermine the vision of democratic efficacy (Bagarette, 2011:223). The subject of power-sharing is a matter for serious contestation between the school

management via the School Management Team (SMT) and the School Governance Board (SGB).

The agenda of both community and cultural relevance is important to promote and enhance a sense of communal pride, relevance (Yosso, 2005:75), ownership and unity of association, as well as governance in the SGB. Schools are plagued with people disunity power quarrels that are at times a product of the principal disrespect of the status of parents in the SGB. The latter debate calls for power-sharing as an epitome collaborative and progressive of school governance (Bagarette, 2011:225). The value of power in school governance is well embraced when it has the following for human collaborative unity characteristics as a hallmark:

- democratic governance that brings the majority of people on board
- power that respects human diversity in the SGB
- trademark of power that promotes tolerance in people
- power that values collaborative decision-making in the SGB, and
- the use of power to enhance positive relations.

The whole essence of collaboration demands a sustainable tension-free environment. It remains unfortunate that the SGB has been confronted by a number of tensions compromising the ideal of a collaborative unity in the body. Among members of the body there are instances of mistrust that make it difficult for cooperation and a sense of working together for a shared vision to make schools competitive through governance. School governance needs to embrace democracy for people unity which in turn observes the need for decentralized decision-making strategies (Jacobs, Kok & van der Merwe, 2007:243). Collaboration is about the SGB collectively promoting the traditions and the ethos of the school as informed by the activist Constitutions with grounding on matters of equality, equity and non-discrimination.

It is this kind of unity that calls for consultative unifying decisions among SGB members that enhance the need for all members to operate as equal partners. The tensions in the SGB are also fuelled by factors that breed lack of transparency and undermine power for collaborative governance (Jacobs, Kok & van der Merwe, 2007:244-5). Xaba

(2011:201-203) posed the following challenges inhibiting the SGB collaborative challenges:

- The body's inability to execute the functions of the South African Schools Act No. 84 of 1996. The latter document is democratic in nature and as such calls for people's collaborative unity for empowerment and development.
- The existence of the school demand in terms of people's collective capacity-building for progressive development through training, regrettably a challenge to most SGBs.
- The governance of schools at times fails to operate as a team due to some members feeling intimidated by those more educated, and this as such causes school governors to emerge with a poor contribution to the school development.

Togetherness in the SGB is as well challenged by the lack of ability to interpret policy matters on positive human relations. Collaboration problems in the SGB also manifest badly towards the school principal. The SGB unveils a sense of disunity and absence of cooperation due to resistance towards sharing that emanates from the fear of losing power.

Members divided cannot inspire parents of school academic achievers to see the need to be involved with the school activities, especially when the SGB adopts a negative school culture that at times fails to accommodate parents of different socio-economic status. Poor education levels of the SGB with harboured trauma from past bad school experiences thus cause negative feelings to school service, and as such are intimidated from promoting unity with others. Educational challenges in the SGB make it difficult for members to embrace constitutional and democratic principles of unity and collaboration, while the prevalent fact of feeling detached, along with a lack of ability to enhance people's teamwork strengths is regrettable enough in itself.

Poor communication with complex jargon among members is naturally divisive amongst members and parents. Disparaging remarks made by elite individuals make some members feel aloof from the school governance activities (Ngwenya, 2000:92-4). The context of this discussion demonstrates the fact that collaborative exercise of power in school governance can best survive in a positive sustainable environment characterized by democracy and social justice.

### 1.10.1.5 The SGB components of collaboration

The collaborative skills components are characterized by the following aspects:

- Human unity for a collaborative challenge, which transcends individualism that counters togetherness
- Transparency calls for people openness to build trust in people in order to guide the SGB in the way that it cooperates.

In this context, people embrace the decisions taken when they are known and accorded space to make contributions in an atmosphere of trust, and with nothing hidden. Collaboration has the agenda to connect people with cultural relevance to enhance a sense of belonging with similar identities to a team. This enhances the worth of cultural knowledge to make significant input to the body's knowledge. It remains a known fact that the members of the SGB hold diverse levels of power. The power people have needs to be managed carefully in such a way that members of the SGB embrace the ideal of collaborative unity. The SGB needs to inspire a sense of collaboration that promotes humanity and tolerance to fellow members.

Humanity that is collaborative is underpinned on positive values of respect, humility, cooperation and tolerance. Democracy is a constitutional ideal enshrined by the South African Schools Act (SASA, 1996). Democracy in the SGB acknowledges the negative impact of past injustices on people relations, is an inspiration to celebrate freedom and justice, to advocate an open society, respect the rights of others and mend people divisions (SA Constitution, 1996:1). The democratic context calls for valuing the tenets of social justice with the agenda to pursue *Ubuntu* for progressing humanity in people. The ideal further drove the innate purpose for human unity and teamwork as a collaborative measure (Makgoba, 1999:147-9; Reason & Bradbury, 2008:228-229).

The agenda of a collaborative SGB warrants a tension-free environment for human congenial interaction and support for teamwork. The environment needs to make space for people to work together, be open for each other, have joint discussions, celebrate human differences and cooperate as a unit. In essence, collaboration thus shows the following critical components: a democratic process in operation; acceptance of diversity in people; shared vision for collective commitment and specified



responsibilities as a measure of mutual unison in human beings, (Telford in Ngobese, 1999:22).

#### **1.10.1.6 The SGB positive environment for Collaboration**

In a collaborative environment, people work as equal partners with decentralized decision-making processes. This kind of thinking campaigns for power-sharing with all members having the freedom of speech and decision-making, shared equity and non-discrimination of any kind.

The context of collaboration in this particular instance was to be understood for the purpose of people cooperation, teamwork and unity as earlier envisaged. Collaboration needs careful selection of people to participate in the project at hand, which calls for their skills, experience and passion. A positive collaborative mission gives people space to open up and air their views on issues. It is suggested that the environment gives clear guidelines on accountability and commitment ideals to observe deadlines, avoid late-coming and refrain from a lack of respect for people (Klein, Sayama, Faratin & Bar-Yam, 2002:1).

A collaborative environment enhances mutual dependence with shared norms for people solidarity. The environment allows them to be open about their personal inadequacies, without shame but rather with the desire to offer help that is of a professional nature and support. In this instance, and as a measure of collaboration, the environment embraces social warmth with an indisputable sense of praise, making contributory decisions and providing human recognition. This is done with positive consultation and willingness to share and support for the better (Fullan in Ngobese, 1999:19-20).

Taking collaboration forward for the benefit of the SGB, the following ethical principles are found to be evident: care for others; information-sharing; unity through collectivity; a sense of appreciation for a task well done, and a manifestation of humility (Groenewald, 2014:205).

### 1.10.1.7 The SGB success indicators of Collaboration

Collaborative clarity is determined by the joint understanding of clear set goals as enshrined by the SGB vision and mission statements. In the context of collaboration, people value each other as members of the same body and, as such, show the tenacity to learn from each other with improved conflict resolution. Collaborative members are accorded frequent continuous feedback from leadership. Communication is collaborative and unveils the critical essence of cultural wealth for better understanding and clarity of roles people have to play (New Zealand, 2011:8-9).

### 1.10.2 The SGB Governance

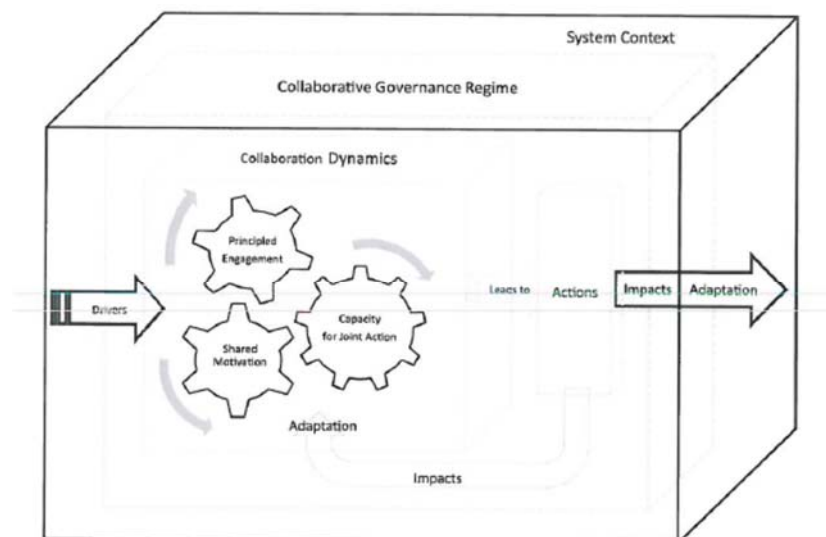


Figure 1-2: The Integrative Framework for Collaborative Governance (Source: Journal of Public Administration and Theory)

Figure 1-2 talks of an organized administrative structure of governance. In this particular case, this is about SGB collaborative governance as an operational mandate. Governance is an organized operational system that comprises the following elements: sustained member participation to accomplish set goals; capacity to advance joint action to both the school and community challenges with shared motivation, accountability and commitment.

Under all conditions, the system of governance operates with the quest for adaptation to varying circumstances for positive visioned impacts. Adaptation is about relevance

to people culture, human talents, constitutional ideals, material resources, set goals, norms and values. Governance thus responds to various challenges with complementary adaptation.

In the context of this study, governance is defined in the context of a collaborative angle that accentuates general decision-making, policy dissemination and management in a public environment (Emerson, Nabatchi & Balogh: 2011:2). The broad spectrum of SGB collaborative governance needs to show enthusiasm for the following practices: transparency and inclusion, transparency and accountability, governance effectiveness, being responsive and showing the tenacity to maintain neutrality and adaptation to notable circumstances (Policy Consensus Initiative, 2002:10). This understanding demonstrates the worth of collaborative governance with the perception to respond accordingly to various circumstances, and as such adapt accordingly, as the figure above (Figure 1.2.) elucidates.

Fundamental to critical conversations on the issue of SGB governance are the following aspects:

#### **1.10.2.1 The Nature and Scope of Governance**

Governance exists in an environment advocating democratic principles for people leadership with relevance. The agenda of governance strives for people with innovative thinking skills and the desire to work together for transformative change and competitive service delivery (Dereli & Alpay, 2012:1267). Governance is expected to encourage parent participation through progressive decision-making, inspire development of quality education and inspire accountability for professional growth (Ngwenya & Pretorius, 2013:135). A democratic mode of governance ensures people accountability with enhanced cultural values that develop learners into positive leaders for partnership development.

Listening has a collaborative effect that breeds the joy of co-existing in human beings with diversity; it is through listening that misunderstanding and conflict can be avoided (Mabovula, 2008:221-4). The process of governance is informed by different models in search of SGB collaboration, with the models being:

- Open governance models: these are characterized by relaxed and easy participation. Through relaxed participation, people are able to contribute with ideas and reasons
- Closed governance models: these kinds of models restrict easy participation with a restrained desire to make contributions with ideas
- Flat governance models: this mode of governance allows taking part in decision- making with inclusive collective people participation
- Hierarchical governance models: collaboration in this instance is for the selected few and, as such, participation is qualified by leadership, selection and choice (<http://www.designingcollaboration.com> - Retrieved on 14/08/2015).

The conviction relating to governance is still loaded with gender stereotypes against women lacking the potential to lead (Ramohai, 2013:74-75; Segalo, 2014:44). In the context of feminism, the idea of liberation and empowerment for women is still a myth to enhance democracy and social justice in governance (Morojele, 2012:69).

#### **1.10.2.2 Theory of Governance**

This aspect sought to give an account of the theoretical ramifications of SGB collaborative governance. My point of departure was from the perspective and context of deliberative democracy in arguing this theory. Deliberative democracy is about a sense of human inclusion, community motivation, people consensus, dialogue, collaboration and conflict resolution. The theory subscribes to dialogue for collaborative human consciousness in governance to peddle continual growth (Mabovula, 2009:219 & 21).

Deliberative governance theory is inspired by Young (1990) and agitates for inclusion and democratic participation in pursuit of common goals. The theory as well finds space for Habermas' (1996) notion of public deliberation for voluntary engagement with commitment and accountability. Deliberative governance theory embraces the worth of social justice through progressive human listenership for active SGB governance with community development, inclusion and empowerment (Chikoko, 2004:4).

### **1.10.2.3 The SGB need for Governance**

Governance enhances the value of unity and networks for partnerships with competitive service deliveries (Liasidou, 2008:489). Activist governance is passionate about Critical Emancipatory Research (CER) that favours pluralism, social collectivity and emancipative reflection in the milieu of democracy (Lybeck, 2010:94). Governance is an important aspect of school operations and as such ought to be corporate by nature, with the commitment to the collaborative spirit of members that espouses the cultural pulse and visioned objectives of the school as a community enterprise (McDemond, Will & Perry, 2004:1-5). Achieving this objective calls for shared critical thinking skills and talents with a collective willpower in the SGB.

### **1.10.2.4 The SGB Challenges for Governance**

Pedagogic collaboration identifies calls for giving space for the advancement of networks and partnerships with the community organs. The SGB is desired to invest in human rights and social justice that promote a lifestyle affirming the feminist gender in leadership without bias and discrimination. The challenges include *interalia*, disharmony in opinion difference, suppressing freedom of choice gender oppression and human cultural diversity (Govender & Muthukirishma, 2012:24-5). These factors invariably instil in people a lack of collaboration.

### **1.10.2.5 The SGB Components of Governance**

This aspect is characterized by collectivism and unity that is collaborative in the SGB. This further takes into account the critical essence of leadership in governance for making possible the values embraced by social justice, such as common inclusive vision, consensus, mutual benefits, passion for democracy and ethical leadership for cooperation (Thomson & Perry, 2006:20 & 26). Other components of collaborative governance include language eloquence for good followings, shared vision and human unity (Liasidou, 2008:489; Wodack, 2008:8-9).

Collaborative governance values accountability as an integral component for the achievement of set goals. The premise of accountability opposes the hierarchical top-

down approach to a discourse on human management and collaborative aspiration. It is in the realms of accountability that the creation of a professional learning community can be realized with better governance by rules (Muneck, Jahirul, Deppler & Joanne; 2011:275).

The building of partnerships is pivotal to a collaborative SGB, and is joint work with collective people mutuality. The yearning for partnerships is driven by a host of imperative ethical guidelines enshrined by the Memorandum of Agreement (MOU) agitating for a host of envisaged objectives and involved partners (UFS, 2012:2-4).

#### **1.10.2.6 The SGB Positive Environment for Governance**

The SGB as a governing school organ ought to promote for the universalization of education to produce learners with a global citizenship spirit as one way for the school educational change and reconstruction panacea, with particular reference to people collaborative unity (Ngwenya & Pretorius, 2013:135-135). The desire for a positive governance setting is thus important for the progression of a collaborative SGB.

In the wake of social justice with a constitutional mandate, the SGB in a governance space must refrain from the argument regarding the anti-feminist position that seeks to oppose women leadership in governance, and disregard them on the basis of cultural patriarchal disorientations (Morojele, 2012:84-5).

Governance is a collective venture that calls for a brand of leadership typified by openness and safety, with continuous human support that challenges beyond idling in a comfort space. Leadership in governance affords the opportunity for the creation of new ideas with the value for solidarity evidenced by participation by all, sharing and team spirit, with the autonomy to make free choices. The environment in discussion ought to be inspirational and stimulative, thus allowing interest in initiating more critical avenues. Of importance in governance is the environment that with a positive cultural consciousness in leadership to embrace people in collaborative unity, demonstrates empathy for collective capacity-building with the norms and values devoid of stereotypical conduct (Walker, Allan, Riodan & Geoff, 2010:51).

### **1.10.2.7 The SGB indicators of success in Governance**

The integrity of the SGB is informed by positive human values constituted by respect for each other, refraining from domination of others, honesty, trust and openness to fellow members. This is indicative of the SGB that mirrors the voice of the community, championed by leadership driving the vision and mission of the school through democratic ethics and shared valuable relevant customs (Sergiovanni, 2007:30). Moral consciousness is further emulated by a sense of deeper commitment, transparency and trustworthiness (Sergiovanni, 2007:30). Through collaboration, people are cohesive and helpful in enhancing critical learning for social justice in the wake of community development and empowerment.

Leadership in this class of governance embraces others with ease for an approach showing a simple demeanour to make others feel good despite differences of opinion and ethical values. This kind of governance embraces leadership with a commitment to mentorship for positive behaviour and anxiety for excellence.

### **1.10.3 The SGB communication**

Communication is a process that is signified by transmission of information and its meaning from one person/group to another (Guffey & Loewy, 2013:7). The process is characterized by message sending and receiving with ultimate mutual understanding. The critical nature of communication is best elucidated by the factors that follow.

#### **1.10.3.1 The nature and scope of communication**

Collaboration among people is a pivotal issue to breed a sense of unity among them. People collaborate on the grounds of communication of clear shared goals set with the making of space for joint learning, tolerance and appreciation of each other with sincere understanding. Human collaboration is made possible by the expression of human values of empathy and respect (New Zealand, 2011:8).

The theory of communication is a subject I chose in which to employ the dictates of the Communicative Infrastructure Theory (CIT) in pursuit of the noble aim of human communication for collaboration, with particular reference to the SGB pedestals. The

theory proposes the need for favourable space for human articulations through communicative speech. CIT is grounded theory that enhances social norms and values in the society for progressive change (Literat, Tsu & Chan, 2013:83). Fundamental to this theory is the quest for social human interaction through collaborative community-relevant communication. This theory makes space for seeking practice in creating locally-based networks with particular influence for self-development, community upliftment and activist governance. This theory, as earlier stated, boosts pro-social behaviour that inspires the achievement of cooperative conduct through essential collaboration (Literat *et al.*, 2013:86).

### **1.10.3.2 The SGB need for communication**

Communication stipulates the need for people to share thoughts in collaborative unity with enlightened and empowered clarity for democratic participation and deconstruction of power and dominance embraced to achieve the institutional vision and goals (Teo, 2011:199; Nkoane, 2012:4-5). In the best practice of communication, people who collaborate should be passionate about social justice in a democratic perspective. Communication is a critical element of social justice that endorses human compassion and teamwork (Reason & Bradbury, 2008:108-9).

### **1.10.3.3 The SGB challenges for communication**

Communication is challenged by attitudes of unfriendliness and lack of information-sharing to heighten collaborative cohesion. This is also caused by engaging in the politics of culture-aggravating ethnic and stereotypical assumptions with discordant responses in nature. This sort of attitude does not settle well with the inspiring spirit of Ubuntu that is accommodative of humanity devoid of ethnic consciousness and origins (Makgoba, 1999: 147-9). Communication that belittles people promotes human antagonism and lack of collective support that stifles progress in the SGB of service delivery (Hafer & Olson, 331). Communication must be unitary to enhance people's collective spirit to jointly tackle the challenges of service excellence to schools.



#### **1.10.3.4 The SGB components of communication**

The inherent qualities of collaborative communication seek to marshal in people quality education for inclusive citizenship that transcends gender orientations to enhance women's voices in a just society, with the message that permits democratic participation and supports both CER and social justice advocate support (Morojele, 2012:84-5). A close look at this aspect highlights issues of social justice, democratic participation and gender inclusivity.

#### **1.10.3.5 The SGB positive environment for communication**

The SGB communication inspires in people the spirit of collaboration for the promotion of quality education for learners in the community in the quest for social justice (Mahlomaholo, 2011:295). Communication advocates for an environment with democratic ideals to allow human unity through collaborative consensus.

#### **1.10.3.6 The SGB indicators of success in communication**

The success in communication is sponsored by the use of simple language that embraces the cultural value of the people in the community milieu that advances the worth of democracy with a dialogic participation (Riggs & Langhout, 2010:4-5) of people sharing common understanding to react positively to the call in the message with critical responses of plurality, with the value of cultural assumptions in contributing towards knowledge construction (Tshelane, 2013:14). This genre of communicative strategy is sensitive to the plight of the marginalized rural community makeup.

#### **1.10.4 The SGB Conflict Management**

Conflict Management is a practice taking place in people manifesting rivalry in the form of lack of trust of one another, resulting in poor cooperation (Acas, 2009:1). The process, as earlier stated, is an inherent human phenomenon catastrophic to human bond and relations. This is largely influenced by complex dynamics such as differences of opinion, diverse values and particular expectations that lead to

misunderstandings and disagreements (Dublin North East, 2011:6). The following two dynamics are vital for the comprehension of conflict as a process. The dynamics are:

#### **1.10.4.1 The nature and scope of Conflict Management**

The discourse on conflict is such that it contradicts the spirit of people unity in the SGB for collective aspirations (Lybeck: 2010:94). With the dominance of an SGB in conflict, there can be no commitment to service delivery and excellence espoused by the spirit of collective aspirations. In the latter scenario, individualism reigns, thus further counteracting the desire for social justice this research invariably guns for (Hyttén & Bettez, 2011:8).

#### **1.10.4.2 The theory of Conflict Management**

In an endeavour to deal with issues of conflict, I have chosen to employ the Image Repair Theory (IRT). This theory focuses on perception changes and management for the better, being of the opinion that the notion of forgiveness in conflict holds a less disputable significance in building lasting human reputation. IRT as a conflict theory seeks to improve communication challenges in people, improve image deference, create space for explanation between people in conflict, offer justification for the advent of conflict and breed grounds for apology with deeper more decisive explanations. The significance of the theory is inherent in the venture to lessen the offensive nature of the act of conflict in an attempt to execute damage control (Holthausen & Roberts, 2009:165-8).

#### **1.10.4.3 The SGB need for Conflict Management**

Conflict ought to be perceived from the platform of a bigger picture with collaboration to the fore. Collaboration in the SGB is indispensable for the achievement of collective goals for unison and cooperation that informs change in the school (Hyttén & Bettez, 2011:8). In the correct context, conflict has to endorse the will behind social justice to enhance collaboration (Lybeck, 2010:94).

#### **1.10.4.4 The SGB challenges behind Conflict Management**

Neglected conflict has a divisive power that negates the goals behind collaborative unity and positive school service delivery. The latter comes with a lack of communication among people for positive relations, collaboration and social fairness, also with a collaborative character (Gil, 2009:1). In the latter circumstance, people are reluctant to contribute with critical dialogic debates for both empowerment and development.

#### **1.10.4.5 The SGB components in Conflict Management**

The prevalence of conflict is identifiable by negative qualities in people such as disrespect, dishonesty and people domination. People in conflict display avoidance and bad listening along with a failure to forgive others (Johnson, 2010:90). Instances of human differences caused by bad listening provide a platform for lack of positive hope and peace in the quest for social justice (Tshelane, 2013:415). The demonstration of the spirit of social justice echoes collaboration and teamwork (Mahlomaholo, 2011:295). It is human nature that people are motivated towards a demonstration of positive hope, tolerance and forgiveness (Wodack, 2008:10).

#### **1.10.4.6 The SGB positive environment for Conflict Management**

The milieu for positive conflict must embrace the agenda for critical understanding, collaborative spirit, empowering support and sustained human empowerment for the better. The latter are genuine struggles in life calling for determination and accountability in humankind for progressive listenership (Nkoane, 2012:4-5; Tshelane, 2014:14).

#### **1.10.4.7 The SGB success indicator in Conflict Management**

Success in SGB collaborative pursuit is reflected by passion for the joint creation of networks and partnerships. The SGB at MFP demonstrates this prevalence for distinguished transparency, dialogue and conformity in the management in a liberated sense, of information sharing, and of creating joint networks and partnerships as an

indication of collaborative harmony through solidarity (Riggs & Langhout, 2010:2010-2015). The environment must allow equal participation, cultural open-mindedness and varied collective political thinking with consultation (Lane & Ersson, 2007:227-9). Conflict management succeeds best with democratic openness, solidary and cultural tolerance enhancing the spirit of human diversity.

## **1.11 RESEARCH FINDINGS**

Findings basically are informed by what co-researchers or participants in the study echoed through participation and engagement in the process. These are SGB members' living experiences of an empirical nature. It is important to note the findings are elaborately captured in Chapter 6 of this study. The findings are:

### **1.11.1 SGB Collaborative skills**

Collaboration agitates for joint venture in mission-seeking clear goals (New Zealand, 2011:4). The process is characterized by professionalism, integrity, transparency, trustworthiness and self-respect. This virtue inspires community citizenship through moral consciousness. The crux of the study was strengthened by the communicated decision to establish a framework for the desire for SGB collaboration. The framework was intended to give guidance in the crafting of guidelines for the operations of the SGB.

The need for SGB collaboration: SGB collaboration facilitates the generation of critical solutions to improve the school, with shared decision-making (Mestry & Grobler, 2007:177-8).

The challenges of SGB collaboration: The exclusion of women from SGB leadership is apparently a common factor. The latter perception comes with stereotypes that delineate women as inefficient and less effective in leadership roles (Ramohai, 2013:74-75). SA women are faced with oppression and marginalization in different spheres of life at home and at work. Women are still viewed with gender-based disparities that perceive them as too irrational and emotional to cope with stable progressive decisions (Ramohai, 2013:181).

The components of SGB collaboration: Collaboration is characterized by professionalism, integrity, transparency, trustworthiness and self-respect. The collaborative SGB is characterized by the passion for knowledge production through self-discipline (Teo, 2011:193-9). It is human discipline that motivates people to go on with cherished people's trust and support. The positive environment for SGB collaboration: The value of gender agitation is regarded as functional in the SGB, with the environment values jointly working together for shared decisions through meaningful participation (Dereli & Apay, 2012:2062).

The success indicators for SGB collaboration: Collaboration gives space for sharing the new knowledge with other governance institutions of different schools, particularly the rural disadvantaged, marginalized and disempowered ones (Camarinha *et al.*, 2006:9). Collaborative SGB leadership ought to stimulate social solidarity for member unity and a sense of belonging for collective togetherness. The latter articulation brought to the fore the worth of negotiation in the bringing forward of collaboration and unity in people from the SGB, and therefore the importance of SGB members in collaborating for shared commitment and accountability. It is collaboration that inspires community citizenship through moral consciousness, respect for cultural diversity, democratic values and embracing feminism for social justice couched in the praxis of Ubuntu.

The principle of people collaboration in the SGB is further challenged by a lack of interest for collective collegiality, pitiable passion for consensus on decisions taken, commitment to policy, legitimate dictates for cooperative governance, and optimizing economic, social and intellectual capacity in people for appreciable governance. This condition, as discovered through this research, deprived members of social solidarity in addressing issues such as a communal school service, lack of participatory community-based democracy and client-centred focus for the SGB operation to offer integrated school problem solutions (Lessard & Brassard, 2005:2-4 & 16-17). Collaboration in the SGB is an expensive endeavour that is best validated by a welcoming milieu for collective unity (Social Entrepreneurs Inc, nd:2-6).

### **1.11.2 SGB Governance skills**

This process signifies the critical function of the SGB for improved service delivery with participative decision-making and accountability (Chikoko, 2004:4). The need for Governance Skills in the SGB is driven by the fact that Governance breeds unity and good working relations in people. The SGB is a democratic and constitutional body with gender responsiveness. In this context, the collaborative SGB has to take into account the merit of women in leadership with a distinguished perception in their role against oppression and leadership denial (Segalo, 2014:44).

The challenges behind Governance Skills in the SGB: Fundamental to challenges is the question of a lack of trust and support in female leadership due to male patriarchy. The problem is worsened by disunity in members that arrests in people the push to exhibit practical skills, competence and the willingness to share information. The brand of SGB that denies women-empowered liberation in the discourse around social justice for democracy (Morojele 2012:69) underscored women's potential to lead (Segalo, 2014:31). Majority governance is at times plagued by member disagreements that hold the potential for citizen development for global participation (Ngwenya & Pretorius, 2013:135). Participation in school governance is class-based. The latter takes into account issues of employment status, levels of education, race, ethnicity and cultural implications (Brown & Duku, 2008:431 -7).

The components of Governance Skills in the SGB: This is denoted by high calibre leadership with collaboration and trustworthiness that are both invitational and respectful. It is also vital to note that there is significant value in commitment accountability for collaboration in governance to achieve Ubuntu. Collaborative SGB governance has to espouse and accentuate the worth of African knowledge systems, rather than promulgate Western epistemologies. This is more relevant in the brand of SGB in a rural context (Scott & Morrison, 2005:177). Competitive SGB collaborative governance is grounded on a sustained positive hope with commitment to critical change and community development (Web, 2010:327).

The positive environment for Governance Skills in the SGB: The environment needs to be characterized by good working relations, and must promote transparency for building people's confidence. Insist on participatory democratic practices to foster collaboration among members of the SGB. Working individually in school governance

poses a challenge for the SGB in many ways, where the ideal fragments the urge for collaborative human unity. In such contexts, there is a prevalence of poor sustenance for collective change for the school transformation to quality service.

The success indicators for Governance Skills in the SGB: This is unveiled by sound critical leadership democratically elected to weave the necessary member unity. The SGB leadership has to be capacitated in both negotiation and partnership skills. The SGB also has to possess values such as the capacity to negate domination of other members and display honesty, trust and openness to fellow members with the wish to be vocal re the challenges of the community (Sergiovanni, 2007:30).

The best governance practice is that which yields partnership benefits for the SGB as a measure of collaboration and talent-sharing. In partnership, involved partnership members have a lot to gain through sharing and power balance (State Government, Victoria, n.d:1-2). This is further advocated by the CER as a theoretical lens for this study, with the quest for structural equality and social transformation (Teo, 2011:193).

### **1.11.3 SGB Communication skills**

Communication is an important tool for organizational growth through activist leadership in a democratic context. Through communication, leadership is able to create an environment characterized by good practice of governance.

This principle provides positive ground for conflict resolution and sustained management in treating people with appreciable emphatic listening abilities (Timmis, 2011:1). Communication on a collaborative platform has to bear hallmarks of mutual accountability informed by the need for a democratic free knowledge flow. This study is research based on rural school governance, while communication information arising from this situation promotes discussions that engage both rural and urban SGB collaborative governance as a strategy for development and empowerment of both SGBs. Progressive communication, collaborative in nature, takes cognizance of the need for citizen partnership through sustainable engagements, knowledge-sharing and exchange that is transparent and accurate for both social change and transformation (Denmark, 2007:4-5 & 6-8).

#### **1.11.4 SGB Conflict Management skills**

It is found that conflict is usually enlightened by a difference of opinion that leads to negative breakdown of human relations and trust (Health Executive, 2011:6). Broken trust is fertile ground for SGB non-collaboration. The conflict management theory values knowledge production through self-discipline (Teo, 2011:193-199). Conflict has disastrous consequences that break the trust among people and thus defeat the ideals of envisaged SGB collaboration (Kohlrieser, 2007:1).

### **1.12 RESEARCH RECOMMENDATIONS**

I find this aspect a critical factor that is couched within the ideals of Critical Emancipation Research (CER) as the research lens, with the Participatory Action Research (PAR) being the research method.

#### **1.12.1 SGB Collaboration**

Collaboration: Positive hope is inspirational for critical change in the lives of the marginalized communities (Webb 2010:327). This will give the SGB the urge to address the challenges the school faces and envisages achieving. Through collaboration, the SGB members are glued together to enhance the quest for social justice in the wake of community development and empowerment. Collaboration success is demonstrable by respect for each other, refraining from domination of others, honesty, trust and openness to fellow members of the SGB. They also demonstrate moral consciousness with a deeper sense of commitment, transparency and trustworthiness. SGB invitational leadership has the propensity to highlight solidarity and collaboration in members by comprehending their true talents.

CER further echoes the opinion that cherishes knowledge rooted in significant relevance in social, cultural, economic and political contexts of the respective community (Nkoane 2013:98-99). In the context of this understanding, people collaborate better. This was further articulated by Letseka in (Higgs *et al.*, 2000:182-3) highlighting the fact that the lens drives forward the fact that the SGB operating in a rural context has reason to champion African values of unity, co-existence,



communal spirit and cultural ethics. The latter is a positive recommendation for the SGB at MFP. Collaboration success is demonstrable by respect for each other, refraining from domination of others, honesty, trust and openness to fellow members of the SGB.

The latter also demonstrates moral consciousness with a deeper sense of commitment, transparency and trustworthiness. SGB invitational leadership has the propensity to highlight solidarity and collaboration in members who comprehend their true talents. For the success of SGB collaborative effort, the following human qualities ought to be accentuated: reciprocity, loyalty, equity and honesty. The latter ethical principles are helpful in assembling togetherness in people (Friedlinger, Nyden & Vitasek, 2006).

In a collaborative environment the following challenges need to be realized: people independence, poor cooperation and unity, instances of self-interests, deference in personal values as well as poor people negotiation skills (Dereli *et al.*, 2012:1262). The latter concluding remarks advocate for a brand of collaborative SGB that is aware of the challenges that the community faces (Brydonmiller *et al.*, 2009:84-5). This takes into account the understanding that the SGB is part of its community and as such obliged to serve it with committed spirit. Community consciousness therefore breeds in people the ambition for pluralistic solidarity (Sycara & Sukthanken, 2006:2).

### **1.12.2 SGB Governance**

The ideal of social justice by PAR in the context of governance is a conviction to be drawn in craving for the zeal of shared ownership, challenges and advanced moral traditions (Kemmis & McTaggart, 2007:271-72). The objective of the latter is to embrace the appeal of human collaboration. Taking the PAR as a research lens, the SGB has a duty to be enthused by community development and social change of the lives of the ordinary (Kemmis *et al.*, 2007:272-273). The SGB task has the obligation of observing constitutional imperatives and pursuing human dignity in a democratic governance context (RSA, 1996). SGB leaders for collaborative governance should endorse the ideal ethical consciousness that sets the tone for a well-modelled genre of behaviour. The SGB governance is recommended to make room for social responsibility as a way of community empowerment and development. This

department of responsibility calls for the proposal that SGB members be granted time off to address school matters with sound communicative aptitude to face critical challenges (McDonald & Boc, 2012:22 & 34).

The SGB ought to have the tenacity to embrace the advent of feminism inspired by democratic leadership for social justice, which prescribes a commitment to service excellence with a strategic vision for both school and community development through empowerment for positive transformational change (Kozuch, 2009:25). The ideal of collaborative governance excellence must be based on the virtues of commitment and accountability to the community the SGB serves (Kuma & Nillan, 2014:32-3). Above all the strategies used for reaching the vision of the collaborative SGB are to be grounded on community empowerment and development with a transformative intent (Mc Donald & Boc, 2012:22 & 34).

### **1.12.3 SGB Communication**

It is recommended that collaborative teams be goal-conscious, embracing free information flow as a critical factor: To show sustainable joint projects, operate by communicable policy guidelines, use resources competitively for the school's success, share roles with collective spirit and operate with democracy (Building Dynamic Groups: Ohio State University Extension, 2009:4).

The application of PAR in the perspective of social justice is urged to enhance the SGB collaborative commitment to unity, while it is desirable that it yearns for space to advocate for the advancement of co-learning, inclusion and sustainable communicative dialogue (Reason & Bradley 2008:463). Information bulletins are to be crafted to allow free flow of information to familiarize members with developmental success and challenges. In an SGB collaborative condition, there needs to be a free flow of knowledge-sharing with dialogic conversations informed by human respect and acknowledgement (Friedlinger, Nyden & Vitasisk, 2013:4, 6 & 10). Shared communication is the best way to commit people to organizational goals with the joy of human acceptance.

Hodges and Kress (in Rahimi *et al.*, 2011:109) advocate the fact that communication is a critical element of human collaboration, and this is the case with the SGB. It is vital

that communication transverses human selfishness for a bigger picture to enhance unity.

#### **1.12.4 SGB Conflict Management**

In most instances, conflict is perceived in negative connotations rather than positive ones. This study attempted to illustrate the positive side of conflict in cases managed positively for improved consequences. It is in addition an endeavour to communicate the alternative strategies to adopt in the management of conflict for SGB collaboration. The role of emotional intelligence becomes necessary as an aspect of collaborative conflict management skills development (Denmark, 2007:4-6, 8-9 & 13).

It is suggested that conflict be contextualized in the following manner:

Create and maintain a bond with the adversary; establish dialogue and negotiations at all times; raise differences of opinion with no sense of aggression; focus on what causes conflict and take conflict as a process that triggers the need for change and transformation of the status quo (Kohlrieser, 2007:1-4).

It is recommended that training sessions be organized for the SGB development and empowerment in respect of collaborative ideals. The minimum requirements ought to be tabled in both recruiting and co-opting members of the SGB. The proposal that SGB members need to engage in conflict challenges the positive spirit to take forward the ideals of collaborative unity. A manifesto that spells out the worth of human collaboration in the leadership race should be mandated as obligatory. The nature of problem-solving needs tolerance in the event of a conflict situation (<http://www.designingcollaboration.com>, retrieved on the 14 August 2015).

### **1.13 BASIC CONCLUSIONS IN THE STUDY**

These are my observations of the collaborative SGB process that I find aptly supported by the literature cited.

### **1.13.1 The learnings through the CER lens**

This study gave me the opportunity to effectively employ the skills and ideals behind CER with particular reference to challenges of rurality, marginalization, emancipation and community development under the tutelage of a collaborative SGB at Mofokeng Primary School (MFP). Fundamental to this lens is the quest for social change and transformation to negate the compromising status quo associated with human inequalities (Teo, 2011:193).

### **1.13.2 The characteristics of effective collaboration**

This is an aspect denoted by: Mutual respect, engaging in collaboration with a view to personal development and a wish to subscribe to common values and community objectives. Positive SGB collaboration breeds sustainable school partnerships with the following uniqueness: resource sharing, democratic relevance in operation and improved discipline (Semke & Sheridan, 2011:3-4).

### **1.13.3 The importance of communication in a collaborative venture**

Communication should be allowed to flow freely among members of the SGB and the broader community the body serves. Consolidated communication encourages people to be committed to shared vision.

### **1.13.4 The collaborative environment**

It is critically important that the environment makes space for historical ideals that call for people collaboration through cooperation and assistance for the betterment of human conditions. This undertaking must operate in an environment where people allow other people to share their success through publication in one way or another.

### **1.13.5 The perspective of leadership in governance**

The success of collaboration in the SGB is fortified by progressive and activist leadership with the following capabilities: Ability to guide others in a positive way to

success; respect for the community so as to create a sense of belonging and positive collaboration; being a savvy negotiator to make optimistic deals and arrest human differences negating collaboration; communication to spell out the vision for people unity and collaboration, as well as the will to sacrifice.

#### **1.13.6 Collaboration for sustainability**

This advocates for knowledge of the community as espoused by their traditions, beliefs, norms, values, culture and habits. There must be a collaborative charter that binds both people in unity and collaboration. This ought to be vocal of the following factors: The SGB vision and mission, values and principles, Memorandum of Understanding (MOU) to attract people to both commitment and responsibility. Collaboration calls for shared leadership that diffuses people power, and is conscious of gender equity, rotating leadership positions, member training and mentoring for leadership dynamics to achieve competitive service delivery (Social Entrepreneurs Inc, n.d.:2-6).

#### **1.13.7 Rural school governance**

The role of culture and traditional values held by the rural community play a significant part in assisting the SGB with collaborative governance. The majority of people in these areas are marginalized, experience lack of job opportunities and a dearth of recreational opportunities (Slama, 2004:10).

#### **1.13.8 SGB positive Collaboration with communities**

When the SGB is collaborative, it has a better chance of taking forward the essence of community capacitation to be instrumental for self-emancipation from the rural challenges of work and employment. A poor relationship with the community is a trouble source that makes the school an alien tower to its society (Chrzanowki, Rans & Thompson, n.d:4-6).

## **1.14 THE VALUE OF THE RESEARCH**

### **1.14.1 The significance of the study to The SGB at MFP**

This study benefits the functionality of SGBs in schools and enhances collaborative skills for the sake of effective and efficient school governance. The study also informed Education Departments in the country, and not only in the Free State, on how to empower the SGBs through training and development, and advised re website posting of the results. This research study made an informed contribution to the genre of knowledge in the field of educational leadership and management broadly as a way of intellectual enhancement, social justice and democracy spearheaded by the respective SGBs taking part in the study.

The study further anticipates the empowerment of schools in respect of change and transformation for the better in achieving the goals the schools have envisaged. The latter was also thought to be done through positive SGB partnership and networks the body may build. As earlier noted, the study was undertaken with SGBs of rural schools, which I found representative of the majority of disadvantaged schools plagued with the multiplicity of problems alluded to, and as such making them ineffective and unable to function properly in the context of the South African Schools Act of 1996 (SASA) advocating constitutional underpinnings and meeting the mandates of an activist service delivery at schools.

### **1.14.2 An envisaged contribution to the body of knowledge**

Of the highlight to the SGB operation, the study anticipated making a contribution to the body of knowledge by the agvanvement of school governance with the following critical points: Creating space to afford to women leadership roles in the SGB; cultural tolerance among members; introducing CSR as a pivotal commitment of the SGB in societies and communities in their jurisdiction, enhancing the spirit of democratic citizenship in the SGB members; the SGB positioned with an amplified voice to embrace cultural identity characteristic to their circumstances; introducing the PAR and CER as new strategies to address the contemporary plight of the SGB operating in marginalized poverty stricken geographical space like MFP SGB.

## **1.15 CHAPTERS LAYOUT**

### **Chapter 1: Orientation to the study.**

This chapter outlined the background of the study, with the purpose of the study to be highlighted and the layout and structure of the study to be discussed.

### **Chapter 2: Review of literature towards enhancing collaborative skills among members of the School Governing Body.**

Chapter two endeavours to elucidate the following operational constructs on the essence of SGB collaboration: collaboration skills, governance skills, communication skills and conflict management skills. Reference was further made on the following countries; USA, the UK, Canada, Australia, Zimbabwe, Lesotho and South Africa to discern critical collaborative skills on school governance.

### **Chapter 3: Theoretical framework towards enhancing collaborative skills among members of the School Governing Body.**

In this chapter the theoretical framework couching the study was highlighted. CER was chosen as a lens to elucidate issues of transformation through democracy and social justice.

### **Chapter 4: Research design and methodology towards enhancing collaborative skills among members of the School Governing Body.**

This is about the description and with processes in place on how the data will be collected. The chapter determined the design of the study indicating clearly how the data will be analysed. The Participatory Action Research method was used in the context of the Critical Emancipatory Research method for the advancement of both the democratic and social justice principles the study endeavours to highlight.

## **Chapter 5: Presentation, analysis and interpretation of data.**

This is an empirical research aspect that interpreted the perceptions of the fellow research participants in respect of their views on the essence behind enhancing various skills among members of the SGB, with particular reference to Collaborative skills, Governance skills, Communication skills and Conflict Management skills.

## **Chapter 6: Presentation and discussion of the framework for enhancing collaborative skills among members of the School Governing Body.**

The following skills in respect of the SGB collaborative skills to inform the framework were discussed in this study: Collaborative skills; Governance skills; Communication skills and Conflict management skills.

## **Chapter 7: Synthesis of findings, recommendations for the future research and conclusions.**

This was the last chapter, which summarized and concluded the whole research process. Thereafter the recommendations were tabled with suggestions for future research.

### **1.16 CHAPTER SUMMARY**

This research was undertaken to enhance collaborative skills among members of the SGB. The skills that informed this study were: Collaborative skills, Governance skills, Communication skills and Conflict management skills. Critical to the study were also the highlighting of the research objectives, ethical imperatives, the theoretical framework and the participants involved in the study.

The summit of the study was constituted by the research findings and recommendations on the basic research constructs of the study alluded to in Chapter I and comprehensively discussed in Chapter 6.

The study finds relevance in the confidence in the principles and tenets of CER and Ubuntu as theoretical lenses on which the study is underpinned.



Fundamental to the latter convictions in taking the study to the next level, the collaborative construct, are dynamics such as: Human empowerment, respect, trust, humility, collective plurality, emancipation, recognition, change, transformation and commitment to the advent of community development.

## CHAPTER 2

# REVIEW OF RELATED LITERATURE TOWARDS ENHANCING COLLABORATIVE SKILLS AMONG MEMBERS OF THE SCHOOL GOVERNING BODY

### 2.1 INTRODUCTION

Chapter 1 of this study posited on the problems of collaboration eminent in the SGB, and in this context I may as well aim at developing a framework to enhance such a collaborative ideal. Founded on the basis of research, the following problems are identified: the absence of conflict management skills, a notable dearth of communication skills, evident lack of sense of accountability and commitment to decision taken in the body; continuous problematic appointment of educators; incidents of illiteracy among some SGB members and unveiling a sense of individualism as opposed to a desired sense of collaborative unity in the movement. The noted problems captured above necessitate the need for a collaborative framework to help improve collective unity in the SGB.

Fundamental to this study is the notion of collaboration skills development in the SGB. The latter collaborative unity desired for competitive SGB functioning is deemed to be enhanced by the need for continual training; advocacy of democracy to enhance unity among members; the value of invitational leadership to lead the SGB; the critical space for embracing fundamental values of *Ubuntu* as members of the SGB. The research is to be conducted among members of the disadvantaged farm community around Bloemfontein in the Free State.

I find it also is important to accentuate the level of the SGB members to be an important part of the decision-makers in the process and to increase their active participation and meaningful collaboration among members at all levels (Dwoski-Riggs and Langhout, 2010:216). Taking the previously tabulated intentions, it becomes imperative to highlight the fact that this study seeks to locate the scope of knowledge diversity from a decolonized and African thought that intends to accentuate the importance of the indigenous African knowledge as contained in the words of Ngugi Wa Thiong'o (1987) as encapsulated by Pitika NtulHoppers, (2002:53-4).

## 2.2 COLLABORATIVE SKILLS

The Oxford Dictionary (2010:277) defines collaboration as working jointly, especially in a literary or artistic production, and is more relevant in the case of working with different people to attain a common goal and purpose. The concept is further understood to mean working traitorously with an enemy to outmanoeuvre somebody for a defeat or gain. In collaboration the skills such as talent, practice ability, aptitude and expertness are a demonstration of art. Literature further defines collaboration as the ability to work together, while both understanding the value for development, and is a call for partnership in joint working. Collaboration is again more understood to mean working together to achieve shared common goals.

The collective ideal promotes competitive virtues in people with a deep sense of collective determination (Dereli & Apay: 2012:1262). The notion of collaboration is further defined as the process that identifies how people work together in achieving goals through consultative and jointly responsive thinking. Through collaboration, people are 'glued' together to enhance critical scholarship for social.

The internet explains collaboration as the process that defines how people work together in achieving goals through consultative and jointly responsive thinking. This notion also calls for merging resources to reach common goals within different group interests (Thomson & Miller, 2007:3). This is a joint programme that involves two or more people to achieve shared goals; it's a process that embraces collective determination with varied collaborative abilities. The vigour of collaboration is characterized by personal introspection, problem-solving and objectivity (Thomson & Perry, 2006:20).

Highlighting common understanding of collaboration at this stage prompts me to contextualize the definition of the concept with relevance to this study. Collaboration is a human sociological term characterized by mutual understanding, ability to listen, tenacity to accept others' opinions and build interpersonal relations with people (Dereli & Apay, 2012:1). This ideal calls for demonstrating the art of shared discovery and human transformation through brokering negotiations with a mutual understanding. In the context of collaboration, there needs to be evident the passion for human development and empowerment through collective actions (Dereli *et al.*, 2012:20 - 2).

The collaborative model also emerges with the human ambition for cooperation, partnership, coordination and a working environment.

This ideal of human collaboration and human essence of collectivism is best expressed in the words of Tutu (2011:6) when he quotes: “*My Humanity is bound up in yours, for we can only be human together.*”

Through collaboration, people are ‘glued’ together to enhance critical scholarship for social justice. Collaboration in the context of an encyclopaedia denotes a sense of working together and accommodating difference in people for the purpose of unity and oneness (Worldbook, 1992:405).

Based on the above definitions, the author of this study becomes conscious of the value of unity and synergy in people working together as a team like the SGB. In collaboration I find it more important in sharing skills and competencies for the achievement of set goals while perceiving each other as worthy members of the team and, indeed, advancing the ideals of democracy in unity and togetherness.

The collaboration supreme demands that people see the value in working together, through consultative and responsive thinking. In collaboration one can observe a condition of registering joint effort that enhances critical scholarship for the vision of social justice. One finds it imperative to unpack this notion of social justice, which I find to be important in the development of a collaborative social justice, and this is characterized by: the wish to explore social inequalities in people; advocating for the availability of opportunities for all; taking consciousness of the fact that people be viewed as global and democratic citizens, meaning people are accorded the freedom to choose where they want to stay in all circumstances; demonstrable equity to all facets of both human life and existence beyond gender constraints; hold onto the ideal of human change and transformation for a better democratic practice and society; self-change and personal reflection to accentuate change; change begins with personal transformation; taking a cue from the South African Constitution that espouses the need for equal rights in people and democratic values of tolerance in aspects of race, gender, disability, language and ethnicity (Govender & Muthukrishma, 2012:24 - 25).

The collaborative principle calls on people to see the worth in working together and registering joint effort. Collaboration calls for open-mindedness, to be receptive to new ideas and suggestions; calls for full participation in unity; embraces team- building;

demonstrates a sense of accountability and responsibility in pulling together. Collaborative people unveil profound interest in the welfare of the institution they serve and become valuable and efficient servants. The latter people are informed and acknowledge robust constructive criticism. These people strive to improve and be better in what they do. This human element calls for tolerance of, humility towards, love and respect of human beings.

These elements help people to know one another and to foster unity in people (SA Education, 1997:10). Members of the SGB with a collaborative agenda are characterised by: a value for others, the need for sharing, inviting spirit, demonstration of knowledge, skills and effectiveness, advocating open communication, valuing cooperation and offering commitment and involvement. These values are mostly informed by the need to give positive cooperation (SA Education, 1997). Collaborative SGB members must embrace the spirit of emotional intelligence in both practice and conduct. This ideal appeals to people to reflect in themselves feelings of resilience to cope in circumstances of adversity in various environments and under various pressures; this further denotes a spirit of dynamic collectivism for collaborative success (Bharwaney, 2006:150).

Collaboration calls for the celebration of collectivism and pluralism in joint effort as opposed to individualism (Watson, 2012:19). The ideal of collaboration thrives in instances of positive human qualities that tend to breed healthy relationships in people and complement each other in unity to deliver tasks and progressively service learning and problem-solving (Carlisle, 2011:18).

The value of collaboration is also important to this study when taking into account the multiple natures of problems that have been highlighted crippling the optimization of SGB progressive school governance. The problems indicated include, inter alia: Poor training strategies; controversial teacher appointments leading to members in the SGB blaming each other; insufficient capacity to govern; poor knowledge of the legislations governing schools; prevalent lack of education in some members of the SGB and disunity in members due to academic achievements by others, to cite just a few cases (Xaba, 2011:201-2).

The mirage of the latter problems demands that for teams to be collaborative, they must be built with high positive hope and allow space for growth. Building denotes

creating something of fundamental substance to face adversities with ease. The secret of building such teams is by sound training; allow people rewards to make a value and difference in their lives. This process is value-driven, inspired by both commitment and enthusiastic collaboration to allow space for teamwork, and above all it carries a competitive advantage (Watson, 2012:1).

It must be emphasized that for collaboration in the SGB to succeed, teamwork becomes inevitable. Teamwork is an advantage that usually involves people working together with complementary skills, where such people are inspired by the need to collaborate, cooperate and coordinate to accomplish more with plurality than they would have done as individuals.

Deep unity and collaborative teamwork in the SGB is best said in the following words of Ray Krog: *'No one is more important than the rest of us'* (Corvey, 2008:22-3). Successful collaborative teams in the SGB are not a matter of chance but of careful identification of the frame of mind members demonstrate, with wrong people in the wrong place reflecting regression; wrong people in the right place becoming frustrated; right people in the place getting confused and the right people in the right place registering progress. The SGB chairperson must give direction to enthusiastic members, coaching to the disillusioned, responsibility to the self-reliant and support to the cautious (Corvey, 2008:33 & 50). SGB teams need leaders with celebrated personal qualities to enhance collaboration in school governance, with this thought guiding the selection of the brand of leaders needed to lead the SGB team. The qualities are: charisma, energy, stamina, focus, reputation, flexibility, the ability to give others credit, and a willingness to engage and confront others (Thinking Fusion, 2006:16). I find the latter qualities in the SGB leadership both creating and allowing a positive sustainable environment to breed unity and teamwork envisaged for better school governance.

Collaborative teams exist with notable noble qualities that foster the sense of desire to want to belong to them; such teams are characterized by: connectedness in people demonstrable through intimacy; open communication that can build trust and confidence in people; a sense of passion that motivates one to persevere despite challenges and difficulties; willingness to share talent that can complement the skills in members of the team; being creative enough to do things differently with a measure

of success and admiration; the virtue of intimacy that bond people together who share the same vision and goal for institutional progress; being responsible enough to be accountable for the critical role that one plays; being unselfish enough to be able to share both knowledge and skills generously as a collaborative team member, and being influential enough to make and close significant deals that breed unity and success for the team (Corvey, 2008:78-83).

Effective functional teams are characterized by the following five strengths: members have a sense of trust about one another; it is of essence that members engage in the critical nature of conflict through sharing ideas and addressing the points of difference; there is commitment among members to the goals and plan of action; as a team people value the significance behind the notion of accountability to achieve plans, and a focus on achievement of results as a collective (Hooper, 2010:1-2).

Collaboration affirms the ambition for social justice to articulate the call for the restoration of African hospitality, friendliness and humility as a point of departure advocating the traditional context of democracy (Makgoba, 199:154). The ideal is further complicated by the pervasiveness of a classless society that embraces individuality (Gil, 2004:3 - 5).

Social justice is more meaningful when it probes in people the reality of moral consciousness for belonging to a collaborative community, and the pursuit of fairness. Humiliation and disgrace have no room in the realms of social justice (Olson, 2003, 311-313 & 317). Enthusiastic learner participation is adapted to enhancing the ideals of social justice with informed dialogic communication strategies. For people collaboration, the worth of the individual is seen in the larger community collective context (Mncube, 2008:79, 80 & 89). Social justice encourages full collaborative participative decision-making in democratic pedagogical environments. The environment in social justice acknowledges diverse cultural worth in people and is inspired by human-driven critical pedagogy vocal about people emancipation, negative hegemonic tendencies and the bonding rationality (Hyttén & Bettez, 2011:9-13).

Fundamental for social justice is the pursuit of equality for all with responsive challenges for inequalities in societies. This ideal fosters the need of benefit for equal opportunities in people marginalized in particular and indeed justice for fairness. Social

justice acknowledges people worth informed by their capabilities that negates unequal advantage and continued cycles of poverty in communities (Equity for Children, 2013:1- 6). The advent of social justice is grounded on rich participatory democratic ideals with the joint desire for eradication of various form of oppression for justice oriented citizenship. This philosophy is about the collective expedition with the strategy for change through critical pedagogy. Through social justice, the ambition for globalization and cultural relevance is enhanced for shared progressive vision for the better of society; this is by way of mind development and critical power expression used with positive consciousness. The latter principle validates and emancipates humanity in the threshold of human problems in society. In the drive for inclusivity and democratic participation the philosophy allows free flow of ideas with sound communication thus develop the worth and dignity of minorities. Social justice negates all forms of oppression, exploitation and negative hegemonic tendencies (Hyttén & Bettez, 2005:8-13).

The above discussion attempts to provide the kind of agenda the SGB can use to enhance the desire for an effective sustainable collaborative functioning.

Collaboration is underpinned on the observation based on teambuilding. The latter is a situation whereby two or more people are working together interdependently towards a common goal. Teams use collaborative efforts to enhance collective unity beyond individualism. Collaborative teams are characterized by the following behaviour: Display enthusiastic conduct optimistic of events with creative spirit that shows respect for team values (Salas, 2007:1 & 6).

Barriers to team collaboration are associated with unclear leadership guidance that show no respect for team norms and abdicate responsibility (Salas, 2007:11).

Fundamental to collaborative teams are components such as simulative varied work, knowing needs and expectations of people, enhancing people's institutional ownership through a sense of belonging, team leaders that enjoy people worth, humour, good listening skills and vigilance to see the bigger picture (Parisi, Carew & Gutrie, 2009:8-13).

The environment that permeates collaborative teamwork finds value in people growth for collective learning and show of progressive leadership. In this environment



people's interactive competitiveness that calls for inspiring team unity is of critical value (Parisi, Carew & Gutrie, 2009:6).

The above discussion on collaboration becomes centrally characterized by plurality in people numbers, collective understanding in thinking and anticipation of a common purpose in working together. Collaborated efforts make the work or assignment lighter through sharing of skills and judicial delegations to people based on capability and skills.

### **2.2.1 Enhancing the collaborative principle**

Collaboration challenges the perceptions of individualism in people in pursuit of organizational success. The latter process aims for people in a cartelistic behaviour for collective success through accountability (Williams & Sullivan, 2007:7). Collaboration is seen as also responding to the challenges of a fragmented public service and poverty in communities for advancement. This principle calls for shared vision, interrogate service delivery, usher the need for accountable democratic legitimacy, align goals displacement, challenges lack of transparency and lack legitimate authority in leadership Collaboration offers opportunity for active learning, professional etiquette and altruistic belief public service, motivation and interest. Correctly managed, collaboration enhances innovative learning. The need for collaboration also encompasses the need to deal with wicked issues in people by way of fostering new sustained people relations and invitational human leadership. In a collaborative environment, people get stimulated for creative approaches to problems. Sound collaboration embraces legal requirements and inspired goal achievements through a combination of efforts with the unity of. The value of collaboration is also informed by the importance it brings to people in unity in the following contexts: Bridging problems collectively, combat negative thinking for creative solutions to problems, boost agreement of thoughts, provide acceptance of through mutual participation, inspired sustained relations and offering the legitimacy of solutions purpose (Sullivan *et al*, 2007:16- 7).

The need for a collaborative framework is in addition informed by the following conceptual factors:

Conducted research that expressed the dearth the SGB capacity and knowledge in Collaborative skills, Communication skills and Conflict management skills as advocated by both the research done by McManus and the research by the Mbovula in Ministerial findings in 2000. The purpose of this study is persuaded by the racial divisions in SA in particular which in turn delays the purpose of human empowerment and emancipation. The SGB is constituted by various human elements with diverse stakes in the institution, it is in this context that the ideal of team building imperative to enhance cooperation, unity and collaboration. The study is grounded on the ideals of the CER theory that holds the possibility to respond to the realities of the race classification prevalent in the SA educational platforms, and truly accentuate responsible citizenship in the SA democratic dispensation.

Sound SGB leadership have potential to evoke in people a positive spirit to embrace moral growth. It is in the context of this CER theory that power becomes necessary to discuss and its inherent potential and challenges if better understood. The PAR method provides issues of broader political and transformational discourse. The researcher further wishes to contribute to the knowledge framework of the SGB taking into account the legal imperative this organ holds in the SA democracy and education in particular. It is also of importance to for the researcher to be accorded platform to enhance personal skills human participation, demonstration and the practice of the critical aspects of respect, love, tolerance, reconciliation, acceptance and forgiveness that may emerge in the process of this research undertaking.

Central to this research is also the need to heighten the value of collaboration among the members of the SGB. Collaborative skills are qualities referred to people with the ability to communicate effectively among members of a team and beyond and display desire to work together in partnership with an inclusive process and negotiated change (Naidu, Joubert, Mestry, Mosoge, and Ngcobo, 2008:1480). People with a sense for collaboration demonstrate invitational leadership skills evident in the proper management of conflict effectively (McManus and Eiken, 1996:10). Collaborative individuals emerge with high human values such as respect, humility, and accountability to achieve common goals (Shifian, 2011:172). Collaboration enhances the value for consensus in decision making and coherence and unity among members (Naidu *et al*, 2008:121).

The latter unity is pivotal in the in the SGB in the rural geographical setting that seeks to enhance the quality of such schools through positive relations to be developed between schools and the SGB, traditional authorities and the respective farmer. The need for a collaborative environment further calls for democratic ideals through the offering of equal opportunities that are fair to all as citizens, providing sporting ,cultural and recreation facilities as well as opportunities. An informed pedagogic collaboration identifies the need for developing partnerships with civil society and organizations. It further remains the duty of the SGB to lead attempts to cater quality education for community citizens that invest in human rights, social justice, positive healthy wellbeing and safe lifestyles (Ministerial Review, 2005:10).

This study also envisages putting in the forefront the fundamental concerns behind social justice underpinned on collaboration. This is a civic imperative for all citizens to be accorded fairness and equality in social, economic, educational and other spheres of human life (Creswell, 2011:431).In this context, the value of people culture and knowledge is held with positive esteem and significant relevance. The scope of knowledge includes inter-alia: people skills, general abilities, linguistic competence and cultural orientation with no social discursive practices of despise and domination (Yosso, 2005:69-70).

The collaborative principle is progressive and democratic in nature and as such values in esteem the philosophy of feminism in society. Feminism as aspect of gender oppression has its derivation on socio-cultural traditions and attitudes. Naturally women are homemakers with a tender heart and inherent patience despite being subject of patriarchal domination (Hassim, 1991:65). In time immemorial, women have experienced denial for self sufficiency and personal independence, as a result, their worth has been insignificant and invisible. In a male dominated space, women have always been denied to speak for themselves but spoken for due to power differentials .Feminism manifest itself with patriarchal power that perpetuates sex inequalities, distrust in women leadership and favours men (Segalo, 2013:4-6). To address this challenge it is imperative to tap in the philosophy of both Habermas and Paulo Freire that advocates against power imbalances and strive for emancipatory collective unity (Hissongs, 2010:1-4).

The school governance in my view should embrace the brand of school leadership in respect of invitational eagerness to people, respect of people voice regardless of their diversities, illustrates human trust through friendliness that further fosters cohesive and collaborative unity.

#### **2.2.1.1 Governance skills**

The SGB needs to be unitary than individualistic in order to meet the agenda behind enhanced collaboration for social justice. Mahlomaholo (2012:8) contextualizes social justice as a point and space to allow the flourish of inspirational hope, negating discursive social practices and perceiving power as a collective ideal than an individualistic one. This ideal allows democratization of education to make space for participation of all and as such be vocal of inequalities in society. This ideal allows critical reflection of knowledge Makgoba in (Hastlemke, 2009:1). This is a human philosophy that embraces human rights as a measure of progressive justice, transformation, reconciliation and democracy with consciousness of human morality (Saje, 2011). Social justice calls for collaborative and joint working together (Mahlomaholo, 2011:295). This principle advocates nation building that recognizes human capital through cultural exchange in a collaborative manner (Higgs *et al*, 2000:9).

The above discussion in a way demonstrates the importance of social justice as more critical to disadvantaged, marginalized and disempowered communities in the context of the advent of democracy in SA.

#### **2.2.1.2 Communication skills**

This denotes an ability in the individual to successfully send or receive a message with important information either verbally or written in the mission to exchange ideas. Central to this competence is the ability to exchange thoughts, feelings and information through speech and understood explanation (Oxford, 2010:290).

The internet definition of communication grounded on spirit of exchange of ideas in people fundamentally produces the element of people collegiality and collaboration

with great enthusiasm. This can be by way of exchanging thoughts, message or information by speech, visuals, signals or behaviour. The communication process involves the following three vital stages: The thought that is in the mind of the sender; Encoding the message for the attention of the receiver; Decoding the message that translates it to informed understanding (Guffey & Loewy, 2010:9) .The SGB body demands frequent communication to lead and give desired direction to make things happen. This genre of communication in my opinion must be people centred and appeal for members to take initiative of challenges in the shared information as a collective as based and informed by trust and willingness in people. From an encyclopaedia point of view, communication is about transference of knowledge from person to person, creature to creature and point to point. Communication can be by signs, signals or electronically (Colliers, 199:73-5). Communication is essentially destined to allow success invariably in the SGB team. The leadership needs to ensure that all members are listened to and heard, leaders must be open to cultural differences and expectations, open communication must allow dialogic sharing of ideas or suggestions and effective team communication must be improved and sustained (Guffey *et al.*, 2010:13).

### **2.2.1.3 Conflict management skills**

In a healthy democracy, people debate issues and to seriously disagree or agree on matter at hand. This respects the idea of unique human differences that have potential to yield conflict of opinion as informed by a variety of personal ethical values and principles and are relevant teambuilding initiatives. This kind of human disparity is a result of difference in both cultural and educational backgrounds. Conflict avoidance is at times detrimental and thus leads to anxiety and friction in people, thus being divisive in nature. Positive management of conflict becomes the first step in leading to resolution, when managed badly; conflict can be detrimental to the goals of the enterprise.

In a collaborative environment the SGB needs to have a policy on the matter that spells out procedures on human interaction, guidelines for effective listening, organizational discussions, opportunity for sustainable training, informing the body as to when referral of the conflict could be done, embracing cultural diversity through sensitive treatment

of people and unbiased listening (ACAS, 2009:17-8). The idea of conflict is in some other literature refers to incompatible ideas to a particular goal that result to struggles over standing norms and value, power struggles that halt intended and desired progress (Hakvoort, 2010:159). Conflict is characterized by irreconcilable differences in opinion, ideas and wishes thus causing argument and difficulty in arriving at a common point of choice (Oxford, 2010:304).

The internet source defines conflict as the pervasiveness in people that thrives in a climate of aggression and alienation, this climate is characterized by aggression, blame, negative attitude, hostility and alienation that raises helplessness, defensiveness, mutual distrust, rage and revenge (James *et al.*, 2011:13-14). Conflict goes with domination, fear and manipulation. Notable in the situation of conflict are issues of friction, disagreement or discord in member group. This disagreement is usually informed by the scarcity of resources and perceives strategies in managing problems at hand. The continued conflict degenerates into lack of trust in parties in disagreement (Kohlrieser, 2007:1).

## **2.3 COMPONENTS OF A COLLABORATIVE SKILLS FRAMEWORK**

This aspect will address the four critical construct for enhancing collaborative skills among members of the SGB. The skills are: Collaboration, Governance, Communication and Conflict management.

### **2.3.1 Collaborative skills**

#### **2.3.1.1 The need for a collaborative skills framework**

Fundamental to the theory of collaboration is shared creation and discovery, the courage to change from the status quo, willingness to sacrifice, making available expertise or resources and operate as a collective unity and teamwork. Collaboration necessitates negotiation of community development and upliftment through availing intellectual and material resources as a way of empowerment and development (Thomson & Perry, 2006:20).

This genre of collaboration embodies shared understanding, shared knowledge acquisition, collective community achievement, socio-cultural participation and a variety of viewpoints to emerge with novel results relevant to the ideals of the school vision and mission (Stahl, 2004:1, 34, 5,9,15 & 26). Critical to the principle of collaboration is the communication of new ideas, team progress, noted positive response to in support of diversity with no intent to dominate, build confidence in people, share the same vision and show the insistence with unity to close significant deals through networks (Covey, 2008:78-83).

### **2.3.1.2 The challenges behind the development of a collaborative framework**

At times there is an observable problem regarding the dissemination of information on the agenda, policies and decisions concluded. Poor information flow in the SGB results in delay of responses by some members (MacManus & Eiken, 1996:10). SGB Leadership at times shows lack of respect and humility in dealing with matters of governance. In some instances it seems sectorial in dealing with matters of conflict (Hoopers, 2000:5). The SGB is also faced by the challenge to embrace human values such as honesty, integrity, tolerance, diligence, dignity and respect for one another pivotal for the thriving of transformation for democracy (Morrow, 2002:19). There is an apparent lack of supervisory role and the absence for dialogic communication in the SGB. The South African Schools Act, 1996, 84 (SASA, 19996) is vocal against the illegitimate School Boards that were characterized by disinviting authoritarian discipline (Morris, 2002:231). The majority of the SGBS are fragmented with social tension, domination, isolation and poor participation as opposed to collaboration ideals (Mcube, 2011:210). Some SGBs reflect tensions and power struggles fertile for conflicts and thus undermine the vision of democratic efficacy (Bagarette, 2011:223).

Power struggles regarding school management and governance halt institutional progress (Hakvoort, 2010:159). This challenge is fertile ground for lack of respect of the rule of law as echoed by the Constitution of SA, post 1994 (DoE, 2006:5). Collaboration is about giving and sharing to the less privileged with a voluntary spirit for school marketing and offer the ability for the SGB to collaborate (Broodryk, 2006:61). Sharing is about spirited dissemination of information on the agenda, policies and decisions concluded. The SGB is also faced by the challenge to embrace human

values such as honesty, integrity, tolerance, diligence; dignity and respect for one another pivotal for the transformation thrive of for democracy (Morrow, 2002:19).

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The model has possibility of failure if not judiciously handled as informed by the information earlier highlighted by the researcher. The following are negative factors that have potential to contribute adversely to the success of the model. Illegitimate leadership, it is important that the people choose the preferred candidate for the SGB chairmanship in order to encourage acceptance and acceptance of the decision. The SGB body must demonstrate informed knowledge about the functions of the SGB as a legitimate body; this will also boost progressive and effective leadership. Volatile and hostile training environments can halt SGB progress on delivery of the mandate at hand; the environment must permeate progress, unity and stability. An uninformed political operational style such as dictatorship is fertile ground for SGB failure. We live in changing times that impact on policy and governance styles, the SGB must respond to these critical changes and stay abreast on issues of change, for instance, today the SGB must embrace people empowerment instead of marginalization and segregation.

Poor and absence of training skills may also affect the SGB negatively; continuous training helps to access the needs of people and their level of knowledge competency. Leadership must unveil service orientation and commitment to the team. Lack of positive and progressive love for ideal human norms and values that encourage social justice, empowerment and emancipation in a positive sustainable environment pose a challenge to the collaborative framework. The values include inter alia: love, humility, listening, appreciation, respect and loyalty. Failure to learn from global trends regarding critical issues of educational leadership and democratically based principles



such as fairness and social justice; Disregard for networking and human connectivity; Failure to understand the depth and value of democracy and obsession for power mongering that degrades human value in society; A demonstration of cultural supremacy based on race, gender, education and societal status; Upholding the negative philosophy of racism in the world outlook and human interaction. This political stance negates the ideal of human liberalism and autonomy and is often applied to marginalized people of ethnic minority with a disadvantaged orientation (Morrison & Scott, 2005:11).

Additional to the above factors, the success of this envisaged framework can as well be threatened by lack of holistic collaborative ideals. The SGB must be seen to embrace cohesive unity and togetherness. Lack of free flow of information in communication is detrimental in the SGB's success. Lack of feedback and human recognition disturb SGB progress. Feedback is a sign that is guiding one to either success or failure. Absence of devolution of tasks and power has a potential to stifle the SGB success. Lack of legitimate policies breed a culture of non-commitment and accountability on made decisions in SGB. Antagonism with the supervisors stifles progress and ownership of ideas in the SGB. Absence of ethical values in leadership and members of the SGB has potential to yield a culture of non-commitment, lack of transparency in decisions, absence of desire to serve, lack of trustworthiness and honesty. Communication badly managed may result into people contempt, resignation and humiliation. The latter thus disregards members or the SGB and halt envisioned progress (Timmis, 2011:31).

Respect the voice of all people despite their social statuses and gender, in the process avoid the resentment of the voice of the lesser privileged and oppressed (Akoff, 199:12). The SGB parishes under individualism negating the fervour for social justice, inspirational hope and collaborative power (Mahlomaholo, 2012:8). This genre of SGB governance bridges the problems disunity to allow joint decision making, individual governance and joint decisions (Thomson & Marie, 2006:26-8). Oncemore, the ambition for a collaborative aspiration strongly negates traditional individualism that opposes collective pluralism and has space for human interaction (Stahl, 2004:1-9 ).

Governance is about critically informed participatory decision processes (Pandubary, 2001:43). The SGB is democratic constitutionally established body that

identifies with respect of the rule of law pays homage to the Constitution of SA, post 1994 (DoE, 2006:5). To achieve its mandate, the process ought to recommend the need to work together (Miller & Miller, 2012:43). Governance for democracy and social justice gives space for critical thinking with the ability to listen and be a people servant (Broodryk, 2006:45-50).

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Leadership must unveil service orientation and commitment to the team. Lack of positive and progressive love for ideal human norms and values that encourage social justice, empowerment and emancipation in a positive sustainable environment are problematic to the SGB collaborative framework. The values include inter alia: love, humility, listening, appreciation, respect and loyalty. Failure to learn from global trends regarding critical issues of educational leadership and democratically based principles such as fairness and social justice; Disregard for networking and human connectivity; Failure to understand the depth and value of democracy and obsession for power mongering that degrades human value in society; A demonstration of cultural supremacy based on race, gender, education and societal status; Upholding the negative philosophy of racism in the world outlook and human interaction. This political stance negates the ideal of human liberalism and autonomy and is often applied to

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### **2.3.1.3 The components of a collaborative framework**

The purpose of collaboration is to bring unity in diversity in people for a collective agenda. Collaboration is characterized by clear collective outcomes geared for the same vision. For sustained collaboration, ethical inviting leadership is a necessity. The following ethics are important in celebrated leadership inviting leadership: transparency, trust, openness, interdependence and participatory decision making (Booher, 2003:32-4).

The SGB is founded on democratic values enshrined by the AS Constitution (1996) fairness and equality in people (DoE, 2006:5). Collaborative people are zealous of values such as professionalism, integrity and service excellence to empower and develop the less advantaged (Khasho, 2012:1).

### **2.3.1.4 Enabling Conditions for the collaborative framework success**

In a collaborative space, governance needs to uncover values such as professionalism, integrity and service excellence to help others succeed (Khasho, 2012:1). This advocates respect for humanity despite obsession with their social status and gender and as such negate resentment of people resultant from being lesser privileged and oppressed (Akoff, 1999:12).

The collaborative environment needs to be distinguished by among others: shared power and distributed decisions as solutions to enhance the SGB collaborative governance (Shifian, 2011:1171-1172). In a collaborative context, the value of people culture and knowledge is held with positive esteem and significant relevance. The scope of knowledge includes inter-alia: people skills, general abilities, linguistic competence and cultural orientation with no social discursive practices of despise and domination (Yosso, 2005:69-70).

Conditions of successful collaboration also include among others: shared power, personal fulfilment, joy, and acceptance of change, self-actualization, personal discipline and shared decisions as solutions to enhance the SGB collaboration (Shifian, 2011:1171-2). Leadership with shared vision and value in the SGB progress team work (Ayoko, Victor & Callan, 2010:220). Conflict management is characterized by hostile power wielding that results to animosity, hatred and violence, this factor

needs to embrace diversity, with ease and warmth (Akonyo, Alisn & Konrad, 2010:158; Mestry *et al.*, 2010:122). This negative factor is against holism and embraces individualism that is against SGB collaboration. Space for commitment for collaboration is a reflection that people are valued and heard and participates in decision making. Commitment further needs continued positive alliance with support by leadership and a show of organizational justice or fairness (More & Hutchinson, 2007:1). Communication needs to allow transparent shared decisions in SGB members as informed by policy (McEwan, 2003:72-4).

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Collaboration is a process that agitates for a democratic milieu for it to be worthwhile. The philosophy of freedom, human rights and equality constitute the agenda for a democratic order. The ideal embraces the foundation for a complementary collective human existence characterized by cherished community values (Chimhuru, 2010:183 & 185). Fundamental to democracy is the need to enhance human relations, motive consensus in people when decisions are made with the freedom to disagree and the constitutional right to be informed and equipped with knowledge.

Democratic milieu is challenged by lack of parental participation and failure to contextualize the discourse of the principle within the confines of the traditional collaborative and collective space. SGB governance fails to be democratic if it fails to call for accountability and rational discourse in people as a Constitutional (1996) prerequisite (Smith & Oosthuizen, 2011:55). The democratic collaborative framework celebrates values of freedom and justice for all. The latter is manifesting itself with consensus building, involved public participation, enlightened understanding and people inclusivity (Shakei, 2011: 2-3).

A collaborative democratic environment calls for partnership consensus based on equal partnership with negotiated power diffusion among people. In this space, people become competitive in the agitation for justice and fairness devoid of domination. The collaborative democratic governance is about being effective and accountable in the

following democratic ideals: allow citizen voice, operate with delegated power, aspire for collaborative partnerships, sustained consultation and be committed to being informed with informed clarity (Shakeri, 2011:6 -8).

The element of democracy in SGB collaboration is inspired by the vision that prizes human emancipation. Democracy ought to increase personal freedom, decrease power domination and trouble the need for cooperative conversion for joint attainment of organizational goals in governance (Benet, 2013:27).

### **2.3.1.5 Evidence for success for a collaborative framework**

The success of collaboration is when people support each other, show empathy to one another and cooperate with embraced joint planning (Jockelaien *et al.*, 2012:437). Collaborative people work together with shared essence of power for the ultimate notion of self-actualization (Shifian, 2011:1171). Collaboration show shared rotating leadership on issues. The latter is also vindicated by emotional maturity and team-building (Ayoko *et al.*, 2010:220). Conflict is also a factor essential when the SGB members rise above it and approach it with ease, warmth and trust (Ayoko, Alisn & Konrad, 2012:158). Values of respect, humility and integrity are an indication of successful leadership (Godbold & Lees, 2013:1 & 2). Embracing both the SA Constitutional and SGB governance policies, advocacy for human rights and legal relevance are signs of positive commitment for the value of collaboration. Becoming a member of Corporate Social Responsibility (CSR) and showing social accountability in the welfare of the community informs the commitment of the SGB to serve and be relevant (Clapp, 2005:8).

This collaborative vision is purposeful when members of the SGB credit the worth of objectivity and integrity in associating or interacting with fellow individuals; free and voluntary participation in school planned governance activities of the body; protection of the vulnerable in various capacities and stand in this organization and the freedom to have space to give a motivated different opinion. This position I champion significantly demonstrates the fact that collaboration is not just about blind following but also gives opportunity for difference in thoughts and opinion in a positive enabling environment as well.

Governance is about critically informed participatory decision processes (Pandubary, 2001:43). The SGB is democratic constitutionally established body that identifies with respect of the rule of law pays homage to the Constitution of SA, post 1994 (DoE, 2006:5). To achieve its mandate, the process ought to recommend the need to work together (Miller & Miller, 2012:43). Governance for democracy and social justice gives space for critical thinking with the ability to listen and be a people servant (Broodryk, 2006:45-50).

A collaborative environment in the SGB is well prolonged with positive consciousness on commitment and accountability. Commitment and accountability advocate the observance of protocol through procedure and an obligation for compliance and transparency respectively (Zadek, 2006:3 & 21). This process is about collaborative performance with positive examples for shared people vision and mission. Accountability and commitment in collaborative space enhances mutual respect, improves human relations, boost trust responsibility and usher a positive environment to achieve set goals with a sense of responsibility (Bore & Bore, 2010:133). This is a crucial process that advocates plurality and collectivism than individualism.

Commitment and accountability call for dialogic communication and prolonged feedback with meaningful action to enhance people collaboration (Downing, 2014:1). The hallmark of this principle is involved community participation for improved service delivery with transparency in all operations. In the context of best practice, commitment and accountability are paramount in human empowerment and development with regular feedback (Woldbank, 2011:3-4).

### **2.3.2 SGB collaborative governance framework**

This is the SGB task with an objective to discharge personal skills for the interest of the school success and progress with a collaborative membership majority for reasonable school change (Xaba, 2011:203).

### **2.3.2.1 SGB need for collaborative governance framework**

It can be well understood in my observation and opinion that the SGB is pivotal organ of the school governance. Schools are today competitive and business orientated, this therefore demands that the SGB be a true legal professional body with the interest to accentuate the governance of the school to meet competitive, progressive and democratic challenges for the school to remain relevant and surviving continuously. In a democratic context and in pursuit of the freedom of speech, people must be allowed to raise their personal opinions than be spoken for by others. Speaking for others is deemed arrogant, vain, unethical and probably illegitimate. In some cases, speaking for others is grounded on the speaker's social stance; the voice of the oppressed is always viewed with resentment and uninformed, the voice of the elite is always referred to as original and truthful (Alcoff, 1991:6-8). Speaking for others needs to be devoid of a discursively privileged attitude that goes along with oppressive practices. Speaking for others must advance the needs of those spoken for, indeed, people must with than for others so as to avoid misrepresentation, expression power in authority and privilege (Alcoff, 1991:12 & 22).

The latter point further elucidates the importance of genuine listening in the SGB leadership practice so as to be factually correct and thus take full accountability and commitment to the plight of the followers. Positive SGB governance gives quality education and guidance, this with particular disadvantaged rural learners (James *et al.*, 2013:19). Quality education empowers communities in human rights, social justice, positive healthy wellbeing and safe lifestyles (Ministerial Review, 2005:10). An activist SGB values the promotion of democracy and equal education and citizenship with heightened sense of governance with consciousness of equality in power for inclusivity. School governance seeks to address the learner code of conduct with the view of providing the best interest for the school welfare.

### **2.3.2.2 The SGB challenges to collaborative governance framework**

Governance has the mandate to promote transparency for building people confidence in their role, relevant to this problem is the issue of corruption in selling teacher vacancies and the challenges of parent community voice and professional growth through participation. Successful governance is fostered by the tenacity to collaborately synchronize the two centres of power in both management and governance in the



school the SGB has a duty to demonstrate competitive work delivery imbued with the need for Total Quality Management in governance (TQM). Despite the fact that this study is conducted in a rural milieu, it becomes necessary that the SGB advocate for the universalization of education to produce learners with a global citizenship spirit as a way of the school educational change and reconstruction panacea (Ngwenya & Pretorious, 2013:135).

### **2.3.2.3 The SGB components of collaborative governance framework**

SGB governance holds the following characteristics: desire for globalized citizenship, mission for poverty alleviation in rural schools, ethical consciousness, parental support, participatory decision making, transparency and professional growth (Ngwenya *et al.*, 2013:135; Kamper, 2008:1-2).

### **2.3.2.4 The SGB positive environment for collaborative governance framework**

Contemporary school governance operates in a democratic space that allows people collaborative participation opposing traditional ways emerging with customary authoritative hierarchy. The environment is conducive that identifies the SGB with a demonstration of commitment, accountability, shared vision and agreed goals, this therefore generate deep trust and creativity (Walkerly, 2014:7-8).

### **2.3.2.5 The SGB success indicators for collaborative governance framework**

Positive collaboration remains a commitment to team or collective effort in people. The effort is geared towards unification of resources, diversification of talent, sharing ideas and information Enhanced collaboration needs to be demonstrative of accountability, mutual respect in people; engage with people on the basis of trust and confidence; be eager to compromise in instances of conflict circumstances; cuddle share vision of the institution or enterprise through skilful and collaborative people leadership (Parkinson, 2006:3 & 16).

It is imperative for a competitive SGB to demonstrate both ethical and invitational leadership in the search for quality service excellence. Invitational leadership is an

attribute to people with an inclination to solidarity and collaboration as a strong forte with potential (Niemand, Swanepoel & Marais, 2010:1); such leadership is ethical when underpinned on set rules that govern agreeable conduct, professionalism, integrity, service excellence, accountability and credibility (Oxford, 2010:500; Khasho, 2012:1). Invitational leaders rejoice on skills of communication and personal responsibility in people and tolerance (Kusel, 2010:31).

Such people prize in people the tenacity to collaborate for work the ideal of excellence with courage, empathy and perseverance (Kincheloe & Weil: 2004:485-6). Fundamental to Inviting leadership is collaborative and creates liberty, inspiration, trust and inspired optimism (Eagerly, 2003:59). In this discussion, it can be observed that inviting leaders are ethical in nature. Ethical leadership calls for managing people with a spirit of togetherness to achieve organizational tasks, this is incorporated with an element of sharing and the spirit to triumph over adversity and a sense of belonging (Mbigi, 2007: 26-7). This sort leadership is flexible, show trustworthy, reliability, self-worth and human integrity (Bharwaney, 2006:132).

An activist SGB is expected to unveil unquestionable stance with regard to the stance on feminism. This is made necessary by the gender diversity in the organization. Feminism is a philosophical principle that has the mission to place women on the pedestal of societal equality to men through critical thinking debates that accentuates them from both inferiority and negative power constraints (Collins *et al.*, 2004:229-230). This is a gender based praxis aimed at being vocal of women discrimination, oppression, domination and stereotyping with a patriarchal attitude for shared identity and power (Mahajan, 2012:69).

This societal outlook believes that empowered women develop self-worth for the essence of power sharing. Feminism agitates for justice and fairness in societies that are male dominated. Women in the SGB find space for intellectual development and skills of human collaboration are developed through women leadership. In time immemorial, women have experienced denial for self sufficiency and personal independence, as a result, their worth has been insignificant and invisible. In a male dominated space and as a challenge, women have always been denied to speak for themselves but spoken for due to power differentials, material resources and political representation (Bennett, 2010:21). For a significant role in the SGB. The

accomplishment of feminism is when women find value in offering service to others with personal trust and self worth through personal sacrifice (Hissongs, 2010:1-2). This is journey that is defined by sustained hope to move forward with a collective voice in decision making for networks and partnerships in a democratic framework (Segalo, 2014:1-2).

The SGB has a significant role to manage competitive networks in its operation for enhanced service delivery in the context of governance. Networking is understood to be a critical element to promote mutual interest in people and enhance the inspired humanity with shared talent for the stakeholder organizations to flourish and be competitive (Bryan, Matson & Weiss, 2007:1). Networking is grounded on the principles of integrity and trustworthiness for savvy skills in dealing with problems that may breed disunity. This is therefore about stimulating creative problem solving for sustained collaborative unity in partners (Bardach, 1994:2- 5). A collaborative network milieu furthermore fosters for competitive branding, learning and training joint risk taking, shared responsibility load as well as compatible trust (Matos & Afsarnanesh, 2006:3-4).The flagship of a collaborative network base is therefore an aspiration for good enhanced communication strategies to allow the sharing of resources, both human and material.

### **2.3.3 The SGB collaborative communication skills framework**

The communication process demands readiness and willingness to openly share and exchange information to people in the right useful context. This process involves sharing of information, ideas and feelings, for purpose of clarity; communication is enhanced by individual manners and body language (Hybels & Weaver, 2006:7). Central instances common in the communication process is the lack of clarity that makes it difficult to comprehend the message, this also goes with the mumble of words that distorts message clarity, and creates difficulty in the sender and receiver of the message to have the same understanding. The essence of communication is perceived better in the shape up of humanity than qualifications one may have. Positive communication is accompanied by gestures such as the ability to communicate successfully also gives opportunity to people to interact meaningfully with people of different cultural origin. Culture can therefore be defined as a set of

values, traditions common world view based on same geographical location, language, religion and social class (Hybels *et al.*, 2006:66).

Knowledge of different cultures prepares one to serve in different SGB bodies in SA with successful communication and cultural tolerance. It is furthermore important to note that various communication strategies are important in different situations; communication can be used in issues of creating unity in members, unveil ability to chair meetings, share institutional and people information, breaking news in cases of tragedy, triumph and unpalatable instances and providing support to members to sustain and report progress (Timmis, 2011:31). Badly managed communication is one of the factors that lead to parent resignation, this may unfold as personal humiliation, total disregard and disrespect to people. Communication is vital in addressing challenges of conflict among members arising in instances of language, cultural differences, difference of opinion and decision making convictions, the issue of culture emanates from cultural supremacy that degenerates into cultural contempt and human disregard (Castor, 2007:112).

The SGB leadership must embrace progressive communication strategies that build confidence in people, prompt desire to do more, acknowledge human worth and broadly express a sense of gracious humanity. The latter ideal can unfold in the form of being available and accessible to all to help, address developmental topics in special school gatherings, be a role model to the school community so as to share personality traits and positive values, written communication suggestions for the school governance to assist with concerns, development and growth, parent evenings to communicate student academic progress, communicate academic progress and achievements of learners in the popular publications as a way to show appreciation and enhance the parent community of the school good work and progress, inviting former alumni students to share their success and motivate the school learners etc. (McEwan, 2003:72-7). Communication is vital for the SGB to promote human bond and enhance transparency. This is evident in sharing information on the organisational developments, breaking critical news to the stakeholders, building partnerships for teamwork. The value of teamwork in people calls for the respect of human rights in people (Timmis, 2011:1-2).

### **2.3.3.1 The SGB need for collaborative communication framework**

Communication as a process involves sharing of information, ideas and feelings, for purpose of clarity through language (Hybels & Weaver, 2006:7). Central to this competence is the ability to exchange thoughts, feelings and information through speech and understood explanation (Oxford, 2010:290). The idea enhances the strategy to lessen conflict due to difference in views and decision making (Castor, 2007:112-3). Furthermore, communication is as a process that involves sharing of information, ideas and feelings, for purpose of clarity through language (Hybels & Weaver, 2006:7).

### **2.3.3.2 The SGB collaborative communication challenges framework**

Communication challenges come to the fore through cultural bias among people, lack of information sharing, requirement for pedagogic substance in lieu of both development and empowerment in a democratic perspective. The process is further crippled by power distances in people by virtue of their status and social norms (Stier & Kjellin, 2009:1 & 3). In the view of Mabovula (2009:220), the practice of communication ought to allow freedom of expression, promote cooperation, induce dialogue in speech and accentuate the voice of the voiceless. This problem is also manifested by lack of sharing information on the organisational developments, breaking critical news to the stakeholders, building partnerships for teamwork (Timmis, 2011:1-2).

### **2.3.3.3 The SGB components of collaborative communication**

This process involves knowledge sharing with the importance of positive human interaction for understanding informed by good listening ability. The notion of context is informed by agenda or topic in discussion (Ventzas & Broni, 2010:1-4). This is evident in sharing information on the organisational developments, breaking critical news to the stakeholders, building partnerships for teamwork (Timmis, 2011:1-2).

#### **2.3.3.4 The SGB positive environment for collaborative communication framework**

Important aspects of communication include inter-alia: people unity and collaboration for a team spirit. Communication bonds people with human passion and care as an aspect of social change. The value of teamwork in people calls for the respect of human rights in people (Timmis, 2011:1-2 and Denmark, 2007:5-7). This is evident in sharing information on the organisational developments, breaking critical news to the stakeholders, building partnerships for teamwork (Timmis, 2011:1-2). Communication ought to create understanding of the message delivered despite cultural differences. Poor cultural knowledge results in negative communication competencies such as ethnocentrism, a belief of superiority of one's culture over others; stereotyping, a negative distorted view of others race or culture; prejudice, hold a negative attitude towards cultures of people one has little knowledge of; discrimination, this is deeper expressions of prejudice and stereotype conduct that tends to undermine, distance and exclude oneself in the context of other racial and cultural groups (Hybels *et al.*, 2006:79-80). Important aspects of communication celebrated environment include inter-alia: people unity and collaboration for a team spirit. Communication bonds people with human passion and care as an aspect of social change.

#### **2.3.3.5 The SGB indicators of success for collaborative communication framework**

The indicators of communication are grounded on improved understanding of the agreed messages and goals for the organization. The ideal perception of this procedure is when people are offered the space for freedom of speech and participation with mutual trust and consensus (Denmark, 2007:15).

In enhanced collaborative SGB communication there is sensitivity to the principles of social justice. The context of social justice pursues a collaborative agenda for educational transformation for the better (Reason & Bradbury, 2008:108-109 & 228-229). The critical nature of social justice perceives human rights as a measure of progressive justice for fairness and tolerance of diversity that is still relevant today (Makgoba, 1999:110 & 147).

Social justice as a measure of SGB communication articulates the call for the restoration of African hospitality, friendliness and humility as a point of departure advocating the traditional context of democracy (Makgoba, 1999:154). The ideal is further complicated by the pervasiveness of a non classless society that cuddles individuality that collectiveness in people for both domination and exploitation (Gil, 2004:3 & 5). The hallmark of social justice upholds elements such as: consciousness, pursuit of fairness (Olson, 2003: 311-13).

Communicating social justice allows enthusiastic learner participation in decision making in democratic pedagogical environmental collective context (Mncube, 2008:79, 80 & 89).

#### **2.3.4 The SGB collaborative conflict management framework**

This concept is understood to denote incompatible differences in opinion, ideas and wishes thus causing difficulty in reaching consensus (Oxford, 2010:304 & Grissom, 2009:604). This situation is mostly negatively perceived and as such paralyzes the emotional psyche of people and leaders in particular. In a conflict situation there is distrust and broken bonds. Positively taken, tension prepares people for change and transformation to yield superior performance (Kohlrieser, 2007:1).

It is important to realize that the notion of conflict is a prevalence whereby one party feels that the opinion and ideas one raises are unjustly opposed by others thus resulting to disagreement (Grissom, 2009:604). Conflict arises in instances of unclear responsibilities that in turn render people redundant and ineffective; human traits that show lack of team spirit and the desire to share information and skills. People react differently to conflict situations, some want to be winners; others avoid the conflict and people at times foster personal opinions against majority viewpoints that may possibly be right; lovers of peace seek to allow a compromise out of consensus in order to breed good human relations (SA Education, 1997:25).

In this understanding it really comes to my mind that conflict results disagreements in people that may lead to hatred and regrettably break any form of communication in human beings and the SGB in this instance if not well managed. On the other I find conflict as opportune to build a culture of tolerance and acceptance of differences in

people and for them to ultimately reach consensus in opinion thus unveiling a sense of human maturity. It must be noted that this notion is complex and philosophical to comprehend and practice with positive results and success. We live a in a world whereby people are obsessed with winning than losing in argument and debate.

The encyclopaedia defines conflict as an intervention strategy that seeks to reduce tension and confusion in people; this is a constructive human consciousness that mediates instances of hegemony in people, power manifestation and continued resistance to injustice. Addressing conflict demands constructive judgement, empathy and reflective judgement (Collins, 2011:95 & Provinzo, 2009:114).

The causes of conflict are varied and are worth attention to leaders of institutions. Institutional conflict takes the form of: poor communication between people, style of management characterized by unfairness and dictatorship, assigning responsibilities with an unclear role to perform, lack of people training to manage the prevalence and failure to adopt inherent principles of justice such as, fair hearing, impartiality and space to appeal (Acas, 2009:5 & 8). This succeeds in an environment of mutual trust and respect with the zeal to seek collaborative unity. This takes into account different talents people have to take the organization to the next level of progress with ethical and professional behaviour (Mulany, 2011:4-5).

It is through the SGB communication ability to make it competitive and unique in completion environments. It is through communication that the leadership can embrace the vision and mission desired. Communication induction calls for group knowledge, identification of network possibilities, continuous group brief and bolt enterprise ownership through meaningful listening and openness to new ideas (Watson, 2012:13). Another strategy to resolve conflict is based on the notion of mediation of parties in difference; mediation is seen as empowering people to be open to discuss conflict arising from human difference (Selman, 2011:45). It is however important to note that there are situations that breed in the SGB cultural harmony despite being culturally different, more particularly when people have common goals to achieve I making the school space better. The latter is better enhanced by passion and commitment as well as ownership in people about the school as an enterprise. It needs to be observed the negative consequences of conflict as informed by opposing decisions, people negative attitudes and lack of team spirit (Grissom, 2009:608).



Conflict remains a human element in particular when people come together and work. It is however unfortunate that human element breeds difference in people that can hamper service desired in the SGB. Efforts in the SGB must lead to unity in purpose than negative competition that results conflict in people and ideas (Deutch, Coleman & Marcus, 2006:24). School based conflict is characterized by absence of societal values, violence, bullying, absence of citizenship education, peace education and emotional control to allow positive reason and response to conflict (Hakvoort, 2010:157). In positive human circumstances, conflict can be avoided by cooperation through open effective communication, this is unveiled by taking time to listen and understand and at times different views; friendliness, this evident in people showing the tenacity to share and help with genuine respect and concern; consider others needs and give a helping hand; preparedness to engage and share conflict interests in the view of expressing interest in people and the work for progress and advocate possible solutions to the difference.

Cooperation in conflict is failed by negative competition that permeates absence of social cohesion and unity in people; feel threatened and hold people in a negative view; be conscious of negative power dynamics that obstruct human interaction, for instance, status by virtue of social standing or rank due to academic stature; expressing disinterest in people similarities to celebrate, such cases make people only concentrate on differences than common things that bring people closer and commemorate unity; poor division of work among people that result in conflicting roles and use cohesive tactics imposing solutions (Deutch *et al.*, 2006:27-8). One of the basic sources of conflict is the issue of power in people.

Conflict arises when people attempt to challenge and resist power used to oppress them. power conflicts are a result of authoritarian power, this source of power intends to create a followership in people reflective of obedience and submissiveness to unchallenged authority; power is also evident in the management style that cuddles top down leadership, in this example ,only the top people have power to dictate issues with less listening to the opinion of people in a lesser rank; dominance is a genre of power that holds convictions of superiority and dominance over others justifying legitimacy of the person behaviour; culture, this is best understood in the context of race theory that seeks to categorize cultures as inferior and important to justify oppression of other people; the hierarchy in society classify people in terms of high and low status

rank, this tend to give power to the top position to wield better authority over the less rank people; people roles, ones role in society circumstances tend to prescribe power to dominate others, for instance ,the king role prescribes obedience, humbleness and respect of the larger population; top-down leadership is the exercise of power from the privileged to the unrecognized down majority of people (Deutch, 2006:130-3). People get in conflict again in situations of procedural methods, for instance, consulting people on issue instead of issuing out instructions, personal values, for an example respect and love for people (Timmis, 2011:32). The complexity of the notion of power calls for training in people in strategies of power management though informed conceptualization of power, self critic on best celebrated strategies to handle power and avoid conflict, oppression and dominance, encourage emotional intelligence to transcend conflict based on race, gender, religion and sexual orientation and encourage the use of power people development though empowerment (Deutch, 2006:138-139). Above all, conflict need positive strategies resolve. The latter demands skills in negotiating a fair settlement strategy, problem solving skills, brainstorming of ideas relevant to the conflict and seeking solutions, identify consensus to the parties in conflict, the crux of conflict, avail different options, adopt strategic decision mechanisms, create conducive space for discussion and minute discussions during the conflict progress (Timmis, 2011:32-3).

The above discussion boils down to the understanding of the fact that conflict is generally caused by lack of clarity of responsibilities in both members and leadership with accountability. Conflict is as well a result of ignoring others for enhanced collaborative teambuilding (Maile, 2002:331).

#### **2.3.4.1 The SGB need for collaborative conflict management framework**

Conflict emanates from the difference in human views on matters under discussion. For a collaborative agenda, people need to seek for a compromise in order to build positive human relations (SA Education, 1997:25).The sensitive and complex nature of conflict as well calls in people virtues of critical constructive judgement and a sense of empathy for others(Collins, 2011:95; Provinzo, 2009:114).

#### **2.3.4.2 The SGB challenges of collaborative conflict management framework**

The causes of conflict are varied and are worth attention to leaders of institutions. Institutional conflict takes the form of: poor communication between people, style of management characterized by unfairness and dictatorship, assigning responsibilities with an unclear role to perform, lack of people training to manage the prevalence and failure to adopt inherent principles of justice such as, fair hearing, impartiality and space to appeal (Acas, 2009:5 & 8).

#### **2.3.4.3 The SGB components of collaborative conflict management framework**

Conflict is an expression of difference of opinion and attitude between two or more people; this can be viewed as positive if well managed and negative when badly managed. Bad conflict harms human relations and positive conflict permeates and provides space for personal growth and development (Segal, 2009:1). The components of conflict include inter-alia: motivational drop, people sickness resulting to absenteeism, negative staff attitude, poor listening, poor communication, poor management and bullying (ACAS, 2009:8).

#### **2.3.4.4 The SGB positive environment for collaborative conflict management framework**

The causes of conflict are varied and are worth attention to leaders of institutions. Institutional conflict takes the form of: poor communication between people, style of management characterized by unfairness and dictatorship, assigning responsibilities with an unclear role to perform, lack of people training to manage the prevalence and failure to adopt inherent principles of justice such as, fair hearing, impartiality and space to appeal (Acas, 2009:5 & 8). This succeeds in an environment of mutual trust and respect with the zeal to seek collaborative unity. This takes into account different talents people have to take the organization to the next level of progress with ethical and professional behaviour embracing good listening skills and democratic fairness (Acas, 2009:13).

#### **2.3.4.5 The SGB Success indicators for collaborative conflict management framework**

Collaborative conflict management is working as demonstrable by the realization of the goals the school vision and mission espouses. The SGB jointly offer opportunities to members to interact with free knowledge sharing that take into account the need to recognize self esteem in people. This is ideal in the governance body when opportunity is made for sustained people support and training on conflict and human interaction skills (Lawrence, 2002:1-2).

Left unattended, conflict can be disastrous and spoil the harmony for human unity, collaboration and team spirit. Taking the afore said into account, it makes it apparent that conflict is better managed with a democratic approach that calls for transparency, elevation of difference in opinion, respect the voice of those engaged in conflict as a free constitutional right in a sustainable positive space. This is also a collaborative philosophy of freedom, human rights and equality constitutes the agenda for an egalitarian order. The ideal embraces the foundation for a complementary collective human existence characterized by cherished community values (Chimhuru, 2010:183-185).

The SGB governance fails to be the foundation of constitutional liberty if it fails to call for accountability in conflict and rational discourse in people as a prerequisite for consensus building, involved participation, consultation and the zeal for inclusivity. (Smith & Oosthuizen, 2011:55). Collaborative democracy is inspired by the vision that prices human emancipation. It can thus be concluded that democracy in conflict ought to increase personal freedom, decrease power domination and trouble the need for cooperative conversion for joint attainment of organizational goals in governance (Benet, 2013:27).

#### **2.4 ENHANCING COLLABORATIVE SKILLS AMONG MEMBERS OF THE SGB: RELATED LITERATURE**

This aspect is taking forward the critical importance of collaborative virtues or skills the SGB ought to embrace. In the consciousness of the fact that this is a study to contribute

to a global audience. The latter therefore made reference from developed countries such as the UK, USA, Canada, Australia, Zimbabwe and Lesotho in empowering the SGB in SA best learnings and practices.

#### **2.4.1 The need for the framework to enhance collaboration in the SGB**

Related literature in this aspect is based on the following countries: The United Kingdom (UK), Australia, Canada, the United States of America (USA) (Representing the developed countries), Zimbabwe, Lesotho (Representing SADEC) and South Africa (Representing the developing countries). This aspect seeks to address concerns from a global perspective. The themes from selected countries attempt to unveil the best the SA education can learn and adapt; this is with particular reference to methodological issues of freedom, empowerment and emancipation. This strategy of discussion also intends to make a study of different countries in respect of the educational challenges or threats realized.

The historic segregated education in the United Kingdom has a strong need to agitate for a non sexist, non racial and equal education grounded on democracy for the thrive of human unity and collaboration. A segregated mode of education in government stifles the vision of human collaboration and unity with particular SGB governance. SASA, 1996. The school governance needs to progress in the direction of engaging in research on issues of school governance and policy that are a crisis.

In the United State of America (USA), the size of the Board of governors is viewed crucial, this is mostly characterized by the size, wealth, age of members; cultural history, traditions of members and ethnical makeup. Effective Boards need to be characterized by: Democratic participation, progressive style of management; values of actualization and the ability to identify opportunity. School Boards need to respond positively to environmental and community needs so as to be able to arrest unnecessary tensions and conflicts (Bradshaw *et al.*, 2010:48 - 9).

The (USA) also views the need for peer review in education a pivotal initiative. The latter is important for the SGB governance in South Africa (SA) to enhance the standard of education for benchmarking global standards, appreciation and acceptance (Donaldson, Herman & Shewbridge, 2011:13-14). USA education

promotes free verbal expression and artistry which can assist the SA education in developing the latter aspects competitively for future career development (Gernersey & Mead, 2010:40).

The Institutionalized USA school governance importance is informed by the responsibility to address issue on social development, conflict management and progressive governance. This nature of governance is essential in the development of outsourcing networks and partnerships (Franscesch & Huidobro, 2013:81). USA is characterized by democratic and progressive governance with broader political participation that values information exchange through sustained communication passionate about creating congenial atmosphere to enhance positive agreements.

Fundamental to the USA school governance is the collaborative board members priority on academic success amidst education that is characterized by fragmentation, decentralization, politics and bureaucracy with robust debate. School governance influences the discourse of policy development and implementation for school improvement that is: The agenda of governance is to improve schools; enhance progressive and participatory governance to advance student learning. USA education is denoted by multiple centers of power with different policy deliberations to administer the large 100 000 schools component to lead (McQuin & Manna, 2013:3-5); Canada promotes education with particular relevance to rural education and education.

This scenario is as well common in SA and as such needs that country enhances a positive curriculum and resources development to upgrade rural education. Quality education in the rural schools can promote moral education for enhanced character development that makes it possible for SGB progressive competitive governance and enhanced human collaboration (Carr-Stewart, 2006:6-8; Eggerston, 2006:9). Education in Canada is as well critical for Educational governance be sensitive of power differentials that is governed by democratic principles, instutionalized order and community based participation. The political discourse of governance embraces political institutions for political legacy (Lessard, 2003:1).

Levels of power in the Canadian governance are structured as follows: Central Authority: This is constituted by Provincial Parliament, School Boards: Made up of Districts answerable to parliamentary laws and policies for the elected commissars and the School: Regulated by the school boards for daily running (Lessard *et al.*,

2003:4-5). The supreme goals of educational need and governance in Canada were also consolidated through the Victorian Declaration that communicated the following pivotal issues: Giving priority to educational results through the exchange of information on best practices to be learnt. To attain the latter there had to be commitment and collaboration among member bodies with the determination to exchange of research strategies and policies that ensure global standards through member accountability. The Declaration in addition saw it fit that there be publication on developments around the school in respect of education matters (Lessard *et al.*, 2003:8-9).

Views on Zimbabwe education and governance in particular are a subject expressed by different educationists. Chikoko (2002:1&2) argues the significance of education as a strategy to challenge deprivation and promote the quest for quality in education. In the context of education school governance needs to unveil passion for capacity building for better schools programme in Zimbabwe (BSPZ) and be seen as an ideal to enhance economic efficiency. The idea of clustering of schools has an agenda for resource sharing, school governance collaboration, curriculum decisions, improvement of external relations financial management in budgets human and material talents as well as progressive marketing and branding. Members of the SDC that are collaborative in the context of decentralized schools inspires accountability, responsiveness, citizen participation and improved unified governance (Chikoko, 2002:3&4).

The agenda of education in Zimbabwe is that of catering the needs for African identity and consciousness that breeds a sense of relevance, belonging and cultural identity (Mararike, 2011:135). South Africa is multicultural country that needs to embrace diversity without a compromise of one's cultural heritage and the need to collaborate with inclusive tendencies

The education in Zimbabwe is discussed with particular reference of school governance which is mostly referred to as the School Development Committee (SDC). The need to resuscitate education after colonial rule in Zimbabwe; School governance to lead collaborative people partnerships for school development and empowerment with the striving for better school governance for the benefit of both the school anchored in the community. The SDC to unveil commitment to the essence of

accountability and responsibility for the inspiration of learners to follow technological knowledge careers; this calls for Parents be encouraged to offer close school supervision (Boonstoppel & Chikoko, 2011:5).

In Zimbabwe, there has been tension between the community and the school due to economic downturn which led to school governance being earlier typified by poor community relations and poor school results due to lack of governance capacity (Boonstoppel & Chikoko, 2011:6-7). The commitment to educational governance in Zimbabwe has led to the need to adopt a system referred to as “*double shifting*” with the aim of addressing cost containment strategies to achieve social equity. This endeavour furthermore find it prudent to address teacher shortage in schools, avail learning opportunities to children working in the day, reduce overcrowding in schools and alleviate school pressure to access all learners (Orkodashvilli, 2009:2).

Like Zimbabwe, Lesotho education is passionate about heightening values of unity, classlessness and cultural identity (Lesotho, 1996:1-2). Education in Lesotho is compatible with the principles of unity and collective pluralism. The latter ideal permeates enhanced school governance which is aspect important in the SA for the SGB. The prevalence of education in Lesotho has the following primary needs. Provide platform for socio economic growth through the promotion of literacy and numeracy; enhance cultural values, nation building through social unity and afford critical thinking space in learners and enhance the development of moral values. Education governance in particular unveils democracy and Human Rights as elements of human development for social meaningfulness and significance with creative skills and healthy living skills. In a democratic space, moral righteousness is augmented with effective participation that fosters developed communication skills, sense of independence, aesthetic awareness and collective teamwork (Lesotho, 2005:15).

In Lesotho, education the following activities are as well held with critical significance, this includes the improvement of learners’ skills through the address challenges of speaking and writing. Promote in learners the essence of self reliance with the knowledge and positive management of the environment inspired by critical thinking and appreciation of critical thinking and cultural appraisal.

Education in Lesotho is a subject of deeper learning with particular reference to the need behind school governance. The approach theorizes child participation and the



sociological child abuse in society. Children participate in school governance as prefects and student policing in the context of a hierarchical and authority structured arrangement. The system of school governance is loaded with challenges of blind authority following with no critical mind independence (Morojele & Muthukrishna, 2011:49). It is in this context that school governance needs a strong agenda for transformation in a democratic dispensation.

The Principles and governance objectives of education in Lesotho agitate for human dignity and development of fundamental freedom to develop people competencies. Education is for relevance to social life in the community that is committed to the advancement of socio- economic life of the people through the inculcation of cultural values. Education through the emphasis of the value of family unit is regarded essential for equitable access for all, and thus enhancing sustainable democracy, nationhood and peace which unveiled the value of social development. School governance has the obligation to enshrine the value and principles of justice, peace, equity, equality, integrity and human religious autonomy. This has to give children guidance in good personal health talk in upbringing and boost entrepreneurial skills as well as technological passion. School governance is committed to realizing people worth as human beings for the promotion of better advance inspired human relations that evoke in people collaborative national unity. This ideal evokes a sense of world relevance in professional deposition and networks.

Lesotho education is structured with the need for imperative legislative imperatives. The following laws and acts apply:

- Education Act of 1971: Making early learning compulsory and advocating education for all as well as the respect for Constitutional Rights in respect of Management, development and governance;
- Pursuit of Vision 2020: Advocating eradication of poverty in communities through education;
- Local Education Act: Promulgates supervision of public schools through community funds;
- Technical Vocational Training Act of 1994: this is about greater skills development through vocational training;

- Higher Education Act: this calls for schools registration, school guidance on funding and professional effectiveness. The latter further campaigns for academic and institutional freedom for self determination; and the
- Constitution Act of 1992, Act 28: Inspire human development and advancement through education, sponsor compulsory education for all school going learners; education be accessible for all and education to develop in people the need for co-existence.

Education governance is expected to enhance the need for critical learning areas for development of linguistic literacy, Numerical and Mathematical advocacy; Personal, spiritual and social; life development; Scientific and Technological knowledge; Creating entrepreneurial courage in learners; Pedagogical shift through creativity and survival skills in learners. The need for education is comprehended essential to address issues of unemployment, poverty and slow economic growth as well as addressing the scourge of *HIV/AIDS*. The need to challenge communicable degradation, call for gender equality, and the need for the prevalence of equity in society and the desire for the progression of Human Rights is also central to the agenda of Lesotho educational priorities. In the context of Lesotho policies on governance and management, the following articulations are important. The dictate on 10 years basic education is deemed important. In a structurally developed school environment with the zeal to improve the quality of teacher supply, the reduction of learning subjects with special focus on Sesotho, Numeracy and Life Science is regarded crucial for life survival in learners.

Observing the above, the following issues are central to Lesotho education. This is demonstrated by articulation of the responsibilities for adulthood and community development. This is critical to enhance social cohesion and the need for self-sufficiency in the context of significant freedom. Education is considered pivotal in the provision of space for collaborative networks and partnerships. Education in Lesotho is further informed by the need enshrined in the millennium goals. The goals aim at eradication of poverty; holding education as a universal human right for all with the intention to eradicate the possibilities of poverty in people, ensuring the reduction of child mortality and guarantee environmental stability and sustainability (Theoha, 2011:29). The possibilities of people collaboration is also communicated by the vision 20/20 Lesotho education holds. The vision guides governance towards a stable

democracy; Prosperous nation with peace and stability characterized by the development of human resources as well as the promotion of technological advancement (Theoha, 2011:30). The SA education has been characterized by racial schooling divisions prior to the democratic dispensation of 1994. The SASA, 1996, Act 84 ushered the need for school change and involvement as part of the quest for social change, transformation and democracy.

The above countries provide a holistic model for educational framework with collaborative features, moral development, and cultural identity and social transformation. This provides the SGB with a positive agenda for progressive governance for a collaborative teamwork.

The Australian government is of the opinion that there needs to be an emphasis of effective parental accountability. It is deemed important that the education level of the Board members is ensured. The School Board is an aspect of education with the following communicable needs: Shape the decisions of the board to be in synchrony with the vision and policies of the institution; Encourage sound leadership and positive management of resources in compliance with the envisaged vision; The Board needs to operate with future intentions for it to be sustainable and relevant; Be responsive to environmental changes and challenges; The board needs to hold independent views in discussions; Capable to hold effective and meaningful meetings; Generate vibrant discussion in meetings; Prioritize the critical issue on the agenda and inspire performance of members for competitive delivery (Green, 2004:252).

The Australian government also values the need for parental engagement. The need for this is informed by the fact that parent support is regarded important to better children growth with a sense of collaboration between the home and school that enhances children's better academic achievement. Parent culture is important for improved self-identity. It is further argued that parent positive regard of the school fosters better engagement for the child's worth and creates space for cultural capital that boosts parental social networks (Bethelsen & Walker, 2014:34- 6).

The discussion on the need for education in respect of the countries elected reflect an inclination towards democratic participation, sustained research to keep abreast with current challenges; peer review to ascertain the correctness of the educational worth; effective communication to enhance collaborative leadership in school governance;

cultural identity that seeks to promote the merit of different cultures in a global arena for unity and tolerance; critical thinking skills to formulate and participate with meaningful debates; accountability of parents to be part of the children education with significant contribution and social networks for assisting schools to advance and be competitive to offer quality education in line with envisioned service delivery. The above educational elaboration informs better leanings for the SA education and the underpinnings of social justice calling for democratic participation, self-reliance and cultural relevance.

#### **2.4.2 Identification of the possible challenges for the implementation of the collaborative framework**

The UK identifies the following challenging factors as stifling the smooth school governance which are as well common to the SA situation, the challenges are: poor and at times non attendance, conflict of interest whilst serving on the school governance board, complexities of school governance and the general lack of human capital in respect of skills for school positive progression (Hidden Givers, 2011:1 & 19).

The governing boards in the United States of America (USA) have racially informed structures creating conflict, particularly in cases of racial heterogeneity. School boards with a bigger number of members seem to be more complex but effective in decision making and communication strategies. USA school boards have more emphasis on the matters of policy than administration. The problem of gender still however plays critical politics in the school governance makeup (Bethelsen & Walker, 2014:34-35).

The USA school governance is also characterized by the following challenges being a threat to the education success of the country. There are challenges of decision making facing school governance due to problems of centralized power in the SA. The number of School Board Governors is reduced but face with increased school expectations. In some instances, there is a prevalence of declining school enrolments due to some Board members display of unprofessional conduct and uninviting stewardship pertinent to leadership Boards have a responsibility to assist in the improvement of school standard of learner performance. School governors are also challenged with the craft of school vision, mission and statement and a year plan that

is strategic mindful of profitable management of school resources. The Board has to conduct self assessment on regular basis to ascertain its relevance (Bradshaw & Osborne, 2010:46).

In the case like Zimbabwe, education becomes toxic if education becomes the privilege of the few, exclusive and segregatory in people. Due to colonial rule in Zimbabwe, the system of education in the country was inferior and had a strong impact on the global currency (Zimbabwe, 2005:66-7). The issue of religious autonomy has been pivotal in the discourse of schooling in Zimbabwe, is has been demonstrable by the challenge of a learner who had dread locks as part of a religious observation and was denied school attendance; this calls for the need to be progressive in school governance and embrace a culture of human rights that allows the freedom for personal choice of religion (Zimbabwe, 2008:221).

Lesotho's cultural worth was earlier characterized by disregard for indigenous knowledge practices and traditional beliefs (Lesotho, 1996:1-2). This country has been characterized by the challenges of high unemployment, the scourge of HIV/AIDS, poverty and huge margins of youth illiteracy (Setoi, 2012:4). Additional to the educational complexities of the country are budgetary constraints which further lead to foreign employment opportunities and poor educational infrastructure for a viable and competitive mode of education. The process of child participation is notably sluggish in Lesotho due to poor authoritarian and hierarchical measures the country adopts; this regrettably stifles learner democratic sociology and inclusion in the school governance (Morojele, 2011:49).

In Lesotho, the following challenges are further noted:

- The problem of outsourcing qualified educators as a result of low teacher salaries with poor Infrastructure for classroom development and budget constraints;
- Bursary offer challenges for student and educator development;
- There is a prevalence of weak leadership skills in management by principals in conjunction with school governance inability to set school vision and mission statements for school developmental plans (Lesotho, 2005:1-2).

Additional to the problems of the country, the following emerge: high cost of learning materials, curriculum implementation in the circumstance of the challenges for the

development of the value of unity through teamwork. Governance of education is also plagued with resistance to change by parents and teachers.

The idea of imbalanced power relations is prevalent in the governance of SA schools and this indeed has a negative factor for SGB collaboration (Bagarette, 2011:223). There are two centres of power that fails the desire for school governance in SA; there is power with the school head and power with the SGB that at times is in conflict with the school governance and management. The majority of members of the SGB in SA and in particular the rural areas, are characterized by a high level of illiteracy and little knowledge of the daily school operations. The SGB has its existence grounded on the interests of the community in which it operates, lack of allowing the voice of parents creates discord between the school and it. Township schools are seen to be not functional despite being legally (constituted; the latter scenario fails to breed a culture of collaborative togetherness between the school and the community it serves (Mbokoli, Madgie, Singh & Prakash, 2011:38).

The SGBs in SA still demonstrates the poor ability to execute the principles of SASA, 1996 and reflect a passion to blame each other in divisive non constructive manner in respect of appointments. Other factors in the previous context include the fact that poverty levels and academic profiles still create problems of inequality and privileges among members of the SGB. The legacy of apartheid as well still pose challenges of racial inequalities to the body; white schools are still characterized by quality standards as compared to black schools that are still dysfunctional in terms of numeracy and literacy challenges. It is unfortunate that black schools are still inclined in misleading policy conclusions and performance averages. Also important to the SGB is the composition of learners from a legal framework of the SASA, 1996.

Critical to the discourse of the above discussion is the exhibition of the aspects toxic for SGB collaborative success. Attendance is vital in the SGB in an attempt of sharing of human skills and complement each other. Collaboration is scuffled by negative dynamics such as lack people inclusivity, making education difficult to access, destructive power relations and poor quality in all fronts.

The SGB has to develop an agenda from the above leanings and challenges to collaborative school governance. The proposed agenda need to devise strategies to ameliorate problems such as balanced gender inclusion in school governance;

balancing of power differentials in the SGB; making education available for all as a constitutional right; addressing low teacher salaries to retain the quality brand of the teaching fraternity; promoting self reliance to overcome the challenges behind the legacy of apartheid prevalent in the SA education in particular. Social justice calls for equity in gender and power diffusion for the emancipation of the majority from the quagmire of underdevelopment, poverty and lack of participative emancipation.

### **2.4.3 Identification of the components of the collaborative framework**

The following dynamics identified are derived from the critical ideals from different countries in the trail of a collaborative agenda for school governance as informed by aspects of people unity and togetherness such as:

**Collaboration:** This is about working together to achieve shared goals build consensus. For purposes of competency, the SGB needs to work as a combined unit in order to fulfil their mandate of school governance.

**Vision and mission:** Vision espouses the organizational dreams and hope for the unlimited future through inspiration and anticipation. On the other hand, the mission crates a bigger picture for the collective to hope for and set to achieve. The mission statement is outcomes oriented and gives sense of what the challenge is in the context of its importance ([http://ctb.ku.edu/en/table of contents/structure/strategic plan](http://ctb.ku.edu/en/table_of_contents/structure/strategic_plan), accessed on the 14 June 2014). Both the mission and vision the SGB may hold is also critical for their collaborative intent for a competitive school governance delivery

**Ethical leadership:** Leading with full conviction to differentiate what is morally right or wrong in an attempt to magnify production in a positive sustained atmosphere and change people. It is this kind of leadership in the SGB that enhances people following with ease and comfort. Ethical human values promote moral education as demonstrated by the education in Canada.

**Invitational leadership:** This genre of leadership is seeks to integrate people for a common purpose with an inviting positive climate. Invitational leadership is characterized by: deep inspiration, trust, respect, optimism and intentionality (Eagerly, 2003:59). The nature of the SGB problems are divisive, with this kind of leadership permeates hope for collaboration and member unity.

Ethical leadership calls for managing people with a spirit of togetherness to achieve organizational tasks, this is incorporated with an element of sharing and the spirit to triumph over adversity and a sense of belonging (Mbigi, 2007: 26 - 27). This sort of leadership is flexible, shows trustworthiness, reliability, self-worth and human integrity (Bharwaney, 2006:132).

This is denoted by leading successful collaborative meetings with enthusiasm for member unity through consistent show of trust and confidence in people when in leadership. This brand of leadership is epitomized by commitment to constitutional values and democratic citizenship for joint organizational success.

**Progressive governance:** This is governance that advances unity and collaboration between the school and the community. This also interrogates the legitimacy of the operating SGB and its particular attention to the rural school governance. Progressive school governance further looks at issues of school learner discipline, cascades information to members, contributes with fair school educator appointments, guarantees school growth plans, certifies democratic participation and provides governance underpinned on transparent equity (Asmal, 2003:vii).

**Conflict management:** The goal of conflict management is to lessen negative factors that can be of scuffle to the organizational progress. The latter demands sound SGB leadership with the undisputed SGB welfare at heart. Conflict management skills constitute the search for social change, transformation and democracy.

**Commitment and accountability:** Commitment cultivates a sense of taking action for the purpose strived for, in doing so, one displays a character of voluntarism and pledge engagement to the set plan. In this context, accountability obliges one to accept responsibility and stick to the promise made and be driven for results (<http://avatel.wordprocess.com>). Both commitment and accountability commit delivery of promised service in the SGB for school change, positive progression and transformation. The later values of fairness and accountability are embraced by Canada.

**Democracy:** This ideal also encompasses the principles of accountability and commitment through justifiable and responsiveness to the work of the SGB and improves the desire for responsible citizenship. Democracy succeeds when founded on the rule of law as is the case with the SGB in SA with SASA, 1996 being a



constitutional guiding law. Democracy further offers people principles of freedom, equity, respect and dignity (Smit & Oosthuizen, 2011:58, 61 & 69). For democracy, the SA Constitution and SASA, 1996 communicate the intent. The USA advocates the need for peer review in education and promotes free verbal expression. Education is thought of as a universal human right in Australia. In addition, Australia embraces collaboration in its board members by show of respect and openness; collegial and supportive spirit to all; genuine people inspired intentions and willingness for a collaborative discourse in nature.

The educational system of the United Kingdom (UK) is also chosen for discussion in this study. The UK uses the following governance models: The Business model; extracurricular model for stakeholder scrutiny; community governance model-This takes into account community development and positive relations building with a collaborative intent (Crone *et al.*, 2011:1). This study seeks to unearth the value of collaborative unity for teamwork, the following research finds are testimony to the value human relations in leadership and school governance in particular: positive relations 73%, effective leadership 52%, clear roles 36% and specialized skills 28% (Crone *et al.*, 2011:12). Under good progressive school leadership, people are unified to take care of the learner achievements, the latter is done through sharing of people experiences and expertise that bolster partnership strength. Collaborative school governors find worth in consultative strategies and engage in self-evaluation for prolonged revival (Cole, 2010:5).

Social justice: This democratic standard embraces the voice of learners particularly in the SGB context for building future responsible citizens with responsive participation and informed decision making. The principle is characterized by: steering procedural rights, gender sensitivity for equitable participation in the SGB, deconstruction of power in people to augment the essence of fairness in pursuit for shared set goals (Mncube, 2011:79 & 88). The agenda of social justice is the quest for social change, transformation in SA and espoused by SASA, 1996; the same ideal is unveiled by the UK in agitating for the voice of parents in school governance, Cultural identity: This ideal is more appropriate in case whereby people have a collective identity in respect of location, gender, race, history, language, religion and food similar choices. This not a common instance in the SGB that is mostly characterized by cultural diversities this can be positively used in case of similar cultural identities possibly common in the

SGB purposes of unity and collaboration. The example of this is observable in the case of Lesotho whereby people share the same principles of humanity and hospitality despite their cultural differences.

I am of the opinion that the framework needs to reflect on integral replica for SGB enhanced unity characterized by: values for collaboration with a democratic constitutional grounding, negate the prevalence of conflict that is repulsive to people collective spirit and take the cue from the principles of social justice that calls for fairness and people equality for oneness.

Lesotho education curriculum gunners the determination to build a complete the human being temperament in learners for collaborative relevance in society through a variety of subjects constituted in the curriculum. The curriculum comprise of the following subjects: English and Sesotho for linguistically competence and communication challenges; Science, Mathematics, Agriculture, Fine Arts, Technology and Home Economics for future vocational savvy. Social Studies and Health Education are taken to assist the broad d knowledge base the learner needs to survive in life.

Lesotho education further comprises of the following components:

- Linguistic literacy;
- Numerical literacy;
- Personal and spiritual growth;
- Socio-Economic growth; Critical thinking skills;
- Problem solving skills;
- Social development skills; Integrated life view;
- Promotion of community life; and
- Compulsory school life (Lesotho, 2005:20).

Lesotho education is further characterized by availability – this relates to schools, buildings; accessibility: education for all and enhance the vulnerable community members through compulsory education; acceptability: This is evident by positive

methods and positive supervision and adaptability: Response to country and schooling needs and pursue the need to change inequalities (Theoha, 2011:30).

Education governance in the United Kingdom comprises of the following stakeholders:

- Parent governor: member employed at the school;
- Local authority governor: elected by the local authority;
- Formalities governor: enhances the character and branding of the school;
- Parenting governor: improves relations in the school members with particular welfare of the school;
- Co-opted governor: to share particular skills in the body of school governors; and
- Associate school members: serve in particular committees but are not governance members (England, 2012:1). To the latter governor, the heart of people collaboration is imperative.

For the SGB to be collaborative, it needs the structure of governance that is activist in nature. The SGB has to uphold values that enhance democracy and social justice that hold dear the essence of inclusion, accountability, and invitational leadership, ethical principles of humanness, collaborative unity, plural worth and visioned mission to guide the body. The SGB leadership has a duty to continuously and invariably commit itself for the advancement of the ideals mentioned.

#### **2.4.4 Exploring the enabling environment for the implementation of the framework for SGB collaboration**

The United Kingdom (UK) experienced an unfavourable economical climate due to the economic inflation that posed a challenge of low educational standard. The country also had racially segregated governance which in turn ushered adverse educational disparity and poor disciplinary standards. The expensive nature of the UK education resulted to the majority of learners leaving school early. This negative educational discourse was redeemed by the made country's economic recovery that made possible some educational reforms. These factors are not conducive for the attainment of educational collaborative governance and the school in particular. School governance in the UK is a broad challenge that needs inclusive and involvement ties

with all stakeholders; in this endeavour it is desirable that a culturally diverse and professional body be ensured for school success characterized by competitive networking and elaborate affiliation. In the UK it is essential that the members of the school governance possess competent skills to govern and be acquainted with the school transformative demands.

In a positive collaborative environment, school governance leadership in the UK prescribes the need to be accountable to fellow members, demonstrate a positive collaborative relationship with the school head (Hidden Givers, 2011:19). The latter understanding tries to demonstrate the importance of the school governance as a catalyst for school improvement and change (Aleavy & Tony, 2013:12). The idea of people voluntarism and professionalism is vital in the UK school governance, this is an idea calls for the school governors to operate as agents for democratic participation in the context of local politics and national systems (Penny, 2010:1). The school governors in the UK agitates for the fact that they be granted time-off at work to do attend to school matters, the thinking further envisions a situation whereby the school governance task be professionalized to enhance their strategic responsibility. School governance in the UK is encouraged to be skills driven and take into account the voice of parents.

The UK education believes in smaller school governors for cohesiveness and people unity; governors need to be ambassadors academics with special skills and encourages payment for the duty performed so as to attract member recruitment and be positive peer to peer reviews (Britain, 2013:10 & 11). The UK sees the role of the school governance as that of promoting high order to the welfare of the school through a progressive democratic spirit. The position of the chair of school governance necessitates independence from undue influence and partisan in pursuit of member unity and collaboration antagonistic relations in general (Mc Aleavy *et al.*, 2013:12-3).

The success of governance in people in the UK finds worth in Effective governance to ensure school improvement. Positive school governance to provide greater school authority whose members ensures continuous self evaluation. Effective governance provides sustained work relations among members for better school leadership development (Crone, Southcott & George, 2011:v). The latter calls for better placed for effective, efficient member recruitment. The members of school governance play

an important role in recruiting other members. This is essential due to the fact that governance need to improve staff knowledge for better data interpretation and support novice members in delivery of duties. The value of school governors is aptly captured by the following quote:

*School governors are the unsung heroes of our education system. They are one of the biggest volunteer forces in the country, using their spare time to promote school improvement and to support the head teacher and their teams... (School White Paper, 2010 in Crone et al., 2011:1).*

A collaborative body of school governors is characterized by the following qualities: Defined roles and responsibilities with strong leadership to achieve positive school delivery mandates through good communication skills. Collaborative governors supportive to the Headmaster and share common vision for the school with regular self evaluation strategies to ensure positive competence and set goals, the latter members are passionate with productive work relations with the school headmaster and others as members and desire for personal growth through developmental empowerment (Crone *et al.*, 2011:12). In the quest for the development of school governors, it is fundamental that mandatory training be performed. Members need appraising school governance with skills on issues such as policy and data interpretation, access to information and clarity of goals (Crone *et al.*, 2011:26).

The following skills for the future School collaborative governance development are essential: Building partnerships with collaborative relations. In collaborative unity, the pursuit of development of member support is of importance to enhance in them strategic responsibilities with a passion and commitment to the school. Above all, it remains critical that the school governors ensure school autonomy to make informed decisions, interpret policy and research data (Crone, 2011:30). Collaborative school governors are characterized by a demonstration ethical behaviour, consultative spirit in making decisions for the school in particular; transparent operational behaviour and accountable responsible performance (Cole, 2010:20).

Australia provides multicultural for inclusive processes. This bolstered curriculum development, national assessment standards and leadership development. Education in Australia furthermore cultivated a tradition of social inclusion, cultural diversity and a positive transition from school to work (Donaldson *et al.*, 2011:15-16). The education

in Australia sponsors the need for a complementary strategy between teacher development and teacher appraisal in the school (Machin *et al*, 2003:16). The country allows an environment that perceives education as a universal human right for all citizens beyond colour and race (Guemsey & Mead, 2010:40).

The essence of critical decision making is crucial to the Australian government for a collaborative agenda among board decision makers. The latter emerges in the form of a policy established on decision making. Decisions taken need to respond to the culture of the organization to allow collective thinking that all may embrace and support and as such ensure due diligence on decisions taken (Sonnefeval, 2004, 1-2). Decision making is a collaborative ideal that calls for stability in the school board. Members need to show best practices to learn, need to be committed to self-improvement that embraces good listening skills and ultimately be ready to offer positive contribution in both discussions and decisions (Sonnefeval, 2004, 2).

Australia prizes collaborative partnerships as a government. Fundamental to enhancing such partnerships is the need to show commitment with inspired shared vision. For this to succeed there needs to be an illustration of accountability and responsibility and respect for authority as well as zeal for unity through teamwork (Walkerly, 2014:8). Progressive partnerships are an illustration of positive governance through dedicated stewardship. Governance of this brand is characterized by commitment to people growth with concern for people through essential collaborative spirit, care and concern. This enthusiasm is grounded on passionate collegial activities (Walkerly, 2014:9).

The ideal of accountability in creating a positive environment for school governance is held important in the Australian education. This is recommended in order to:

- Foster collaboration among schools;
  - Promote sharing of information to member bodies;
  - Communicate best practices in school governance to share;
  - Advocate school good performance;
  - Propagate the need for training of the Board of school governors;
  - Promote the school ethos and cultural relevance in a wider community setup;
- and

- Endorse good school marketing through positive publicity and approve school budgets.

This further thought to be best done by way of networking (share information), capacitate (assist each other), corroboration (shared decision action on common matters) and coordination (working on joint projects), the latter in general is characteristic to a collaborative environmental fortitude as well (Walkerly, 2013:1-3).

Collaboration unveils the following benefits in governor members: entrenches common identity in people and as such willing to share expertise with ensured sustainability; this further enhances communication and instil in people the tenacity to share workloads (Walkerly, 2013:7).

Through collaboration school governance in Australia believes that this better offers opportunity for developed sustainable partnerships. Progressive partnerships call for the need for shared beliefs with trust and cohesion in governance that demands regular reflective practices. Positive partnerships are as well characterized by the promotion of strategic direction for positive delivery that provides extracurricular support (Walkerly, 2013:11).

The United States of America (USA) agitates for the amplification of the voice of parents in education to be heard and taken into cognizance as well makes a call for education to promote local social responsibility through both governance and management (Gold, Henny & Simon, 2011:35-38). The USA makes a positive stride in the belief in democratic voluntarism and equal education for all with the disabled included. The government of the USA further ascribes the worth of community service for positive democratic governance and infrastructure development for quality education (USA, 2009:5- 8). In the USA, a positive environmental culture is that which fosters teacher incentives for quality education service and commitment (USA, 2009:81).

The USA school governance is zealous about collaborative unity among members that is demonstrable by: Creating collaborative solutions with an agenda for transformation for change. Board members are committed to values on Strategic management; adaptive leadership for resource mobilization; keenness on community development and strong resilient relationship through principled negotiation the USA Board of Governors demonstrates the school curriculum through Governance support

curriculum via strategic solutions with incorporated management innovations. Such management campaigns for negotiation ability and building politically relevant partnerships with innovative skills (Moore & Fung, 1996:3).

The Australian government suggests the following qualities needed for the Board membership in an attempt to enhance collaboration; strategic focus; goal oriented performance; competitive governance skills; be accountable and responsible in operation; the tenacity to take risk and adhere to determined policy standards. Collaboration is about relations in people for sustained communication that further reflect in people the qualities and values of open sustained communication with Modesty, humility, trust and respect. The latter human ideals illustrate dialogical and reciprocal people interaction (Walkerly, 2014:7).

In Canada education is deemed a social right for human development and enhanced collaboration fortifies the notions of fairness and accountability (Davidson, Harden & Majhanvich, 2004:1; Canada, 2006:1). Governance for schools consist of parental participation with democratized power that allows room for choice and difference. A collaborative board succeeds in a an environment that fosters building partnerships and networks as to absorb possible community risks and show people support (Lessard & Bassard, 2003:2). School governance is subject to the state as a supreme guardian to neutralize policies and be watchdogs to ensure cooperation and harmony to all school organs of management and governance.

The ideal form of collaborative governance addresses issues of school health, democratic participation, transparency, efficacy, equality and legality. This brand of school governance has the agenda to attract parental support through efficiency and competitiveness and subsequently inspires in members the zeal for accountability to parents and unparallel cooperation with governance that is client centered. School governance is for social justice and collective solidarity for all citizens.

School board collaborative governance cuddles the essence of participatory democracy by Communication of community ideals through elected membership with respect for the cultural wealth of members through ensured and prolonged parent partnerships. Members strive for positive school results with progressive policies and intervention strategies (Lessard *et al.*, 2003:4-5).



For positive development of education in Lesotho the environment should be characterized by; observing civil rights for community development that foster free participation in cultural life of the people in the community. Education governance need to usher an environment that eradicates discrimination of all sorts in both women and children in the community for a collaborative spirit (Theoha, 2011:15). Positioning education as a tool towards realization of both cultural and Human Rights to empower women for a better life in a patriarchal society in particular. Contextualization of education as a formal institution for human development and advancement affords people space to enjoy the joys and rewards of human existence (Theoha, 2011:25).

Taking the above into account, it remains necessary for one to utter the positive environment permitting Lesotho to be a collaborative country among other nations. Particular reference will be made to the people of the country. People are courteous, friendly and hospitable. The latter reflects the category of mankind with a collaborative spirit to avoid confrontation. Lesotho people are characterized by the love in Taking pride in family unity with respect and formal greetings to eachother and the public in general. As a collective, people unveil as sense of appreciation for the country independence with love for business consciousness for development to prosperity ([http://www2.viu/homstay/host/culture grams/Lesotho](http://www2.viu/homstay/host/culture%20grams/Lesotho)).

The educational environment in Zimbabwe fosters commitment, socialization, courage, responsibility and endurance. These are aspects that appeal for human ethical coexistence and unity (Zimbabwe, 2008:221). This intention further troubles the need for the training of the SDC in crating positive collaborative environment for member unity. Governors are trained to interpret school laws, correct decisions on policy, clarify power differentials and transparency. They need to improve management of school finances by way of commitment and support of elected signatories, keeping to budget decisions, safekeeping of resources and budget to carry the school mandate on matters of the set vision and mission. This venture finds it critical to embrace collaboration through the improvement of better relations between the school and the school governors so as to cultivate trust in the community as a contribution to the school development in quest for the promotion of quality education for all. The training of SDC governors agenda need to reflect on community involvement, academic support, promotion or sports and cultural activities with a collaborative zeal in members (Boonstoppel *et al.*, 2011:9).

Zimbabwe education concedes to the worth of parental involvement through the effort of collaborative of the SDC. This ideal necessitates the pursuit of participative involvement style with the ambition to educate Zimbabwe citizens regardless of resources available. Collaborative parental involvement have to be grounded on Total Quality Management (TQM) with sustained continuous impact for educational change and transformation, commitment to customer needs; community satisfaction; pool local talent to solve education; promote in people the need for prolonged self evaluation (Ngwenya *et al.*, 2013:135). Though TQM, parental involvement ensures moral and intellectual consciousness of children in the context of schools with enhanced facilities for the better. This aspiration ensures recruitment of high staff calibre with professional collaborative conduct to achieve set school goals thus consulting the opinion of the school head (Ngwenya & Pretorius, 2013:137-138).

Education in Zimbabwe is considered a Human Right that the SDCs require to collaboratively to cultivate societal and community development. This articulates that education be made compulsory for all with the provision of minimum fees for accessing education. The latter practice provides entitlement of children to enroll in public schools. The SDCs are tasked with the responsibility to ensure that no child is refused educational rights on the basis of race, tribe, ethnic origin, political opinion, colour or gender and place of origin (Zimbabwe Act 5, 1997 & 2001).

SASA, 1996 advocates for the bolstering of democracy and social justice in a sustainable climate for educational a positive educational triumph in governance. A positive educational environment proposes theoretical principles based on constructive ethical values, social commitment and continued skills development for spirited governance (Anthropologist, 2013:11). To assist the SGB collaborative agenda, it becomes imperative that the body have an effective code of conduct for learners to manage discipline and contextualize it as a serious problem for positive governance (Mestry & Khumalo, 2012:97). Ontologically speaking, collaboration is a human phenomenon characterized by an optimistic climate for inclusivity, the spirit of voluntarism, heighten stakeholder voices in the SGB. In is this climate possible to allow social responsibility and community plough back.

The SGB is leadership and values driven for success. The existence of the SGB must be characterized by the genre of milieu that find worth in people unity for teamwork,

inclusiveness and member collaboration. Today the SGB operates in a democratic climate that allows space for the achievement of social justice. The philosophy behind social justice calls for sustained communication with respect of the voice of the voiceless in parents and the community. This viewpoint explores collective democratic participation for politically correct networks and partnerships to benefit the school and uplift the community it serves. This therefore advocates need for SGB training for effective collaborative unity and operational relevance for critical service delivery.

#### **2.4.5 The evidence for a successful collaborative framework**

In Australia it is prescribed that education policy be established on critical decision making with a known culture of the organization. Leadership needs to avoid and allow group thinking with inclusive decisions made and taken (Sonnevel, 2004, 1-2).

Board members embraces best practices to learn and copy with members need to be committed to self-improvement that fosters good listening skills. This fosters positive contribution in discussions and decisions (Sonevel, 2004, 2). Education is passionate about care and concern with a commitment to people growth. Collaboration is a worthy practice to enhance collegial activities (Walkerly, 2014:9).

The government makes recommendations that foster collaboration among schools through sharing of information to member bodies. Communication best practices in school governance are shared to improve school good performance. This ideal proposes the need for training of the Board of school governors; with wider community relevance through school promotion with marketing and positive publicity (Walkerly, 2013:2- 4).

Collaboration calls for critical points on: Networking (Share information), Capacitate (Assist each other), Corroboration (shared decision action on common matters) and Coordination (Working on joint projects). Benefits of collaboration entrenches common identity trough shared expertise that ensures sustainability in communication and thus helps in sharing workloads. School governance requires for sustainable partnership characterized by the need for shared beliefs; emergence of trust and cohesion in governance. Collaboration demands regular reflective practices that promotes

strategic direction for positive delivery and provides extracurricular support (Walkerly, 2013:3-7).

In Canada, governance in schools cuddles the essence of participatory democracy by communication of community ideals through elected membership. Schools respect the cultural capital of members; and parent partnerships are ensured. Council members ought to ensure positive school results with progressive policies and intervention strategies (Lessard *et al.*, 2003:4-5).

In the context of education in the United Kingdom Education (UK), collaborative governance opportunities foster trust with successful stakeholdership ventures that meet individual goals showing benefit through collective knowledge. School governance is about open transparent communication commitment (Zadek *et al.*, 2010:22). Effective governance ensures member self evaluation for sustained work relations among members for better school leadership development (Crone, Southcott & Geogr, 2011:v). The UK Board of governors places significant emphasis on improved staff knowledge for better data and policy interpretation in particular and hail members as unsung heroes in education with a volunteering spirit (School White Paper, 2010 in Crone *et al.*, 2011:1).

Collaboration in Zimbabwe education emerges with education made compulsory for all; provision of minimum fees for accessing education; education be declared a Human Right for all; entitlement of children to enrol in public schools and no child be refused educational rights on the basis of race, tribe, place of origin, ethnic origin, political opinion, colour, creed or gender (Zimbabwe, 2001:1-3).

Fundamental to Lesotho education are norms and values that foster a collaborative community educational space. This ideal is unveiled by people courtesy, friendliness; hospitable, refrain from personal confrontation; take pride in independence, value family unity, show respect for the elderly and value greetings that that are reflective of peace and harmony in the community (Lesotho, 2008: 2-4).

Lesotho inherently has collaborative nature of human existence through the passionate values the education governance enshrines, in this context, the following success are worth mentioning – these are people unity and collaboration, caring family structure and passion for education through lifelong education (Lesotho, 2008:10).

The crux of the education system in SA is committed to observing civil rights for community development. In pursuit of collaborative governance, education to foster free participation in cultural life of the people in the community through the eradication discrimination of all sorts in both women and children in the community as a measure of Constitutional Rights for empowerment and a better life. Through education, people need to be afforded space to enjoy the joys and rewards of human existence (Theoha, 2011:25).

The juxtaposition of the chosen countries will be followed by a conclusion as the next aspect to follow.

## **2.5 CHAPTER SUMMARY**

This academic study seeks to empower, transform and capacitate members of the SGB in aspects of: Collaborative leadership skills, Transformative participatory leadership skills Communication leadership skill and Conflict management in leadership. The study provides literature to empower the SGB leadership in the latter aspects. This research also discusses the importance of norms and values to advance the ideals of servant and purposeful leadership as an ideal towards a collaborative SGB. This research is undertaken to contribute to the body of knowledge in respect of SGB development and transformation for notable democratic vision and delivery in the SGB for momentous governance.

In this study, I further endeavour to generate awareness to the reader that the following constructs: Collaboration, governance, communication and conflict management are discussed in the context of the objectives of the study indicated in Chapter 1. To strengthen this collaborative ideal in the SGB, I allude to the best practices in countries such as: The United Kingdom, the United States of America, Canada, Australia, Zinbwabwe and Lesotho for the benefit of the SA school governance to prosper.

## **CHAPTER 3**

### **THE THEORETICAL FRAMEWORK TOWARDS ENHANCING COLLABORATIVE SKILLS AMONG MEMBERS OF THE SGB**

#### **3.1 INTRODUCTION**

This orientates the reader on the perspective on which the study is based, the latter is informed by the issues of gender, class, religion, race and culture the research wishes to pursue. This study is therefore located in qualitative research with the Critical Emancipatory lens as the theoretical lens due the agenda of marginalization, empowerment and development for transformation endeavoured (Cresswell, 2008:62).

#### **3.2 THE CRITICAL EMANCIPATORY RESEARCH (CER) LENS AS A THEORETICAL FRAMEWORK**

CER as a theoretical framework is used in this study to document the goals of pedagogical and emancipative societal transformation in pursuit of social justice in a democratic context (Nkoane, 2012:2). Fundamental to the discourse of CER as a theoretical framework is the capacity to study inequalities as informed by the core causes of such. In variable ways, social research that couches CER is dynamic with an evolutionary character making it ever value-laden as opposed to value-free and a sense of neutrality a research outlook (Moloi, 2014:20).

##### **3.2.1 The CER: Historical origin**

This study is located within the Critical Emancipatory Research (CER) theory as a socially-based theoretical articulation. The theory promotes self participation and personal drive to achievement of desired solutions. It is mostly applicable in social research to address of complex human real life problems. Central to the theory is the essence behind participation, reflection, emancipation and empowerment. The theory upholds the inconsistency of social circumstances and multiple realities that govern

human existence. The Critical Emancipatory Research theory originates from the ideals of Paul Freire on the view of radicalism. Central to this theory are the principles of participation, commitment to action, development, empowerment and the advancement of knowledge for intellectual and social freedom.

The theory is more suitable in addressing in the subject of social justice, inclusion and the empowerment of the minority and marginalized communities. Indeed it amplifies the voice of the voiceless, with particular trappings of social inequalities, deprivation and poverty. The CER theory creates a challenge of the status quo and calls for the need for change. Central to this theory is the accentuation of values, observation and reflection on the existing phenomena. The theory discourages marginalization and calls for active participation and ownership of issues of concern. It is not a foreign based theory; it is by the community for the community. The theory understands the notion of progressive action for social empowerment and activism for social justice and order through the challenges of structural inequalities (Teo, 2011:193).

One of the leading figures in CT of the Frankfurt School is Mumford that comprised of figures like Marx Hockheimer, Theodore Adorno, Herbert Marcuse and Erick Fromm. In his philosophical agenda he was concerned with the themes of domination, alienation, the shallowness and narrowness of human knowledge. He was an avid critic of the discourse of war and abuse of civil rights and devastating impact on the lives of people by the latter. His negation of war also vindicates him as a proponent of social justice in a hostile human predicament, social justice is grounded on the tenants o the SA constitution post 1994. In the proper context, it allows self determination, social transformation, equal participation and change of the status-quo. Critical to this philosophical view is the quest to trouble moral righteousness and critical thinking (Mahlomaholo: 2011:295). Mumford advocated qualitative change in society through intellectual rigour to voice his opinion on people injustice, domination and narrow thinking. As a scholar with a critical mind, he opposed knowledge based on science as quantitative vision based on social enlightenment, domination and illusionary freedom in the modern era (Mumford, 2010:92).

The Frankfurt school's agenda was: to highlight the need for critical answers embedded in societal structures; embrace the need for dialectic reasoning over issues in debate; questioned fascism and capitalistic domination; saw science as a dominant

strategy over human liberal thought; viewed science as a strategy to distort societal reality and thus create meaning with lack of truth and abstract identity and construed the depth of truth as a myth of social enlightenment. The school holds a strengthened belief that lack of demonstration of societal reality renders the quantitative study weak. The quantitative outlook is seen by this school as shallow in demonstrating the uniqueness for the essence of human collectivity and pluralism. The Frankfurt school embraces a liberating theoretical outlook that sees science as narrowing human vision for the truth and reality and regrettably limits or restricts the liberty of choice in man. In the school convictions, civilization produces conformity and docile individuals with restricted assertiveness (Lybeck, 2010:94).

From the above discussion, one can conclude that human life cannot be quantified through abstract conclusions devoid of one's cultural and social contexts that formulate the basis of human reality and relevance.

The lessons of Marx address the view of knowledge as based on the characteristics of objects as viewed by the mind. The teachings of Marx give lessons on the narcissist trauma by Freud and the biological evolution of Darwin that upholds the lesson that people are descendents of animals. Derrida in Marx's teachings unveils the fourth human trauma that sees man as a product of societal conformity with no independent thinking beyond society. He argues that the truth is a societal impression (Teo, 2011:193-9). According to Marx, critical thinking is essential for both human development and self misunderstandings. In his opinion, human thinking is embedded in historical custom context. The views of Marx on critical thinking are placed in the context of the Frankfurt School of thought. The Critical theory is aptly applicable in societal structures. The post war critical theory genre focuses on the human enlightenment in society. Marx enlightenment theory is a structural methodological form of analysis. In his theory, Marx views the teachings of De Sada as liberal in the sense of self promotion; self interest and personal pleasure over others. On the other hand, the ideas of Hockheimer and Adorno (2011) are employed for mass culture and market consumption as commodities. In the context of these views, an authentic relationship between science and myth is established. Through critical theory there is a categorical explanation of the unsolved myths.



### **3.2.1.1 CER: Epistemological assumptions**

The philosophical word *epistemology* seeks to study the nature and structure of the discourse of the evolutionary nature of knowledge. In a collaborative context, knowledge is a collectively developed and shaped (Lybeck, 2010:92). The latter view can thus be critically argued that it is informed by democratic equality that is worth for a progressive SGB operating in a democratic milieu.

### **3.2.1.2 CER: Ontological assumptions**

The philosophy of ontology argues that knowledge in the context of reality is underpinned on societal interpretations and assumptions (Mettes & Wilson, 2012:172). From an ontological point of view, it becomes imperative that there be critical balance in the views of the researcher and respondents as informed by their capabilities and by virtue of the fact that they both are societal beings seeking meaning to the ever evolutionary conversations of truth.

Understanding the above, one conceptualizes the contribution of fellow research participants towards seeking the significant meaning of truth to provide answers to their complex societal challenges at hand with the goal for collective emancipation for a better social order driven by the activist SGB.

## **3.2.2 The CER: An orientation into the nature and scope of the theoretical framework**

The argument that Mahlomaholo (2012:224-5) posits is an emancipatory premise couched in the quest for subverting misrepresentation of the reality in human consciousness thus defeating a scholarly opinion. The said writer further invites the reader to the challenges that CER unsettles the oppressor from a privileged position of power. The theory advocates a greater betterment of the society that is marginalized and critically deprived to can emerge with pride in the association of global societies; this is best realized through creating space for the progression of interlectual knowledge (Mahlomaholo & Netshandama, 2010:1). In this philosophical intent, the

need to accentuate and advance humility as a human element is realized through competitive consensus (Mahlomaholo & Netshandama, 2010:10).

CER is transformatory in nature and inherently creates a sustainable learning empowerment for social justice to emancipate humanity from unjust hegemonic circumstances (Mahlomaholo & Netshandama, 2010:3). In its nature, CER advocates for collaborative unity that finds space for a democratic citizenship. In the context whereby CER prevails, people are tolerated to make choices freely thus negating the oppressor's position of privilege (Mahlomaholo, 2009:225). The philosophical notion of CER advocates the collaborative unity between the researcher and the fellow research participants through the ideals of human empowerment, liberation and interrogation of real life issues close to the participants in research (Mahlomaholo, 2009:226). In its inherent nature, CER has room for equity governing human beings; peace and harmony for people to co-exist, resist crime and hunger as well as violence; freedom for critical thinking in conversations and dialogues as well as hope for a better validated future (Mahlomaholo, 2015:4). Furthermore, CER is committed to the development of human interests with a moral and ethical agenda for the freedom of knowing, reception of counter narratives in discussions and debates grounded on a diverse cultural backgrounds of people. As theoretical principle, it resonates well with the quest to accentuate the voice of the silenced. The process advances collaboration through joint resolutions, human unity and dialogue (Challes, 2007:7-9). The latter critical reflection on CER makes it a multidisciplinary research approach to problematize the challenges behind oppressive and unjust circumstances human beings face. The issue of emancipation, cultivated hope, human joy, agitation for freedom and tolerance of difference are high on the agenda of CER (Tsetetsi, 2013:50).

The nature of CER is such that it is actualized by PAR and as such invariably co-exist in both arguments and perceptions. CER as a chosen lens is characterized by the following critical moments to enhance its significance in the scope of research, according to O'Brien (2007:1-5), these are:

### **3.2.2.1 The reflective critique**

This stage calls for the figuring out of the depth of the problem or challenge to resolve. The SGB is obliged to conceptualize the intensity of the challenge it has for better reflection on solutions that are found to be appropriate.

### **3.2.2.2 The dialectical critique**

This is informed by communication among stakeholders in respect of social circumstances to validate the implementation of the action plan adopted through dialogical conversations. The SGB is a composition of people with power differentials operating together, despite this, there is a need for the assentuation of the voice of people with lesser power influence.

### **3.2.3 The collaborative resource management**

This talks to human capital by way of talents and other resources, natural or monetary for stakeholders to share in the pursuit of the problem resolution with collaborative consciousness.

### **3.2.4 The critical reflection on risk**

Risk is part of strategy inevitable in problem resolution with social context in particular. This has its origins from discussing ideas, sharing opinions, making judgements, managing egos in human beings as interpretation of matters is at play.

### **3.2.5 The pluralism**

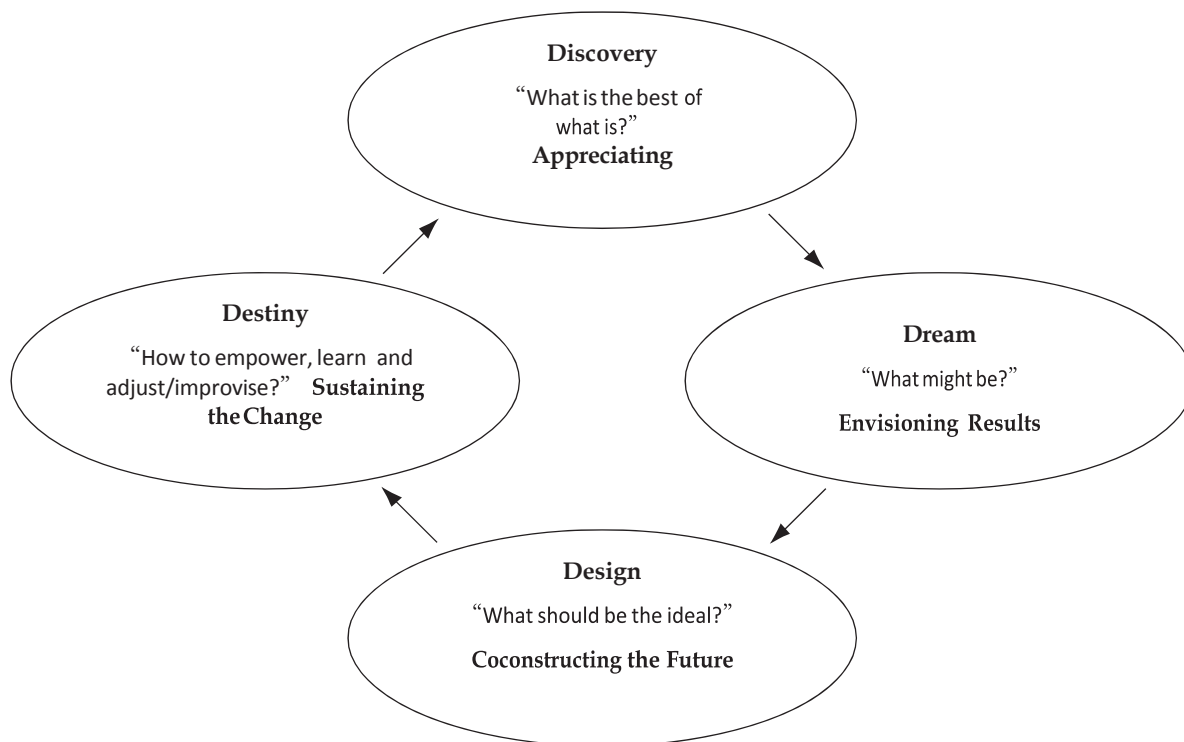
This acknowledges the fact that the challenges at hand are a collective matter, in this perspective, the SGB has to adopt a cooperative analysis of the problem. CER is opposed to individualistic and monopolistic tendencies hence it embraces the significance of unison in people as social beings.

### **3.2.6 The value transformation**

Change is an aspect connected to social transformation as is a pivotal feature for the SGB mission for competitiveness to meet goals envisaged for development in an environment conducive to enhance progression as well.

Transformation founded on the principles of CER is grounded on the purposeful inclination towards the notion of appreciative inquiry to further the aims SGB collaboration. Appreciative inquiry is a brand of research that is quality driven with consciousness for the respect of human potential to can do better with shared optimism and values multiple realities posing a challenge to the SGB in this particular instance (Ludema & Berrett, 2003:1). As both a transformatory and revolutionising research feature, appreciative inquiry propels people to execute tasks with excellence in mind in order to succeed. The qualities inherent in the research principle as an aspect of change accords in people value, treasure, esteem and honour to catapult the need for change associated with the CER lens (Cooperrider & Whitney, 2000:2). The research philosophy elaborates on the values of constructivism with multiple realities for shared and collaborative understating with agitation for the need for change with a critical mind that has space in CER (Coghlan, Preskill & Tzavaras, 2003:9).

Taking CER into account, the theoretical framework inspires the SGB to discover, dream, design and embrace destiny in its challenges as a way of ushering change with a cyclic transformative approach in the sphere of appreciative inquiry. The latter as a social constructivist research strategy has the following outlook: Acknowledges peoples gifts, human interaction with sustained dialogic communication, prizes people collaboration and validates future possibilities with realistic hope (Cram, 2010:1-2).



**Figure 3-1: CER contextualized in Appreciation Inquiry Cycle (Source: Adapted from Watkins & Mohr, 2001)**

The aspects in the above figure (3-1) can be elaborated as follows in the context of the SGB driven transformative change advocated by CER:

**Discovery:**

These are best reflective thoughts for the future the SGB can decide upon based on shared memorable events and accomplishments;

**Dream:**

This is the communicable vision that the SGB can plan around with collective aspirations;

**Design:**

Based on this, the SGB ought to have a workable structure to enhance relationships in people to work as a unison; and

**Destiny:**

This is the pathway to the future with sustained support in the SGB members (Cram, 2010:2-6).

It is in the above perspectives that the agenda behind CER will be discussed and problematized.

### **3.2.7 The agenda of CER as the chosen theoretical framework: The case of MFP**

#### **3.2.7.1 The advancement of critical reflection**

When correctly applied, the CER theory exchanges learning with rational reflection as opposed to rote learning devoid of critical thinking and reflection. The theory negates cohesion based on power in status and encourages collaborative participation. Critical inquiry is important in that the theory is by participants as well as their personal experiences. Central to the CER theoretical dimension is the value behind brainstorming and mind mapping in discussing issues critically. Involvement of participants in the theory encourages relevant workable community solutions that are not alien to them in an attempt to yield alternative realities. This is important in CER in order to verify the effectiveness, impact and outcomes of the project undertaken. The theory is characterized by both monitoring and mentoring. CER encourages the seeking of solutions by both the researcher and the participants as informed by ethical human values in society (Scott & Morrison, 2005:177). The theory has its origins from the Feminist African American background with sharp articulation of the African voice in the discourse of the broader human development (Eurera, 2010:1-9; Clifford & Burke, 2009:154).

#### **3.2.7.2 Consciousness for the value of collaborative participation**

Basic to the theoretical notion of CER, the following characteristics are eminent: Establishment of a critical framework; the value of personal experience; participatory in nature; empower the marginalized as well; promotes accountability; calls for quality method selection and is based on the acute needs of the culture of the community. The CER theoretical ideology advocates the need for transformation, emancipation and empowerment. This advocates social change (Eurera, 2010:1-9). In addition to the challenges of the Participatory Action Research (PAR) is the paper by (Hertz-Lazowitz, Zernike & Azaiaza, 2010:269-279).

### **3.2.7.3 Elicits in society the agitation for social justice**

The study endeavours to analyze the principles behind CER; advocates the need for social justice, investigates the promotion of equality in research, examine the role of cooperation as essential and critical in the sponsor of the personal development vision. CER is understood in the context of deprivation of the minority groups in the 1960. The study deems the theory popular to the disadvantaged groups of a minority origin participation and is again viewed as critical in this research process. The research at times promotes the link and usage of both the qualitative and quantitative methods (demonstrate the inability of quantitative study for this research). The concerns of Dwoski-Riggs and Langhout (2010:215) are expressed in the paper on social justice and empowerment as key elements of the Critical Emancipatory Research outlook. The CER lens advocates for social justice that embraces the evolutionary nature of humanity in all spheres of life (Hanson, 2012:93).

The purpose of CER is further seen as a call for a dialectical vision of the emancipation of human beings through the context of language. This theory seeks to encapsulate and enhance the voice of the marginalised as is the case with the SGB in the rural communities. The later freedom is about the space to think, reason, speak and write freely. In CER the dominant frameworks of oppression are highlighted (McDonald, 2007:2550). Nielson (1993:382-6) views the CER process as a strategy for self-consciousness, successful emancipation and enlightenment of the human thought, this I find apt in the light of a compromised perceptions on the ideological thinking of the farm community. The later view is grounded on class consciousness that Marx negates believes that in society we need to move from a class conscious to a classless society when the human potential is realized as opposed to fantasies on utopian perceptions. In the latter context, social justice negates human injustices associated with the poor and marginalized societies in the sphere characteristic of social justice, people enjoy freedom of speech, the liberty for human association and respect for human dignity and potential (Equity Children, 2013:2-4).

### **3.2.7.4 The quest for moral truth awareness**

The agenda of CER must also should provide moral orientation for the truth and avail socio-economic opportunities for the oppressed and thus transcend the status quo of

inequality and injustice (Johnson & Morris, 2010:78-9). CER has an agenda to embrace elements of reconstructive judgement, consciousness for justice and democracy as well as the discovery of the truth and knowledge. The notion of critical thinking and critical pedagogy seeks clarity for better understanding of the difference. Critical thinking calls for logical factual thinking whereas critical pedagogy advocates the need for social justice; critical thinking is individualistic in nature but critical pedagogy is collective in nature; the idea of critical thinking is objective in nature whereas critical pedagogy is subjective and continuously agitates for social justice and human emancipation (Johnson *et al.*, 2010:81-2).

### **3.2.7.5 The strive for meaningful democratic citizenship**

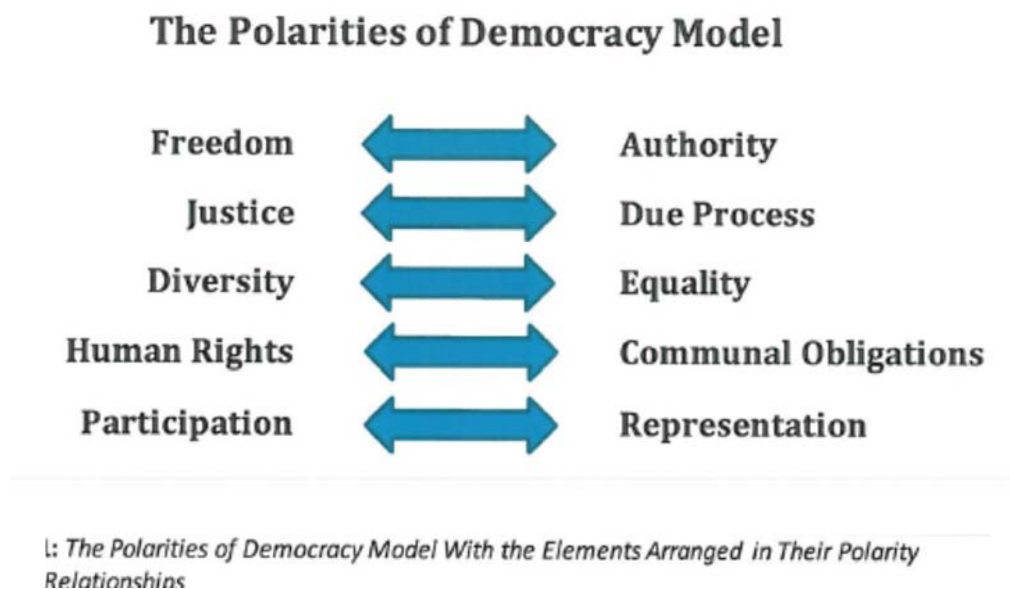
CER must permeate total citizenship beyond just meek obedience to government and law abiding mentality, it must create a cohort of people with open spirit for critical debate and a need for self determination and freedom, such people are characterized by self defence to challenges, self awareness of both potentials and limitations as well as self autonomy to make informed judgements, willingness to learn, commitment to change, values for justice, and the awareness of self-worth as a person. This becomes the barometer that the SGB may gauge itself in terms of its success and positive output in governance (Johnson *et al.*, 2010:90).

The success of CER can only succeed in dominant free society. I must indicate that this needs not promote the fear to challenge domination and social and economic injustices. One regrets that the notion of democracy is abused to be a vehicle to acquire material commodities than human acceptable societal values and true personal autonomy for self-reflection and consciousness of reality. CER seeks to demonstrate relevance between society and the state, this is evident in the understanding that the SGB must develop learners in society to advance and be in critical dialogue with the state challenges. In CER the ideal of happiness is of lesser importance than the need for human emancipation from oppression (<http://CriticalSociology.hog.spt.com>, 25/112011).



### 3.2.7.6 Ushers a democratic order

The philosophy of freedom, human rights and equality constitute the agenda for a democratic order. The ideal embraces the foundation for a complementary collective human existence characterized by cherished community values (Chimhuru, 2010:183 - 185).



**Figure 3-2: Democratic polarities model**

Figure 3-2 conceptualizes democracy with the two respective binaries in each instance. Factors on the right side further qualify the critical nature and responsibility behind democracy in real practice. Freedom goes with authority for better management; justice is a process that embraces fairness with procedural accountability; despite the fact that people can be of diverse origins, it remains imperative that justice be applied to perceive the ideal with equality; there are obligations associated with every human right, people have the right to education but have the obligation to go to school to accomplish such genre of right and democratic participation agitates for representation to give the voice of reason and concern.

Democracy is one of the cornerstones of the critical principles of CER. In the context of democracy, peoples sense of accountability is enhanced for the cultivation of deeper knowledge for a better life (Collins & Obrien, 2004:149). In the environment of democracy there is positive space for persuasive for critical argument, open-

mindedness and passion for global citizenship. Democracy allows the flow of new ideas compatible with open minded thinking (Collins *et al*, 2004:150).

The genre of democracy I wish to articulate in this instance is that which is deliberative in nature. Deliberative democracy is informed by critical discussion and dialogue in people. This brand of democracy holds the following significant struggles in society: Commitment to elucidate the value behind education, finding relevance to community based challenges, advocates fairness in practice, total quality driven and respects collective human identities in a democratic conceptualization (Cooke, 2000:947).

This articulates the essence of freedom in the SGB to interact freely as members of the body and the broader society. This further gives space for the SGB members to make free informed decisions to enhance active participation for community solidarity (Cooke, 2000:95).

#### **3.2.7.7 A cornerstone for the pedagogy of positive hope**

One of the fundamental tenets of CER is a strong influence of the pedagogy of hope. This has the relevance of hope in human existence as informed by the vision of Paulo Freire (Webb, 2010:327). This communicates hope for transformative critical change in the lives of people. This genre of hope acknowledges the existence of multiple realities that people experience as informed by different circumstances and realities. Through this hope human life is attributed with purposefulness and true meaning with a complex than naïve expectation (Webb, 2010:328).

#### **3.2.7.8 Finding space for the worth of indigenous epistemologies**

CER finds worth in the scope of indigenous knowledge as important and contributory to the knowledge wealth in the world that seems to undermine the agenda and content behind it. There exists an attribution that is fallacious opinion citing lack of scientific truth in indigenous knowledge (Le Grange & Maile, 2007:577). The CER philosophy embraces indigenous knowledge as an authentic class of human intellect that negates the Western epistemological thinking and formulation. The ideal of empowerment is essential in the CER theoretical lens. Empowerment is an act of joint sharing of

knowledge and commitment that allows transfer of critical knowledge to the lesser advantaged. The process is relational in nature and is characterized by action that negates a top down syndrome. This process expects peoples past wrongs to be corrected and show appreciation of their strengths. Through empowerment there is ample space for democratic participation in for a collective struggle. It is in CER that local indigenous epistemologies for collaborative identity is realized and taken forward. This reality offers space to better juxtapose the Western and African epistemologies with regard to the worldview. The knowledge consciousness advocated by the indigenous paradigm assist people in the rural localities to be critically reflective on matters of marginalization metted against them in propelling the agenda of global markets and prices not considering the value of an ethical framework with indigenous grounding. Cultural wealth is seen as positive in a geopolitical space to foster diverse social relationships with collaboration and unity (Hanson, 2014:93).

### **3.2.7.9 The drive for gender equity through pronounced feminism**

The aspect of feminism is also significant in the realm of CER. This impression calls for women equal strength and treatment for dialogic gender constraints. This patriarchal notion unfolds with docility to promote women submission and voicelessness. In many instances; women are subjected to exclusion and hegemonic oppression that is culturally informed and discursive to enhance women worth (Morojele, 2012:84-5). The reality of the girl child empowerment in the rural farm context has the following notable indicators: farming education for hunger eradication, financial management and marketing strategies to enhance collaborative networks imperative for the female gender (Page, 2015:2). The advocacy for feminism seeks to develop women who are self-propelling in all aspects of life with critical awareness arguments and strike a balance with resonant choices between powerlessness and powerfulness (Anonuevo, 1995:24-25).

Dominant discursive cultural viewpoints about women include aspects such as politeness, tidiness, respect, greetings and humility (Morojele, 2012:90). This ideology emerges in the form of: cultural wealth (opposing cultural domination), people aspirations capital (motivation to transform oppressive structures in society), social capital (this offers neutrality in emotional support, equips people to transcend social

adversities and build human solidarity), navigational capital (through this, people are equipped to manoeuvre for better social scaffolding, offer social competitiveness as well as academic invulnerability and resistant capital (challenges inequality, opposes discursive societal behaviour that devaluates human worth) and linguistical capital (enhances multiple language skills through better communicative competency). Cultural wealth theorizes concerns about social inequalities as based on class and race. Race and class consciousness stagnate social mobility (Yosso, 2005:69-70). The purpose of racism is to undermine cultural wealth of the lesser privileged in society and thus contributes to the larger form of human domination.

Drawing from the above deposition, the strive for the female gender echoed through feminism is three levelled, namely: patriarchy in society, political voice and economic progression. In the of the latter mould, women are subjected to alineation and seen as objectified elements of society. CER vehemently commit itself to deconstructing negative perceptions about feminism (Tyson, 2006:92-94). The toxic views about women gender in the context of feminism strongly undermine the significant role women can play in the SGB.

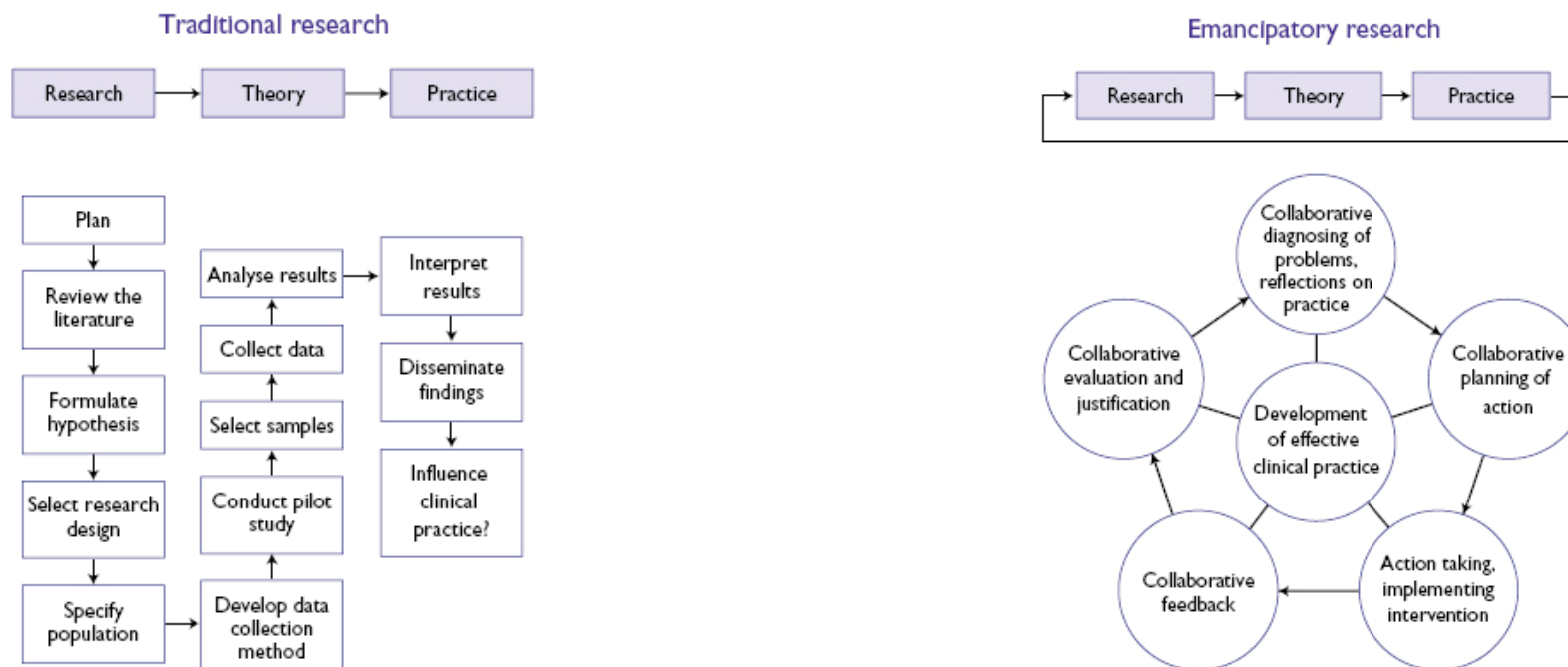
### **3.2.7.10 Embracing the significance behind cultural wealth**

The struggle for social justice inherent in CER needs to be vocal and accentuate worth of the cultural wealth as well as the expressions of the oppressed (Yosso, 2005:71-5). Rural appraisal in respect of consciousness troubles the need for cultural consciousness in people that in most instances surfaces with aspect such as creative awareness, patience in dealing with people and challenges, respect for people with humility, the ability to listen to a variety of viewpoints put to the fore and the tenacity and propensity to share with others (Hialele, 2014:101). The essence of the dominant ideology negates social justice as is as such blind on people meritocracy, humanness, race-neutrality and equal opportunities. Parents have a pivotal role to play as advocates of the notion of cultural wealth. In the context of his challenge, parents need to induct children with cultural knowledge for self like and pride, they need to offer children sustained support for school. Cultural wealth challenges the superiority of the dominant cultural for equality and fairness informed by the quest for social justice (Yosso, 2005: 75-7).

The ideals of the CER are succinctly realized through the use of the PAR methodological approach with a broader discussion to follow.

### 3.2.7.11 The emancipatory character

#### A difference in methods



Both quantitative and qualitative research methods are traditional, linear methods of conducting research, in which clinical practice is the last thing to be affected by the research activity. Quantitative research attempts to determine with a degree of certainty the existence of an objective reality, one that can be generalised to (imposed on) the target population. Qualitative research stresses the socially constructed nature of reality and the situational constraints that shape inquiry, and thus the existence of an individual and subjective reality. Emancipatory research recognises the limitations and restrictions created by both approaches and attempts to emancipate individuals by empowering them with the authority to clarify their own roles and establish effective practice for themselves. Traditional research methods have led to the imposition of practice directions on the nursing profession; emancipatory research is in the hands of nursing practitioners. (Source: ADF Health, September 2000:126).

Figure 3-3: CER in quest for a emancipatory agenda (Source: ADF Health, 2000)

The diagram above seeks to make an analytical and reflective discussion on the nature associated with the CER as a theoretical lens with the agenda of human emancipation. The diagram is characterized by the following stages: The first stage focuses on the collaborative diagnosis with sustained critical reflection and discussion; the second stage deliberates on the action plan on the problem to tackle; the third stage addresses intervention strategies in respect of the plan; the fourth stage is about feedback with a collaborative consciousness for unity in the SGB and stage five is in relation to justification and implementation of the plan with all people in participation through critical discussion (Pullan, 2000: 124-156). This presentation seeks to demonstrate the significant role CER with its commitment to emancipation plays as opposed to the traditional form of research presented with the same figure on the left. The latter figure cascades with the traditional approach: The research plan; literature review and so on, till the end that culminates with clinical results for practice associated with a positivist research approach and methodology.

It invariably can be observed that active participation is significant in for an activist SGB with an emancipative and participative agenda. In the realm of the latter, conviction, participation draws its strengths from human collective wisdom made possible by effective and critical listening to others to share strength defining their potential to share and thus minimize inequalities in people. Democratic participation is collaborative and indeed make people share common goal for transformative change and reality. Emancipated people find self reliance as of paramount benefit to illuminate social realities and challenges (Boyles: 1998: 24).

### 3.2.7.12 The quest for transformative change

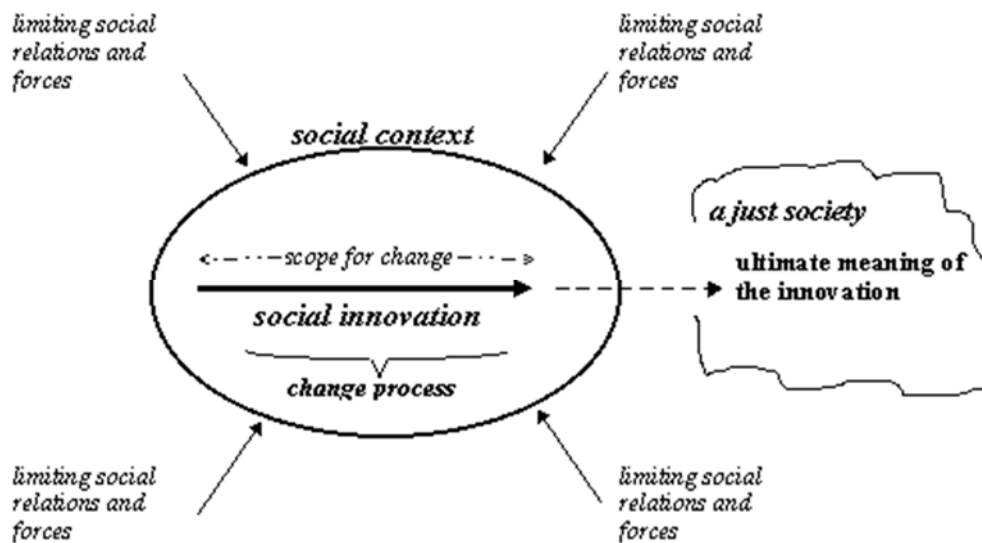


Figure 3-4: A schematic presentation of CER and social change (Source: Kagan & Burton, 2000)

Taking into account the above diagram (Figure 3-4) social innovation is fundamental to enhance social change. Transformative change is realized through social innovation to revolutionize the ills in society. The transformation of society is aimed at creating a just society to allow development and progression. Social change agitates for people with critical skills to enable dialogue and critical reflection taking into account the challenges for the SGB. This process advocates for an agenda with shared vision to modify the alling societal circumstances through collaboration (Kagan & Burton, 2000:1-2). This is true considering the socio-economic levels and marginalization of schools and communities in the rural farm environment with limited pedagogic competencies.

### 3.3 CONCEPTUALIZATION OF THE PROBLEM: ENHANCING SGB COLLABORATION

Collaboration is a process that allows organizational autonomy through formal and informal negotiation. This is about the genre of policy that seeks to breed in people the sense of togetherness with shared norms and mutual benefits in association. Collaboration acknowledges the worth organizational network through people unity.



and togetherness. This ideal inspires institutional autonomy in operation characterized by collective action, jointness and consensus (Thomson *et al.*, 2009:1- 3).

Fundamental to this study is the concern surrounding the problems of unity and collaborative teamwork that the majority of the SGBs seem to show. This unfortunate division among members impacts negatively to the body and yield a sense of individualism and in turn stifle the members' capacity in addressing their mandate of school competitive and progressive school governance. In this background I intend to design a framework to enhance collaborative skills among members of the SGB effective governance communicated by their legal directive as according to SASA, 1996 Act 84 and the SA Constitution of 1996. The following skills are fundamental to the study: Collaborative skills; Communication skills; Conflict management skills. For the latter skills to succeed, a positive sustainable environment characterized by ethical leadership; invitational leadership; commitment and accountability ought to prevail. In addition to the latter factors, the collaborative ideal manifests itself with factors such as: collaborative interaction, autonomous stance, organizational empowerment, human goodwill, inspired mutuality and appreciation.

For the success of collaborative SGB ideal, the following theoretical underpinnings on norms are essential; reciprocity based on trust; space for human critical decision making; a sense of common belief; the essence of humanity; ability to negotiate reputable human integrity, understanding and prolonged commitment (Thomson *et al.*, 2009:4-5).

### **3.3.1 Ontological foundation**

This study has ontological foundations for better understanding of its concerns and conceptualization. Ontology is an analytical philosophy with particular reference to the nature of the concept as informed by its nature, qualities and characteristics from a shared point of view; it deals with the ideas about the nature and characteristics of what is being studied. The latter view has to do with what constitutes the identity of the concept (Botma, *et al.*, 2010:40). In the background of this study, collaboration is a central feature denoted by features such as collective thinking, shared ideas and decisions, joint working and an exhibit of consultative strengths.

Ontology is further defined as a class of study that seeks to find descriptive relations between objects through formal use of specific terms with collective understanding (Knoll *et al.*, 2010:12). In the context of collaboration, ontology attempts to add to the collective with cooperation with joint effort. This theoretical ideal also embraces commitment to exchange knowledge and ideas motivate by the desire for coordinated cooperation for networking (Oliviera, Antunes & Guzzardi, 2005:3).

In the context of this study the ontological reference is on the principle of collaboration among members of the SGB. Ontological collaboration is underpinned on a passion for participatory democracy and being mindful of matters of social justice in other to heighten the vision of fairness and moral righteousness critical for SGB collaboration (Mahlomaholo, 2011:295).

### **3.3.2 Epistemological foundation**

This denotes the branch of philosophy that deals with the qualities of an ideology with particular reference to its nature, scope and source of knowledge. Epistemology is founded on the basis of the truth than a concern on what seems to be, it is therefore fundamental to point out that this genre of philosophy is based on reality as well (Botma, *et al.*, 2010:40). Epistemology further searches for clarity in the framework based on assumptions concepts and values that attaches significance educational experience This philosophical concept is critical about what constitutes knowledge and how it is justified to advanced a collaborative ambition and unity among people serving the community, this further reflects on collaboration as a reality based on mutual interdependence for a common purpose with trust (Garrison, 2013:1- 2).

Collaboration calls for people unity with decisions and ideas people to enhance decisive pedagogy for social justice and democracy. The model of progressive collaboration is grounded on empathic tendency with mutual unity to continuously sustain interpersonal human relations (Apay & Dereli, 2012:1262). Collaboration is such that it allows human autonomy and collective mutuality with an aspiration for unity. Human autonomy in a collective environment permits the vision of shared creativity and discovery (Thompson & Perry, 2006:20).

This study seeks to underscore the epistemological essence of the SGB collaboration. The latter ideal is driven by the desire to create space for people unity and teamwork in school governance thus propagate the agenda of the SGB. Collaboration is progressive when founded on both SASA, 1996 and the constitutional principles of equality, human dignity, fairness, transparency, gender sensitivity and equity for social justice.

### **3.4 CER AND THE COLLABORATIVE DISCOURSE IN THE SGB**

In this discussion I find it imperative to take forward the relevance of CER as aligned with the study objectives as well as attempting to validate the the choice of the theoretical lens.

#### **3.4.1 Articulating the essence behind the need for CER**

This is a transformatory and emancipatory lens to help the SGB to realize its set goals with the human capabilities from diverse educational and socio-cultural backgrounds (Storms, 2015:157). CER is a relevant theoretical framework in a contemporary democratic order like SA (Davidof, 1993:10). This is for both enlightenment and development of marginalized communitiies such that of MFP in serach of sustained optimism for the better in their circumstances. The latter challenges have a long standing argitation with time in memorian. The complexity of human disconcertment carries hope against power usually associated with the world unjust circumstances. In the words of Fullan in Davidof (1993:11), “*Change is technically simple and yet socially complex*”. Inaviably, CER has a moral duty to highlight and unequivocally voice the nature of exploitation of the weaker by the privilledged; this calls for equal action to the discouse of human theorization (Ledwith, 2007:604-5).

In observing the latter, PAR thus becomes a *sine-qua non* emergeing with progressive social relevance to humanity as opposed to positivist methods characterized by quantification and observation of issues from a mathematical perspective divorced from the evolutionary nature of mankind. Positivism usually find space in science because it is deterministic, can be assusmed, mechanistic with hypothesis and empirism and is thus measurable and and objective in nature (Collins, 2010:38).

### **3.4.2 The challenges surrounding CER as a theoretical lens**

Invariably CER finds space in people with a sound political consciousness for both application and advocacy. The lens becomes a challenge to people with little or no exposure to the inherent ramifications of the theoretical outlook. In most instances, CER needs people who have room for critical thinking and reflection to make empowering and developing decisions that culminate into the intended goals of the theoretical principles associated with democracy, social justice and transformation for change imperative in marginalized communities (Storms, 2015:158).

The understanding and application of CER further carries with itself a number of challenges worth mentioning around issues such as personal identities that make up people's assumptions, the seeking of collective control over issues and the passion for progressive transformation as well as remaining accountable and responsible throughout. This theoretical view constantly challenges in people their political, ethical and moral assumptions which are at times complex and evolutionary. It is as well essential as a challenge to communicate the thorny practice of equal participation in practice and application (Davidof, 1993:71, 87).

CER is underpinned on finding the worth of critical consciousness in beings so as to challenge the discourse of societal injustices. The SGBs who are in the forefront of school governance are faced with a situation of the legacy behind social injustices in the communities with a historical position to challenge. The fight against injustice needs advanced virtues of both critical reflection and consciousness being not the gift of many. The principle is further complicated by the oppressions created by globalization which dictate the nature and scope of markets; Western epistemologies inarguably attribute lesser respect for indigenous knowledge and cultural systems (Ledwith, 2007:600-2).

### **3.4.3 The particular components of CER**

Inherently, CER is politically inclined to challenge the status-quo. The method is collaborative to address the needs and challenges of schooling as is the case with MFP. The method intensify the voice of the lesser privileged in exhibiting their plight and

need for change CER is grounded on democratic principles that press forward the quest for social justice with critical reflection and thinking (Storms, 2015:157 & 164). In the context of this principle, equal participation by all stakeholders is envisaged and encouraged (Davidof, 1993:87). This genre of research is associated with personal self-reflection on one's practices as a social being with propensity to drift away from the world objective-subjective perceptions on real issues that challenges humanity in the array of world conditions (Davidof, 1993:11 & 16). This theoretical framework is attributed to the human principles of shared ownership by fellow participants with critical focus on community problems in particular so as to shape their lives with desired improvement (Tshelane, 2013:416). The latter importance of CER is further validated by the articulations of O'Brien (2007:5) in the sense that the framework contribute towards co-learning in research.

Gerald Susman in O'Brien (2007:5) identifies the following significant phases that approaches associated with CER through Action Research. The following is the model that represents the fundamental reflective phases that are characteristic of the CER as communicated by the Action Research.

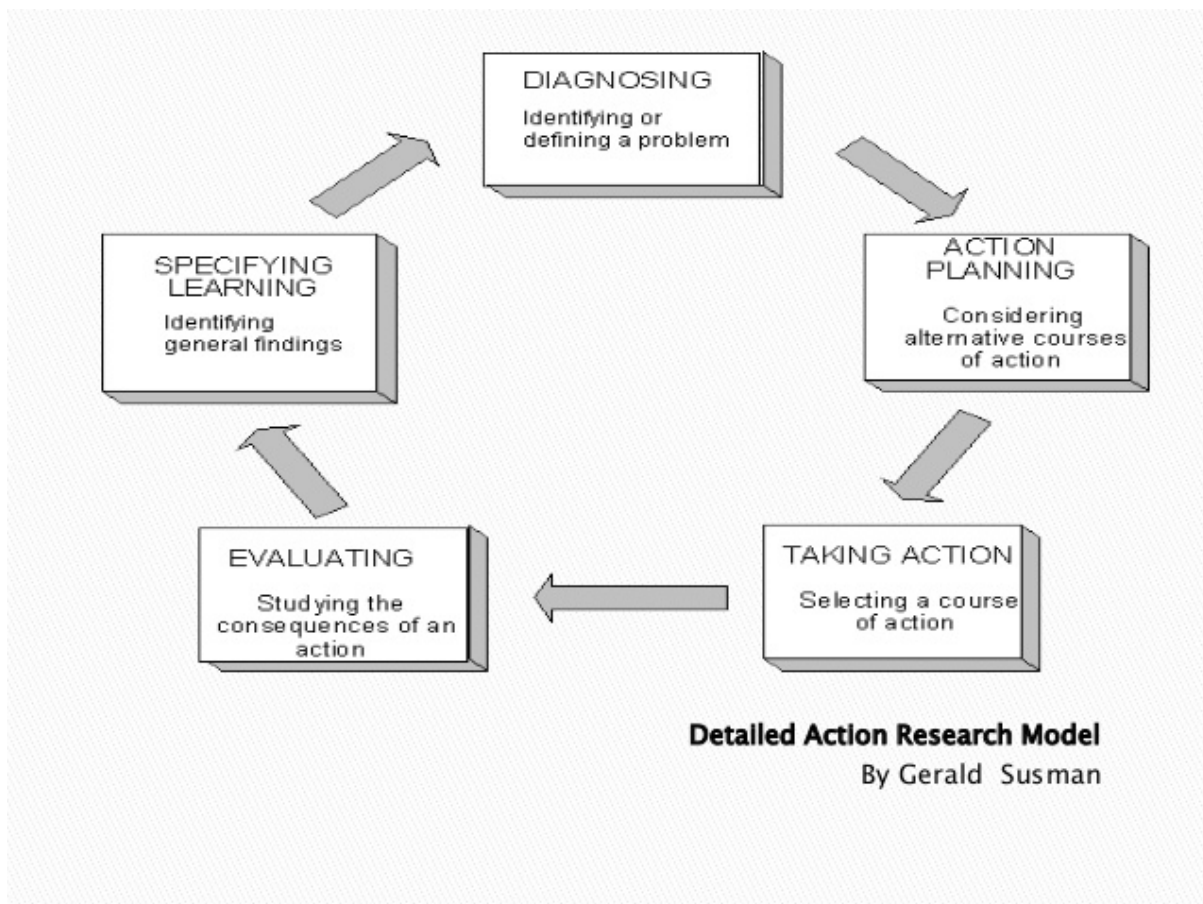


Figure 3-5: CER actualized by the Action Research Model (Source: Susman, 1983)

1. Problem identification: There needs to be a problem the SGB perceived;
2. Postulation of a solution to resolve the problem and the possibility of an action plan to adopt;
3. Taking action as informed by the cause of the problem identified;
4. Evaluation of the data generated with analysis and interpretation; and
5. Identification of learning outcomes; this makes it imperative to deliberate on the research findings until the problem is resolved.

#### 3.4.4 The environment conducive for the application of CER

In the positive application of the research theoretical principle, it becomes pivotal that their socio-cultural circumstances be taken to the fore. The environment ought to allow for the thriving for human dignity and respect and indeed permit collaboration between diverse backgrounds. Research in the lens of CER finds value in the voice of all

stakeholders regardless of their educational background (Storms, 2015:168). In the context of the latter, socio-cultural consciousness is significant to enhance at all times. Knowledge in CER is fundamental to enable personal reflection and as such develop appropriate solutions. The discourse of knowledge needs to move beyond just dormant knowledge to pragmatic knowledge for application and reflective knowledge for both differentiation and formulating assumptions (Davidoff, 199:41).

### **3.4.5 The success indicators in the application of CER**

The fundamental goal behind CER is to realize emancipation of people from their oppressive and marginalized circumstances through positive empowerment and enlightenment. Empowerment call for the propensity in respect of a decisive and commitment to action for transformational change (Davidoff, 1993:100-3).

CER has to embrace the democratic principles behind different forms of democracy for free association, of movement and speech; democratic citizenship that allows human tolerance of diversity and co-existence in a social context and participatory democracy that fosters people engagement for change in the quest for attaching value to a noble course of action (Smith & Izak, 2011:59).

## **3.5 CHAPTER SUMMARY**

This chapter validates the choice of CER as a theoretical lens with its historical origin, nature and scope to competitively enhance the importance of enhance SGB collaborative skills. CER is inherently characterized by pivotal concerns on transformation with regards to the critical perspective of appreciative inquiry in its application for both development and empowerment, the quest for allowing the thrive of feminism in school governance, advancing the significance of cultural wealth in governance and taking forward the issue of democracy with sustainable hope for social justice in society.

This chapter created space to juxtapose CER which is qualitative as a theoretical framework with positivism which is quantitative to justify my choice of it for this study.

## CHAPTER 4

# RESEARCH DESIGN AND METHODOLOGY TOWARDS ENHANCING COLLABORATIVE SKILLS AMONG MEMBERS OF THE SCHOOL GOVERNING BODY

### 4.1 INTRODUCTION

This Chapter seeks to communicate the research design and methodology I used for the purpose of addressing the need for the establishment of a framework to enhance collaborative skills among members the SGB. Attention will be given to the broader discussion of the qualitative research as expressed by the Participatory Action Research (PAR) which has its origins in the broader aims of the Critical Emancipatory Research (CER).

As earlier articulated, the research is intended to enhance collaborative skills among members of the School Governing Body (SGB).The researcher further investigates the findings of McManus, 1996 and the findings of the African Ministerial Committee of 2010 advocated by the research conducted by Mabovula indicating the limitations of the SA SGBs in the following aspects: Collaborative skills; Leadership skills; Communication skills and Conflict management skills. This is worth researching when one looks at the critical governance role played by the SGB in the schools as determined by the South African Schools Act of 1996.

The value of collaboration is important to this study when taking into account the multiple natures of problems that have been highlighted crippling the optimization of the SGB progressive school governance. Through collaboration, people are held together to enhance critical scholarship for social justice. It is in the latter context that I deemed it necessary to design a framework to assist the SGB on the collaborative program.

The problems indicated include *inter-alia*: Poor training strategies; controversial teacher appointments leading to members in the SGB blaming eachother; insufficient capacity to govern; poor knowledge of the legislations governing schools; prevalent illiteracy in some members of the SGB and disunity in members due to academic



achievements by others to cite but a few cases (Xaba, 2011:201-2). The mirage of the latter problems demands that for teams to be collaborative, they must be built with high positive hope and by allowing space for growth. Building denotes creating something of fundamental substance to face adversities with ease. The secret of building such teams is by sound training, and allowing people sufficient rewards to provide a reasonable and value and make a difference in the lives of people. This process is value-driven and is inspired by both commitment and enthusiastic collaboration to make space for teamwork, and above all a competitive advantage (Watson, 2012:1).

Fundamental to this view are issues around the definition of the methodological approach, the reason for choosing the approach, the strength of the approach and the relevance of the methodological approach to the study. The researcher will also attend to the intervention strategy in conducting the research in terms of the initial phase one and the subsequent phase two in the research process. Phase one intends to outline the strategy to be employed at first in respect of the fellow research participants before the actual research implementation. The second phase intends to interrogate the research approach after the implementation of the phase one in research. This gives space to make statements about the participants after the application of phase one research strategy. In essence this aspect is underpinned on the foundation behind data analysis as one of the core aspects in research undertaking.

Data was gained from the researcher interaction with the participants in respect of the way of both interviews and discussions on topical issues at hand. The participatory and empowerment nature envisaged for this research called for the Critical Discourse Analysis (CDA) that advanced the ideals of the PAR methodology. This is an educational research principle that focuses on language interpretation and analysis of the interviews. The critical aspect of this research mode seeks to unearth the hidden power people often hide in the use of words. This method seems appropriate in discovering the various aspects of truth in what people say and how they behave, obviously and conversely. CDA contains a political agenda that deconstructs hidden elements of power in people. It is in this method that ideologies in people are unmasked in pursuit of the truth (Morison & Scott, 2005:42-5).

Ethical consideration should include the following key issues: avoid dominance; enhance feminism; encourage active participation; allow discussion; call for collaboration and strive for objectivity. The SGB must also provide an opinion on the reality of the research findings that unveils a dearth of the skills mentioned, and will also be required to give the depth of importance on each of the skills under discussion. The Critical Discourse Analysis will be employed to gather information in respect of this research.

The research setting: This is an empowerment, development and transformative initiative aimed at creating a sustainable environment for the SGB excellent school governance. The researcher seeks to engage par as the lens to use in achieving the goals of this research. The study is conducted in the Free State rural schools named Motloun Combined School around Bloemfontein in the Motheo District of Education and Mofokeng Primary rural school in the Xhariep Education District, in South Africa.

#### **4.2 CONCEPTUALIZATION OF PAR AS A METHODOLOGICAL RESEARCH APPROACH**

With the choice of this method and the vision of the PAR as a methodological stance, the researcher seeks to espouse the following emancipatory objectives:

PAR as method is an integral part of the qualitative method that is presumed to be able to address the divisive and racial nature of the South African education system before the 1994 democratic advent. PAR is founded on the premise that intends to deconstruct manifested power that researchers may well have over participants and that at times makes them fault finders in the process of research. The agenda of PAR is to cultivate mechanisms of co-learning and inclusion through communicative dialogue (Reason & Bradbury, 2008:463).

The theory has its origin in the Feminist African American background Eurera (2010:1 & 9). The SGB in schools ought to lead the process of meaningful change and transformation in the discourse of education for democracy. Transformation is associated with change for improvement of the status- quo; the agenda in this idea being to convert for the better in different ways (Oxford, 2005:1587). For a successful model of change in a school environment, the following people are important:

educators, learners, principal, parents and officials as stakeholders in education. Stakeholders like the SGB are important to advance the ideals of successful change and transformation.

It is however important to note that the latter people face challenges in their personal lives and in the performance of their duties in particular (Fullan, 1996:117 & 209). In the context of this study, it should thus be realized that critical stakeholders in education are the members of the (SGB) in advocating the need for change and transformation. The completion of this research study should include *inter-alia* – the model design for change and transformation; highlight the importance of democracy in education and demonstrates the need for acceptable human values in the SGB to be able to enhance the need collaboration among other stakeholders and themselves. This method advances the ideals of the CER and as such calls for the positive aspects of development and coaching for successful competency in the manner in which the SGB functions for the enhancement of progressive participative democratic collaboration.

In the context of PAR, indigenous knowledge is associated with people of the same language, customs, values and history of origin. PAR as a contemporary research strategy strives to position the content and context of Indigenous knowledge systems to withstand the threat of Western Epistemologies (Le Grange, 2001:136& 150).

#### **4.3 THE HISTORICAL ORIGIN OF PAR AS A METHODOLOGICAL APPROACH**

The method attracts problems in the context of the respective population. Its hallmark is the ideal of human empowerment for the change of social conditions. Par is at times referred to as Action Research with the crucial aim of problem-solving. PAR is characterized by participation, collaboration, empowerment and development (Chapman & Dold, 2009:1-2). The perceptions of PAR in the view of Bryden Miller and Maguire are openly and unashamedly political and critical and counter hegemonic edges (Chapman *et al.*, 2009:79).

The method has its history originating from the Highlander Research and Education Center in Tennessee in the United States of America (USA), in the year 1932. This was founded on the civil rights protests and environmental justice. Major contributions to

the movement were made by people such as Swartz in Tanzania in 1970. Orlando Burke coined the PAR term and as such is perceived as the father of the PAR movement. This movement developed in areas like Brazil, Tanzania and Colombia in the USA more influence was exerted by the nationalization of the banking strategies of 1969 with the criticism informed by the social science research, with the advocacy of the fact that ordinary people can change their own lives through research and education.

Fundamental to PAR is the quest to challenge power structures in the resolution of crafting solutions to the problems facing communities (Chapman *et al*, 2009:81). PAR reflects on the cultural problems with a reality in society, it is of the view that poverty and youth development can better be addressed through education and the approach being indeed is indeed explicit on the principle of social justice and the need for change and transformation. The method draws from the arguments of Paulo Freire relating to liberation theology, expression and political repression. The doyens of the movement are Karl Marx, John Dewey, Habermas, Gramsci, Kahn and Durkheim (Chapman *et al.*, 2009:81).

This philosophical ideal values people's respect, opposes their domination, and is passionate about social change, commitment and transformative social justice. The ideal of critical consciousness is advocated by the methods found in the disciplines of health, agriculture, literacy, numeracy, arts and income studies. The method is found to be essential in teaching and learning, working with grass roots people, community organizations and international development projects (Chapman *et al.*, 2009:82). PAR contributed immensely to the design of the United Nations (UN) Charter on the International Rights of Children in the year 1989. Fundamental to the latter clause are the facts that: Children should be informed, involved and consulted about matters that concern them in their broader activities and lives (Chapman *et al.*, 2009:82-83). Through PAR, the children democratically informed practice is quarantined, knowing children becomes better, working with children is improved and advocating for their rights is enhanced. PAR upholds the notion that knowledge is a political endeavor that is located within specific social, political and economic contexts, highlighting this aptly draws the argument that research is never neutral. Research renews faith in the possibility of change and is said to remind us of the need to collaborate and work together to transform the ills of society, while empowering students in the notions of

equity and social justice This method offers space for educators to embrace policies that promotes inclusion with a bottom-up strategy rather than top down.

PAR seeks to democratize schools and share power with students, while transforming the traditional teacher to being a facilitator with positive listening skills who perceives youth as catalysts for social change. This philosophical method strategy calls for a collective knowledge generation with positive collaborative relationships. It should be noted that PAR is passionate about building knowledge through collaborative relationships, deepening bonds with students through participative inquiry, opening dialogue in communication and improvising community research through a healthy school partnership and involvement (Chapman *et al.*, 2009:84-87).

The research further calls for the PAR deliberations on its scope and nature as communicated by Kemmis & McTaggart (2007). The method holds the following ontological and eclectic features: action learning, political methodology, intellectual, shared ownership, while challenging social ills and upholding moral traditions (Kemmis & McTaggart, 2007:271-272). At its origin, Kurt Lewin is one of the important figures in the movement. In as much as the USA permeated the thriving of PAR, a generation of action researchers also emerged in Britain and Australia. The method further defines aspects such as critical emancipation and effective participation. PAR is part of social research embracing the theory of liberation advocated by Paulo Freire, with a neo-Marxist theme for community development and the infusion of the ideal of human rights. This operational technique is committed to social, economic and political development in society, and responds to the needs of ordinary people.

Central to PAR as a method is the element of critical action in research characterized by collaborative practice, a quest to improve societal challenges, complement education with social change, calls for fair justice and to mirrors gender sensitivity through the advent of feminism. PAR also finds space in classroom teaching whereby teachers are required to reflect on their teaching strategies as a way of emphasizing practical teaching and interpretation.

PAR is about the practice of action science with the schedule of knowledge of sharing, interpretation, and the gap closing gab between theory and practice as well as making space for reflective practice (Kemmis, 2007:272-5).

## **4.4 A CRITICAL DISCUSSION AROUND PAR AS A METHODOLOGICAL APPROACH**

### **4.4.1 The nature and scope of PAR**

This aspect seeks to thrash out the various developments that PAR as a research approach unfolds with. The discussion is done with the understanding of the approach as appropriate is enhancing the ideals of CER as a theoretical framework.

Strydom (2007:408-410) presents a functional and purposeful understanding of PAR in educational research context. His understanding and ramification of this genre of research also gives a positive motivation as to why this method is chosen for this study. This research calls for the participant's involvement in the entire process and the journey in respect of the discovery of objective and sustainable truths. Research of this category is undertaken to register social responsibility in communities and indeed improve the lives of people significantly.

PAR needs to be characterized by: collective knowledge production, this meaning that people must be part of the knowledge discovery; political transformation, meaning that the method does not just accept the compromised status quo but politically seeks the causal factors that are prevalent; effective planning, which calls for systematic planning to yield desired outcomes, objectives and joint consensus, meaning agreement on strategy matters every step of the way. The method allows discussion of issues rather than just top down instructions, while opinion of people from the bottom is also regarded as noteworthy.

PAR (Participatory Action Research) is an aspect of Critical Emancipatory Research (CER) theory seen as a method appropriate to advance the vision of democracy and pedagogic emancipation that the rural SGB may need in order to progress for competitive delivery of its mandate of governance. This method is also conceptualized as apt in availing critical space for continual scholarship and commitment to social participatory action, as well as practice as contained in the distinguished principles Critical Pedagogy by Paulo Freire (Wergin & Jon, 2011).

PAR upholds the values of CER which include equity, social justice, freedom, peace and hope. Nobody has seen disarming others since in proceeding with literature on strength of participatory methodology. The advent of PAR focused on how the use of

participatory methodology enables. The advent of PAR tackles the concern around power imbalances, and forges a partnership between the researcher and the researched. The transformative agenda of PAR holds the prospective to allow the voice of disadvantaged people to be heard and embraced in the fold of decision making processes (Kamushinga, Martin & Sanginga, 2011:696).

The marginalized and those sort of space from the rural SGB existence becomes a subject of study for the Cultural Historical Action Theory (CHAT).The foundation of this research calls for sustained human collaboration that seeks solutions to daily life problems to marshal the tenets of social justice in the diverse troubles that confront the world today (Collins, Chik & Mind, 2011).

PAR holds a critical debate of political and social human challenges ideal for empowerment and emancipation from a lesser advantaged space (Boog and Ben, 2003). Eurera (2010:1) perceives PAR as a shift from a positivist notion and is closely associated with the principles of radical activism grounded on the teachings of Paulo Freire on human freedom and the ideals of independent thinking and critical reflection. This research strategy falls in the category of the kind of research that pursues issues from marginalized communities such as the race theory, oral histories and testimony (Eurera, 2010:1)

PAR is grounded on the relevance of the everyday lives of people and also subscribes to the notion: “*all for us by us*”. This method embraces change in the process, and not in the ultimate end with relevant political societal solutions that trail social justice. This research negates colonial strategies in solving people problems (Eurera, 200:2).It is on this understanding that the research methodology to be applied should be of empowerment nature and effect human emancipation.

The passion for democracy echoed through the embrace of humanistic values in a way demonstrates the malice contained in the scope of modernity and the negative aspects of individualism and dominance in people (Kemmis, 2007:275- 6).

#### **4.4.2 PAR: Addressing the choice of the research methodological approach over others**

I find it essential to communicate in this study the influencing factors that compelled me to choose PAR above other research approaches.PAR has an emancipatory

agenda negating individualism over social collaborative cohesion in the strive for consensus associated with the ideals of freedom and social justice. As opposed to positivist research approaches, PAR find space that allow in people the use of critical reflection in finding solutions to problems as a mode of progressive epistemology. Positivism advances the possibility of eradicating the strong epistemology associated with critical consciousness in science it trying to emulate it as an absolute human world-view as advocated by Habermas in (Davidoff, 1993:87). The advent of positivism has limitation in application to social based challenges in the sense that it has views that are grounded on deductive law-like hypothetical principles. It can thus be observed that PAR is based on critical reflection and liberative cognitive convictions as posed to positivism based on hypothetical deductions and assumptions. PAR as a methodological approach in this research thrives in part due to its objectives behind its agenda as both elucidating and interpretative with liberatory convictions for real life research complexities (Davidoff, 1993:84-9).

#### **4.4.3 The need for PAR as a methodological approach**

The above stages in the process of the PAR approach serve an affirmation of the call for practicality rather than idealism. PAR is transformable on what people do, how they interact with others, what values they espouse and discursive practices they hold. The process calls for the latter conduct within the constraints of cultural, social and political realism. As a social research method, it has a program for community transformation and upliftment (Kemmis *et al*, 2007:278-79-80).

This methodological ideal is both participatory and emancipative. It is participatory in the sense that it gives space for personal reflection on values, skills and understanding. PAR calls for people participation rather than researching about them in its desire for collaborative unity. It is emancipatory in the sense that it embraces democratic ideals, opposes the practice of injustice, and negates social structures that limit personal development and self-determination for an improved worldview that invariably exposes human dissatisfaction.

PAR is so critical and reflective in its nature. While it is critical by helping people release their strengths in language and social interaction, the method also



deconstructs discursive language use, irrational conduct and the infliction of power dominance in people association. On the other hand, the method emerges with a reflective mind to investigate reality with intent to effect change and transformation (Kemmis *et al.*, 2007:281- 3).

The agenda of PAR is also transformative and empowering in nature, with it has aspirations for the articulation of positive human relations. This process revisits critical reasoning to close the gap between theory and practice. It is about reaching out for community advancement. The empowerment ideals of the method are about control of personal work as situations demand. Empowerment enables people to challenge discursive power and be rational about the need for change and transformation in the context of collective idealism (Kemmis *et al.*, 2007:283- 5).

This theoretical method also endorses a political debate informed by the communicative theory of Habermas in the following sense: while building solidarity and collectivity among people it disturbs the need for legitimate democratic decisions and makes space for mutual fair participation, while probing the historical context as well as relevance. The method advocates for mutual inquiry with a collective critical collaboration using a language of emancipation (Kemmis *et al.*, 2007:296-9).

The discourse of PAR is also integral to the idea of Public Spheres as supportively advocated by Habermas. The symbiotic relationship in the latter strategies (PAR and Habermas public spheres) can be articulated as follows:

1. Networks among participants, which may be informed by togetherness and unity in the SGB members;
2. Self-constituted spheres, which are due to voluntary association to achieve a particular objective or purpose;
3. Legitimate deficits, this being informed by standing laws and policies for coming together for a purpose;
4. Inclusive spheres, this allowing togetherness of participants for a joint committed initiative;
5. Ordinary language sphere, which permits the use of simple language thus overlooking barriers of hierarchies and protocol between ordinary people interaction;

6. Communicative freedom, which allows or give people the latitude to free and voluntary withdrawal in a communication encounter;
7. Communicative power, which is communication as interpreted in the context of mutual understanding and agreement and by taking joint decisions;
8. Indirect impact sphere, which this is about generating alternatives to the problem and thus offering solutions without direct cohesion; and
9. The impact of social movements, are are legitimate organizations that provide an informed voice for social transformation and change, for instance the civil rights movement and the feminist movement.

Shared beliefs do in a way breed solidarity among people and enhance the sense of joint community custom and cultural knowledge wealth that forms identities among people (Kemmis *et al*, 2007:306 & 314).The latter communicative spheres by Habermas form the basic principles of PAR as praxis.

#### **4.4.4 The challenges behind PAR as a methodological approach of choice**

It is difficult to discuss the discourse of PAR separately from the significant values the Critical Emancipatory Research (CER) advocates.PAR takes the ethical principles of CER further in the following approach: The method advances participative community engagements that are made possible by sustainable learning environments to allow SGB competitive service deliveries with value for solid relational and dialogic conversations. Through PAR people connect with a valorized sense of unity and collaborative spirit that accommodates human diversity (Mahlomaholo, 2009:22-7).

This method has challenges from the point of view of the agitations it manifest for a better humane society. The challenges are in the context of: Communicating the value of cultural relevance; the need to improve community living conditions; making a clarion call for academics to have significant role play in community development and emancipation through research; inculcate the value of the notion of *Ubuntu* in people and the development of conflict management strategies.

PAR is about public service learning with important strategy interpretation. It demonstrates the ability to show connections of cultural relevance to the community; it is important to note that research is community based and indeed has to reflect the

troubles and challenges it has. This method helps people to be conscious and critical about societies in which they operate. PAR takes away the tendency of being exploitative to communities with no plough back. In this context, it is believed that research should be grounded and be relevant to politics in the community. The philosophy of this method is about the improving the social conditions the community. The method provides political and social responsibilities for the academics, while creating space for critical reflection on urgent issues in the community and encouraging volunteer work through community based research (Kindon & Elwood, 2012:19-20).

The method destabilizes the traditional teaching methods that are hierarchical between the researcher and the fellow participants; this is a noble method that embraces respect and equality between the researcher and the participants, and is indeed collaborative in the sense that it offers deeper understanding to avert conflict (Kindon *et al.*, 2012:21- 2).

#### **4.4.5 The components of PAR as a chosen research methodological approach**

Oppose segregation: This is a traditional view that intends to undermine the context of humanity and potential in mankind as based on race, colour, religion and creed. It is usually argued on the bases of race, gender and educational leverage. This extends the love of mankind and finds ways to empower rather than oppress. This calls for avoidance to take advantage of one's humble and compromised circumstances. The standing disparities between Black and former Model C schools need to be bridged by desirable SGB competencies in performing the given mandate and indeed need to be vocal over the issue of segregation as informed by cultural diversity in human beings.

Celebrate humanity: This demand is for people to view other people beyond material trappings, and calls for the SGB to have members who possess celebrated human values that seek to enhance the positive image of communities in other nations. Values need to have earned both democratic and societal acceptance. Critical human values are those that show acceptable manners, respect and humility and indeed are be a good human example compared to others. Democratic values call for respect for

the rule of law, sexism, racial tendencies and a celebration of diversity in human difference and culture (Zimbabwe, 2005:67).

In desiring to emancipate people from oppression in a racial and segregated environment, the SGB needs to embrace such marginalized and excluded people. The SGB chosen for this study is from a farm school with lesser opportunities and less societal advantage, and is truly relevant to this class of people whose voice and opinion taken least into cognizance (Mahlomaholo *et al.*, 2009:21). The progressive SGB further needs to uphold the following principles in the pursuit of change and transformation:

- Provides democracy: This is a quest for fairness and transparency in determining the fate of people. This demands that a sound choice be made in the selection of the SGB in order to accomplish the set goals in school governance and the democratic ideals of the country earlier mentioned (Nkoane, 2009:21; DoBE, 2001:4-5).
- Advances the worth of social justice: This ideal describes the need for the change and reform for the better to address environments and conditions of mankind. Social justice needs to be deeper understood and demands passion to transform people's circumstances. The rural people are South Africans and indeed they also need to enjoy the vision of democratic justice enshrined in the SA constitution in terms of fairness and equality. This demands that the SGB leads such imperatives towards the unification of people for enhanced collaboration and acceptable role of governance (Mxuma, 2003:1).
- Provides tolerance and reconciliation: People in the SGB are different in character and cultural origins, while in certain instances injustice and oppression are inhuman in content and practice.
- Education needs to assist to thrive beyond these turbulences in life and be focused to seek for the truth to be free in positive human spirit. This prescribes that men and women in the SGB should be people of improved moral standards to accommodate reconciliation and tolerance to achieve a desired sense of collaboration among members (Riggs and Langhout, 2010:215).
- Embrace the agenda of oral history and testimony: This is an attempt to accentuate the relevance of these methodologies over the course of history. One needs to find the best way to adapt these methods rather than to despise

their significance. The issue of History as a subject may have management implications in the school curriculum. I also find it important that SGB assist parents in developing in the young, a sense of cultural significance and identity that will ultimately accentuate the significance of one's cultural historical importance and relevance. Other people with similarly developed cultures seem to bond and collaborate with ease (Zimbabwe, 2005:67).

- Embraces feminism: In this instance, the voice of women needs to be judged beyond gender bondage grounded on sexism that seeks to allow the flourishing of men only. We need to acknowledge the fact that women have the potential to think better as well. The SGB is bound to see and acknowledge people beyond sexual orientations, rather concentrate on their capacity to contribute. As members of the SGB it becomes important to respect the needs and presence of women in this body in an attempt to permeate the prospecting for joint and collaborative thinking (Eurera, 2010:9). In a patriarchal society, despite insistent feminist agitations, women hold an inferior social status that regrettably leaves them with a need to be spoken for. This thinking is informed by those with self-confessed privilege of glory and praise grounded on sexual orientations and once more, societal hierarchies. In genuine terms, speaking for others must embrace the agenda of the oppressed and lesser privileged (Alcoff, 1999:29).

The worth and goals of CER and CT are best realized best in the use of the Participatory Action Research. PAR is more than just a method but a significant political statement as well that calls for more humane moral consciousness that is more caring and evokes in people political awareness. This method inspires people to oppose conventional exploitation associated with the majority of research strategies. This research mode brings to the forth the new voice in personal argument with community relevance. The value of PAR is more evident in its endeavour to expose inequalities attributed to marginalized people. This method encourages indivisible and collective human fortitude (Kloker, 2012:150- 3).

This method also validates the research outcomes through active involvement of participants. In the context of this method, the SGB is accorded a positive and conducive environment for members of the SGB to participate as equal partners in research.

#### **4.4.6 The conducive environment for the thriving of PAR as a methodological approach**

PAR is evolutionary and revolutionary; having both a transformative and emancipatory method with a purely politically grounded inspirational agenda. This method is unapologetically honest in its political voice for emancipation and development amidst the misfortunes of power through domination (Wodack, 2008:10; Brydon-Miller & Maguire, 2009:79). The application of PAR best suits the environment with the following features:

The environment needs to be both cooperative and to inspire appreciation for sustainable continuation of the process. The fact that PAR is emancipative is, grounded better on community based participation for more informed problems with a better understanding that will assist the development of solutions with both a developmental and empowerment bonding with action. PAR is best suited to operate in an environment that is focused on enthusiastic change and transformation to sponsor community improvement for the better. The environment is about the worth of and quest for additional information to complement solutions to problems.

This kind of method is grounded on the Critical Emancipatory Research theory (CER) that is passionate about improving human relations with a deeper sense of commitment and accountability, and has the tenacity to transfer expertise. PAR affords the space to diagnose problems for solution generation. One of the hallmarks that PAR bestows is the insistence on the input it makes in enhancing collaboration. Invariably, PAR makes the following collaborative contributions: ensuring partnerships for development; providing space for co-learning that encourage people to make critical contributions; participating for meaningful mutual ownership; giving different multiple perspectives on the problem at hand in research for an ideal solution (Leykum, Pugh, Lanlam, Harmon & McDonald Jr, 2009:3).

It stands to further reason that the environment needs to be collaborative, sustainable and democratic. This was viewed as enabling the SGB to be able to communicate and work together effectively as a team (Naidu, Joubert, Mestry, Mosoge & Ngcobo, 2008:180). Both invitational and ethical leadership have been seen as aspects of collegial management style (McManus and Eiken, 1996:10). Collegial collectivity in

people breeds a sense of respect, humility, and accountability to work towards achieving set and desired organizational goals with joy love and warmth (Shifian, 2011:172 ; Wallace, 2012: 96).In this research I valued people plurality and unity as advocated by the collaborative spirit critical to the SGB as a democratic body of school governance.

The PAR method subscribes to human aspiration with hope for a just society that is less repulsive, has less power, less malevolence and is less xenophobic; this is a favourable environment in which human development and empowerment may be accomplished. Hope is itself characterized by love, trust, sincerity, humility and perseverance, which in essence constitute Ubuntu (Webb, 2010:332- 3).

Concluding this aspect, in a nutshell, the academic researcher as facilitator needs to encourage discussions, improvise needed issues, assist with diagnosing problems, be consultative and help mapping the way forward in discussions. The method offers fundamental respect for all participants and as such views them as experts through direct involvement, offering epistemological and polished foundations in debates and discussions.

The ideals of PAR value the knowledge wealth of the marginalized communities and as such the participation of the stakeholders in research is valued while emerging social inequalities are challenged. In this method context, the spirit of shared knowledge production is emphasized.PAR embraces the joy in the rise of the civil society for democratic citizenship, human rights and environmental sustainability through quality and instrumental participation to enhance pursuit for reality and ensuring emancipatory social change through active learning pedagogies and experimental knowledge production, allows open discussion and communication, creates space for the building of skills and mastery of abstract concepts and allows the development of emotional intelligence and negotiation skills (Kindon *et al.*, 2012:20-3).

#### **4.4.7 The success indicators in the use of PAR as a methodological approach**

The articulation of PAR success ideals will share the results of the method based on application at Mofokeng Primary School (MFP).

Support offer: The process is in itself an extended offer to the SGB at MFP: This was of help to the body in creating awareness of the task at hand to be performed. The role of different people was explained for the better management of the networks and partnerships envisaged such as: Department of Health to assist learners with health-related matters, the Police Forum to help protect the school property by way of continuous patrol to and from the school with SGB members being part of the initiative, Social Welfare for availing the opportunity for the school and community to confirm of obtain identity have Identity Documents, and the South African Security Agency, along with the Farming Community, by providing the services of the Information Communication Technology (ICT), building additional classes and finding it worthwhile to fence the school.

Enhance Social Justice: the above partnership initiative is an attempt to improve the life of rural communities and learners in particular for a just society with progressive improvement.

Relevance of research: The SGB has a pivotal role to play in the changes, and transformation of the school. This research has been relevant to empower the SGB at the school and draw up a Strength, Weaknesses', Opportunities and Threats (SWOT) analysis for the members and those from co-opted area to have from co-opted ones This research has also been of significance monitoring developmental tasks given to the SGB to complete with feedback, which in the end recorded notable governance cooperation. This also helped to create awareness of the challenges the community face, such as poor support of women leadership which negates the spirit of feminism.

Inclusion of the marginalized communities: People in rural dwellings, such as the community of MFP, are mostly challenged on participating in the voting. Through research, the SGB has been empowered to take a leading role to assist the community and learners to participate in Human Rights issues such as voting, as done in the establishment of constitutionally oriented SGBs.

Creation of space for *Pro Bono* activities: The partnerships the SGB at the school at MFP has been instrumental in leading from networks and partnerships discussed with the sole interest at heart for the good of the community (*Pro Bono*).



Fundamental to the success of PAR, as taken from the above discussion are the following points, which are critical for the SGB collaborative development: The method promotes social development with critical empowerment solutions for the better.

In PAR, the essence of participation is pivotal to rather than mere extraction from human skills. The very participation is democratically debated for both questioning and acceptance with multicultural intuition that bonds human diversity. The success of PAR as a method is best conceptualized through discussion, dialogue, debate and progressive listening skills, PAR values people through sustainable human interaction, treasures humanity, and finds value in the sharing of ideas feelings and demonstrable openness for acquisition of visioned results with trust (Moreeng, 2013:1-11).

#### **4.5 THE PAR METHODOLOGICAL APPROACH STAGES**

I find it imperative to make a synoptic clarification of this concept of PAR cycles because of its particular relevance to the CER theoretical lens. This principle seeks to bring collaborative change and transformation with an agenda to improve the situation at hand. For the latter purpose, PAR unfolds with the following cyclical stages. The cyclical stages are:

##### **4.5.1 Pre-planning stage**

The preplanning stage as the first stage calls for planning as informed by the problem challenges which are, for instance, poverty causing the risk of non- completion to learners. This includes *inter-alia*: causes of poverty, nature of poverty, geographical setting of learners, available recourses to assist, strategy to address the problem and so on. The pre-planning stage is characterized by: The necessity to know one another so as to establish rapport, listening skills, openness with the intention to unveil trust and finding it easy to work with one another. The method is also the discussed in terms of its strengths and possible advantages, this is also essential for bonding in people with one agenda and vision to accomplish.

This stage also takes into account the resources available and the geographical setting for the operation of PAR. In addition the preplanning stage calls for creating an

environment for shared vision, a joint collaborative platform to be formed and openness on the ethical guidelines to be considered (Baden & Wimpenny, 2007:322)

#### **4.5.2 The observing and acting stage**

The acting and observing stage as the second stage is known, calls for action to be taken to address the problem, which this according to PAR must ensure collaborative strategies for unity and teamwork, while calling for empowerment and development approaches, creating a sustainable climate of conducive openness for discussion, and making decisions. Strategies for implementation need to have a buy-in of all members. The implementation is keen to allow the positive attitudes of respect, genuineness, openness, and trust.

At this stage, operation commences. As the project proceeds; it is expected of members that they will to show commitment and accountability to the program or task. The latter is done with a sense of focus on the agenda as knowledge and skills are generated. It is critical to employ positive approaches to permeate PAR implementation; in this instance there will be a sustainable environment to allow SGB collaborative ideals such as joint decision making, teamwork, and respect for diversity, trust and democratic freedom (Wimpenny & Savin Baden, 2012:331-332 and Kemmis *et al.*, 2007:276). During the action stage, a number of soft human skills need to be learnt. These skills are: Positive involved participation, interactive development and training; embracing the value of systems thinking, organizational development, commitment to appreciative inquiry, taking into account the value of emotional intelligence, adopting consultative skills, teambuilding, negotiation and allowing creative skills to emerge (Kindon & Elwood, 2009:25).

### 4.5.3 The reflection stage

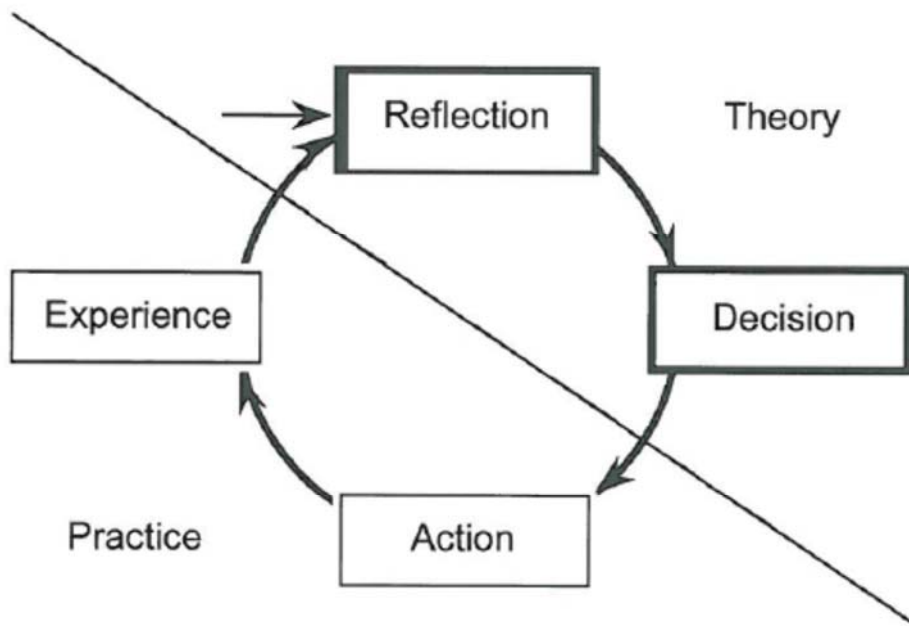


Figure 1. The Critical Social Theory Inquiry-Change Process

Figure 4-1: The Critical Social Theory Inquiry-Change Process

The diagram above (Figure 4-1) demonstrates the cycle of reflection as a process from both the theoretical and practical point of view. The theoretical aspect of the process is made up of reflection and decision making. Reflection is more of an abstract idealistic concept such as observation of ethical implications to advance the aspiration for human collaboration for the purpose of collective unity. Decisions made in this process are grounded on a theoretical paradigm based on the reflection process made.

The other viewpoint is anchored on practice with action based on experience; this aspect is action orientated with actual implementation. Reflection is a process of both theoretical and practical social implications for a collaborative ambition. The process starts with reflection, formulation of decisions making strategies to inform the action to be taken as based on the experience gathered in a socially based context to ultimately put into practice.

On this ideal, one needs to reflect on the practicability of the method chosen for application, which reflects on the ethical commitments about people in respect of earlier identified issues such as rejection and consent as well. This stage provides the opportunity to observe and reflect on the consequences of change through observation of developing activities. The reflection is also about the notable growing processes in the interim (Savin-Baden & Wimpenny, 2007:336). This stage also advises on the need for the plan improvement and restart in case necessary (Wimpenny & Savin -Baden, 2012:331-2; Kemmis *et al.*, 2007:276).

The role of the facilitator in the discourse of PAR as a method cannot be understated. It is still important that the facilitator remains neutral in the discussions, is an equal partner with the participants, maintain a collaborative partnership with fellow participants, espouses self-expression, realization, determination, and whenever necessary by all means provide technical guidance (Kemmis *et al.*, 2007:319).

Reflection is about personal inquiry on the process, and in this case, collaborative initiatives and people commitment with adherence to ethical research obligations (Kemmis *et al.*, 2007:278- 9 ). Furthermore, reflection needs to be based on a willingness to participate, leaning goals in the process, the clause of confidentiality as an ethical clause, addressing and managing issues of power and equity in the SGB in this particular case and observing the desire in members to uphold the spirit of collaboration and teamwork (Kindon *et al.*, 2009:12).

## **4.6 RECRUITMENT OF PARTICIPANTS**

This is a discussion on how people were assembled for participation in the study, making reference to the criteria used and the various roles they are chosen to play.

### **4.6.1 Criteria for recruiting participants**

The choice of participants is informed by SASA, 1996 Act 84 prescribing who and how members of the SGB should be constituted. Of importance to his matter is the fact that members should have children at the school, participants are bona fide legally elected SGB members, members are of sound moral standing, abide by confidentiality

dictates, are time conscious, demonstrate a positive in the enthusiasm for the welfare and interest of the school, embrace a participatory critical reflective opinion and thinking to make valuable contributions in the SGB discussions in respect of the fundamental aspect of human collaboration and democratic views for arriving at decisions. Central to the nature of SGB people to participate in this research are people who embrace invitational principles with a show of positive values, collective agenda in doing things, an appreciation of diversity and who demonstrate a sense of personal responsibility and accountability (Rosh & Kusel, 2010:31). Above all the rural SGB has a mandate to make the school a centre of community development and empowerment through dedicated service delivery.

#### **4.6.2 The role of recruited participants**

The teams of both SGBs are of importance to this study in order to generate an informed scope of knowledge, challenges and successes behind collaboration. The role of the SGB teams includes amongst others values: Critical discussion of the agenda topics, contributions towards informed decision making processes and making suggestions and recommendation on matters arising from the discussion. The discussions must keep in line with the following objectives on collaborative skills, conflict management, communication skills, ethical and invitational leadership, and progressive democratic governance as well, as commitment and accountability that negates power through hegemony. The progressive nature of the SGB participation cherishes the ideals of social justice that takes into account human diversity, gender equality and mutual tolerance (Morojele, 2012:90 & 94).

Through the implementation of PAR as a method, the following objectives will be covered. The objectives are:

1. To demonstrate and justify the need for effective implementation of the framework for collaboration skills;
2. To determine the nature, structure and procedure for the implementation of the framework;
3. To explore the requirements for such an implementation;
4. To trial and test the effectiveness of such a framework; and
5. To monitor the success of a collaborative process in the intended framework.

#### **4.6.3 Recruitment of the SGB members**

This involves recruitment of participants to make a contribution and co-research as understood in the context of the spirit of social justice advocating democratic participation.

#### **4.6.4 Recruitment of the SGB teams**

My choice of the SGB of both schools was informed by the pivotal role and mandate given to the body for school transformative progression, quality service, democratic articulation as echoed by SASA, 1996 Act 84.I, unity and collaborative challenges in the SGBs with regard to communication skills, conflict management, collaborative skills, progressive democratic governance in them performing their duties. The latter reasons also form part of my agenda in recruiting the two SGBS in the two schools so as to generate empirical and epistemological information from the members.

The recruitment process was done through the school principal, telephonically and by mail correspondence. My research involves two schools in the Motheo Education District and the Xhariep Education District for comparison and contrast purposes. Both schools are rurally located and can be trusted to offer education to advance the agenda of a free society that considers education as an important tool for human liberation from the injustices of the past in SA prior to 1994 (SA, Act 108 of 1996).

#### **4.6.5 Recruitment of the Representative Steering Committee**

The Motloun Combined School and the Mofokeng Primary Schools are very small in both personnel and additional non-teaching staff, and on the basis of this, a central steering committee comprising the key stakeholders in the SGB was elected to be representative of all stakeholders in the SGB teams, this have the following members: the Principal, the SGB Chairperson, the Administration Officer, and the teacher.

This has been done to address the continuity of the process in the case of unforeseen absence of members to ensyre the continuation of the discussion and debate on SGB collaborative successes and challenges. Formal written invitations have always been

done through the school principal in consultation with the SGB chairperson. A telephonic reminder was used to expedite this matter in all instances.

#### **4.7 DIFFICULTIES WITH RECRUITMENT**

In most cases the full component of the SGB in both schools was not present at the majority of meetings. The Steering Committee proved useful to address this problem. Most problems were due to distance from the school, transport challenges, insufficient knowledge of the manner of functioning of the SGB, disunity prevalent among outside school members and the school teachers and the general disinterest in SGB matters. When I tried to secure meetings with SGB via the schools, I was faced with a string of holidays that caused the absence of educator component from the school and the proposed meetings as such, leading to a truly disturbing number of postponements.

#### **4.8 RECRUITMENT ETHICAL PROTOCOL**

The debate on recruitment concerns my fellow research participants in the study. This aspect lays emphasis on the protocol followed for the purpose.

##### **4.8.1 Request from the State Education Department for approval to conduct research in the Free State Schools**

The Education Department of the Free State is a formal education public enterprise and as such demands that one obtains a permission to conduct research in schools under its jurisdiction. The clearance protocol letter and permission to conduct research in the latter province were granted (See Appendix 1). This is the letter I submitted to the principals of both Motloung Combined School and Mofokeng Primary School asking them to allow me to convene meetings with both schools. Copies are in the custody of the principals as authentic proof.

#### **4.8.2 Consent form for research authority**

This aspect was covered by official letters both from the Free State Education and the consent ethical letter from the Free State University to manage and govern this research, both letters are attached (See Appendix 4).

Critical to the aspect of ethics are the following matters: Signed consent form, voluntary participation and the right to withdraw as so deemed; outlined research benefits; the nature of involvement in the research; the issue of anonymity and confidentiality of those participating in the case; agreement regarding research generating tools such as the video tape, audio tape, and the camera. As espoused by the CER, the participant's rights to discussion, free speech, human dignity, and respect for matters of equality are also guaranteed (Johnson *et al.*, 2004:103).

#### **4.8.3 Invitations to participate in research**

At first I reflected on the nature of my research and the theoretical aim behind the CER that I chose and found the rural schools relevant for the issues of poverty levels, marginalization, empowerment and development that I positively reflect upon as my personal philosophy. The theory further understands the notion of progressive activism for social justice and order through the challenges of structural inequalities (Teo, 2011:193 &199). On the second level I spoke to the principals of both schools telephonically and personally to discuss the agenda of my research study.

In my personal encounters with the latter two rural school principals, I gave them the following letters in respect of my study:

- The invitation to the fist general meeting to discuss my research;
- a letter to the principal asking for permission to participate in the research study;
- I also sent a letter to the parents to give minor learners to participate in the research study;
- there was also a letter to the parents themselves granting them the right to participate in the research study; and
- a letter from my Promoter/Supervisor from the University of the Free State which served for the purpose of ethics.



#### **4.8.4 My role in the research process**

This research is important to my study and hence I have a critical role to play in the process creating space for critical and reflective discussions with the SGBs of the two schools mentioned to achieve the goals behind this study comprising the essence of collaboration in the two bodies. My role also includes the following: Coordinate the research agenda for the SGB, Facilitate discussions in the meetings, Liase with school principal for dates and venues of the meetings, Organize data generating instruments such as the video tape, recording tape, the camera and the flip chart, Ensure the availability of the attendance register for all present to sign, invite speakers to give their opinions on issues of positive governance and the principles of SASA,1996;Arrange catering to create an inviting sustainable atmosphere for discussion and finally circulate the minutes of the meeting held to all the teams in the SGBs.

#### **4.9 INTERVENTION STUDIES**

This basically relates to the explicit and definite role the researcher plays in this process of research. Two stages are identified for the course of action, as follows:

The researcher is based in the Free State (FS) and is thus committed to researching on issues with an impact on FS education in particular. Various methods are applicable to yield specific results in researching, in this instance I chose to adopt the vision and ideals of the PAR, the critical aspect I celebrate in this research genre being the vision and mission of empowerment and development the method advocates and embraces.

Subsequent to the university formalities of registration with particular reference to the title registration, ethical considerations on the issues of anonymity and confidentiality, it became imperative for me to put the research team together to start their work. As a researcher with PAR principles and vision, my research is qualitative in nature by deliberate choice as informed by the PAR progressive research strategy. The school principals have been telephonically informed of this research intent, and letters followed the request. The principal is asked to assemble the members of the SGB for an information session with the researcher by means of mail as the chosen way of communication and correspondence.

Two rural schools have been chosen for this purpose to manage the ideals behind the PAR on disadvantaged marginalized communities. The purpose of the information session- tea is to share ideas with the researcher on issues that affect the essence of collaboration in the SGB. In this research undertaking, the voice of the SGB members is taken into cognizance with due respect and importance for the final data analysis with genuine SGB articulations.

This is basically the stage reached before one actually conducts the research. The procedure is characterized by the following stages in research: Registration, this demanding that the researcher registers with a credible South African University to gain approval to hold the status of a researcher, in this instance the objective is determined by my status as a registered student for doctoral studies with the University of the Free State at the main campus in Bloemfontein. The University of the Free State demands for ethical reasons that all students undergo a process of both ethical clearance and title registration to spell out ethics relating to abiding by the rules in conducting research with participants, and establishing the title ownership as patent procedures respectively.

With regard to my topic, it has become imperative that extensive literature be consulted on the topic as well as some comparative studies of these topical issues globally. Reference has been made to matters relating to the SGB around collaborative skills, conflict management skills, leadership skills and communication skills (Bless *et al*, 2006:144). Countries that form part of this study for comparative purposes include *inter alia*: The United States of America, The United Kingdom, Zimbabwe, Lesotho and South Africa. The complex and the ethical procedures in this research also warrant debriefing session with the participants.

This also allows the participants to gain full knowledge of the nature and scope of the research and all associated concerns they may have in terms of procedure and content that it carries. Data collection for this research will be done by means of participant interviews on the earlier topics mentioned. The nature of the study is underpinned on qualitative study with particular emphasis on the Participatory Action Research (PAR) methodology.

#### **4.10 THE PROPOSED LENGTH OF THE STUDY**

My discussions with the SGB are of fundamental essence to advise on the length of the study. This I say because their ideas, suggestions and recommendations are important in the development of the intended framework for the SGB collaboration and collective pluralism for democratic competitive governance informed by the agenda of social justice on fairness and equality of people. The length of this study is influenced by the critical dialogues with fellow researchers in expressing their views and aspirations.

With matters also impinging on the notion of shared vision, this ideal is also extensive. Jansen (2009 & 2010) is of the opinion that shared vision calls for a desire for respect of values in people, dialogic communication, the ability to listen and a quest for excellence in the task at hand (Ebrahim, Koen & Martin, 2012:103-4). In the latter context, I envisage 12 months for the completion of this research process.

#### **4.11 THE PROFILE OF THE PARTICIPANTS**

The profile of the participants provides the following information about the SGB members at Mofokeng Primary School:

##### **4.11.1 Mofokeng Primary School**

The SGB comprise of: The principal with M+3, PTC and currently registered for an Advanced Certificate in Education (ACE) qualification, the educator with M+3 and JPTD qualifications, the grounds-man, the SGB Chairperson and one additional parent.

##### **4.11.2 MFP Vision and Mission Statements**

The mission for the school is that which endeavors to make it the development and empowerment hub of community development in various fields, namely, social development, spiritual enhancement, agricultural development, health advancement and collaborative unity through the Reconstruction and Development (RDP) initiatives.

To advance the intended objectives, the school is passionate about the enhancement of Science and Technology in its subject mainstream. Continuous observation of the latter make them subjects for continuous assessment for realization (see Appendix, 5 for the school Vision and Mission statements as well as the school policy document) I must emphasize that I find it fundamental that the school also advocates the need to create a happy stable, with open communication strategies for a sustainable collaborative learning and teaching environment.

This is anchored mostly on the worth of people's collaboration in the SGB on a collective need and unity. Both schools had to outline the ideal collaborative strategy with the critique of the following skills enhancement: SGB governance, collaborative skills, communication skills and conflict management skills. The vision and mission of the SGBs had to communicate the brand of leadership they envisaged in democratic and social justice context. The vision and mission statements were therefore stated as follows:

- a) To be a collaborative SGB to meet school challenges and mandates through enhanced communication and collective conflict management skills.
- b) The above vision was seen to be made possible by the unity of ideas, and with as a sense of working together to achieve the school quality improvement goals as the SGB with a democratic vision.

#### **4.11.3 The SGB policy at MFP**

The policy of the school at MFP is underpinned on the vision the school cherishes in its educational operation. The vision is crafted with the following tenets:

- To be a school that offers education with the values of the constitution on issues of: gender equity, religious tolerance, respect for human rights and democracy though social justice;
- To empower the rural learner through education for future career opportunities;
- To offer education with a sustainable inviting culture of teaching and learning; as well as
- To be committed to community service upholding the call for national process of reconciliation, reconstruction, unity and nation building.

The SGB policy is abridged and can be consulted as an appendix of the study. Inherent in the policy are the following thematic issues: Definition of terms as used; the SGB vision and mission statements; the broader SGB functions; the school policy pro-forma; the South African Schools Act (SASA, 1996, Act 84). SGB prescripts: a.) Composition, b.) Election, c.) Duties of the Chairperson, and Deputy Chairperson, Duties of the Secretary, Duties of the Treasurer, Duties of the Financial Officer d.) Committees, and e.) Meetings.

#### **4.12 INFORMATION SESSION DISCUSSION**

The information session concerned the schools chosen for participation in research (Motloung Combined School and Mofokeng Primary School). A letter was written to both schools with the following information:

- My intended schedule to have contacts with the resident school SGB on the following topical issues; SGB collaborative worth, SGB disposition of governance as a mandate, Demonstration of communication and conflict management skills as well as invitational leadership in the SGB;
- I requested that the SGB incorporate the agreed-upon contact sessions in their operational calendar for 2014 also critically discussing the positive role of SGB governance as informed by the Constitutional principles of democracy and social justice;
- My intention expressed the need to hold sessions with the SGB as follows: a. The information session and first phase for knowing each other and introducing my topic, b. Discussing critical elements for enhanced show of collaborative skills, c. Conducting SWOT analysis with the SGB, d. Project on Fundraising for year-end function, e. Development and empowerment workshop for Collaborative skills development in the SGB, f. Delivery of roles delegated to communicate with school parents;
- It was requested that the SGB be kind enough to suggest the dates and times it finds suitable to meet and in turn inform me of your arrangements; 5. I proposed that in each case members of the SGB kindly be informed of the proposed dates for meeting.
- It was suggested that two weeks be allowed for the SGB meeting notification.

- The informal session discussion with SGB members. The goal behind this praxis was to develop positive ground for bonding with the SGB team members in their own relaxed atmosphere. Discussion engagements took place in various venues on my own initiation or via unplanned encounters the discussion centered on topical issues relating to the notion of SGB collaborative principle. I took cognizance of the fact that the language should be that with which people felt comfortable enough to communicate freely.

Despite the fact that these discussions were informal, I found them critical to me and the teams to making informed suggestions and recommendations for the research goal. I took casual notes of these discussions to assist my interpretation and analysis.

The study envisaged addressing the following thematic objectives: Empowering both the Motloug Combined School SGB and the Mofokeng Primary School in the Moseo and Xhariep Education Districts respectively. The goal for this initiative is: To understand the ideals of change and transformation post the 1994 democratic dispensation; To demonstrate the need for a positive framework for governance; Discussing the positive environment for the governance strategic framework; To identify the indicators of success for the governance model and Identifying indicators of the model success.

For this purpose an informal meeting was held with SGBs of both MTC and MFC to discuss the goal of this research. In the process of this research, MTC showed a lack of active participation through absence from meetings and postponements on dates agreed. Due to these problems, MTC withdrew from the study voluntarily.

#### **4.13 INFORMATION SESSION DISCUSSION**

The principal was mandated with the task of assembling the SGB members as per my request as a researcher. Invitation letters were sent out to the body members after confirmation with the school principal who has more frequent contacts with the SGB.

#### **4.14 ATTENDANCE**

SGB members were urged to honor the school meetings for the research discussion. Apologies for absence were communicated to the school principal and were noted at

the SGB meeting. The register was kept to capture the presence or absence of members.

#### **4.15 MANAGING THE RESEARCH CHALLENGES**

It inevitably became difficult to have all the SGB members under one roof for a discussion scheduled discussion meeting, and in this particular instance the steering committee members were useful for continuing with the meeting. The latter committee comprised the main representative stakeholders in the SGB body. In some instances, I found it helpful to hold discussions with the members in their relaxed home environment. To have the SGB motivated, I had to encourage their presence with minimal catering and by establishing additional networks for the school improvement and welfare.

#### **4.16 RESEARCH THEME WITH COMPONENTS**

The essence of the research theme was addressed through the SWOT analysis strategy. The following factors of importance were discussed: Collaborative skills, Governance skills, Communication Skills and Conflict Management skills. The critical discussions covering the latter factors were done in the context of invitational and ethical SGB leadership in a Constitutional democracy informed by the SASA, 1996, Act 84.

#### **4.17 SWOT ANALYSIS GUIDING THE ACTIVITIES OF THE RESEARCH TEAM**

##### **4.17.1 Nature and scope**

The acronym SWOT stands for: S=Strengths; W=Weaknesses; O = Opportunities and T=Threats as factors contained in the SGB as a governance organ (Yuksel, 2012:134). This business ideology is used for strategic business planning, and has its origins in the prestigious Harvard Business School.

The SWOT principle provides the best strategies to align to the organizational resources and competencies to succeed in the environment in which the organization

operates. The strategy evaluates all factors, internal and external that probably will may pose limitations on the organizational success, permits a positive base for organizational sound decision-making, creates an optimistic platform for strategic planning, builds organizational strength for survival in competition, maximize responses to opportunities, helps the organization to identify its core competencies and align future planning for the enterprise. The Threats and Weaknesses are essentially internal factors with a positive measure of control. The Opportunities and Threats are external factors over which one has no control (Anne, Lafrance & Schmidt, 2001:1).

The SWOT analysis strategy does however have limitations that need to be considered in operation. These limitations take the form of price increases, government regulatory laws, availability of raw materials, the nature of the operational environment at the time, poor research strategies, poor quality control, lack of competitive skills in people and lethal divisive leadership which results to poor human relations. This strategy is best used when the organization is exploring new avenues for first initiatives, when it intends communicating new policy strategic decisions, opting for new possible areas for change or adopting a new plan for refinement. SWOT analysis as a principle about leveraging your strengths, outsourcing and partnering where you are weak, while focusing on the opportunities and being aware of the threats (Anne, Lafrance & Schmidt, 2001:1).



**Department of Social Services SWOT ANALYSIS**

Strengths	Weaknesses
<ul style="list-style-type: none"> <li>▪ Experienced, resourceful, dedicated workforce</li> <li>▪ Strong community partnerships/collaboration</li> <li>▪ Continuous Quality Improvement promotes teamwork</li> <li>▪ Proactive management team</li> </ul>	<ul style="list-style-type: none"> <li>▪ Parking for customers</li> <li>▪ Diminished Resources – Increased Consumer Demand</li> <li>▪ Uniformity across divisions</li> </ul>
Opportunities	Threats
<ul style="list-style-type: none"> <li>▪ Leadership training for possible advancement</li> <li>▪ Collaborate with community partners</li> <li>▪ Promote teamwork across divisions</li> <li>▪ Identify/tap into staff hidden strengths</li> </ul>	<ul style="list-style-type: none"> <li>▪ Staff turnover</li> <li>▪ Budget</li> <li>▪ Privatization</li> <li>▪ Fewer people willing to do child welfare</li> </ul>

**Table 4-1: The SWOT analysis process**

The above chart divides strengths and opportunities from weaknesses and threats; important here is the fact that the earlier two factors are internal to the school as an organization and as such can be managed. The latter two factors (weaknesses and threats) are critical in the sense that they are outside the scope of the school to influence and manage.

Having synoptically discussed the above (Table 4-1), I find this principle of SWOT analysis relevant to appraise the competencies in the SGB to elevate the desired team for collaboration. The SWOT strategy takes the following format:

**4.17.1.1 Strengths**

This is an aspect relating to the qualities that help enable the organization to achieve its determined goals. This includes factors such as the human capital competencies, financial resources in the organization, customer goodwill, brand loyalty,

demonstrating passion and belief in a particular brand (Team FME, 2013:6). This postulates the essence of demand. The SGB can only enjoy this aspect by insisting on the virtues of governance excellence enviable to other competitors.

The value of customer loyalty is also one of the strengths in the SGB. Loyalty is demonstrable in the practice of choosing SGB members who will continue to serve the body with consistent loyalty. This human value also emerges in people with ethical values such as integrity and trust in conducts and deeds. The ability to manage is also one of the strengths in the SGB. The SGB is mostly unveiled by invitational leadership that seeks to unite people for a common collaborative purpose.

#### **4.17.1.2 Weaknesses**

This aspect is characterized by the fact that it prevents the organization from achieving its objectives and set goals. Such factors have a negative effect on its organizational growth and competency. Negative factors of this nature emerge in the form of: depreciating machinery, poor decision-making, exorbitant organizational debts, narrow product range and at times, a waste of raw materials (Team FME, 2013:14).

Positive governance requires stable capital to make changes that sustain a positive learning environment through respective recourses, while lack of viable capital is detrimental to the SGB progression. Good governance requires competitive administration and school governance by the SGB. Continuous negative conflicts and disunity in the SGB point to a collaborative weakness and lack of competitiveness in the SGB. The body needs to be self-sustaining to avoid negative borrowing.

#### **4.17.1.3 Opportunities**

This defines a process where an organization is able to take and make full use of the opportunities offered by the environment to be more profitable, and this can be manifested by positive targets met, resolving conflict with good results to the client, enlisting a better market share and surviving competition (Cyber Blue, 2014:2). This strategy is about partnerships and networks. The SGB needs to garner these practices

for a competitive survival in a world of competition. Opportunities come in the form of learning good ethical habits and governance strategies.

#### 4.17.1.4 Threats

Threats comprise external factors that have the capacity to jeopardize the organizational reliability, and profit margins, by compounding vulnerability and posing uncontrollable instability for survival. Threats emerge in the form of staff unrests, ever-changing technology and price wars to quote a few (Team FME, 2013:6).

The SGB needs to be continuously learning in order to survive. It must embrace positive conflict that helps develop and advance the organization. Competition from other SGBs is also a threat to the body. This calls for the ideals of excellence and competitiveness, sound relevance that responds to inevitable change and the need for transformation (Yuksel, 2012:144)

#### 4.17.1.5 SWOT analysis: Abilities of members of the SGB at MFP

No	Name of School	SWOT Aspect
1.		
2.	Mofokeng Primary	<b>Strengths:</b> School as a community hub; agricultural skills development; parent support, people respect ;trust among SGB members, open mind for dialogue, consultation in decisions, no domination of others in the SGB and respect for authority.
3.	Mofokeng Primary	<b>Weaknesses:</b> Relocations of learners; learners bullying; vulgarism by learners; alcohol abuse
4.	Mofokeng Primary	<b>Opportunities:</b> Religious grounded community, leadership trust; local farmers support to the school.
5.	Mofokeng Primary	<b>Threats:</b> Poor learner growth for school expansion; teacher departure to other places; critical learner absenteeism; poverty standards, lack of parental authority at home

Table 4-2: SWOT analysis: Abilities of members of the SGB at MFP

#### 4.17.1.6 Delegation of tasks to SGB members

No.	Task Delegation	Member
1	Convene meetings and facilitate discussions	Researcher
2	Communicate leadership and critical SGB issues	SGB Chairperson
3	Advise on school based learners developments	Educator
4	Represent the staff aspirations and assist the principal	Deputy/Educator
5	Facilitate network with the school community	SGB member
6	Manage learner discipline and school dress code	SGB member
7	Manage school SGB finances	School Secretary
8	Ensure the adoption of the school policy and its popularity	SGB Chairperson
9	Invite external stakeholders for SGB development and empowerment	The Researcher

Table 4-3: Delegation of tasks to SGB members

#### 4.18 IDENTIFICATION OF THE CONSTRUCTS RELEVANT TO THIS STUDY

The following constructs constitute this study: The SGB of both schools as the focal point of study for the enhancement of collaborative skills critical discussion of the communicative and conflict management skills; the nature of school governance for the two basic schools with regard to the worth of collaboration for competent school governance service delivery and invitational leadership discourse with the ability to unite people with a competent collaborative belief.

The latter constructs therefore are the foundation of this research:

- a. School governance;
- b. The SGB;
- c. Collaboration skills;
- d. Communication skills
- e. Conflict management skills.

I need to emphasize the fact that collaboration constitutes the crux of this research. Collaboration surfaces with the positive features for mutual understanding and

emphatic listening. Sustainable features of collaboration include social acceptance, emotional empathy, helpfulness, complete self and being conscientious as a person (Dereli & Apay, 2012, 1262). During the expedition for a sustainable collaborative environment for enhancing the latter skills, I found the following strategies vital:

- Invitational leadership,
- Ethical leadership,
- Constitutional democracy,
- Feminism and
- Social justice.

#### **4.19 DEVELOPMENT OF RESEARCH ACTIVITIES**

The following activities are integral to this research: The nature of understanding and the scope of the worth of collaboration in the view of the SGB. A comparative study of the essence of collaboration has been done based on the different countries such as, The United States of America (USA), England, Canada, Zimbabwe, Lesotho and South Africa. Some dialogic discussions in respect of the essence of collaboration were held with the SGBs of the two schools (see Attachments).

The collaborative framework after discussion and suggestions from the SGB were developed, the framework consisted of the following aspects in the diagram labeled, 3-1. The interview discussion will address the elements of the framework with regard to, the need for the framework, the challenges or threats the framework have, the positive sustainable environment for the success of the framework and the success indicators of the framework with the strategies to circumvent the success of the intended framework.

No	Components	Need	Challenges	Environment	Success
1	<i>Collaborative ideals;</i>	To meet set goals as the SGB collective	Individualism that existed among members	People trust, loyalty and freedom of speech (Shifian, 2011:172).	Working together and teamwork
2	<i>SGB Governance skills;</i>	Bring school changes for the better in the school	Failure to meet set goals and tasks	Collective spirit and shared decision making	School improvement and meeting targets set.
3	<i>Communicative skills;</i>	To allow positive delegation of duties	Delegation with no consideration of people skills and abilities (MacManus & Eiken, 1996:10)	Human skills taken into account for contribution. Consultation is made.	Tolerance and positive following of instructions and requests
4	<i>Conflict management skills;</i>	To be tolerant of human differences	People who fail school progression hold grudges	Address the problem rather than despise the person.	Resolving problems with maturity and overcoming the differences.

**Table 4-4: The SGB Collaboration grid**

The framework aspects (Table 4-4) are those elements that make up the desired framework; the need denotes the reason why the essence of collaboration is pivotal in the SGB service delivery; challenges are the threats that may arrest the success of the framework intended and the success indicators or strategies to ensure the success of the framework.

## **4.20 CYCLE THREE OF THE PARTICIPATORY ACTION RESEARCH**

### **4.20.1 Setting the priorities and strategic plan**

This research demonstrated an important function of the team invitation and assembly as pivotal for the study. The assembly of delegates warranted the delegation of duties among members as follows: The SGB chairperson assisting with the voices of parents, the principal helping with the statement of the vision the school and the SGB grasp of the futuristic agenda for the school's progress, the Scholl Management Team (SMT) assisting with school based matters, additional ASGB members communicating their opinions on the state of the SGB as a parent organ and the author as a research facilitator for the agenda of SGB collaborative skills development.

Of importance to this study was the issue of posing the SWOT analysis to both schools (Motloung and Mofokeng Schools). Different PAR cycles have been adapted with the final aim of creating space for personal reflection of the entire process in the study.

### **4.20.2 Action plan for observation and implementation**

The theme of the framework here seeks to enhance the collaborative skills of members of the SGB. The activity for this purpose will be: Fundraising for the SGB closing function for 2014. The action plan for this purpose will unfold as described:

### **4.20.3 The components of the monitoring plan**

The monitoring plan seeks to observe and critique the way the plan unfolds from the beginning to the end. The following will be done for his purpose:

1. Meeting will be held to discuss the nature and the scope of the task at hand and how to achieve the set goal (Task: Fundraising for the closing function of the SGB for the academic year, 2014).
2. Discussion minutes and portfolios of evidence will be made available.
3. Particular observation will be made on the subject with relation to of the following skills: communication, conflict management, leadership, delegation according to people's strengths.
4. Ethical values demonstrated.

5. Constitutional principles of social justice and democracy.
6. It will be observed how the SGB leadership manages different inputs in the discourse of dialogue and discussions.
7. Note discussion problems emerging in the discussion.
8. Make CDA analysis of language use, social context, text and language as well as discursive practices.
9. Discuss the positive environment needed to achieve the task.
10. Assess the measure of success in executing the project.
11. Monitor as to whether the goal set for the task is achieved or not and reflect on the observable problems in the context of making space for reflection on the entire project.

#### **4.21 EXPERIMENTS AND EXERCISES IN TESTING THE FRAMEWORK**

The following experiments and exercises will be tried and tested:

- Fund-raising for the school year end function for the SGB;
- External presentation to enhance SGB collaborative skills;
- Sharing of delegated task at the school year end. Observation here will be on aspects of member collaboration, member trust, communicative competence, conflict resolution skills, creating a warm sustainable environment for people unity for a collective ideal and the achievement of delegated tasks as according to each member's mandate.

#### **4.22 DATA GENERATION PROCEDURES**

I will seek permission from the Department of Education, check schools concerns, apply for ethical clearance from the university, and ask for informed consent from the participants. To facilitate the workshops I will use the Free Attitude Interview (FAI) technique to probe discussions and these questions will address the objectives of the study. The study will follow a cyclical protocol of a Participatory Action Research (PAR) that is, the planning cycle, putting the team of participants together, information session, development of mission and vision for research team, working out the policy for the research team, SWOT guiding the activities of the research team, setting the



priorities and a strategic plan, drawing up an action plan for observation and implementation, identifying the enabling conditions and challenges for the implementation, components of the monitoring plan, and reflection on the action cycle to evaluate the impact of the study.

PAR is a dynamic social method that allows the generation of knowledge by both the researcher and the participants in both the emancipative and collaborative manner (Kindon & El Wood, 2009:20-1).

Data generation will further unfold in the form of: Minutes taking by recording during sessions; literature review; free open-ended interviews on matters under discussion; and planned continuous sessions with an engagement agenda. I shall also invite people to present to the SGB governance strategies to empower and develop them.

#### **4.23 DATA CAPTURING INSTRUMENTS**

I will use video recordings of some of the interactions and other audio recordings as a means of gathering data. The latter will be done with the personal permission of the fellow participants specifically to achieve the goals of the research in particular. Minutes from workshops with participants will be used as sources of data. I will use open-ended questions to facilitate the discussions during the workshops. Discussions will be with members of the SGB from the Motloun Combined School (MTC) in the Motheo Education District and Mofokeng Primary Rural School (MFP) in the Xhariep Education District.

Scheduled meetings with the respective schools will be held to allow discussions between the SGBs and the researcher to take place. For categorical scheduling, two meetings will take place per month, one in Mofokeng Primary School and the other at Motloun Combined School. The process will also progress through the taking of minutes, and the use of tape recorders in the form of Dicta-phones or cell phones. The participants will be allowed to share their personal experiences through personal memos as deposition to this effect.

#### 4.24 ETHICAL CONSIDERATIONS

Research is an important critical academic undertaking with ethical and moral demands. Broader ethical requirements include the following aspects: avoidance of intrusive embarrassing demands; unethical behavior in conducting research such as human harm with no beneficence conduct; absence of people's respect; show of social injustice such as unfairness and despise; informed acceptance for participation; empowering community development and progression (Reason & Bradbury, 2008:201- 2).

This aspect on ethics also relates to one's freedom to participate in research on voluntary basis or decline participation for personal reasons. This aspect of freedom prescribes that ethics are universal moral laws that stand to dictate how the essence of in respect of principle is observed in order to preserve the moral content of the procedure, which in this instance, implies research (Johnson *et al.*, 2004:94). This influences the right of choice over issues; the privacy of practice; the need for transparency in the operation and the need to avoid intentional violation of inherent norms and principles to personal freedom and associated rights.

Ethics give light to issues of practice and anonymity as well as consent of participants. The notion of ethics puts into perspective the sound and positive relationship between the researcher and the participants. This aspect is critical in assisting participants to avoid being victims of abuse and violation of personal human rights. Ethics are underpinned on universal standards and practice in research (Bless, Higson-Smith & Kagee, 2006:139). The value of ethics is to prevent the further use of the racial lens that was dominant in the past in research and was largely designed to retain and preserve the interests of white supremacy in South Africa. The study of research advocates the adoption of humane and sensitive treatment of participants in the pursuit of scientific truth and knowledge as well as the protection of the welfare of the participants in the field of research.

From the above discussion, it becomes evident that the issue of research principles is imperative to advance the moral context in research.

Discontinuance is another research ethical principle available to participants in research, since this practice allows participants to pull out of research if they so wish, keeping in line with the spirit of consent and voluntarism as opposed to an obligatory

approach. In cases of publication, it remains important to avoid plagiarism and the conspicuous use of people's names in the study for publication. The process of publication also demands that contributors to the study be acknowledged (Bless *et al*, 2006:145- 6).

#### **4.25 DATA ANALYSIS: THE CRITICAL DISCOURSE ANALYSIS**

CDA as an analysis method critiques the essence of power in the social fabric. The method is particularly prevalent in rhetoric texts, linguistics, anthropology, and philosophy (Rahimi & Raseati, 2011:109).

The focus of the method is on normal critique of the language as articulated in speech and culture in society. Important figures in CDA includes *inter-alia*:Norman Fairclough,Harbamas,Theo van Leeuwen,Gunther Kress,Ruth Wodak and van Dijk Teun.In the context of CDA, the major focus has been on the discourse of race, discourse of gender, discourse in language and populist discourse.

The above discussion is analogous to the Critical Emancipatory Research (CER).Both principles advocate for social justice, negate human masked domination in language context, call for democratic fairness and address depressing problems of exploitation through societal power.

##### **4.25.1 Critical Discourse Analysis: Historical origins**

The movement emerged in the 1990's in Amsterdam, Europe. The CDA as a school of thought believes that the problems communicated in society are in the mode of interplay and as such eclectic.CDA aims to demystify perceptions of power in society as contained in certain people and calls for self-reflection. The popularity of CDA as an analysis method was extended by van Dijk in his journal entitled: *Discourse and Society* of 1990.The method advocates for joint projects and human collaboration, while being interdisciplinary and multifarious in nature (Wodak *et al.*, 2008:4-6).The latter ideals I find critical in the welfare of the SGB as an intended progressive body with both democratic principles of social justice that aim for power deconstruction in society characterized by equality and fairness.

The study of CDA communicates the important role the following critics have through their respective models with regard to the evolution of the philosophy:

- Fairclough: His model paid emphasis on the use of language as a means of shaping and controlling social structures.
- Hodges & Kress: Their concern about context in language covers of hidden societal discursive practices in communication that disguise derogatory utterances with the use of euphemism as a face to show interpretation.
- Van Leeuwen: The critic makes the readers conscious of the use of power in dictating legislative imperatives that may suggest human inclusion or exclusion from societal mould. Power is critical in the sense that it has its influences as based on resources for the quest for societal change (Wodack & Meyer, 2009:4).

CDA critiques social problems due to power dynamics, is vocal on power inequalities in men and women, ethnic and cultural groups and on the existence of minorities in communities and societies the latter power problems also being rampant in text messages and language interpretations.

One can posit that the agenda behind CDA is to campaign for a holistic society with the inclusion of sociology discussions, political views, historical analysis, psychological thoughts and philosophical argumentations. The foundation of CDA exposes the need for the enhancement of human emancipation from hegemony and domination, which this calls for personal reflection to agitate freedom from societal discourses in the quest to achieve knowledge guided for proper understanding. CDA unmasks ideologies often taken for granted for better interpretation beyond a positivist framework (Rahimi & Raseati, 2011:109).

The principles of ideologies are characterized by: embracing power beyond human cognitive, calling for immediate action and challenge and being logically coherent to enhance belief. Through CDA analysis, power is challenged with space for diversity and alternatives, while amidst unchallenged neutrality it manifests itself with the desire to seek to maintain the *status-quo*. Ideologies contribute towards power relations based on domination and exploitation. Power cascades as people interact in social exchanges, with these ideal struggles for domination in the disguise of the people

collective. The ramifications of power are based on relations in human beings as informed by unequal societal structures (Rahimi *et al.*, 2011:109).

The flow of this discussion emphasizes the fact that CDA is grounded on the core of language use in the context of society that further manipulates power relations in people (Wodack,2002:13).One of the doyens of importance of communicative language theory is Habermas, and it is from his perspective that the language discourse challenges are informed (Tenorio, 2011:187). The CDA is grounded on the core of language use in the context of society that further manipulates power relations in people (Wodack, 2002:13).One of the doyens of the importance of communicative language theory is Habermas, and it is from his perspective that the language discourse challenges are informed (Tenorio, 2011:187).

The above discussion demonstrates aptly the relationship between CER and CDA. Both principles advocate for social justice, negate human masked domination in language context, call for democratic fairness and challenges negative problems of exploitation through societal power.

I intend to start a critical discussion of the different levels of analysis associated with the CDA. Data will be analyzed on three levels: textual, discursive practice, and social structure (Morrison *et al.*, 2005:47).The levels are as follows:

#### **4.25.2 The need for the use of CDA in the data analysis**

This study will adopt Van Dijk's critical discourse analysis (CDA) in order to understand and process the data collected or generated. CDA will be used to analyse the text and its meaning. Data will be analysed on three levels: textual, discursive practice, and social structure (Morrison *et al.*, 2005:47).

Discourse analysis emerges as a language communication strategy that seeks to highlight social dynamics, such as resistance, that express dislike and antagonism in everyday practice, which is evident in the communication practices of members of SGBs. In the context of CDA, the use of language also denotes power and social standing, which is evident in instructions, resistances, and power imbalances (Irving & English, 2008:110).

The success of CDA has particular relevance to the qualitative research method. The focus of this research is to pose questions and challenge acceptable assumptions in the latter research modes as based on both ontological and epistemological perspectives. Considering communication in human beings, hidden motives are apparent and need to be unmasked to perpetuate the ideal of reality and truth covert. CDA deconstructs meaning and understanding in texts and human discussion or communication to reveal hidden truths.

The CDA is more appropriate in the qualitative research that contains concrete human conditions in a social context with a higher level of understanding and interpretation. The CDA is grounded on a people problem approach and, hence is social in nature. This is a post modernism research strategy which allows different views and interpretations on the matter of reality in situations from a subjective point of view (Woodak & Meyer, 2008:8).

The CDA deconstructs traditional values and beliefs in human beings, while people acceptance of the latter issues may be subjective in nature and calls for an inquiry of the truth and base of reality. The importance of CDA is realized in the fact that it is bound by conservative guidelines in application, which helps to broaden human horizons in research interpretation and analysis, provides platform for personal critique in human beings, and highlights the political agenda in human discussions that may be covert and hidden.

The following are the different modes in which the CDA can unfold: Deconstructivism stance, Social criticism position and the Feminism interpretation and belief. CDA is not just a validity-seeking research, but is also guided by logic and reason in an attempt to strengthen its position in social critics and stance. Through CDA, the ideal of creative fulfillment is also realized. The position of validity is also strengthened by the importance of insight, knowledge, debate and informed argument (Morrison *et al.*, 2005:47- 8).

#### **4.25.3 The challenges in the use of CDA analysis for SGB collaboration**

This is a politically explicit methodology that aims to emancipate people for consciousness in the use of exploitative language use that manipulates and has covert

intentions (Breeze, 2011:516). Language is a common universal construct that is usually taken for granted in society and as such used to achieve ulterior motives. CDA is as well grounded on cultural implications that are at times discursive and undermines people on the basis of sexual orientation, colour or creed. The latter stance is divisive and counteracts the spirit of collective collaboration in communities and in this particular case, the SGB.

#### **4.25.4 The components of CDA for SGB collaboration**

CDA derives from Critical Theory whose critical drive originates in the Frankfurt School through Habermas' key contributions in the theory of communicative action. The following components are fundamental in CDA:

Communicative theory: This forms the foundation of language criticism as advocated by Habermas in the wake of the Frankfurt School in making people aware of disenfranchising, exploitation, hegemony and societal injustice (Tenorio, 2011:187). CDA is vocal about the critical meaning of societal structuring that comes with unequal power relations through language use. Culture is one aspect that is important to describe social standing for both interpretation and explanation (Kryzanowsky, 2011:231).

#### **4.25.5 The Environment conducive in the use of CDA**

CDA troubles political and socio-cultural dynamics through empirically investigating the use of language in society (Sheyholislami, 2001:1). In this context, the environment has to address the following issues:

Be vocal about the research informing traditional perceptions on the marginalized communities. It is not enough that research in the context of CDA describes societal challenges but should also explain causal factors to guide appropriate remedy. The application of CDA as an activist progressive strategy ought to focus on structures that confront the use of power and domination in human relations (van Dijk, 2008:353).

The environment for the use of CDA calls for shared thoughts that are collective rather than divisive allowing *us* and *them*. CDA should dispute language expressions that are

covert to hide the hostility in their derogatory explanations and thoughts by the use of false euphemism (Sheyholislami, 2001:4).

#### **4.25.6 The success indicators in the use of CDA**

The use of CDA as an analytical method and its success is grounded on the powerful use of the language to emphasize an opinion in discussion. CDA probes language use that at times has the cultural implication to draw a particular analogy. This method unveils competence in the articulation of the facts in their real unsophisticated state that may need critical analysis to uncover the truth. (Liasidou, 2008:489; Kryzanowsky, 2011:231; Rahimi & Riasati, 2011:109).

The strength of CDA in analysis is also the ability to uncover derogatory utterances subdued with cunning euphemism in the use of language (Hodges & Kress in Rahimi *et al*, 2011:109). In the context of this technique, the reader through language is able to realize the sources and influence of power in the manipulating societal policies. It is in the language and text interpretations that the worth of cultural wealth is accentuated (Rahimi *et al.*, 2011:109; Fursich, 2009:240). The use of CDA further assists with the interpretation of abstract implications with a critical mindset; in some instances, this seeks to shape communication informed by political consciousness (Wodack, 2008:10).

#### **4.26 CHAPTER SUMMARY**

The important observations made in respect of MFP are issues of collaborative unity, trust and loyalty among members. The latter factors are found congenial and evoked in people unity characterized by strong collaboration among members of the SGB. The majority of the members put heavy trust and responsibility on the school principal to make significant informed decisions. It was also an observation that meeting attendance in some instances posed a challenge that in no way was redeemed by the chosen steering committee.

The research invariably exposed SGB members to the critical aspects of PAR on democracy and social justice inherent in the CER as a chosen lens for this study. As



a researcher I also found the encounter with the SGBs of the two schools worthwhile for to observeing the discourse of people simplicity, humility and respect. The discussion on the value of the proposed elements of the framework is an ongoing process to be completed at the next meetings with both the SGBs at Motloun Combined and Mofokeng Primary Schools.

## CHAPTER 5

### PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

#### 5.1 INTRODUCTION

Chapter 3 focused on the methodology I used in the design of this study, namely the Participatory Action Research (PAR), with an acute focus on and integration of social and political methodological agenda (Kemmis *et al.*, 2007:272). The aim of the current Chapter 4 addresses itself to the concerns of data analysis, data interpretation, presentation and discussion of findings. It is worth alluding to the fact that Critical Discourse Analysis (CDA) of van Dijk will be adopted for this study for data analysis. Data will be analysed on three levels: textual level, which is about the use of language to communicate particular intentions in a direct text context; discursive practice, which relates to peculiar unacceptable practices such as human domination and hegemony; and social structure which is about stereotypes that society normally accepts for undue conformity (Fairclough, 1993 in Sheyholislami, 2001:1; Morrison *et al.*, 2005:47).

In this chapter, the agenda of enhancing (School Governing Body) SGB collaborative skills is viewed centrally and as being imperative to the study.

#### 5.2 ORIENTATION TO THE STUDY

The SGB constitutes an important organ of the school welfare and with governance in particular. I am mostly troubled by the challenges the body experiences in relation to change and delivery on the essence of collaboration for an envisaged competitive school change. This study seeks to design a framework for enhancing collaborative skills among members of the School Governing Body (SGB). Collaborative skills refer to the ability of members of the SGB to share a sense of empathy, emotional intelligence, collegial leadership, friendliness, trust, openness, high morale, genuine trust, tactfulness, self-acceptance, transformational leadership democratic leadership togetherness and unity in purpose (Phele, 1994:15; Thump & Wilmot, 2003: 90). Based on both the above literature opinion and my discussions with people serving on the SGB it would seem that members of the body have a demanding task to enhance

school collaborative ideals through teamwork and harmony to achieve desired school goals and school improvement.

It is imperative that the SGB be inducted in the ideas of (PAR) to enhance their collaborative skills. The SGB and development training schedule needs to pay attention to issues on: involvement, cooperation, respect, managing conflict and accentuating the voice of the voiceless, being those in the disadvantaged groups in particular (Piper, Piper & Mahlomaholo, 2009:271).

Literature concurs with the reality that there are challenges among members of the SGBs with regard to their collaborative skills (McManus and Aiken, 1996:77). The latter emerges with examples such as: resistance to new ideas, which usually results in them in striving to make uncoordinated decisions. The latter prevalence is also a demonstration of the lack of sound leadership skills to promote collegiality and unity among members. Successful institutions have SGBs that are visionary to embrace change and responsibility (Mararike, 2011:143- 4). Poor, or a lack of discipline, and absence of personal value systems provide fertile ground for conflict (Koers, 2003:353). The majority of the SGBs are fragmented with social tension, domination, isolation and poor participation in executing the role of governance.

The SGB is also plagued by the apparent lack of parental participation and uncalculated power that stifles the desired collaboration among members (Mncube *et al.*, 2011:2010). The importance of collaboration also calls for democratically based decisions and nurtured personal values (Izak & Oosthuizen, 2011:55). Some other challenges of the SGB are due to people's lack of education capacity to govern and thus demonstrate the capacity to govern (Xaba, 2011:202). Collaboration demands cooperation and real life practice and participation (Waghid, 2004:278). In a climate of positive cooperation the SGB must unveil the following qualities: positive citizenship, forthright responsibility, moral ethics, personal ownership and integrity in conduct (Green, 2004:254).

Furthermore members of the SGBs do not seem to conform to the educational goals as prescribed by the legislative and policy imperatives and these results in unnecessary contests reflecting the inability to involve others and collaborate well with them in various assignments (Mncube, Harber & du Plessis, 2011:2010). Most of the time the agenda is scuttled by the egocentrism of members' inability to involve their

peers in decision making processes (Pererson, 1968:177). This seems to demonstrate the absence of progressive personal values in one's character. The values listed below are important to overcome an egotistic conduct or behaviour.

These values include, *inter alia*: respect, responsibility, social justice, excellence in joint achievement of goals, humility and freedom of the mind (Australian Government, 2011:16-7). The existence of conflict undermines the ideals of democratic efficacy that promotes cultural tolerance and unity (Mncube *et al.*, 2011:213). There seems to be problems with regard to communication among members (McManus & Aiken, 1996:77). Information from the general parent community is not effectively shared with the Department of Education officials for appropriate action to be taken (McManus & Aiken, 1996:77). Even from the department of education there seems to be information bottlenecks when it comes to the SGBs who do not disseminate it accordingly among the relevant stakeholders.

Members seem to respond to challenges of school governance as individuals. The level of trust among members seems to be very low as a result and this leads to lack of openness and willingness to adopt participatory behaviour (McManus & Aiken, 1996:77). The magnitude of the latter problems and the pivotal mandate of the SGB for school progress remain fundamentally in nature.

The nature of the SWOT study pertaining to MFP will be discussed in the background of the framework intended for SGB skills to enhance for collaboration. The framework will pay attention to the following skills: collaboration skills, governance skills, communication skills and conflict management skills. The skills will be discussed in terms of what makes them worthwhile, the challenges they pose for development; the components the skills are characterized by, the positive environment that allows the accomplishment of the skills, and the success indicators of thriving collaborative skills.

### **5.3 THE NATURE AND SCOPE OF THE STRENGTH, WEAKNESSES, OPPORTUNITIES AND THREATS (SWOT) ANALYSIS: MOFOKENG PRIMARY SCHOOL (MFP)**

SWOT analysis has its hub on the Strengths, Weaknesses, Opportunities and Threats that an institution like a school is perpetually faced with in the discourse of its normal operation and existence. The strengths and weaknesses of a school are factors which are both manageable and which can be improved. Opportunities and threats, on the other hand, are factors beyond the control and management of the school. More precisely, they are external whereas the strengths and weaknesses are dynamics which are internal to the school as an institutional enterprise. This process is studied to determine the organizational growth and improvement strategies for survival (Harrison, 2010:93).

For ethical reasons, the names of schools used for this study are not revealed and the pseudo-names to represent them are used. One school is named, Motlounge Combined School, referred to here as MTC and the other one is named Mofokeng Primary School with the pseudo name MFP. Due to unforeseen non-attendance and non-responsive reaction to scheduled meetings at Motlounge Combined School (MTC), at some point I had to proceed by giving all my attention to Mofokeng Primary School, with forthcoming collective engagement around this academic work. MTC was finally discarded from the study.

#### **5.3.1 SWOT analysis: Mofokeng Primary School (MFP)**

The following factors characterize the Swot analysis process with regard to Mofokeng Primary School (MFP). The subsequent issues are given attention as follows:

##### **5.3.1.1 Strengths**

The school is positioned as a community hub for religious commitments, with community meetings, and offers Information Communication Technology. The curriculum of the school offers agricultural skills development to learners, both for subject discipline and career development. The leadership of the school maintains

social justice and democratic parent support, people respect; trust among SGB members, open minds for dialogue, consultation in decisions, no domination of others in the SGB, and respect for authority.

#### **5.3.1.2 Weaknesses**

The school location is remote and in an isolated geographical area. In this context, it has a regrettable prevalence of learners' relocations to bigger towns, with learners' behaviour being characterized by bullying, vulgarism and alcohol abuse that results in disrespect, disobedience and absenteeism from school.

#### **5.3.1.3 Opportunities**

The school enjoys the following opportunities: A religiously grounded and collectively respectful community, leadership trust, local farmers' support to the school by way of school repairs, youth employment, sharing agricultural knowledge and making helpful donations such as computers and library books.

#### **5.3.1.4 Threats**

Despite the notable school opportunities mentioned above, the following threats are noted: Poor learner growth for school expansion, teacher departure to other places, critical learner absenteeism, abject poverty standards, lack of parental authority at home due to drinking and lack of schooling.

The following discussion seeks to provide a critical discussion of the intended framework on the SGB enhancing collaborative skills.

### **5.4 ANALYSIS INFORMED BY THE FRAMEWORK CONSTRUCTS**

The basic analysis this study makes is based on the four construct that constitutes this academic work. The constructs are: SGB Collaboration, SGB Governance, SGB Communication and SGB Conflict Management.

### **5.4.1 Collaboration skills**

Collaborative skills are those that permeate human interaction with shared vision and a goal for the school competitive progression. Collaboration is a process that values inclusion to advance in mankind the desired professional relationships in people with both accountability and responsibility. Fundamental to collaboration is the commitment to work with shared values and, participate in decisions towards a common goal (Hernandez, 2013:481).

#### **5.4.1.1 The Framework need for the SGB enhancing Collaborative skills**

The value of collaboration is as well seen as prime in availing participative engagements in SGB matters to bridge the difficult individualistic circumstances of the past and thus foster people cohesion. Collaboration at MCS is seen as advantageous in the sense that people in the SGB with educational and other essential skills are able to share knowledge with a dialogic passion.

This aspect is discussed for with the purpose of demonstrating its importance and relevance in the development of a framework to enhance the desire for collaborative unity and teamwork. The discussion on this aspect is also made critical due to the fact that it constitutes the fundamental grounding of the study. This is an integrated collaborative framework for the development, empowerment and enhancement of the SGB with particular reference to: Collaboration skills, Governance skills, Communication skills and Conflict management skills.

Also critical to help with the realization of the above skills are Invitational ethical leadership, Commitment and Accountability. Fundamental to this framework are the conceptual understanding and inclusion of the agenda of both democracy and social justice which have an important influence on the crux of the Constitution (Act 84 of 1996) of the Republic of South Africa.

The SGB is a democratic body formed by SASA, 1996 that has its central interpretation in the context of the SA Constitution of 1996. The collaborative ideal of the SGB is grounded on the supreme values of the SA Constitution that are vocal on human consciousness of the injustices of the past, respect and honour for those who

sacrificed themselves for freedom and justice as well as the respect for diversity in people in the campaign for the improvement of human life (SA, Act 84 of 1996).

The advents of progressive SGBs passionate about social justice have the following characteristics: The belief is that no one is more important than us (Covey, 2008:22-23); The SGB advocates teamwork for a competitive advantage for the school as an institution and the community Watson, 2012:1), is supportive of collective learning that transcends bitter controversies with focus on joint learning and cooperation for social culture progression (Stahl, 2004:26 & 34). The SGB at MFC articulates the need for collaboration in the following manner:

**Sesotho version:**

*“Tshebedisano mmoho e tlisa tharabollo ya mathata ka maano a fapaneng. Sena se tlisa monyetla ho bohle ho nka karolo ha setjhaba ka mokgwa wa demokeras, sena sei e etsa hore batho ba be le tjheseho ya ho nka karolo tsamaisong ya merero ya Lekgotla tsamaiso la sekolao mmoho le hofihlella ponelopele (Vision) ka mokgwa wa toka le tlhompho ya tokeleo tsa batho (Human Rights)”.*

**English version:**

*“Solutions to problems are best resolve through collective efforts. This ideal provides opportunity in people the opportunity to make decisions with a democratic spirit in the school governance. The ideal is characterised by human respect, common vision and human rights.”*

Collaboration is a process of shared delivery of the mandate with new alternative solutions to be taken with joint decisions and mutual benefits. The process is informed by participatory democracy and a voluntary courage to share and cooperate in the wake of community empowerment for collaborative governance. Most important at this stage is the accomplishment of the school vision and mission, taking the school for progressive development with collective unity. This ideal enhances democratic principles that boost and cater for quality education in the community, that further advocate human rights, and social justice that ensures participative engagement to bridge the difficult individualistic circumstances with a passion to share knowledge.

The attempts of the SGB signify the need for shared and committed collective unity with a democratic flair for the advent of social justice (Hyttten & Bettez, 2011:2, 8). In this understanding it becomes pivotal to have membership of the school governance with a critical reflective mind to accomplish the envisioned goals of the school developmental agenda through participatory exercise with respect for human rights in



the lens of CER as a theoretical outlook (See:Teo, 2011:193;Collins & Obien, 2004:149).

In the context of CDA, people unity is essential to avert the prevalence of embarrassment in case this is absent in the SGB.This therefore communicates the bare language facts as the situation demands with reasoned explanation (Kryzanowsky, 2011:231).

#### **5.4.1.2 Challenges of the Framework for SGB enhancing collaboration**

The SGB has a duty to ensure that a collaborative and collective endeavour is held to be of prime value.MFP SGB needs the school to make available the facilities for the learners to be positively engaged with which is currently a problem compounded further by the a non-collaborative nature and a failure to engage in progressive marketing strategy to address the learner decline at school. This has an effect on both learners' and teachers' departures to alternative towns with better offers and situations. This behaviour negates the principles of social justice, inclusion and the empowerment of the minority and marginalized communities. Indeed, it amplifies the voice of the voiceless; with particular trappings of social inequalities, deprivation and poverty that constitutes the agenda of CER (Teo, 2011:193 - 9).

#### **Sesotho version:**

*“Mathata a kgulakgulano a itshetleha ntheng ya matla a boetapele ba Lekgotla tsamaiso la sekolo (SGB).Sena se bedietsa ho se utlwane ha ditho tsa Lekgotla le hloka tshebedisano mmoho ka botitshwaro ba dikarohano le lenyatso ho ketapele ya basadi ho Lekgotla la sekolo”.*

#### **English version:**

*“Undue use of power in the SGB results into divisions among members.In this context,people become divided by way difference of opinion and patriachal disrespect of women in leadership of the SGB.”*

Power struggles regarding school management and governance are promoted by lack of respect of the rule of law thus breeding a non-collaborative situation and learner decline at the school. Among other challenges is the question of learners and teachers departure to alternative towns with better offers and situations. The SGB also realizes that there is negative learner behaviour. The SGBs in their operation fail to define the fine difference between management and governance that degenerates to the SGB failure to develop the spirit of accountability, responsibility and commitment among

members, with disunity resulting in learner discipline, bullying, vulgarism and substance abuse.

Notable in the SGB is the problem in the free flow of information among members, and the acceptance of governance by women due to tendencies grounded on patriarchy.

Contestations in the SGB are toxic to the vision of people collaborative unity that defines the spirit of social justice (see: Mahlomaholo, 2011: 295). Negative behaviour finds fertile ground for violence and lack of human respect and humility that counters unity and the human spirit in people. The values of humility and trust are associated with the noble course of *Ubuntu* in the African context (see: Gil, 2009:7; Makgoba, 1999:157). Non-collaborative people withdraw the zeal to be accountable and share transformative ideas for school change in the best interests of CER (see: Collins & O'Brien, 2004:149).

Taking into account the underpinnings of social justice, knowledge flow and sharing ignites democratic participation that is empowering for development as seen from the PAR perspective (See: Riggs & Langhout, 2010:210-15). Social justice embraces the ideals behind feminism that has commitment to the dictates of the constitutional gender equity and fairness. Feminism recognises the worth of women in leadership and further sees their potential as underutilized and marginalized (Segalo, 2012:89).

The grounding of CDA in this instance argues the SGB governance that unveils power with a discursive notion that undermines women leadership. This further downplays the important contributions of feminism for women advancement (Scharff, 2008:332).

#### **5.4.1.3 The Framework components for enhancing SGB collaboration skills**

Rural schools offer the best opportunities for the SGB to be committed to the ideals of CER, and to advance the agenda of social justice. In this context this is demonstrated by participative decision-making and cooperative societal development, which are both constitutionally informed (SA, Act 108, 19) and advances people assertiveness for to better society (Lyberk, 2010:94). In the spirit of collaboration, the SGB identifies the following factors with critical value:

***Sesotho version:***

*“Tsamaiso ya sekolo ke karolo ya bohlokwa ho Molao- theo wa naha (Constitution) o bedietsang tshebetso mmoho le demokerasi (Democracy). Boemo bona bo fana ka thuto ya boleng bo phahameng ho tsetlallela toka ho sethjabana (Social Justice) e nang le tlhompopho ho morabe (Culture) wa ngwana. Toka ho sethjabana e bolela ho ba le karolo honkeng diqeto botsmaising ba sekolo.”*

**English version:**

*“School governance is an important matter in the framework of both SASA and the quest for democracy. In the latter view, governance becomes committed to quality education with social justice and cultural respect. In the context of social justice, people participation in school governance is pivotal*

The components are founded on democratic values and professionalism, integrity and service excellence. These ideals call for cooperative service excellence through quality education. Central to this issue are democratic ethics for social justice and participative decision- making.

The SGB is the governance arm of the school with people who best demonstrate unity and teamwork for collaboration. Such an agenda is informed by democratic principles to improve the lives of the marginalized for better quality education through empowerment and development. The latter is best done by cultural recognition as important in the space of evolutionary knowledge in our time (See: Yosso, 2005). Human unity is best unveiled by professional ethics for joint service delivery (See: Govender & Muthukrishna, 2012:24-5).

By CDA discussions, it is derogatory to show no respect for knowledge that is culturally influenced (Hodges & Kress in Rahimi & Riasati, 2011:109). Democracy and the South African Constitution (1996) is a demonstration of the truth by way of language use in a powerful meaning (Liasidou, 2008:489).

**5.4.1.4 Conditions conducive for the success of the Framework to enhance SGB Collaboration**

The success of this is grounded on good working relations. This situation calls for collaboration in people without any form of supremacy of the person status and domination of others. People engage as equals with the freedom to give ideas and opinions at liberty with fairness and disregard for gender. This breed of leadership provides a good platform for community networks and partnerships. In the view of the SGB at MFP, collaboration needs to be progressive devoid of domination to tolerate diverse critical thinking. To make the school a community hub for both development

and worthy networks and partnerships, this practice expresses passion for people empowerment with lesser opportunities and advantages (Khasho, 2012:1). The SGB has this to say on the matter:

**Sesotho version:**

*“Lekgotla la sekolo le lokela ho fana ka monyetla ho diitho le batho ho ba le tokollo ya ho etsa kgetho (Freedom of choice) ho diqeto tsohle. Lekgotla la tsamaiso la sekolo e lokela ho bontsha thahasello ya ketapele ya mafumahadi (Feminism) ele ho fihlella toka le tekano (Fairness and equality). Lekgotla lena le boikarabelo ba ho ananela borraabe ba bohle ntle le kgatello e bontshang monahano o tjhabileng (Critical thinking)”.*

**English version:**

*“School governance is an important matter in the framework of both SASA and the quest for democracy. In the latter view, governance becomes committed to quality education with social justice and cultural respect. In the context of social justice, people participation in school governance is pivotal*

In the framework of this environment, SGB needs to allow the freedom of choice in people, which this is complementary with the vision and mission of the education arm that government aspires to embrace with feminism through participation of the girl child in educational and community affairs and, building communities with fairness and equality. Of essence is the environment that finds worth in progressive partnerships and networks with government as well as being instrumental in encouraging community citizenship. Collaboration needs to be progressive and devoid of domination to tolerate diverse critical thinking.

The task of the SGB best succeeds with teamwork and people respect. Acknowledging humanity is a manifestation of Ubuntu that values collective moral consciousness in human beings with the passion to uplift the less privileged (See: Akoff, 199:12 & Mahlomaholo, 2011:295). Best human care is an embodiment of social justice informed by the principles of classlessness and people liberty (see:Mc Donald, 2007:250). This strategy of SGB operations signifies the value behind social justice on collaboration, professionalism, moral consciousness and community citizenship( See: Akoff, 1999:12). From a CDA point of view, leadership that scorns women is discursive in nature, and demonstrates lamentation of a negative social order (Scharff, 208:332).

#### 5.4.1.5 Analysis of risks and threats facing the implementation of the Framework to enhance SGB Collaboration

Respect the voice of all people despite their social statuses and gender, and in the process avoid the resentment of the voice of the lesser privileged and oppressed (Akoff, 199:12). The SGB perishes under individualism negating the fervour for social justice, inspirational hope and collaborative power (Mahlomaholo, 2012:8). This genre of SGB governance bridges the problems disunity to allow joint decision making, individual governance. (Thomson & Marie, 2006:26-8). Once more, the ambition for a collaborative aspiration strongly negates traditional individualism that opposes collective pluralism and has space for human interaction (Stahl, 2004:24-6). The SGB collaboration will not succeed, and as such will be stifled by the following factors that the leadership of the body communicates:

##### **Sesotho version:**

*“Mathata ke ho nyefola maikutlo a batho ka lebaka la boemo ba bona setjhabeng mmoho le bonng ba bona (Gender). Lekgotla (SGB) le tlabo le phephetso ya ho ba mmoho (Unity) le ho ba le tjantjello ya toka ha ditho di bontsha ho hloka maqhama a matle le tsebedisano mmoho (Collaboration e tjhabileng). Tsebedisano mmoho lekgotleng e lokela ho fana ka tshetso ho ketapele ya bomme botsmaising”.*

##### **English version:**

*“School governance ought to give people and members freedom of choice in making decisions. The objective of fairness needs be reflected by feminist appointments in the SGB devoid of any cultural biasness through critical thinking.”*

The threat is due to failure to respect the voice of all people despite their social statuses and gender. The SGB perishes under individualism negating the fervour for social justice, inspirational hope and collaborative power. This situation is further aggravated by poor learner enrolment due to the remote rural location. The school experience makes learners passionate about substance abuse, soaring prevalence of absenteeism, poverty and unemployment; this becomes a recipe for compromised quality of life. School is characterized by communities with disunity, division, lack of support and cooperation between the SGB and the community. The SGB at some point has challenging educational knowledge that hampers both the interpretation of the governing legislations and human collaborative tolerance and unity, and in particular, women support in governance leadership as compared to men.

Disunity in the SGB defeats the end of a collaborative collective spirit. This is about sharing of information contained in school policies with tolerance and unity (See:

Broodryk, 2006:61. Social justice gives space for critical thinking with the ability to listen and be a people servant (see: Broodryk, 2006:45-50). Invariably this operation troubles the basics of humanity in the form of honesty, tolerance, dignity and respect for others in a democratic persuasion highlighting with women appreciation in leadership in particular (see: Segalo, 2012:1; Morrow, 2002:19).

The principle of CDA is vocal of the use of language that is discursive and perpetuates looking in this particular instance (Scharff: 2008:332), as a result of their social standing and race.

#### **5.4.1.6 Evidence of the Framework applicability for SGB enhancing Collaboration**

MFP: The SGB has the ability to amass worthy collaborative projects and networks to empower and develop the community for a collective effort to address learner needs and challenges. Mofokeng Primary School SGB holds the democratic Constitution of 1996 with esteem to take forward the programme espoused by the vision and mission of the school and indeed collectively develop learners into responsible adult citizens. The school SGB further permeates free critical thinking on decisions that are honest and unifying devoid of member domination with the articulation on this matter being as follows:

##### **Sesotho version:**

*Mosuwehlooho: "Bo tenng ba Lekgotla la sekolo (SGB) bo lokela ho ikamahanya le Molao –theo wa naha (Constitution) ho boloka ditokelo tsa botho le ho fana ka Sebaka sa ho nka karolo ho diqeto tsohle tse nkuwang ka boikarabelo ntle le kgatello".*

##### **English version:**

*Principal: "It's imperative that the existence of the SGB aligns itself with the constitution of the country. The latter enables free participation by members and all in making responsible decisions with no undue pressure."*

This is signified by the accumulation of worthy collaborative projects grounded on the democratic Constitution of 1996 with the respect to collectively develop learners. The collaboration in the school SGB endorses the ideal of social justice that transcends inequality and injustices. In this understanding the body embraces sustained accountability and commitment with freedom that persuades the making of participative decisions. The ultimate is the freedom from oppression and domination.

Rural schools need to be seen with the platform for marginalization and critical thinking for change and transformation to empower members and learners with freedom to make choices on decisions as a collective (see: Webb, 2010:327; Miller *et al.*, 2000:2-3). True freedom is about negating the principles of domination and oppression with sustained accountability for community development (McDonald, 2007: 250).

The SGB with a collaborative spirit is better positioned to develop successful networks and partnerships for enhanced competitive service delivery. It is in the latter understanding that networks and partnerships be critical are in the SGB vision. Networking is understood to be a critical element to promote mutual interest in people and enhance this inspired humanity with shared talent for the stakeholder organizations to flourish and be competitive (Bryan, Matson & Weiss, 2007:1).

The function of the SGB is to transform and bring change to situations; this initiative finds it important to create networks and partnerships to benefit the school through collaborative mutuality for shared equal opportunities in line with the views of social justice (Equality Children, 2013:2). Grounded on CDA, the challenges of the Constitution and the advent of Human Rights is a prerogative of those who wield power for decision-making and positioned to make categorical language use (Lisiadou, 2008:487).

The need for collaborative networking in the SGB: This is an ideal that seeks to provide collaboration in people, share human talent different people and inspire human aspirations. The essence of sharing as an aspect of collaboration is fundamental in social justice and CER. This helps boost collective commitment and empowerment through democratic participation (see: Hytten & Bettez, 2011:8-10). Network challenges manifest in the form of, a failure to embrace diversity, a lack of professional engagement, a disregard for mutual interests in the network and the collapse of collective capacity.

The CER is about joint engagement on tasks for service competitiveness, whereas disregard for mutual interests fails this venture for unity and improved human relations in the sphere of social justice (see: Gil, 2009:1). Communicating CDA has implications of cultural diversity to take forward the worth of people unity and assumptions on collective human collaboration (Fursich, 2009:240). Networking is characterized by the following components: mutual interests in people, a sense of collective aspirations, an

enhancement of job efficiency and effectiveness, sharing and embracement of diversity in people and heightened confidence in SGB members to do more.

The drive for collaboration is powered by validated consensus in people with collective aspirations as a significant component for social justice with a complementary dream (See: Hytten & Bettez, 2011: 13).

This is language power in the CDA perspective to drive home a particular message with clarity of meaning and explanation (Kryzanowsky, 2011:231).The positive environment for SGB collaborative networking is characterized by working as a collective for school deliver of tasks and making space for gender ability and worth.

Understanding feminism in gender is an expression and justification for the ability in the competency of women that is always underestimated. This is best made possible by the understanding and appreciation of social justice making space for democracy as well (see: Segalo, 2012: 89). The latter thought helps improve the perception of people strengths beyond gender constraints, and thus uses the appreciative lens of Ubuntu for progressive social justice (See: Makgoba, 1999:147-9).Giving women leadership space is a call that is grounded on the mistrust of governance potential in the female gender. This is genuinely discursive from the CDA framework (Scharff, 2008:332).

In the success indicators of collaborative SGB networking this aspect is denoted by the following, depicting unity in the body as well: community development; tolerance of diversity among members, school change through goals accomplished, collaboration and success amongst members.

The core of unity is significant in the SGB collaboration through developmental empowerment advocated by CER (see; Mahlomaholo, 2012:8).The realization of set goals calls for critical thinking and democratic accountability as a collective in the SGB (see: Eruera, 2010:1; Collins & Obrien, 2004:149).Taking CDA into account, the expression here is a textual message that deliberates on the nature of facts as they are in a bare state of affairs (Kryzanowsky, 2011:231).

#### **5.4.2 Governance skills**

Governance is a process best understood from a transformative school leadership with the vision for the change of the status quo; the process being democratic with



collaborative participatory intention. In this venture, people transcend their differences to act towards a common goal in the best collaborative manner (Mabovula, 2009:221).

#### **5.4.2.1 The Framework need for the SGB enhancing Governance skills**

The rural SGB operates in an environment that aspires for member collaboration in people working jointly. The ideal of this is to breed unity and good working relations in people with the awareness to avoid domination of their thoughts and ideas for the realization of human equality. Fundamental collaboration takes into account the collection of thoughts among SGB members to have common vision and for spirited school service as expressed by the body:

##### **Sesotho version:**

*Modula-setulo: "Bohlokwa ba Lekgotla ke ho bopa kopano ho ditho le setjhaba ka kakaretso, sena se bedietsa bohlokwa ba ho arolelana tsebo ditho ele ngatana-nngwe. Lekgotla la sekolo lelokela ho bontsha le ho etelela pele maqhama a matle anang le tlhompfo hoka fana ka tshebetso e bobebe e tswileng matsoho ho theha maqhama (Networks) molemong wa sekolo."*

##### **English version:**

*Chairperson "The SGB has a responsibility to breed unity among both people and members in general; by so doing people are able to find value in knowledge sharing as a collaborative. School governance has to reflect unity with respect to advance the quest for operational networks to the benefit of the school."*

The SGB collaboration is about the need to breed unity and good desire for the spirit of sharing that promotes working relations in people. This virtue is about our collaborative hallmark whose significance is mutual respect and collection of thoughts among SGB members for competitive service delivery, with competitive networks and partnerships.

The intent of unity and people goodwill demands passion for equal opportunity and fairness in life as an inherent agenda for that social justice campaigns for (see: Equity Children, 2013:2). For this to happen, there needs to be good space for empowering democratic participation advocated in social justice with commitment to collective action(see: Hytten & Bettez, 2011:2).

The value of unity and networks for partnerships is a communicable fact of reality to take the SGB forward with competitive service delivery and apt use of language ability (Liasidou, 2008:489). This kind of collaboration embodies collective understanding,

knowledge acquisition, and collective community development to attain the set vision and mission of the school (See: Stahl, 2004:15-26). Networks are a collaborative sign of service delivery with the scheme for social justice to enhance people tolerance and critical scholarship (See: Tutu, 2011:6). Sound people relations in a democratic just society are passionate about networks with a global appeal and relevance. Such relations are influenced by seeing others as equals in working together with mutual inclusiveness (See: Hytten & Bettez, 2011:8). It can be observed that collective strategy augers well with the principles of Critical Emancipatory research that favours pluralism, social colletivity and emancipative reflection in the milieu of democracy (see: Lybeck, 2010:94).

#### **5.4.2.2 Challenges of the Framework for SGB enhancing Governance skills**

Pedagogic collaboration identifies calls for giving space for the advancement of networks and partnerships with the community organs. The SGB plans to invest in human rights and social justice that promotes a lifestyle affirming the feminist gender in leadership without bias or discrimination. The concluding opinion is in harmony with the desire for the freedom of choice in a democratic framework to shun distinguishing people on gender definitions but to embrace diversity (Stahl, 2004:15-26). Some people substance abuse that creates negligence of duty and human differences for joint working together and school support; this further creates a platform for suspicious acceptance, lack of trust and support of female leadership in the SGB due to male patriarchy.

The suspicion further leads to domination of others due to lack of schooling and discrimination based on gender. The unhealthy situation of disunity and distrust also reveal in people lack of consensus to a point of conflict on decisions to be made and followed through with a lack taken; lack of clarity of tasks at hand to operate in the format of the spirit of camaraderie and shared responsibility. Disunity arrests in people the urge to demonstrate splendid skills, and competence, and the willingness to share information for the benefit of the school. The SGB raises concerns on the challenges of disunity as follows:

***Sesotho version:***

*Modulasetulo "Hoba setho sa lekgotla la sekolo ho fokodiswa ke ho hloka boikarabelo tshebetsong le ho nyefola kapa ho Halala batho tsamaisong ka lebaka la bonng ba hoba mosadi (Female gender). Dikamano lekgotleng di senywa hape ke hohloka boinehelo le boikarabelo ho maloko a hlokang tshebedisano mmoho le ho arolelena tsebo e le ntlha ya ho matlafatsana. Boitshwaro bo nyehlileng baneng bo fokodisa dikamano tse ntle ho Lekgotla la sekolo".*

**English version:**

*Chairperson: "Lack of responsibility weakens the operational capacity of the SGB, negative criticism and human despise arising from the loath of female gender. Lack of commitment and responsibility in the SGB is worsened by members inability to share knowledge for empowerment. Learner behaviour is also a matter of concern contributing towards weakening the SGB."*

Highlighting the challenges of the SGB, collaboration cites the issue of people substance abuse that leads to negligence of duty. This further surfaces with lack of trust and support of female leadership in the SGB; this is motivated by discrimination based on gender, thus defeating the spirit of governance collaboration. Also mentioned is the lack of clarity of tasks at hand to operate in the form of the spirit of camaraderie and shared responsibility, which also harbours in people disunity and distrust that stifle people to a people lack of consensus. The challenge is about lack of the zeal and willingness to share information for the benefit of the school progress, and promotes poor self-discipline and non-collaborative fundraising attempts.

Collaborative challenges are better challenged with a desire for collective learning that surpasses bitter controversies with a focus on joint learning, cooperation and information sharing for social cultivation and relevance (Ministerial Review, 2005:10).

There are particular dynamics that rural education is faced with, particularly the challenges of poverty related matters such as: hunger, illiteracy, gangsterism, poor clothing, lack of study resources, poor parental support, low self esteem, poor language proficiency and substance abuse. The SGB is a body aimed at successful school service delivery, allowing democracy to prevail for school transformation, development and empowerment (See; Kamper, 2008:1-2). Lack of collaboration and contempt for women leadership are issues negating social justice, feminism and the goals of Critical Emancipatory Research (CER).

The factors raised by the MFP SGB provide a strong agenda for the body to resolve as a collective that finds and recognises the value behind women leadership in the broader context of life (see: Collin *et al*, 2010:299-230). Dominated by gender handicap women leadership capability to have credible voice and opinion in a patriarchal society informed by hegemonic oppression against feminist proponents (see: Morojele,

2012:84-5). Trust in women leadership is a sustainable positive view for gender equity that affirms trust in women leadership and robust critical thinking for a collective collaborative advantage; the reality is that women are underutilized in various spheres of life (Segalo, 2012:89).

In the spirit of CDA, language expression that undermines women in leadership with lack of trust is in itself a discursive societal practice that weeps for the hollowness of the society in which the SGB operates (Scharff, 2008:332).

#### **5.4.2.3 Conditions conducive for the success of the Framework to enhance SGB Governance**

The success of a collaborative schedule is grounded on good working relations. In collaboration, people engage as equals without any supremacy of the person status and domination of others, but there is frequently human respect and acknowledgement of one's idea or opinion. Collaboration in its functional state creates space for people to welcome others thoughts with warmth and acceptance for improved school governance. Rural schools are populated with those whose knowledge is respected and which can be transmitted to the youth to enhance human collaboration for the better adult.

In the context of MFP, the subject of environment implications need to encourage joint ownership of the objectives the SGB has. This must happen with a clear sense of commitment and dedication to achieve clear collective outcomes.

Governance has the mandate to promote transparency for building people confidence in their role, while relevant to this problem is the issue of corruption in selling teacher vacancies and the challenges of parent community voice and professional growth through participation. Successful governance is fostered by the tenacity to collaborate synchronization of the two centres of power in both management and governance in the school. The SGB has a duty to demonstrate competitive work delivery imbued with the need for Total Quality Management in governance (TQM).

Despite the fact that this study is conducted in a rural milieu, it becomes necessary that the SGB advocate for the universalization of education to produce learners with a global citizenship spirit as a way of the school educational change and reconstruction

panacea (Ngwenya & Pretorious, 2013:135).The notion of governance milieu is important for the progression of a collaborative SGB.The members of this SGB at MFP echo this sentiment as follows:

**Sesotho version:**

*Mosuwehloho: "Karolelano ya matla a tsamaiso ho Lekgotla la sekolo (Power sharing) e tlisa tshebedisano le maqhama a matle a kutlwano (Collaborative unity). Tshebedisano e hlwekileng ho Lekgotla a fana ka sebaka sa ho ananela tsebo e tliswang ke batho ba merabe ka hofapana ntle le ho nyefolana bakeng sa ntshetsopele ya sekolo".*

**English version:**

*Principal: "Power-sharing has a positive effect for SGB collaboration. Unity with ethnical diversity enables members to share knowledge without despising others for the benefit of the school progressive governance."*

The environment calls for shared power to enhance the SGB collaborative governance and show value for cultural knowledge. In this milieu, there needs to be: warmth in people relations, desire for improved school governance, joint ownership of the objectives and tenacity to achieve collective outcomes.

The SGB is a mandated body to ensure smooth running of the school governance In addition to the SGB controversy is the feminist stance that seeks to call for better women positioning and acceptance for leadership roles. Women exclusion is held with the thinking that promotes hegemonic oppression with cultural orientation (Morojele, 2012:84-5).

A collaborative SGB is committed to leadership with no gender segregation.This thinking calls for finding worth in women leadership and a relevant voice that negates oppression that is hegemonic in the feminist trend (see: Mororele, 2012:84-5).Shared power is a collective view grounded on social justice that is empowering and democratic in nature through constant participation (see: Hytten & Bettez, 2011:2&8). Collective actions can only be achieved in a just SGB democratic environment devoid of exploitation,oppression,marginalization and negative people violence (see: Hytten & Bettez, 2011:8-10).

Social justice and CER takes into account the value of indigenous cultural knowledge in the makeup of contemporary genre of knowledge. The majority of SGB members have educational challenges whereby knowledging and cultural worth may be despised but in a democratic arena in which the today operates calls for enhancing the voice of the voiceless, acknowledging cultural worth that challenges the superiority

of the dominant culture in society and opposing the elevation of discursive practices in society (see: Yasso, 2005:80-85). In its operation, the SGB that is collaborative seeks to be warm and receptive of people's plight for taking forward the ideals of better human relations, value in human rights, people's freedom and being vocal against human domination and exploitation (see: Gil, 2009:1-4).

The language used in this instance considering the ideals of CDA, is relevant to people with power to advocate for a just society with democracy (Rahimi & Rasirati, 2011:109). This CDA debate is also subject to one's conscience by the worth of cultural knowledge assumptions (Fursich, 2009:240), while the accommodation of gender difference in governance in the SGB negates societal discursive practices (Sharff, 2008:240).

#### **5.4.2.4 The Framework components for enhancing SGB Governance skills**

The spirit of collaboration embraces the following components of excellence: common vision, (the people of the SGB need to show this virtue), inviting leadership; (this helps enhance a positive spirit from both the school and the SGB), and positive values (this is characterized by: respect, honesty, openness and trust).

For the SGB to be collaborative it is believed by the MFP governance body that the following bonding components are imperative:

##### ***Sesotho version:***

*Setho sa tlatsetso: "Tlhakisetso hoba ngatana enngwe ho Lekgotla la sekolo e tlisa phihlello ya katleho mmoho. Ho ba mmoho ho fana ka sebaka sa hoba le ponelo-pele (Vision) e ananelwang ke bohle. Maqhama a mofuta ona a tiiswa ke boetapele ba Lekgotla le bontshang tljomphe, botshepehi le ho fana ka dintlha tse pepeneneng (Openness) ho batho mmoho le maloko".*

##### ***English version:***

*Co-opted member: "Clarity to all SGB members' enhances joint achievement. Togetherness offers a positive vision with unitary facts with openness to both people and members."*

The important SGB collaborative governance manifests the will to achieve clear collective outcomes with common vision and inviting leadership. The school governance prizes positive values that are characterized by: respect, honesty, openness and trust.

This study is about breeding collectivism and unity that is collaborative in the SGB. There is a critical call for progressive and inviting leadership in this body. This brand of leadership values the agenda of both CER and social justice for shared goals, common inclusive vision, consensus, mutual benefits, passion for democracy and ethical leadership for cooperation (See: Thomson & Perry, 2006:20 & 26).

In this instance the use of language in the vision of CDA is language used with powerful (Liasidou, 2008:489) emphasis to drive home intricate abstract issues in communication for collaborative unity (Wodak, 2008:8-9).

#### **5.4.2.5 Evidence of the Framework applicability for SGB enhancing Governance skills**

The integrity of the SGB is informed by positive human values constituted by respect for each other, refraining from domination of others, honesty, trust and openness to fellow members. SGBs are the mirror and voice of the community espoused by leadership driving the vision and mission of the school through democratic morality and shared valuable relevant traditions (Sergiovanni, 2007:30). Moral consciousness is further imitated by a sense of deeper commitment, transparency and trustworthiness (Sergiovanni, 2007:30). Invitational leadership has the inclination to highlight harmony and collaboration in people and to realize that their true invitational leadership has the propensity to highlight solidarity and collaboration in people to realize their true potential and talent (Niemand, Swanepoel & Marais, 2010:1). Through collaboration, people are glued together to enhance critical scholarship for social justice in the wake of community development and empowerment.

In many ways collaboration in the SGB is manifested, and in the case of MFP the following success indicators are noteworthy:

#### **Sesotho version:**

*Mosuwehlooho: "Lekgotla le ipela ka kotleho ya ntshetso pele ya sekolo ha mmho le matlafatso ya bohle (empowerment) ka merero e fapaneng. Sena e phethahatswa ke kgotso le kgutso eo boetapele bo fanange ka yona lekgotleng le ho setjhaba. Kotleho ya sekolo etliswa ke botsamaisi bo ananaelang merabe le tsebo ya diitho ka hofapana ntle le nyefolo. Boetapele bona bo matlafatswa hape ke ho bontsha tshepahalo le ho beha ditaba pontsheng ho bohle ho fana ka maikutlo. Ho shlohlong ho kotleho ya boetapele ba Lekgotla ke matjhaba a phuthehang dikopanong tsa lona".*

### **English version:**

*Principal: "The school prides itself with empowerment of all with diverse activities. He latter is a result of a peaceful environment the SGB offers; the school progress is made possible by the SGB that concedes to human ethnical diversity and transparency. It is noteworthy to find that people attend SGB meetings in majority."*

MFP SGB has the following aspects to show as indicators of success: passion for community development and empowerment with inviting leadership for harmony, embracing cultural diversity in people, strong values informed by ethical guidance, transparency, trustworthiness, positive working relations reflective of unity between the school and the SGB, a show of good attendance-people sustained empowerment and development in people.

The value of the SGB has to have relevance towards community development. This is best done by accentuating the community voice in the form of needs and aspirations the CER calls for in the search for social justice, since in this context it cannot be over-emphasized how important it is that the school respects the culture and ethos of the community it serves (see: McDonald, 2007:2250). This thinking is further required to enhance the ideals of total citizenship through robust critical thinking (Hyttén & Bettez, 2011:21). Collaboration in the SGB is best manifested by when people empowerment and developmental ideals that the CER advocates (see: Teo, 2011:199).

The text usage here clarifies the use of explanatory language in the scope of CDA with important explanations and interpretations to unmask the dangers of conflict and disunity in the SGB governance (Kryzanowsky, 2011:231). The SGB collaboration governance calls for both accountability and commitment characterized by democratic convictions to develop significant networks through partnerships. The value of accountability and commitment as a need is seen in the following light by the SGB at MFP:

### **Sesotho version:**

*Modulasetulo: "Balekgotla la sekolo ba tlisa boikarabelo (Accountability) le boitelo (Commitment) tsamaisong ya sekolo ebang le makgabane a ho beha ditaba pepeneneg (Transparency) ya bohle ho ntsha maikutlo ka se phatlalatseng. Boemo bona ba ditaba bo matlatsa tshebetso ya Lekgotla ho phethahatsa merero yohle ka Tshebbedisano mmoho (Collaboration)."*

### **English version:**

*Principal: "The SGB ushers accountability and commitment to members by way of showing transparency and freedom of people opinion. It is this ideal that makes the SGB register school progress through collaboration."*



Collaboration and transparent democratic participation are cornerstones of the realm for social justice (Gil, 2009:1). The advocacy for democracy is an institutionalized domain of the powerful to make and communicate legislative decisions for the initiation of the CDA evolution (Rahimi *et al.*, 2011:109). As a critical point of governance, accountability advances a desire for commitment that sustains the essence of transparent governance. In commitment that, people find the essence of duty obligation and the need to embrace shared targets for policy refinement.

The achievement of the school through networks and partnerships the school built are a demonstration of fulfilled accountability and commitment important for collaboration in the SGB. This brings closer the marginalized community of people the SGB represents in the rural area in which the school is based, in the quest for both democratic development and empowerment through the collective plurality (see: Lybeck, 2010:94 & Teo, 2010:199) that social justice envisages.

The issue of marginalization and exclusion of people in simplistic ways denotes a humble expression misfortune in discussion as argued from the viewpoint of CDA. Simple as this may be in communication, the real agenda of social inequalities and power are hidden, (Hodge & Kress in Rahimi *et al.*, 2011:109).

For accountability and commitment to thrive, the environment warrants plurality and collectivism more than individualism with dialogic communication and prolonged feedback with meaningful action (See: Downing, 2014:1). For the ideal of accountability and commitment as collaborative strategies to succeed, the following environmental dynamics are essential in the opinion of MFP:

### **Sesotho version**

*Modulasetulo: "Boemo ba ditaba tsamaisong ya Lekgotla bo lokela ho matlafatsa (Empower) le ho ntshetsa-pele setjhaba le maloko. Ketapele ena e lokela ho bontsha boitshwara bo kgahlisang (Moral ethics) hoka hohela stjhaba ho sebetsa le ho theha maqhama a kutlwano mmoho (Collective human cohesion) eseng bongwe".*

### **English version:**

*Chairperson: "It is critical for the SGB to empower members and all with enviable moral ethics so as to attract effective collaborative partnerships beyond individualism."*

The platform should give space for people development and empowerment with ethical conduct that enhances cooperation and human cohesion, plus a continuous feedback through sustained communication whereby these ideals are informed by the

ethics of morality, honesty, fairness and integrity for the courage to clinch on collectivity than individualism. The best plan for this is an environment of interaction with diffused power relations. Envisaged accountability and commitment in the SGB allows shared collective action with participatory democratic governance in the framework for social justice (see: Hytten & Bettez, 2011:8-11). This vision is also about equality and fairness in life for better support (see: Equality Children, 2013:2).

The articulation of language here seeks to address and interpret complex abstract ideas of collective human cohesion, people empowerment and the value of moral ethics for critical clarity that enhances meaning with rhetoric statements (Wodack, 2008:8-9).

The success indicators in the SGB collaborative commitment and accountability are evident when set tasks are met, when communication is sustained and dialogic; when people have the freedom to interact without any power obsession and awareness, and by making time for people by giving feedback at all times on progress in respect of envisaged tasks.

A decent SGB is characterized by successful accountability and commitment evident as follows, according to MFP:

**Sesotho version:**

*Setho sa tlatssetso: "Katlho ya boikarabelo le boinehelo di bontshwa ke dipuisano le phano ka lesedi ho maloko a Lekgotla lebohle. Tsamaiso ya Lekgotla ephetehehileng e fana ka Sebaka ho bohle ho ba le dikamahano tse otlohileng ntle le tshitiso mmoho le diqeto tse nkilweng (Feedback). Tsena tsohle dihloka ho fana ka tlhompho ho fihlela diqeto tse nkilweng hammoho (Unison in decision making) ke Lekgotla".*

### **English version:**

*Co-opted member: "The issue of responsibility and commitment are demonstrable by people sharing of knowledge in the SGB. The SGB succeeds through collaborative unity and sustained feedback; this best achieved in members through respect and unison in decision-making."*

This principle is passionate about sustained communication that allows one the freedom to interact with the zeal to give feedback and to honour tasks envisaged.

The ideal SGB is collaborative and reflects commitment and accountability that sees people in equality with better relations that negates domination and exploitation in the spirit of social justice (See: Gil, 2009:1). CER as a theoretical lens also finds it important that the voice of the excluded people be heard and respected in the context of their own language with the freedom to interact with openness in thinking (see: McDonald, 2007:2250).

On a textual level in this case, the CDA through powerful language (Liasidou, 2008:487) use probably explains the state of issues in the manner in which they should be (feedback with commitment and accountability) for unity in decision making (Kryzanowsky, 2011:231).

The issues raised here are complex and abstract with consideration of the language used as informed by the ideals of CDA, the invariably demanded interpretation for clarity and understanding to form interpretations that may be hidden with the opposite language communication (Kryzanowsky, 2011:231).

The existence of the SGB aims at tolerance of feminism and acceptance of invitational ethical leadership as advocated by the principles of the SA Constitution (1996). The SGB is about people governance and leadership with fairness in the underrating of equality in democracy for social justice and the improvement of relations in people (see: Equity children, 2013:2; Gil, 2009:1) disregarding their biological orientation or foundation (see: Nkoane, 2013:3).

In the light of CDA, language used in this text contains messages of the powerfully positioned beings to legislate (Rahimi *et al.*, 2011:109). The message contained here is also conversing in abstract complex concerns (democracy and social justice) for interpretation and clarity to unravel the original sense of Hodges *et al.*, in Rahimi, 2011:109). The text message with gender orientation can be attributed to discursive

practices in society that tend to undermine women in leadership (Scharff, 2008:332).The school SGB upholds the worth of feminist leadership as follows:

**Sesotho version:**

*Mosuwehlooho: "Tsamaiso ya Lekgotla e tlameha ho ntshetsapele maikutlo a demokerasi le toka setjhabeng (Social justice) ho nntlafatsa maqhama ho batho, ho sa natse bonng ba bona (Gender orientation)".*

**English version:**

*Principal: "The SGB has to enhance democratic views and social justice in people through collaborative association devoid of gender constraints."*

Considering the need for collaborative feminism in the SGB leadership, this is a course that has an important and direct impact on the stance regarding women. In this comprehension, the viewpoint advocates for: empowered women to develop self-worth; aspiration for power sharing; justice and fairness in societies; sustenance in intellectual development; perceiving the worth in collaborative worth in leadership by women.

**Sesotho version:**

*Mosuwehlooho: "sena se matlafatsa bomme ho kaba le boiphihleo ho ikamahanya le toka setjhabeng (Social justice) le tshebedisano mmoho (Collaboration)."*

**English version:**

*Principal: "Taking into account women leadership, it's a matter that strengthens their ability to embrace social justice and collaboration."*

The SGB at MFP is lead by a woman and the principal is also a lady.The women in these positions have this to say from a feminist point of view:

**Sesotho version:**

*Mosuwehlooho: "Lekgotla la sekolo la MFP le eteletswe pele ke bomme, mosuwe-hlooho (Principal) le moetapele wa Lekgotla la sekolo (SGB).Bomme (Feminism) boetapeleng ke monyetla wa bopa le ho tiisa bohlokwa ba bona ka tsebo (Knowledge empowerment).Sena hape se tlha ho bona bohlokwa ba karolelano ya matla botsamaising ka mokgwa wa toka (Social justice) le ho hloka leeme (negate injustice) ka sepheo sa ho theha maqhama a matle ho batho".*

**English version:**

*Principal: "MFP is under woman leadership, the principal is also a woman. Feminists offer an opportunity for them to share their knowledge and empowerment. Women in leadership allow power-sharing for social justice and improved human relations."*

Constitutional gender is about recognizing women participation in leadership and as such according the worth of their voice in critical debates as a belief in the call for social justice (see: Morojele, 2012:84-85).The participation of women in leadership still agitates for trust as their potential is still undermined and underutilized in the world of CER and collective pluralism (see: Segalo, 2012:89; Lybeck, 2010:94).

The issue of particular concern about women leadership at MFP is probably informed by protracted lack of trust on the views of feminism in society (Scharff, 2008, 332). This is an argument in the framework of CDA as an analysis approach. The message given her with regards to CDA in a way demonstrates the powerful and eloquent use of language in putting forward a particular message and meaning (Liasidou, 2008:487).This further unveils the significance of communicating the fact as they are in the real context (Kryzanowsky, 2011:109).

The SGB in the quest for collaboration has the following challenges: The disregard of feminism in women appointments in the SGB.In a traditional society that still sees men as the only answer to leadership, feminism still has a challenge. The challenge includes *inter-alia*: The poor support of men when the SGB leadership is a woman; Men feel threatened being lead by a woman and thus lack self-trust in themselves; Men attribute age as a challenge in women leadership; Women contribution in a patriarchal society is always challenged; Men absent themselves from a meeting convened by the woman chairperson of the SGB, and this creates a challenge in persuading men to come for meetings. The SGB woman chairperson is construed to have an agenda to woo husbands of other ladies to the meeting.

The issue of gender constraints still plays a significant role in women leadership in the SGB.The lady chairperson echoes the following sentiments as a woman leading the SGB:

**Sesotho version:**

*Modulasetulo: "Bontate haba phallele dikopano tse tlasa boetapele ba bomme. Lekgotleng la sekolo, sena se etsaa ba iphumane ba nyatsa kapa hona ho telleha ke hona.Ha mme ele moetapele wa Lekgotla, bo mme ba bang ba bona sena ele ho hohela banna babona dikopanong, empa sena sebe le mathata ka lapeng ho ntate".*

**English version:**

*Chairperson: "Men tend not to attend meetings convened by women in the SGB.The perceive this as a way of disrespect towards them. It's regrettable than other women perceive women leadership in the SGB as a way of attracting or wowing their men."*

The marginalization of women in leadership is non-collaborative and fails the vision for transformation and fairness inherent in social justice and CER (See: Teo, 2011:193 &199; Johnson & Morris, 2010:78-79).The advent of feminism ought to be vocal of injustices and women sufferings in a democratic space for social justice in the wake of collective plurality (see: Segalo, 2012:1-3). Democracy is about equality and freedom to choose whether to trust women on jobs traditionally reserved for men (McDermid, 2009:325).

On the level of text interpretation in the CDA analysis approach, the problem of lack of support for women in leadership by men in particular, is by nature a discursive practice that society holds against the advancement of the feminist convictions (Scharff, 2008:332).

The components for collaborative feminism in the SGB give emphasis to the critical elements that enhance unison female leadership. This aspect is about: building a sense of woman worth to unite and collaborate; exhibit the tenacity in women to face challenges; Inspire intellectual vigour beyond gender constraints; persuade justice and societal fairness; value collaborative partnerships and networks for school collaborative success.

### **Sesotho version:**

*Setho sa tlatsetso: "Lekgotla la tsamaiso ya sekolo le fumana tse latelang dile bohlokwa hontshetsa ketapele ya bomme tsamisono:*

*Bomme ba thasella kopano (Unity) le tshedisano mmoho (Collaboration) tlasa boetapele mme ba boele ba bontshe boitelo ba ho amohela dipheteoho ketapeleng tse fanang ka monyetla ho nahana le ho fana ka keletso tse tjhabileng (Intellectual vigour) di sa natse bonng (Gender).Ha ngata bomme ba tshetsa toka (Justice) le tekano setjhabeng (Societal fairness) ho bopa dikamahano (Networks) le maqhama (Partnerships)".*

### **English version:**

*Co-opted member: "The following matters are deemed important by the SGB advance women worth in leadership: Women value collaborative unity with a critical mind to entertain intellectual vigour beyond gender identity. In most instances, women support social fairness for both networks and meaningful partnerships."*

The respect of women in the framework of feminism is best understood from a democratic and collective perspective passionate of equal rights that improves human relations (See: Gil, 2009:1-4).Trust in women contribution offers a chance for personal and majority consciousness that develops female vigour for both intellectual and emotional struggles for life in the SGB (See: Nkoane, 2012:4-5).

Taking the worth of CDA to the fore, the argument in this text highlights the advantages of women leadership which covertly still has an actual discursive problem in a patriarchal society (Scharff, 2008:332). The environment ought to allow collaborative feminism in the SGB, and this has to: be intellectually stimulating; acknowledge women's worth for collaborative leading; offer space for holistic human development; ignite sustainable motivation for collaborative unity and teamwork.

The essence of feminism espoused by women leadership calls for an activist and progressive environment to succeed. The feminist leadership at MFP identifies the following environmental dynamics:

**Sesotho version:**

*Mosuwehloho: "Bo emo ba sebaka sa tshebetso ya SGB bo lokela ho fana ka phephetso ya ho nahana (Intellectual vigour) ho sa natse bong ba motho ka ha ele mofumahadi (Woman), bohlokwa ele ho ananela biphileo le bohlokwa ba bo mme (Women worth) le ho bopa kopano (Unity) le Tshebbedisano mmoho (Teamwork)".*

**English version:**

*Principal: "The environment for the SGB operation must stimulate intellectual vigour despite one's gender identity as a woman. The agenda is to celebrate women worth and potential for embracing unity and team-work."*

In pursuit of collaboration feminism needs to lead the transformational agenda that seeks to improve human development and teamwork in society thus embracing the principles of social justice (See: Dwoski-Ridds & Langhout, 2010:1). The feminist principle in a male-dominated society needs to perceive women power as being better employed if practised in a democratic society characterized by fairness and justice (Hyttten & Bettez, 2011:2; Equity Children, 2013:2). The language used in this instance in the context of CDA validates the importance of women against a discursive practice that continues to undermine them for both collaborative worth and unity (Scharff, 2008:332).

The success indicators of collaborative feminism in the SGB are reflected by: affirmation of women despite gender orientation, agitation for women solidarity through networks and partnerships, self-worth for achieving set goals as well as collaborative decisions in meetings led by women.

It is of interest to note that MFP under women leadership in both management and governance still display some fight in respect of faith and support of the majority for meeting success.

### **Sesotho version:**

*Modulasetulo: "Setjhaba se lokela ho bontsha tshepo ho boetapele ba bomme lekgotleng, ka boemo bona ba ditaba, maqhama (Networks) ao Lekgotla le a rereileng ho a fihlilleha ekaba katleho. Ketapele ena ya bo mme e bonahala e ena le diphephetso hofihlella qeto tse ananelwang ke bohle dikopanong ho ka theha Katleho ya dikopano (Meetings success)."*

### **English version:**

*Chairperson: "The community has a responsibility to accord trust to women leadership to built envisaged networks for success. The current scenario is that which poses challenges for women leadership in the management of SGB meetings."*

Social justice is about providing the opportunity to validate the understated women leadership potential as informed by gender disparities (See: Segalo, 2012:89). The SGB is obliged to create sustainable learning environments for collaborative ventures through critical emancipative dialogues to build networks and prolonged partnerships (See: Tshelane, 2013:14). The kind of environment conducive for this finds worth in fairness, justice, collective action, dialogic communication participatory democracy, and the enthusiasm for organizational development and empowerment (see: Equity Children, 2013:2; Hytten & Bettez, 2011:2-8; Webb, 2010:333).

The language used through the ideals of CDA; corroborate the reality of discursive societal practices that are constantly perpetuated against the emergence of women leadership as reverberated by the advent of feminism. Progressive governance in the SGB is grounded on inviting ethical leadership for the best achievement of goals. Invitational leadership defines people with harmony and alliance as a strong gift harnessing team leadership (See: Niemand, Swanepoel & Marais, 2010:1). The trademark of such leadership is ethical when highlighted by pleasurable conduct, integrity, service distinction, answerability and trustworthiness (see: Khasho, 2012:1).

The need for an invitational ethical collaborative leadership in the SGB, is a vision founded on giving direction to the SGB to achieve set goals independently; commitment to shared vision informed by collective decisions; encouraging people to be appreciative of norms and values that enhance unity and collaboration, and to continuously inspire people to give more service through personal skills for joint service discharge. School governance on its own is an act that is best practiced by integrity and delightful or invitational leadership. MFP is of the following view with regard to the need for this.



### **Sesotho version:**

*Mosuwelohoo: "Mokgwa ona wa tsamaiso o fana ka tsela le mokgwa (Direction) o etelang pele tshebetso e kananelo ya bohle ka botho (Values) bo kgothalletsasng tshebedisano mmoho (Collaborative unity) ho fihlella Katleho".*

### **English version:**

*Principal: "Ubuntu (Humanness) in people is guided by societal values to give direction that fosters collaborative unity to achieve prosperity in the SGB."*

Collaborative governance in its own nature invitational and inspiring to breed people unity for sustained shared common goals for social justice in the wake of human differences (see: Watson, 2012:1;Kussel, 2010:31). The humanity in inviting people inspires human transformation and change for the better use of resources for the benefit of the institution rather than selfish individual motives opposed to social justice (Mbigi, 2007:13). Collective decisions are unitary and are informed by plural human critical skills for both empowerment and development in the quest for the ideals of CER (see: Teo, 2011:193).

In this framework, the language used to drive the CDA message has cultural significance (values of humanity) which the society holds and shares for assumptions of collaborative unity (Fursich, 2009:240).

The challenge behind the ethical collaborative invitational leadership in the SGB attributes emphasis on the conduct of leadership in governance. The challenges thereon are: The behaviour of the chairperson in being quick to blame others; Restrict the liberty in people to think freely; being negative and impatient with people; the leadership that lacks confidence in people; seek popularity as the SGB chairperson among your followers; being spiteful and unfriendly to other members and showing poor disjointed planning negating collaboration as a leader.

MFP SGB believes that governance is about collaborative unity, and when this does not happen, the following becomes apparent:

### **Sesotho version:**

*Setho sa tlatseso: "Ho tshwaya ba bang phoso ka mokgawa wa nyenyefatso o sa dummelleng bolokolohi ho fana ka maitutlo anang le tokoloho (Free thinking).Boetapele bona bo hloka lerato la batho le moralo o phthahetseng ho ntshetsa pele mosebetsi wa Lekgotla ka dikamahano tse mofuthu (Collaborative planning)".*

### **English version:**

*Co-opted member: "SGB governance ought to pose criticism to others with no intent to humiliate but allow and promote free thinking. This kind of environment desires love for humanity and a solid foundation for collaborative planning."*

As part of governance, invitational leadership needs to be processed and focused more so than personal inclination as a process aimed at breeding collaborative unity and teamwork inspired by service excellence for democratic moral conviction (see: Prince, 2006:127; Sergiovanni, 2007:30).

The milieu of CDA, regards this form of language as discursive since this is a strong lamentation of poor and regrettable social order that arrests free opinion and thinking which disregards collaborative people unity (Scharff, 2008:332). Looking looking down on other people in the SGB is derogatory in the view of language analysis in CDA and has far reaching conclusions to be discerned, (see: Hodges & Kress in Rahimi *et al.*, 2011:109).

As positive environment for a collaborative ethical invitational SGB leadership, this much allow the following: the show of shared values of trust, respect, confidence, humility and a sense of equality in dealing with people as stakeholders to the school; genuine leadership that leads with example; SGB leadership to demonstrate joint commitment and accountability to organizational goals; a culture that celebrates humanness and a collaborative culture; sustained leadership in the SGB leadership with developmental feedback to colleagues and others; leadership that values difference others with tolerance and acceptance; leadership in the SGB underpinned on the assumption of collective trust, respect, positive optimism and care for other members less privileged.

Ethical inviting leadership governance is about people collaborative unity that the environment needs to infuse, and this is exemplified by:

### **Sesotho version:**

*Mosuwehlooho: "Boetapele bo nang le tshepo le kamohelo ya bohle ka holekana (Equal treatment and fairness). Tsamaiso ena hape e hloka ketapele ya botho bo bontshang boikokobetso (Humility), boinehelo (Commitment) le hoba mohlala (Exemplary) o bopang setjaba hoba ngatana-nngwe Collaborative unity), haholo ho ba hlokang menyetla bophelong".*

### **English version:**

*Principal: "Invitational leadership in governance calls for fair and equal treatment of all. This brand of leadership demands in people humility, commitment and being exemplary in particular to the disadvantaged."*

Invitational leaders in governance find value in excellence and competitiveness. The latter quality is better confronted with the endeavour for critical scholarship through thinking of democratic outcomes characterized by commitment and accountability for a collaborative purpose (See: Seel & Gibbons, 2012:28; Hytten & Bettez, 2011:8). The SGB is a body for people with different views but common purpose for the school success. Inviting leadership should spearhead a collaborative culture in the organization with the eagerness for collaborative unity (See: Mahlomaholo, 2011:295). Inviting leaders symbolize professional conduct that is results driven for collaborative unity that both social justice and CER sponsor, to the lesser privileged in particular (See: Niemann, Swanepoel & Marais, 2010:3-4). The language used in the viewpoint of CDA is that which is abstract and demands a deeper meaning and understanding for informed interpretation using a critical mind such as, for instance, fairness, equality and humility (Wodack, 2008:8-9).

Success indicators for an invitational ethical collaborative SGB leadership, which is leadership with celebrated values signified by: successful collaborative meetings with passion for member unity; consistent show of trust and confidence in people when in leadership regardless of gender inclinations; leadership that is firm and straightforward but enhances togetherness; collective leadership that is informed by constitutional values for democratic citizenship, and the tenacity in leadership to express appreciation for joint collaborative efforts to organizational success.

In other words, ethical invitational leadership governance when it is evidenced by the following distinction, in the opinion of MFP:

### **Sesotho version:**

*Mosuwelohoo: "Boetapele bo bontshang ho kopanya setjhaba (Collective unity) dikopanong tsa Lekgotla, sena se pepesa tshupo le kananelo ho bohle ho sa nase bonng ba motho(Gender)Mofuta wa boetapele bona o itshillehile le hoikamanya le Molao-theo wa "demokerasi" o phehellang tshetbedisano mmho ho fihlela Katleho".*

### **English version:**

*Principal: "The genre of leadership that unveils collective unity in the SGB, invariably, this demonstrates acknowledging others despite their gender. This kind of leadership is underpinned on the values and virtues of democracy that advocates for human unity to register success."*

As earlier stated, the best of leadership is manifested by collaborative driven skills in school governance to unite people with the intuition for democracy. This facet is further exhibited by collective democratic citizenship that is participative, developmental and empowering with valued consensus (see: Teo, 2011:193; Hytten & Bettez, 2011:21). An SGB that creates democratic citizenship is inclusive and shows tolerance of gender, culture and language as a sign for social justice passion with fairness and equality (See: Collins *et al.*, 2004:168; Equity Children, 2013:1-2).

Taking the CDA analysis approach, the language and wording here is that of people in power to guide decision-making informed by democracy and social justice (Rahimi *et al.*, 2011:109). This brand of leadership negates guidance acceptance based on gender bias which in essence is discursive from the CDA perspective (Scharff, 2008:332).

## **5.5 COMMUNICATION SKILLS**

The contextual dynamics of communication for this study should be understood best in the way Rollo May, (anon), puts it in a collaborative context: “*Communication leads to community that understands intimacy and mutual valuing.*”

### **5.5.1 The Framework need for the SGB enhancing Communication skills**

MFP: The given fundamental due to the need to exchange thoughts, feelings and information through speech and understood explanation. The process allows the SGB chairperson to lead and give desired direction to make things happen. The communication process creates understanding of the message delivered and offers the ability to chair meetings, share institutional and people information concerning the welfare of the school through shared collective initiatives.

The value of the SGB is strongly underpinned on communication success. MFP shares the value behind this process in the following manner:

#### **Sesotho version:**

*Modulasetulo: “Ena ke karolelano ya monhano le maiikutlo ke Lekgotla ho setjhaba. Ka sena, setjaba se ba le monyetla wa tseba le ho ikamahanya le seo Legotla le selabalabelang mme ka hona Lekgotla le setjaba ba eba ngatana ele nngwe (Collaborative unity) ho ntshetsa merero ya sekolo pele)”.*

### **English version:**

*Chairperson: "School governance is about sharing collective thoughts for the community benefit. This collectivism promotes the anticipations of both the SGB and the community for the school success."*

The importance of communication is to exchange thoughts, and feelings to augment space for understood explanation and give desired direction as to how things are to be done with a clear message. This inventiveness enhances better chances for shared proposals.

Communication prescribes the need for people to share thoughts as a collaborative unity with enlightened and empowered clarity (see: Teo, 2011:199 & 94). The understood communicated message denotes the notion of empowerment and development through active democratic participation and deconstruction of power and dominance embraced in PAR to achieve the institutional vision and goals (see: Nkoane, 2012:4-5).

From the analytical pedestal of social justice, this in a way seeks to emphasize the value of participatory democracy and empowerment (Hyttén & Bettez, 2011:2).

CDA analysis here lays out communicable rules with language competitiveness that predicts what in real fact needs to be done for the achievement of envisaged goals (Liasidou, 2008:489).

It is furthermore understood that communication permeates people unity and understanding for an envisaged vision and mission in the SGB governance operation. In the best practice of communication, people collaboration in the latter body should be passionate about social justice in a democratic perspective. Social justice needs to be understood in the context of a desire for educational transformation with an innate purpose for humanity and teamwork (see: Reason & Bradbury, 2008:108-109; 228-229). This democratic principle further seeks to be vocal on injustices of humanity in different spheres of life (See: Mahlomaholo, 2011:301). The language of the marginalized is often disregarded in the world of western knowledge while, CER finds space in the worth of people language and as such allows them to think freely in a simple communicative environmental need (see: Teo, 2011:193-199 ; McDonald, 2007:2250). In the view of MFP, the SGB has this to say regarding communication:

### **Sesotho version:**

*Setho sa tlatssetso: "Ho ananela tshebediso ya puo e fihlillehang le ho hlalosa seo batho ba ikamahanyang le sona (Cultural knowledge wealth).Ka nako tsohle demokerasi e fana ka monnyetla ho Lekgotla le batho ho ntsha maikutlo ka bolokolohi abopang setjhaba le Lekgotla hoba ngatana-nngwe (Collaborative unity) le ho tsetlallela ho phethisa merero ya sekolo."*

**English version:**

*Co-opted member: "Communication breeds better understanding of what people wants within the wealth of their cultural context. In a democratic space, people are free to air their views in pursuit of collaborative unity to achieve school success."*

It is imperative in the SGB to keep simple use simple use of language to improve people's collective spirit and a sense of belonging and the freedom to talk on a democratic platform. Communication develops unity and teamwork exemplified by dialogic participation.

When people in the SGB share thoughts for a collective goal allows better understanding the message as a unity. Through unity, the SGB can better be committed to information that breeds total citizenship, informed obedience and dialogic communication, characterized by appreciation of leadership, humility, love and serenity in humanity (See:Webb, 2010:327).

The CDA analysis at this point is vocal about a powerful use of language (Liasidou,2008:248) to communicate the message at hand, collaborative unity with particular acknowledgement of its worth in wealth for cultural; knowledge (Rahimi et al., 2011:109).

**5.5.2 Challenges of the Framework for SGB enhancing Conflict Management skills**

It is in progressive communication that people bond together. In the operation of the MFP SGB, the following challenges are critical to effectively manage as damage control:

**Sesotho version:**

*Modula setulo: "Boikgantsho le ho timana ka lesedi le tsebo ho bohle tlasa tsamaiso ya Lekgotla la sekolo.Bo emo bona ba ditaba bo bakwa ke borabe (Ethnicity),ho nyehyefatsa(Humiliate),ho kgetholla (Discriminate),ho hloka teboho (Gratitude) le kgahleho (Appreciation).Tsena tsohle di bidietsa dikarohano le ho hloka tshebedisano mmoho."*

**English version:**

*Chairperson: "Communication challenges in the SGB promote difficulty of knowledge sharing. The latter is caused by ethnicity that plagues the SGB emerging with people humiliation, discrimination on the basis of cultural background, lack of gratitude and a dearth of human appreciation."*

The challenge is about the inability to share organizational information on matters of crucial concern. The problem is further exacerbated by playing the politics of culture through communication, and thus creating disunity among people. The latter is done by way of discrimination through prejudice and stereotyped beliefs; in an example of such communication, there is the use of speech that humiliates people and leads them to resign from school and the SGB in particular. Bad communication is about failure to show people appreciation and gratitude for work well done, and passing on messages that are contradictory, unreliable, and divisive, as well as dishonest.

The goal of collaboration embraces the spirit of friendliness and information sharing to heighten communication. Playing the politics of culture makes room for articulation of ethnic and stereotype assumptions divisive in nature. This is a sad perspective in the advocacy of social justice and *Ubuntu* (See: Makgoba, 1999:147-149). Communication that belittles people promotes human antagonism and a lack of collective support that stifles progress in the SGB of service delivery (see: Hafer & Olson, 331). In pursuit of social justice, SGB governance must strive for communicating messages that are truthful to embrace human collectivism and trust to move on and achieve a set envisioned goals (See: Teo, 2011:193-199).

This kind of language in the CDA analysis demonstrates social inequalities leading to a derogatory discursive attitude that humiliates, oppresses and dominates (Wodack, 2008:8-9).

In particular, the SGB at MFP is plagued by the following misfortunes:

**Sesotho version:**

*Mosuwehlooho: "Ha ngata ho ba le mathata le manganga a tshebedisano-mmoho ho ditho tsa Lekgotla (Social cohesion). Sena bohola se bakwa ke tshebediso empe ya letsina (Substance abuse) mme basebe le ho fihlella tsohle tse rerilweng tke Lekotla molemong wa kateho ya sekolo tlasa Lekgotla. Dikolo tsena tsa selehae di atisa hoba mobung wa borapolsi ba sitisang tsamaiso e otlohileng ya Lekgotla kaleba la tshebediso empe ya matla (Abuse of power) ho bona. Thokeho ya tshebedisano mmoho etliswa hape ke maemo a thuto Lekgotleng kahona ditho di hloke ho fihlella kwitlisiso ya maano a tsamaiso (Policy matters) le ho halala ba bang ba thuto e fokolang, sena se e se boele se etse setjhaba se hloke ho nka karolo (Participate) ho merero ya Lekgotla molemong wa sekolo."*

**English version:**

*Principal: "Of the many challenges in the SGB, it the lack unity and social cohesion; this is a result of bad substance abuse that distorts the vision of accomplishment of set goals. Rural schools operate on the land of the land-lord who at times disturbs the SGB operations through the abuse of power. In some cases the SGB problems are due to lack educational background to comprehend policy matters and at times education being used to despise others of a lesser educational background."*

The negative challenges in the SGB negate the fortitude behind social justice. In the determination of the latter liberal view, the usage of premeditated power and domination are made vocal (Hyttten *et al.*, 2011:10). Domination and abuse of power is itself indicative of social inequalities that the agenda of CDA contests (Wodack, 2008:10).

There are challenges in the SGB to illustrate disunity in members necessary for collective cohesion. Due to substance abuse, there is a poor membership turnout for SGB meetings; (no independent decision-making opportunity); people on the governance body at times fail to attend meetings due to the intransigent conduct of the property owner or, in some instances, work obligations. Some members of the SGB experience literacy problems that make it difficult to incorporate external human skills through networks for collaborative efforts towards school development. The role of governance is at times confused with the management operations, and this leads to conflict which is further illustrated by the inability of some SGB members to execute delegated functions and interpret legislative policy matters. There are power differentials that breed equality and disunity among members of the SGB while also creating parent silence through exclusion on critical community matters.

### **5.5.3 Components in the SGB for enhancing communication skills**

The framework ought to provide quality education through enhancing participative democracy for community development and transformation. Governance needs to provide legislative guidance and application with transparent community participation. Communication is a global human element, and as such should empower people to globalize citizens and provide communicative space for people to challenge the prevalence of poverty and illiteracy associated with ruralism for professional growth (Kamper, 2008:1-2).

In the opinion of the MFP, the crucial components of a collaborative SGB communication strategy have the following features:



### **Sesotho version:**

*Setho sa tlatseso: "Ho tsetlallela boemo bo phahameng ba thuto (Quality education), demokerasi e fanaNg ka monytha wa ho nka karolo diqetong tsa Lekgotla (Participatory democracy), ho iphaphatha ka diqeto tsa molao theo (Constitution) mmoho le tsamaiso e behang tsohle pepeneneng (Transparent governance)."*

### **English version:**

*Co-opted member: "Passion for quality in education, free democratic participation in decisions of the SGB underpinned on the constitutional ideals and governance that is transparent in all respects."*

The communication components need to provide quality education beyond gender stereotypes so as to enhance participative democracy and legislative guidance. This understanding encourages transparent community participation and fairness that enhances human relations as promulgated by CER (Teo, 2011:193).

The language used in this genre of communication relating to CDA is abstract and needs a critical mind for both analysis and interpretation. The discussion evolves with rhetoric statements (Wodak, 2008:10).

Collaborative communication seeks to usher in to people quality education for global citizenship. The substance of the message is not about gender orientations, but rather promotes the worth of women's voices in a patriarchal society for a better life for all (see: Morojele, 2012:84-85). The message in the latter allows democratic participation of both CER and social justice advocate support. To guide the need and vision of unity, it is imperative that messages people receive are guided and informed by participatory democratic legislation at the time for collective unity, accountability and commitment (See: Hytten & Bettez, 2011:2- 6; Collins & O'Brien, 2004:149).

#### **5.5.4 Conditions conducive for the success of the Framework to enhance SGB Communication skills**

In the view of MFP, governance is about commitment to transparency and the zeal for collaborative unity to enhance service delivery. Providing quality of education underpinned on the Constitutional (1996) ideals provides a good environment for the discharge of the SGB work; this calls the members to operate with a sense of interdependence, cooperation, coordination and support to ease the plight of others.

The collaborative governance through communication in the progressive space of MFP endorses the following position:

**Sesotho version:**

*Setho sa tlatssetso: "Ho thahasella boemo bo phahameng ba thuto le ho ikamahanya ha Molao-theo wa naha. Ntlhakgolo mona ke bohlokwa ba ho ikamahanya le demokerasi e susumetsang ho batho bohlokwa ba boikokobetso le tsehebedisano mmoho. Dipuisano tsa Lekgotla di lokela ho rutluetsa boinehelo (Commitment) le boikarabelo (Accountability) ho bohle. Boemo bona bo lokela ho fana ka Sebaka ho bohle ho nka karolo ka tsehebedisano mmoho (Collaborative unity)."*

**English version:**

*Co-opted member: "Communication that insists on quality education with constitutional imperatives. Of importance in this instance is the brand of democracy characterized by humility and co-operation. The SGB discussions ought to inspire in people the worth of commitment and accountability through collective unity."*

The setting ought to promote quality of education that is underpinned on the Constitutional (1996) ideals with a sense of interdependence, cooperation and coordination. The environment should also be enthusiastic about democratic community involvement through participation, openness and tolerance to denote commitment accountability. This is about a show of atmosphere that allows shared decision making and progressive collaboration.

The SGB communication agenda calls for an environment that is activist for people collaboration and the promotion of quality education for learners in the community, and the movement itself for the crux in social justice (see: Mahlomaholo, 2011:295) Communication favours the setting that is democratically bound for the advancement of critical pedagogy in knowledge debates that cherishes consensus in people (see: Hytten & Bettez, 2011:21). Communication in people has to carry messages that are committed for accountability with fairness and equality in people as a measure of democratic endeavour (see: Equality Children, 2013:2).

This has the schedule of CDA with language that is not ordinary in communication but has the dexterity to galvanize sound interpretation of abstract subjects with a critical mind for clarity and understanding (Kryzanowsky, 2011:231).

### **5.5.5 Evidence of the Framework applicability for SGB enhancing Communication skills**

The SGB as a measure of school governance values the critical nature of collaborative communication. Invariably such as a mode of communication manifests itself via the following issues:

MFP is considered successful the moment it is symbolized by the following procedural operation:

#### **Sesotho version:**

*Modulasetulo: "Tshebediso ya puo eo batho ba e fumanang ele bohlokwa (Cultural worth in language use). Boemo bo lokela ho fana ka sebaka sa kutlwisiso ya molaetsa ho tisa maqhama (Unity and teamwork) le Tshebbedisano (Collaboration) mmoho bathong."*

#### **English version:**

*Chairperson: "The use of language is important to signify its cultural worth and wealth. Successful school governance ought to make space for joint understanding and collaboration in people."*

The success in this instance is denoted by the use of simple language that embraces the cultural worth of the people in the community for message clarity to reach all people. The SGB eagerly shows commitment and accountability in the message communicated. On the whole, communication is underpinned on the desire for collaborative unity and teamwork in people.

Simple language is about clarity intended for the message that takes into account milieu that advances the worth of democracy with a dialogic participation (Riggs & Langhout, 2010:4-5; Webb, 2010:149) in a marginalized rural context. The success of the message is best illustrated when the local language is used with all people sharing a common understanding to react positively to the call in the message, with a critical response and plurality that PAR advocates (see: Tshelane, 2013:14; Eurera, 2010:1). The message is futile if it fails to commit people to collaborative teamwork and a sense of ownership to the envisaged goals in their conversations (Tshelane, 2013:14; Gil, 2009:4).

The relevance of CDA at this juncture takes into cognisance the value of cultural assumptions in contributing towards knowledge build-up with particular reference to the marginalized rural communities (Fursich, 2009:240).

The SGB operation today is about democratic orientations that accommodate social justice. Social justice needs to be understood in the context of a desire for educational transformation with an innate purpose for humanity and teamwork (See: Reason & Bradbury, 2008:108-109 & 228-229). This democratic principle further seeks to be vocal about injustices of humanity in different spheres of life (see: Mahlomaholo, 2011:301).

CDA, like CER, propagates political consciousness with an explicit perspective that is more relevant to the rural and marginalized SGBs (Wodack, 2010:10).

The need for social justice is: to create opportunity through education to better the circumstances of rural communities; to drive human unity and teamwork with enhanced fairness. On the matter regarding the need for social justice, MFP has this to say:

**Sesotho version:**

*Setho sa tlatsetso: "Tsamaiso enang le toka e fana ka monyetla hoka tokafatsa (Improve) maemo a batho dikolong tsa selehae (Rural schools). Ntlhakgolo mona ke thahasello ya ho bopa setjhaba le tshebedisano (Collaboration) mmoho ka toka (Fairness) le ho fihlella diqeto bakeng sa diphetoho."*

**English version:**

*Co-opted member: "Social justice has the capacity to make space for school improvement in rural schools. The latter calls for people collaboration and fairness to attaining school envisaged goals and a demonstration of notable improvement."*

Fairness is best realized when human liberation is attained to challenge community issues such as domination and opposition of a free critical mind important for the prevalence of social justice (see: Tapper, 2013:414). These are worthy commitments that an activist SGB should struggle for.

The issue of a just society, development and empowerment are struggles for freedom with a political panache that the CDA sponsors (Wodack, 2011:10).

The challenges behind of social justice in the SGB is manifested by: Lack of collaborative human generosity among SGB members; the SGB that fails to be vocal concerning people injustices in life; a divisive agenda among members of the SGB; members of the body showing no support for each other for better service; failure to embrace collective effort for the emancipation of others from poverty and

marginalization; absence of unifying values of Ubuntu with an expression of humility, friendliness and hospitality.

**Sesotho version:**

*Setho sa tlatseso: "Mathata a toka bathong (Social justice) abakwa ke ho hloka botho (Human generosity) ho maloko a Lekgotla mme a totobatsa kqatello le diketso tsa bohanyapetsi (Injustices).A mang a mathata ke ho hloka tshebedisanommoho (collaborative unity) ho fana ka tshebetso e tsileng matsoho hoka lokolla stjhaba bofutsaneng le ho behellwa ka thoko diqetong tse ba amang (Marginalization).Tsena ke ketso tas botho (Ubuntu) tse bonahalang ka boikokobetso,o le motho ya kgotso le ho otlolla letsoho(Hospitable)."*

**English version:**

*Co-opted member: "The absence of sound humanity is fertile ground for social injustices in the SGB.Furthermore; lack of people collaborative unity hampers the need for emancipation of the socially disadvantaged with a sense of Ubuntu. A conducive environment advocates for humility and hospitable generosity."*

Social justice combats human injustices by allowing the voice of the people for unity and liberation to be enhanced (Kelly, 1,138 & 146).The SGB ought to be in the vanguard of democratic people unity and challenge all forms of oppressive marginalization emerging from cultural diversity contradicting emancipation in social justice (see: Hackmel, 2006:1; Tapper, 2013:414 & Makgoba,1999:157).

The above discussion is relevant to the CDA language context that innately drives and places cultural intuition on a base that seeks in a way to advance cultural impetus for human friendliness, sociable and hospitable for a society in its quest for celebrated order (Rahimi *et al.*, 2011:109).

Components of social justice for a collaborative SGB are characterized by: Values of fairness and justice among members; the show of moral consciousness and righteousness; an illustration of a collective desire for school transformation and change; heightened people collaboration as a fundamental agenda and joint human empowerment and development for the better.

The issues of collaboration and unity in the context of governing through social justice in communication are central to MFP as pronounced in the following manner:

**Sesotho version:**

*Mosuwehlooho:"Tsamaiso ya Lekgotla ntlheng ya dipuisanong e ananela: toka (Fairness) le botho bo phethahetseng (Ubuntu).Tumelo ke hore Lekgotla mmoho le tlise diiphetoho sekolong (Transformation) le tshebedisano mmoho (Collaboration) e ahang setjhaba hofihlela tse ntlafatsang maemo a bophelo (Social improvement)."*

### **English version:**

*Principal: "School governance by the SGB should be characterized by fairness and complete sense of Ubuntu. The understanding alluded to carries a potential for school improvement and transformative change to benefit social change for the better."*

Fundamental to the existence of united SGB is the need to be passionate in respect of the effort towards collaborative human unity with empowerment for change and transformation (Hackmel, 2006:1). The governance body has to probe its moral consciousness while hunting for the essence of equality in life as the challenge of the time (Equity Children, 2013:2).

Contextualizing CDA in this particular argument uncovered facts which are brought to the fore with the quest for political transformation communication agenda (Wodack, 2008:10).

Positive environment for the success of the skills of social justice in a collaborative SGB, it is agreed by the school that the environment embraces the human dignity and respect for all, promotes a culture of human rights for all, generates the prudence in human rights practice and enhance social peace and harmony, the SGB to lead the equitable power distribution that views people as equal, social justice that makes the call for a collective desire to do good for people, and that focuses on inspiring human inclusion and fair participation in SGB activities while encouraging all as a cooperative to have equal chances and opportunities in the progress of life.

Communicating with social justice consciousness as resonated by MFP milieu to be able to function, is expressed as follows:

### **Sesotho version:**

*Setho sa tlatssetso: "Boemo ba ho atlehisa tshebetso ya Lekgotla bo lokela ho kgaba ka tlhompho le ho boloka seriti sa botho ho bohle. Tsela ena e tlisa katleho tshebedisanong ya batho (Collaboration) le popano hoba ngatananngwe (Unity for teamwork). Tsa bohlokwa hape tse tlišwang ke sena ke thahasello ya kgotso (Peace) le kgutso (Harmony). Hofana ka menyetla ho bohle ka toka (Fairness) e ntlafatsa maemo a batho bophelong."*

### **English version:**

*Co-opted member: "Social justice enables the flourish for respect in members and human dignity. This ideal further enhances collaborative unity and teamwork. Of importance again is the value of peace and harmony in people. According people opportunities with fairness improves their lives for the better."*

The stronghold of an SGB existence is to lead processes of social justice for human dignity, respect and social peace which are matters that counter power, domination

and oppression to allow harmony (Kelly, 2012:138). The search for collective desire to do good is itself an act of people solidarity with the ambition for SGB collaborative engagements (Tjabane, 2010:58).

The language used by CDA analysis is anchored on abstract expressions (unity, fairness, peace and collaboration) demanding a critical mind to discern for interpretation and search for meaningful and careful language use for textual analysis (Billig, 2008:784; Wodack, 2008:10).

Success indicators for the implementation of the skills of social justice in a collaborative SGB through communication: This becomes evident by: the show of sustainable peace and harmony in the SGB in addressing people; allowing communication for participation and sharing of all in the school discussions; inclusion and alliance among members that promotes unity; an evidence of fairness to all SGB members with no partiality and fulfilment of goals set, with joint effort in all deliberations.

The success of the submission of social justice in the collaborative SGB communication at MFP is elucidated as follows:

**Sesotho version:**

*Mosuwehloho: "Bohlokwa ke dipuisano tse bolokwang ka qenehelo kgotso le toka (Sustainable peace). Kotleho e bonahala ka ho nka karolo dipuisanong le kabalano ya tsebo kapa lesedi le bontshang thahasello popanong ya setjhaba (Unity) mmoho le tshbedisano mmoho (Collaboration) hofihlella diqeto mmoho."*

**English version:**

*Principal: "Of importance is the value of communication for sustainable peace in social justice. Grounded on the latter, the SGB aspires for people unity and collaboration to achieve joint goals."*

The SGB with an inclination for social justice explore people consciousness for sustainable peace and harmony, which is best done with consultative dialogue that promotes care for people with emphasis on accountability (Shields, 2004:1-2). Factors denoting SGB success effort in the perspective social justice are made evident by interactive environments that allow democratic cooperative decisions acknowledging human diversity and constitutional appeal for equal treatment (Shields, 2004:7-9; Tjabane, 2010:58).

In the context of CDA, the language use in this text is a lamentation for social order (Scharff, 2008:332) that in most instances is illusionary and difficult to attain in a

society mostly driven by unjust political motives in pursuit of transformation and change (Wodack, 2008:10).

## **5.6 CONFLICT MANAGEMENT SKILLS**

Conflict is prevalent in cases where there is union or interaction of people, and where there are different thoughts, ideas or opinions. This is essentially the difference in two or more individuals manifesting with disagreement and tension that leads to breakdown of relations (Kohlrieser, 2007:1).

### **5.6.1 The Framework need for the SGB enhancing Conflict Management skills**

The school SGB at MFP finds the worth of conflict management as necessitated by the following judgment:

#### ***Sesotho version:***

*Mosuwehloho: "Ho rarabolla diphapang ho maloko a Lekgotla ke mokgwa wa ho tlisa dikamano le tshbedisano mmoho (Collaboration and unity) hoka phethathatsa leano le merero ya sekolo ka honka karolo diqetong (Participative decision-making) tseo Lekgotla le dinking. Diphapang Lekgotleng di molemo ho hlakisa mathata a sena se ka a bakang dikamahanong tsa batho. Ho bohlokwa ho nka diphapang ka tsela e amoheleng ele mokgwa wa keletso ho fumana thabollo ho mathata a tjametseng Lekgotla."*

#### ***English version:***

*Principal: "Conflict is important to the SGB in the quest for seeking resolution of differences in people to take forward the worth of collaborative unity. Conflict needs to be viewed from a positive light as a way to elucidate human differences for seeking solutions as such on matters the SGB faces."*

The importance of collaborative conflict management lies in its ability to resolve differences for a concerted agenda. This enhances people collaboration and unity to achieve common goals and highlight the dangers of human conflict. In this particular context, conflict needs to be seen from a positive perspective in an attempt to develop strategies for the process management.

Collaboration in the SGB is indispensable for the achievement of collective goals for unity and teamwork that informs change in the school. This underscores the spirit of social justice (Hyttén & Bettez, 2011:8). Human conflict is a matter that enhances the



negative individualistic view in people and contradicts the positive spirit of togetherness and collaborative unity that finds space in CER (Lybeck, 2010:94).

Foregrounding the critical essence of CDA in this language articulation, one observes the hidden societal intentions for unity and collaboration as opposed to the individual selfishness that counters the SGB prizes of collectivity (Hodges & Kress in Rahimi *et al.*, 2011:109).

### **5.6.2 Challenges of the Framework for SGB enhancing Conflict Management Skills**

This is the opinion of MFP regarding whatever challenges conflict may bring to the SGB if not well managed:

#### **Sesotho version:**

*Mosuwe: "Diphapang di tliša dikarohano bathong tse hlokanq tshebedisano mmoho (Collaboration). Maemong a diphapang kateleho ya diqetho ho Lekgotla eba boima ruri kaha dipuisano (Communication) bathong di ba monyebe. Diphapang Lekgotleng di tla ka mokgwa wa kgateello ho fana ka dintlha (Oppression of opinion) le ka ho busa batho hampe (Domination)."*

#### **English version:**

*Teacher: "Conflict badly managed is fertile ground for human disunity non-collaborative in nature. In a conflict environment, there is a situation of lack of communication, oppressive opinions by the SGB associated with domination."*

The challenges of conflict become evident when conflict is left unattended, allowing confusion and divisive relations to emerge. This confrontation disturbs the achievement of the school's set goals and destroys effective people's unity and communication. The ugly face of conflict is when it is applied with domination and suppression of others thus resulting in a lack of embracing people differences.

Conflict left unattended defeats the purpose of positive human relations that is about collaboration that calls for fairness and justice in people (Gil, 2009:1). In conflict, people are reluctant to be participative, and engage in communicative critical debates for both emancipation and empowerment that the CER is about in intent (Teo, 2011:193 & 199). In conflict, the task of the SGB is to breed collective unity that negates people domination and exploitation for the advent of social justice (see: Gil, 2009:1).

It is through language power in CDA context that the genuineness of the challenges of conflict that are dislocate human unity and collaboration thus import negative forces of domination and oppression in governance (Kryzanowsky, 2011:231).

### **5.6.3 The Framework components for enhancing SGB Conflict Management Skills**

What MFP distinguishes as important identifiers in the quest for components of conflict distraction of collaboration in the SGB are the following matters:

#### **Sesotho version:**

*Mosuwehlooho: "Dintlakgolo malokana le diphapang ke ho hloka tlomphe le botshepehi ho batho. Diphapang hape di totobatswa ke hloka tsepamo ya dintlha eo ka yona batho ba qetellang ba hloka tshebedisanommoho (Collaboration) mme ditho tsa Lekgotla dipheme (Avoidance) phephetso ya diphapang mme di hloke moya wa tshwarelano."*

#### **English version:**

*Principal: "A conflict environment breeds in people disrespect and lack of trust. Poor faith in people arrests collaborative unity and co-operation that comes with avoidance and absence of forgiveness."*

Conflict is symbolized by the following components: Members disrespect, dishonesty and people domination. In the SGB this is further typified by confusion of roles due to lack of people communication caused by conflict avoidance and bad listening with a failure to forgive others. Instances of human differences through bad listening provide a good platform for the lack of positive hope and peace for social justice (Tshelane, 2013:415). In the context of domination, people do not aspire to collaborate and enhance positive total citizenship devoid of meek submission and obedience for critical debates (Johnson, 2010:90), it remains the duty of the SGB to lead parties in conflict towards tolerance and forgiveness, demonstrating the spirit of social justice that echoes collaboration and teamwork (Mahlomaholo, 2011:295).

This is the application of the use of powerful language to heighten the unconstructive effects of conflict in the SGB from a CDA analytical scrutiny. Of fundamental essence in this analysis seems to be the abstract expression of progressive ideals of positive hope, domination, submission, tolerance and forgiveness with determination to provide meaning and interpretation (Wodack, 2008:10).

#### **5.6.4 Conditions conducive for the success of the Framework to enhance SGB Conflict Management skills**

Conflict in itself is a critical matter and can be very disastrous when badly managed, and in particular, unhealthy in respect of MFP SGB the vision of as it states. These are the sentiments the SGB for a better governance space:

##### **Sesotho version:**

*Mosuwehlooho: "Boemo ba tharabollo ya diphapang bo hloka tshehetsano le tshebedisano (Collaborative support) mmoho ho ka haha batho. Maemo ana a matlafatswa ke ho hloka leeme le hoba le tsebe e lethweetwe hoka nka diqeto tse tsepameng."*

##### **English version:**

*Principal: "Positive conflict advocates for collaborative support. The situation demands that people refrain from undue unfairness to enhance better listening capacity."*

Conflict needs to be understood and to be collaborative in order to support and build. The atmosphere has to be calm and cool for discussion in order to afford the other aggrieved party a chance to give the other side of the story. In managing conflict, one needs to be neutral so as to be objective with good listenership.

Taking conflict in the context of building is advancing the purpose of PAR in pursuing the human development for challenging the real struggle of life with commitment and accountability (Nkoane, 2012:4-5). PAR further calls for sustainable learning environments that take forward the worth in good listenership that is collaborative and passionate about critical conversations (Tshelane, 2014:14).

The power of language use informed by CDA goals drives home important societal challenges for conflict resolution such as collaboration and impartiality in the SGB in the search for improved listenership (Liasidou, 2008:487).

#### **5.6.5 Evidence of the Framework applicability for SGB enhancing Conflict Management skills**

Conflict for SGB collaboration is successful when the governance at an MFP school is characterized by the following ideals:

### **Sesotho version:**

*Setho as tlatseso: "Katlheho ya ho kgina diphapang e totobatswa ke:Ho rala mmoho maghama (Networks) le di kamano(Partnerships) ke Lekgotla.Ho pepesa (Openness and transparency) diqeto tsamaisong ke mokwa wa ho tswala katleho,T shepo le tshebedisano mmoho,hasena se etsahala,ditho tsa Legotla di fihlella ho abelana tsebo le leseli tsamisong ya sekolo ho ka fihlella diqeto ts nkilweng.Diphapang di hlotlwa ke tshebedisano mmoho(Collaboration)le kopano(Unity)hamoho ho ba le tshwarelano ho fapaneng kamaikutlo bothong."*

### **English version:**

*Co-opted member: "A conflict –free situation that drives for positive networks in the SGB as well as progressive partnerships. Conflict management success is also denoted by openness and transparency in people, this sharing light about school governance for the attainment of set goals with a spirit of huma forgiveness."*

Success in SGB collaborative pursuit is reflected by passion for the joint creation of networks and partnerships. The situation is distinguished by transparency, dialogic and compliance in the management of the free flow of information in communication allowing people to interact freely with each other, and is bound by common goals and the SGB with anticipated vision for unity and collaboration and commitment to the resolution of human differences.

Creating joint networks and partnerships is an indication of collaborative unity through teamwork for both empowerment and development transformative in character (Riggs & Langhout, 2010:2010-15). The platform for conflict resolution in the SGB ought to be informed by dialogue and transparency to build collaborative unity in the people aggrieved that promotes sustenance of democratic worthiness (Webb, 2010:327).

Using language clout in CDA, declares the desire for a just SGB with collaboration for skills sharing and sustainable participation (Liasidou, 2008:487).

Conflict is a negative connotation unless managed with a democratic spirit, since this finds it worthwhile that the principles of democracy be used in conflict resolution for human harmony and institutional progress. The system observes people with equal participation, ethnic open-mindedness and varied collective political thinking with consultation (Lane & Ersson, 2007:227-9).

The need for a collaborative democratic SGB: This seeks to unite the SGB with a sense of equality to all members as informed by the Constitution of SA (1996). In a collaborative SGB, people are allowed to unveil freedom of opinion, religion, association, speech and culture; Democracy provides opportunity for people's agreement and consensus in taking decisions through positive human

interaction; Collaborative democracy gives space for human disagreement on issues under debate; Through democracy, people find it worthwhile to celebrate equal rights and acceptance of others and to collectively inspire learners to be responsible, committed and accountable citizens.

In the spirit of conflict management, MFP finds it imperative that the principles of democracy be engaged in the process, and this is their view:

**Sesotho version:**

*Setho sa tlatsetso: "Demokerasi (Democracy) e bohlokwa ntlheng ya diphapang, boemo bona bo tlisa kopano ho batho le tshebedisano mmoho (Collaboration) e ntsetwang pele ke Molao-theo (Constitution) ya naha ha jwale. Diphapang tlas pono ya demokerasi e fana ka Sebaka ho ka ntsha maikutlo a fapaneng (Freedom of opinion), ka bodumedi (Religion), morabe (Culture) le bong (Gender). Tse boletsweng ditlisa ho amohela ba bang le ho kgothalletsa bato hoba baahi ba nang le boikarabelo (Responsible citizenship)."*

**English version:**

*Co-opted member: "In conflict, democracy is critical to enhance in people the essence of collaborative unity with constitutional ideals. Conflict in a democratic context allows freedom of religious opinion, cultural expression and gender expressions. The success of the latter accentuates positive and responsible citizenship."*

In instances of people cultural differences, conflict is apparent, while social justice and democracy permit all variable human differences that culture may convey (Tjabane, 2010:31). Despite human differences, it is a constitutional and democratic assurance that people have equal rights to be observed in the principle of fairness to life and a holistic idea for impartiality (Equity Children, 2013:1; Hytten & Brytten, 2011:12). The tenacity in the SGB to care for other people is a sign of acceptance of humanity beyond deference that democracy and social justice hope for in an attempt to breed equality and equity (Shields, 2004:2; Tjabane, 2010:70). Collective people inspiration is a manifestation of the advent of collaboration and accountability through joint critical deliberations in the framework of democracy for social justice (Tshelane, 2013:14).

The CDA framework advocates the use of language that is reflective of power in people to dictate imperative democratic decisions (Rahimi *et al.*, 2011:109).

The challenges of democratic collaboration in the SGB include *inter-alia*: determining the limits of democracy; traditional principles that undermines the discourse of democracy in school governance; failure to observe language difference in people for togetherness, and poor parent participation in matters of school governance.

**Sesotho version:**

*Setho sa tlatssetso: "Tsebo ya pheletso ya demokerasi e phemisa diphapang Lekgotleng. Botjhaba bo na lehona ho nyefola mokgwa wa tsamaiso ya demokerasi ka ho sebe le kamohelo ya ho se tshwane rele batho (Human difference)."*

**English version:**

*Co-opted member: "Understanding the limits of democracy makes space to avoid human differences in the SGB. In the situation democratic disrespect; people fail to embrace human difference."*

Social justice is a call for better collaborative human relations with equal rights in society, and hence the need for people togetherness and active participation (Gil, 2009:1). Active parent participation advances the ideals of democracy for the desire espoused by social justice (Hyttén & Bettez, 2011:2).

Democracy is a political conviction in respect of CDA as an analytical approach in the wake of language use (Wodack, 2008:10). Intolerance of differences in the cultural makeup of people through the use of derogatory utterances increases differences that counter human collaboration and unity for a better social order (Hodges & Kress in Rahimi *et al.*, 2011:109).

In the belief of MFP, democratic application for SGB collaboration in conflict emerges with the following challenges:

**Sesotho version:**

*Mosuweloo: "Diphephetso (Challenges) tsa tshbediso ya leano la demokerasi ntlheng ya diphapang ke ho haellwa ke tsebo ya pheletso ya demokerasi (Democratic limitations), sena se bakwa ke maikutlo a sekgale-kgale (Traditional views) a kgesang, jwaloka, boetapele ba basadi setjhabeng sa Rantsho (Africans)! Demokerasi e boela e fokodiswa ke ho hloka tshbedisano mmoho (Lack of collaboration) le ho kgesa batho ka leleme puong (Language) e fokodisang diboka (Meetings) tsa Legotla ho ka nka karolo."*

**English version:**

*Principal: "In conflict, people seem to lack knowledge of democratic limitations that is informed by traditional views that undermines women leadership in the context of African people, lack of people collaboration and the despise of people on the basis of language with a negative impact on the success of SGB meetings."*

The advent of social justice has respect for the African voice with a strong countenance of western epistemologies (Scott & Morrison, 2005:177). Undermining democratic progression is defeating the ends of social justice that is vocal about the cry in opposition to human marginalization in societal structures like the SGB (Hyttén *et al.*, 2011:11).

Language in CDA views democracy as an abstract phenomenon associated with powerful continuous legislative endeavours that prescribe human inclusion or exclusion (Rahimi *et al.*, 2011:109).

Taken from democratic collaborative SGB, the following components are deemed pivotal: the value of order, freedom for human rights, equality, equity and justice, tolerance of diversity and good governance, and desire to co-exist and willingness to accept each other. The SGB at MFP finds value in conflict management grounded on democracy with the following reasons advanced:

**Sesotho version:**

*Seto sa tlatseso: "Ho kgathalla tsmaiso e tsepameng (Order) e hlompang ditokelo tsa botho, teka-tekano (Social justice and democracy) le kamohelo ya tshebedisano mmoho (Collaboration) le maqhama a mattle ho maloko le bohle (Positive human relations). Demokerasi e hlomphe tsebo e tliswang ke leleme (Language) la motho le botjhaba (Culture) ba hae".*

**English version:**

*Co-opted member: "This kind of conflict grounded on democracy breeds human order with fairness associate with social justice and collaboration that fins value in better human relations. The advent of democracy in conflict has room for differences in people languages and culture."*

The above citation draws relevance from the principles of CER that enhances participatory democracy that aims at human fairness and collaboration (Reason & Bradley, 2008:463). In PAR as a method, this assertion is also vocal about the worth of social justice to make space for shared ownership in unison with positive human relations (Kemmis & McTaggart, 2007:271-2). The notion of CER is further believed to be rooted in socio-cultural contexts of the governance body (Nkoane, 2013:98-9).

Social justice and democracy in the CDA framework are philosophical language concepts with a political implication, and as such these are well couched in the authority of people endowed with power to make and guide legislative orders (Rahimi *et al.*, 2011:109).

The positive environment for a collaborative democratic SGB in managing conflict is viewed as essential and is characterized by: exists in an instance whereby the SGB makes joint decisions; freedom of speech with no domination and exploitation of the other; respect of ideas and decision of members as equal partners with the freedom to disagree, and equal rights; collaborate as the SGB with Constitutional (1996) ideals

informed by free democratic choices and democratic rights with accountability, the freedom to express one's own language and culture:

**Sesotho version:**

*Mosuwehlooho: "Tlisa demokerasi maikutlo a botho a ya ananelwa dipuisanong (Freedom of opinion and speech) ntle le kgatello (Domination) kapa bohanyapetsi (Exploitation). Demokerasi e bohlokwa tharabollong ya diphapang hobane e tliša molemo wa tšhebedisano (Collaboration) mmoho malokong ka tsela ya tlhomphano o ntshetswang pele ke molao—theo wa naha (Constitution)".*

**English version:**

*Principal: "Democracy calls for freedom of opinion and speech devoid of domination or exploitation. Democracy is valuable in conflict because it propagates the need for collaboration in people underpinned on constitutional values on matters of respect unity."*

Taking a cue from CER as a developmental and empowerment human approach, it is important to trouble moral consciousness in people with a critical and reflective mind to address SGB conflicts (Mahlomaholo, 2011:295) in the quest for fairness and positive collaborative human relations (Lyberk,2010:94). Social justice has a vocal voice against instances of exploitation, domination, oppression and marginalization for an orderly society imbued with democratic citizenship (Hyttten & Bettez, 2011:8-10). A just society in the view of social justice calls for freedom of difference as an act of fairness in life (Equity Children, 2013:1).

Using abstract concepts in communication under the umbrella of CDA advocates a critical discerning mind for better understanding and clarity (Wodack, 2008:8-9).

Success indicators of a democratic collaborative SGB in managing conflict: This is evidenced by: democratic principles are constitutionally informed and observed in the SGB.the SGB operates a collective unity; ideas and opinions of people are respected; members of the SGB accord respect to one another with the understanding that all are equal in this body, and in free collaborative participation of all the different versions of school activities.

The views of the SGB at MFP are informed by the democratic belief in conflict management, underpinned on:

**Sesotho version:**

*Mosuwehlooho: "Tlhompho ya demokerasi tharabollong ya diphapang. Sena se tliša kutlwisiso ya hore maqhama a matle ho batho (Collaboration) a theha tšhebedisano mmoho ka teka-tekano (Equality) ho fihlella diqeto tse nkilweng tsa Lekgotla."*



### **English version:**

*Principal: "With a democratic conviction in conflict, collaboration is pivotal associated with equality to arrive at set goals in the SGB operational discourse."*

The value of collective unity and collaboration validate the principles of social justice with identified ideals (Tshelane, 2013:14).

CDA in this extract is applied in the language that is abstract and as such appeals for critical appreciative minds for both meaning and interpretation (Wodack, 2008:8-9).

## **5.7 CHAPTER SUMMARY**

The discussion in this study communicates leadership competitiveness of both the school principal and the SGB chairperson. Of particular observation is their ability to find value in people's collaborative unity and shared vision for the success of the school through networks and partnerships.

This study highlighted the important components of the intended framework for enhancing the collaborative skills among members of the SGB. This is characterized by: Collaborative skills, Governance skills, Communication skills and Conflict management skills. It is however important to observe that the latter skills are best emphasized by the blending of additional collaborative features, such as:

<b>Number</b>	<b>SGB Skills</b>	<b>Additional features</b>
1.	Collaboration skills	Partnerships, Commitment and Accountability
2.	Governance skills	Invitational Ethical Leadership and Feminism
3.	Communication skills	Social justice
4.	Conflict Management Skills	Democracy

**Table 5.1: The SGB Collaborative skills**

In Table 5.1 various skills are highlighted with critical features needed in advancing each by the worth of a competitive collaborative ideal. The mentioned collaborative features are discussed with particular reference to the critical need behind them, the

challenges they pose as they are implemented, discussion on the positive environment for the skills to be accomplished as well as the success indicators the SGBs reveal in their discourse of school governance.

The SGB tolerates the fundamental ethics of social justice through taking joint decisions on matters that affect all. The governance of the school is collaborative and as such takes all on board to arrive at collective consensus that compels people to embrace decisions taken for the school benefit. In the milieu of social justice democratic governance is vital and central because it takes into account the value of developmental empowerment; shared commitments with accountability, equality of people with cultural diversity, and inspirational hope to advance humanness pivotal to *Ubuntu* through collaboration.

## CHAPTER 6

# PRESENTATION AND DISCUSSION OF THE FRAMEWORK FOR ENHANCING COLLABORATIVE SKILLS AMONG MEMBERS OF THE SCHOOL GOVERNING BODY

### 6.1 INTRODUCTION

This chapter seeks to discuss the Collaborative Framework to enhance collective and pluralistic unity among members of the School Governing Body (SGB). The Framework intended has particular reference to the following SGB collaborative skills: Collaborative Skills *per se*, Governance Skills, Communication Skills and Conflict Management Skills. In addition to the collaborative aim in the SGB, it has the need for pluralistic collectivity for joint achievement of set goals, and service delivery for excellence and competitiveness. The framework took a six-level approach strategy that is known as a Multigraded SGB Collaboration Hybrid Framework (MSCHF).

A framework is a supporting structure built up with a skeletal construction to communicate the intended goal or assumptions. This process constitutes: observation processes, research design, operational concepts, interpretations and generalizations (Bolton, 2014:1). The Framework will also discuss the following components in their respective collaborative agendas: Query why a collaborative Framework; Type of collaboration, meaning how people will work in partnership; Scope of collaboration; the length of Time the process will last, and; Collaborators, about the participants in the process.

The SGB need for a framework: The Framework has its emphasis in the value of enhancing collaborative skills among members of the SGB. The particular skills informing this study are: Collaboration skills, Governance skills, Communication skills and Conflict Management skills. The Framework articulates the fundamental contribution made by the principles of democracy, feminism, cultural capital and social justice, which are interdisciplinary philosophical principles in the advancement of *Ubuntu* for a collaborative human space (Nkoane, 2013:98-9; Yosso, 2005:75; Makgoba, 1999:147-9 & 157; Morojele, 2012:84-5; Segalo, 2014:31).

I find it relevant that the values in Ubuntu find space in advancing the purpose of SGB-enhanced collaboration. Ubuntu is about sharing constitutional ideals, the ideal assisting the creation of a common vision for the SGB. The philosophy embraces in the SGB the values of kindness, harmony for people unity, generosity to one another, friendliness to unite, happiness for collective tolerance and acceptance for collaborative unity (Broodryk, 2006:4). In the context of Ubuntu, people unveil collaborative inspiration towards common goals with: Collaboration couched in Ubuntu holding dearly the essence of teamwork for joint collective benefits, sharing spirit, collective sympathy, empathetic unity, people caring, compassion for joint struggles, and respect for human equality with no hegemonic superiority (Broodryk, 2006:13-16).

This chapter is structured to discuss the following aspects: The Framework levels in respect of the following stages: pre-planning, planning, information stage, SWOT analysis, implementation and monitoring stages. It is also deemed imperative to discuss the important guidance this process made possible, and its conclusions.

## **6.2 BRIEF INFORMATION ON THE CO-RESEARCHERS**

The school Mofokeng Primary (MFP) is a small rural-based school with an enrolment of about 65 learners up to Grade 7. The SGB at the school is structured as follows:

The SGB Chairlady: This member is employed at the house quarters as a domestic worker and children supervisor.

The School Principal: This is a permanent member of the SGB who represents the school management and leadership of the school in its board of Governors. She volunteers to manage the mentoring of the SGB leadership, as well as broader developmental imperatives and collaborative challenges.

The educator: This member serves as the SGB treasurer and is mandated to take care of the general financial welfare of the school.

The SGB co-opted member: Due to this member's exposure and communication, he serves the body via strategic planning, fundraising strategies, school marketing and external liaison of the school for both networks and partnerships.

## **6.3 THE FRAMEWORK DEVELOPMENT STAGES**

### **6.3.1 The planning phase**

This stage is addressed by a critical discussion as to how the the implementation strategy unfolded, and the geographical implications that may impact on the implementation of the Framework when the following resources were taken into account: The budgetary position of the school, the stage of understanding the worth of the intended Framework, the human capital available for application, the key date for training on the various aspects, and the level of the participants' enthusiasm about this Framework. This aspect communicated co-researchers' experience, time available to attend scheduled meetings, commitment to the vision the school holds, and the general passion demonstrated along with the broader community inclination to the school advancement.

The geographical position of the school alluded to guide the applicability of the adopted lens, the Critical Emancipatory Research (CER) for the envisaged community empowerment through development. The geographical concerns around the school location were of importance in informing me, as the researcher, of the culture, traditions and morals the SGB at Mofokeng Primary (MFP) holds so as recognize their knowledge wealth.

The planning was also essential to enable me to be informed of the current problematic spheres the SGB has with collaboration in particular. The discussion around this issue also made space for us to communicate the critical aspects of the constructs on the SGB collaborative enhancement, namely: SGB Collaboration, SGB School Governance, SGB Communication and SGB Conflict Management.

### **6.3.2 Common vision**

The vision I wish to discuss here is that which the SGB collectively shares to underpin the envisaged Framework. Central to the vision is the critical importance of SGB member unity for competitive school service delivery. The following aspirations constitute the common vision the SGB members share:

The SGB campaigns for collaborative ties or bonds between the school management and the SGB; provides a positive learning space for the learners with joint effort; both knowledge and skills sharing among members for the SGB success; progressive school governance; visionary school leadership to take the school forward with open communication; accomplished sense of conflict management for both the SGB and community unity; collaborative learners' discipline with joint SGB teamwork; promote and cultivate in the SGB the spirit of commitment and accountability with collective unity through teamwork; permit space for the SGB feminist leadership as a way of embracing human diversity; advocate SGB bondage with a democratic appeal, and couch the SGB unity in the view for progressive social justice.

### 6.3.3 SWOT analysis

This is an acronym that has the definition of its letters, as follows: S: Swot, W: Weaknesses, O: Opportunity and T: Threats. This is the process that was used to evaluate the strengths and weaknesses of an organization through an analysis strategy (Gao & Peng, 2011:796). The process has components such as organizational strengths, weaknesses, opportunities and threats that need constant checking for sustained competitiveness.

This strategy further assists with data identification, data gathering and interpretation, with positive realistic assessment of the organizational Strengths, Weaknesses, Opportunities and Threats (Al-Araki, 2013:615). Integral to the SWOT analysis strategy are the PEAK and SETS strategies of organizational assessments.

**PEAK:** This is the acronym for **Power** to be able to develop and empower; **Earnings** associated with the gains the venture may bring, which may be social, economic or political in nature; **Artistry**, which is about possible skills prerequisites for the performance of a particular challenge; and **Knowledge** that relates to the advent of modern science and technology.

On the other hand we have the acronym **SETS**, that stands for: The **Strength** and firmness of a particular idea; The **Extent** of significance of the idea in debate; **Type** of human classification to deliver the thought as informed by gender definitions, and the

**Segment** that articulates classification of competence and specialization (Al-Araki, 2013:616-17).

Areas for the address of SWOT analysis as a strategic process include, *inter alia*: A check of the state and nature of the SGB as an accountable body; the responsibilities of the body; the achievements of the unit; the management of meetings; unity among members; commitment to the envisaged mission statement; democratic empowerment strategies as social justice; Critical Emancipatory Research (CER) advices; the philosophy agitations for democracy attributing meaning to the discourse of social justice with accountability (Collin *et al.*, 2004:150). The process further takes into account the significance of what both cultural and capital wealth members of governance may bring (Yosso, 2005:70).

In the process of analysis, it became imperative to pay attention to the following MFP SGB implications: The SGB strengths were mentioned as propelling the school from foundation phase to grade seven; notable interest of parents in the school local community; show of trust in the school leadership; installing email in the rural environment; and improved enrolment. The SGB at MFP sees itself as the embodiment of a good school in the neighbourhood. The SGB leadership prides itself on the achievements and positive example of the school by saying:

The SGB does have challenges and problems which are better addressed by the unity and collaboration members have in respect of leadership in particular problems of a serious nature, such as those involving substance abuse that set a bad behavioural example to learners at school who tend to emulate such untoward conduct.

There are numerous opportunities the school enjoys, which come in the form of support by the local farming community providing needy homes with food parcels, job opportunities for parents to sustain learners at school, and help in erecting school classrooms for rural learners to learn computer literacy; the school is made a community hub and centre for people development in instances such as church services, meetings, celebrations and advisory sessions; the school leadership brings closer services for the community such as mobile clinics, police forums and Home Affairs identity services and birth registrations. All the highlighted services are made possible through the capable communication networks, and the partnerships through efficient SGB leadership.

The school Mofokeng Primary (MFP) is faced with multiple threats as well, coming in the form of both learners and teachers leaving for better facilities in towns, substance abuse that often leads to learners' pregnancy, physical abuse, school absenteeism and lack of employment opportunities.

#### **6.3.4 Priorities for the Framework**

This aspect seeks to discuss the fundamental ideals that the Framework has to focus on as a matter of critical concern. It can be observed that these priorities are underpinned on the basic constructs of the study. The following SGB operational strategies form the precedence ladder for the establishment of the Framework:

**Collaboration:** This is a mutually beneficial relationship either in organizations or people looking to achieve common goals. In collaboration people engage with a sense of shared responsibility, respect, accountability and diffused power to fulfil the quest for authority. Collaboration allows the pooling of resources, skills and information among people. This virtue is also important in breeding collective unity among people.

When people collaborate in the SGB, it becomes easier for the pool to join resources for a better school service delivery, and thus makes the body a significant organ of governance. The best of collaboration is better realized through networking for healthier school service delivery by the SGB. Networking is about the promotion of a competitive working relationship to speed up operational efficiency.

The prevalence of networking provides service integration, enhances institutional reputation, builds strong alliances, harnesses group solidarity and augments mutuality (Bardad, 1994:4 & 20). Registering school progress and member's unity is assisted by the process of networking. Institutions engage in collaborative networking with the objective of consolidating partnership possibilities. Partnership is a procedure with its focus on shared contributions, ownership and resources for optimal operations between organizations. This also combines distributable risks and funding (Sullivan & Frost, n.d:3).

At this point of the discussion, I wish to point out the worth of values and ethics in a collaborative development as a strategy to curb the disaster of human harmony. Ethics and values are defined as a set of norms that direct human conduct to decide what is



right or wrong in life as informed by traditional principles and consistency over time (Oxford, 2010:1 6490). Ethics and values have similarities in the sense that they both address the question of moral principles based on what is right or wrong, and what is normally and consistently socially acceptable. Ethics influence behaviour and set rules to govern agreeable conduct (Oxford, 2010:500). Ethics and values form the foundation of positive human consciousness, and are joined in the pursuit of righteousness and truth for human development.

Values and ethics in African people are collective and denounce the individualistic view that negates collectivity and unity (Fater *et al.*, 2011:229 in Ramphela, 2008). Genuine leaders are value-based in their interaction with people. Fundamental to their behaviour are values of caring, sharing, respect and compassion.

The notion of SGB collaboration is best settled by the critical importance of both values and ethics to foster members' collective unity with a sense of Ubuntu that advocates the African doctrine calling for brotherhood, warmth and hospitality in people (Broodryk, 2006:28).

The process of collaboration goes beyond the feminist stance in gender consciousness, which is more important in the pursuit of the constitutional principle of embracing human equity. Feminism is a movement focused on women with the obsession to lead the transformation of policies around issues such as gender, ethnicity, class, religion and cultural traditions (Wei & Kramae, 2000:3). In some other literature definitions, feminism is understood to be the propagation of class consciousness, with political inequalities women endure with a larger continental sense of deprivation of social justice and equality (Hissongs, 2010:1).

The ambition behind feminism is the need for justice that accentuates women power in the discourse of all spheres of human life. Lack of recognition of women is an elementary foundation for poor SGB collaboration, as informed by female disrespect and undermining patriarchy.

Governance: This is an aspect of school leadership entrusted with the ascendancy mandate of the schools. This responsibility is informed by the democratic imperatives that allow parent participation, with a radical shift to the authoritarian rule with racial, gender and dearth of democratic principles (Brown & Duku, 2008:432). This study seeks to discuss governance from a school perspective, but also with an integrated

collaborative perspective. This mode of governance allows people participation, negotiation and networks developments, with adaptation to situational variations to enhance efficacy in consensus-building (Nabatchi & Balogh, 2011:2&12).

Integrated school governance is activist in nature to allow differences of opinion in arriving at influential decisions in the best interests of the school. The prevalence of governance is made possible by an activist form of leadership. This is a process that deliberates leading in the forefront of others in order to show the way to follow the right path (Oxford, 2010:843). This definition informs me that one cannot lead without any enviable wisdom and talent so as to be able to engage in situational analysis. Successful leadership demands that one be a good honest follower. One leads because one knows as a follower the intricate dynamics of being led.

The goal of leadership should, amongst others, agitate for social change and counteract civic disobedience resulting in wrongdoing and disunity in people. It thus stands to reason that genuine leadership is about human development through empowerment that provides an appositional leadership image through ethical consciousness (Prince, 2006:127).

SGB leadership is a complex process that warrants strong Emotional Intelligence fused with acceptable community values of good listening, trust and integrity. Sustainable leadership is Leadership characterized by truth and reality, understanding institutional tasks and embracing the management of people and resources (Mbigi, 2007:13). Having discussed the ideal of SGB leadership in governance, I find it imperative to also draw in the significance of communication to the ideal. Communication is a process that involves the sending of the message from the sender to the receiver with clarity and understanding, for effective response and delivery of action (Winbow, 2002:2).

Communication is important because it clarifies policies and procedures to people for a unisonous understanding; it is essential in leadership procedures to give directions, debate analysis and reach consensus for cooperation; it is a healthier way of breaking news that may at times be critical and sad; through communication, people and leadership in particular give support to others, and the procedure also provides guidance to strategies in recording interventions in various processes (Timmis,

2011:31). Communication saves time while improving efficiency and effectiveness in operations with improved outcomes.

The process of leadership in governance demands competitive skills, while enhancing skills in conflict management. Conflict exists when two or more people disagree on issues in debate as a result of varying desires, perceptions, ideas and values, for instance. Conflict can either be positive or negative. It is positive when managed carefully and, as such, breeds positive relations, growth and learning. It is negative when managed badly and, as such, breaks relations and bonding in people, resulting in harmful alliance (Helpguide.org, 2009:1). Conflict should be seen from the perspective of a bigger picture to result in the SGB collaborative unity above. The aspect of developmental empowerment and growth should guide the discourse of human conflict.

The process of governance is better defined by principles behind the dawn of democracy. Democracy is a human philosophy typified by principles of fairness with active individual and parent participation that is responsive and that prompts action. The ultimate aim of democracy is to develop in people a sense of responsible citizenship (Izak & Oosthuizen, 2011:56). The fundamental goal of democracy is social change for the better of human habitation acting as a unifying tool. Democracy is vocal about human oppression and the worth of mankind desire for liberal space (Benet, 2013:25).

The absence of democracy in both leadership and governance of people in the SGB is a critical source of disunity and negative agitation, with the strength to dismantle the collaborative effort in the body. The critical elements that define positive governance are relentlessly driven in quest of fairness that social justice sponsors. In the context of social justice, human interaction is about fairness that governs human values and rules with ethical morality (Hafer & Olson, 2003:311).

Social justice agitates for equality, liberty, individuality, unity and cooperation. The philosophy envisages people empowerment through progressive policies characterized by participative democracy (Hyttén & Bettez, 2011:8-9). The dawn of social justice comes with the passionate inclination towards the principles of multiculturalism, feminism, anti-oppression, globalization, open critical dialogue and shared vision for just progress. The moral worth of social justice influences deeper

consciousness in the lives of SGB members for collective unity and plurality to share personal unique skills among themselves (Forum for Public Policy, 2009:3-4).

When all the elements expressed are realized, it is important that they be sealed with accountability and commitment. The latter ideals seek to enhance positive collaborative partnerships for better service delivery with legitimate democratic governance. Committed accountability fosters the desire for sustainable reporting, monitoring and evaluation (Blackstrand, 2008:74).

The discussion above highlights the following aspects that constitute the hybridity of the Multigraded SGB Collaborative Hybrid Framework (MSCHF):

#### **6.3.4.1 SGB Collaboration: Nature and scope**

The interest of collaboration is synonymous to the pursuit of unifying in people for the following reasons: Joint leadership competitiveness that is both empowering and developing; provides mutual relationship that is focused on clarity of purpose; ensure participative decision-making; makes space for sustainable feedback in the process of operation, and caters for communication that embraces listening (Cheminals, 2008:25-28).

There are special qualities that collaborative people possess and, as such, describe the nature and scope of human alliance. The following qualities can be singled out and are particularly pertinent to the SGB leadership: Inspiration for people unity as an example to follow; charisma to make others feel good with in-depth commitment; competitive human skills such as: the Will to enjoy continuous learning, personal growth, and accomplishment of set goals, and to stimulate others to give more of themselves. Collaboration as a virtue is also about unveiling courage with the persistence to do better with a discerning mind for a superior sense of choice, be generous, to give rather than receive, showing imitateness for moving rather than quitting, listening with passion, being a relationship builder with responsibility and self-discipline with people service, who put others first as priority (Maxwell, 2001:1-23).

The notion of collaboration as articulated above is discussed in the context of critical pedagogy in pursuit of a just society opposing marginalization and deprivation from a rural point of view. In the view of Freire, education should be a right for all with human

consciousness for reality. Education has to advance knowledge development, address problematic community issues, encourage self-worth and indeed, seek to improve life conditions (Aliakbari & Faraji, 2011:78). The latter understanding is the challenge to the SGB to collaborate with the agenda in making significant contributions to the neighbourhood with relevant educational means to improve the socio-economic conditions the community faces. Community improvement is thus a collaborative dilemma for collective harmony.

#### **6.3.4.2 SGB Collaborative constructs**

This study pays attention to the following constructs for the identified mutual and solidarity SGB skills. The skills are:

##### **6.3.4.2.1 SGB Collaborative operation**

Collaboration in the SGB has to share mandates of planning, responsibility and clout with collective exertion for a common goal. In collaboration there is a demonstrable commitment to resources and reputation-sharing. Invariably and innately, collaboration is characterized by the show of human trust with compatibility for human bonding, familiar purpose to share strengths and resources, common aspirations for anticipated success, well-distributed roles to avoid repetition and overlapping of skills, as well as virtual communication with transparency (Czajkowski, 2006:3-4).

It can thus be noted that the essence of SGB collaboration is more one of healthy human relations, with the capability to share the same vision for the success of the enterprise.

##### **6.3.4.2.2 SGB Governance strategy**

The SGB has to take collaboration to the fore, within the parameters of the South African Constitution (1996), with democratic principles. Governance needs to enhance the quality of education for learners through professional conduct of the SGB accentuating the ideals of human trust, respect and dignity (Xaba, 2011:202).

#### **6.3.4.2.3 SGB Communication procedures**

Communication breeds clarity and understanding in speech. Managing this aspect thus limits instances of unforeseen mistakes that at times are more divisive than collaborative. It is in communication that ethnic diversity through language is bridged. As an example, British English differs significantly from American English (in British English we talk of football whereas in the American language we use the term soccer). Language in communication can bring people of different backgrounds together in one structure (Winbow, 2002:2-3).

The SGB is a pivotal role-player in the community. To enhance the collaborative solidarity in members and society, there needs to be a focused agenda on the Corporate Social Responsibility (CSR). The operations of governance are risk-inclined, and so the SGB has to adopt a plan to mitigate possible risks in its dealings. Communication has to assist with the marketing venture to leverage the SGB vision to a competitive pedestal, with shared information among all members of the SGB and the respective school community (Sammeli, 2013:1-3).

#### **6.3.4.2.4 SGB Conflict Management**

Conflict is by nature divisive and thus debilitates the collaborative goals of the SGB. It remains very important that the SGB be conscious of the evolution of the negative face of conflict. At the beginning conflict creates an impasse that confuses the envisaged goals the SGB holds; the early stages of the prevalence allow confrontation and lack of cooperation; the deadlock stage shows extended and heightened conflict that is difficult to manage, and the final stage calls for resolution of the conflict process through collaboration aspiration and the commitment to achieve consensus. Positive conflict management is essential to avoid negative results such as: negative divergence of human energy distracting the accomplishment of set goals; a show of unbecoming behaviour, such as disharmony and low self-confidence, and the manifestation of stress evident by absenteeism and undue resignations. Early conflict intervention enhances cultural tolerance and forms a positive harness to tension, stops

conflict escalation, accords opportunities for new proposals, and finds value in collective unity and collaboration (Dublin North East, 2011:8-10).

#### **6.3.4.2.5 SGB Collaborative values**

Values are a cornerstone of human collaboration. A collaborative human outlook emphasizes aspects such as: responsibility in roles assigned; friendliness to *get along* with other people; respect to acknowledge others, humility as a portrayal of peace, and invitation to adopt the same attitude and tolerance to accommodate differences in diversity. Collaborative values agitate for the ability in people to demonstrate emotional intelligence and maturity with a display of human understanding and positive unifying tendencies for solidarity and team spirit. It is through positive human values that people make informed decisions that are unitary (Dereli & Aypay, 2012:1262).

#### **6.3.4.3 SGB Collaborative skills**

This relates to the SGB show of talent in doing things through an inherent sense of expertise and ability. The following skills will form part of this discussion:

##### **6.3.4.3.1 Negotiation skills**

This is a general human ability for advancing the purpose of collaborative life intentions by unveiling a dual benefit process. Central to negotiation is the process of agreement with generosity, and a desire to build positive human relations. Engaging on the route of negotiation are fundamental issues of trust and harmony. As a strategy for human union, it values shared decisions, common vision, binding goals and innate diversity in people. The SGB has to uphold the following values for successful collaborative negotiation: Have good listening skills to make informed decisions; be calm to unveil positive human relations with integrity; show or express non-verbal clues that make it worth taking negotiation forward as a tactician; ability to compromise to attain amicable settlements of issues with a professional disposition (FASSET, 2012:15-19).

Negotiation is a strategic procedure with a systematic approach for attainment of goals. The process calls for clear preparation aimed at goals attainment on a common

ground that permits bargaining. The supreme force behind negotiation is the positive spirit of agreement, and closure with ethical conduct and fairness (FASSET, 2012:34).

#### **6.3.4.3.2 Emotional Intelligence (EQ) skills**

The issue of emotional intelligence is one of the flagship human skills for collaborative bonding. This is about the tenacity to underpin one's feelings, empathy for others and adjustment of personal sentiments to enhance collaboration for better human relations. For a collaborative space, EQ is consciousness of one's emotions, control of personal emotions, and taking into cognisance the feelings of others for better management and regulation. The SGB operates in a social milieu for community development and empowerment.

Collaboration in a social context complies with social norms, values and principles. EQ calls in people to unveil effortlessly virtues of empathy, consciousness of purpose and organizational vision. The worth of institutional negotiation is grounded on EQ for taking forward the principles of consultation, persuasion and common vision behind targeted goals; this is done with a positive direction of emotions, by understanding your emotions and regulating them. As an SGB, one has to show EQ exemplified by self-control, trustworthiness, contentiousness, adaptability to varying circumstance and personal integrity ([www.freemanagement-ebworks.com](http://www.freemanagement-ebworks.com)), as on the 01 November 2015).

#### **6.3.4.3.3 Listening skills**

Listening is collaborative when attention is enlisted. Different ways of confirming attention are expressed through facial expressions, by being happy, sad or troubled; gestures that may show frustration, demonstration of gaze denoting helplessness, disappointment or joy, and by way of language phrase or tone that may be high or low depending on the circumstances at hand; this is also referred to as being paralinguistic (Shepherd, Braham & Elston, 2010:2).



#### **6.3.4.3.4 Teamwork skills**

The worth of teamwork is realized through effective and valuable human collaboration. A collaborative teamwork is characterized by taking joint decisions, sharing responsibility with tasks at hand, effective communication, and distributing space for people learning, as well as for the pursuit of joint outcomes. The SGB is a team with the need to demonstrate the following collaborative elements: self-knowledge to sensitize others with reasons as to why one is a team member; be conscious of the nature of human diversity in the team for different contributions; have interpersonal skills for enhanced human relations; accept the need for continuous learning shared through different skills by people, and embrace collaborative spontaneity (Faan, 2006:2-3).

Teamwork is sustained by a show of interest, open-mindedness, purposefulness and clarity of communicated messages for the accomplishment of set goals. The importance is for teams with enhanced performance that value the critical urgency of matters envisaged with clear-role expectations and that are apt at identifying unambiguous human talent and skills. Teamwork recognizes accomplishment by people and registers milestones in the process (Faan, 2006:11-12).

#### **6.3.4.3.5 Conflict resolution skills**

Human conflict is divisive and negates the ambition for collaborative spirit. Conflict occurs as a measure of confrontation between two people or a group. The aspect of crucial conversations is essential when opinions in people are in construct, or human sentiments emerge strong and stakes are high. The practice of EQ is a critical element of conflict resolution by way of stress management emotional control, through careful expression of emotions with eagerness and exuberance. The nature of human conflict management for resolution in the context of the African notion of Ubuntu yearns for commitment to fairness and a warm temperament, with a show of empathy and goodwill for superior emotional competence (Faan, 2006:17-18).

#### **6.3.4.3.6 Effective leadership skills**

For an activist SGB, there should be a demonstration of progressive leadership with a collaborative ambition to enhance diverse people skills for better service delivery. School governance collaboration in the sphere of the above expression values collective skills sharing that overcome entrepreneurial quality insufficiency; this problem thus poses a multiplicity of problems around leadership, such as a failure to offer just treatment, ignoring human cultural diversity, and unveiling a dearth of appreciation and feedback (ORACLE, 2012:5-7). Collaborative leadership skills take cognisance of the vision for constitutional working with honesty and competence. The latter trademark in leadership inspires people to do more with continual support.

Leadership collaborative competence in the SGB can be measured on the basis of the following expertise: Being analytical and interpretative; with an ability to lead with a precise sense of delegation; adaptation and compliance to emerging circumstances that warrant innovative thinking, as well as supporting and embracing human diversity. The latter leadership aptitude is best realized with internal choice for school guidance and governance, with results such as faster learning in the organizational challenges, sustainable productivity characterized by continuity rather than beginning afresh, and a good grasp of internal struggles. It is not easy to maintain sustainable retention leadership strategy for organizational success; this is best done with the following approaches that include, *inter alia*: recognition of performance excellence appropriate reward system, setting agreed targets for accomplishment, negotiated salary increase, bonus offers, promotion, allowing flexible hours for work, and giving praise where due (ORACLE, 2012:8-18).

For a collaborative purpose, particular skills are a *sine qua non*. The skills are: Integrity, characterized by deep convictions and values without concession of any kind; positive leadership, denoted by a brand of leadership that is purposeful, attracts networks and shows good communication; visionary strategy, prescribed by the ability to see ahead before things happen, and as such develop responsive strategy with a detailed plan of action; persuasion, which is the ability to influence people for sustained courage and the tenacity to continue; adaptability, which denotes the will to surrender inflexibility and thus embrace change with followership if circumstances so demand; teamwork, which is about working mutually with others and sharing skills with

collaborative unity; coaching through development, where the qualities associated with this practice are encouragement, good nature, sharing and expansion of human capabilities; decision-making, which is about the nature of influential judgement with decisive stance and planning that is strategic for addressing the institutional requirements (What are the leadership skills.com, 2007:1-3).

Human collaboration is about the demonstration and application of seasoned and sustainable leadership quality skills by way of inspiring others to do better; show of charisma so that people feel good about themselves; being committed to seeing things happening for goals accomplishment; being a communicator with the use of identifiable simple language, human care and a desire for feedback; an ability to learn through consistency; having the tenacity to do better and be different from the ordinary; having the quest for positive discernment for a better choice; demonstration of generosity to attract others by giving rather than receiving; initiating things without quitting; pausing to listen attentively; being a problem-solver with a futuristic visionary ability; illustrating passion for healthy human relations; putting others to the fore as a servant to them; making space for prolonged learning, and embracing personal discipline in all one does (Maxwell, 2001:1-23). This discussion does indicate the critical nature of collaborative leadership necessary in the SGB operation; one cannot just be harmonious with others as a leader without the skills highlighted above.

The SGB collaborative leadership values participatory engagement. In a participative environment, people are continually involved in carrying out decisions with committed actions for joint goals. Joint decisions bond people together and enhance their commitment to envisaged goals. Taking account of the latter, it can thus be concluded that collective people decisions with participation yield better results with inherent ownership. Participative leadership advances collaboration that is consultative and democratic, with critical Management by Objectives (MBO) approach (AAP, 2009:18-1).

### **6.3.5 SGB distribution of duties around Collaboration**

Distribution of duties within the SGB has to show responsibility towards the quest for human collaboration among members and the community at large. The proposal in the distribution of duties to the SGB takes into account: Personal abilities, passion,

experience and the notion of democratic context that the Critical Emancipatory Research (CER) advocates for social justice. Duty allocation is also about accountability and commitment to shared envisaged goals for the school as the educational enterprise. As a measure of assistance and collaboration, members of the community are also welcomed to take part in this venture with their respective skills.

#### **6.3.5.1 SGB Collaborative constructs**

Taking the above into account, the following duties will be shared: Making SGB Collaboration work; communicating views on Governance excellence; Strategies for Communication harmony, and Managing Conflict collaborative unity.

#### **6.3.5.2 SGB and Constitutional values**

This aspect addresses itself with the prescripts of the South African Constitution, Act 108, 1996. A discussion on matters such as respect, tolerance, human rights, the right to life and education will take place in the context of people diversity for collaborative unity.

#### **6.3.5.3 SGB Collaborative values**

These are ethics inherent in people to express solidarity through a celebration of understanding, with tolerance and empathy for both human empowerment and development.

#### **6.3.5.4 SGB view on democracy and social justice**

This reality endeavours to unveil the essence of democracy in enhancing people's mutual tolerance with fairness and justice. This particularly addresses issues of deprivation and marginalization to usher in opportunity and advantage for human competitiveness.

### **6.3.5.5 SGB Collaborative skills**

These are skills that breed unity among people for a collective and harmonious purpose. The following skills assist this mission: negotiation, networking, partnership, leadership and EQ, to mention but a few.

### **6.3.5.6 SGB discussing views for community collaborative challenges**

This seeks to create space for the community to articulate on an inclusive platform that can unite the community, and which further loads the society with the trust of the SGB to assist.

## **6.3.6 SGB and the Constitutional imperatives**

### **6.3.6.1 Constitutional rights**

Constitutional rights are enshrined and underscored in the Bill of Rights of the SA Constitution. These include, *inter alia*, Equality for all before the law; respect of human dignity for the critical essence in the life process; freedom and security from violence and loss of life; religious freedom for the liberty to choose any religion one wishes to follow; freedom of expression of thoughts in any medium or press; freedom of association to allow interaction with anyone; educational rights as a basic liberty to be educated, and the freedom of culture and language to express oneself by any cultural means and in any language expression (SA, 108:8-24).

### **6.3.6.2 SGB and Social Justice for Collaboration**

The discussion on social justice with regard to this Framework seeks to contextualize the principle supporting the aspiration for collaboration. Social justice seeks to enhance people's status from poverty and marginalization, which have the potential for human disunity and collaborative desire. In the broader context, the ideal drives the innate purpose for human unity and teamwork (Reason & Bradbury, 2008:228-229). Social justice coincides well with the African philosophy of Ubuntu that endeavours to follow the pursuit of Ubuntu in progressing humanity to people

significantly embracing African hospitality, friendliness and humility (Makgoba, 199:147 & 154).

Central to the principles of collaborative social justice is the quest embracing the marginalized with fairness and equitable democratic drive apparent in societal inequalities. In principle, social justice challenges the discourse of human exclusion in all centres of privilege and invariable advantage (Hafer & Olson, 2003:311). Amongst others, the ideal commemorates values for collaborative unity, human liberty in all spheres of life, and ignites people's moral consciousness for mutual associations (Gil, 2009:4-6).

## **6.4 SGB REFLECTION AND MONITORING OF THE ASPECTS**

### **6.4.1 Reflection on the Framework**

This is an important process of strategic evaluation for improvement and development of the stages mentioned above. A reflective programme pays attention to the nature and scope of the problem, makes an analysis of the problem, agitates for clear solutions to the problem, gives support to people involved in the process, and provides an adaptive action plan to remedy the situation at hand. The human dynamism of reflection is disquieting and, as such, advocates for fundamental inclination for collaborative knowledge-sharing for empowerment and competency in operation, articulating contradictions realized in the performance of a task, showing support with a positive spirit, enhancing unity in people, showing patience for improvement until mastery, and fostering sustained courage (Wink, 2005:6-7).

Critical to the discourse of reflection are the following issues: The realization of goals set to make meaning of the project intent; fundamental processes involved in the strategy for future reference and skills sharing; improvements to be made to ensure envisaged success; the collaborative vision the strategy proposes to accomplish in the SGB context; identification of the strategy successes to share and make reference; collaborative challenge; strategies to mitigate the identified problems; adopting monitoring strategies and communicating the Framework success for others to learn for adoption.

The broader epistemological reflection impetus advocates the following critical processes: In this process the people's collaborative participation is encouraged as a way to serve progressive community challenges and initiatives. The community is couched in social and political realms, and it is thus important that reflection be done for relevance of the latter factors. In advancing the community agenda, the process of reflection needs to uphold ethical principles in executing collaborative skills such as facilitation, negotiation, conflict resolution, and permeating constructive dialogue. The reflection process, where necessary, advocates: the need for training, conception of sustainable solutions, creativity and management of change (Kindon & Elwood, 2012:23-25).

Taking the case of the SGB at MFP, reflection was on the following critical operational issues: Improving the culture of joint commitment to ensure practical strategies to improve learner attendance, exposure to possible careers and making space for learner and community entertainment to overcome the problem of substance abuse. The commitment of the SGB in respect of these matters in a way becomes significant for community empowerment through collective unity. The process of reflection has also been pivotal in assessing people unity as a collaborative ambition through positive conversations in generating problem solutions and building negotiation capacity.

In the context of the lens of this study, community empowerment is essential as a way of transcending effects of poverty and marginalization for a better life (Reason & Bradbury, 2008:106-107). Learner school attendance is pivotal for the overall contextualization of education as a measure of progressive human rights for social justice (Makgoba, 1999:154). Through continual negotiation and critical dialogue, the innate purpose of collaborative SGB unity and teamwork can be accomplished for community intimacy (Reason *et al.*, 2008:228-9).

#### **6.4.2 Monitoring the Framework**

The essence of monitoring the Framework addresses community priorities on matters such as commitment to gender equity, social inclusivity, achievement of located objectives and people collaborative participation (Lukersmith *et al.*, 2013:1971-1972).

The concern on monitoring has particular processes to attest. Fundamental is the obligation for community participation and inclusiveness of the procedure, with a sense of collaborative procedure. The principle of monitoring draws its effectiveness from the duty to embrace accountability and commitment to gender-based equity, with particular reference to the feminist standpoint. Monitoring has to unveil the following critical collaborative aspects for participation, with recognition of the voices of all stakeholders ensuring negotiation capacity to resolve possible conflict, continuous learning to make informed choices, flexibility to respond to changing circumstances, and best methodological practices for effective knowledge exercise and sharing (Sangole *et al.*, 2014:128-131).

At this stage I wish to address myself to the implications of the monitoring strategy with particular reference to a Framework based in rural context. The framework ought to be of rural community service and relevance, with collaborative partnerships forged to enhance collective harmony. In the context of people unity, there is the complementary urge to share knowledge and experience in the spirit of human cohesion. When people are in unison with the same vision, this forges the insistence for ownership of the process persuaded by the value of feedback. This provides assurance for what works, and also creates room to improve on challenges identified, capacity-building and careful compliance with the ultimate aspiration in community satisfaction. When monitoring takes place, the following stages are pivotal: Identification of the problem, resources available, capacity-building, implementation, evaluation and feedback on the process (Shrivastava, Shrivastava & Ramasamy, 2013:172-173).

A number of imperative directives to the SGB at MFP were brought to the fore due to the strategy of the Framework monitoring. Through the process, the realization of gaps in the accomplishment of the objectives was attended to. This ideal further looked at the member participation in unison with the enthusiasm for accountability and flexibility. The SGB unveiled an assortment of human skills which become evident through sharing, and the capacity of fellow people in and outside the governance structure to deal with issues that focus on community cultural relevance. The school is a community hub for both development and empowerment, and through monitoring it was observed that the leadership of the SGB allowed the school to be used for



various community benefits such as computer literacy, community meetings, spreading news messages, and religious observations.

The latter passion calls for the monitoring of the fundamental principles of the SA (1996) Constitution with the advocacy on the advent of democracy in school governance. Access to the school has been observed as a measure of enhancing community school ownership that gave rise to satisfaction through service possibilities and hope for a better future, as well as transformation of socio-economic inequalities in society. The flagship of this endeavour made it possible for feedback to be realized concerning the SGB operations, with vision and developmental ideals being shared in meetings, as well as communication letters to parents.

The theoretical framework of the study, as earlier held, is committed to the principles of mentoring and monitoring to search for critical solutions that work as a determination of that which assists SGB collaborative profitable governance (Scott & Morrison, 2005:177). Invariably, CER is concerned with democracy of the SGB governance, with accountability and commitment for people unity and operational vision (Collins & O'Brien, 2004:149). The ideal of social transformation in both the community and the SGB is inclusiveness and empowerment for emancipation through continuous participation of those involved to negate social inequalities (Johnson & Morris, 2010:78-9).

The realities of governance and transformation in governance are a matter of prolonged hope for people to be conscious of being informed by different social truths (Webb, 2010: 328). Governance as a pivotal element of the SGB function has a duty to monitor the space of women as feminists in leadership for a critical supported role in the context of transformation. This includes challenges on leadership denial, marginalization, voicelessness, disrespect and undue oppression (Segalo, 2012:1-3).

For sound prioritization of the above concerns, the study objectives are employed. The study comprises the following five objectives derived from the main purpose on Enhancing Collaborative Skills among members of the SGB. With the latter declared, the following objectives arise: To demonstrate the need for enhancing collaborative skills among members of the SGB; To outline the challenges with regard to enhancing collaborative skills among the SGB; To discuss the components of the programme for enhancing SGB collaborative skills; To discuss the conducive environment for

enhancing collaborative skills among SGB members, and highlight success indicators that confirm enhancing of SGB collaborative skills. An elaborative discussion of the objectives outlines the following concerns:

#### **6.4.2.1 Demonstrating the need for enhancing collaborative skills among members of the SGB**

This relates to skills such as: Collaboration skills, Governance skills, Communication Skills and Conflict Management skills. The goal of articulating the need is to exhibit the worth of the ideal of collaboration in the process of governance. The SGB is a democratically constituted body to provide school guidance for competitive service delivery, as underpinned on the prescripts of the South African Schools Act of 1996, Act 84. Collaboration is therefore important in the association of the members of the SGB. Collaboration in this context should be understood to be a process that agitates the need for people sharing different resources and responsibilities. This process accommodates space for joint planning of activities for the accomplishment of common goals and, in this case, the vision of collaboration in the SGB (Camarinha & Afsarnanesh, 2006:6). This is significant to the SGB in affording members a positive spirit of camaraderie and, as such, to share skills in a collective that denotes unity to benefit the school as well.

#### **6.4.2.2 Outlining the challenges with regard to enhancing collaborative skills among the SGB**

Challenges are factors that disturb the desire for people collaborative unity. Challenges have been seen as hampering the worth of people unity in the SGB. Challenges are seen as divisive and to obstruct chances of members voluntarily availing their skills to achieve this ideal of collaboration. At MFP the face of collaborative challenges come in the form of lack of member transparency, differences in views for learners' discipline, treating people unequally in meetings, being judgemental in the resolution of disciplinary matters at the school, and meting out discipline with an absence of love and care that parents would adopt for children, as one of the members put it.

#### **6.4.2.3 Components of the programme for enhancing SGB collaborative skills**

This basically addresses the major features of a particular programme, collaboration which manifests itself as a process both formal and informal with negotiations for mutual and shared benefits through values for joint integration (Thomson, Perry & Miller, 2007:3). Collaboration is grounded on the personality you sell to others in the SGB and the broader community. The SGB leadership feels that personality needs to unveil integrity, love, humility, trust, transparency and a responsible attitude; this is confirmed by the SGB leadership as follows:

#### **6.4.2.4 The environment conducive for enhancing collaborative skills among SGB members**

SGB members converse about healthy conditions that permeate people in collaboration. The environment needs to be characterized by sustainable feedback, care and respect for others, to collaborate invariably with equality, and then one need not be judgemental in discussions, but strive for collective unity. This aspect is further made essential by the leadership ability to communicate the vision and challenges of the school as a collective. The SGB at MFP has this to attest:

#### **6.4.2.5 Highlighting success indicators that confirm enhancing of SGB collaborative skills**

This aspect searches for conversations of notable accomplishments the SGB has thus far realized. Success is defined for the purposes of this study as the capacity to communicate and relate with others collaboratively with consummate ease (P21, 2009:4). The success of the SGB in this illustration is discussed, along with the opportunities through which the school has benefited, in the form of partnerships the SGB forged with different community stakeholders in the interests of the school, such as policy forum, with the Free State Health Department offering assistance to learners and the community on health matters. Social Development also assisted with the provision of Identity Documents to both learners and the community, while the school

has built a computer classroom with internet for rural learners to access modern technology.

## **6.5 FRAMEWORK IMPLEMENTATION STRATEGY**

This aspect desires to spell out the procedure and aspects to communicate in showcasing the execution of the Framework. This feature will comprise the following thematic aspects around the discourse of the Framework for the clarity of its conceptualization: The need for the Framework; the challenges behind the implementation of the Framework; the components of the Framework; the conducive environment for the implementation of the Framework, as well as the success indicators that validated the Framework.

### **6.5.1 The need for the Framework**

This study agitates for a Framework that finds meaning in the promotion of the voice of the collective in the SGB. The latter therefore pushes for people inclusion, dialogue in communication, seeking consensus in matters of discussion, people respect and enhanced conflict management skills. In a collaborative space, people have the vigour to dismantle the culture of power obsession at the expense of others, but perceive each other as partners for collective unity with trust. In a collaborative operational sphere, people unveil mutual understanding informed by substantive values. It is in decent values that exhibit the quest for critical inquiry, promote tolerance with collective consensus for people unity, cohesion-free and open-minded (Mabovula, 2009:219 & 224).

I perceive the Framework as essential for enhancing the apparently noted dearth in the worth of collaborative skills among members of the SGB. The study is mindful of the fundamental importance the SGB holds from a legal 1996 constitutional underpinning. My experience as a former school principal myself, and the SGB leadership at MFP, attested to the absence of collaborative skills among the SGB. The latter prevalence is supported by the research conducted by both Mabovula (2010) and McManus (1996) on SGB. Through literature-couched research, both studies demonstrated the problem of SGB collaborative unity. In this study I commit myself to

the following SGB collaborative confrontations: Collaboration, Governance, Communication and Conflict Management skills.

The problem of SGB collaboration is further depreciated by: inability to negotiate to create networks and partnerships; poor conflict management skills; lack of leadership skills; lack of professional communication skills; absence or lack of sense of accountability and commitment to set goals, and work towards achieving them. The natures of the SGB collaborative struggles are perceived as complex and insurmountable, and hence the need for the development Framework (Xaba, 2011:1).

The SGB collaboration emerges with the following critical distress: Lack of capacity to govern; poor disinviting meeting procedures; split meetings negating the hallmark of democratic achievements such as the principles of respect, equality and gender diversity, as advocated by feminist proponents; uninformed loyalty to certain people; deprived team courage; lack of self-assurance and pitiable people relations. This intended Framework is commensurate with the Critical Emancipatory Research (CER) I wish to engage. CER holds the fundamental tenets relevant for advancement of the collaborative model. Through this lens, there is the need for the pursuit of Ubuntu in advancing a collaborative humane agenda in people with a desire for moral consciousness (Makgoba, 1999:147-149; Reason & Bradbury, 2008; 228-229).

## **6.5.2 Assessing and mitigating the risks and threats**

The aspect of assessing the risks and threats intends to identify the possible problems that may be inherent in the development of the Framework. On the other hand, mitigating the risks and threats to the Framework seeks to communicate the possible solutions to arrest such identified problems. It must be noted that the risks in discussion are those the co-researchers have highlighted in Chapter 4.

### **6.5.2.1 The SGB Collaboration**

The challenges around collaboration at MFP comprise the following factors: The dearth of collaborative spirit among members of the SGB; being unison is perceiving the need for the use of the school as a community hub; marketing the school as a joint

initiative; concerted efforts of the SGB to arrest learners' and educators' decline at the school; creating better opportunities to attract good competent educators for rural school teaching; enhancing the voice of people in majority in the SGB to the advantage of the school development, and addressing the trappings of class consciousness that stall people unity.

In arresting issues of collaborative spirit, it is imperative that people be given roles and responsibilities to play a part in the advancement of progressive SGB unity. This concern is also best addressed by committing people for accountability and due induction to clear confusion.

The case of marketing needs a defined purpose as to why it is done so that people can embrace it and be committed to it. School marketing demands the craving for uniqueness of how things are done, small things being done in a big way! The marketing of the school should respond to the needs of the community as a critical factor. The school needs to be the hub of community development through a hive of extracurricular activities. The community support is best on matters that unveil strong disciplinary commitment for the development of learners to be better democratic citizens.

In responding to the aspect of learner opportunities, it is imperative that children be exposed to career development opportunities. The conduct of the learners should be such that it is accorded a developmental learning space.

Parents are crucial in the learning challenges and opportunities of children. They need to be involved in decision-making processes so as to embrace ownership of them. School SGB meetings need to be invitational to allow critical conversations with parents on school and learner matters with informed debates. The SGB is accorded the prospect of establishing partnerships with parents. Parents need to be made aware of the willingness of the SGB to be open to suggestions at any opportune time.

#### **6.5.2.2 The SGB Governance**

School governance ought to be viewed as a collective organ to advance the democratic call of the SGB. It is through pedagogic collaboration that the SGB can be empowered to create networks and partnerships for the benefit of the school.

The SGB has a mandate to allow the flourishing of gender equity that is passionate about women leadership within a feminist reality for gender equity. The school MFP faces the problem of the prevalence of substance abuse that results in neglect of duty among SGB members. The school also realizes that there are situations that are problematic for collaborative SGB governance due to lack of people consensus and trust in making decisions. In some other instances, the SGB is not effective for the educational backgrounds of members, and that leads to non-participation and dislike in critical matters that take the school forward. The SGB generally lacks the spirit of camaraderie among members, which results in people not offering their skills for the better of the school. In instances where they do operate as collective governance, structure becomes difficult in finding the worth of knowledge-sharing.

The challenge of gender diversity is well responded to by according the school community the chance to engage diversity in the SGB leadership as a way of acknowledging women's talents and opportunities to lead. Constitutional dictates are to be communicated to the community fold about gender equity, if this then becomes necessary. The operation of the SGB ought to be gender-sensitive at all times, thus according women respect, dignity and the tenacity to contribute in a democratic environment with inspirational hope.

Substance abuse in learners as a challenge to the SGB and the school community calls for parental involvement and positive relations between the school and the society, with professional agencies to help in cases of referral. Children need to be addressed in an environment that allows free discussion to communicate concerns. On the whole, the school ought to be health-promoting at all times through consciousness of their wellbeing.

Parental involvement needs an SGB that is invitational. This says that parents need to be recognized for roles they play with appreciation and sustained feedback. To get parents on board, the SGB should refrain from any form of sarcasm that belittles parents' speech and other efforts.

Collaborative governance is about democratic involvement and participation that the SGB should lead. It is of essence that parents are accountable by way of assigning them tasks equal to their talents and potential, with shared responsibility to advance the vision the SGB and the community upholds with the neighbourhood.

### **6.5.2.3 The SGB Communication**

Disparity of the SGB collaborative will is notable through knowledge stagnation among members on matters of significance in respect of the school welfare. The free flow of information takes into account good human relations characterized by friendliness, but disturbingly the school governance engages in the divisive politics of cultural segregation, thereby negating the principles of Ubuntu in the African context, which results in instances of failure to show human appreciation in things well done. The other challenge is of the SGB failing to usher communication messages that embrace people unity across diversity.

Knowledge stagnation is best assisted with sustainable communication through newsletters to share the school success and challenges through joint vision. This process is about empowerment on roles and responsibilities for the SGB and community members to share in meetings. The best form of communication is also captured through prolonged feedback for the work well done.

Cultural segregation weakens people's collaborative unity; in this instance people need to be treated as equal partners despite cultural diversity. As a constitutional measure, it remains imperative that we need to face cultural differences with humility and dignity as people. It is in culture that the SGB can amass a wealth of human talents and contributions.

Human appreciation is a fundamental determination for the advancement which is important in the SGB practice in the quest for collaboration. This can be done by a show of gratitude to people for works well done; this takes into account the skills and talents invariably shown. Some token of appreciation such as gifts and communicating the person's illustrious contribution can also assist to capture the moment.

People unity is a challenge the SGB can tackle by way of sharing roles and responsibilities as informed by various human aptitudes and interest. The vision of the SGB is also a factor that enhances the aspired unity and community closeness. The SGB is a school democratic organ and, as such, must always relate to people with a lack of power consciousness that belittles others, thus suppressing their voice for better contribution.



#### **6.5.2.4 The SGB Conflict Management**

Under no circumstance does conflict tender human collaborative unity, and this is a challenge with which the SGB at MFP is faced. The prevalence of conflict arrests the tenacity in members to accomplish school-envisaged goals. The school SGB identifies a situation in the body that is characterized by domination, repression of others and prejudice to human diversity and cultural diversity. In the SGB conflict is left unattended with catastrophic divisive results, negating the spirit of collaborative unanimity through non-participation, and the act of refraining from communicative dialogue that may be developing and empowering.

The will to open communication channels is of assistance in arresting imminent school conflicts that may disturb the possibility of accomplishing set and envisaged goals. Domination problems are power- and status-inclined. From a CER theoretical stance, power must be diffused for people to interact freely and equally; this has the ability to accentuate the voice of the people with respect rather than prejudice. Respect and treating with dignity those people with responsible roles helps to enhance their participation. With participation, people need to be positively guided and given feedback with critical discussions through communication.

### **6.6 COMPONENTS OF THE FRAMEWORK**

Fundamental to this aspect are elements of significance that constitute the Framework to enhance collaborative skills among members of the SGB. This aspect will deal with issues of organizational procedures; highlight the nature and scope of the study constructs (Collaboration, Governance, Communication and Conflict Management in the context of the SGB at MFP); the pivotal values critical for each construct; selected skills for collaboration in the SGB (e.g. negotiation, communication, emotional intelligence, etc.); distribution of duties; communicating constitutional principles to the SGB plan of action to bring the Framework to fruition; and the reflection strategy over the whole aspect of the Framework.

### **6.6.1 Orientation to the Framework and background**

Speaking of components, I endeavour to make a critical discussion of the elements that constitute the Framework for the benefit of the SGB to learn and adopt in its functions. The components of the Framework are accorded the following levels, with respective agenda to each:

Level One: The meeting was held to discuss the intended Framework so that the SGB members could understand what the inherent challenges were. SGB current collaborative needs: This studied the nature and scope of the discourse of collaboration in the SGB at MFP. This informed the challenges that are typical to the school SGB for discussion and adopting resolutions to the problems.

Level Two: The nature of the problem on SGB collaboration was communicated to the members with particular emphasis on the aspects of the absence of: Collaboration skills; Governance skills; Communication and Conflict Management skills among SGB members.

Level Three: SGB collaborative values; the values in question are those that enhance collaboration in the SGB and community relevance. Significant values in this respect include, *inter alia*: Mutual understanding to sustain friendship, good listening in the communication process to accentuate human tolerance, empathy and compassion. Collaboration is a process demonstrated to be a human virtue that is characterized by honesty, commitment, accountability, integrity and a healthy sense of friendliness (Dereli & Apay, 2012:1262). The latter values were discussed with reference to: Governance skills, Communication and Conflict Management skills among SGB members as well.

Level Four: This gave attention to enhancing SGB critical skills, such skills being: communicative ability, negotiation, networking, leadership, governance, emotional intelligence, tolerance and endurance.

Level Five: This stage is about distribution of duties to SGB members so as to enhance in them the need for accountability and commitment to the intended course. Accountability is the state of being answerable and liable with the intent to take responsibility. Commitment is an act of obligatory trust. The importance of the two activities in planning is a sense of liability and dedicated obligation to do as promised.

It must be emphasized that the task distribution was done with voluntary passion rather than any cohesion; individual preferences were taken into account as such. Due to the size of the school SGB at MFP, the distribution also was done to both the SGB and the principal herself. The distribution was done in accordance with values of The Critical Emancipatory Research (CER) for social justice. Major principles held are: the betterment of society, embracing the marginalized communities and advocating for social justice (Teo, 2011:193; Eurera, 2010:1-9). This is better understood to facilitate in people the need to take responsibility for their own progress as well as for shaping their fate (Netshandama & Mahlomaholo, 2010:111; Eurera, 2010:2).

Level Six: This stage communicated SGB Constitutional ideals; this includes aspects such as: Gender equality, democracy, and respect for human dignity, cultural inclusion and social justice.

Level Seven: This was about the SGB plan of action. This aspect addressed the implementation strategy of all the levels above Level Four. The following division of duties was done: The SGB chairperson was to address Governance skills challenges and Collaboration skills challenges; on the other hand, the principal of the school paid attention to Communication and Conflict management skills. For the observation of the skills alluded to, opportunity was suggested under circumstances such as SGB meetings and school community meetings.

Level Eight: This constituted SGB reflection strategy. The process of reflection took stock of the entire collaborative procedure. The reflection level took into account issues around collaborative participation, skills development, human relations building, knowledge generation and sharing, commitment to responsibilities. The following soft human skills received meticulous attention: The ability to embrace change, appreciative inquiry skills, and competence to be consultative, competence to generate solutions, creative aptitude and an illustration of emotional intelligence (Kindon & Elwood, 2012:23-25).

### **6.6.2 Components of the SGB Collaborative framework**

The components of the Framework paid particular emphasis to the following study constructs:



### 6.6.2.1 The SGB Collaboration



Figure 6-1: The nature and scope of Collaboration

The diagram above posits the importance of collaboration as a process characterized by high quality human relations bonding with sensitivity and care. The process creates joint decision-making strategies with demonstrable respect and dignity in their communal interaction. The process advocates for the allocation of different SGB roles with integral accountability that unveils people cultural respect (Canada, 2012:11).

The elements that constitute collaborative pursuance find passion in people teamwork for unity; cooperation through participative decision-making as enlightened by the principles behind the constitution (SA, 1996:10). In the context of the constitution, collaboration advances the need for service delivery in the SGB, in particular for community development and empowerment with democratic inventiveness (Lyberk, 2010:94).

It is of significance to indicate that the study is conducted at a school based in the rural geographical location. Having highlighted this, the value of collaboration is highly influenced by the cultural background of the people, which becomes the foundation of their knowledge backdrop. Human culture in this ideal (Collaboration) is important for informed cultural interpretations, people identity, being critical, traditional deficits that

promote division and also imbue in people a sense of inspirational quest for unity (Yosso, 2005:69). Collaboration dictates the need for professional ethical values, which are fundamental for human interaction and demonstrating by sustained mission for service delivery that the SGB has a mandate to the school (Govender & Muthukirishma, 2012:24-5).

### 6.6.2.2 The SGB Governance



Figure 6-2: School Governance as an integrated hybrid process

In the context of the diagram above, the SGB is positioned as an integrated collaborative hybrid school governance. The prevalence of collaborative governance goes beyond the confines of membership. The process is all-inclusive and hinges on different community stakeholders such as parents, learners, support staff and the higher educational echelons, with the fundamental goal of competitive service delivery (Ministerial Review, 2003:165).

Governance in a positive emancipatory stance is administered by the principles of democratic distinction to uphold a collaborative vision school service delivery. This study has in mind the genre of governance that prizes collective results with inviting leadership attributes. For the SGB collaborative success, it becomes imperative that the body be democratic for inclusivity, mutuality and harmony (Thomson & Perry, 2006:20&26). Democratic governance shares inviting communicative language strategies for sound interpretation and people unity (Wodack, 2008:8-9).

### 6.6.2.3 The SGB Communication

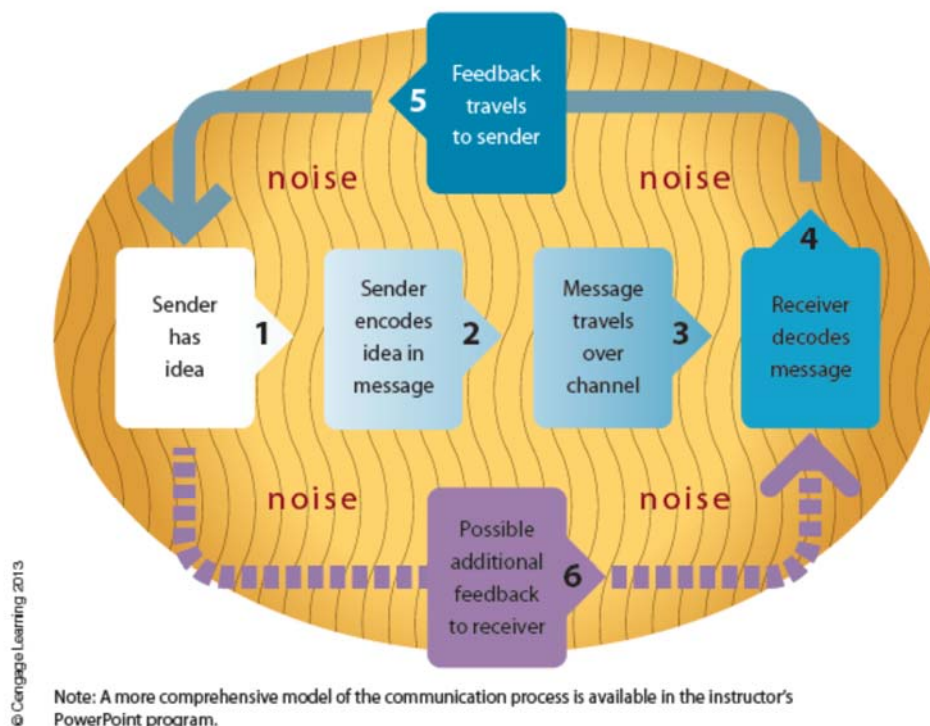


Figure 6-3: The nature and scope of Communication as a process (Source: Guffey & Loewy, 2013:11)

The above diagram endeavours to define the Communication process which later will be contextualized within the parameters of a democratic discourse for social justice. Central to communication is the message clarity between or among parties involved. The communication process has four major stages, which are: Firstly, the sending of the message by the dispatcher; Secondly, the message is encoded to induce meaning, clarity and understanding; Thirdly, the message travels to the receiver; Fourthly, the

receiver of the message ascribes interpretation to it so as to act as desired or commanded. Communication is a process that calls for human collaboration through discussion, sharing thoughts and understanding. In the critical conversations within the process, noise may disturb the accomplishment of the message clarity and understanding as feedback is displayed (Guffey & Loewy, 2013:11; Winbow, 2002:2).

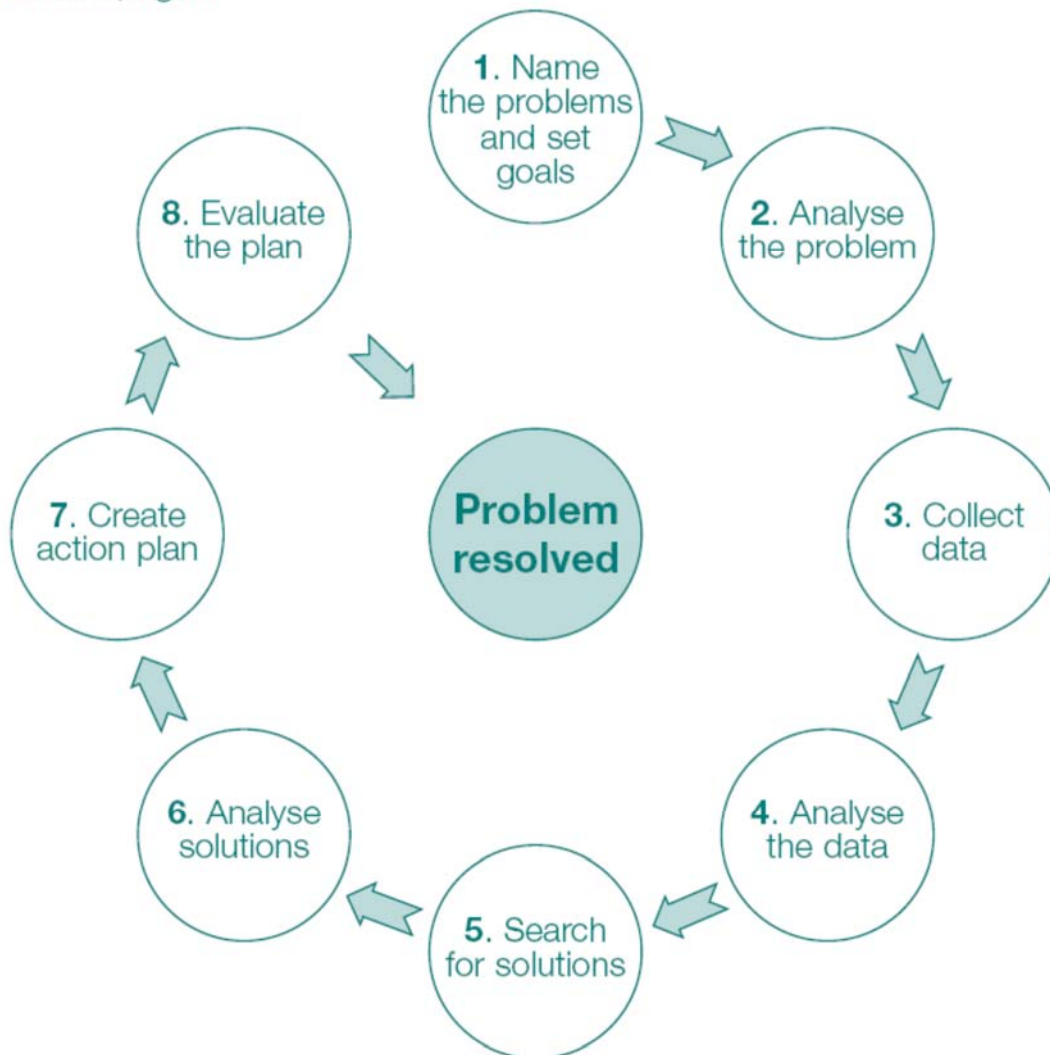
The importance of communication is to instil in people the spirit of inclusive community relevance as a citizen, such significance being driven by societal language, traditions and customs. Central to the idea of a communicative space is the agitation for an involved mode of democracy for collaborative human unity (Kamper, 2008:1-2; Teo, 2011:193). The ideal form of communication embraces critical conversations with a passion for commitment, and accountability for collaborative unity in people (Collins & O'Brien, 2004:149).

The SGB message in a democratic form of communication ought to be vocal of women space and opportunity in governance as a way of addressing societal gender constraints and realities (Morojele, 2012:84-5). Recognition and being vocal of women constraints is a critical way of taking to the fore their capabilities so as to create positive prospects for them and alleviate stereotypes with gender-based disdain.



#### 6.6.2.4 The SGB Conflict Management

[www.acas.org.uk](http://www.acas.org.uk).



**Figure 6-4: The nature and scope of Conflict Management and Resolution**

Conflict demands positive management with democratic resolution strategies. The advent of conflict management is characterized by the following resolution stages:

1. Problem identification: This seeks to be conversant of what the problem is in order to envisage what goals would come out of this.
2. Problem analysis: This advises the strategy for resolution as communicated by the goals set.
3. Data collection: In this instance more information is collected in order to generate possible solutions with diversity and appropriateness.

4. Data analysis: This is about sifting information that may not be useful towards the problem resolution.
5. Search for solutions: This refers to solutions arising from data gathered to inform the solution generation.
6. Analysis of the solution: In doing this, the following factors are considered - relevance of the solution, sustainability, cost consideration, advancement of collaborative human relations, social justice for democracy, and people unity.
7. Create action plan: This is the strategy to adopt for the resolution and implementation of strategy.
8. Evaluation of the plan: This stage talks about reflection on the plan in terms of success or failure, in which context the plan is revisited for ratification. In case of the plan's success, implementation takes place indicated by the prevalence of conflict resolution with informed management (ACAS, 2009:17).

Conflict is an enemy of unity and people collaboration, its prevalence being characterized by negative human conduct such as lack of respect, rivalry in people, a show of lack of trust, intolerance of differing ideas, negative dividing conduct, and frequent absenteeism (ACAS,2009:1-3). The bad nature of conflict negates unitary peace, the will to forgive, rational thinking and positive hope for the value of social justice (Tshelane, 2013:15; Wodack, 2008:10). In those cases where conflict is not well managed, work progress is retarded by frequent tension among people, confrontation in people communication degenerating to back-biting, and finding it too easy to apportion blame to others with no introspection as to what part your role or contribution has played in the prevalence of conflict (Health Service Institute, 2011:8).

### **6.6.3 Conditions conducive for the Framework Implementation**

This aspect seeks to communicate the positive environment for the execution of the Framework with accomplishment of the envisaged goals. The SGB positive environment for the design of the framework: The environment must be characterized by the urge for social justice informed by the principles of Ubuntu guided by the Constitutional ideals (1996). Ubuntu advocates tolerance and acceptance in terms of

collaborative unity for teamwork and joint collective benefits (Broodryk, 2006:4). Ubuntu needs challenges, components, positive environment, and success indicators.

The following construct features will be discussed:

### **6.6.3.1 The SGB Collaboration**

The environment for collaboration should reflect the tenacity for school progressive reforms with consciousness of parental connection through sustained involvement. When the SGB collaborates, the connection should be devoid of power demonstration on the basis of class, education or employment status. People collaboration within the SGB should marshal the collective spirit that agitates for: business drive with a competitive urge; propel the school forward with accomplished product marketing; and a show of the quest for excellent governance with the school triumph in mind (Murphy, 1991:65-7).

The desire for a collaborative and competitive SGB delivery ascribes more value to the virtue of human support; this in governance strives for profound unity and collaborative solidarity in the SGB. The people unity alluded to is best captured and contextualized in the words of Ray Krog when he says: *No one is more important than the rest of us* (Corvey, 2008:22-23). Collaboration in humanity is characterized by qualities such as: charm, vigour, endurance, precision, character and adaptability to varying circumstances that connect others to shared vision (Thinking Fusion, 2006:16). It is through contextualized SGB collaboration that the context of social justice is asserted; this relates well with the tenets of African generosity that troubles in people the inner consciousness of sociability, embracing community values with humility for collaborative democratic order (Makgoba, 1999:154).

### **6.6.3.2 The SGB Governance**

Governance from the perspective of the SGB requires consciousness of community connection through involvement and significant participation. This kind of approach is in line with the principles that the Critical Emancipatory Research (CER) sponsors, in the sense of participation and involvement. Good governance troubles the desire for

people skills sharing as a collective for the benefit of the school (Bhengu, 2007:131). The SGB governance is best in use when informed by the ethical values such as tolerance of human difference, freedom of personal expression in dialogue, and the compulsion to make dialogic collective decisions. As an imperative mandate, the SGB has an obligation to further take into cognisance the values of respect for human dignity, equality, equity, religious autonomy and non-sexism (Mncube, 2009:29).

Teams use collaborative efforts to enhance collective unity beyond individualism. Collaborative teams are characterized by the following behaviour: Display enthusiastic conduct optimistic of events with creative spirit that shows respect for team values (Salas, 2007:1 & 6).

The notion of governance is a pivotal task of the SGB, with this ideal also being crucial for a collaborative endeavour. Having highlighted the latter, the SGB has to strive for teambuilding characterized by benevolence with the passion for human interest; reliability to make space for dependability at all times of need; competence for performing to the envisaged standard; honesty with positive ethical morals, with trustworthiness and openness informed by the courage to share information effortlessly. Appropriate governance is courteous to the community cultural ethos to share and improve the challenge with all school stakeholders, and finally to share the prospects with other organizations as a measure of school improvement in learning (Lumby & Jacky, 2009:310).

In the context of governance, members of the SGB need to be inspired by the campaign for the relevant application of accountability, to be succinctly informed by the policies and school rules, and also to negate the influence of top-down syndrome in people leadership to enhance a professional collaborative learning space (Jahirul, Deppler & Joanne, 2011:275). Accountability should be further understood to foster the spirit of shared responsibility among the SGB members so as to ease the challenge of peer review for both assistance and development (Salter, Zarin, Venville, Grady, Longnecker & Nancy, 2011:149).

Progressive school governance has the zeal for collective capacity-building for all stakeholders with the ultimate objective of promoting novelty and school qualitative upgrading. The latter vision is anchored on the values of reciprocity, partnership and collective unity in governance (Hulme, Moira, Baumfield, Vivienne, Payne and Fran,

2009:409). This ideal is indicative of the SGB that is progress-driven to make things happen for the school's success with an open mind and courage.

As stated, the SGB has a complex function bringing spirited school service to register community aspirations of development and change, where such genre of vision is anchored on self-reliance to do more. Bringing to the fore the principle of *Ujamaa (Self-reliance)* by Nyerere Julius, this ideal is about producing the best with the little available; an expression of collaborative family values and a show of African respect for community values that negates any form of human exploitation to accomplish collective goals aspired for by governance, with harmony between ethnic groups (Ibhaworh & Dibua, 2003:62).

Taking into account the above truth, the SGB is a critical organ in school governance. I deem it necessary that the environment conducive to operate ought to provide an agreed stipend to members serving in the body, as the situation is comparatively speaking, with other progressive countries. The SGB needs to inculcate this understanding in their policies so as to encourage people's commitment to this noble course.

Having discussed the above imperatives for the SGB functioning, the following checklist for a collaborative governance milieu becomes vital:

No.	Item	Explanation	Comments
1.	Goals	Clear goals that are effective and appeal, with agreed-upon principles are to be set	
2.	Communication	This is to address community challenges with a sustainable drive	
3.	Marketing	This ideal ought to enhance community support	
4.	Sustainability	The process calls for visible effective mentors to respond to emerging trends	
5.	Evaluation	When this is done, there needs to be monitoring of progress and research on the impact of the results envisaged and set	
6.	Political clout	This refers to the worth of political connection to influence decisions taken for impact and success	
7.	Resources	This relates mostly to the human capital to share with collective unity	
8.	Policies	This relates to the progressive laws and policies that enhance people collaboration, development and empowerment	
9.	Catalyst	this is associated with the one tasked with the responsibility to make things happen with progress	
10.	Connectedness	This aspect is good for marketing ideas and mutual bonding	
11.	Leadership	Sound leadership calls for continual support, progress monitoring, conflict management and the tenacity to embrace diversity	
12.	Community development	Development in a community impinges on shared values, ethos, traditions, vision and norms forming joint identity	
13.	Community understanding	Understanding relates to the above ideals, values, ethics, vision, traditions and norms the community holds so as to adopt an appropriate response strategy to the problems identified.	

**Table 6.1: Collaboration checklist (Building Dynamic Groups, 2009)**

In the figure above, the notion of SGB drive behind sustainability receives particular consideration. It is important to point out and reiterate the fact that sustainability in this study is couched in a rural geographical milieu; it thus becomes critical to analyse the

operation of the SGB at MFP from this viewpoint. The advent of governance is obligated to share knowledge with its grassroots neighbourhood as a measure of collaborative initiative for school progress, shared community values, traits and beliefs, with a transformative agenda that is zealous for the provision of recognized solutions (Nkoane, 2012:99).

School governance calls for people with particular interests and capabilities to share responsibilities. Fundamental to the problems, the SGB faces matters relating to: lack of access to Information Communication Technology, which connects people to the broader society in the context of the imperatives behind the digital global age; addressing poverty associated with the lifestyle rural communities face; assisting with the development of better infrastructural facilities for people's existence; attracting learners to sustain the education and learning process, and implement the vision behind the kind of SGB with the zeal for enhancing the principles of social justice (Hlalele, 2013:556-7).

This substance of social justice is indeed pivotal in the discourse on school governance as a constitutional veracity for equality, care, conciliation and compassion necessary for people's collaborative unity in the SGB regarding this study debate. The SGB in a rural geographical space should operate with social justice consciousness to circumvent the following predicaments it is likely to be associated with: The kind of curriculum that prepares learners for meaningful contribution to rural upliftment with resilience; give advice to the call for responsive curricular to rural circumstance; imbue in learners in the community the vigour to motivate people with the love to serve their very own society, educationally speaking: "*Grow your own timber*"; advance community support and developmental partnerships; and agitate for the school curriculum to offer relevant content that is receptive to the rural learning context (Hlalele, 2013:572-5).

### **6.6.3.3 The SGB Communication**

Communication is a good aspect of leadership and resourceful governance for a positive SGB delivery. The flagship of the process of communication for the SGB is the pursuit of the ideals of effectiveness and efficiency of the practice. The agreeable platform for developmental and fictional communicative practice goes with being

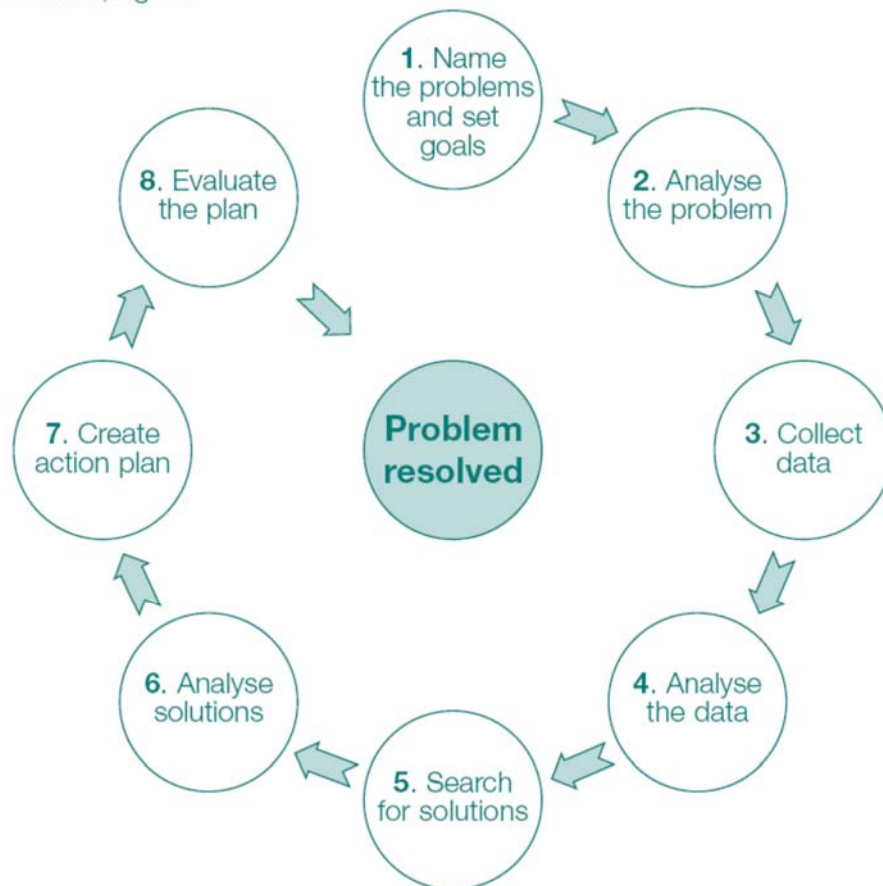
sensitive of what Winbow terms: *“Careless talks that cost human lives”*. In a democratic constitutional space, it is imperative to respect cultural differences in people in an attempt to enhance collective unity in people (Winbow, 2002:1).

It is through communication that the healthier human relations are built, this process prizing human morals to alleviate tensions that conflict may bring among members in governance. This drive comes through positive people engagement, respect for dignity, the value placed on human rights, mankind treasures, boosts in collegial confidence in people though sustainable motivation and humility. The best of communication emerges with superior listening competency, with friendliness to cultivate positive human relations that unearth the zeal for members’ urge for feedback. The art of communication is a skill that needs continual rehearsal for perfection (Timmis, 2011:31-3).



### 6.6.3.4 The SGB Conflict Management

[www.acas.org.uk](http://www.acas.org.uk).



**Figure 6-5: Conflict Management and resolution**

It is best to conceptualize the prevalence of conflict as an instrumental strategy for making space for collaborative unity rather than posing human menace for separation and pessimistic division. This is best achieved by agitation for attentive good listenership critical in nature's concerted decision. Constructive conflict allows dialogue around real challenges that life poses with commitment to the advent of critical conversations towards peace and understanding (Nkoane, 2012:4; Tshelane, 2014:14).

Attending to conflict is important in the management of conflict for ultimate resolution. Critical to this endeavour is containing personal stress for mental clarity; in managing stress it becomes essential for emotions to be controlled to avert injurious anger that never unites; in conflict, it is a positive stance to forgive and forget as a way of sustaining positive human relations with a compromise; conflict management and striving for resolution should be for the best of all parties in disagreement; conflict is

best managed with improved communication skills to enhance the purpose of listening; the negativity of conflict is best lessened by the employment of humour to ease tension and make collaboration a priority.

There are recognised fair rules that govern the management of conflict. The following are suggested: Problems are best addressed with a calm mind, address the concern rather than the accusation, be a good listener and show Emotional Intelligence Maturity (Helpguide.org, n.d:1-6).

To achieve the yearning for peace, conflict needs to comprise: Sound communication skills to be able to discuss and critique problems leading to conflict; negotiate to reach an amicable solution to parties in disagreement, and employ resolution skills to bring the quarrel to an end (Voyles, n.d:1& 2).

#### **6.6.4 Evidence of applicability of the Framework**

This aspect brings to light evidence of success in the context of the operations of the SGB at MFP. The evidence of success is in respect of the following study constructs:

##### **6.6.4.1 The SGB Collaboration**

The evidence for this is the potential that the school SGB has to accrue commendable collaborative projects and networks. The school values the guiding principles of the Constitution (1996). The constitution embraced is democratic and, as such, allows indispensable free thinking. In the space of critical thinking and collaborative governance, the SGB prizes the essence behind both commitment and accountability, without any form of power supremacy in making informed decisions. In all the operations of the SGB, the significant agenda is the validation of consensus to enhance ownership of decisions made and followed through (Hyttén & Bettez, 2011:13).

The study draws upon significant aspects of community service for both development and empowerment, with collective aspirations. This ideal prospers in the SGB that values operation for school success with mutual interests to accomplish the goals envisaged as a desire for social justice (Gil, 2009:1). The SGB at MFP is woman-led;

this is a token of appreciation of gender diversity as advocated by feminism (See Segalo, 2012:89). The latter developments herald the advent of transformation and change of the marginalized in the mission towards making collective decisions (Webb, 2010:327).

Collaborative skills improve the SGB ability to communicate, negotiate and network through leadership in governance. Critical collaboration is manifested by both commitment and accountability to the set vision, with sustainable appreciation of efforts with a creative mind to generate solution challenges (Kindon & Elwood, 2012:23-25). Collaborative success is also unveiled by Ubuntu with mutual inspiration towards common goals. This ideal is most successful in the realm of good friendship, with good listening, fairness, integrity and humility. Collaboration calls for commitment to responsibilities with the arts of negotiation, networking, leadership in governance, emotional intelligence, tolerance and endurance. In taking to the fore the realities at MFP, the following issues are unmistakable: Appreciative inquiry skills, proficiency to be consultative, and capability in generating solutions (Kindon & Elwood, 2012:23-25).

#### **6.6.4.2 The SGB Governance**

Progressive governance respects community values with transparency that respects the people decisions and suggestions. As a measure of democratic consciousness, the SGB operates with respect for local traditions and language use (Sergiovanni, 2007:30). The concern of the SGB success is revealed by inviting leadership strategies that accentuate people unity and harmony (Niemand, Swanepoel & Marais, 2010:1), with commitment to community growth and empowerment. Community advancement is taken into the context of cultural diversity of the people served for enhanced and relevant citizenship (Hyttten & Bettez, 2011:21). The SGB at MFP is rurally located, but registers noteworthy networks and partnerships through cooperative agreement with sustained communication to accomplish envisaged goals for the school advantage (Teo, 2010:199; Equality Children, 2013:2).

Governance of the school is informed by the principles of equity that place women on the leadership pedestal for self-development through availing them of the opportunity to operate in democratic space justice (Morojele, 2012:84-5). According leadership roles to women is a noteworthy contribution towards better human relations in the

context of social justice through democratic convictions. This allows the SGB to consolidate the challenging prospects of collaborative skills and alleviate women's emotional and social resistance (Gil, 2009:1-4; Nkoane, 2012:4-5).

#### **6.6.4.3 The SGB Communication**

The discussion in this study at this point endorses communication as a measure of human collaborative unity with a particular lens of marginalization. The SGB at MFP commits itself to the ideal of human unity and collaboration through the use of relevant simple language that the community identifies itself with, and which is exhibited by the strive towards a democratic participative order (Riggs & Langhout, 2010:4-5). The use of simple language enhances participation with discerning people's conversations that relate to the world of reality for the people who advocate similar challenges to undertake (Tshelane, 2013:14).

Through communication people are politically conscience-stricken by awareness of the realities of deprivation and marginalization that negate the spirit of social justice (Wodack, 2010:10). Communication of the ideals of social justice finds value in echoing the need for human liberation and emancipation for the better; this is a collective drive with collective and collaborative purpose (Tapper, 2013:414).

Taking the above debate into account, it becomes apparent that communication success is about advancing human cultural significance through language articulation, friendly human expressions and welcoming conversations (Rahimi *et al.*, 2011:109). This study also reveals the significance of communicative language as based on: peace, unity and collaborative fairness, with the quest for critical interpretations to accord well-informed meaning and debate around issues (Wodack, 2008:10).

#### **6.6.4.4 The SGB Conflict Management**

Conflict management is according competent resolutions to manage the prevalence of divisive conflict of people unity in an attempt to promote in them the fortitude for collaborative unity (Webb: 2010:327). The success of this venture is demonstrable by

the tenacity in people to share, agitate for harmony, and their cultural acceptance, despite diversity and a sustainable hunt for consultation (Lane & Ersson, 2007:227-9).

Managing conflict is best viewed in the desire for a spirit of democratic equality and harmony in mankind characterized by consensus, respect and accountability, with responsibility as informed by Constitutional (1996) prescripts and the worth of social justice (Tjabane, 2010:31). It is pivotal in conflict to trouble the essence of a moral human voice and a critical reflective mind to stay relevant in conflict challenges (Mahlomaholo, 2011:295). Conflict management calls for the balance of the Western and African legal perceptions for democratic fairness. In conflict management people need to be committed to continual dialogic debate and participation with harmonious agreement (Scott & Morrison, 2005:177). Despite the human difference in conflict, it is recommended that people appreciate the best in discussions with tolerance and harmony to build positive human relations with clarity and a critical mind (Wodack, 2008:8-9).

## **6.7 MONITORING AND REFLECTIONS ON THE FRAMEWORK**

In the practice of monitoring, the goal is to provide guidelines for the positive unfolding of the destined Framework. The agenda behind reflections on the Frameworks includes observations on its development, success and challenges with the intention of revisiting the areas of concern, as well as making space to accommodate critical leanings to share.

### **6.7.1 Monitoring the Framework**

This process is significant for the analysis of information in respect of the current progress made on the project (Mayne & Hamilton, 2013:5). This was to observe the progression of the Framework as it was put into practice during the SGB meetings, so as to identify the sustenance of the project continuity and the challenges arising. The meetings held and extended to the community registered success, with particular assistance and mentoring by the school principal given on the leadership of the chairlady, with some leadership challenges based on gender mistrust. Monitoring was found to be significant in respect of the following challenges noted around the study constructs.

Monitoring was also done of this aspect of the Framework sustainability. Sustainability is defined as the organizational capacity to continue with the project after the determined period of implementation. The SGB collaborative framework was introduced and implemented; at this stage we jointly made observations with SGB to verify whether the project still continued after the inception period. It was observed that the lessons gained and the project was still applicable in the process of the SGB operation, even after the coaching had ended (Tango International, 2009:9).

In communicating issues of monitoring challenges, it also becomes imperative that solutions be proposed to mitigate such problems. A discussion of the constructs follows.

### **6.7.1.1 The SGB Collaboration skills**

Since the school is couched in a rural set-up, it becomes imperative that it avails itself for community use for both development and empowerment. Issues of community available space are also calls for the school marketing venture. Marketing the school is about making communication via newspapers about the school developments and academic progress registered by the school; this can also be done through other local media, presentations at targeted feeder schools as well as competitiveness with regard to youth recreational programmes, such as music and athletics. Marketing strategies help address both learner and teacher decline with the wish to leave the school, but still be passionate about progressive service to overcome challenges of poverty, marginalization and inevitable deficit (Teo, 2011:193 & 9).

The problem around power struggles needs monitoring for the school SGB success. The SGB should be a haven of human respect for and tolerance of people diversity. It needs to be in the policy that the latter ideals are central to successful governance; this is therefore about the worth of Ubuntu to guide the SGB I and its functioning. School governance should be at the competitive pedestal that attracts people for community service, and also be seen as an organ to unite the community to address its problems around marginalization and indeed, have a voice for personal concerns with the school progress.

Collaboration in the SGB should enhance commitment and accountability in reminders; to improve the latter I suggest that the SGB adopts a peer review strategy that will communicate the performance of members around set mandates. This ideal will also improve the flow of information with regard to members.

The SGB as a constitutional body ought to accept feminism as a progressive ideal; women should be given the opportunity to lead with majority acceptance, thus defeating the ends of negative societal patriarchy. Women power and ability should be seen in the context of the advent of social justice and democracy that Ubuntu advocates. Ubuntu is about respect, integrity, humility and human trust (Makgoba, 1999:157). Progressive school governance with women in the fore further avails the sense of worthiness for competitive roles informed by their potential, and seen as significant in society (Segalo, 2012:89).

### **6.7.1.2 The SGB Governance skills**

The objective of advancing human rights for democratic social justice is a critical element of governance monitoring. This can be done by a collective effort towards better customer service by the SGB I expect to address the community suggestions, enquiries, proposals and needs. Governance needs to reflect constitutional passion with gender equity through women leadership as a choice for the SGB, and a higher representation of the female gender in the SGB with commitment to diversity for school governance (Govender & Muthukirishma, 2012:24-5). Being conscious of the female role in the SGB signifies their critical role for school competitiveness and affirms their untapped potential for a healthier collaborative perception (Morojele, 2012:84-85).

The SGB has a duty to play a significant role in the lives of the community members and learners after school; this must be seen as an act of social responsibility. It can be helpful for the community to be advised of the dangers of substance abuse. In this initiative, the members of the South African Police Service (SAPS) and the Police Forum in the community can be activated to act on the challenges the society may face as well. The service of the SAPS has a collaborative role to improve the community relations to the school and society, and the SAPS a distributed sense of responsibility for harmony.

In its delivery of school governance, the SGB has a role to embrace the community for cooperative learning and teamwork, and enhancing cultural diversity in people (Ministerial Review, 2005:10). Monitoring in the rural SGB at MFP is also about: addressing hunger projects, educational opportunities, and parental support as innovativeness for the school transformative human growth and empowerment (Kamper: 2008:1-2).

### **6.7.1.3 The SGB Communication skills**

The importance of sharing is an essential matter for the SGB monitoring venture. Central to sharing in governance is the flow of knowledge for the worth of the SGB as a body. There ought to be knowledge sharing on: Learner academic progress, community initiatives, school requirements, learner welfare and the SGB collective vision. Communication can be achieved through local media, school news and



meetings. Communication needs to take cognisance of people diversity and to circumvent the factor becoming divisive to the members rather than enhancing cooperative unity to them (Teo, 2011:193-199).

Communication needs to be a unifying force with respect for democratic discourse, allowing people opinion, directional, sharing clarity of purpose without human consciousness of supremacy (Wodack, 2008:10).

#### **6.7.1.4 The SGB Conflict Management skills**

Conflict needs to be monitored rather than left unattended, thus resulting in a divisive outcome. People in conflict never pool together with a collaborative vision for the school as an enterprise. Human unity in the SGB has to take the centre stage as a priority rather than the conflict itself; this view therefore agitates for democratic engagement and fairness in conflict resolution, with critical debates to accomplish solutions to differences in opinions (Gill, 2009:1; Teo, 2011:193&9). Conflict comes with factors negating social justice in the form of unequal power relations, dominating thoughts and exploitative ideas (Kryzanowsky, 2011:231).

The above articulations seek to distinguish conflict from a developmental point of view. Conflict needs monitoring informed by different stages in rising and declining so as to adopt appropriate strategies for management and resolution.

On the rise, conflict manifests with: Differences of opinion, decisions of attitude; violence in conduct with a dearth of debate or critical discussion; polarization in people who at times may be informed by differences such as, ethnicity, educational status, social class, employment position or a contradiction of views that causes disharmony. The dénouement of conflict is characterized by: people amicable attitude; value agreement in difference; striving to normalize issues and a show of the will for reconciliation. Violent conflict requires peacekeeping, conflict formation needs prevention, transformational conflict necessitates peace-making and conflict for social change requires peace-building as a strategy (Ramsbotham, Woodhouse & Miall, 2011:13 & 26).

### **6.7.2 Reflections on the Framework**

The Framework guides the SGB for more productive work with clarity, commitment and accountability. The roles of the SGB are clearly defined just as the training of the body is given attention. The SGB becomes the voice of the people to lead change and transformation for social justice in the marginalized rural community. The critical nature of the Framework inspires people to embrace a sense of belonging and collaborative unity through teamwork. The Framework enlightens members of the SGB to be conscious of their plight and, as such, is driven to agitate for better quality education for the disadvantaged learners.

Reflection was also done on an aspect of the Framework, namely sustainability. Sustainability is defined as the organizational capacity to continue with the project after the determined period of implementation. The SGB collaborative framework was introduced and implemented; at this stage we jointly made observation with SGB to verify if the project still continued after the inception period. It was observed that the lessons gained and the project was still applicable in the process of school governance, even after the coaching ended (Tango International, 2009:9). Reflections on the following constructs associated with the study were discussed.

#### **6.7.2.1 The SGB Collaboration skills**

The importance of reflecting on collaboration creates awareness of the value of consensus in people; on its own consensus raises the consciousness for collaborative unity. Power in people surfaces in different ways, and this is in particular the position of the SGB. The relations of power can be gender, position, ethnical or culturally induced; on its own, power has no human peril, except when badly managed to be divisive, and to prove and generate bad human relations that are negative to the collaborative initiative.

The crux of this study values the importance of mutual understanding; it is true that this ideal that members of the SGB enhance has the attributes of human tolerance, good listening and collaborative aspirations for people unity. In the instance where people collaborate, the show of professional and ethical conduct becomes a prerequisite, without any form of cohesion. Professionalism goes with respect for the

show of acceptable conduct in people. In a collaborative endeavour, people demonstrate gender tolerance and acceptance, and this is the case with the SGB leadership allowing the feminist stance, with a woman as the chairlady of governance at the school.

### **6.7.2.2 The SGB Governance skills**

Democratic transparency is an important feature for progressive governance; in the context of this space, people are integrated, and they collaborate with acceptance of governance. The reality of democracy is founded on the constitutional ideals that advocate for cultural inclusivity, gender equity, religious tolerance and respect for the relevance of human citizenship. Governance is about dedication to diversity, and this is real when women are given space to lead in governance.

The SGB governance has its flagship mandate in dedication to community development, empowerment and inspired evolution of collaborative strategies. Interrogating this absolute principle, the SGB governance should further reflect on enhancing transparency to allow people questioning and voluntary participation as a reality of democracy; introspecting the relevance of the school curriculum for producing learners with community consciousness for development with a view to earning a living; and imbuing in learners the courage to be vocal on societal inequalities that negate the ambition for unity and reconciliation (Hartshorne, 1999:15).

### **6.7.2.3 The SGB Communication skills**

The agenda of communication is to bring people closer with collaborative agitation and collective people unity. This study addresses itself to communication that takes into cognisance the worth of cultural relevance, language suitability and message clarity to enhance correct people participation in the SGB for achievement of envisaged goals for the school. Collaborative language is defined by peace, harmony and critical conversations that are based on informed decisions.

#### **6.7.2.4 The SGB Conflict Management skills**

Conflict is a human phenomenon that warrants the need for urgent resolution to allow space for the SGB collaborative harmony. The context of this study further creates awareness of the following critical elements in the management and resolution of conflict: Tolerance of people personality, ideas and decisions for harmony are pivotal in human relations. The debate on conflict draws an important analogy between managing and resolving conflict; when conflict erupts, it needs to be managed with positive resolution strategy. It is also important to note that through conflict carefully managed, people bring forth different critical ideas, to the ultimate benefit of the SGB progression.

#### **6.8 CHAPTER SUMMARY**

Communication about the nature and scope of the framework has been discussed and this aspect discusses the *modus operandi* of how the implementation will be done following the subsequent stages. It is this stage that will also highlight the need, challenges, components, the positive environment and the method success indicators.

The Framework interrogated the current SGB potential in respect of enhancing the following skills: Collaboration needs to be committed to parental association through sustained connection; Governance: The SGB view this process as critical for community participation, and with notable enthusiasm for collaborative talent-sharing to be of profit to the school; Communication: This is a good feature of leadership and inventive governance for an affirmative SGB delivery; and Conflict Management: The strategy for this is to view conflict as a desirable for critical dialogue on argument towards reconciliation and thoughtfulness.

## **CHAPTER 7**

### **SYNTHESIS OF FINDINGS, RECOMMENDATIONS FOR THE FUTURE, RESEARCH AND CONCLUSIONS**

#### **7.1 INTRODUCTION**

Fundamental to this chapter is the quest focus on the important findings the study came with, as informed by the study objectives on collaborative skills among SGB members. The latter include: the need for SGB collaboration; challenges behind SGB collaboration; critical components that identify a framework for SGB collaboration; discussing a positive environment for SGB collaborative engagement; and identifying success indicators for SGB collaboration. This chapter is further about positing significant recommendations for further research as communicated by the inquiry findings, and the conclusion as deemed necessary. Integral to the chapter is also the intent to articulate the limitations in the study.

#### **7.2 OBJECTIVES OF THE STUDY REITERATED**

I find it imperative that the objectives of the study be reiterated to guide the reader in the understanding of the critical findings, significant study contributions and the limitation that emerged during the development of the study. The objectives have a particular bearing on the following study constructs relating to the School Governing Body (SGB). These constructs are: SGB Collaboration; SGB Governance; SGB Communication; and SGB Conflict Management. The discussion on the objectives in respect of each construct is about addressing the following issues:

- The need for developing the framework for enhancing collaborative skills of the SGB;
- The challenges behind the development of such a framework;
- The significant components the framework ;
- The positive environment deemed conducive for the framework to flourish and
- The success indicators of the framework for enhancing the collaborative skills of the SGB.

## **7.3 CHAPTER SUMMARIES**

### **7.3.1 Chapter 1**

This covers a discussion of the study of the fundamental aim of creating a framework to enhance the SGB collaboration. This emerged with the realization of the gap in discussion with the members of the SGB at Mofokeng Primary School (MFP). This study is further informed by the research conducted by both Mabovula (2010) and McManus (1996) on SGB. In both studies concern was raised at the lack of unity, or absence of collaboration skills, among members of the SGB. This is further motivated by the following challenges that seem to be common among SGB members: Poor conflict management skills; lack of leadership skills; lack of professional communication skills; absence or lack of sense of accountability and commitment to set goals, and work towards achieving set goals.

### **7.3.2 Chapter 2**

This chapter focuses on literature orientation, research and findings, with the spotlight on the following aspects in the SGB: Enhancing collaborative skills, advocating ethical leadership skills, determining positive communication skills, and competitive conflict management. The latter constructs will be from different research findings in various countries, such as the United States of America (USA), Canada, the United Kingdom (UK), Australia, Zimbabwe, Lesotho and South Africa. Fundamental to this study is the perception of collaboration skills development in the SGB.

### **7.3.3 Chapter 3**

In this chapter, the research design and methodology is discussed. Attention will be given to the broader debate on the Participatory Action Research (PAR) couched in qualitative research impinging on the social element of humanity. PAR has its origins in the broader aims of the Critical Emancipatory Research (CER), which form the basis of the theoretical lens behind this study.

The participatory and empowerment nature envisaged for this research called for the Critical Discourse Analysis (CDA) that advanced the ideals of the PAR methodology.

The principal focuses on language interpretation and analysis in the interviews to further uncover the hidden power people often conceal in the use of words, as informed by the agenda of CDA.

Ethical considerations will be communicated, which include the following key concerns such as the freedom to participate or withdraw, participant domination and the encouragement of free dialogic participation.

The research setting: This is an empowerment, development and transformative initiative aimed at creating a sustainable environment for the SGB excellent school governance, with enhanced specified skills for collective and collaborative unity. The study is conducted in a Free State rural school in the Xhariep Education District, in South Africa.

#### **7.3.4 Chapter 4**

This chapter pays attention to data analysis, data interpretation, presentation and discussion of findings. In this chapter I capture the empirical discussion of the members of the school governance at MFP, with regard to the agenda of enhancing SGB collaborative skills through the development of a collaborative framework central and imperative to the study. The opinion or views of members of the SGB on the following collaborative framework issues will be required.

The issues at hand are: Collaborative skills, Governance skills, Communication skills, Conflict management skills, Invitational leadership, Ethical leadership, Commitment, and Accountability. In the interests of social justice, the study finds space in advancing the ideals of feminism, democratic progression and free deliberate speech for sustaining a collaborative rationale.

#### **7.3.5 Chapter 5**

This chapter seeks to discuss the Collaborative Framework to enhance collective and pluralistic unity among members of the School Governing Body (SGB). The Framework intended has particular reference to the following SGB collaborative skills: Collaborative Skills per se, Governance Skills, Communication Skills, and Conflict

Management Skills. Additional to the collaborative aim in the SGB is the need for pluralistic collectivity for joint achievement of set goals and service delivery, for excellence and competitiveness.

A framework is a supporting structure built up with skeletal construction to communicate the intended goal or assumptions. This process constitutes: Observation processes, Research design, Operational concepts, Interpretations and Generalizations (Bolton, 2014:1). The Framework will also discuss the following components in respect of a collaborative agenda: Why a collaborative Framework?; Type of collaboration, meaning how people will work in partnership; Scope of collaboration, the length of Time the process will last; and Collaborators, which is about participants in the process.

This chapter is structured to discuss the following aspects: The Framework stages in respect of the following stages: pre-planning, planning, information, SWOT analysis, implementation and monitoring stages. It is also deemed imperative to discuss the important learnings this process made possible, and the conclusion with which it ends.

### **7.3.6 Chapter 6**

This chapter shares some information relating to synthesis of findings, recommendations for future research and conclusions arrived at. The Findings relate to what emanates from research, with a basic interpretation with relevance to the notion of collaboration; recommendations are issues I as the researcher deem imperative to take into account for application in the envisaged research for the future; conclusions are summarized in terms of what one learnt from the research, and the issue of collaboration in governance takes the centre stage as all this is given consideration.

### **7.3.7 Chapter 7**

This chapter shares some information relating to synthesis of findings, recommendations for future research and conclusions arrived at. The Findings relate to what emanates from research, with a basic interpretation with relevance to the



notion of collaboration; recommendations are issues I as the researcher deem imperative to take into account for application in the envisaged research for the future; conclusions are summarized in terms of what one learnt from the research, and the issue of collaboration in governance takes the centre stage as all this is given consideration.

## **7.4 SUMMARY OF THE FINDINGS BASED ON THE STUDY OBJECTIVES**

The findings of the study are invariably inherent in the critical conversations about various aspects of collaboration enhancing the SGB collaboration. These findings are based on the following SGB constructs: Collaboration, Governance, Communication and Conflict Management.

### **7.4.1 The SGB Collaboration**

Collaboration is understood to be an initiative for joint venture in mission-seeking clear goals, assigning roles, shared learning experiences and consensus in decision-making with mutual trust (New Zealand, 2011:4).

It becomes evident in this study that Conflict Management ought to be perceived with a positive mind for the human agenda to agitate for the resolution of people difference with the agenda for enhancing people collaboration and unity. In the opinion of the MFP SGB, Conflict management is a process that requires collaborative support that calls for a bias-free mind and good listening.

SGB need for Collaboration: This process uncovers the importance of shared decision-making in governance (Mestry & Grobler, 2007:177-178). The quest for governance is collective and inclusive of all gender mainstreams without bias. SGB leadership is not yet embraced and accorded full societal support and due respect. Arguing from a CER emancipatory context, the collaborative SGB takes to the fore the struggle of the past that disregarded women's need for recognition through oppression and leadership denial (Segalo, 2014:44). In the process the SGB members share institutional and people information concerning the welfare of the school through shared collective initiatives.

The challenges of SGB collaboration: This comes with an environment that does not allow dialogic participation, which the SGB had to regulate for positive outcomes. This is also demonstrable by a negative approach to conflict management, with a struggle at first to accept and embrace women leadership. The challenge is also about the SGB that has difficulty in embracing cultural diversity among people through respect. The SGB was also faced with a prevalence of learners' decline, which improved under the new school leadership.

The SGB as a constitutional body still unveils problems of positive collaborative space that women can hold: women exclusion in the workplace is common due to disturbing stereotypes based on the organizational culture and male-oriented policies. This is evident by the struggles of women leadership at the school; women in the labour force are not as yet accepted due to the belief that they are seen as destined to playing nurturing roles, and being homemakers only. There are constant challenges women have to face as leaders in the SGB; these stereotypes that doubt women's leadership roles in the workforce in particular. The latter case is prevalent in the SGB that is woman-led (Ramohai, 2013:74-75). The SGB participants believe that collaborative challenges have a duty to allow freedom of choice and transcend gender stereotypes to allow female leadership in the SGB beyond soft roles of nurturing, but by engaging in critical thinking.

SA women are faced with oppression and marginalization in different spheres of life at home and at work. Gender complexities still ascribe the belief that women are irrational and too emotional to cope with stable progressive decisions (Ramohai, 2013:181). The society in which we live still harbours discursive practices with male dominance through patriarchy. There are constant challenges women have to face as leaders in the SGB; from a CER augmentation, women need more opportunity than criticism to advance a new leadership brand within a democratic space. The latter case is prevalent in the SGB that is woman-led (Ramohai, 2013:74-75). The challenge of women leadership is further worsened by them being faced with lack of recognition in the context of school governance leadership. The liberation and empowerment of women do not receive much help in the discourse of social justice for democracy (Morojele, 2012:69).

Communication in the SGB is pivotal in the attempt for conflict resolution. In most instances, members demonstrate the following attitudinal components: Failure to realize organizational goals set; people display toxic behaviour perpetuating human disunity; people in conflict demonstrate poor communication to each other, and the following stress signs are observable: Absenteeism, non-participation, and resignation (Health Executive, 2011:10).

This brand of milieu inspires community citizenship through moral consciousness and the recognition of the feminist advent in the SGB for creating opportunities for female leadership. When people collaborate, room is made to tolerate diversity. A collaborative SGB is passionate about professional integrity and self-respect in members, while this spirit assists people to unveil the tenacity for embracing cultural and traditional knowledge wealth.

In a positive collaboration SGB environment, the following happens: The essence of collaboration is better with women than men, as observed from the progressive developmental activities in the school. The process prizes the value of working together for shared decisions (Dereli & Apay, 2012.2012 & 1267). The SGB positive environment for collaboration: The environment allows democratic participation and sharing developing and empowering initiatives in members of school governance; collaboration in the SGB. Of importance here is constitutional democracy as expressed by the SGB with the belief that school governance is constitutionally informed for embracing the value of democracy. The advent of democracy is in itself a measure of social justice that embraces human collaboration.

The SGB indicators of success in collaboration: Having accomplished the development of a collaborative Framework, success became something to share jointly, as well as the possibility of sharing the new knowledge with other governance institutions of different schools, particularly the rural disadvantaged, marginalized and disempowered ones (Camarinha *et al.*, 2006:9). The following governance findings by Brown and Duku (2008) are relevant to the SGB at MFP schools which hold relevance to the discourse of this study. The example: A collaboratively-inclined SGB is a hallmark of progressive school systems. This therefore places collaborative governance on the higher pedestal, with notable transformative school achievements. The importance on which communication is based is unveiled by the use of member's

language simplicity based on the community, with cultural relevance and significance to create both conversations and dialogue. Conflict Management in the SGB is perceived with lesser significance to cloud the larger need for the passionate purpose for the joint creation of networks and partnerships distinguished by transparency and dialogic compliance in the management.

#### **7.4.2 The SGB Governance**

Governance sharply denotes the critical function of the SGB. The latter is a process that signifies the importance of improved service delivery, participative decision-making, accountability, responsiveness and citizen empowerment through sustained development (Chikolo, 2004:4). The ideals referred to are the tenets of progressive SGB manifestations.

The SGB need for Governance: The ideal of governance is to breed unity and good working relations in people; this comes with the need to create awareness in members for avoiding domination of their thoughts and ideas. This practice therefore enhances the realization of human equality which is constitutionally informed. The worth of governance helps consolidate in members the essence of common vision for excellence in school service. The view of the SGB is that the fundamental purpose of the SGB is to enhance people collaboration with no sense of domination, and to allow free critical thinking with respect to accentuating positive networks for the benefit of the school.

The women in the SGB leadership are not yet embraced and accorded full societal support and due respect. Arguing from a CER emancipatory context, the collaborative SGB takes to the fore the struggle of the past that disregarded women fighting for their need for recognition against oppression and leadership denial (Segalo, 2014:44).

The SGB challenges behind Governance: Collaboration is vital for the members of the SGB to jointly decide on the leadership brand the school needs for governance. It is proposed that an independent body be mandated with this task. In doing this it becomes imperative that governance be led by people with experience in leading.

These challenges are notable in the SGB, where in the expedition for collaborative governance, the challenges emerge as follows: Problems with lack of astute

leadership with human integrity; this helps stir the purpose of collaborative governance with competitive skills. The SGB is challenged by the tenacity to embrace good planning and the breed of SGB that has little value for gender sensitivity.

The SGB components of Governance: This aspect is distinguished by excellence, common vision; inviting leadership; values of respect, honesty, openness and trust. The other critical factor as an ingredient to sustained SGB governance is the element of hope advocated by CER. Hope as a virtue encourages commitment to critical change in the lives of the marginalized communities (Webb, 2010:327). The SGB draws from this inspiration the need to agitate for sustainable change for both the development and empowerment of the people with fewer life advantages. Of importance as well in governance is the generation of knowledge for SGB progression that is guided by personal discipline (Teo, 2011:193-199); this accords in people trust and inherent integrity.

The SGB positive environment for governance: The environment needs to be characterized by good working relations, with the absence of desire in people for supremacy over and domination of others. In this space there is room for human respect and acknowledgement of one's idea or opinion through knowledge-sharing proposals. SGB collaboration in its functional state creates space for people to welcome others' thoughts with warmth and acceptance for improved school governance through power-sharing. The school SGB encourages joint ownership of the objectives and vision shared by all to sustain collective outcomes. The notion of power-sharing in the SGB allows collaboration with human diversity in the sole interest of the school's positive service delivery excellence.

The environment must promote transparency for building people's confidence in their role. The SGB ought to advocate for the universalization of education to produce learners with a global citizenship spirit as a direction for the school educational change and reconstruction. This has to insist on participatory democratic practices to foster collaboration among members of the SGB. The collaborative SGB has to recognize the role women in leadership play, with a discerning insight into their role against oppression and leadership denial (Segalo, 2014:44).

The SGB success indicators for governance: Collaboration success is demonstrable by respect for each other, refraining from domination of others, honesty, trust and

openness to fellow members of the SGB. They also show moral consciousness with a deeper sense of commitment, transparency and trustworthiness. SGB invitational leadership has the propensity to highlight solidarity and collaboration in members who comprehend their true talents.

Through collaboration, the SGB people are glued together to enhance the quest for social justice in the wake of community development and empowerment. The following governance findings by Brown and Duku (2008) are relevant to the SGB at the MFP school holding relevance to the discourse of this study. They are: Places collaborative governance on a higher pedestal; Collaborative SGB needs to be sensitive to racial dynamics of the body, and the socio-economic backdrop of the SGB members in the realm of a democratic agitation; taking into account the theories of collaborative school governance, it cannot be overemphasized that parental participation in schools needs to highlight the effects of people stress, religious diversity and psychological consciousness; collaborative SGB leadership ought to stimulate social solidarity for member unity and a sense of belonging for collective togetherness; the latter articulation draws attention to the worth of negotiation in the bringing of collaboration and unity in people in the SGB and the fact that participation in the school governance is class-based. The latter takes into account issues of employment status, levels of education, race, ethnicity and cultural implications (Brown & Duku, 2008:431 -437).

The success of school governance is viewed with the belief that the collaborative SGB is passionate about joint participation and people unity through visionary leadership for governance and broader community formations. Using the ideals of both CER and PAR, the agenda of the collaborative SGB, drawing on the PAR as a research lens, has a duty to be enthused by community development and social change in the lives of the ordinary people (Kemmis *et al.*, 2007:272-273). This is a veracity the SGB at MFP realizes.

#### **7.4.3 The SGB Communication**

Communication is the transmission of information from one person or group to another, with shared understood meaning (Guffey & Loewy, 2013:7). The process of communication has meaning and understanding as staunch as pillarstones. This type of communication is vital in breeding a culture of collaboration in the SGB.

The SGB need for communication: The matter of collaboration is critical and needs a strategic communicative approach; this is for matters of service delivery and SGB collaborative competitiveness. The value of communication is also rendered desirable by Participatory Action Research (PAR) that advocates co-learning, inclusion and sustainable communicative dialogue (Reason & Bradley 2008:463).

The SGB challenges of communication: Collaboration in the SGB stagnates in cases where one is playing the politics of culture through communication and thus creating disunity among people. The absence of collaboration is further caused by the use of speech that humiliates people, and leads them to resigning from school, and the SGB in particular. It is bad communication that fails to show people appreciation and gratitude for work well done. SGB communication is further damaged by stereotype assumptions that are divisive in nature and grounded on ethnicity; furthermore, these result from communication that belittles people, and escalates antagonism via a lack of collective support that is collaborative.

Poor communication does convey messages that are upsetting and belittling. This research has found that communication is one of the significant factors that hamper human collaboration inspiration and desire. The SGB is of the opinion that the problem compounded by communication comes in the form of ethnic derogatory expressions that divide and belittle with humiliation. This also comes in the form of human speech that lacks appreciation and gratitude, thus demonstrating a lack of people collaboration.

The SGB positive environment for communication: The environment allowing the existence of the SGB finds it necessary that collaborative governance should make space for the sharing of workloads, with the amplification of the marginalized communities for change and transformation. The environment further needs to encourage the SGB to engage in school marketing ventures which advocate for collaborative commitment and accountability. Collaboration in the SGB is most meaningful when the environment accommodates communication, and mirrors values with modesty, humility, trust and respect, with dialogic and reciprocal people interaction guided by critical values of *Ubuntu*.

The discourse of communication needs to be sensitive to the shortcomings of SGB members, with positive advice to attend to issues of literacy, and to better embrace

shared knowledge and information discussed for joint commitment. The SGB has to give honest and sincere feedback on enhancing collaborative commitment to continued good teamwork as a measure of communication, and use constructive criticism in the matters rising in the SGB so as to build collaborative unity among members. The environment must contextualize and build cultural wealth and significance to highlight the worth of African epistemologies in the context of western scientific knowledge through communication, so as to build a sense of unity and belonging among SGB members.

Finally, there is a need for consolidated communication that allows people to be committed to shared vision with a collaborated commitment. This foregrounds the worth of communication as a concerted element for SGB unity as opposed to individual selfishness (Hodges & Kress in Rahimi *et al.*, 2011:109). The environment for communication ought to allow the following in the view of MFP SGB: Communication must show constitutional ideals that call for democratic behaviour, commitment and accountability in the quest for solidarity through collaboration, human modesty and humility.

The SGB success indicators of communication: Of importance is the message clarity to reach all people with explicit understanding to call for action and application; communication is underpinned on the desire for collaborative unity and teamwork in people with dialogic participation. The prize of communication in the SGB is best employed to address the realities of the marginalized community for the better in a rural space.

#### **7.4.4 The SGB Conflict Management**

Conflict denotes the difference of opinion between two parties, thus resulting in a situation of broken trust (Kohlrieser, 2007:1). Of critical importance is the value of lost trust that escalates human difference and hampers the collaborative achievement of set goals by the SGB.

The SGB need for Conflict Management: The positive management of conflict has potential to resolve differences for a concerted agenda with the ultimate purpose of enhancing people collaboration and unity. Collaboration in the SGB is essential for the



achievement of collective goals for unity and teamwork; the ideal is opposed to the individual selfishness that counters the SGB passion for collectivity.

The SGB challenges for Conflict Management: The prevalence of conflict is escalated when conflict is left unattended to result in confusion and divisive relations. The repulsive nature of conflict is when it is applied with domination and the suppression of others; this is usually due to lack of embracing people differences. In a conflict situation, people are disinclined to be participative and engage in communicative critical debates which usually have language power. The existence of conflict has challenges that impact negatively on the process of SGB collaboration for a positive service delivery. The SGB upholds the fact that conflict negates social cohesion promoting collaboration among members. This pessimistic notion is as well influenced by substance abuse that prohibits service delivery and meeting envisaged goals for school development and transformation.

In most instances the members fail to realize organizational goals set; people display toxic behaviour, perpetuating human disunity; people in conflict show poor communication to each other, and the following stress signs are observable: Absenteeism, non-participation, and member resignation (Health Executive, 2011:10).

The SGB components of Conflict Management: The nature and scope of conflict is characterized by: Members' disrespect, dishonesty and people domination. The situation is further typified by lack of people communication in aggrieved parties, conflict avoidance, bad listening and failure to forgive others.

The SGB positive environment for Conflict Management: A successful conflict management platform for a collaborative SGB needs to be understood in the context of human building and support. This therefore provides the opportunity for all parties to give their side of the story. The environment must allow people to be neutral, with objective good listenership pursuing the quest for human development. Conflict needs to permeate passion for critical conversations that allow difference or diversity in people. Conflict in the SGB should accommodate space to look at challenges from a bigger picture for the benefit of the school as an enterprise. In the view of the SGB, Conflict succeeds in an environment of collaborative support among the aggrieved parties. This process calls for neutral arbitration with good listening skills to make informed decisions.

The SGB success indicators for Conflict Management: The SGB at the school unveils passion for the joint creation of networks and partnerships distinguished by transparency and dialogic compliance in the management. The SGB interacts with a free flow of information bound by common goals with a vision for unity and collaboration. This conviction allays the ground for commitment to resolution of human differences.

## **7.5 JUSTIFICATION FOR THE CRAFTING OF THE FRAMEWORK**

The framework is necessitated by the absence of collaboration in the members of the SGB. In this context it thus becomes imperative that a Framework of guidance be crafted to guide the operations of the SGB. The latter also takes into cognisance the superiority and value of governance as a constitutionally-based school operation. This concern is further deemed vital as it makes space for sustainable environment of governance with consciousness for collaborative fairness, integrity, humility and friendliness that defines Ubuntu as finding meaning in the advent of social justice.

## **7.6 RECOMMENDATIONS ON THE SALIENT POINTS OF THE FRAMEWORK**

The following recommendations make a contribution to the desired Multigraded SGB Collaborative Hybrid Framework (MSCHF). The recommendations are based on the study objective earlier discussed, with particular focus on the study constructs cited below.

### **7.6.1 The SGB Collaboration**

These are skills the SGB in the context of this study abides by as a way of operation characterized by the joint creation of rules in the process of a relationship benefiting two or more parties to provide mutual benefits (Thomson & Perry, 2006:23). Fundamental to this deportation is the essence of mutual benefit, shared values and norms to sustain the relationship.

Collaboration is understood in the context of joint ventures with setting clear goals, assigning roles, shared learning, consensus in decision-making, as well as mutual trust (New Zealand, 2011:1).

The SGB need for Collaboration: It is recommended that training sessions be organized for the SGB to be trained on the development of collaborative skills. Training needs to be vocal on issues of change and transformation that the constitution (1996) campaigns for. The SGB has to be constitutionally informed so as to understand the imperatives behind social justice. In the latter context, it becomes critical that for the SGB to be collaborative, members need to embrace a common vision for the worth of the school, and positively direct all activities planned to the same ideal. It thus becomes critical that collaboration is a bigger picture to empower and develop than it would be to create disunity in the SGB membership.

The SGB asserts that Collaboration in people is fundamental to the resolution of people differences. In the same vein, this is a democratic practice that tolerates the spirit to achieve the vision set. As a critical element, collaboration ought to be vocal re accountability and commitment to resolutions and the vision taken, in order to take forward the face of SGB to this ideal of unity. The SGB collaboration in a rural context, in particular, has a duty to view collectivism among the disadvantaged and marginalized with a desire for empowerment, togetherness, tolerance and better understanding for each other, with the motive for community advancement through development (Hoopers in Higgs Vakalisa, Mda & Assie-Lumumba, 2000:6).

Collaboration as a human interactive factor highlights the following critical elements:

Motivation: See value in this attempt by all with eagerness; Communication: This is about information-sharing of what needs to be done; Diversity: be acquainted with the best skills and expertise for best problem resolution; Sharing: his genre of collaboration calls for sharing roles and skills as informed by diversity of human skills; Support: this is about giving assistance in terms of crisis and difficulties - support is usually based on trust; Problem-solving: the need to solve problems together seeks a high sense of tolerance in the context of emergent uncertainty (<http://www.designingcollaboration.com>).

Afsarnanesh: (n.d) identifies the need for collaboration with the positive purpose the ideal gives. Collaboration develops value in diverse communities; builds

professionalism in communities; makes space for involvement through participation and engagement in decision processes; and unity in collaboration advances networking, coordination, cooperation and integration (Afsarnanesh, n.d.: 1-2).

Collaboration as a process is recommended to: Build collective consensus with sustainable efforts; enhance cohesive communities; promote mutual respect; facilitate joint training; recognize shared contributions and shared vision; show trust and commitment to the collective with a synergic value (Behrens, 2014:26-27, 44-46).

In contributing towards SGB collaboration in the school, Botman (2010:1-3) finds the following imperative: People-sustained inspiration, which comes with positive role-modelling; the process of collaboration should be seen in the light of contributing towards broader Millennium goals affecting the school; this understanding breeds SGB sense of relevance and unity of purpose; and pursues an agenda with transformative civil commitments that the community upholds (Botman, 2010:1-3).

SGB collaboration has to have in its awareness the worth of African community cultural knowledge as opposed to respect of Western epistemologies (Scott & Morrison, 2005:177). It is through common knowledge and cultural contributions that people develop collective identity for common collaborative solidarity that is significant in the SGB.

The SGB Challenges for Collaboration: The problem of gender still, however, plays critical politics in the school governance makeup. It is recommended that the SGB ought to have the tenacity to embrace the feminism as part of contemporary democratic leadership for social justice. The challenge of the craft of school vision, mission and statement needs to be accorded space for collaboration in the SGB; this echoes the necessity to be abreast with times that also capacitate progressive governance; the vision tailored must be the foundation of people commitment and accountability to serve and make space for people peer review strategy.

Communication must recognize the voice of all people, particularly in the case with the lesser privileged that become easily subdued by the powerful. This is best done by inducing consciousness of members through communication of a common vision and mission statement to build in them a sense of belonging and collective togetherness.

The SGB components for Collaboration: For better collaborative school governance, values of Ubuntu need to be encouraged. These come in the form of respect, honesty, openness and trust. Ubuntu posits the following African components for humanity: perpetuates human unity and collaboration; demonstrates significance in people interdependence for progress and success; advocates for community fairness and cooperation in people. I propose that a collaborative SGB embraces the following qualities with an African philosophical foundation enshrined in Ubuntu: people unity for work excellence, co-existence with a communal spirit, passion for societal ethics, interdependence for sharing and care for each other (Letseka in Higgs *et al.*, 2000:182-183). SGB collaboration is to be inspired by the following fundamental components: joint working together with a strategic vision; people involvement and help to unleash personal skills for excellence in service delivery (Kozuch, 2009:25).

The SGB positive environment for Collaboration: The environment must discourage without any form of supremacy and domination; members have to be at liberty with fairness for gender disregard founded on the Constitutional principles. In an environment allowing collaboration, the SGB has a mandate to vote for unity within a democratic milieu for social justice communicating struggles for community truth and realities. The latter is about enhancing self-discovery in people; school transformation and change; embracing cultural ideologies through knowledge; education having social impact and fostering participatory decision-making; intercultural exchange; agitating for language pluralism and ensuring redemption desire for the marginalized and oppressed communities (Hoopers in Higgs *et al.*, 2000:8); (Teffo in Higgs *et al.*, 2000:106-107). The notion of collaborative ethics calls for the need to allow space for making free choices and embracing women leadership as a feminist regard.

A collaborative SGB reveals people caring with invitational attraction, which is best demonstrated by: Care for others; a show of a sense of humility, common vision; the ability to grow others; listening with a sense of maturity; sharing information; influencing others positively; recognizing others; prizing the value of collectivity; value appreciation as an ethical conviction; showing to others the essence of integrity; believing in giving a smile; seeing in leadership a service to others (servant leadership), and embracing humility and pride in leadership (Groenewald, 2014 & 2015). The environment is proposed to make possible the benefits of collaboration that provides vital school profits; embraces human recognition and unity; anchors

community diversity; increases chances of involvement with better branding (Parkinson, 2006:1).

For purposes of SGB collaboration, the environment is recommended to observe the following checklist: The tenacity to achieve goals with members involved through open communication for sustaining emerging space changes and new trends of operation; Agitation for collaborative political climate for democratic decisions in taking forward the envisaged plans; Have a catalyst to initiate the process with sound leadership, passion, fairness and commitment; The practice is to be guided by policies and laws for relevance and democratic practice; Connectedness to embrace a sense of belonging to each other for collective unity, and as such be Conscious of community values and norms; and it remains Significant that collaborative unity advances teambuilding, conflict resolution and cultural sensitivity (Dynamic Group, 2009:1-3).

It is recommended that collaboration ought to take place with a view to personal development, and a wish to subscribe to common values and community objectives. This endeavour must operate in an environment where people allow other people to share their success through publication or communication in one way or another. The latter advocates for knowledge of the community as espoused by their traditions, beliefs, norms, values, culture and habits.

The SGB success indicators for Collaboration: The collaborative SGB must contribute towards building a society with responsible adult citizens. This is more significant for discipline, empowerment and development and, as such, life emancipation. The body is made up of different people with different skills to contribute to this ideal. Collaborative success in the SGB takes into account the following issues: The constitution (1996) that calls for human dignity and respect for better responsible citizenship. In this context, people find the urge to participate for community improvement development voluntarily.

### **7.6.2 The SGB Governance**

The notion of SGB governance is best understood as a process regarding decision-making for policy directives with the aspiration to carry out public demands that could possibly be difficult to achieve (Emerson, Nabatchi & Balogh, 2011:2). Governance is

also about the quest for improved service delivery, a particular sense of working together, commitment to accountability, responsiveness to situational challenges, and citizen empowerment through active participation (Chikolo, 2004:4). The latter qualities of governance are ideal for a collaborative SGB.

In this study, it is not only about governance, but collaborative governance within the SGB structure driven by mutual trust and commitment to a shared spirit of legitimacy (Emerson *et al.*, 2011:7). The definitions of governance shown above hinge on commitment and accountability to serve with shared collaborative skills. Also important to the definitions are legitimacy, empowerment and democratic participation.

The SGB need for Governance: The following recommendations for SGB governance are made: The nature of governance I wish to discuss is the one that is inspired by the African connotation of Ubuntu. This brand of governance underpinned on Ubuntu is characterized by ethical qualities such as reciprocity, loyalty, humility, compassion and a tenacity to help. According to Reason & Bradbury (2007), appreciative inquiry contributes significantly in building collaboration among members of the SGB for better governance.

The authors' advance the following reasons: The adoption of the appreciative inquiry is suggested to enhance SGB high performance excellence; The SGB to adopt instances of positive hope to do better and sustain human courage to do better; SGB collaboration is about embracing positive emotions that transcend fear and anxiety; SGB collaborative attitude is about demonstrating the eagerness to help and support others with visible gratitude; The notion of appreciative inquiry compels in the SGB membership the kind of unity that merits cooperation and collective pluralism for an intended course (Reason & Bradbury, 2007:280-281 & 293). The following ideal expresses the imperative nature of SGB governance: Governance is about people collaboration and sustained support to attain envisaged networks. This is done with appreciative unity, cooperation and collective plurality.

Governance ought to breed significant transformational changes that are notable enough to warrant some stipend as a way of encouraging sustained developmental performance to take the school forward. The standard stipend must be communicated to all schools so that consensus on the matter is reached. My observation is that this recommendation will help enhance the commitment and accountability of the SGBs.

For the purpose of governance, minimum requirements ought to be tabled in both recruiting and co-opting members of the SGB. With a consciously induced SGB for governance, members embrace a common vision and mission statement to build in them a sense of sustainable belonging and collaborative unity. Collaboration is vital for the members of the SGB to jointly decide on the leadership brand the school needs for governance. It is proposed that an independent body be mandated with this task. In doing this, it becomes imperative that governance be led by people with the ability to lead, with the support of the collective majority.

Taking leadership into account, the practice needs to acknowledge female gender leadership and worth in SGB meetings and general meetings as a sign of collaborative unity and people transformation. The SGB that is transformed is apt to identify possibilities for collaborative network and partnership-building for SGB growth and service excellence as a team. Embrace collaborative respect and recognition of capital knowledge emerging with cultural variety in the SGB to promote global citizenship in members in governance. This has further potential to espouse in SGB members the consciousness embracing the school vision and mission to promote a sense of belonging in members, and collaborative unity with better understanding.

It is vital that the SGB endorses a standing collaborative agenda for community development and empowerment. This concern develops value in collaborative unity to counter selfish individualism for better service delivery through joint initiatives in the governance process.

Ramohai (2013:121) advances the following recommendations for the latter purpose: Governance is a collective effort that needs to be inclusive beyond gender definitions and constraints; in this realization, it thus becomes imperative that women be taken on board. To address issues of ill-perceived ideas, the capacity-building workshops become a *sine qua non*. The workshops address the subjects relating to: gender stereotypes, prejudice and cultural diversities (Ramohai, 2013:121). The SGB is a constitutional body that also has to take into account fair representation of gender in line with principles of equity.

It remains important that the voice of women be heard and respected when making decisions. Ramohai (2013:181) refers to the voice of women being mute as opposed to being vocal in pressing for change and transformation imperative for making



informed resolutions. Gender is critical in the school governance structures as espoused by the SGB at MFP, since the SGB is plagued by gender antagonism against women leadership as a societal stereotypical attitude. This negative outcome negates a healthy gender representation in governance to advance collaborative unity.

The SGB challenges in governance: There seems to be a problem in the SGB concerning the advancement of networks and partnerships with the community organs. In the SGB there is a prevalence of distinguishing people based on gender definitions with a failure to embrace gender and cultural diversity. The challenges of collaboration in the SGB are further espoused by lack of trust and support of female leadership in the body due to male patriarchy. The problem is further aggravated by problems of literacy in people that further lead to domination of others with a lack of schooling. The challenges of collaboration in the SGB become fertile ground for member disunity and distrust, also culminating in a lack of consensus relating to a point of conflict on decisions taken. Disunity arrests in people the urge to demonstrate viable skills, competence and the willingness to share information for the benefit of the school.

The SGB components for governance: I must reiterate the fact that collaboration is interdisciplinary in nature. Governance must be oriented into social justice principles that sponsor participatory collaborative democratic decisions in leadership. The latter decisions enhance people support and acknowledgement with committed accountability. Moral consciousness is at the heart of good governance and people serving on the SGB need to be assured of this matter. Progressive governance is a principle characterized by the following components: trust that boosts confidence and compliance; trust enhances the '*we-feeling*' that is unitary, and as such calls for accountability to others and the organizational enterprise.

Accountability is couched in democratic emphasis that calls for responsibility, integrity, fairness and justice in governing. Accountability demands in a collaborative SGB a sense of answerability for governance excellence. Progressive governance has the following features in the view of the SGB at MFP: Collaborative unity with vision underpinned on human respect, dignity and fairness. This genre of governance agitates for transparency, respect and trust, along with service delivery excellence.

SGB Governance: This process must be focused on goal achievement to register progress through effective communication among members. Communication through governance needs to be sustainable and informed by policy regulations. The brand of SGB governance under discussion prescribes competitive service with clearly defined roles in an historical democratic context (Building Dynamic Groups: Ohio State University Extension, 2009:4).

The notion of governance is to be characterized by such critical vibrant practices as: Transparency and accountability, which allow people to know and be part of it. The activist SGB embraces governance with the following elements: Equity and inclusiveness, which agitates for participation of all with balanced gender and cultural importance, effectiveness, which is an aspect that brings about change and critical transformation through majority-based governance; responsiveness to challenges, which is reacting with action when the need calls; neutrality, which is about fairness and demonstrating the absence of bias (Policy Consensus Initiative, 2002:10).

The SGB positive environment for governance: The drive for collaborative partnerships has to be on the list of the SGB environmental operation. The latter ought to be done through the environment with courage for voluntarism, professionalism, strategic responsibility, positive peer to peer reviews, knowledge for better data interpretation, supportiveness to the Headmaster, and shared common vision. Collaborative SGB-inclined governance has progressive space for participatory decisions, observes the rule of law, subscribes to openness and transparency, cherishes citizen ethical values and democratizes power (Kumar *et al.*, 2014:127). It is pivotal that the SGB members embrace equity couched in constitutional dictates; this is about a balance of gender representation and equal opportunity for all in both composition and leadership.

The environment needs to create space for people to show appreciation for work well done so as to sustain a collaborative spirit of governance in the SGB regardless of one's geographical origins. The SGB needs to be granted the opportunity to collaborate in learnings between rural and urban learning spaces to advance the quest for governance excellence. As earlier identified, this research is grounded on rural geographic milieu. The Critical Emancipatory Research (CER) advocates for

knowledge that is embedded in the latter space with significant relevance in social, cultural, economic and political contexts (Nkoane 2013:98-99).

The USA finds it worthy that the environment through SGB participation makes room for social responsibility. This is in line with the ideal of the Critical Emancipatory Research (CER) that instils in the SGB members the quest for commitment to social responsibility, which is developmental and empowering with critical consciousness. In the thinking of Miller & Miller, (2002), the following environmental aspects have a positive role to play in the quest for improved SGB collaboration: Collaborative success must find space to be valued by way of earnest acknowledgement; In times of difficulty, a collaborative SGB ought to transverse such moments with unity and commitment to belonging as a unit; The SGB has to be the embodiment of norms and values the society cherishes and upholds; The SGB must be characterized by both mutual respect and open communication. This takes into account the dignity and worth of mankind (Miller & Miller, 2002:2-3 &11).

Collaboration in the SGB is fortified by effective invitational leadership for governance characterized by: Collaboration in the SGB inspired by commitment to positive progression; A collaborative SGB is proposed to be guided through servant leadership devoid of flashy and dramatic conduct; Members of a collaborative SGB team have to be of genuine and contented self-awareness. This helps develop necessary consciousness for community service to verify limitations and opportunities; SGB leadership must be charismatic to forge unity, relationships and common vision in members; and Decisions in the SGB have to advocate democratic member participation (Miller *et al.*, 2002:2-3 &11).

The views of Friedlinger, Nyden and Vitasik (2013) communicate an SGB collaborative governance that allows itself to be an agent of knowledge flow and distribution, and tolerates a strategy of win-win for the benefit of both parties through negotiated dialogic communication (Friedlinger, Nyden & Vitasik, 2013:4,6 &10).

Sycara & Sukthanken (2006:2) propose the following for the improvement of the SGB: it is best that the SGB share specified team roles in their operation as a collaborative team. The ideal behind SGB collaboration needs awareness of the community problem to address, community engagement in finding sustainable solutions and actually embarking upon the problem or challenge (Brydonmiller *et al.*, 2009:84-85).

The SGB needs member recognition and different ways to be together to deliver worthy processes.

The SGB team has to demonstrate the importance of collaboration for solidarity (Sycara & Sukthanken, 2006:2). Issues of the environment for governance in the United Kingdom (UK) supporter for SGB people felt that they should be granted time off to address school matters. In taking this into account, the United States of America (USA) interrogates the nature and scope of the SGB to match acceptable practices. The USA suggests that the composition of the collaborative SGB should mostly be characterized by the size, wealth, age of members, cultural history, traditions of members, and ethnical make-up so as to increase the idea of human diversity as well.

The environment for an activist SGB ought to permeate issues relating to choosing board membership with positive qualities to influence change and transformation. The composition of the SGB is at times multicultural, and it is in this context that the environment has to respect the cultural wealth of members, as learnt from Canada. Taking Zimbabwe into account, she strongly regarded the environment as being committed to Total Quality Management (TQM) through SGB operation. This agitates for quality and excellence in SGB service delivery.

Lesotho prescribes an environment that negates instances of discrimination in educational governance; this is mostly done by the show of courteous, friendly and hospitable human attitudes with the will for power-sharing. Progressive governance milieu, in the view of the SGB at MFP, is typified by a governance body that is activist and values power-sharing with fellow members in governance. This is best practiced with collaborative unity and courtesy that takes into cognisance the respect for diversity in cultural knowledge and various traditional orientations.

The above encourages SGB collaborative professional conduct which is demonstrable of people integrity and transparency in operation to take forward the ideals of human unity, and joint learning. For achieving the ultimate behind the value of collaboration, participation, critical engagement through smart scholarship, I suggest the use of PAR as a research method for community empowerment and development (Lyke, McDonald & Boc, 2012:22&34).

The ability to guide others in a positive way to success; respect for the community so as to create a sense of belonging and positive collaboration; being a savvy negotiator

to make optimistic deals and arrest human differences negating collaboration. This is further optimized by the Memorandum of Understanding (MOU) to bring people for both commitment and responsibility.

The SGB success indicators for governance: Collaboration should be founded on honesty, trust and openness to fellow members, which is made possible by the SGB leadership that needs to be driving the joint vision and mission of the school through democratic morality and shared valuable relevant traditions. In this attempt, the depth of collaboration ought to highlight harmony and collaboration in people to realize their true potential for community development and empowerment; this needs ethical guidance, transparency, trustworthiness, and positive working relations reflective of unity.

Leadership as an ideal is reflected by the following trademark in governance: Leadership is majority-bound; this creates unity and collaborative unity in people; collaborative leadership to inspire confidence, the sort of leadership that has potential to encourage people to do better with unison mind that spells out the importance of trust. Successful SGB collaborative leadership in governance is demonstrated to depict the following: ability to involve; consensus-building; effective negotiation; finds value in sustained communication; stirs the value in problem-solving (Social Entrepreneurs, Inc (n.d):4).

This is demonstrated by the following in the SGB for the will towards a collaborative endeavour: A show of collective unity in members through empowerment and development; the governance responsibility makes space to pool resources together; the process allows diversification of human skills with talent and a show of commitment towards joint community assistance (Parkinson C, 2006:1). In the view of the MFP SGB, governance is characterized by the insistence for Empowerment of members, all with cultural tolerance and collaborative unity. Governance of this class prides itself on transparency and unity in membership. The pinnacle is the ability to attract people successfully to attend meetings.

### **7.6.3 The SGB Communication**

Communication is the transmission of information and meaning from an individual or group to another with shared understanding and meaning (Guffey & Loewy, 2013:7).

The need for Communication: The worth of communication is to exchange thoughts, feelings and information through speech and understood explanation. In the process the SGB members share institutional and people information concerning the welfare of the school through shared collective initiatives. It is proposed that the SGB collaboratively document its successes in brochures and newsletters as a way of information-sharing within a communicative space. The SGB tests the worth of communication with the argumentation that this process is vital for sharing knowledge in the SGB to keep all posted on matters relating to school developments, and thus enhance collaborative unity in members.

The SGB challenges in Communication: Power struggles regarding school management and governance halt institutional progress (Hakvoort, 2010:159). Power is a human desire for self-gratification. Contextualizing this matter as a problem, it is recommended that members of the SGB vote for leadership with the manifesto that spells out the worth of human collaboration in the leadership race.

The challenge of cultural bias ought to be managed by the proposal that the SGB constituency is reflective of people unity and collaboration, as echoed by constitutional norms that suggest equity for the members of the SGB. To address the latter, there needs to be representation of all cultures in the body to help communication and human tolerance for diversity.

The SGB components for Communication: In Communication, the SGB needs to have its message characterized by the drive for quality education through enhancing participative democracy with a collaborative will. SGB collaborative initiatives are to enhance community development and transformation with varied human skills and talents. Communication for SGB collaborative unity should empower people to be global citizens and thus transcend the confines of rurality and disadvantaged space.

Communication needs to send a message of SGB equality among members as a constitutional imperative, allowing democratic participation with accountability and

commitment to support promises for better collective and collaborative service delivery.

The SGB positive environment for Communication: The environment allowing the existence of the SGB finds it necessary that collaborative governance should make space for the sharing of workloads, with the amplification of the marginalized communities for change and transformation. The environment further needs to accord the SGB space to engage in school marketing ventures which advocate for collaborative commitment and accountability. For realizing communication value in the MFP SGB, the following environmental imperatives are highlighted: Communication needs to be couched in the constitutional imperatives communicating democratic ideals; collaborative unity and human respect with a sense of humility. The ethics of human accountability and commitment are to receive constant communicative consciousness.

The SGB success indicators for Communication: The matter of collaboration is critical and needs a strategic communicative approach for matters of service delivery and SGB collaborative competitiveness. Communication gives people direction, informs them of the vision and mission at hand, shares valuable school developmental information, and helps the voice of the people to find space. Communication in the SGB is most meaningful when the environment accommodates communication which mirrors values with Modesty, Humility, Trust and Respect, with dialogic and reciprocal people interaction guided by critical values of *Ubuntu*. The success of communication has the hallmarks of communicative space that respects cultural wealth with language recognition and people collaboration through the ideals of Ubuntu, associated with humility, trust and modesty via sustained dialogue.

#### **7.6.4 The SGB Conflict Management**

Conflict is an organizational operational complexity based on division arising from different human backgrounds due to varying opinions, values and expectations. It is in this context that people experience misunderstandings and disagreement on how things should be done for institutional success (Health Executive, 2011:6). It can thus be concluded that conflict is about human differences resulting from varying opinions. This is more serious when it breaks people relations trust and unity (Kohlsier, 2009:1).

The prevalence of conflict in people should be understood in the context of deriving positive processes in the SGB for a collaborative spirit of unity.

The SGB need for Conflict Management: The important target of collaborative conflict management is to resolve differences for a concerted agenda. This enhances people collaboration and unity to achieve common goals, and highlights the dangers of human conflict. In this particular context, conflict needs to be seen from a positive perspective in an attempt to develop strategies for the process management. The SGB at MFP agitates that conflict gives space for resolution strategies to enhance collaborative unity.

Collaboration in the SGB is indispensable for the achievement of collective goals for unity and teamwork that inform change in the school. This underscores the spirit of social justice (Hyttén & Bettez, 2011:8). Human conflict is a matter that enhances the negative individualistic view in people, and contradicts the positive spirit of togetherness and collaborative unity that finds space in CER (Lybeck, 2010:94).

Foregrounding the critical essence of CDA in this language articulation, one observes the hidden societal intentions for unity and collaboration as opposed to the individual selfishness that counters the SGB prizes of collectivity (Hodges & Kress in Rahimi *et al.*, 2011:109).

The SGB challenges of Conflict Management: Power struggles regarding school management and governance halt institutional progress (Hakvoort, 2010:159). Power is a human desire for self-gratification. Contextualizing this matter as a problem, it is recommended that members of the SGB vote for leadership with a manifesto that spells out the worth of human collaboration in the leadership race.

The SGB components of Conflict Management: As an eminent problem among SGB members, reconciliation and collective human unity must be encouraged among members to resolve conflict. It is recommended that reference be made in case conflict becomes unmanageable. An activist SGB needs to view the following integral components of conflict, compromise and consensus as fundamental in the breeding of good human relations.

The SGB positive environment for Conflict Management: The following views are recommended for conflict management: Conflict should be open to a belief that offers



space for institutional change and transformation; Conflict is to be employed with innovative collaborative spirit for stronger bonds; The prevalence must create opportunities for people to release energy that stimulates creativity; Managing conflict calls for maintaining bonds with the adversary; In conflict, people are encouraged to make positive ground for sustained dialogue and communication by way of body language, and emotions of tolerance; Raise in conflict that cardinal point of difference with no manifestation of aggression: this is made possible with an engaging show of respect and neutral integrity; Embrace reciprocity that is grounded on compassion and collaboration with a show of sympathy and good listening.

Understand what causes conflict and, as such, divorce the person from the problem for clarity of reasoning; and; be sensitive to origins of conflict such as: difference in perceiving common goals, communication styles, power relations that lead to oppression and dominance, sheer rivalry, personal insecurity and resistance to change (Kohlrieser, 2007:1-4). The SGB in discussion suggests the following environment for conflict management and resolution: The prevalence of conflict needs sustainable and collaborative support that builds people unity. The SGB is of the opinion that conflict management and resolution desires lack bias and present neutrality with excellent listenership skills for making well-versed decisions.

The USA recommends the kind of environment that bolsters the community need to circumvent conflict prevalence. This is more likely in the space that enhances the importance of positive agreements in the SGB to collaborate beyond conflict.

Various learnings from different countries chosen for this study are critical for the development of the local South African (SA) SGB for both service excellence and collaborative unity. The countries selected for the improvement of the SA educational milieu are: The United Kingdom (UK), Australia, Canada, the United States of America (USA), Zimbabwe and Lesotho.

The following recommendations are suggested for the SA SGBs: The operations of activist governance should embrace inclusive tendencies; The environment ought to activate in people the spirit of voluntarism and professionalism; The SGB should be committed to the call of both strategic responsibility and accountability; In a collaborative space, the SGB has to take into account the voices of parents seriously for both critical listening and application; The SGB requires independence from undue

influence and partisanship in pursuit of member unity; Collaboration in the SGB is proposed to support continuous self-evaluation for personal growth through developmental empowerment; The SGB has a duty to interpret policy and research data to be able to take forward the imperatives of collaborative vision and mission statements in unison; In a collaborative activist SGB, education ought to be understood as a universal human right for all citizens beyond colour and race; Collaboration in the SGB is inspired to promote the school ethos and cultural relevance in a wider community, with resilient relationships through principled negotiations for school spirited growth; The following SGB qualities for augmented collaboration and membership elect include *inter alia*: Strategic focus on mission statement; competitive governance skills; accountability and responsible operation with a passion for local social responsibility.

The SGB is characterized by an optimistic climate for collective and collaborative inclusivity, with a space for a democratic climate that allows the achievement of social justice, and the brand of SGB that pays attention to regular reflective collaborative practices to be in line with set strategic goals for school improvement. The SGBs in disadvantaged and marginalized schools have to embrace norms and values that foster a collaborative community with the following qualities: People courtesy, friendliness; hospitable, non-confrontational; independent-thinking, family unity, respect; greetings that are a signal of peace and harmony in the community.

The SGB collaboration needs to allow the confirmation for the spirit of Ubuntu for the unity of members. Such unity is enthusiastic about qualities of humanity: harmony for togetherness; humility to dislodge superiority and tension in people; kindness to give the best for human acceptance; sharing, resulting in affirmation in people and obedience to breeds unity for a common course (Broodryk, 2006:20-22).

It is also recommended that positive perceptions in the progressive milieu for conflict are taken into cognisance. The environment is supposed to advance the following issues: SGB member unity and collaboration is much bigger than individual differences that halt service delivery and progress; Working together in harmony in the SGB is a critical matter for sharing of human capital skills; Speedy intervention in conflict matters is important in order to avoid the escalation of the problem; Conflict among

members of the SGB is escalated if not avoided; it thus becomes imperative that conflict be addressed head-on.

Bigger and more complex kinds of conflict need to be referred to specialists for attendance; It is recommended that a conflict resolution situation needs neutrality for sustainable amicable results; Conflict resolution needs professional integrity to win the trust of members of the SGB who are differing; this is about integrity and confidentiality (Health Executive, 2011:11-12).

As a constitutionally-based organ, the SGB ought to be passionate about deliberative democracy so as to engage and have a second opinion on issues in debate; The collaborative SGB is the one that respects the voice of the people with a critical discussion in the process of governance; Collaborative SGB governance is about shared views with understanding, trust and mutuality that validate democracy. The SGB success indicators for Conflict Management: Conflict needs to be legitimate with sustained fairness (Emerson, Nabatchi & Balogh, 2011:1), perceived in the context of creating joint partnerships and networks for the school by the SGB. Conflict advocates the worth of transparency and dialogic compliance in a system of SGB operation. The agenda behind conflict management should constitute the need for members and community empowerment, development and transformation. The SGB at MFP believes that the following strategy is to assist with conflict resolution and management: The ability to arrest human differences resulting in conflict is regarded as a success factor by the SGB. In a conflict-free situation, people are collaborative in attaining joint networks and partnerships. This setting permits collaborative trust, cooperation and success.

## **7.7 METHODOLOGICAL CONTRIBUTIONS**

The method used, the Participatory Action Research (PAR), is commensurate with the theoretical lens to which this study is underpinned. The theoretical lens in question is the Critical Emancipatory Research (CER). The PAR in the context of CER, as the methodological approach has the following contributions to make to the study:

The methodological approach promotes the significance of the marginalized to be conscious of the principles behind Constitutional ramifications embracing value for

human dignity in a democratic context (RSA, 1996; Teo 2011:193). This takes place in the context of participation that affects moral righteousness and critical thinking (Mahlomaholo, 2011:295). This assertion is best expressed by the SGB participants as follows, citing the articulation that the SGB is a critical organ informed by the Constitution with a democratic flavour. The essence of the Constitution is to guide the SGB to a democratic collaborative space, which view is advanced to highlight the fact that, in the context of the Constitution, people in the SGB need to show respect to one another in the zeal for collaboration and expressed collective unity in teamwork.

People participation in PAR imbues in them commitment to the ideals of a better society through inclusive human change and mentoring (Lybeck, 2010:94). Through participation, the respect for the African voice as opposed to the elevated Western epistemologies (Scott & Morrison, 2005:177). Of essence in this deliberation are the following issues: Inclusivity, community change and the people voice. Collaboration in the SGB desires the show of commitment in governance with respect to the voice of the people with transparency.

Human participation in PAR imbues in the SGB the importance of class consciousness for a classless society, and indeed the value of being free from oppression and domination (Mc Donald, 2007:250). This ambition seeks people to engage as equal partners in addressing social issues, while creating the worth for social justice through democratic practices (Johnson & Morrison, 2010: 78-79). Fundamental to PAR is creating space to highlight human plight and oppression of the marginalized through participatory communication (Nkoane & Mahlomaholo, 2009:2010). This belief is supported by SGB articulations on democratic practices such as marginalization and deprivation, with the assertion to concur that it remains important that the SGB practices be democratically guided with respect to human rights. Governance needs to be embracing and avoid marginalization of people due to their backgrounds of poverty.

In equitable participation people have inspirational hope for change to human challenging circumstances (Mahlomaholo, 2012:8). In the view of Paulo Freire, positive hope promotes appreciation of love, trust and serenity in people to propel and navigate themselves against marginalization and community deprivation (Webb 2010:327 & 333). PAR negates the following practices in the SGB with the inspiration

for collaboration, trusting that PAR negates the following practices, which are anti-collaboration: Pride, ethnicity that degrades cultural wealth and knowledge, and a show of a lack of appreciation to fellow members.

The notion of PAR significance is also vocal of community development. The SGB finds it worthwhile that community improvement through collaboration enjoys a significant position in its agenda; this is seen as important because it takes place with the spirit of human fairness in a democratic context, with accountability for enhanced community life (Collins & Obrien, 2004:149).

PAR is vocal on women hegemonic injustices and oppression, and as such advocates that they be given a chance to lead in the quest for both development and empowerment (Morojele, 2012:84-85). It remains important that women transcend self-pity and the feeling of helplessness by participating in societal activities for instrumental change and democratic transformation (Segalo, 2012:1-3). This approach celebrates the untapped strength in women to offer the much desired feminist elements of care and sympathy in the discourse on human adversaries (Segalo, 2014:31).

PAR as a methodological approach finds critical space for feminism with the articulation that the advent of feminism in the SGB is a culture to be given priority, and to be embraced for both quality and fairness. It is regrettably found that women leadership tend to judge their significant worth without respect for their personal dignity. The latter is taken forward with a fair chance for women leadership and knowledge empowerment to advance the course of social justice. PAR conceptualizes diversity in women strength for emancipation from the tyranny of human oppression, with positive hope for agitation. The quest for change initiates the force behind the need for social transformation, with the space allowing women to air their personal challenges (Hissong, 2010:3-4).

PAR advocates co-learning, inclusion and sustainable communicative dialogue grounded on the worth of humanity, and challenges power dynamics to build a society with collaborative inclusivity and power-sharing (Chapman *et al.*, 2009:81; Reason & Bradley, 2008:463). In the context of PAR, the following notions of social justice are significant: Power-sharing and cultural knowledge-worth. In the judgement of the participants, the method embraces the essence of collaboration that advocates for the

need for power-sharing in the membership so as to enhance collaborative endeavours. Collaboration takes seriously the value of knowledge acquisition through cultural diversity. This practice makes space for the respect of marginalized cultural knowledge paradigms that find worth in Western epistemologies.

## **7.8 RECOMMENDATIONS FOR THE STUDY FRAMEWORK**

The aspect on the Framework constitutes the critical aspect of the study as a way of contribution to the discourse of SGB collaborative governance. Various levels are espoused by the Framework with elaborative discussion in the subsequent sections. The levels include *inter alia*: collaborative values, collaborative skills, distribution of duties, and Constitutional imperatives.

### **7.8.1 The need for the SGB Collaborative Framework**

The Framework has its emphasis in the value of enhancing collaborative skills among members of the SGB. The particular skills informing this study are: Collaboration skills, Governance skills, Communication skills and Conflict Management skills. The Framework articulates the fundamental contribution made by the principles of democracy, feminism, cultural capital, and social justice, which are interdisciplinary philosophical principles in the advancement of *Ubuntu* for a collaborative human space (Nkoane, 2013:98-99; Yasso, 2005:75; Makgoba, 1999:147-149 & 157; Morojele, 2012:84-85; Segalo, 2014:31).

I find it relevant that the values in Ubuntu find space in advancing the purpose of SGB-enhanced collaboration; Ubuntu is about sharing the values of the constitutional ideals, with the ideals assisting the creation of a common vision for the SGB. The philosophy embraces in the SGB the values of kindness, harmony for people unity, generosity to one another, friendliness to unite, happiness for collective tolerance, and acceptance for collaborative unity (Broodryk, 2006:4). In the context of Ubuntu, people unveil collaborative inspiration towards common goals. Collaboration couched in Ubuntu holds dearly the essence of teamwork for joint collective benefits, sharing spirit, collective sympathy, empathetic unity, people-caring, compassion for joint struggles,

and respect for human equality with no hegemonic superiority (Broodryk, 2006:8, 13-14).

#### **7.8.1.1 The SGB challenges around the Framework**

The SGB challenges in the framework design: The collaborative principle is made difficult due to varying human personalities informed by variation, in the form of culture, gender and discursive societal practices, such as male domination through patriarchy. This problem is also compounded by poor listening skills in people that result in lack of tolerance for other views.

#### **7.8.1.2 The SGB components of the framework**

The Framework took a five-level approach strategy for a Multigraded SGB Collaboration Hybrid Framework (MSCHF). Essential to the Framework are the following levels:

Level 1: SGB current collaborative needs: This studied the nature and scope of the discourse of collaboration in the SGB at MFP. This identified the challenges that are typical to the school SGB for discussion and adopting resolutions to the problems.

Level 2: SGB collaborative values: The values in question are those that enhance collaboration in the SGB and community relevance. Significant values in this respect include *inter alia*: Mutual understanding to sustain friendship, good listening in the communication process to accentuate human tolerance, empathy and compassion. Collaboration is a process demonstrated to be a human virtue that is characterized by honesty, commitment, accountability, integrity and a healthy sense of friendliness (Dereli & Apay, 2012:1262).

Level 3: SGB collaborative skills: This is characterised by the following: Communicative ability, negotiation skills, networking skills, leadership skills, emotional intelligence for governance: tolerance competencies and endurance ability.

Level 4: SGB Constitutional collaborative ideals: This includes aspects such as: Gender equality, democracy, respect for human dignity, cultural inclusion and social justice.

Level 5: SGB collaborative plan of action: This aspect addressed the implementation strategy of all the levels above Level 4.

Level 6: SGB reflection strategy: The process of reflection took stock of the entire collaborative procedure. The reflection level took into account issues around collaborative participation, skills development, human relations-building, knowledge generation and sharing, commitment to responsibilities. The following soft human skills received meticulous attention: The ability to embrace change, appreciative inquiry skills, and the competence to be consultative, to generate solutions with a creative aptitude and an illustration of emotional intelligence (Kindon & Elwood, 2012:23-25).

### **7.8.1.3 The SGB positive environment for the framework**

The environment must be characterized by the urge for social justice informed by the principles of Ubuntu and guided by the Constitutional ideals (1996). Ubuntu advocates tolerance and acceptance for collaborative unity for teamwork and joint collective benefits (Broodryk, 2006:4).

Collaborative skills improve the SGB ability to communicate, negotiate and network through leadership in governance. Critical collaboration is manifested by both commitment and accountability to the set vision with sustainable appreciation of efforts from a creative mind to generate solutions to challenges (Kindon & Elwood, 2012:23-25).

### **7.8.1.4 The SGB indicators of the framework success**

This is unveiled by Ubuntu with collaborative inspiration towards common goals. This ideal is most successful in the realms of good friendship, with good listening, fairness, integrity and humility. Collaboration calls for commitment to responsibilities with the arts of negotiation, networking, and leadership in governance, emotional intelligence, tolerance and endurance. Taken to the fore, realities at MFP are prominent, with the following issues being unmistakable: Appreciative inquiry skills, proficiency to be consultative, and capability to generate solutions (Kindon & Elwood, 2012:23-25).



## **7.9 LIMITATIONS OF THE STUDY**

The study was initially intended to be conducted in two educational districts in the Free State Province, namely The Xhariep Motheo Educational Districts with the schools, Mofokeng Primary and Motloung Combined (MFC) Schools respectively.

During the process there were challenges resulting from the school in the Motheo Educational District by way of: Poor participation in meetings with failure to make a quorum, and unceremonious withdrawals from participation. The size of the school is also a limiting factor to having a broader representation of stakeholders in order to enjoy the amplification of the voice of the learners in the context of enhancing the SGB collaborative model.

The study therefore continued with MFC. Despite the limitations indicated, the study has a significant contribution to make in respect of the collaborative temperament of the marginalized rural SGBs.

## **7.10 RECOMMENDATIONS FOR FURTHER RESEARCH**

This study provides the opportunity for research on the collaborative nature of the SGBs in urban former Model C and township schools as a way of deriving critical learnings to empower the rural disadvantaged SGBs. Of further significant advantage is the comparative study between urban and rural-based SGBs with regard to enhancing Collaborative skills.

## **7.11 CHALLENGES BEHIND THE STUDY**

I particularly wish to address the challenges I met with in the compilation of this study. These challenges are as follows: Difficulty in recruiting participants due to their various work schedules; in most instances meetings held could not form a quorum and, as such, meetings had to be called off; the wish to exercise the right to voluntary withdrawal resulted in members' non-participation; during discussions, it was a challenge to drive deliberations within the constraints of the theme and topic at hand; the challenge of feminism in the form of women leadership in the SGB is not as well received as had been hoped, since many emerged with collaborative confrontations;

it also has been a challenge to engage in research whilst employed fulltime, and in this context there are instances of research and work clashing in respect of time; the SGB is a constitutional body operating under the South African Schools Act 84 of 96, and it is of interest to note the fact that the majority of participants still need the empowerment of the clauses of the said Act in a democratic context.

## **7.12 ENHANCING COLLABORATIVE SKILLS AMONG THE SGB: CONCLUSIONS MADE**

### **7.12.1 SGB Collaboration**

The following are vital conclusions made from this study: Collaboration is best advanced by critical values of trust, respect, honesty and integrity. The ideal of collaboration breeds tolerance for both people acceptance and unity. It is in collaboration that people find value to demonstrate shared vision, and participation in human solidarity. Collaboration exists in a small space in rural communities as compared to urban communities.

### **7.12.2 SGB Governance**

This study unveils passion for governance for collective unity and people collaboration. Collaborative governance attracts potential partnerships for both human talent and natural resources-sharing. Tolerance is best learnt in structures with human diversity for the same goal. It is through governance that the voice of the people is amplified and may be significantly considered. Effective governance is concretized by advocating for a Memorandum of Understanding to guide partnership ventures. Such initiatives can only be achieved through the brand of invitational and collaborative leadership in governance.

### **7.12.3 SGB Communication**

Communication breeds understanding that is important for human unity and collaboration. Communication emerges with the practice of giving people feedback and sustained guidance. The ideal communication is good for marketing the school to an

ideal competitive position. It is through communication that conflicts can be resolved, because of the discussion the process allows. Through communication there are more opportunities to avert mistakes that can be costly for the school as an enterprise.

#### **7.12.4 SGB Conflict Management**

Members has a tendency of undermining each other as informed by their various educational level and socio-economic statuses. The constitutional values of equity and equality are mostly ignored due to the patriarchal obsession men unveil over women in the SGB leadership. The advent of democracy through social justice seems a problem that the SGB fails to uphold and thus become conflict ridden with notable dearth of human spirit of *Ubuntu* for both invitational and collaborative endeavour. There is a general prevalence of taking conflict as divisive with negative results, it becomes imperative that the positive gains and lessons be derived from the discourse of conflict. The scope of conflict arrests human communication, desire for collaborative unity and the attempt to achieve its goals.

From the above discussion, it can be concluded that conflict carry more negative consequences that are divisive, non-collaborative and disinviting. The common approach to conflict to adopt is usually the will in people to adopt an avoidance stance as a resolution mechanism; the results to this do not yield positive results but exacerbates the problem.

### **7.13 CHAPTER SUMMARY**

This chapter is about the synthesis of findings, recommendations for future research, and conclusions.

The chapter provided opportunities to recommend learnings unveiled in literature from the chosen countries for comparative analysis of the notion of collaboration. Much learning to augment collaboration in South African circumstances is learnt from countries such as: The UK, USA, Canada, Australia, Zimbabwe and Lesotho. The principles of SGB collaboration derive their inspiration from concerns on democracy,

empowerment, emancipation and development for the success of the implementation of social justice.

Fundamental to the study has been the crafting of the Multigraded Collaborative Hybrid Framework to assist and contribute towards the empowerment and development of the SGB for a collaborative enterprise. This model is underpinned on the views of the participating members of the SGB. This is an integrative Framework that comprises: SGB collaborative skills; SGB Constitutional collaborative ideals; SGB collaborative plan of action, and the SGB reflection strategy.

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Ka tlhompho ho:

Motswadi//Mohlokomedi :SGB

Mofumahadi/Monghadi

**LENGOLO LA TUMELLO: KA MOTSWADI/MOHLOKOMEDI.**

Ke moithuti kakaretso ho University of Free State ho lekala la Bloemfontein, Managaung.Ke etsa diphuputso/Research ka sehloho se latelang: Ho tjhorisa boiphohlelo ba maloko phethahatso a sekolo/SGB ntlheng ya dikamano (Enhancing collaboration skills among the members of the School Governing Body). Nomoro yaka ya boitsebiso sekolong ke: 2011090814.

Sepheho sa diphuputso tsena ke: Ho rala motlolo o ka kenag tshebetsong ho tjhorisa maloko a phethahatso ya sekolo/SGB ntlheng ya dikamahano mmoho/Enhancing collaboration skills among the members of the School Governing Body.

Ke fumane ho le bohlokwa ho matlafatsa dikamahano ho maloko a SGB ntshetsopeleng le molemong wa temokerasi/democracy. Ke ka boikokobetso ke etsang kopo ho wena ya ho nka karolo le ho fana ka maikutlo a hao maloka le diphuputso tsena ntlheng tsa bohlokwa ho tjhorisa maloko a tsamaiso phethahatso ya sekolo/SGB ntlheng ya dikamahano mmho.

Ebang o bontsha thahasello ya ho nka karolo, ela hloko dintlha tse latelang tsa bohlokwa:

- O nka karolo ka ho rata ntle le tshusumetso ya dipuisano le maikutlo a hao;
- Maikutlo a hao ohle ke sepheri ka nako tsohle; mme
- Ebang o bontsha thahasello ya honka karolo, ka kopo tekana foromo ya tumello ele ho bontsha hore o nka karolo ho diphuputso tsena ka ho rata ntle le tshusumetso.

Molemo wa ho nka karolo.

Ha hona dipholo tse kaalo bakeng sa ho nka karolo ho diphuputso tsena. Thuto ena e bontsha boikemisetso ba ho ntshetsapele molemo wa Thuto le karolo ya bohlokwa e bontshwang ke bohlokwa ba Karolo ya maloko a ntshetso phethahatso le tsamaiso ya sekolo mmho le bohlokwa ba ho matlafatsa maqhama ho batsamaisi.

Diphuputso sekolong.

Lengolo lena le etsa hape kopo ho dumella mofuputsi ho etsa dipatlisiso sekolong tla sehloho se boletsweng

Dintlha tsa bohlokwa tsa mofuputsi.

Bakeng sa tlhahiso leseding; Kefumaneha dinomorong tse latelang mmho le email: 051 404 8670 le ho [phorij@edu.fs.gov.za](mailto:phorij@edu.fs.gov.za).

Nnetefatso.

Nna.....Ke utlwisisa sepheho, tsamaiso, mahlonoko le menyefla e amanang le diphuputso tsena.

Diteboho ka tshebedisano mmho ya hao.

Ka botshepehi,,

.....  
John Phori: Monnga diphuputso

.....  
Dr.MM Nkoane: Head/School of Education UFS

Date:.....

Date:.....

**FACULTY OF EDUCATION | FAKULTEIT OPVOEDKUNDE**  
**APPLICATION FOR TITLE REGISTRATION | AANSOEKOM TITELREGISTRASIE**

Please indicate / Dui assebliefann:

(M Ed / MA) Mini-Dissertation / Uitgebreide Skripsie	
(M Ed / MA) Full Dissertation / Verhandeling	
(PhD) Thesis / Proefskrif	X

<b>Ethical Clearance Number / Etiese goedkeuringsnommer</b>
---

New Registration / Nuwe Registrasie		X
Amendment of Title / Wysiging van Titel		
Amendment to panel of examiners / Eksamenpaneel wysiging		
Amendment to panel of supervisors / Studieleierpaneel wysiging		
Amended Proposal / Wysiging van Voorstel		

Study Code / Studiekode (e.g. 7910)	
Module Code / Moduulekode (e.g. DKT 900)	VOB 900
Date of first registration for this module / Datum van eersteregistrasie vir hierdie module	January 2012

Student Number / Studentenommer	2011090814
Surname / Van	Phori
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Field of Study / Vakgebied (e.g. Education Management / Onderwysbestuur)	Education Management
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**INSTRUCTIONS FOR COMPLETION OF THE FORM**

ONE COPY of this form must be completed by the promoter. The form should reach the Faculty Post Graduate Office on time. Late submissions will be deferred to the next round of title registrations.

Formerly approved title or panel of examiners need amendment, this form must be re-submitted in full for approval.

All sections of this form must always be completed, even though it may be a re-submission.

Mini-dissertations require one internal and two external assessors, full dissertation Masters and PhDs require one internal and three external assessors.

Study supervisors may not also be assessors.

Particulars must be typed.

Specified corrections to an application must be returned to the Post Graduate Office by the stipulated date, or the application will be withdrawn from the faculty management minutes and will need to be re-submitted at the next round of title registrations.

**BESONDERHEDE IN VERBAND MET DIE INVUL VAN DIE VORM**

- Hierdie vorm moet in ENKELVOUD deur die studieleier/promotoringevul word en betydsaan die Fakulteitsnagraadsekantoor gestuur word. Met laatindieningsal die aansoekoorstaan tot 'n volgenderondtetitelregistrasies.
- Indien die titel of eksamenpaneel nagoedkeuring deur die Fakulteitsraad gewysig word, moet hierdie vorm opnuut gevul en weervir goedkeuring voorgelê word.
- Alle afdelings se besonderhedemoetaltydingevul word, al is dit 'n hervoorlegging.
- Uitgebreide skripsies vereiseen interne en twee eksterne assessore, verhandelingsgebaseerde Meesters en PhDs vereiseen interne en drie sterne assessore.
- Studieleiers mag nie ook as assessore optree nie.
- Besonderhedemoet ingetikwees.
- Gespesifiseerde korreksies aan die aansoek moet na die Nagraadse Kantoor teen die gestipuleerde datum teruggestuur word, of die aansoeksal onttrek word van die fakulteitsbestuurnotules en sal van vooraf ingedien moet word vir die volgenderondte van titelregistrasies.

SUPERVISOR / PROMOTER | STUDIELEIER / PROMOTOR


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\*External / Externe

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<b>Details of Formal Qualifications / Besonderhede van Formele Kwalifikasies</b>	PhD

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<b>Details of Formal Qualifications / Besonderhede van Formele Kwalifikasies</b>	PhD Educational Management and Law
<b>Number of successful Master's graduates supervised / Aantalsuksesvolle Meestersgraadstudente begelei</b>	See attached CV
<b>Number of successful PhD graduates supervised / Aantalsuksesvolle PhD studente begelei</b>	See attached CV
<b>Other information in recommendation of appointment / Ander informasie aanbeveling viraanstelling</b>	



**EXTERNAL ASSESSOR 2 | EKSTERNE ASSESSOR 2**

<b>Title / Titel</b>	Dr
<b>Initials / Voorletters</b>	S E
<b>Surname / Van</b>	Mthiyane
<b>Institutional Affiliation / InstitusioneleAffiliasie</b>	University of KwaZulu Natal
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<b>Field of Expertise / Veld van Kennis</b>	Educational Management & Leadership
<b>Institutional Association (eg UCT) / InstitusioneleAffiliasie (bv WITS):</b>	University of KwaZulu Natal
<b>Details of Formal Qualifications / Besonderhede van FormeleKwalifikasies:</b>	PhD
<b>Number of successful Master's graduates supervised / AantalsuksesvolleMeestersgraadstudentebegelei:</b>	See attached CV
<b>Number of successful PhD graduates supervised / Aantalsuksesvolle PhD studentebegelei:</b>	See attached CV
<b>Other information in recommendation of appointment / Ander informasieasaanbevelingviraanstelling:</b>	

**EXTERNAL ASSESSOR 3 | EKSTERNE ASSESSOR 3**

<b>Title / Titel</b>	Prof
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<b>Field of Expertise / Veld van Kennis</b>	Educational Management
<b>Institutional Association (eg UCT) / InstitusioneleAffiliasie (bv WITS):</b>	Central University of Technology
<b>Details of Formal Qualifications / Besonderhede van FormeleKwalifikasies:</b>	PhD
<b>Number of successful Master's graduates supervised / AantalsuksesvolleMeestersgraadstudentebegelei:</b>	+ 15 Masters students
<b>Number of successful PhD graduates supervised / Aantalsuksesvolle PhD studentebegelei:</b>	+ 10 PhD students
<b>Other information in recommendation of appointment / Ander informasieasaanbevelingviraanstelling:</b>	

**New or amended title / Nuwe of gewysigde titel**

Enhancing collaborative skills among members of the School Governing Body.

**Previous title (in case of amendment) / Vorige titel (in geval van titelwysiging)**

N/A: Same as above.

**Research Proposal / Navorsingsvoorstel**

Strictly 1000-2000 words (Full Dissertations & PhDs) / Streng 1000-2000 woorde (Verhandelings & PhDs)

Strictly under 1000 words (Mini-Dissertations) / Streng onder 1000 woorde (Uitgebreide Skripsies)

*Use the space below for the layout of the research proposal according to the prescribed aspects for inclusion as stated on the next page.*

*Gebruik die ruimte hierna vir die uiteensetting van die navorsingsvoorstel volgens die voorgestelde aspekte ter insluiting op die volgende bladsy.*

**1. Introduction and background**

This study aims at developing a framework to enhance collaborative skills for members of the School Governing Body (SGB). This study is further informed by the research conducted by both Mbovula (2010) and McManus (1996) on SGB, in both studies concern was raised on the lack of unity or absence of collaboration skills among members of the SGB. This study has potential to bring workable framework that will promote collaborative skills among members of the SGB, and this is also emphasised in the South African Schools Act (SASA, 1996). This is also informed by the following challenges that seem to be common among SGB members: Poor conflict management skills; lack of leadership skills; lack of professional communication skills; absence or lack of sense of accountability and commitment to set goals and work towards achieving set goals. This study will further emphasise why the need for the collaboration framework, elaborate on the challenges and seek for possible solutions; work towards finding enabling conditions for collaboration; highlights factors that may or seems to pose threats to SGB collaboration ideals.

Collaborative skills are educational management and leadership qualities that need to be demonstrated and mastered by members of the SGB. This will enable them to be able to communicate and work together effectively among themselves as a team (Naidu, Joubert, Mestry, Mosoge, and Ngcobo, 2008:180). People with this management and leadership skills will certainly be able to demonstrate invitational leadership skills evident in the proper management of conflict (McManus and Eiken, 1996:10). If people are able to work as a unit or collaboratively this in itself brings good human resource features such as respect, humility, and accountability to work towards achieving organisational goals (Shifian, 2011:172). Collaboration enhances the value for consensus in decision making process and coherence among members in the position of leadership (Naidu et al, 2008:121). Collaboration skills promotes and embraces

human elements such as joy, love and peace (Wallace, 2012: 96). In the absence of collaboration or mastery of the skill this might create a sense of individualism than working as a collective in the interest of school governance.

Poor communication among members of the SGB may result in the delay of urgent and crucial response (MacManus & Eiken, 1996:10). Leadership skills among the SGB members are vital to be able to respond to matters of school governance. Effective and efficient working SGB structures will be able to respond strategically and effectively to management school governance issues. The training of members of the SGB on vital skills such as social skills, working as a unity, communication skills and handling of human differences is an important factor (Palmer, 2012: 17).

This study will explore possible conditions of successful collaboration among SGB members, how issues of power-relations could be addressed, and how to collaboratively arrive or work towards shared common decision making. This will be done through participatory action research. Emphasis in this study will be placed on the respect for human dignity and respect that makes it possible for tolerance; cherishing diversity; respect for democratic values; and social justice. Social justice and human respect are important in giving human worth and desired self-esteem (Daganay & Sari, 2006: 92). This study will develop a framework that will promote human values crystallised in collaboration skills for the effective management and governance schools.

Problems identified as critical and that necessitate a study of this nature is the realisation that there is lack of free flow of information among SGB members, I have seen this as I used to work on the directorate that was working with school governance bodies. Problems such as misinformation concerning policies for school governance; poor communication; lack of transparency were common features among SGB's. Some SGBs reflect tensions and power struggles fertile for conflicts and thus undermine the vision of democratic efficacy (Bagarette, 2011:223).

## **2. Theoretical framework**

This study will use the lens of critical theory and critical emancipatory research as a theoretical framework to focus on the collaborative skills of SGB members in some schools in the Xhariep educational district in the Free State province. I have to justify the need for critical theory and critical emancipatory research in this study by focusing on their ontological, epistemological and methodological aspects. In humanities and social sciences, research has been dominated by positivist or realist insights purporting that reality exists independently of the observer's perceptions and it operates according to natural laws (Kidd & Kral, 2005: 189). Thus meaning

human beings are regarded as merely passive subjects and often sampled like material objects through aggregates, averages or use of numerals. The ontological stance of the critical theory or critical emancipatory theory is that there is no objective knowledge, but rather knowledge is constructed and located within social, cultural, economic and political contexts (Nkoane, 2013: 98-99).

The theoretical framework adopted in this study defuses and interrogates issues power-relations between the researcher and the participants. This theoretical framework becomes relevant for both the researcher and participants. This framework allows an open communication between the researcher and participants, that is, knowledge is discovered and unfolds, without the researcher relying on preoccupied hypotheses (Johnson & Morrison, 2010: 79).

The principles that inform Critical Emancipatory Research (CER) as a theoretical framework are: collectivism, gender sensitivity, equity, democratic values and principles. The relationship between the researcher and participants should not be that of aloofness, but rather closeness and mutual involvement, unlike in the natural sciences where people are objectified.

### 3. Problem statement and research questions

#### 3.1. Problem statement

The School Governing Body as a governance structure has significantly and unsuccessfully emerged to underperform in delivering their mandate, due to lack of collaboration skills and miscommunication. I have observed this kind of malpractice when I was working under the directorate of School Governance in the Free State Department of Education. Therefore, in this study I wish to develop a collaborative strategic framework that will respond to the aforementioned observed problem, by bringing vital elements of school governance that is, respect, effective and efficient leadership, and conflict management skills through progressive school governance by SGB.

#### 3.2. Research questions

The following primary and subsidiary questions of the study will be highlighted:

Based on the above, the research question is: ***How could collaborative skills be enhanced among members of the SGB for positive school governance?*** The following subsidiary questions arise from the main research question: 1. Why there is a need for the SGB collaborative skills development framework; 2. What are the components of the SGB collaborative framework? 3. What are the enabling factors for the success of the SGB collaborative framework? 4. Which are the possible threats to the SGB collaborative framework? And 5. How can the SGB collaborative framework be deemed successful?

### 3.2.1 Research aim

The aim of the study to enhance collaborative skills among members of the School Governing Body through the implementation of a collaborative framework.

### 3.2.2 Research objectives

The aim of the study is to develop a framework to enhance collaborative skills among members of the SGB in the Xhariep educational district in the Free State province:

- To demonstrate and justify the need for effective implementation of the framework for collaboration skills;
- To determine the nature, structure and procedure for the implementation of the framework;
- To explore the requirements for such an implementation; and
- To trial and test the effectiveness of such a framework

## 4. Research design and research methodology

### 4.1. The research design

This study will be designed in such a way that it accommodates creativity, communication spaces, and enhance engagement among the SGB members and the researcher in trying to address the problem identified above. This study will be conducted in three schools in the Xhariep educational district in the Free State province through five discussion workshops per school. I will seek permission to engage with members through the Free State Department of Education and also the respective school principals.

### 4.2. The research methodology

This study will adopt a Participatory Action Research (PAR) as a research design to collect or generate data. This research methodology aims at creating a communicative space between the participants and the researcher to solve the research problem. Issues of power-relations are critical in this research methodology as the research design aims at achieving empowerment for those involved. I will have meetings or workshops with members of the SGB in the three participating schools in this study.

#### 4.2.1 Instrumentation

I will use video recordings of some of the interactions and other audio recordings as a means of gathering data. Minutes from workshops with participants will be used as sources of data. I will use open-ended questions to facilitate the discussions during the workshops. Discussions will

be with members of the SGB the Smajan Combined in the Motheo Education District and Williamstrip Rural School in the Xhariep Education District. Scheduled meetings with the respective schools will be made to allow discussions between the SGBs and the researcher to take place. For categorical scheduling, two meetings will take place per month, one in Smajan School and the other at the Williamstrip school.

#### 4.2.2 Data collection procedures

I will seek permission from the Department of Education, schools concern, apply for ethical clearance from the university, and ask for informed consent from the participants. To facilitate the workshops I will use the Free Attitude Interview technique to probe discussions and these questions will address the objectives of the study. The study will follow a cyclical protocol of a participatory action research that is, the planning cycle, putting the team of participants together, information session, development of mission and vision for research team, working out the policy for the research team, SWOT guiding the activities of the research team, setting the priorities and a strategic plan, action plan for observation and implementation, identify the enabling conditions and challenges for the implementation, components of the monitoring plan, and reflection on the action cycle to evaluate the impact of the study. PAR is a dynamic social method that allows the generation of knowledge by both the researcher and the participants in both the emancipative and collaborative manner (Kindon & El Wood, 2009:20-21).

#### 4.2.3 Data generation:

This will unfold in the form of: Minutes taking by recording during sessions; free open-ended interviews on matters in discussion; planned continuous sessions with an engagement agenda. I also shall invite people to present to the SGB governance strategies to empower and develop them.

#### 4.2.4 Data analysis:

For data analysis and interpretation this study will adopt Van Dijk's critical discourse analysis (CDA) in order to understand and process the data collected or generated. CDA will be used because of its purpose to analyse the text and its meaning. Data will be analysed from three levels that is, Textual; discursive practice and social structure (Morrison et al, 2005:47).

Discourse analysis emerges as a language communication strategy that seeks to highlight social dynamics such resistance to express dislike and antagonism in everyday practice, this is the situation that is relevant in the communication among members of SGBs in schools. In the context of CDA, the use of language also denotes the power standing the person holds this unfolds in instances of instructions, resistance and imbalances (Irving & English, 2008:110).

### 5. Value of the research

This study intends to benefit the functionality of SGBs in schools and enhance collaborative

skills for the sake of effective and efficient school governance. This study will also inform Education Departments in the country not only in the Free State on how to empower the SGBs through training and development. A research study of this nature will make an informed contribution to the genre of knowledge in the field of educational leadership and management broadly as a way of intellectual enhancement, social justice and democracy.

### **5.Ethical considerations**

I will apply for the ethical clearance from the committee of Ethics at the UFS, and all procedures and guidelines will be adhered to as stipulated. Permission will also be sought from the Head of the Free State Education Department to conduct research in the schools in the province. The consent and confidentiality of participants will be considered and adhered to. Participants will be allowed to voluntarily participate in the research or withdraw at free will. The signatures of the participants will be ensured on the consent letters to enhance authenticity. Information analysis shall not be used for personal interests and must encourage intellectual pluralism and diverse collectivism (Green, Camilli and Elmare, 2006:57).

### **6.Layout of chapters**

Chapter 1: Orientation and background of the study;

Chapter 2: Review of related literature;

Chapter 3: Research methodology and design;

Chapter 4: Data analysis and interpretation;

Chapter 5: Conclusion, implementation, summary, findings, recommendations and suggestions for further research.

### **7.List of sources**

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Teo, M. 2011. Journal of theoretical and philosophical psychology,31(3) : 193-199.

## Aspects which must be included in the research proposal

### 1. Introduction/Background and literature overview

*In this section the introduction and background to the problem must be established by means of a short literature study referring to recent sources.*

### 2. Theoretical framework

*The proposed research must be placed within a particular theoretical frame of reference, which will guide the study.*

### 3. Research problem, research questions/hypotheses and aims

*The research question must be stated clearly and specifically, strengthened through research questions or an hypothesis. Also include primary and secondary aims.*

### 4. Research design and research methodology

*Give specific information about the research design that will be used and the planned methodology to come to acceptable answers for the research problem and questions/hypothesis. Ensure that the details of the research method(s) correlate with the stated objectives. Motivate your choice clearly - also giving a short description of the data-gathering and analysis methods.*

### 5. Value of the research

*Discuss the value of the research for the study of science in general, and for the discipline in particular.*

### 6. Ethical considerations

*Are there any ethical issues involved in the planning or execution of the research? Has this research been approved by an ethical clearance board?*

### 7. Layout of chapters

*List the proposed titles of the chapters/articles (in the case of the article option)*

### 8. List of sources

*List all the sources used in the proposal (this is not part of the 1000 - 2000 words)*

## Aspekte wat in die navorsingsvoorstel ingesluit moet word

### 1. Inleiding/Agtergrond en literatuuroorsig

*In hierdie afdeling word die inleiding en agtergrond tot die probleemgesteldeurmiddel van 'n kortliteratuurstudie met omlangsebronne.*

### 2. Teoretieseraamwerk

*Hieronder behoort die voorgestelde navorsing binne ('n) spesifieke teoretieseraamwerk(e) geplaas word wat die navorsingsalbegrend en lei.*

### 3. Navorsingsprobleem, -vrae/-hipoteses en doelwitte

*Stel die navorsingsprobleem duidelik en spesifiek, en versterk dit deur middel van navorsingsvrae of -hipoteses. Voeg ook primêre en sekondêre doelwitte daarby.*

### 4. Navorsingsontwerp en navorsingsmetodologie

*Verkaf spesifieke inligting omtrent die navorsingsontwerp wat gebruiksal word, asook die metodologie wat beplan word ten einde aanvaarbare antwoorde te bied vir die navorsingsprobleem en die navorsingsvrae/-hipoteses. Maak seker dat die besonderhede van die navorsingsmetode(s) met die gestelde doelwitte ooreenstem. Motiveer u keuse duidelik - en verseker ook dat u 'n kortbeskywing van steekproefneming, data-insameling en -analise gee.*

### 5. Waarde van die navorsing

*Beskryf die waarde wat die studie vir wetenskapsbeoefening in die algemeen en dan vir die spesifieke dissipline(s).*

### 6. Etiese oorwegings

*Is daarene etiese kwessies wat betrokke kan wees/raak tydens die beplanning en uitvoering van die navorsing? Is hierdie navorsing al goedgekeur deur 'n etiese goedkeuringsraad?*

### 7. Uitleg van hoofstukke

*Lys die voorgestelde titels van die hoofstukke/artikels (in die geval van die artikelopsie).*

### 8. Bronnelys

*Lys alle bronne wat gebruik was in die voorstel (hierdie is nie deel van die 1000 - 2000 woorde nie)*

## STUDENT APPLICANT / STUDENTE-AANSOEK

- This proposal is my own work and is free of plagiarism.
- I have presented this proposed research to a review board in the form of an oral presentation, and I have considered the panel's recommendations in finalising this proposal.
- I have submitted this proposal to be reviewed by my supervisor/promoter and he/she has deemed it satisfactory for registration.
  
- Hierdievoorstel is my eiewerk en is vry van plagiaat.
- Ek het hierdievoorgesteldenavorsingaan die ondersoekraad in die vorm van 'n mondelingevoorstelling, en ek die paneel se voorstelle in aggeneem met die finalisering van hierdievoorstel.
- Ek het hierdievoorstelaan my studieleier/promotorvirgoedkeuringvoorgelê en hy/sy het dit as geskikvirregistrasiebeskou.

Signature of Student  
Handtekening van Student

## APPROVAL / TOESTEMMING

- This proposal has been thoroughly discussed and accepted by the unit's panel.
- This proposal has been language edited by a professional editor, and evidence to this effect has been submitted.
- Ethical aspects have been considered and ethical clearance has been granted by the faculty.
- The involvement of expertise from other disciplines has been considered.
  
- Hierdievoorstel is volledigbespreek en goedgekeurdeur die eenheid se paneel.
- Hierdievoorstel is taalversorgdeur 'n professioneletaalversorger, en bewysdaartoe is bygevoeg.
- Etieseaspekte is ondersoek en etiesegoedkeuring is deur die fakulteitverleen.
- Die betrokkenheid van kundigheid van anderdisiplines is oorweeg.

Signature of Supervisor/Promoter  
Handtekening van Studieleier/Promotor

Signature of Co-Supervisor/Co-promoter  
Handtekening van Medestudieleier/Medepromotor

Signature of Head of School / Programme Director  
Handtekening van Hoof van Skool / Programadirektor

16 April 2014

ETHICAL CLEARANCE APPLICATION:

*ENHANCING COLLABORATIVE SKILLS AMONG MEMBERS OF THE SCHOOL GOVERNING BODY*

Dear Mr Phori

With reference to your application for ethical clearance with the Faculty of Education, I am pleased to inform you on behalf of the Ethics Board of the faculty that you have been granted ethical clearance for your research with the following stipulations (comments by reviewers):

- Comments on design weaknesses: The applicant should just be clear on the number of schools (early in the application he says 3, later he refers only to 2), number of participants (he should also explain why the numbers of SGB members vary per school) and why there is a variance in the type of members of the SGB he wants to participate.
- Some members of the SGB might be learners who probably are minors. Therefore he must tick the appropriate box under section C. Applicant should indicate how he will mitigate risk to such participants.
- Some documents have dates of proposed activities which would take place even before the date of this ethics application. Clarity is sought on this matter, which might clear any wrong interpretations.

Your ethical clearance number, to be used in all correspondence, is:

**UFS-EDU-2014-018**

This ethical clearance number is valid for research conducted for one year from issuance. Should you require more time to complete this research, please apply for an extension in writing.

We request that any changes that may take place during the course of your research project be submitted in writing to the ethics office to ensure we are kept up to date with your progress and any ethical implications that may arise.

Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours sincerely,



Andrew Barclay  
Faculty Ethics Officer





Enquiries: KK Motshumi  
Reference: 08/07/03

Tel: 051 404 9283  
Fax: 086 6678 678  
E-mail: motshumikk@edu.fs.gov.za

Dear Mr. Phori

## APPROVAL TO CONDUCT RESEARCH IN THE FREE STATE DEPARTMENT OF EDUCATION

1. This letter is in reply to your application for the registration of your research project.
2. Research topic: **Enhancing Collaboration Skills among members of the School Governing Body**
3. Approval has been granted to you to conduct research in the Free State Department of Education.
4. Approval is granted under the following conditions:-
  - 4.1 The name of participants involved remains confidential.
  - 4.2 The questionnaires are completed and the **interviews are conducted outside normal tuition time or during free periods.**
  - 4.3 This letter is shown to all participating persons.
  - 4.4 A bound copy of the report and summary of the research be put on a computer disc and submitted to the Free State Department of Education.
  - 4.5 You make an appointment with the Strategic Planning, Research and Policy Development directorate to present findings and recommendations of your research to the relevant officials in the Department.
5. The costs relating to all the conditions mentioned above are your own responsibility.
6. **You are requested to confirm acceptance of the above conditions in writing to:**

**DIRECTOR: STRATEGIC PLANNING, POLICY AND RESEARCH,  
Old CNA Building, Maitland Street OR Private Bag X20565, BLOEMFONTEIN, 9301**

We wish you every success with your research.

Yours sincerely

**MJ MOTHEBE  
DIRECTOR: STRATEGIC PLANNING, POLICY AND RESEARCH**



Enquiries: KK Motshumi  
Reference: 08/07/03

Tel: 051 404 9283  
Fax: 086 6678 678  
E-mail: motshumikk@edu.fs.gov.za

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Old CNA Building, Maitland Street OR Private Bag X20565, BLOEMFONTEIN, 9301**

We wish you every success with your research.

Yours sincerely

**MJ MOTHEBE  
DIRECTOR: STRATEGIC PLANNING, POLICY AND RESEARCH**

For attention:  
The Superintendent General  
Free State Department of Education  
Bloemfontein 9300  
Sir/Madam

**REQUEST TO CODUCT RESEARCH IN THE FREE STATE SCHOOLS**

I am a registered student of the University of Free State at Bloemfontein Campus conducting Research on the following academic topic: Enhancing Collaborative Skills among members of the School Governing Body. My student number is: 2011090814.

It is in this context and framework that I humbly request to conduct research in the Free State schools. I see it imperative to obey all the protocol ethics of this venture as shall be stipulated by your office.

The fundamental aim of the study is to: *Design a working framework for the implementation to enhance collaborative skills among members of the School Governing Body for change and transformation in democratic education.*

As part of the process of change and transformation in the impact of the School Governing Body capacity in the Free State Education, I therefore sincerely request your permission and authority to conduct this research regarding the issue of Enhancing Collaborative Skills among members of the School Governing Body.

The following information is important is deeded imperative:

- Participation is entirely voluntary with no force for any discussion and opinion;
- All the information will be treated confidentially; and
- In case of an expression of interest to participate, one is requested to sign the consent form as an indication of voluntary willingness to participate.

**Potential benefits.**

There are no direct potential monetary benefits in participating in this research. The study will however accentuate the importance and the impact of Collaborative Skills among members of the School Governing Body for change and transformation in democracy education with particular reference to the Free State Department of Education.

**Research at school.**

This letter also serves to allow the researcher to conduct the research in the school subject to all ethical and professional considerations in place (Confidentiality and anonymity).

**Contact details.**

For further clarity; I can be contacted on the following numbers: 051 404 8670 or my email at [phorij@edu.fs.gov.za](mailto:phorij@edu.fs.gov.za).

Thank you in advance for your assistance.

Faithfully,

.....  
John Phori: Researcher  
Date:.....

.....  
Dr.MM Nkoane: Supervisor at UFS  
Date:.....

Private Bag X20565, Bloemfontein, 9300  
Free State Provincial Government Building, 15th Floor, Cnr Markgraaf and Elizabeth Streets, Bloemfontein  
Tel: (051) 404 8100 / 8412 Fax: (086) 630 4790



**The School Governing Body**

**Motloung Combined School November 2013**

C/O.Principal:Mr.Matheatau

Smajan Combined School

Bloemfontein 9300

Sir

**ENVISAGED SGB CONTACT SESSIONS FOR 2014 @SMAJAN COMBINED SCHOOL:**

This letter has reference in respect of the above matter:

1. Kindly find my intended schedule to have contacts with resident school SGB;
2. I request that you incorporate these contact sessions in your operational calendar for 2014 until June;
3. My intention is to hold two sessions with SGB on various topics contained in my letters;
4. Be kind to suggest the dates and times you find suitable for this SGB venture and in turn inform me of your arrangements;
5. In each case kindly inform the SGB of the logistics around planning for the meeting or inform me to do the duty;
6. Let us be kind to allow two weeks for the meeting notification Pls
7. I give Mr.Mokgothu these letters for you to give the SGB as you issue the year end academic reports.

Hope you find this arrangement in order.

Sincere thanks,

.....

PHORI JR: THE RESEARCHER UFS 2013

University of the Free State

Education Research 2014

By JR Phori

Attention: The School Principal

Mofokeng Primary School

Mme,

**REQUEST TO DO RESEARCH WITH YOUR SGB: JR PHORI**

This seeks to concretize the communication we had on the above subject matter:

1. The date I suggest for visiting your school is the: 12 March 2014;
2. The time shall be 13:30 pm;
3. My topic for the SGB discussion is: Enhancing collaboration skills among members of the SGB;
4. I need to have a brief discussion with the SGB on the following topical issues:
  - 4.1. The value of collaboration in the SGB;
  - 4.2. The essence of invitational leadership;
5. Managing Conflict;
6. Managing communication within the SGB ranks
7. The value of ethics in the SGB leadership for collaborative success.

I hope to have other meetings with the WSGB whereby the above aspects will be discussed in detail each. I count on you to suggest the important dates.

Hope you find the above well.

Kind regards,

.....

JR Phori: Researcher @ UFS 2014.

Enquiries: JR Phori  
Reference: Letter to Principals of Schools  
Tel: 051 404 4228  
Fax: 0865040971  
E-mail: phorij@edu.fs.gov.za

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**UNIVERSITY OF THE FREE STATE: 2013**

For attention: The Principal

**20 June 2013**

Sir/Madam

**REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT SCHOOL.**

I am a registered student of the University of Free State at Bloemfontein Campus conducting Research on the following academic topic: Values in Education: A framework for change and transformation in democratic education. My student number is: **2011090814**. Proposed date for this event is as follows:

- ❖ Date: 20 July 2013;
- ❖ Venue: Dr. Bethuel Setai School;
- ❖ Time: 14:00 pm

The fundamental aim of the study is to: Design a working framework for the implementation of change and transformation in democratic education through a positive and progressive school governance by the SGB. The latter is located in this topic: ***Enhancing Collaborative Skills among members of the School Governing Body.***

As part of the process of change and transformation for democratic education in the Free State, I therefore sincerely request your opinion and participation in this research by way of open and free discussion on topical issues in respect of particular SGB collaborative skills.

In case you chose to participate, kindly note the following issues:

- Your participation is entirely voluntary with no force for any discussion and opinion;
- All the information will be treated confidentially; and
- In case you express interest to participate, you are requested to sign the consent form as an indication of voluntary willingness to participate.

***Potential benefits.***

There are no direct potential benefits in participating in this research. The study will however accentuate the importance and the impact on informed school change and transformation unveiled by the SGB collaboration in a democratized educational advent.

***Research at school.***

This letter also serves to allow the researcher to conduct the research in the school subject to all ethical and professional considerations in place.

Contact details.

For further clarity; I can be contacted on the following numbers: 051 404 4228/W and 076 3571 233. My email address is: [phorij@edu.fs.gov.za](mailto:phorij@edu.fs.gov.za).

Thank you in advance for your assistance.

Faithfully,

.....  
**John Phori: Researcher**

.....  
**Dr. MM Nkoane: Head/School of Education UFS**

Private Bag X20565, Bloemfontein, 9300  
Free State Provincial Government Building, 15th Floor, Cnr Markgraaf and Elizabeth Streets, Bloemfontein  
Tel: (051) 404 8100 / 8412 Fax: (086) 630 4790

For attention:

The Learner

Sir/Madam

**LETTER OF CONSENT: PARENT.**

I am a registered student of the University of Free State at Bloemfontein Campus conducting Research on the following academic topic: *Enhancing Collaboration Skills among members of the School Governing Body*. My student number is: 201109814.

The fundamental aim of the study is to: *Design a working framework for the implementation of change and transformation in democratic education through enhancing collaborative skills in the School Governing Body*.

As part of the process empowerment and capacity building among members of the SGB Education in the Free State, I therefore sincerely request your opinion and participation in this research by way of open and free discussion on topical issues on SGB collaboration skills.

In case you chose to participate, kindly note the following issues:

- Your participation is entirely voluntary with no force for any discussion and opinion;
- All the information will be treated confidentially; and
- In case you express interest to participate, you are requested to sign the consent form as an indication of voluntary willingness to participate.

**Potential benefits.**

There are no direct potential monetary benefits in participating in this research. The study will however accentuate the importance and the impact of enhancing collaborative skills among the SGB members in a democratic educational context

**Research at school.**

This letter also serves to allow the researcher to conduct the research in the school subject to all ethical and professional considerations in place.

**Contact details.**

For further clarity; I can be contacted on the following numbers: 051 404 8670 or my email at [phorij@edu.fs.gov.za](mailto:phorij@edu.fs.gov.za).

**Declaration.**

I understand the aim, procedures, risks and benefits associated with this research. I .....voluntary give consent to participate in this research.

Thank you in advance for your assistance.

Faithfully,

.....  
John Phori: Researcher

.....  
Dr.MM Nkoane:Head/School of Education UFS

Date:.....

Date:.....

**MISSION STATEMENT**

Assist in building self-motivated, self-disciplined, good conduct, accountable and responsible citizens for the future of our community.

Help to produce good results with high-class education for the better future.

Provide quality education by implementing new methods of technology, sharing of ideas, open communication and committed team reach out by total involvement.

SEMAJAN INTERMEDIATE FARM SCHOOL

P.O. BOX 100677

RHENOSTERSPRUIT, 9326

DATE: 07/08/2014

PRINCIPAL'S SIGNATURE: .....



## VISION STATEMENT: MFP

### VISION

1. To serve all the community of Hagesdam with the aim of contributing to the National processes of reconciliation, reconstruction, restructuring, redistribution, unity and nation building.
2. To manage all the resources of the school and to support activities that would provide a better life for the community.
3. To put in order principles that will empower the learners of Williamstrip as well as the community for the smooth running of Teaching and Learning.
4. To respect and adhere to National Constitution, observe and maintain principles, norms and standards emanating from it.

## MISSION STATEMENT: MFP

J

### MISSION

1. Ho kena ka setotswana hwa bankakarolo bohle ba sekolo sena.
2. Seriti, thomphe le ditakatso tsa ngwana ka mong ke tsa bohlokwa.
3. Sekolong sena re tsitlallela ho kena ka setotswana hwa batswadi ho tshehetsa diketsahalo tsohle tsa sekolo.
4. Sekolong sena re tsitlallela ho thea menyelia ya ntshetsopele ya dikamano le tshebedisanommoho, mosebetsi wa matsoho, mosebetsi o ngolwang, ho nahaneng ho batsi mokgweng wa ho nolofatsa mathata le diphepetso tshebedisong ya dithuto tsa dipalo le mahiale.



**SCHOOL POLICY**

**1. TIME: EDUCATORS**

- 1.1 No educator is expected to come late.
- 1.2 Every educator should at least arrive 30 minutes before actual teaching time.
- 1.3 Every educator sign register immediately on arrival.
- 1.4 Parade and devotion should be conducted for 10 minutes on Mondays and Fridays.
- 1.5 Educator should respond to the bell during exchange of periods.
- 1.6 All the educators should leave after having supervised the learners to sweep and leave the classrooms tidy.

**2. TIME: LEARNERS**

- 2.1 Learners should arrive 20 minutes before actual teaching time.
- 2.2 Educators should motivate learners to keep time.
- 2.3 Learners must not be around during lesson unless emergency.

**3. CLEANLINESS: EDUCATORS**

- 3.1 Every educator is expected to be clean and tidy.
- 3.2 Every educator should be presentable.
- 3.3 Educators must keep their workbook, class attendance register clean and decently covered.

**4. CLEANLINESS: LEARNERS**

- 4.1 Learners must be encouraged by their educators and parents to be clean.
- 4.2 Every educator must have class rules that govern cleanliness in their classroom and around the school.

# SCHOOL CONSTITUTION: MFP

L

Date of Adoption by SGB mandwe

Signed 09/01/2017

Date of Verification by Department: \_\_\_\_\_

Signed \_\_\_\_\_

## 1. Introduction

In terms of the South African School Act (SASA) Williamstrip School has been declared a Public School. This means that the school is "a juristic person" with the legal capacity to perform functions in terms of SASA. This act requires that each public school has a School Governing Body (SGB) that defines the basic principles and rules by which the school will operate. This document defines how the SGB will operate.

## 2. Definitions

This document will use the following definitions.

**Parent** – Any adult who is legally entitled to custody of a learner.

**Learner** – Any person registered to receive an education at the school.

**Educator** – Any person who is employed at the school in terms of the Employment of Educators Act.

**Non-Educator** – A person employed by the school in any capacity other than an educator.

**Elected Member** – Any person elected to serve according to procedures defined in this document.

**Ex-officio Member** – The principal who is required to serve on the body in his or her official capacity.

**Co-opted Member** – A person, without voting rights who is asked to serve on the school governing body in order to provide a specialized service.

**Juristic Person** – A group recognized by law with defined rights and responsibilities.

## 3. Vision and Mission

*Williamstrip is a happy, stable, caring school creating a sense of belonging to all its members. We build the nation by providing an excellent standard of education. We intergrate academic, cultural endeavours, spiritual and emotional development and social awareness. We are committed to creating a happy, safe, stable caring environment through mutual dignity and respect, providing relevant, meaningful and challenging education, communicating openly with all partners and encouraging responsibility towards the community and environment*

#### 4. The governance of the Powers

school in terms of SASA is vested in the SGB of the school. In terms of SASA the SGB shall:-

- a. Determine the admission policy of the school.
- b. Determine the language policy of the school.
- c. Determine the policy for religious observance.
- d. Determine the school's Code of Conduct for learners.
- e. Determine change and enforce the payment of school fees payable by parents and the learners.
- f. Join voluntary associations representing governing bodies of public schools.

#### 5. Functions

5.1 In terms of the SASA, the governing body shall;

- a. Promote the best interests of the school and strive to ensure its development.
- b. Adopt a constitution.
- c. Develop a mission statement.
- d. Adopt a code of conduct for learners.
- e. Support the principal, educators and other staff of the school in the performance of their professional functions.
- f. Determine the times of the school day consistent with any applicable conditions of employment of staff.
- g. Administer and control's property, and buildings and grounds.
- h. Encourage parents, learners, educators and other staff to voluntary services to the school.
- i. Recommend the appointment of educators to the Secretary (of the provincial department), subject to the Educators' Employment Act 1994, and the Labour Relation Act 1995 (No.66).
- j. Recommend the appointment of non-educator staff to the Secretary, subject to the Public Service Act 1994 and the Labour Relation Act 1995.
- k. Allow the reasonable use, under fair conditions of the facilities of the school for educational programmes not conducted by the school.

#### School Policy Pro-formas

- l. Meet at least every 3 months.
- m. Keep minutes of the meetings.
- n. On request, make the minutes of the meetings available for inspection by the HOD.
- o. Prepare an annual budget.
- p. Establish and administer a school fund into which all money received by the school must be paid.
- q. Raise revenues including voluntary contributions to the school in cash or in kind.
- r. Open and maintain a bank account.
- s. Prepare an annual financial statement.

- t. On request by an interested party, make annual financial statements available for inspection.
- u.
- v. Annually report to the parents, learners, educators and other staff.
- w. Convene meetings respectively with parents, educators and other staff.
- x. Convene meetings respectively with parents, educators and other staff at least twice a year.

## 5.2 This SGB has the following functions in terms of Section 21 of the SASA

*They shall determine all the policies like Admission, Language Religious, Safety And Security, HIV and Aids as well as Code of Conduct for learners.*

## 6. Composition

Given that the school has an enrolment of less than 100, the SGB has the following composition of members with voting rights:-

Type of School	Principal	Educators	Parents	Non-Educators	Learners	Total
P.S.P.P.	1		2			3

## 7. Election

- Elections shall be conducted in full compliance with Provincial Gazette 45 of 1997.
- a. A parent who is employed at the school may not represent parents on the governing Body.
  - b. The representative council of learners (RCL) must elect the learner or learners who will serve on the SGB (if the school has grade 8 or higher).
  - c. The SGB of ordinary public school which provides education to learners with special needs must, where practical possible, co-opt a person or persons with expertise regarding the special education needs of such learners.
  - d. A governing body may co-opt a member or members of the community to assist it in the discharge of its functions.
  - e. The governing body of a public school may co-opt the owner of the property occupied the school or the nominated representative of such owners.
  - f. Co-opted members do not have voting rights on the governing body.
  - g. The number of parent members must comprise one more than combined total of the other members of the governing body who have voting rights.
  - h. The Principal of the school presides at any meeting convened to elect the chairperson.
  - i. The term of office of a member of the SGB may not exceed a period of 3 years.
  - j. The term of an SGB member who is a learner may not exceed one year.
  - k. The term of office bearer may not exceed one year.
  - l. A member or office-bearer may be re-elected or co-opted as the case may be after expiry of his or her term of office.

## **8. Duties**

- a. The governing body must, from amongst its members, elect office bearers who must include at least a chair-person, a treasurer and a secretary.
- b. A member of the SGB who is a minor may not contract on behalf of the school nor be held liable for his or her membership of the SGB. He or she may not vote on resolutions, which impose liabilities on third parties or on the school.

### **Duties of the Chair-person**

Only a parent member of the SGB, who is not employed at the school, may serve as the chair-person of the SGB. The chair-person shall preside over meetings of the Governing Body, and shall in consultation with the secretary convene meetings. The chair-person shall determine the date time and place of a meeting. Other duties shall include:

- a. Signing confirmation of the previous minutes.
- b. Ensuring the format and procedures of the meeting follow in an organized and uninterrupted manner.
- c. Allowing all members to participate.
- d. Where necessary, putting all motions or proposals to the SGB for voting.
- e. Preparing for the following meeting.

### **8.2 Duties of the Vice- Chair-person**

The Vice-Chairperson shall deputise for the chairperson in event of absence, and perform all appropriate duties.

### **8.3 Duties of the Secretary**

- a. Keeping a close communication with the Chairperson
- b. Issue written notification of meeting
- c. Where necessary dealing with correspondence.
- d. Conveying meetings in consultation with the Chairperson.
- e. Taking minutes, and ensuring the safekeeping of all official documentations. Minutes shall record attendance, the nature of discussions and the decisions taken.
- f. Providing information and assistance to every member, as required

### **8.4 Duties of the Treasurer**

- a. The treasurer is ultimately responsible for all procedures and transactions regarding the school's income and expenditure and assets.
- b. In the second half of the year, the Treasurer, in collaboration with both the principal and finance officer is required to prepare and present to the SGB, budget scenarios for the coming year, for confirmation of the budget by a majority of the parents at the Annual General Meeting.

Other Duties include:

- c. Ongoing support and assistance to the Finance Officer.
- d. Scrutinizing monthly income and expenditure.
- e. Holding responsibility for the payment of the School's accounts.

- f. Ensuring the preparation and presentation of the monthly financial statement.
- g. Liaising, in collaboration with Finance Officer, with the Schools lawyers.
- h. Leading the presentation of the forthcoming budget scenarios and financial.

### 8.5 Duties of the Finance Officer

The SGB will appoint, in writing, a Finance Officer to look after the day-to-day administration of money.

## 9 Committees

The governing body may:

- a. Establish committees including and executive committee.
- b. Appoint persons who are not members of the body to such committees on grounds of expertise, but an SGB member must chair each committee.
- c. This will establish the following committees:


## 9. Meetings

- a. A meeting of the SGB shall be held at least once a term.
- b. Separate meeting of the SGB, will be held at least twice a year, with each of the following stakeholder groups: learners, parents, educators and other staff.
- c. The SGB will meet with the following regularity:

***Once a term***

- d. At least 14 days notice of a meeting shall normally be given in writing. In the event of a matter requiring urgent handling, at least 24 hours notice shall be given.

- e. Notice will be given as follows:

***The Principal will call or go to the Chairperson and they will on meeting terms agree***

- f. The Agenda will be determined as follows:

***The Chairman and the Principal will set out the Agenda and the Attendants will feature under general***