AT THE FEET OF GIANTS: HOW SOUTH AFRICAN ADVOCATES FOR EQUITY IN EDUCATION (RE) INTERPRET THEIR LEADERSHIP STYLES

A Dissertation

by

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ABSTRACT

This research study focused on South African advocates for equity in education. It used semi-structured interviews with three South African advocates for equity in education exploring their personal attributes, acts, and practices of leadership for equity. The findings from this study provide evidence that: advocates for equity were strongly influenced by apartheid, adopted an Ubuntu paradigm, were significantly impacted by poverty, and shared similar costs of advocacy. The main conclusions drawn from the research were that all advocates were guided by a deep commitment to the education of children. They possessed strong visions for equity in education, were determined to move from rhetoric to action, and practiced a deep love for people. It countered deficit perspectives regarding responses to poverty and highlighted poverty as a leadership building tool. The study recommends that advocates for equity have professional development to strengthen their cultural responsiveness, time management, people-skills, resiliency, and project management skills. It concludes by suggesting that further studies focus on international advocates for equity in education, such as women, Black African, and minority groups such as Indian, Coloured, and Khoi San advocates for equity.

DEDICATION

To all people everywhere dedicated to the fight for human dignity: Aluta Continua!

Although only I will be walking across the stage to receive this degree, I will not be alone. I walk across on the shoulders of many people who have poured their energy into nurturing, challenging, and shaping me into who I am today. To each of you, known and unknown, I thank you from the bottom of my heart with all my love and appreciation. I hope I can truly be your reflection. Ngibongile nenhliziyo yami.

To my family, who have sacrificed for me, supported me, and believed in me throughout my life—this one is for you.

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Finally, to the people of South Africa who strive to make a positive difference: May we live to realize a South Africa free like the vision from Nelson Mandela's prison.

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CHAPTER I

INTRODUCTION

Following the passage of the United Nation's Education for All (EFA) campaign and the 2015 Millennium Development Goals; education stakeholders seek to better understand how leaders who advocate for equity in education operate at the global level. Globally, equity in education is facing immense challenges. Three of the most pressing issues are: access to education, gender discrimination, and racial and ethnic segregation.

Access to Basic and Higher Education

UNESCO frames educational access as the opportunity to enter formal and informal learning environments, and utilize resources in both environments. This challenge is present in basic K-12 education and higher education worldwide. Preventing inequitable access to basic education requires examining entry to formal or informal schooling, and scrutinizing within-school resource distribution. The access debate in higher education focuses on entry to tertiary institutions and graduation.

Access to basic education is a major equity challenge worldwide. UNESCO (2005) reports that in 2005, an estimated 140 million children were out of school, the majority of which were girls and children with disabilities (p. 2). India, for example exhibits a high concentration of children unable to access basic education. In 2009, despite a 96% access rate for a population of 1.19 billion people, 59 million Indian school aged children did not attend school, of which 35 were million girls (P. Jha, 2010, p. 3; Sahni, 2015). For children in school, there is a high dropout rate of 42% (Sahni, 2015), low level of knowledge acquisition, low coverage of disadvantaged groups,

insufficient school infrastructure, poorly operating schools, increasing numbers of teacher absenteeism, large quantity of teacher vacancies, poor quality of education, and inadequate funds (Bajpal & Goyval, 2004; Mittal & Shah, 2007).

Data regarding school access is not instructive without scrutinizing within-school resource distribution. Even when enrolled, marginalized students are often denied full access to necessary educational resources in favor of advantaged groups. For example, despite almost universal access to K-12 education across the United States, immigrant and low-income families are often denied available educational resources within schools despite availability. Darder and Torres (2013) describe the struggle for immigrant youth to adjust to education in the context of immigration reform backlash. They argue that resources such as protection under the law and discrimination affect students' aspirations to reach college level education. Darling-Hammond (2010) argues that unequal within-school resource distribution is built into a system of inequality in the United States. She outlines five features of inequality in the United States: high levels of poverty, low level of social support systems, unequal allocation of school resources including tracking as a form of allocation, and a factory-model quality curriculum (p. 40).

While some countries grapple with access to basic education, others also struggle with access to tertiary education for marginalized groups. In 2009, South Africa was home to 45.6 million people, of which, 79.4% are Black African, 9.2% are White, 8.9% are Coloured and 2.5% are Asian (STATSSA, 2010). Coloured refers to an ethnic label claimed by South Africans of mixed racial heritage (Fields, 2001). The apartheid system used this identity to socially construct the Coloured community as a racial group identity

According to The Department of Higher Education (2014) a disproportionately low number of Black African and Coloured students are accessing and graduating from university compared to a very high number of White and Indian students . For example, in 2009, 45.8% of all high school students in South Africa were pushed out of the system before graduating. Of the remaining students, 65% (367,188) passed to receive a matric (General Educational Development) equivalent. From this group, 16% (58,750) gained access to university, of which 40% (23,500) students dropped out. Fangwa (2012) supports this claim, arguing that of the total four year university graduating class, an average of 45% are White and 20% are Indian; the remainder are Black Africans who average just over 15%, despite comprising 80% of the population.

Gender and Education

Regarding gender and education, girls, despite making educational gains, still suffer tremendous disadvantage and exclusion in education. UNICEF (2014) reports that worldwide, 31 million girls of primary school age, and 34 million girls of secondary school age did not enter school in 2013. Studies scrutinizing gender discrimination such as Unterhalter and North (2011) in Kenya, Sen (1988), Sunstein (1995) and M Nussbaum (2001) in India; Nzegwu (1993) in Nigeria, Valdes (1995) in Mexico, Schuler (2007) in Bangladesh, Chattier (2012) in Fiji, and Xiaorong (1995) in China, all point to girls being systemically excluded from or actively oppressed within schools.

South Africa's 1996 Constitution, formed at the end of apartheid, provided a policy framework underpinned by the protection of basic human rights, including the rights of women. Regarding education, it abolished apartheid segregation practices and

enshrined the right to basic education for all students. As of 2011, South Africa has made significant strides in enrolment and gender equity from grades 1-12, earning a 1.0 GPI[1] (Gender Parity Index), down from 1.01 in 2008. Girls are also passing through the system at an equal rate to boys. Of the total 496,090 candidates who wrote their final exams in 2011, 53.5 % (265,244) were females (2011, p. 24). South Africa's GPI is well within international benchmarks which place an ideal GPI between 0.97 and 1.03 (DBE, 2011b; 2013b, p. 18). This demonstrates immense progress in access and in retention of female learners.

But, these results do not represent the realities of gender injustice that permeate many schools across the country. The World Health Organizations (WHO) (2002) defines violence as, "the intentional use of power, threatened or actual against another person, group or community that results in injury, death, psychological harm, maldevelopment or deprivation" (Krug, Dahlberg, Zwi, & Loranzo, 2002). Using this definition, scholars have pointed to increasing trends of violence against girls at school. In 2012, Buston and Lezanne (2013) conducted a survey with 5,939 high school students (54% of which were girls), 121 principals and 239 educators to determine the level of violence in South African schools. The results confirmed that girls were disproportionally affected by violence compared to boys.

According to the survey, 24.3% of girls compared to 19.7% of boys reported instances of violence at school (Buston & Lezanne, 2013, p. 19). While 18.1% of girls indicated they felt unsafe traveling to school there was a 1.1% difference by class; more

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[1] A measure of the ratio between males and females enrolled in education at a given stage.

rural than urban girls indicated that they felt unsafe at school across all racial groups (2013, p. 38). Finally, one in seven girls indicated they were victimized in ways other than the criminal acts explored. This included unwanted touching (70% reported), being pushed or shoved into the toilets (14.9% reported), verbal teasing (6.8% reported) or being hit, punched or slapped (4.5% reported) (Buston & Lezanne, 2013, p. 20).

Gender discrimination is also prevalent in American schools. While worldwide trends point to the exclusion and systemic oppression of girls and women; the United States education system is excluding and oppressing students of color across gender boundaries. By gender, African American females fare slightly better than African American males, but as a group, African Americans experience the highest level of systemic exclusion and marginalization compared to other racial groups.

Regarding females of color in general and African American females in particular, Books (2007) argues that girls have largely been "invisible" in the discourse about students of color. Bell (2012) proposes that there have been many narratives about African American females, but very little research has highlighted the academic performance of this group (Bell, 2012; Lim, 2008; Lubienski & Bowen, 2000; Sparks, 2011). Larke, Webb-Hasan, Jimarez, and Li (2014) propose that while most of the studies have been conducted with a focus on African American and Latino/a males very few, if any, have focused on females at the elementary school level. Larke, Young, and Young (2011) suggest that the shortcomings of gender studies are centered on three issues: self-esteem; career pathways and career choices; and college recruitment, retention and graduation rates**.**

The American education system is also producing unequal outcomes for African American boys. The National Education Association (NEA) (2011) proposes that Black boys are: three times more likely to be suspended or expelled than their White peers; 2.5 times less likely to be enrolled in gifted and talented programs; and less than 50% likely to graduate from high school on time compared to their White peers. The racist structure underpinning schooling in the United States targets African American males and results in their lower academic achievement and higher incarceration rates (M. Alexander, 2012; Barbarin, 2010).

In classrooms, White teachers are often guilty of using negative stereotypes of African American males to inform low academic expectations and higher disciplinary referrals (Aronson, 2004; Landsman, 2004; Steele, 2004). On the other hand, McCray, Webb-Johnson, Neal, and Bridgette (2003) and Carter, Hawkins, and Natesan (2008) demonstrate that when schools and teachers adopt culturally responsive practices, African American males overcome these negative stereotypes and exhibit their inherent strengths.

Racial and Ethnic Discrimination

In addition to access and gender challenges, racial and ethnic segregation continue in many parts of the world. In South Africa, inequity by race and geography still persist. The apartheid school system, designed to push Black students out of education towards low-skilled jobs or unemployment, has not shifted dramatically post-apartheid. The history and present of South Africa is intertwined with the legacy of apartheid (1948-1994), a hegemonic government system designed to enforce racial

segregation and institutionalization of White supremacy (S Biko, 2002; Lodge, 1983; S

Marks & Trapido, 1987; Motlhabi, 1985). To attain the aims of racial stratification, the

Nationalist Party (NP) government instituted the Bantu Education Act 1953, designed to

subjugate people of color across the country through segregated education. Post-

apartheid reconstruction of the country prioritized dismantling the effects of the

sustained educational inequalities resulting from the Bantu Education Act policy. The

South African Schools Act of 1996 which sets out to "provide for a uniform system for

the organization, governance and funding of schools; to amend and repeal certain laws

relating to schools; and to provide for matters connected therewith" (SASA, 1996, p. 2)

was created in direct response to the weak reforms of Bantu Education post 1980.

Twenty years after the fall of apartheid, the stability of the education system in South

Africa continues to improve. South Africa has achieved almost universal enrollment

since 1994. Ninety eight percent of children in grades 1-9 were enrolled, and 87% of

students in grades 9-12 were enrolled across all racial groups (DBE, 2013a, p. 62).

However, the inequities by race and geographic location still persist in the form of high

infrastructure backlogs, high student-teacher ratios, and low-quality education for

students of color.

The structure of the school system – designed under apartheid to push Black

students out of education and towards low skilled jobs or unemployment – has not

shifted significantly. In 1984, 16.6% of Black African students were pushed out of the

education system (Christie & Collins, 1984). In comparison, the Ministerial Report on

Learner Retention (2008) estimates that of the 1.5million students entering grade one in

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1995, 19% (295,478) South African students did not reach senior year, at an average of 1.55% (24,702) students leaving the system per year (p. xii). Of that 19%, Black African and Coloured students are overrepresented, while White and Indian students are underrepresented.

Similarities Between South Africa and the United States

The historical similarities between the United States and other parts of the world are startling. Regarding racial stratification, marginalization and systemic oppression; South Africa and the United States have a mirrored history. In the realm of education, the architect of apartheid, Hendrik Verwoerd studied the Jim Crow system in the United States and adapted it to formulate Grand Apartheid. Grand Apartheid forced Black South Africans into so-called homelands, and the Bantu Education Act (1953) was implemented among other discriminatory laws (Worden, 1994, p. 38). The systemic push factors created by Bantu Education for Black students in contemporary South Africa mirror the link between schooling and mass incarceration in the United States.

In 1893, Mahatma Ganhdi, an Indian lawyer, arrived in South Africa to assist a merchant who was being unfairly discriminated against under the colonial laws. Upon arrival, Gandhi bought a first class ticket in Durban and was immediately ordered by colonial officials to vacate the European carriage and sit in the Indian one. When Gandhi refused, he was beaten and removed from the train (Gandhi, 1968). This event galvanized him to begin the fight against racial injustice in South Africa and in his home of India.

Across the Atlantic in the United States a year earlier, in June 1892, Homer

Plessy, an African American man bought a first class ticket and boarded a White only

car in defiance of racially unjust laws. Plessy was arrested and attempted to fight his

racial discrimination in court in what became known as Plessy vs. Ferguson. He argued

his case at multiple levels, eventually being outvoted by seven votes to one in the

Supreme Court (Medley, 1994; Wishon, 2004). 'Separate but equal' entered the

American discourse as a justification for overt racist segregation practices legislated

through Jim Crow segregation until Brown vs. Board of Education (1954).

In contemporary United States, scholars such as Peery (2011) argue that the

United States has moved towards a stage of color blindness, downplaying the importance

of race in American society. But, M. Alexander (2012) asserts that the United States has

not ended racial caste in America; but have merely redesigned it (2). She argues that the

United States is repeating the atrocities of the original Jim Crow laws through mass

incarceration. She argues that mass incarceration in a "colorblind age" thwarts many

people from seeing or admitting the racist implications behind high rates of mass

imprisonment. She lays a solid argument that strongly links the US educational system

with institutionalized racism.

In education, Williamson, Rhodes, and Dunson (2007) discern between multiple

interpretations of education history in the United States arguing that hierarchically based

racial segregation resulted in biased history favoring Eurocentric interpretations.

Combating dominant Eurocentric narratives, J. Anderson (1988) describes the resilience,

resistance and strategies of African Americans to gain quality education between 1860

and1935. He tells the struggle of slaves for universal schooling, including why and how they dealt with resistance and gained cooperation. His work argues that although they were being educated, schools for Black students were still designed to subjugate them in some form or another. He also presents the origins and historical perspective of the Black-White achievement gap in the United States.

Ladson-Billings (2006) reframed this so-called achievement gap as an education debt, comprising historical, economic, sociopolitical and moral components which resulted from systemic oppressive systems. Lewis, James, Hancock, and Hill-Jackson (2008) build on this work by using a Critical Race Theory perspective to reframe the ideological positions of success and failure for African American students in urban school settings. They present a matrix of achievement paradigm to advance the academic, social and emotional well-being of African American students.

Synthesizing the South African and American contexts, it is clear that the racially structured legacy of both countries has continued to persist despite attempts to reshape it. The similarities between Jim Crow laws and apartheid, as well as the school to prison pipeline and school push-out in South Africa warrant deeper analysis outside the scope of this study. Nevertheless, it is useful to note that solutions used to tackle these inequities in one country can be appropriately applied to the other with few adaptions.

The Need for Equity Centered Leadership

Unequal access, gender discrimination, and racial segregation in education have prompted stakeholders across multiple disciplines to advance arguments supporting the need for understanding leaders for equity in education. Ainscow and Sandill (2010)

argue that establishing equity is the biggest challenge facing school systems throughout the world today. Regarding equity leadership and organizations; Lopez, Magdeleno, and Reis (2006) define leadership for equity as bold, courageous actions and behaviors on the part of school leaders to ensure inequalities are addressed directly (p. 15). Furman (2012) describes leadership for equity as the practice of school leaders that promotes social justice.

Theoretical Framework

The pursuit of equity in education cuts across local, national and international boundaries. At the international level, the United Nation's Education For All movement uses a capabilities approach (CA) paradigm to outline a series of goals to achieve quality education for people worldwide. Kuhn (1970) describes a paradigm as a set of explanations that guide policy and practice. When a paradigm dominates discourse, it is difficult for other systems of explanations to emerge or become institutionalized. The capabilities approach paradigm underpinning EFA goals has shaped the 2015 Millennium Development Goals (MDG's). The MDG's strongly influence international government's education policy, evaluation and practice.

The theoretical lens adopted by this study intersects the capabilities approach (Sen, 1987), equity pedagogy (Banks, 2001) and Ubuntology (Nafukho, Amutabi, & Otunga, 2005), and their associated concepts and elements. These three theoretical frames allow me to examine the critical components of the complexity of leadership and equity at the global level. These conceptual frameworks inform our understanding about

effective leadership, learning, and practice. These will guide and inform research endeavors and generalized understandings about leadership for equity.

Capabilities Approach

Although complex, human lives are often reduced to one-dimensional units of measurement across political, social and economic spaces. Dominant measurement tools either put greater weight on objective measures such as income or use normative judgments such as utility to describe people's level of progress or regress. However, both of these units of measurement fail to account for the complexity of human life: the intrinsic diversity and the external circumstances including interpersonal, structural and community-based factors. The capabilities approach defines achievement in terms of opportunities open to each person, attending to factors that affect the quality of human life (Martha Nussbaum, 2011, pp. 78-79). The basic underpinning questions of this approach ask: What are people actually able to *be* and *do*? What opportunities are *actually* available to them?

> Robeyns (2005) describes the capabilities approach as a broad normative framework for the evaluation and assessment of individual well-being and social arrangements, the design of policies, and proposals about social change in society. Its main characteristics are its highly interdisciplinary character, and the focus on the plural or multidimensional aspects of well-being. The approach highlights the difference between means and ends, and between substantive freedoms (capabilities) and outcomes (achieved functioning's) (p. 93).

The capabilities approach was born out of Sen (1979a) critiques of Rawl's theory of justice. Rawls (1971) notion of justice as fairness attempted to tackle the concept of equality, defined as addressing the needs of the worst off by determining their access to primary social goods. But, Sen (1979b) argues that this notion of justice is problematic because it relies on a passive designation of need regarding primary goods, obstructing the acknowledgement of differences between, among and inside people such as innate talent, medical ability. It is out of this critique that a more nuanced look at how people actually live their lives emerged in the form of the capabilities approach.

Capabilities, also described by Sen (1995) as substantial freedoms, refer to the range of options a person has to decide what kind of life to lead (Dreze & Sen, 1995, p. 11). Martha Nussbaum (2011) described capabilities as a range of alternatives or combinations of functioning's that are feasible to achieve, capabilities are not just the abilities residing in the person, but also the freedoms and opportunities created by the combined capabilities of the political, social and economic environment (p. 20). The capabilities approach is seen both as a normative theory of justice and an operational tool through which one can analyze the extent that people live lives they have reason to value.

Sen (1992) first theorized how education can relate to capabilities by proposing that to count as education, processes and outcomes ought to enrich freedom, agency and well-being. His analysis proposed three links between education and the expansion of valuable capabilities. First, he asserts that education plays an instrumental social role, enabling our capacity to partake in decision-making processes. Second, education fills an

instrumental process role, enabling our capacity to contribute in the decision making process. Lastly, education is both empowering and redistributive. Empowerment is about access and redistribution. It occurs when marginalized groups gain access to equity and redistributive when it positively impacts other groups (p. 214) . Because of these linkages, Dreze and Sen (1995) describe education as a fertile functioning, a capability that leads to the formation of many other capabilities.

Unterhalter, Vaughan, and Walker (2007) argue that while the capabilities approach does not explain the causes of educational inequity, it functions as a tool to conceptualize and evaluate them (p. 2). The scholars describe five contributions the approach adds to conceptualizing equity and education. First, the capability approach scrutinizes the ability of stakeholders to develop a reasoned understanding of valued beings and doings through education. Second, it provides a framework to critically scrutinize school processes, policies and systems. Third, regarding children's choice over their own valued beings and doings in education while in school, the capabilities approach asserts that is may be necessary to confine children's choices within parameters to enhance their capabilities in the future. Fourth, instead of the dominant models that emphasize educational equality, the capabilities approach reframes this discussion by foregrounding educational equity measured by an individual's ability to translate resources into valuable functionings. Finally, the capabilities approach increases sensitivity to diverse settings and the conditions shaping the expansion of individual freedoms.

The capabilities approach framework is an applicable paradigm to examine the characteristics, processes and practices of South African advocates for equity in education for three broad reasons: advocates for equity in education are already operating largely from within its paradigm; using this approach fills a gap in the literature; and lastly, the approach operates optimally when used in an interdisciplinary manner. Using a framework already guiding the work of South African advocates for equity in education improves the application of study results when compared to an alternate paradigm.

South African advocates for equity in education operate from a post-apartheid paradigm addressing racial, ethnic, access, gender and class disparities. While a Critical Race Theory (CRT) (Ladson-Billings & Tate, 1995) model may be appropriate for South African advocates who are tasked with addressing these disparities directly, a literacy based paradigm (Dreze & Sen, 1995) for curriculum developers, or a gender based lens for South African advocates for access (Martha Nussbaum, 1995); these models on their own may not be practical for a broader analysis of leaders across these contexts.

Given these limitations, the broadness of the capabilities the approach encompasses multiple contexts and issues and the possibility of rich insight into the characteristics, processes and practices of each leader in the environment they operate within. Finally, because Brighouse and Unterhalter (2010) propose that the capabilities approach is too vague to operate on its own as a guide to education and equity, it functions optimally in an interdisciplinary context. Equity pedagogy, a paradigm with

narrower perimeters in relation to equity and education, compliments the broad focus of the capabilities approach.

Equity Pedagogy

Scrutinizing the characteristics, processes and practices of South African advocates for equity in education requires a framework that provides specificity in order to unpack how systems reproduce power in education. Equity pedagogy incorporates a specific body of knowledge, skills and attitudes that supports the discourses of fairness, equity, and excellence (Zirkel, 2008). In education, educators who conceptualize equity pedagogy have argued that it involves pedagogical innovation to address educational inequity (G. Smith, 1998). Ball (2000) and Westheimer (2004) describe the vision of equity pedagogy as pedagogy of empowerment designed to help students become reflexive, attentive citizens committed to social change and justice. Equity pedagogy can be applied generally, but its strength lies in providing a foundation for multiple conceptions of equity. It has been utilized by (Ladson-Billings, 1990, 2004; Ladson-Billings & Tate, 1995) as a platform for a Critical Race Theory perspective on education, by Gay (2000) to describe culturally responsive pedagogy, as well as (Banks, 2001, 2004) who uses it to provide a historical overview of educational inequity paradigms in the United States of America.

Equity pedagogy is operationalized explicitly in the context of teaching and learning. McGee-Banks and Banks (1995) pioneered the concept of equity pedagogy from within the field of multicultural education. Banks (2004) presents the most widely accepted definition of equity pedagogy by arguing an equity pedagogy exists when

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teachers use techniques and methods that facilitate the academic achievement of students from diverse racial, ethnic and social class groups (p. 5). McGee-Banks and Banks (1995) propose that equity pedagogy focuses on instruction that reflects the cultural background and learning styles of students, actively involves students in knowledge construction and develops skills for a just, multicultural and democratic society. Their work positioned equity pedagogy within a five dimensional multicultural education framework including integrating content, constructing knowledge, reducing prejudice, adopting equity pedagogy, and empowering school culture and structure (Banks & McGee Banks, 2010).

Sleeter (1992) utilizes equity pedagogy within multicultural education but argues for a more critical approach to equity and pedagogy. Earlier, Sleeter and Grant (1987) analyzed literature in the field of multicultural education positioned equity pedagogy as an approach that advocated building bridges between cultures to facilitate individual achievement and social mobility. Later, Sleeter and Bernal (2004) proposed the various concepts of multicultural education, which includes those that foreground racism, utilize critical pedagogy and those that are disconnected from power (p. 241). They argue that equity pedagogy has four implications for multicultural education when it uses a critical approach: it provides conceptual tools for critical reflexivity, it analyses class, it provides an analysis of empowering pedagogical practices within the classroom and it enacts a deeper analysis of language and literacy than generally found in education literature.

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Singh (2010) argues that equity pedagogy functions when it demands a shift in the power dichotomy between teachers and students. Bennett (2001), on the other hand, proposes that equity pedagogy operates when teachers engage in a transformation process aimed at achieving fair and equitable opportunities for all children by examining the hidden curriculum and, raising critical questions about school policies, instructional strategies, teacher/student relationships, and teacher expectations.

Because the South African advocates in this study all share a commitment to equity in education, understanding their characteristics, processes, and practices is enhanced through an equity pedagogy paradigm. Equity pedagogy applies to this study in multiple ways, cutting across characteristics, processes and practices of leaders who are advocates for equity in education. Ideally, participants in the study will be leaders that are distinguished by their strong advocacy for equity in education. As a criterion for the study, participants will have characteristics of empowerment, reflexivity and dedication to social change and justice through education.

While much literature has focused on how educators became committed to equity, this study fills a gap in the scholarship by focusing on this same process in South African leaders. Finally, South African leaders who advocate for equity in education deepen our understanding of equity and leadership through their policy, practice and method experiences.

Ubuntu

Ubuntu, which translates as humanity towards others, is a philosophy that underpins the foundation of many African societies. While some scholars (Bangura,

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2002; P. Luthuli, 1981) argue the term Ubuntu emerged from colonial oppression, ancient African oral traditions prove its existence for centuries. Ubuntu emanates from the Southern African Nguni linguistic family (Ndebele, Swati/Swazi, Xhosa and Zulu), omundu/muntu in the case of Eastern African Bantu speaking people, or mtu in the case of the Swahili people living on the African continent.

Ubuntu/omundu/muntu/mtu means humanity or fellow feeling, kindness (Letseka, 2000; Mbiti, 1991; Nafukho et al., 2005). Le Roux (2000) frames Ubuntu as one of the distinguishing features between people (umuntu) and things (izinto). He proposes that African people conceptualize human beings using eight characteristics: *umzimba* (flesh, body, form), *umoya* (breath, air, life), *umphefumulo* (shadow, spirit, soul), *amandla* (strength, vitality, energy), *inhliziyo* (heart, center of emotions), *umqondo* (head, brain, intellect), *ulwini* (language, speaking) and Ubuntu (humaneness) (p. 43). Regarding humaneness, Mnyandu (1995) frames Ubuntu as a person possessing the characteristics of care, humility, consideration, understanding, wisdom, generosity, hospitality, social maturity, social sensitivity, virtuosity and blessings (pp. 80-82).

Despite these conceptualizations, Maluleke (1999) argues that talking about Ubuntu is riddled with problems and that "it has often been conducted in sporadic unstructured, naive and dangerous ways" (Maluleke, 1999, p. 13). He argues that Ubuntu is often used in a mechanical way by capitalist interests to serve their ideologies and is therefore often used out of context. Additionally, the idea of Ubuntu is sometimes misused at the service of ideologies (Maluleke, 1999). Nevertheless, Ubuntu as discussed in this paper is expressed by the line '*Motho ke motho ka batho ba bang*'

(Sotho) or '*Umuntu ngumuntu ngabantu'* (Nguni) which means 'I am because we are' (Teffo, 1998, pp. 3-4)**.** A human being is a human being through other human beings – the human being, thus, only exists and develops in relationship with others (Higgs & Smith, 2000).

Ubuntuism

Nafukho (2006) describes Ubuntu through the conceptualization of Ubunutism. Ubuntuism according to Nafukho (2006) rejects the view that the individual remains more important than society. Ubuntu in his conception incorporates dialogue by intertwining both relationships and closeness while preserving the other. Ubuntuism seeks to include all people, never allowing people to slip away nor reducing the other person to a statistic, figure, number, characteristic, conduct, or function. Instead, Ubuntuism recognizes and respects every person in society. It conceptualizes life as a process of realization through others, while simultaneously enriching the self-realization of others.

Bangura (2005) and Nafukho (2006) present three tenets of Ubuntu: religiosity, consensus building, and dialogue. Regarding religion, African societies are characterized by strong bonds between humans, ancestors and the Supreme Being (Fafanwa, 1974). Ubuntu deeply respects the religious rights and practices of all people, in several African families, spirituality plays a key role in society uniting ancestors with the living and the extended family (Mbiti, 1969).

Ubuntu also stresses the importance of consensus building. Bangura (2002) proposes that African traditional culture embodies an almost infinite capacity for consensus building and reconciliation. Nafukho (2006) suggests that,

Although there may be a hierarchy of importance among the speakers, every person gets an equal chance to speak up until some kind of an agreement, consensus, or group cohesion is reached. Ubuntu involves a genuine respect for human/individual rights and related values, and an honest appreciation of differences (p. 410).

Ubuntu underpinned by consensus building cuts across the leadership of many African leaders in their struggles for independence. Of note are Julius Nyerere of Tanzania, Kenneth Kaunda of Zambia, Kwame Nkrumah of Ghana, Nelson Mandela of South Africa and Jomo Kenyatta of Kenya (Kaunda, 1966; Kenyatta, 1938; Mandela, 1995; Nkrumah, 1970; Nyerere, 1968).

Finally, Ubuntu personifies dialogue. Bangura (2005) argues that Ubuntu's particularity, individuality and historicality encourages each of us to expose ourselves to others in order to encounter the differences of their humanness in order to inform and enrich our own (p. 32). This refers to a willingness to learn from others as a way of building our own knowledge base and wisdom (Nafukho et al., 2005). Ubuntu stresses the process of decision making, ensuring that throughout, the dignity of people is enhanced.

Ubuntu as a philosophy

Blankenberg (1999) argues that Ubuntu is a philosophy is based on connection. It stresses relationships in the same community; connecting individuals and groups together; not only as unity in multiplicity, but of the concentric and harmonic unity of the visible and invisible worlds. He further argues that the Ubuntu philosophy espouses a fundamental respect for the rights of others, and a deep allegiance to the collective identity (Blankenberg, 1999, p. 54).

Schiele (1994) distinguishes Ubuntu as Afrocentric conceptions of the human being rather than Eurocentric ideas. He argues that African conceptions promote harmony and collectivity, while the Eurocentric perspectives stress individualism. Letseka (2000) proposes that in traditional African life, philosophizing might mean the interrogation of the notion of *botho* or rather, Ubuntu as the emphasis on humanness and altruism. This idea is shared by (Higgs & Smith, 2000, 2002), Schiele (1994) and (Teffo, 1996, 1998) who conclude that counter to the individualist view of many Western philosophies, in Africa, man is inseparable from the community.

Ubuntu and education

Bangura (2005) proposes that planners of education must be loyal not only to the developmental needs of the economy, nation-state, and society at large; but also – and above all – to the development of the wholeness of the human being. These components should include the spiritual, mental health, and unity of both the individual and humanity (Vilakazi, 2000, p. 208). A. Luthuli (1953) and Kunene (2006) argue that African-centered leadership is based on the philosophy of Ubuntu. A. Luthuli (1962) suggests

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that African-centered leadership aims to realize a truly inclusive society. In the context of school leadership, Msila (2008) operationalized Ubuntu leadership as the "cooperative and supportive form of leadership in which collective solidarity of the group is employed and respected," (p. 70).

Regarding Ubuntu and functionality, Vilakazi (1999) and Nabudere (2010) summarize how Ubuntu operates in the field of education. They outline three main characteristics: learning, correction of Eurocentric education tendencies, and situated knowledge construction. Ubuntu stresses the ability of all students to learn and encourages all stakeholders to connect with one another. With regards to correcting Eurocentric teaching tendencies, Vilakazi (2000) argues that Ubuntu functions when knowledge intersects with the life live while correcting Eurocentric tendencies to universalize knowledge. Ubuntu stresses several ideas: the individual's role in learning, society and nation in the knowledge construction process, resistance of the notions of universalism; scientific students currently rationalization and the resulting privilege and disadvantage distribution (Bangura, 2005). Finally, Ubuntu functions when other sites of knowledge are recognized in the form of learning communities, opening the doors of learning for all students.

Mkabela and Luthuli (1997, pp. 5-7) propose that Ubuntu functions when it delves into the roots of traditional African thought and its influence on educational issues and restores the true worth of the essential principles behind African ways of thinking. Ubutnu deals with African modes of thinking regarding Africans as lesser human beings suggesting that Africans should start formulating a new history of

themselves; and concerns itself with critical reflection on education issues that arise in contemporary Africa (pp. 5-7). This proposition is echoed by Hountondji (2002), Nabudere (2010), and Nkrumah (1962). The scholars recommend that Ubuntu is operational when it creates links between sources of African knowledge and learning societies; connects production needs and African communities; and reduces the gap between elites and the communities from which they originate from.

Bangura (2005) and Nafukho (2006) are the primary scholars in the Ubuntu literature. Bangura (2005) has contributed to the field with his conception of Ubuntology as a theoretical response to Eurocentric conceptions of pedagogy (the art and science of teaching children), andragogy (the art and science of helping adults to learn), ergonagy (the art and science of helping people to learn to work), and heutagogy (the study of self-determined learning). He defines Ubuntugogy as the "art and science of teaching and learning undergirded by humanity towards others" (p. 13). In his early work, Bangura (2002) built on the work of Awooner (1990) to conceptualize an African epistemology which he argues rests on the African as a holistic, interconnected, interrelated, and total human being. In the field of education, Bangura (2005) proposes that African educators need to be concerned about broader education as well as training, in order to ensure their approaches to learning and teaching are supported by humanity or compassion toward others (p. 20).

Nafukho et al. (2005) on the other hand, built the concept of Ubuntu in the field of human resource development and organizational leadership. Applying the tenets of Ubuntu (religiosity, consensus building and dialogue) to organizations, he presented a

reconceptualization of leadership and group productivity (Nafukho, 2006). In the article, he describes how an adult's learning is deepened from within the tenets of deep respect, understanding of religious diversity and dialogue. These set the stage for later articles such as Brooks and Nafukho (2006), which link the success of dialogue and consensus building to organizational productivity.

My Personal Story

Negotiating the Interface of Post-Colonialism

South Africa is famous for three things: concentration camps, constructed by the British during the South African War of 1898 and later used by Nazi Germany; apartheid, a system of racial segregation which brutalized and dehumanized people of color for the enrichment of Whites; and the philosophy of Ubuntu, translated as "I am because you are," which honors every person's humanity reflected in ourselves. Ubuntu is the framework within which we are using to thread together our divided, traumatized yet resilient society and it is this philosophy that echoes within me. Ubuntu underpins my vision for South African education and it carries my hope for our country.

My history is intertwined with many events and perspectives. This section begins with a contextual analysis of South Africa before briefly describing the history of my father and mother's family. Then, it outlines how their marriage and our subsequent family life shaped my understanding of the world.

Background: The Zulu Kingdom 1808-1879

The Zulu Kingdom was the largest African empire in southern Africa, spanning a large portion of modern day South Africa. Formed by the unification of various tribes,

the Zulu Kingdom acted as one of Africa's first multi-state bureaucracies. The kingdom's bureaucracy was shaped by distinct breaks in the nature of Zulu government. Deflam (1999) describes the Zulu Kingdom from its formation in 1808, to its fall in the South African war of 1879. During this seventy year period, the Zulu Kingdom had kings who influenced education very differently over three periods: first, foundations of the Zulu Kingdom, second, despotic rule, third, fall of the Zulu Kingdom.

The foundation of the Zulu Kingdom began with Dingiswayo, chief of the Mthethwa, an Nguni-speaking group of the Bantu population in southeastern Africa. From 1808 to 1818, Dingiswayo ruled several chiefdoms surrounding the Mthethwa territory. By weakening the kinship of the conquered tribes, Dingiswayo formed one central government. This government limited the powers of the conquered chiefs and administered the Zulu Kingdom through appointees.

A period of despotic rule followed Dingiswayo's death. Chief Shaka Zulu became the leader of the Zulu Kingdom. He expanded the empire and shifted the government into authoritarianism. Shaka delegated power to generals, using the army to administrate the state, making traditional elders, or members of the royal family appointees to conquered tribes. Deflem (1999) asserts that Shaka maintained centralized control through a series of communication and negotiated tactics based on military strategies. He framed the bureaucracy as solely responsive to the authoritarian leader.

Ultimately, the fall of the Zulu Kingdom began when King Mpande integrated military regiments into a system of economic redistribution. King Mpande consolidated political structures and implemented systems to create an economically legitimate

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regime. The bureaucracy shifted from strict executive control towards a decentralized system as chiefs gained greater autonomy to administrate their respective chiefdoms.

Within this context, the influence of Europeans also grew over time. In 1873, Theolious Shepstone, Natal Secretary of Native Affairs crowned Cetshwayo king marking the beginning of European influence in Zulu and African education. Tensions arose as a result, culminating in the Anglo-Zulu war which brought the Zulu Kingdom under British Rule in 1879 as a Protectorate. British administrators were appointed to oversee Zulu affairs, instituting their bureaucratic framework. They severely weakening the Zulu bureaucracy. Alongside the weakening bureaucracy was the increase in missionary influence. Missionaries became embedded in Zulu society and used their allegiance with the Empire to disregard indigenous education (P. Luthuli, 1981; Nkuna, 1986) Eventually missionaries became solely responsible for the *formal* education of Zulu and eventually all Black African children. De Kock (1996) argues that over time missionaries and mission education became part of the colonial and imperialistic system, reflecting the ideologies and practices of colonial expansion. He further describes how mission education shifted from a classical curriculum in the nineteenth century towards an emphasis on industrial education and training.

The end of the South African War (also referred to as the Anglo-Boer War) in 1902 marked the beginning of the Union of South Africa (Farwell, 1976). The union referred exclusively to the partnership between the British and Afrikaners who began formalizing the system of racial segregation. One of the first acts to be passed by this government was the 1913 Natives Land Act, which gave eighty-seven percent of land

ownership to White South Africans, while relegating less than thirteen percent to Black Africans (Walker, 2014). As Black Africans became more disenfranchised and marginalized, they began to resist. A notable era of resistance was the Bambatha uprising of 1906 where Zulus defeated the British tax and land system (Stuart, 1969). Nevertheless, the systematic process of colonization seeped deeper into society leading to even greater forms of oppression.

The racial domination epitomized under colonization gained greater momentum in the late 1940's with a strong shift towards apartheid. The history of South Africa is intertwined with this legacy of apartheid; a hegemonic government system designed to enforce racial segregation and institutionalization of White supremacy (S Biko (2002). Lodge (1983); S Marks and Trapido (1987); Motlhabi (1985). Ndimande (2013) proposes that apartheid legislated and enforced segregation and social stratification along four racial categories: Black, Coloured, Indian and White. 'Black' referred to the indigenous population of South Africa; Coloured referred to those of mixed race heritage; Indian, descendants of slave labor brought over to South Africa from India by the British Empire and White referred to those originally from Europe during the colonization of South Africa. This mandated racial stratification guaranteed White supremacy, meanwhile subjugating the other groups to second-class status.

Chalklen

My grandmother, Maureen Smith, daughter of Susan and Bill Smith was born February 14, 1941. The eldest of seven working class White Afrikaans children, she grew up in the western part of Johannesburg, South Africa known as Westdene. The

1940's was a tumultuous time in the South Africa, especially in Johannesburg. Hyslop (1993) described 1940's and 1950's Johannesburg as a period of "urban crisis" due to the rapid influx of labor to work in the booming mine industry, resulting in overcrowding. To resist competition from workers of color, White workers used their political representation in the Union of South Africa to push for stricter influx control, job protection and social protection against Black workers. As these tensions grew so did the iron grip of apartheid policy and practice. My grandmother lived at the interface of apartheid this transitionary period. In 1955, Sophiatown, a racially diverse neighborhood next to Westdene was demolished to make way for Triomf (Triumph) a working class Afrikaner neighborhood (Lodge, 1981).

At eighteen, Maureen met Leslie Chalklen a White Englishman and one of two brothers from Mayfair in Johannesburg. Mayfair, a low income White working class neighborhood in Johannesburg was characterized by high levels of White poverty. Leslie embodied this experience throughout his life. Leslie's father had died a few years prior to Leslie to meeting Maureen, and he adopted the surname Chalklen from his stepfather. Shortly after meeting, Leslie married Maureen and their first child (my father), Leslie Grant Jr., was born in 1956. Leslie Grant Jr. was primarily raised in the Smith's household, and as a result was nurtured not only by his parents, but also by his grandmother, aunts and uncles. This period was formative in Leslie's early life.

When Leslie Grant Jr. was about three years of age, his brother Raymond was born. Shortly after, Leslie Sr. was offered a job as a motor mechanic in Northern Rhodesia (now Zambia) and subsequently moved his family to Kitwe, a town north of

Lusaka. Kitwe was established in 1936 along the north-central Zambia region. The

Rhodesia Railways main line reached the town in 1937, providing passenger services as

far south as Bulawayo (Musonda, 2011). The main focus of the railway was the transport

of mined resources, especially copper. Spin off industries from mining, including motor

mechanics began to thrive. In this context, my grandfather opened a successful business

and the family enjoyed financial success.

The Effects of Anticolonial Wars

My family lived through a number of anticolonial wars. My grandfather, Leslie

Sr., joined the British in the Zambian war for independence, which began in the late

1950's and ended in 1964. Following the British loss, he moved his family south to

racially segregated Southern Rhodesia, settling in Chiredzi, a small town in the province

of what is now Masvingo. It was here where Jennifer, their third child, was born.

From 1965-1979 Zimbabwe (then Southern Rhodesia) was entangled in a civil

war known as the Bush War (Waddy, 2014). Leslie Sr., Leslie Grant Jr. and Raymond

joined the war efforts in different capacities serving in Ian Smith's Rhodesia Security

Forces. Leslie Grant Jr. joined the air force, training as an aircraft engineer, while Leslie

Sr. and Raymond joined the army ground forces. Later, both Leslie Sr. and Raymond

suffered injuries that resulted in them having their right legs amputated. This tragedy left

both men with not only permanent physical disability, but and emotional post-traumatic

stress disorder (PTSD) for the remainder of their lives.

With Zimbabwe newly independent in 1980, Leslie Jr. moved to apartheid South

Africa. He began his career working as an aircraft engineer for the South African

National Defense Force. He later transitioned into private security in Johannesburg where he met and married my mother Pamela Joy Hughesman, a nurse from Benoni which is situated on the East Rand of Johannesburg.

Hughesman

Pamela Joy Hughesman (my mother) is the youngest daughter of three to Evelyn Francis Ross, a second generation White South African and Stanley Hughesman, an Englishman from Liverpool. England. Stanley, a soldier in World War II was deployed to South Africa and remained there after the war, where he married Evelyn Francis. They moved to Benoni where Gillian and Sandra were born in quick succession. A few years later in 1959, Pamela Joy was born as the youngest daughter, eleven years after apartheid legislation initiated segregation. She lived a large portion of her life under apartheid rule. Under the apartheid system, career options were limited for girls. All three girls pursued nursing, a common career for White females at the time. They often worked in settings of apartheid militarization and an internal war against freedom fighters. In Johannesburg, Pamela lived and worked in the second largest hospital in the country at the nexus of racially segregated healthcare policy and practice.

I am Born

Pamela Joy Hughesman married Leslie Grant Chalklen (henceforth referred to as Leslie) in the early 1980's. The couple married and gave birth to their first daughter Megann Joy on November 9, 1984. Megann had a happy, loving spirit but suffered from Hallermann-Streiff syndrome, a rare disease which affects less than two hundred people worldwide (Thomas et al., 2013). Megann was only the eighty-ninth person on record to

have suffered from this disease that ended her life at the age of two. Megann's death had a profound effect on my parents and influenced how they raised their three proceeding children.

I, Warren Leslie Chalklen was born July 29, 1988 in Merrymount Hospital, which was situated in racially segregated Jeppestown in central Johannesburg. My father had just started his private security business and the couple struggled financially in the early years. Around them, the shackles of apartheid were loosening and South Africa was often under successive states of emergency (Merrett, 1990).

Disinvestment, disenchantment and uncertainty were simultaneously growing at a rapid rate. Within this climate, the family adopted a wait and see attitude. The imposition of states of emergency, a large market for private security opened and the financial position of the family improved dramatically.

Their second child, my brother Russell, was born in 1991 at a time when the family was beginning to experience prosperity amidst a growing wealth disparity. We moved into the affluent White neighborhood of Bedfordview, famous for being an elite location for Mediterranean families, especially the Greek community. After a short time, Granny Maureen and Grandpa Leslie came to live with us to help raise my brother and I. Maria; our families' Black *helper* also joined us around 1993. These three actors played a pivotal role in my life.

Due to this period of my upbringing, I occupied an upper class, White, privately educated male status. This was made apparent to me at an early age when my status contrasted with that of Maria's. When we were alone, outside the apartheid-induced

segregation, I felt Maria and I were at ease. When we were together in public spaces, I felt acutely the differences in the way we were treated. Between Maria and me, she was Maria, I was Warren. But, my parents were Master and Madam and my Grandmother and Grandfather were Misses and Baas (the Afrikaans word for boss). Maria was the only person of color I knew, and I loved her as a mother.

In 1991, the political situation in South Africa came to a pinnacle when Nationalist Party leader FW De Klerk unbanned the ANC, PAC, UDF and other political organizations and their respective leaders including Nelson Mandela, Winnie Mandela, Trevor Manuel, Albertina Sisulu, Jessie Duarte and Joe Slovo.

Subsequently, various racial segregation laws were also dismantled (Legassick, 2003). Child adoption laws were no different. Segregation laws such as the Prohibition of Mixed Marriages Act No. 55 of 1949 and The Immorality Act No. 21 of 1950 prohibited amongst others, adoption across racial lines (Moos & Mwaba, 2007). When these laws were repealed in the early, 1990's, they paved the way for parents to adopt across racial lines.

Because my parents wanted a daughter more than anything else, they applied and were one of the first White families in South Africa to legally adopt a child of color in South Africa. Melissa, so named by her birth parents, was given the second name Joy after my mother. Melissa Joy was not only classified as Coloured, but is also differently-abled. When my mom brought her home at five months old our family fell in love with her. She has been part of my fiber ever since.

Melissa was the second person of color I had ever met and lived with. She melted my impatient heart and soul on every level, and throughout our life she has acted as the glue that kept the siblings together. Melissa brought a new dynamic to an apartheid-era family. Racially, she presented my parents, particularly my mother, with a unique experience. In public, other White people often humiliated my mother and called her dirty because she had 'slept with a Black person.' As siblings, we were often asked to account for our parents' decision and were even made to eat in separate places, off certain dishes; and were called hurtful names because of our association with our Coloured sister. From an early age, by default we were often treated as children of color in certain settings. This elevated throughout our life as Melissa went from 'cute Black baby' to 'ugly Black women'. Apartheid for us may have ended in theory, but our family in general and Melissa, in particular, still felt its presence throughout our lives in many different forms. Despite this, Melissa never spoke about it, nor did she like us to talk about it.

Despite the silence around race in our family, I found it particularly difficult to reconcile my love for my sister from within a society that taught and rewarded me for being hateful towards people that resemble her. I eventually concluded that I could not be both: fully loving to my sister Melissa while hateful towards people that resemble her. In this conclusion, I began to slowly face the realities of my own privilege and how these played out in the daily life of people around me: differently abled, women, immigrants, gay, lesbian and people of color. The process began to shape my understanding of myself and the country I grew up in. Further, I began to form strong bonds with people

across multiple boundaries that shaped and continue to shape me as I continue my life's journey.

My passionate commitment to equity for all people spurred my love for education from a very young age. Upon completing high school I enrolled in a Bachelors of Education degree, going on to teach in multiple contexts – including former Bantu, Model C, and private school contexts. Each experience created opportunities for me to learn about myself and about the country I lived in, which I could see transforming before my eyes.

Upon completion of my undergraduate degree, I enrolled in a Master's degree in Public Administration in the US, with a focus on education policy. While in the program, I had the opportunity to work in the Office of the Presidency of South Africa. Here, I worked with leaders in the field of education to craft a vision for South Africa's education system over the next twenty years. Central to this vision was advocating for a more equitable education system. Operating at this level, I became aware of how privilege systems and structures of power combine to produce unequal outcomes for students of color. Simultaneously, I learned a great deal from working alongside educational leaders from various countries who acted as advocates with a deep commitment to equity.

Upon engaging deeply in equity pedagogy throughout my doctoral studies in urban education at Texas A&M University under the leadership of Dr. Norvella Carter, I became curious about what characteristics these international leaders from multiple

contexts embodied, what processes led them to this commitment to advocacy, and what practices of advocacy they adopt to enhance equity for all students.

Statement of the Problem

Leadership and advocacy for equity in education literature mainly focuses on school, district, state, or United States specific contexts. Few studies have scrutinized characteristics, processes, and practices of leaders who are advocates for equity in education in South Africa. As such, scholars, practitioners, and policy makers operating in South Africa may benefit from scrutinizing educational leadership at this level.

International studies in leadership for equity point to the increasing need for leaders who practice equity in education to attack oppressive systems across a variety of variables. Of the studies on international leaders who are advocates for equity in education, many have focused solely on school (Fitzgerald, 2009; Goddard, 2007; Trnavcevic, 2007), district (Lopez et al., 2006), and federal or state agencies (Riccucci, 1995).

In South Africa, Groenewald (2015) interviewed fifteen leaders across the political, economic and social fields. He determined that they each possessed unique decision-making, sensitivity, and values, which impacted their leadership identity. What remains to be explored in the literature, however, is a focus on the leaders' process, characteristics and practices of South African leadership for equity in education. Themes emerging from this study can illuminate cross-cutting leadership strategies that enhance equity worldwide.

Considering the increased emphasis on equity in education at the global level and South Africa specifically, the scarcity of information on the process, characteristics and practices of international leaders who are advocates for equity in education is regrettable. It is this realm of knowledge that organizations that are tasked with producing, employing, and representing leaders for equity require if they are to fulfill their mandates. This study filled the need for research on the characteristics, processes, and practices of South African leaders who are advocates for equity in education in order to strengthen education globally.

Statement of the Purpose

This study attempted to contribute to the knowledge base by examining, (re) interpreting (Dillard, 1995) the life experiences and leadership practices of three South African advocates for equity in education. It examined how they came to be, what characteristics they embody and what practices they use to enhance equity. Discourse was used to determine the constructed meanings of their personal and professional acts of leading as it relates to enhancing equity.

Significance of the Study

A significant amount of literature has defined leadership by scrutinizing character traits and attributes of effective leaders. However, a void exists – the lived stories and experiences of South African leaders who are advocates for equity and who can inform others about important issues of leadership in education. These voices can provide an essential model, a deeper insight and a healthier grasp of the construction of the leader persona, and the way in which one leads as an advocate for equity. Through a

discourse on leadership, this research study can also add models that have been conventionally excluded in the research on South African education leaders. As a result, the impact of South African advocates for equity can be acknowledged and appreciated.

Research Questions

The purpose of this study was to examine and (re)interpret (Dillard, 1995) the life experiences and leadership practices of selected South African educational leaders who are advocates for equity in education. The following questions guided the study:

1. How do South African advocates for equity in education describe their professional attributes?

2. How do South African advocates for equity in education explain and interpret their acts of leadership?

3. How do South African advocates for equity in education describe practices of equity?

Organization of the Study

Chapter I of this study will outline the extent of global inequities in education and demonstrate how interviewing South African leaders who are advocates for equity in education about their characteristics, acts, and practices of leadership fills a gap in the literature, providing greater insight into equity education. Chapter II presents a review of the leadership, advocacy and equity leadership literature including relevant research on international and South African equity advocacy in education. Chapter III discusses the methodology and procedures used for data collection and analysis. Chapter IV comprises findings of the study while Chapter V analyses the results. Lastly, Chapter VI offers a

summary and discussion of the researcher's findings, implications for practice, and

recommendations for future research.

CHAPTER II

LITERATURE REVIEW

Leadership Literature Eras

While many have a broad understanding of leaders and leadership, few are able to define what leadership is, how it operates, and in what manner it will develop. Bennis and Nanus (1985) asserted that leadership is the most studied and least understood topic of any in the social sciences (p. 20). The leadership scholarship broadly comprises three strands: task oriented, people aligned or organization focused (Van Wart, 2003). A brief review of the literature demonstrates six distinct leadership eras (Van Wart, 2003). Each era was dominated by a leadership paradigm which framed how leaders where conceived, identified and evaluated their success or failure. The six era's include: the *Great Man* which began pre-1900 (Carlyle, 1901; Cawthon, 1996; Searing, 1969), *Trait Based* leadership (1900-1948) (Bird, 1940; Jenkins, 1947); *Contingency Based* leadership (1948-1980) (Hunt & Larson, 1975); *Transformational leadership* (1978-present) (Zaleznik, 1977); *Servant* leadership (1977-present) (DePree, 1989; Greenleaf, 1977) and *Multifaceted* leadership (1990-present) (Chemers, 1997, p. 170; Hunt, 1996).

The *Great Man* era, mostly characterized in the form of biographies dominated leadership perspectives pre 1900's. Carlyle (1901), a Scottish writer posited that history was nothing but a biography of great men. In this conception, leaders were understood to have unique talents that they used to shape their societies. Nietsche (2008) famously argued this approach asserting that mainstream history would be different if the famous men were suddenly incapacitated. Building on the notion of great leaders with unique

talents, *Trait Based* approaches scrutinized individual traits such as physical aptitude and skills. While this approach focused on the skills and abilities of the leader, the latter *Contingency Based* model accounted for context based factors. *Contingency Based* leadership shifted the discussion from traits and skills towards behaviors such as communication, conflict resolution and efficiency. Further, this model grew out of the organizational theory literature (Bryans, Cronin, & Wijk, 1984).

The *transformational* leadership perspective emphasizes the leaders vision and ability to shape organizational change (Bass, 1985; Tichy & Devanna, 1986). This approach analyzes the approaches leaders use to elicit higher levels of actions from their followers, including inspiration. Further, it outlines the roles leaders play in developing structures that produce success for all stakeholders. *Servant* leadership emerged as a paradigm responding to the context of inequality, injustice and unethical leadership decisions globally. This position stresses the need for ethical decision making and responsibility for all stakeholders. As leaders responded to an increasingly complex world, it became apparent that a single model was inadequate. As a result, the *Multifaceted Approach* emerged which intersected various paradigms in a pragmatic fashion. The most rigorously used *Multifaceted Approach* is the intersection of transformational (behaviors) with transactional (charisma).

Reviewing leadership scholarship reveals a trend towards a more human focused orientation. In the context of education, scrutinizing how leaders operate to produce greater outcomes for children becomes even more vital. The following section posits leadership in the leadership for equity literature within the field of education.

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Culturally Responsive Leadership

Culturally responsive pedagogy underpins culturally responsive leadership in education. Schein (2004) summarizes the connections between culture and leadership when she says that when we examine culture and leadership closely, we find that they are both sides of the same coin, neither can be understood by itself. To transform schools, leaders need to understand values, norms and beliefs of communities, families of students they serve.

Dantley and Tillman (2010) argue that social justice demands deconstructing the multiple ways schools and their leadership reproduce marginalization, inequitable treatment of individuals because their identities are outside the celebrated dominant culture. Synthesizing the literature of culturally responsive leadership including the investigation of institutionalized systems of injustice (Foster, 1986; McKenzie et al., 2008; Tillman, 2002), a multidimensional framework founded upon ethics of care, justice and critique (Starrat, 1994); culturally responsive leadership as anti-oppressive practices in schools (Kumashiro, 2000); and the use of alternate theories such as CRT to generate new understandings of culturally responsive knowledge (Ladson-Billings, 1998; C. Larson & Murtadha, 2003); Dantley and Tillman (2010) propose five components of culturally responsive leadership: consciousness for broader social, cultural and political context; critique of marginalizing behaviors, commitment to more genuine enactment of democratic principles, moral obligation to articulate counterhegemonic vision regarding education and determination to move from rhetoric to activism. These are summarized succinctly by Ladson Billings (2002) when she states

that culturally responsive school leaders help their students and teachers develop intellectually, socially and emotionally by using cultural referents to impart knowledge, skills and attitudes (p. 382).

Leadership Persona

Throughout history, human beings have used leadership to impact the context they inhabit. As a result, leadership has been the main focus of research in education for many years which has attempted to define leadership characteristics that lead to effective educational leadership.

A leader's persona has a strong impact on their effectiveness. In education, scholars have framed effective leadership in various ways. The most widely accepted definition of effective leadership is provided by Van Wart (2003) who believes that effective leadership provides higher-quality and more efficient goods and services; it provides a sense of cohesiveness, personal development, and higher levels of satisfaction among those conducting the work; and it provides an overarching sense of direction and vision, an alignment with the environment, a healthy mechanism for innovation and creativity, and a resource for invigorating the organizational culture (p. 216). Hoachlander, Alt, and Beltranena (2001) suggests that a strong educational leader can define, manage, and improve curriculum and instruction in a skillful fashion while K. Anderson, Armitage, Jack, and Wittner (1987) described effective leadership as having a vision and being able to translate that vision into action, creating a supportive environment, being aware of what is going on in the school, and being able to act on knowledge.

Leadership Practices

The immense body of leadership and social justice literature has primarily

focused on theoretical frameworks (Kose, 2007; C. Larson & Murtadha, 2003;

Theoharis, 2010). Shoho, Merchant, and Lugg (2007) advocate for some kind of

common language when talking about social justice leadership propose that the term

social justice is based on the Latin roots of the words means being fair to one's

companion. Various conceptualizations of social justice leadership have emerged in the

literature. Dantley and Tillman (2010) argue that leadership for social justice

investigates and poses solutions for issues that generate and reproduce societal inequities

(p.17); Grinberg and Goldfarb (1998) suggest that "social justice...[actively engages] in

reclaiming, appropriating, sustaining and advancing inherent human rights of equity,

equality and fairness in social, economic, educational, and personal dimensions, among

other forms of relationships" (p.162) while Anyon (2014) and Apple (2004) purport that

social justice leaders need to believe that the injustice people experience is a purposeful

phenomenon.

Despite these multiple conceptions of social justice and leadership, multiple

scholars argue against a particular definition of social justice leadership because they

see it as limiting to other traits that a social justice leader may possess (McKenzie et al.,

2008; Mullen, Harris, Pryor, & Browne-Ferrigno, 2008; Radd, 2008). In response,

(Theoharis, 2007, 2008, 2010), Brown (2004) and R. Larson and Barton (2013) call for a

theoretical approach that deals generally with issues of race, disability, class, gender,

sexual orientation and other historically and currently marginalized conditions in the United States.

MacIntyre (1984) first posited his theory of virtue within the realm of leadership practices. He describes practices as coherent and complex forms of cooperative activity organized around the pursuit of certain goods that are internal to these activities (p. 188). Later, R. Larson and Barton (2013) synthesizing the literature on social justice leadership practices and presented a framework described as high-leverage equitable practices. Described as core equitable practices, they present engagement in self-reflection and growth for equity; developing organizational leadership for equity, as well as constructing and enacting a vision for equity. The authors then present the areas in which to operate these practices including fostering equitable school culture, collaborating with families and communities, influencing sociopolitical context, hiring and placing personnel, allocating resources, modeling ethical behavior and supervising improvement of equitable instruction (p. 13). This synthesis built on the work of Kose (2007) and Wasonga (2009) who proposed that leaders utilized practices such as shared decision making, had strong visions and created ownership.

Leadership for Equity

Personal leadership literature broadly comprises two main branches: individual as leaders (Covey, 1991; Maxwell, 2000, 2002) or leadership as organizational governance (Carver & Oliver, 2002). In the field of education, school leadership has largely been framed in relation to the individual; describing leadership and equity in terms of why it is necessary or how it might be implemented, without interrogating the

foundation of these ideas about social justice. The literature scrutinizing the foundation of leadership for equity uses Foucalt (1982) theory of power which has deepened insight into the relationship between leadership, equity and education.

Ainscow and Sandill (2010) argue that the establishment of equity is the biggest challenge facing school systems throughout the world today. Stemming from the increasing need to scrutinize the operation of equity in education and its intersection with equity leadership and organizations, Lopez et al. (2006) describe leadership for equity as bold, courageous actions and behaviors on the part of school leaders to ensure inequalities are addressed directly (p. 15). Furman (2012) describes leadership for equity as the practice of school leaders that promotes social justice. When Foucalt (2009) argues that discourses such as 'school leadership for equity' are a culturally generated set of ideas that inform and create power relations within society; he highlights the limits of any conception of leadership for equity: it reinforces existing power structures while simultaneously trying to dismantle others.

Nevertheless, international studies in leadership for equity point to the increasing need for leaders who practice equity in education. Fitzgerald (2009), whose work on leadership and equity in New Zealand demonstrated how middle class cultural bias promoted by school leaders excluded low income students while Trnavcevic (2007) in a Slovenian study demonstrated how market driven economic models incentivizing school leaders to boost their schools market position discouraged them from increasing equity in their schools leading to adverse outcomes for minority groups.

International Leadership for Equity

Studies on international leaders who are advocates for equity in education, has focused solely on school (Fitzgerald, 2009; Goddard, 2007; Trnavcevic, 2007), district (Lopez et al., 2006), and federal or state agencies (Riccucci, 1995). What remains to be explored is leadership for equity at the international level. The proposed study is a new project aiming to extend understanding by intensively examining how South African advocates for equity interpret their processes, characteristics and practices of leadership for equity across multiple international settings.

Global Leadership Context

Global leadership literature broadly describes the complexity of leading in a diverse world. Although comprising multiple contexts, the context of neo-liberalism has resulted in the literature mainly focusing on preparing employees to succeed in international settings. Despite this, the following section outlines the global leadership scholarship and presents a range of typologies outlining global leadership competencies.

The research on global leadership lacks agreement on concise definitions and classification of critical terms as "global", "management", "leadership", and "competency"(Jokinen, 2005). The term "global" is often used interchangeably with the terms "international", "multinational" and "transnational" although distinction has been made between these terms (Adler & Bartholomew, 1992; Bartlett & Goshal, 1992). Literally, the term "global" refers to something "pertaining to the whole world, world-wide, universal and comprehensive" (Jokinen, 2005). The literature often uses the words "management" and "leadership" interchangeably, although there is a high level of

consensus about the distinction of these terms as described by (Kotter, 1990a, 1990b).

Nevertheless, De Vries and Florent-Treacy (2002), describe global leadership as a

combination and expansion of the two basic roles of manager and leader.

Despite disagreement on the definition and nature of global leadership, scholars

have outlined numerous frameworks to describe global leadership competencies.

Summarizing the work of Morgan and Krueger (1993), Brake (1997) proposed a model

of "Global Leadership Triad" consisting of four broader categories: relationship

management, personal effectiveness, business acumen, and in the core, the

transformational self. Gregersen, Morrison, and Black (1998) and Black, Morrison, and

Gregersen (1999) refined this model by defining "a core set of global leadership

characteristics" which comprise exhibiting character, embracing duality and

demonstrating savvy with inquisitiveness as driving force in the core. Rosen (2000)

maintains that globally literate leaders possess four "global literacies". These include

personal, social, business, and cultural literacy. J. Jordan and Carthwritght (1998)

believe that global success lies in a mixture of personality characteristics and managerial

competencies.

With a growing understanding global leadership generally, numerous scholars

have outlined sets of global leadership competencies. Jokinen (2005) typology is most

accepted where she separates competencies into core, mental, and behavioral

competencies. She argues that core competencies include: self-awareness, engagement in

personal transformation, and inquisitiveness while mental characteristics include:

optimism, self-regulation, social judgement, empathy, motivation to work in an

international environment, cognitive skills and acceptance of complexity and its contradictions. Behaviorally, she argues that global leaders use social, networking and cultural competent behaviors. Jokinen (2005) model was built on the work of Goldsmith, Greenber, Robertson, and Hu-Chan (2003) assertion of leadership clusters, Segil, Goldsmith, and Belasco (2003) description of international cultural literacy, and McCall, Lombardo, and Morrison (1988) work in global leadership development. Cohen (2010) has since extended this work by developing a mindset and global leadership framework comprising dichotomies such as global formalization in the context of local flexibility; global standardization with local customization; and globally uniform practices with local skillsets.

International Leaders for Equity in Education

Leaders for equity at the global level cut across many spheres. In education, numerous leaders stand out as exemplars for equity in education. This section will touch on the work of Nigerien Ambassador to the United States Dr. Hassana Alidou, President of South Africa's University of the Freestate (UFS) Dr. Jonathan Jansen, President of Ghana's Heritage Christian University College Dr. Samuel Twumasi-Ankrah, and founders of the African Leadership Academy (ALA) Fred Swaniker, Chris Bradford, Peter Mombaur, and Acha Leke.

Ambassador Alidou began her career in linguistics, and used her skills to transform mother tongue education worldwide (Akolor, 2012). She influenced education policy and development regarding multi literate environments, women studies, as well as peace and development. She has worked in over 30 countries in Africa with language of

instruction policies providing technical guidance to national governments and international organizations. From 2000 to 2003, Alidou consulted and academically directed for the German Foundation for International Development, UNICEF and the Burkina Faso Ministry of Education bilingual education and literacy and reading project (Straehley, 2015). In May 2015, Alidou was appointed Nigerien Ambassador to the United States.

While Dr. Alidou promotes equity through literacy, Dr. Jonathan Jansen uses his influence in higher education to effect change. He has served in higher education as professor, head of department, dean, and (acting) deputy vice-chancellor and vice chancellor. Maodzwa-Taruvinga and Cross (2012), reviewing his scholarly contribution between 1999-2009 to equity through curriculum, argue that Jansen's central theme is an epistemology of empathy that accounts for the experiences of both the victims and the perpetrators of apartheid (including their descendants) and proposes a post-conflict "pedagogy of reconciliation" in South Africa. Jansen continues to influence education globally, as a consultant to UNESCO, the World Bank, USAID, European Union (EU), and Department for International Development (DFID) in the United Kingdom.

President of Ghana's Heritage Christian University College Dr. Samuel Twumasi-Ankrah also uses higher education as a vehicle for equity, but his vision of creating the first university in Africa that focuses solely on people with disabilities sets him apart from other university presidents. Twumasi-Ankrah received a Master's and Doctorate degree in theology from Abilene Christian University's Graduate School of Theology. He is credited with building the first Christian liberal arts college in Ghana,

situated in the city of Accra (Ross, 2009). Formalized in 2001, the college under

Twumasi-Ankrah has increasingly steered the organization towards addressing the needs

of students with disabilities. In 2002, Twumasi-Ankrah initiated plans to shape the

college to include the needs of people with disabilities (Twumasi-Ankrah, 2002).

In the field of basic education, visionaries Fred Swaniker, Chris Bradford, Peter

Mombaur, and Acha Leke are responsible for forming the African Leadership Academy

(ALA). ALA is a prestigious Pan African high school catering for students from fifty

four African countries and preparing them for roles in leadership and development on

the continent. In 2006 Echoing Green, a global non-profit organization operating in the

area of early-stage social sector investing recognized Swaniker and Bradford as two of

the 15 best emerging social entrepreneurs in the world. Six years later, the World

Economic Forum (WEF) recognized Swaniker as a Young Global Leader (Busayo,

2013).

Selected International Leaders for Equity

Both historical and contemporary literature is littered with detailed descriptions

of inequity faced by people around the world. Alongside these accounts, much has also

been written about how leaders responded to these inequities by shaping the world

towards a more just, equitable, and inclusive reality. However, while there is broad

consensus that leaders for equity exist, there continues to be a void which fails to explore

the lived stories and experiences of these leaders who have advocated for equity.

Without providing an exhaustive list, the following section describes three

leaders: Paulo Reglus Neves Freire, Malala Yousafzai, and Nelson Rolihlahla Mandela.

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These leaders are recognized globally for their contribution to equity. Because no leader

exists in a vacuum, this analysis includes the historical, economic, and political context

that shaped each leaders philosophy, strategies, and conception of equity. They represent

an accumulation of leadership. Each of these leaders were chosen not only for their

contribution to equity in their respective countries but because they exemplify individual

efforts towards a more just world.

Paulo Reglus Neves Freire (1921-1997)

While Mandela embodies the African anticolonial struggle, Paulo Reglus Neves

Freire exemplifies the liberation of oppressed people worldwide through his

emancipatory pedagogy approach. Freire is the product of a long line of South American

leaders who fought for equity through various means. Freire's legacy is built on the

sacrifices of many before him and his influence on contemporary leaders who engage in

critical pedagogy is unrivaled. Given the history of the South American continent, it

appears natural that his philosophy would take root and spread not only across Brazil but

inspire oppressed people globally. The following section demonstrates how the political,

economic and social history of South America shaped Freire's philosophy and laid the

foundation for his legacy as a leader for equity.

Geographically, South America is a continent situated at the southern portion of

the American landmass, south and east of the Panama–Colombia, and east of the Panama

Canal (Rumney, 2013). While early historians such as Raymundo Faoro (Konder, 2003)

begin South America's political history with the arrival of colonial settlers in 1452,

O'Brien (2005) proposes that the continent was home to agricultural societies as early as

6500 BCE. These societies migrated throughout the continent. In the western region of what is presently Ecuador, Becker (2010) describes the architectural, spiritual, and cultural contributions of the Cañari society who thrived between 500-1533. In the northern district of the Andes around third century CE, the Chibchas occupied part of what is now Panama and the high plains of the Eastern Sierra of Colombia while the central region of the continent was home to numerous communities who combined under what was called the Andean civilization (Glassner, 1970). This civilization included the Caral Supe, the Norte Chico, the Chavin, the Moche, the Tiwanaku and the Inca societies (Longhena & Alva, 2007). Finally, the eastern coastline comprised the Arawak empire who inhabited as far north as Guyana and as far away south as present Brazil (Bulkan, 2008).

Across the Atlantic ocean, the Crown of Castille, formed in 1230 in the Iberian Peninsula in what is presently Spain began to encroach on the autonomy of the South American people (Bianchini, 2011). Spanish Queen Isabella and King Ferdinand III initiated a colonial expansion to South America known as conquistadores (conquest) to increase trade and spread the Catholic faith (Haring, 1918). The first explorer, Christopher Columbus arrived in 1492 and set the stage for over three centuries of colonial exploitation across South America, much of North America, Central America and the Caribbean Islands (T. Jordan, 2010). But, Spanish occupation was not met with passivity. From 1520 to 1521, Emperor Cuauhtemoc of the Aztec Empire waged a war of resistance which was eventually quelled, resulting in the fall of the Great Temple in 1521 (Fulton, 2009).

Following the exploits of Spain, additional European countries began colonial conquest in the region. Portugal, Netherlands, France, and Britain began to colonize much of South America by the late 16th century. Brazil, the birthplace of Paulo Freire was occupied by Portugal from 1532 with the arrival of Pedro Álvares Cabral till it declared independence in 1822 (Greenlee, 1967; Ickes, 2005). Portuguese occupation led to a series of resistance and revolts. In the early 15th century, Maroons, who comprised former African slaves brought over by Portuguese and Spanish slave traders revolted against colonial occupation. François Mackandal, a Maroon who had escaped slavery, lead resistance against the French occupation in Haiti and began setting up independent communities across Brazil (May, 2009). His six year revolt not only led to the formation of an independent African state in Brazil known as Quilombo dos Palmares (Funari & De Carvalho, 2010), but also set the stage for the Haitian Revolution of 1791 which emancipated slaves and setup the independent country of Haiti (Carpienter, 1957).

After independence from Portugal in 1822, Bethell (1989) and (Meade, 1948) describe Brazilian history in four eras: the Old Republic (1889-1930) , Populism and Development (1930-1964), Military Dictatorship (1964-1985), and Re-Democratization (1985-present). Each period of history is characterized by different forms of repression. Freire's work represents a direct and indirect response to the unequal distribution of power resulting from each era.

 The Old Republic (1889-1930) saw the formation of a Brazilian republic after a military coup by General Deodoro de Fonseca deposed Pedro II in late 1889 (Simmons, 1963). General Deodoro de Fonseca established the Republic of the United States of

Brazil and was succeeded by two military rulers until the early 1930's. In July 1930, General Getúlio Vargas led a coup that brought Brazil into the era of Populism and Development (Galvan, 2013). General Getúlio Vargas ruled from 1930 to 1945 with the backing of the Brazilian military. During his rule, he encountered a Constitutionalist Revolt in 1932 and two separate coup attempts by communists in 1935 and by fascists in 1938 (Woodard, 2004). Juscelino Kubitschek led a democratic regime from 1945 to 1964 (R. Alexander, 1991).

Paulo Freire was born in 1921, studied law at University of Recife in 1943 and later served as Director of Cultural Extension in 1962. Inspired by revolutionaries such as Che Guevara (McLaren, 2001) and Fidel Castro (Randall, 2012), Freire began to develop a pedagogy of liberation while educating plantation workers (Gadotti, 1994). His work in liberation pedagogy led him to confront the military dictatorship which began in 1964 under President João Goulart. Goulart, with the help of the United States led a successful coup and ushered in the third era of Brazilian history (Legrand, 2011).

Freire was immensely critical of the government, leading to seventy days of imprisonment in 1965 (Mayo, 1999). Upon release, he fled to Bolivia, Chile and later the United States. In 1967, he published his first book *Education as the Practice of Freedom* (Giroux, 2010) which led to his most famous work *Pedagogy of the Oppressed* published in 1968 (Freire, 2000). Freire spent twenty years in exile, returning to Brazil in 1980 during the beginnings of revolt and resistance. Including his previous works, his 1980 book *Education for Critical Consciousness* (Freire, 1980) galvanized Brazilian

people and accelerated progress towards the fourth era: Re-Democratization from 1985 to the present.

Freire is an advocate for equity not only because of his theoretical contributions which include among others the banking model of education and the culture of silence (Freire, 2000); but also because of his continued commitment to the marginalized worldwide until his death in 1997. Freire provided the theoretical base for other scholars to begin conceptualizing equity in multiple fields including education. McLaren and Leonard (2002) in their book *Paulo Freire: A Critical Encounter* describes Freire's contribution to critical pedagogy in education. Freire's approaches have laid the foundation for literacy projects across the world including USA, Philippines, and Papua New Guinea (Vaznis, 2012).

Malala Yousafzai (1997-present)

In the same year that Paulo Freire died, Malala Yousafzai a young Pakistani woman was born. An activist for women's right to access education, Yousafzai would redefine the fight for education globally, establishing herself as the new generation of leaders advocating for equity.

Yousafzai is a product of time and place. Her leadership represents a long line of advocates for equity spanning centuries. Similar to South Africa and Brazil, the Indian subcontinent, has produced leaders who have been advocates for equity in the face of various forms of oppression. Situated in the southern region of Asia, the Indian subcontinent includes modern day India, Pakistan, Bangladesh, Nepal and Bhutan (Bartholomew, 1997). Recently, a Pakistani born seventeen year old, Malala Yousafzi

became the youngest ever Nobel Prize laureate for her activism for female education, human rights, and the inclusion of women in society (Satyarthi & Yousafzai, 2014, p. 1). Beginning with the early influences of Mohandas Gandhi, Jawaharlal Nehru and Muhammad Ali Jinnah; this section describes the influence Malala has had on the global fight for leadership and equity in her country.

The Indian subcontinent has been home to various communities for millennia. Kenoyer (1998) proposes that the earliest civilization in the region was the Indus Valley Civilization which occupied the Indian subcontinent between 3300-1300 BCE. This civilization extended from what is currently Pakistan to Western India, including parts of northeast Afghanistan. However, in 1505, the first Portuguese (1505-1961) settlers arrived followed by the Dutch (1605-1825), and British (1612-1947) Wolpert (1989). Further, Wolpert (1989) proposes that by the middle of the 19th century, Britain gained direct and indirect control of the region forming British India.

While Indians relentlessly resisted colonization, the Indian Independence Movement (Jokinen) was the most organized and notable force in the middle part of the 1900's (Ahanchi, 2009). Lead by prominent advocates for equity in their own right, The Indian Independence Movement comprised two groups: the Indian National Congress (INC) led by Mohandas Gandhi and Jaharwal Nehru, and the All-India Muslim League led by Muhammad Ali Jinnah.

Mahandas Gandhi (1869-1948) was a prominent lawyer, human rights activist and philosopher (Nair, 1997). His strategy of non- violent resistance against British rule as leader of the Indian Independence Movement ultimately led to Indian independence in

1948 (Shridharani, 1939). Aside from Gandhi's impact on the political scene, he also laid the platform for India's and Pakistan's future leadership by mentoring the future leaders of India and Pakistan: Jaharlal Nehru and Muhammad Ali Jinnah. Jawaharlal Nehru (1889-1964) was the first Prime Minister of India from 1947 to 1964. He is considered to be the architect of the modern Indian nation-state: a sovereign, socialist, secular, and democratic republic (Maylam, 2014). Muhammad Ali Jinnah, a prominent leader in the Indian Independence Movement propagated for Indian independence from British rule and federal autonomy as a Muslim state within the country of India (Quraishi & Jinnah, 1998). Although initially unanimous on the question of a unified India; pressure from the British government divided Gandhi, Nehru and Jinnah which ultimately led to the partition as decreed in the Indian Independence Act of 1947. Britain partitioned India into two countries, separated by the Radcliffe Line which cut through states, districts, villages, fields, communities, water systems, homes, and families (Roy, 2009). India became an inclusive, secular democracy led by Nehru, while the Islamic Republic of Pakistan (a Persian word meaning pure land (Durrani & Khan, 1994) governed by Jinnah (Ansari, 2013) became very quickly a violent, corrupt military state.

The process of partition destabilized the region as Hindus and Muslims located in either India or Pakistan migrated. S. Jha and Wilkinson (2012) suggest that close to a million people died due to mass violence. The legacy of this mass killing was a fragile government in the newly formed Pakistan state which continued to be plagued by military coups for the next five decades. The advent of military coups destroyed democracy and increased marginalization for vulnerable populations, especially women.

The field of education demonstrates the extent of marginalization of Pakistan's poor in general and women in particular. In 2015, the Federal Education Ministry of Pakistan reported that the overall literacy rate is 46 per cent, while only 26 per cent of girls are literate. Latif (2015) proposes that there are 163,000 primary schools in Pakistan, of which merely 40,000 cater to girls. It is in this context that in the Khyber Paktunkhwa province situated in northwest Pakistan, young women with a passion for equity and education began to promote equity for women and girls across Pakistan and the world. Malala Yousafzai, led this fight. Born in 1997, she became famous for resisting attempts by the Taliban to ban all girls in her community from attending school.

In 2009, at 12 years old, Yousafzai blogged under a pseudonym describing her life under Taliban occupation and her views on promoting education for girls in her community (Lamb, 2013). Her activism later led her to participate in a documentary, conduct television interviews, and use print media to support her cause. As a result, in 2012 armed Taliban militants boarded her school bus, called her name and fired at her three times, injuring her face and shoulder. The assassination attempt ignited a national and international outpouring of support for Yousafzai and focused attention on the plight of girl's education worldwide.

Gordon Brown, the UN's Special Envoy for Global Education launched a petition in Yousafzai's name, demanding that all children worldwide be in school by the end of 2015 which led to the ratification of Pakistan's first Right to Education Bill (Lamb, 2013). Not only was Yousafzai nominated by Desmond Tutu for an International Children's Peace Prize in 2013, but was conferred Honorary Canadian citizenship. In

2014, Yousafzai was announced as the co-recipient of the 2014 Nobel Peace Prize alongside Kailash Satyarthi. Yousafzai was acknowledged for her work in fighting for the right of all children to education (Satyarthi & Yousafzai, 2014). At age 17, Yousafzai is the youngest-ever Nobel Prize laureate.

What sets Yousafzai apart, and is a large part of the reason she has become so well-known, is her commitment to equity. She utilizes her leadership skills to advocate for women and girls from within her community despite threats to her safety. She exemplifies a continuation of a common thread of leaders who are committed to changing their respective nations for the better, and draw on philosophies which are underpinned by the pursuit of human dignity and emancipation.

Nelson Rolihlahla Mandela (1918-2013)

Historically, South Africa has been a place of marginalization, oppression and disenfranchisement for a range of people. At the same time, it has produced numerous leaders who have been advocates for equity. Arguably, the most famous advocate for equity is Nelson Rolihlahla Mandela. However, he follows a long list of people who have fought oppression in various forms. Before discussing Mandela in detail, this section provides a historic overview of who fought against oppression in the pursuit of equity and justice in various sectors of South African society.

The life of Nelson Rolihlahla Mandela (1918-2013), born in Mvezo within the Eastern Cape province of South Africa overlaps with many of the aforementioned freedom fighters and advocates for equity. He is described as an anti-apartheid

revolutionary, politician and philanthropist; and the first Black president of South Africa who led from 1994 to1999.

In the context of apartheid's dehumanization and White supremacy, Mandela dedicated his life not only to equity but human dignity. Regarding his role in fighting for political rights, he states, to be African in South Africa means that one is politicized from the moment of one's birth, whether one acknowledges it or not. An African child is born in an Africans only hospital, taken home in an Africans only bus, lives in an Africans only area and attends Africans only schools, and if he attends school at all (Mandela, 1995). In 1964 during the Rivonia Treason Trial which sentenced him to life imprisonment for his role in fighting for justice, Mandela is famous for his final speech from the dock which highlighted his commitment to equity:

> During my lifetime, I have dedicated myself to this struggle of the African people. I have fought against White domination, and I have fought against Black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony with equal opportunities. It is an ideal which I hope to live for and to see realized. But if needs be, it is an ideal for which I am prepared to die (Mandela, 1964, 2008).

Zeleza (2003) describes Mandela's leadership perspective as comprising five humanistic objectives: anti-colonial decolonization, nation building, development, democracy and pan African integration and unity. He argues that Mandela can best be understood through the prism of his times and the political, economic, social, and cultural dynamics and conditions that structured it (Zeleza, 2014). On the other hand,

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Ndlovu-Gatsheni (2014) proposes that Nelson Rolihlahla Mandela's persona embodies a paradigm of peace, humanism and racial harmony which opposes the imperial/colonial/apartheid paradigm of war, racial hatred and separation of races. It is most succinctly described in his inauguration speech when he states, "Let there be justice for all. Let there be peace for all. Let there be work, bread, water and salt for all. Let each know that for each the body, the mind and the soul have been freed to fulfil themselves (Mandela, 1994, 2010).

But, Mandela's legacy has a range of interpretations. Scheuchter (2013) proposes that the various lives of Mandela are discernible within which his political formation and making emerged and crystallized. Bulger (2013) warned those who were reflecting on Mandela's legacy to be extremely cautious against the temptation to mythologize and reproduce Mandela as a flawless hero and even a political saint. Zizek (2013) echoed this notion when she stated that to remain faithful to Mandela's legacy, means forgetting about celebration and focusing on the unfulfilled promises his leadership gave rise to. Despite being a moral and political hero, he was aware how his very political triumph and his elevation into universal hero was the mask of a bitter defeat because it didn't disturb the global order of power. This point is noted by Zeleza (2014) who proposes that the political formation and the meaning of Mandela's politics cannot be fully understood through the psychologizing and symbolic discourses preferred in the popular media.

Nevertheless, the life of Mandela exemplifies the struggle for equity. Desmond Tutu, an anti-apartheid activist and recipient of the Nobel Peace Prize in 1984 suggested

that despite the violence and brutality Mandela endured, he came out of prison to set us free from hatred and racism. The world expected a bloodbath and atrocities, what we now have, instead, is this wonderful multicultural rainbow Tutu in McGinn (2011).

However, Mandela's legacy is not limited to his shared 1993 Nobel Peace Prize for [his] work for the peaceful termination of the apartheid regime, and for laying the foundations for a new democratic South Africa (Nobelprize, 1993); nor the formation of the Government for National Unity (1994-1997) (Gutteridge, Geldenhuys, & Simon, 1995). His post presidency leadership for equity also included the fight against HIV/AIDS through the 46664 campaign (Blandy, 2007), and the formation of the Nelson Mandela International Day, a United Nations endorsed annual event which calls on people around the world to dedicate sixty seven minutes of their day to promoting equity in their communities worldwide (News, 2009).

South Africa: Background and Historical Context

Leadership for Equity in South Africa 1658-Present

Freedom fighters in the period between 1600 to the present focused on total liberation and self-determination in the face of relentless colonial oppression. Their efforts began not only a philosophical foundation of leadership for equity in South Africa, but set the stage for future generations of leaders. The forthcoming leaders adopted the virtues, developed the strategies, and implemented the practices set by their forbearers.

The following section traces South African leadership for equity philosophy from 1658 to the present. It demonstrates how each leader, through their connection, drew

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from a host of leadership philosophies which shaped their attributes, their characteristics, and their practices of leadership. It then illustrates how these philosophies influence contemporary leaders for equity in the country.

The earliest known South African freedom fighter is Autshumayo, a Khoi Khoi leader who fought against the Dutch in the Khoi Khoi Dutch War of 1658 (Guelke, 1992; Shula Marks, 1972). Following the Khoi Khoi defeat, Jan van Riebeck banished Autshumayo to Robben Island. He is not only one of the earliest freedom fighters, but is also the only known person to escape the island. The battle against colonialism continued after Autshumayo's death in 1663.

From 1818 to 1819, Xhosa Chief-Prophet Maqana Nxele led the Xhosa nation in the fifth Xhosa War against British settlers in what is currently the Eastern Cape province (Stapleton, 1993). Later, King Libalele of the amaHlubi, a clan in modern day KwaZulu-Natal fought colonial settlers in 1873. He was convicted of high treason by the British and imprisoned at Robben Island where he later died (Deacon, 1996). King Libalele ruled alongside King Cetshwayo kaMpande of the greater Zulu Kingdom, famous for defeating the British at the battle of Isandlwana in 1873 (Cope, 1995).

While history mainly focuses on men, Charlotte Maxeke is one of the most prominent South African women freedom fighters of the late 1800's. Maxeke was born in modern day Limpopo province in 1874 and received a Bachelor's of Science Degree in 1905 from Wilberforce University in Ohio, United States. Upon her return to South Africa, she setup the Wilberforce Institute promoting international education for Black South Africans. She was also actively involved in the anti-pass campaign of 1919 as a

member of the African National Congress Women's League (ANCWL). In 2013, the

South African Broadcasting Corporation named her the "Mother of Black Freedom in

South Africa" (SABC, 2013).

The African National Congress heavily influenced the attributes, characteristics

and practices of leaders for equity in South Africa. These components were developed

by its former body, the South African Natives National Congress (SANNC). Formed in

1912, the SANNC began resisting colonialism through political, economic and social

avenues (Willan, 2012). Sol Plaatje a journalist and politician, famous for his 1916 book,

Native life in South Africa, before and since the European war and the Boer rebellion

(Plaatjie, 1969) in which he documented the South African War from the perspective of

Africans is one of the organizations most notable leaders.

Plaatjie's ideology of African liberation and emancipation laid the philosophical

foundation of the movement. In response to the 1913 Natives Land Act in South Africa

(Lephakga, 2013), Plaatje travelled to the United States where he began collaborating

with American scholars and philosophers such as W.E.B Du Bois who founded the

National Association for the Advancement of Coloured People (NAACP) in 1909

(Kellogg, 1967), and Marcus Garvey who promoted African American emancipation

(Hill & Garvey, 2011). Noting the similarities between liberation fighters across the

world, Plaatje returned convinced of the necessity to formalize the political structure of

the SANNC, renaming it the ANC (African National Congress) in 1923. Benjamin

(2012) describes the similarities and historical roots between the NAACP in the United

States and the ANC in South Africa, concluding that both organizations share a common struggle against all forms of oppression.

Emancipation and liberation embedded by Plaatje extended through subsequent leaders of the ANC. In 1952, a former teacher born in Zimbabwe and educated in Kwazulu-Natal transformed the leadership philosophy of the ANC once more. Mvumbi, also known as Chief Albert John Luthuli is famous for being the first African, and first person outside of Europe and the America's to win the Nobel Peace Prize in 1961 for his use of non-violence against the repression of the apartheid regime (Cooper & Wright, 1992; Couper, 2012). Suttner (2010) argues that Luthuli was heavily influenced by Mahatmas Gandhi, who developed the tactics of non-violence during his struggle against colonial South Africa and colonial Britain in India (Guha, 2014; Kirby, 2013).

Gandhi's philosophy of non-violence also inspired other advocates for equity such as Reverend Martin Luther King Jr and Cesar Chavez in the United States. King (1958) describes in a chapter *My pilgrimage to nonviolence* the link between Gandhi's philosophy and his own tactics in the Civil Rights Movement. Cesar Chavez, a Latino labor leader and activist used non-violent methods to resist exploitation from the Californian agriculture industry and gained equity and justice for migrant workers across the country in the 1970s (Pawel, 2014).

The similar philosophical foundations between King and Luthuli spurred collaboration. In 1962, Chief Albert Luthuli and Dr. Martin Luther King Jr jointly declared the Universal Appeal for Action Against Apartheid in South Africa which called for an end to apartheid hegemony in South Africa and Jim Crow in the United

States (King, 2013). The connection between Luthuli, Gandhi, and King solidified a leadership philosophy embodying the intersections of emancipation and liberation through non-violent means.

Emancipation and liberation, through non-violent means was given a further facet by women in the struggle against injustice. Although always present in shaping the history of South Africa, few women were able to build on the legacy on Charlotte Maxeke like the generation that emerged in the 1950's. Women added the dimension of gender to the struggle against injustice. They intersected the struggle against racial injustice within the broader framework of women's rights. In 1956, over twenty thousand women marched under the leadership of Lilian Ngoyi, Rahima Moosa, Albertina Sisulu, and Helen Joseph against the unjust pass laws in the country which restricted movement based on race (Miller, 2011).

Ngoyi became the first women to hold a National Executive Committee (NEC) seat in the ANC after joining the ANC Women's League (ANCWL) in 1952. This began to challenge male domination in the organization. Further, she actively lobbied internationally for the rights of mothers and women, eventually being arrested in 1956 and placed in solitary confinement for seventy one days (Daymond, 2013). Alongside Ngoyi, Rahima Moosa, an Indian women who was evicted from District Six in Cape Town under apartheid laws fought against racial and gender determined injustice (Moosa, 2015). Moosa is famous for her role in galvanizing the Indian community against apartheid laws. Sisulu, former president of the ANCWL and wife of former president of the ANC Walter Sisulu shaped the struggle against injustice through her

philosophy of human dignity and Ubuntu (Oosterwyk, Oliphant, & Suttner, 2003). She brought the experience of being the wife of an antiapartheid activist Walter Sisulu into her leadership for equity framework.

Finally, Helen Joseph, a White woman from England was heavily shaped by her former boss Solly Sachs, a Lithuanian Jew and famous antiapartheid activist. Solly Sachs is the father of Albie Sachs, an advocate and constitutional court justice who not only survived an assassination attempt by the apartheid government which resulted in him losing a limb and sight in one eye, but is also noted as an author of the major tenets in the new constitution of South Africa (Sachs, 2000). Joseph met Ngoyi through her connection with Sachs and became galvanized into the fight against injustice in the country. She was one of the readers at 1955 Kliptowns congress of the people where she participated in the Freedom Charter, a document outlining a nonracial, economically emancipated, and liberated South African future (Ford, 2014).

While the 1950's epitomized the philosophy of non-violence, the 1960's and 1970's changed the nature of the leaders for equity. Leaders in these two decades were met with sustained, and state sponsored violence. This context influenced their tactics and methods.

Oliver Reginald Tambo, one of two Black African lawyers (Mandela was the second) in South Africa followed Albert Luthuli as president of the ANC. Tambo was instrumental in attaining two broad leadership goals: setting up the military wing of the ANC after the Sharpeville Massacre in 1961 called Umkonto we Sizwe (The Spear of the Nation), and forming ANC international missions (Tambo & Tambo, 1987).

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Between 1967 and 1990, Tambo setup ANC missions in over twenty seven countries including all members of the United Nations Security Council (Madikwa, 2007).

On the ground, numerous men and women joined and led the ranks of Umkhonto we Sizwe (Mkabela & Luthuli) in exile. Their mission focused on eradicating the apartheid government and promoting the values of non-racialism. In its manifesto, the organization states that:

> "We are working in the best interests of all the people of this country - Black, brown and White - whose future happiness and well-being cannot be attained without the overthrow of the Nationalist government, the abolition of White supremacy and the winning of liberty, democracy and full national rights and equality for all the people of this country" (ANC, 1961).

Although MK has been led by numerous leaders over its sixty year existence, three leaders notably emerge as exemplars of the philosophy of liberation, emancipation, and equity. Lithuanian Jew Yossel Mashel Slovo also known as Joe Slovo served as General Secretary of the South African Communist Party (SACP) and was stationed in Mozambique, Zambia, and Angola where he led attacks against apartheid forces (Wieder & Gordimer, 2013). Slovo signed the Freedom Charter at the congress of the people in Kliptown and acted as a primary negotiator at the Convention for a Democratic South Africa (CODESA) which led to a peaceful transition from apartheid to post-apartheid South Africa (Mamdani, 2015).

Slovo was surrounded by powerful leaders in MK, especially Chris Hani, also referred to as Martin Thembisile. Hani spearheaded the SACP and served as chief of

staff in MK (Baines, 2011). Earlier, he fought against Bantu Education by joining the

ANC Youth League (ANCYL) and later MK. Hani went into exile in 1963 to avoid

arrest under the Suppression of Communism Act of 1950 (Johns, 2007). His fierce

loyalty to the ideals of liberation of South Africa set him apart from other soldiers and

leaders of his time. He was assassinated in 1993 by Conservative Party member Clive

Derby-Lewis (Dixon, 1993).

      While Slovo and Hani fought for liberation from racial injustice, Thandi Modise,

a women soldier in MK fought for liberation from racial oppression and misogyny from

her male peers. In her 2000 article *Thandi Modise, A Women in War* (Modise & Curnow,

2000), she explains her dual fight against injustice. She describes how she was

continuously forced to justify and protect her gender, sexuality, and body from male

peers while simultaneously fighting for racial justice in South Africa. Modise was the

first MK fighter to be jailed for her activities, and is known for promoting the inclusion

of women's stories in antiapartheid history. She currently serves a South Africa's

Chairperson of the National Council of Provinces (NCOP).

      Alongside the ANC, other organizations also fought relentlessly for equity in

South Africa. Robert Mangaliso Sobukwe led the Pan Africanist Congress (PAC), a

breakaway from the ANC in the Defiance Campaign against unjust pass laws in 1960

(Gilmore-Clough, 2010). His strong convictions saw him found the Black Consciousness

Movement (BCM), heavily influenced by, and on, American thinker Malcolm X

(Pogrund, 1991). Sobukwe was subject to the worse forms of apartheid brutality and

bureaucratic oppression. In 1963, the apartheid government instituted the Sobukwe

Clause, an amendment to the General Laws Amendment Act No 37 of 1963. This act allowed the government to detain Sobukwe for a further six years on Robben Island without trial after his initial arrest a year earlier (Boddy-Evans, 2015).

Despite Sobukwe's imprisonment and eventual death in 1978, BCM was strengthened by another committed fighter for equity who emerged in the early 1970s: Steven Bantu Biko. A medical student at University of Natal, Biko radicalized the South African Students Organization (SASO) as a vehicle for the struggle of the African people against apartheid (Steve Biko & Arnold, 1978). His leadership philosophy was firmly rooted in the work of Frantz Fanon (Gibson, 2011). Records from the Truth and Reconciliation Commission (TRC) reveal that was Biko was arrested in 1977 and died in police custody as a result of torture in Port Elizabeth (Siebert, 1997). His death galvanized the fight against apartheid and spurred on another generation of freedom fighters in the country.

Two South African women are connected to Biko and are known as leaders for equity in South Africa through similar and different mediums. Dr. Mamphela Ramphele, co-founder alongside Biko of the BCM, as well as mother to their two children was also one of the first qualified Black African nurses in South Africa at the time. Ramphele promoted equity in South Africa mainly as an academic activist. She authored several books including *Laying Ghosts to Rest* (Ramphele, 2008) and *Across Boundaries: Journeys of a South African women leader* (Ramphele, 1996). After serving as the Vice-Chancellor for University of Cape Town (UCT) and then Managing Director at the World Bank, she formed her own political party in 2013.

The strict control of information by the apartheid regime under the Public Safety

Act of 1953 resulted in the cause of Biko's death in 1977 being reported as a hunger

strike (L. Wilson, 2012). The Public Safety Act of 1953 sought to disrupt internal

communication and detain dissident of journalists (Merrett, 1990, 1994). Despite this,

Helen Zille, a White journalist is credited for fighting to reveal the truth and published

the details of Biko's death in 1977. Her work helped set the stage for global criticism of

apartheid South Africa and intensified internal resistance against apartheid.

In post-apartheid South Africa, Zille is credited for her role in opposition politics

and was voted mayor of the year in 2008 for reducing the city of Cape Town's inequality

and poverty levels dramatically (Hove, 2008). Zille is seen to follow the mold of anti-

apartheid parliamentarian Helen Suzman who led the Progressive Federal Party (PFP) as

the only parliamentarian to oppose apartheid (Merrett, 2014). Ramphele and Zille,

closely connected to Biko, represent the intersectionality of women and the struggle for

justice, albeit both use different strategies and tactics.

In addition to producing South African leaders who advocate for equity, the

country also developed freedom fighters from other countries. Namibian Patrick Ilonga

exemplifies the influence of the ANC on other liberation organizations. Namibia,

formerly known as German South West Africa was colonized by South Africa between

1919-1990 (Wallace & Kinsham, 2011). In this context, one of the most well-known

freedom fighters was Patrick Ilonga. Born in 1947 in the Omusati Region of Namibia,

Ilanga was a trade unionist and a member of the South West People's Organization

(SWAPO) which fought South African rule. As a result, he was imprisoned on Robben

Island alongside ANC leaders Mandela and Govan Mbeki from 1978 to 1985 (Hopwood, 2007).

Apartheid unleashed oppression in various forms, cutting across various intersectionalities. Not only did apartheid subject people of color, women, people with disabilities, and the poor to brutal subjugation, it also infringed on the dignity of the Lesbian, Gay, Bisexual, Transgender (LGBT) and other sexual minority communities. In the face of this repression, three leaders emerged to play a large role in shaping the philosophy of leadership for equity.

Simon Tseko Nkoli was born in 1957 and is not only the first openly HIV positive gay man in Africa, but was also one of the strongest activists for the rights of gay people worldwide (Hoad, Martin, & Reid, 2005). In 1984, he was arrested for his anti-apartheid activities and imprisoned alongside ANC stalwarts such as Popo Molefe and Patrick Lekota. In prison, he educated people about the rights of LGBT people which heavily influenced the inclusion of sexual minority rights in the eventual constitution a decade later. Because of leaders such as Nkoli, South Africa is the first country in the world to protect the rights of LGBT people in this way.

Following the philosophy of inclusion embodied by Nkoli, Edwin Cameron a former Rhodes Scholar and Zackie Achmat a film director and activist, fought for the rights of LGBT and HIV positive people to receive access to treatment (Richards, 2007). Edwin Cameron's work and life lead him to be awarded the Nelson Mandela Award for Health and Human Rights in 2000 and an appointment as the first openly gay and HIV positive Constitutional Court Justice in 2008 (Cameron & Geffen, 2005). In response to

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the HIV pandemic gripping South Africa at the time, Achmat formed the Treatment Action Campaign (TAC) which successfully changed government policy on HIV/AIDS treatment, saving millions of lives (Nolen, 2007).

Nelson Mandela, a product of all these leadership philosophies, emerged from prison and engaged in the project of building a united South Africa. His work drew upon the emancipation, liberation models of Sol Plaatje, WEB Du Boius, and Albert Luthuli; the strategies of non-violence proposed by Gandhi, and the necessary violence described by Tambo. Mandela was sensitized to gender by his encounters with the examples of Lilian Ngoyi, Helen Joseph, Rahima Moosa, Winnie Mandela and Albertina Sisulu; Black Consciousness promoted by Robert Sobukwe, Malcolm X and Frantz Fanon, and later by Steve Biko; the inclusion of sexual orientation as a fundamental component of equity as promoted by Nkoli, and later Cameron and Achmat. Using these influences, Mandela set the foundation for future generations of leaders who would advocate for equity post-apartheid.

On the Shoulders of Giants: Post-Apartheid Leaders for Equity

Post-apartheid South Africa faces different and similar challenges to the country that existed before 1994. Embedded in these challenges are issues of equity. Each leader is the accumulation of leadership philosophies before them.

The ANC continues to produce young leaders who advocate for equity through various forms. Zwalekhe Theodore Moyo, former Johannesburg Junior City Councilor and legal advisor to the Gert Sibande Municipality in Mpumalanga promotes equity

through the rule of law. He is recognized in various ANC structures as combatting corruption, promoting clean governance, and developing youth leadership programs.

In the field of education, two leaders have exemplified the philosophy of liberation, emancipation and human dignity. Sweetness Gugulethu Radebe, an ANCYL member is nationally recognized for her outstanding commitment to equity through teaching, especially in the township of Soweto (Lukhele, 2015). She identified the gap between urban learners and college access, and she developed numerous programs that have closed this gap rapidly in her community. Her model has been replicated with great success.

Samuel Fenyane is an internationally recognized advocate for equity in the field of teacher education through his policy research for the South African Democratic Trade Union (SADTU), representing over 250,000 teachers across the country (Amoako, 2014; Zengele, 2014). Fenyane is also responsible for the Career Counselling Initiative, which provides college information for students in rural schools. As a result of this initiative, over one hundred, first time students from these communities have accessed college. His policies and insight into education and the role of university councils has shaped the transformation agenda in higher education.

Biko's brand of Black consciousness is evident in post-apartheid South African leaders such as Julius Malema, Floyd Shivambu, Dali Mpofu, and Andile Mngxitama (Shivambu, 2014). Instead of operating from the current Pan Africanist Congress (PAC) structures, their struggle for economic freedom is realized through the Economic Freedom Fighters (EFF) formed in 2013. All founders of the EFF were former leaders of

the ANC and, like Sobukwe left the ANC to form their own organization. In the 2014 elections, the EFF garnered 6.5% of the vote with over one and a half million votes (Modjadji, 2014). Their fundamental philosophical pillar is emancipation and liberation from the legacy of apartheid through African self-determination (Nieftagodien, 2015; Shivambu, 2014).

Leaders committed to equity in post-apartheid also operate through civic organizations. In education, activist Yoliswa Dwane co-founded an education non-profit organization called Equal Education (EE) which is a movement of parents, teachers and community members working for equality and quality in South African education. Their latest campaign used an equity audit to determine the current infrastructure and resources of schools across the country. EE has galvanized accountability measures for the Department of Education and resulted in action plans across the country (Matsha, 2011).

In the field of disability, Michaela Mycroft used her influence to promote the rights of people with disabilities worldwide. Her Chaeli campaign impacts thousands of young people worldwide. For her efforts, she was awarded the International Children's Peace Prize (2012), was voted one of two hundred top young South Africans in 2012, and has been endorsed by Desmond Tutu as an exemplary South African.

Drawing on the tenacity and legacy of Dr. Ramphele, Dr. Sule Burger first began her career as Deputy Junior Mayoress of Johannesburg in 2005. Following that experience, she worked with fellow advocates Sizwe Mpofu-Walsh, Puso Thahane, Warren Chalklen, and Mpumelelo Tshabalala to form Grow2Lead (G2L), a leadership

and development organization which teaches life skills and leadership skills to young people. Their shared vision influenced over two thousand young people across the country in under five years. Further, she qualified as a medical doctor who provides services to the most vulnerable members of society: children and the elderly.

Sizwe Mpofu-Walsh exemplifies the intersectionality of various strands of leadership philosophy. He grew up embedded in the anti-apartheid struggle which heavily exposed him to some of the great South African freedom fighters from a very young age. Alongside Burger, Tshabalala, Thahane, and Chalklen, he used these lessons to impact programming and the establishment of their youth leadership nonprofit organization which was nominated for a Southern African Youth Entrepreneurship Award in 2009.

Mpofu-Walsh also spent a portion of his life learning about the life stories, philosophies and leadership of great Xhosa chiefs since the beginning of time. This experience shaped him deeply and led him not only to become the first nonpolitically aligned Student Body President at his University. Later he co-founded one of the rising youth movements in the country which focuses on citizenship and democracy in South Africa. InkuluFreeheid (IFH), which translates to freedom, was formed by prominent advocates for equity such as Erik de Ridder and Saif Islam. In 2013, he was voted one of two hundred most influential young leaders in South Africa (Mpofu-Walsh, 2013).

The aforementioned represent the next generation of leaders for equity. Their pathways and philosophies are built on the foundations of those before them.

Colonial and Apartheid Education

The apartheid system (1948-1994) in South Africa segregated and reproduced inequality along racial lines. To attain the aims of racial stratification, the Nationalist Party government instituted the Bantu Education Act 1953, designed to subjugate people of color across the country through segregated education. This section describes the Bantu Education Act between 1953 and 1980 while outlining Black resistance to this policy.

Two overarching perspectives dominate the analysis of Bantu Education. Bantu Education as an outcome of racist ideology argues that political, economic, and social exploitation of people of color by the White apartheid government underpinned the Bantu Education system. Kallaway (1984) proposes, "Bantu Education was aimed at shrinking the minds of African children by denying them intellectual educational challenges and readying them to resign themselves to their own exploitation" (pg. 94). Hartshorne (1992) reiterates this standpoint, "Bantu Education epitomizes the use of education to reproduce social, economic and political power of the White minority over the Black majority" (pg. i). The racist ideology perspective stresses the role of race as the foundation of colonial and apartheid legislation. It argues that race determined allocation of economic, social and political resources.

Other scholars argue from a resource constraint perspective. Giliomee (2009) argues that while racist, the Bantu Education system was adopted within a context of political and economic limitations, "the literature tends to judge the issue of Bantu education purely in terms of racial inequity and fairness, and not in terms of the political

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and financial constraints that those in power faced" (pg. 190). Hyslop (1999) uses the term structuralist not resource based to describe how resource scarcity was a basis for inequitable educational provision. Structuralism argues that Bantu Education was a direct response to the need of ruling classes to create a docile, cheap labor force for the economic needs of the country. However, both resource and structuralist perspectives have limitations. First, because the state used race as a primary indicator for resource allocation, an over concentration of resources went to the minority White population as compared to any other racial groups. Second, the structural approach, framed as labor meeting the needs of the ruling classes masks the racial nature of these two groups. People of color in South Africa, due to the Color Bar of 1912 were strictly laborers while White South Africans strictly the ruling elite (F. Wilson, 1972, p. 14). Because of the legislated, racial makeup of the structure, framing it as color blind resource allocation masks the intentional, built in racial inequalities.

Because of these limitations, this historical analysis explores how racist ideology was actualized in the aims of the Bantu Education policy and how resistance by parents, teachers and students brought about reform. It concludes with a discussion of contemporary implications for dismantling the remnants of Bantu Educational policies in post-apartheid South Africa.

Although repealed in 1980, this section provides a historical overview of the Bantu Education system between 1953 and 1980 and outlines Black South African resistance to this policy. It provides a historical overview of the system, describing periods outlined by (Hyslop, 1999): the 1950's as the era of state consolidation and

stifling resistance; the 1960's characterizes the building of parent, student and teacher resistance which lead to the uprisings of the late 1970's. Finally, it reflects on the legacy of Bantu Education on the post-apartheid education system.

Colonialism and apartheid

Education in South Africa was largely affected by historical factors. A brief discussion of South African history from 1808 to 1940 follows. Education in South Africa shifted over time according to the aims and needs of the leadership. Beginning with the Zulu Kingdom in 1808, education was largely the responsibility of family and community units as the government bureaucracy of the kingdom was maintained through military control of the state. British control followed from 1879, institutionalizing administrative practices of the British Empire weakening the African bureaucracy. With the weakening of the African state, the increasing role of European missionaries took hold of Black South African education.

The Zulu kingdom 1808-1879 and the role of missionary education

The Zulu Kingdom represented the largest African empire in southern Africa. Formed by uniting various tribes, the Zulu Kingdom represents one of Africa's first state bureaucracies, spanning a large proportion of modern day South Africa. The kingdom's bureaucracy was shaped by distinct breaks in the nature of Zulu government. Deflam (1999) describes the Zulu Kingdom from its formation in 1808, to its fall in the Anglo-Zulu war of 1879. During this seventy year period, the Zulu Kingdom had five kings who influenced education differently over three periods: first, foundations of the Zulu Kingdom, second, despotic rule, third, fall of the Zulu Kingdom.

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The foundation of the Zulu Kingdom began with Dingiswayo, chief of the Mthethwa, an Nguni-speaking group of the Bantu population in southeastern Africa. During his reign from 1808 to 1818, Dingiswayo conquered several chiefdoms surrounding the Mthethwa territory. By weakening the kinship of the conquered tribes, Dingiswayo formed one central government. This government limited the powers of the conquered chiefs and administered the Zulu Kingdom through appointees. These appointees were not only tasked with administering, but also putting in place the necessary components of a Zulu education. Central to this education was loyalty to the state through family socialization.

A period of despotic rule followed Dingiswayo's death. Shaka Zulu, a general enlarged the empire, shifting the government into authoritarianism. Shaka delegated power to generals, using the army to administrate the state, replacing traditional elders, or members of the royal family as appointees to conquered tribes. Deflam (1999) asserts that Shaka maintained centralized control through a series of communication and negotiated tactics based on military strategies; framing the bureaucracy as solely responsive to the authoritarian leader. Education of children centered on military training and tactics. Girls were socialized to grow crops, take care of infants and produce the necessary supplies for the ongoing wars of this era. Finally, the fall of the Zulu Kingdom began when king Mpande integrated military regiments into a system of economic redistribution. King Mpande consolidated political structures and implemented systems to function as an economically legitimate regime. The bureaucracy shifted from strict executive control towards a decentralized system as chiefs gained greater autonomy,

administering their respective chiefdoms. Education at this point catered for the need of a newly economized society.

Within this context, the influence of Europeans also grew over time. In 1873, Theolious Shepstone, Natal Secretary of Native affairs crowned Cetshwayo king and this marked the beginning of European influence in Zulu and African education. Tensions arose, resulting in the Anglo-Zulu war bringing the Zulu Kingdom under British Rule in 1879 as a Protectorate. British administrators were appointed to oversee Zulu affairs, instituting their bureaucratic framework and severely weakening the Zulu bureaucracy. Alongside the weakening bureaucracy was the increase in missionary influence. Missionaries became embedded in Zulu society and used their allegiance with the Empire to disregard indigenous education (P. Luthuli, 1981; Nkuna, 1986) and become solely responsible for the *formal* education of Zulu and eventually all Black African children. De Kock (1996) argues that over time missionaries and mission education became part of the colonial and imperialistic system, reflecting the ideologies and practices of colonial expansion. He further describes how mission education shifted from a classical curriculum in the nineteenth century towards an emphasis on industrial education and training.

The racial domination epitomized under colonization gains greater momentum in the late 1940's with a strong shift towards apartheid. The history of South Africa is intertwined with the legacy of apartheid; a hegemonic government system designed to enforce racial segregation and institutionalization of White supremacy (S Biko (2002); Lodge (1983); S Marks and Trapido (1987); Motlhabi (1985). Ndimande (2013)

proposes that apartheid legislated and enforced segregation and social stratification along four racial categories: Black, Coloured, Indian and White. 'Black' referred to the indigenous population of South Africa; Coloured, those of mixed race heritage; Indian, descendants of slave labor brought over to South Africa from India by the British Empire and White, those originally from Europe during the colonization of South Africa. Racial stratification guaranteed White supremacy, subjugating the other groups to second-class status. The education system played a major role in reproducing these inequities.

The state of education in South Africa before 1953

Hyslop (1993) argues that the introduction of Bantu Education has to be understood in the context of the restructured urban environment (mass migration, collapse of subsistence agriculture) and the need of the apartheid government for stability to implement grand apartheid (pg. 294).

Although South African education epitomized colonial based segregation before 1953, it had not been formally legislated as it was after this date (Giliomee & Schlemmer, 1989, p. 23). While White students were educated by fully funded state schools, the education of Black students was left to missionary societies. The state assisted missionary schools by providing salaries for teaching posts, but salaries were meagre and conditions were dire with 18% of teachers unqualified, underpaid and overworked. The demand outstripped the supply, and Hyslop (1999) argues the missionary system was breaking down. Between 1922 and 1945, the total state contribution to African education was R680,000 or R7.78 per pupil or R0.60 per head

compared to R93.40 per White pupil (Horrell, 1968). In 1945 there were 578,586 pupils,

3% of which were in post primary classes (Horrell, 1968, p. 196). In 1948, when the

National Party (NP) took power, 2.6% of Black students were enrolled in post primary

education, the average Black child spent 4 years in school and only 24.5% of school

going age Black children were enrolled in the education system (Giliomee, 2009, p. 2).

The remaining 75.5% school going age Black children not enrolled in school were

largely concentrated in rural communities outside of major urban centers. However, with

increasing industrial activity and the collapsing subsistence agricultural base; many

migrated with their parents to the urban centers.

Overcrowded urban spaces galvanized Whites around the ideology of apartheid,

increased state intervention in Black schooling at the expense of mission schools and set

the stage for grand apartheid. Brookes (1977) contends that the urban landscape in South

Africa rapidly changed as the country experienced an economic boom in the 1940's.

Feinstein (2005) asserts vital to sustaining the economic boom was the large influx of

Black workers to meet the demands of industry. Industry became the first are of racial

tension as White workers pushed for the Color Bar to protect their jobs. This pushed

Black workers into unskilled labor and maintained White economic hegemony.

Politically, the "threat" from a large number of Black workers and the political reaction

to the Color Bar galvanized White workers to use their political power at the time to

entrench White rule through apartheid in 1948. Hyslop (1993) further argues that due to

the fact that only high paying jobs were reserved for Whites; a large class distinction

began to develop between poorer Blacks and richer Whites. This further entrenched the construction of racial identities linked to forms of labor.

The economic boom increased the influence of industry on government policy. In 1947, the De Villiers commission of 1947 linked industry to education by recommending that the stage of development required Blacks to be trained in practical rather academic subjects (De Villiers Commission (1948, pg. 98). It further framed mission schools as inadequate to meet their needs, "Missionary schools are crumbling, losing their grip over Black teachers and students" (Eisellen, 1948, p. 99). The report concluded that state intervention in the education of Black students was vital to meet the economic needs of industry. Three years later, in 1951, The Eisellen Commission led by Werner Eiselen, the former commissioner for Black education between 1936 and 1947 and the Secretary of Native Affairs in 1949 recommended that South Africa needed a system built around the 'special character and skills of the African peoples' (Malherbe, 1977, p. 194). These recommendations included first, transfer of educational control to the state; second, the formation of three types of schools, Bantu Community School, State Aided school and provincial government school; third, abolishment of unregistered schools; fourth, formation of school boards and committees appointed by Minister of Bantu Affairs; fifth, bring all teachers under control of the board; finally, increase powers of Minister of Bantu Affairs to regulate school curriculum (Eiselen, 1948, p. 8). Worden (1994) proposes that Verwoerd used the White political monopoly to push through these recommendations into a law called the Bantu Education Act of 1953.

Bantu Education in 1950's: State consolidation, stifling teacher resistance

Hyslop (1999) characterizes the period between 1955 and 1962 as one of state consolidation and the stifling of student and teacher resistance. Regarding state consolidation, this period showed the features of policy forged from the Eiselen Commission. There was a larger education system than ever before that reflected the labor needs of industry, a state developed financial mechanism, and an educational structure fit for the Nationalist Party to use in an attempt to make a new hegemonic social order.

Horrell (1968) outlined the administration responsible for instituting the aims of the Act. The department comprised 380 staff members, including Minister of Bantu Affairs, undersecretary, and a personnel manager in charge of 366 staff. Of all the staff, all were White except one assistant teacher, one typist and twelve messengers (Horrell, 1968, p. 23). This administration was tasked with administrating a rapidly expanding education system. Once separate schools for Black South Africans were opened, enrollment jumped from 800,000 or only 41% of the eligible population in 1953 to 1,800,000 ten years later (Horrell, 1968). Since then, enrollment grew by 5.5% per annum raising Black attendance from 24% in 1948 to 84.5% in 1984 (Christie & Collins, 1984). Schools were funded through taxation from Black communities, four fifths of which went to schooling. Despite growing attendance, the system was inherently inferior. Nevertheless, quality was inferior and subjects such as mathematics, science, and the arts were prohibited. The aim of this system was not to educate for basic skills needed in factories, mines and related industries.

African teachers historically resisted missionary education and later became increasingly aggressive towards state intervention in schooling. Hyslop (1999) argues that the Traansvaal and Cape Teachers organizations waged hard fought battles against state education policy. Their battles fell along three broad paradigms; first, the culture of mission schools was not only conservative, but also based on service to White needs which sewed seeds of rejection for state control of Black aspirations. Second, as the state increased its grip on teacher autonomy, a new radicalism emerged based on the foundation of structural, socio economic problems facing teachers such as poor pay, and working conditions; finally, African nationalism played a vital role in shifting teacher's political perceptions against the state apparatus.

Communities also resisted, but the power of the state undermined their efforts. Central to resistance at this stage was the abolishment of mathematics, science and the arts for Black students as well as the housing of their education under the Ministry of Native Affairs and not the Ministry of Education. Between 1955 and 1956, boycotts of state schools organized by the African National Congress (ANC) resulted in the setting up of the African Education Movement (Hoad et al.). This movement comprised setting up independent schools which would teach multiple subjects. However, this effort failed for multiple reasons. Hyslop (1993) proposes that the initiative failed because it was unable to evoke mass political participation from the youth, who were drawn into the state system on masse; they lacked resources to make their initiative sustainable and, they were not cohesive. Grievances were localized, having low impact on urban areas.

Nevertheless, the student protests demonstrated massive discontent with the state's educational policies for Black students.

1960's: Parent, student and teacher resistance

As the system of Bantu Education became entrenched, the early 1960's to early 1970's characterized increased parent, student and teacher resistance. Hyslop (1999) suggests that as the economy rapidly expanded as a result of low skilled labor, industry lobbied successfully for secondary schools to meet their semi-skilled labor needs. As a result, the National Party began to build secondary schools in Bantustan areas, areas reserved for Black Africans according to ethnicity. Secondary schools were restricted to Bantustans with few concessions made for urban areas. For example, in 1970, one secondary school per 3,000 Black families was instituted and more classrooms on existing schools were forbidden. This pressured parents to send their children to rural schools situated in the Bantustans. Any colleges catering for Africans were closed and forced to open in Bantustan areas (Hyslop, 1993, p. 102).

These moves lead to massive resistance from parents, teachers and students. Parents unsuccessfully lobbied to have secondary school numbers in urban areas as opposed to sending their children to rural communities. Teachers resisted the reach of the board by teaching subjects that were considered illegal such as mathematics and science; as well as bringing students towards a critical view of their curricula. Students in some areas boycotted schools and refused to write examinations. Each of these steps was defeated by the extent of control of the apartheid government who were able to quash resistance using state sponsored terror.

1970's: Resistance and reform

As the state used hard power to coerce Black communities into the Bantu Education system, the level of resistance increased leading to reform between 1972 and 1980. Although evident in small pockets previously, the youth of this period's response to Bantu Education forced the system to shift. Hyslop (1999) suggests that from 1972 onwards, government began to alter the implementation of Bantu Education based on the needs of the rising Afrikaner industrial class and the flaws in the financial structure. The industrial sector required a more diverse and skilled labor force and influenced education policy including curricula. They utilized the unsustainable financial model of Bantu Education to push their agenda; this lead to an increase in the number of secondary schools for Black Africans in urban areas as well as a change in language policy.

While student resistance in previous decades faltered because of a lack of cohesion, the formation of secondary schools brought students together and became a catalyst for a youth urban culture formulated within political movements across the country. Motlhabi (1985) argues these shifts in policy before 1976 created the conditions for student resistance by rapidly expanding access; they created a common identity and common grievance among students. Second, ideological difficulties became more pronounced as well as the impetus to teach subjects in Afrikaans stemmed from fear of apartheid dilution, garnered greater resistance and ultimately set the stage for outright rejection. Students saw Bantu Education as the face of apartheid and used their experience of inferior schooling to galvanize resistance to apartheid in the broader student body. These movements used the secondary schools as networks of resistance

and began to resist through boycotting, peaceful protest and intimidation of Nationalist government superintendents. This resistance peaked in 1976 when Black students from Soweto Township peacefully protesting against the use of Afrikaans as a language of instruction were met with police brutality. Ndlovu (2001) proposes that although the official death toll was 176, other estimate it to be over 700 children between 10 and 18 years of age. Although beginning in Soweto, other students began to oppose Bantu Education and this lead to increased police brutality, detention and torture. It also led to deepened and more overt resistance as youths were subject to police brutality for their role in reforming educational policy.

While the government responded with police brutality, they also made some reforms to stem the violent resistance. Hyslop (1999) argues these reforms came in stages, first, economic and market level reform led to residence and employment rights being extended to certain sections of Black South Africans. Second, the government co-opted certain Black political groups and setup puppet parliaments in Bantustan areas; third, they increased the budget for Black education while closing down boycotted schools, issuing states of emergency and banning student organizations. Nevertheless, this did little to stem the increasing resistance to apartheid in general, and Bantu Education in particular.

Educating soldiers in exile

In response to increasing violence and the oppressive Bantu Education system of the late 1970's, many Black students left South Africa to join the military wing of the African National Congress, Umkhonto we Sizwe. Given the large outflow of young

people, and the ANC's vision of education as a weapon against oppression; the organization setup a schools in host countries. Oliver Tambo, then president of the ANC formed two schools, Solomon Mahlangu Freedom College (SOMAFCO) and the African National Congress Development Centre setup in the Tanzanian villages of Marogoro and Mazimbu respectively (Serote, 1993). Although informally delivering its first lessons in 1978, SOMAFCO was named after Solomon Mahlangu, an MK fighter executed by the apartheid regime in 1979.

According to the ANC Education Policy Document of 1978, SOMAFCO had two overarching aims, on one hand, to prepare cadres to serve the national struggle of the people of South Africa in the phase of the struggle for seizure of political power and the post liberation phase; and on the other, to produce such cadres as will be able to serve the society in all its fields, i.e., the cultural, educational, and scientific (ANC, 1978).

Selenius (2011) describes how SOMAFCO used a dual pedagogy to attain its aims. Subjects such as mathematics, science and history were certified by the London General Certificate of Education (GCE), while subjects relating to geography, literature, and political education were developed by the National Education Council (NEDUC) setup by the ANC. Serote (1993) describes SOMAFCO's emphasis on major farming projects including dairy, piggery, other small and large stock, poultry, and crop section as well as the international scholarships provided by UNESCO to train architects, engineers, artisans, and teachers. These students returned to continue building the capacity of the village and surrounds. In addition, SOMAFCO also addressed gender

imbalances in mathematics and science, promoted literacy among all soldiers, and

provided necessary skills development for orphaned youth.

Despite these successes, the constant turnover of staff and students, the dual

focus of education for skills and education for political emancipation, and the rapidly

increasing number of students resulting from advances from the South African National

Defense Force (SADF) strained resources and weakened delivery of quality education.

Upon the release of Mandela in 1992 and the unbanning of the ANC, many soldiers

returned home (Tames, 1991). However, the ANC vision for a future South African

education system stemmed from their experience in SOMAFCO and the ANC

Development Centre.

Legacy of Bantu Education Act

Bantu Education left deep scars on the education of people of color; remnants of

which can be seen in contemporary South Africa. Post-apartheid reconstruction of the

country prioritized dismantling the effects of the sustained educational inequalities. The

South African Schools Act of 1996 which sets out to "To provide for a uniform system

for the organization, governance and funding of schools; to amend and repeal certain

laws relating to schools; and to provide for matters connected therewith' (SASA, 1996,

p. 2) is in direct response to the weak reforms of Bantu Education post 1980. The

stability of the education system in South Africa, twenty years after the fall of apartheid

is increasing. South Africa has achieved almost universal enrollment 98% for students in

grades 1-9 with 87% enrollment grades 9-12 (DBE, 2013a, p. 62) across all racial

groups. However, the inequities by race and geographic location still persist with high

infrastructure backlogs, high teacher student ratios and over 50% dropout. Of the 1.2 million students entering the system in first grade, just over fifty percent reach completion (Branson, Hofmeyer, & Lam, 2013).

Without the context of Bantu Education, the challenges facing education in South Africa may seem insurmountable. However, as has been demonstrated, the thirst for quality education for all students has been persistent, with many paying the ultimate price for its attainment. With this backdrop, and given the sharp guidelines of policy documents, and international benchmarks such as Education For All (Delgado & Stefanci), it is likely that the systemic features of Bantu Education will be overcome as the quality of the system gradually increases.

Post-Apartheid Education

South Africa has overcome many educational challenges and experienced a variety of successes. Wolpe (1992) argues that the ANC embedded post-apartheid education within the framework of the Freedom Charter. The Freedom Charter posits education as a fundamental human right, which should be free, be compulsory, be universal and be fundamentally equal for all children (Suttner & Cronin, 1986).

To realize this goal, Wolpe (1992) suggests the ANC was caught in an education, skills tension. On the one hand, Nkomo (1990) argued for a "People's Education" comprising enablement of critical thought, democratic participation, elimination of illiteracy, resist exploitation and the establishment of a nonracist, nonsexist democratic society (p. 425)**.** On the other hand, Wolpe and Unterhalter (1991) suggest that technical skills are vital to the growing of the South African economy, and suit the developmental

needs of the system and the country. Christie (1996) proposes that what occurred was an integrated approach which brought together the complex education and training policy agenda with the aim of stimulating economic development.

Curriculum Reform

The NP not only segregated schools by race, but also setup separate departments of education by ethnicity. Departments were given separate curriculums designed to subjugate each group to various sectors of the economy (Beckmann, 2011). Post-apartheid education succeeded in drawing the multiple bureaucracies under one department, and under the leadership of then Minister of Education Sibusiso Bengu, formulated the foundation of human rights focused curriculum known as Curriculum 2005 (Cherry, 1996; Msila, 2007).

But, the tensions around transforming the system from one that served a dictatorship to one that enhanced democracy was wrought with complexity and lead to waves of reform. The first reform purged apartheid curriculum of racially offensive and outdated content (Jansen, 1995, 1997)**;** the second, introduced continuous assessment into schools, (Lucen & Ramsuran, 1997)**,** the third, introduced Outcomes Based Education, the fourth, Revised National Curriculum Statement (RNCS) (200-2002), the National Curriculum Statement (NCS) and finally, Curriculum and Assessment Policy Statements (CAPS) in 2012 (Asmal, 2005; Chisolm, 2003; Coetzee, 2012; Jansen, 1998; Phorabatho & Mafora, 2013). Cross, Mungadi, and Rouhani (2002) argue that the conflicts dominating the post-apartheid curriculum reform resulted in a significant

paradigm shift which focused on reclaiming knowledge and cognition in the classroom as expressed in the new revisionism in curriculum debate.

Student Retention

That South Africa has expanded education to all groups was a major victory, but an immense challenge facing the system is student retention in basic education. Dropout has become a major issue, leading to a range of policy responses. Interventions such as nutrition programs, school transport and de worming initiatives have contributed mildly to increased retention. However, the problem remains stubborn.

There is conflicting data on South African K-12 school dropout. Estimates from the Ministerial Report on Learner Retention (2008) suggest that of the 1.5million students entering grade one in 1995, 978,710 or roughly 81% of students reached grade twelve in 2006 (DBE, 2008). Nineteen percent or about 295,478 South African students drop out before reaching grade twelve at an average of 1.55% or 24,702 students per year (p. xii). Student retention remains relatively stable but decreases slightly after grade seven and sharply after grade nine. From an average of 23,828 students per year between grade one and nine, this increases to 25,735 for grades ten to twelve, an average increase of 1,900 per year. The Department of Basic Education's Report on Dropout and Learner Retention Strategy to Portfolio Committee on Education (2011) suggests that of the total dropouts, only 7% obtain some other qualification at the Further Education and Training level such as a qualification from a public or private FET college which creates massive disincentives for students to leave school .

In response, government adopted a variety of strategies to increase retention. Current policy focus includes no fee schooling, free school lunches through the National School Nutrition Program (NSNP) and expansion of early childhood development (ECD). These policies resulted in steady retention increases but flattened over time. Ministerial Committee on Learner Retention in the South African Schooling System Executive Summary proposes that the birth cohort of 1970 to 1974 showed a progression rate of 71.6% to Grade 9, while the 1985-1989 birth cohorts had a progression rate of 86.2% (p. xii). In essence, this means the younger age groups have had a better chance of ultimately completing compulsory education than the older age groups. However, the 19% percent dropout rate has remained stubbornly stable, forcing policy makers to explore further options.

Current legislation allows for students to legally leave school at grade nine to pursue further education in technical fields. However, due to the weakness of this sector, the majority of those who leave school are unable to find neither adequate education nor jobs. In response, government began exploring legislation making it compulsory for students to complete up to grade 12. However, this requires infrastructure to accommodate this policy change.

Based on general trends, South African schools have the capacity to handle a retention rate of 90 percent based on increasing numbers of educators per year, coupled with stable student numbers. This would require increasing the number of students who stay in school from 564,905 to 1,155,488, an increase of 590,000 DBE (2006, p. 2). Doubling the retention rate of students in the school system will strain resources leading

to attrition in educators and lower quality if not managed correctly. As the highest amount of drop out occurs in high school, this approach may lead to in imbalanced focus at the top end of schools.

In 2011, 12,283,875 learners attended ordinary school from Grade R to Grade 12 in 25 850 schools. Of these, 14 565 were primary schools with 5,992,863 learners and 187,520 educators. High schools accounted for 6231 of the total amount, serving 3,821,763 learners by 142,181 educators. Finally, 5163 combined schools (From Grade R to Grade 12 in one school) served 2,445,473 learners with 88 408 educators DBE (2011b, p. 1). The disproportionate number of primary and high schools has contributed to decreased retention. More factors need recognition to maximize the use of building further high schools including migration patterns and consolidation of schools. Planning is essential. Bigger high schools need to be built in strategic locations around the country; especially in Gauteng, Free State, Mpumalanga and Western Cape reducing backlogs due to migration. Furthermore, incentivizing or placing educators in these schools will need to take place to maintain quality.

This section provided a historical overview of the Bantu Education system between 1953 and 1980; and outlined Black South African resistance to this policy. It did this by providing a historical overview of the system, describing periods outlined by Hyslop (1999):1950's state consolidation and the stifling of teacher and parent resistance; 1960's, the building of parent, student and teacher resistance which lead to the uprisings of the late 1970's. Finally, it reflected on the legacy of Bantu Education on the post-apartheid education system.

Studies

Blum (1988) first developed criteria of characteristics that would typify moral exemplars of leadership. These include: a good moral character, intentional and free action; generally faultless, and the actions of the exemplar must bring about real good. Hart (1992), reviewing the lives of twelve exemplary leaders based on Blum (1988) criteria developed a typology of exemplary leadership based on two overarching components with two subcategories each. The two overall themes include moral episodes and moral processes. Moral episodes include the notion of moral crises which develops a moral hero, while moral confrontations bring about moral champions. Regarding moral processes, Hart (1992) describes moral projects which the leader undertakes as well as the leader as moral worker.

Groenewald (2015) scrutinized the leadership philosophy of fifteen exemplar South African leaders across political, economic, and social fields. He concluded that they shared common features such as decision making techniques, values which ignited their passion, performance driven actions, mentorship and sensitivity when dealing with difficult situations. This book focused on leadership in general and did not directly focus on equity.

While Groenewald focused on leadership in general, studies have increasingly sought to explore how leaders promote equity in the field of education. Literature concerning women leadership in South Africa proposes that despite strong affirmative action policies, women are still underrepresented in leadership positions and research. Diko (2007) and Guillebeau (1999) suggest that patriarchy reigns in South Africa which

continues to impact the workplace; Greyvenstein (2000) describes this dichotomy as "women teach, men manage schools" (p. 30). Research on school management has continued this trend with very little focus on women school leaders.

Mogadime, Mentz, Armstrong, and Holtman (2010) responded to this research need by exploring context-specific leadership demonstrated by three South African women leaders and how these reflections represent an African-centered leadership approach.

This qualitative study was conducted with three South African women principals. Data was collected through in-depth interviews on the school premises lasting 1.5 to 2 hours in October and November 2006. The three women in this study grew up under apartheid, were aged between 45 and 60 years old, two were White and one was Black; had different teaching contexts, two inherited schools that lacked basic resources while one principal was tasked with integrating her school. Themes based on the African centered leadership approach were explored to determine personal experiences and understandings related to categories under investigation. Group themes emerged: spirituality, interdependence and unity. A qualitative, thematic strategy of data analysis was used to organize data and identify themes that emerged from interviews.

Analysis of the findings suggests that the 3 women school leaders utilized a context-specific model to transform their schools into international successes. Concerning spirituality, all three women referenced their motivation for becoming a school principal based on a higher calling. Concerning interdependence, they discussed the fact that their leadership was based on reciprocity and interdependence on the

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community. Finally, the women valued unity within their leadership, especially as a means to better support educational empowerment of their students.

On a broader international level, while Hart (1992) and Blum (1988) developed broad typologies, Hejka-Ekins (1992) utilized archival data, interview transcripts, and previous literature to describe how Marie Ragghianti came to exemplify moral leadership through her fight against corruption in the Tennessee government in the 1970's. Ragghianti served as the chair of the Board of Pardons and Paroles, one of the highest appointed positions held by a woman in the government of Tennessee at the time. She is famous for exposing corruption in the then Governor Blanton's administration which lead her to be fired. She followed through with her quest to whistle blow despite threats, intimidation and harassment (Maas, 1984). Maas (1984) describes Ragghianti's role models as her parents. Her father was an activist in the 1960's civil rights movement and her mother, who suffered paralysis taught Ragghianti to never give up (Maas, 1984).

Maas (1984) asserts that Ragghianti's commitment to justice was formed during four life crises: the conflict of her parents, marriage, illness of her son, and enrolling in university education. Hejka-Ekins (1992) describes how the devastation caused by her father leaving her mother shaped her resiliency. Recognizing her mother's grief, she took personal responsibility to improve the situation and convinced her father to return home. Ragghianti's marriage also shaped her leadership. Soon after marrying her husband, she discovered the violent nature of her husband which led to numerous beatings. Soon after hearing Ragghianti was pregnant with a third child, her husband

forced her to leave or risk further abuse. The third crises in Ragghianti life came with the illness of her third born child who suffered respiratory difficulties. Ragghianti strongly believed that she knew what was wrong with her son and this led her to develop a sense of self belief and self-reliance. This sense of self-reliance and confidence led her to move her young family to Nashville were she enrolled at Vanderbilt University (Ragghianti, 1998). Here, despite the difficulties of raising a family and studying, she graduated top of her class and vowed to live up to her core values and principles. Hejka-Ekins (1992) argues that Ragghianti is an exemplar of morality in public service for three reasons: first, she exemplifies the emergence of someone who is an inspiring role model, second, Ragghianti engaged in a moral heroism when confronted with the moral crises of accommodating or combating corruption; finally, she provides inspiration for women who work in the public sector to overcome emotional hardships.

CHAPTER III

METHODOLOGY

Introduction

Research is a contested space. L. Smith (1999) contends that the term research is inextricably linked to European imperialism and colonialism, being implicated with ways in which knowledge about indigenous people was collected, classified and represented back to the west (p 1). Historically, academic research adopted what can be described as a quantitative or positivistic paradigm to determine truth. Kuhn (1970) defines a paradigm as a set of explanations that guide policy and practice while Code (1991) extends the explanation by adding that a paradigm is not only a set of explanations, but also a perspective on reality that reflects experiences, perceptions and values of its creators.

Qualitative research is the subject of multiple interpretive practices. Nelson, Treichler, and Grossberg (1992) propose that qualitative research is inter-disciplinary, trans-disciplinary and sometimes counter-disciplinary; crossing humanities, social and physical sciences, being many things at the same time. Its multi-paradigmatic focus allows practitioners to be sensitive to the value of the multi-method approach. Hesse-Biber and Leavy (2011) propose that there are three major methodological approaches to qualitative research: post positivist, which posits the social world is patterned and that causal relationships can be discovered and tested using reliable strategies; interpretive, which suggests that the social world is constantly being constructed by actors involved

in meaning making; and critical, which presents a view that social reality is an ongoing social construction creating shifting fields of social power.

Participants

For this study I interviewed three South African advocates for equity in education. The population of leaders for equity spans over multiple regions of the country. From this large pool, I selected three advocates to provide data for the study. The participating leaders were most typical of South African leaders.

As such, for my criteria, I choose leaders representing a range in geographic distribution across the country but with similarities in terms of (1) being a nationally/internationally recognized education leaders. (2) Exhibit a strong track record of advocacy for equity in education. (3) Are recognized for their impact on education. (4) Have served in their leadership role for more than five years; and, (5) Are currently serving, or have served as an education administrator in a government department/international education organization/trade union.

Interpretive Analysis

Interpretive epistemology focuses on understanding, elucidation, and meaning constructed between people interacting. It is underpinned by (Heidegger, 1962, 1982) hermeneutic tradition which asserts that understanding is inseparable from the human condition. This approach asserts that interaction is an interpretive and meaning making process with shared symbols utilized to create meaning.

My procedural process was as follows: (1) I identified the pool of leaders for

equity in education within the population South African leaders. (2) Within the pool of

all leaders for equity, I selected leaders who are advocates for equity most likely to yield

results of a typical South African leader for equity. (3) I contacted the leaders to receive

their permission to interview them. (4) When necessary, I conducted follow-up

institutional review procedures to assure approval of the study. (5) Once institutional

review was received, I contacted leaders to (a) inform them about the extent of their

involvement in the study, (b) request their permission to participate in the study. (6)

Once all permissions were received, I scheduled interviews, and follow-up interviews

with participating leaders. (7) I then managed data for analysis. (8) Analyzed data. (9)

Communicated preliminary results to leaders. (10) Completed the writing of the study.

Participant Enrollment, Recruitment and Consent

To enroll leaders in the study I first informally contacted them to receive

information about their interest and availability. Protocols were strictly followed to

request and receive any site authorization. The interviews took place mainly take place

over Skype.

Before any other contacts are made, the IRB at Texas A&M University was

provided with documentation amending the proposal, including a list of leaders agreeing

to participate in the study. Once the IRB was approved recruited leaders to participate in

the study via personal contact, by telephone, email, or face-to-face. I made appointments

with leaders to explain the purpose of the study, described the extent of their

participation. Once I received all consent documents from leaders, I again amended the

proposal to provide a list of leaders participating in the study. All documents indicating authorizations and consents were be stored at Texas A&M University in a locked cabinet in the principal investigator's office in Room 404, Harrington Tower.

I as the researcher was the primary instrument. Interviews served as primary sources of direct information received from participant's perceptions of their leader characteristics, process and practices in relation to equity. The interview protocol was merged from a literature review, while other questions developed from my own experienced curiosity. This provided more information relating to the study.

I used a naturalistic interview (Lincoln & Guba, 1985) approach, beginning each interview with a list of concerns. I addressed concerns of each participant before, during and after the interview process. Interview questions comprised open ended questions covering three major issues and their link with leadership: characteristics, process and practice. I employed a conversational style of interviews, utilizing semi structured follow up interviews and allowed for transcript review and verification. I interviewed each participant for at least one-two hours using Skype. Interviews were scheduled ahead of time, transcribed by hand and audio recorded with consent of participant. Once transcriptions were transcribed, participants received transcription copies for verification. Data collected allowed participants to focus on their own interpretations and share what they felt was most pertinent.

Positionality

Maher and Tetreault (1993) propose that knowledge is valid when it includes an acknowledgement of the knower's specific position in any context, because changing

contextual and relational factors are crucial to defining identities and our knowledge in a given situation. Gregory, Johnston, Pratt, Watts, and Whatmore (1999) build on this idea when they suggest that researcher's social, cultural, subject positions affect the questions they ask, how they frame them, the theories they are drawn to, and how they interpret them. Positionality debates have been ongoing, particularly in the field of feminism and among those using qualitative methods.

In the field of qualitative research, Alcoff (1988) proposes that gender, race, class and other aspects of our identity are markers of relational positions rather than essential qualities. Haraway (1988) distinguished between situated knowledge and relativism, arguing that attending to positionality as it is mediated by particular technologies for seeing is the route to objectivity and a way of making responsible knowledge. Bondi (1999) draws a distinction between intertextual and experiential reading of positionality, asserting the researchers relations with those they research in the field or through interviews, the interpretations they place on empirical data and the outlets of dissemination as well as the likelihood they will be listened to and heard all form part of the researchers position.

Approaches to positionality have shifted. Early discussion stressed self-critical introspection where researchers tried to position themselves within power relations but Rose (1997) criticized these efforts to make postitionality transparent, by arguing that there is an irresolvable uknowability of our own positions and those of others. Gregory et al. (1999) asserts that rather than stable positionalities and relations of sameness and difference, the language has shifted to that of alliances, solidarities, collaborations,

common ground and in-betweeness. This is echoed by Katz (1994) who endorses refocusing of objectives, away from studying the *other* to researching processes or sets of relations.

I am uniquely posited in this study. As a White male, I am a member of the dominant group. This dominance can often mask hidden privileges I possess under the guise of normality. White privilege embodies power that is threaded through the structure of the world I inhabit (Du Bois, 1903; McIntosh, 1989). Often, this power leads White researchers to believe they can write about the worlds of those in subdominant groups without recognizing the privilege embedded in this decision (Dyson, Roediger, McIntosh, Meigs, & Suarez, 2007). In the absence of recognition for power and privilege as well as multiple realities this can become problematic (Roediger, 1991). That I am interested in international leaders of various ethnicities, race, class, gender and sexual orientations force me to reflect on my positionality and scrutinize my position as a limitation and an act of power.

Age, gender, country of origin and ethnicity are also important components of my identity and impact the study in a unique manner. I am in my late twenties and will be studying participants at least a generation older than me. As a male, I spent much time thinking about how my lens may intersect with those of the participants. I concluded that as a person who grew up during the transition from apartheid to post-apartheid South Africa, my ethnicity has shaped me immensely. The continued emphasis on racial and ethnic difference that characterizes the socialization process in South Africa continually sensitizes me to power of difference and the privilege. Living in the

United States, whilst my ethnicity may hold less power, my race in some ways holds more power compared to South Africa. It was necessary for me to reflect and deconstruct these influences as I continued the interview process.

My biases leading into the study into the study were numerous. First, I am a product of South African and American education. My experience in these systems has provided a unique lens through which to view education, but may not provide insight into the context of the participants as they engage their specific situations. Second, I have been socialized to view South African leaders who are advocates for equity in education as celebrities or politicians. This has been a result of television and the notion that leadership is synonymous with fame. Finally, although passionate about equity, I also understand that participants, particularly those of color or women may feel the research process as an act of power over them. This requires careful sensitivity and dialogue along with guidance from my committee.

My position in relation to this study therefore, was to scrutinize these assumptions and allow them to shape my understanding. I have no other forms of examples or counter examples, and therefore hoped to use this process to listen more openly and probe deeper into the truth as revealed by the participants.

Data Collection

Data collected used a life world approach. This approach captured transcriptions, audio recordings and interviews (Hesse-Biber & Leavy, 2004). There were minimal risks to participation in this research project. The primary risk for this study was confidentiality. All participants' names were matched to codes appearing only on sheets

stored separately from the data sources. All information was stored in a secure location at Texas A&M University in locked filing cabinet in the principal investigator's office. Interviews with leaders were audio taped with leader's consent, and immediately separated from leader's names to avoid an identification of responses with individual teachers. Although tangible benefits are not included in this study, the research gave participants the opportunity to reflect and share their experiences about leading for equity at the global level. These experiences could offer valuable information and insights for developing better strategies for measuring effective leadership outcomes for equity in the future.

A potential benefit for individual participants in this study is empowerment, as the data collected from interviews could be used to inform future leadership practices. A potential benefit for stakeholders (e.g., curriculum designers) includes access to new information regarding successful leadership attributes, acts, and practices. A connected benefit for society includes the potential of increasing the number of leaders for equity operating at the global level.

Institutional Review Board (Kirby) procedures and protocols applying to research design, participant data protection, data analysis, and storage were strictly adhered to. All leaders' names were coded and pseudonyms used when reporting findings. Names were removed from the data and replaced with codes. Codes were known to the researchers only for the purposes of organizing data both by participant and by data type (i.e., interview protocol). All research data was stored in a locked

digital format and in a secure location on Texas A&M University campus in the principal investigator's office.

Research Design

Phase one entails determining research design. After reviewing literature of typical studies in this area, I determined that a qualitative design using a case study methodology was the most appropriate for the anticipated project. A qualitative design using a naturalistic approach (see Lincoln and Guba (1985) is most appropriate because of its ability to elicit thick descriptions, deeper meaning, and interpretations from participants.

Phase two outlined data sources. Specifically, I collected data from two data sources for the study. (1) *Leader interview data.* I conducted up to three short interviews between forty five (45) minutes and sixty (60) minutes using Skype or in person. The interviews were audiotaped to free the researcher from taking notes while he talks with the leader. (2) *Non–verbal cues.* I was sensitive to non-verbal cues and record them in my field notes.

The final phase of the study involved the analysis of data sources independently by leader to (a) characterize the attributes of individual leaders (Research Question #1), (b) reveal leadership attributes (Research Question #2), and describe leadership practices (research Question #3). In the independent analyses related to answering the questions, the data from each leader first examined the data separately and then mixed; narratives of design and practice was written for each leader using data sources. Data display and

explanatory text (Miles & Huberman, 1984) described and provided examples of the patterns revealed from this analysis.

Plan for Analysis

Creswell (2003) and Rossman and Rallis (1998) propose that qualitative data analysis is an ongoing process of reflection, asking analytic questions and writing memos throughout the study using open ended data and tailoring it to the specific type of research strategy. This study uses a combination of interpretive, narrative and constant comparison analysis.

Interpretive Approach

Associated with the hermeneutic tradition, Hesse-Biber and Leavy (2011) describe the interpretive approach as seeking a deeper understanding by interpreting the meaning that interactions, actions and objects have for people (p. 17). Interpretive epistemology focuses on understanding, elucidation, and meaning constructed between people interacting. It is underpinned by (Heidegger, 1962, 1982) hermeneutic tradition which asserts that understanding is inseparable from the human condition. Interpretive epistemology comprises different strands including: symbolic interactionism, dramaturgy, phenomenology and ethnomethodology.

Data analysis through the interpretive approach is open-ended, inductive, and continues after the collection is complete. Primary data was collected in the form of interviews, audio recordings and observations. Interviews were recorded, transcribed verbatim and rechecked for accuracy. Analysis began immediately after each interview and observation. Analytic conclusions were formulated by unitizing, coding and then

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categorizing ideas, statements or experiences from data to ensure that the important

constructs, themes and patterns emerge. Unitizing data was considered as units of

information that serve as the basis of defining categories. As the researcher, I aimed to

examine, break down, compare, conceptualize, and categorize the data.

Complementary Data Gathering Techniques

In addition to interviews, several other data collection strategies and techniques

were employed. These techniques enhance the collection and interpretation of data and

include the use of: tape recording and non-verbal cues.

Tape Recordings

A recording device was used to capture the interviews with the participants.

Transcriptions emanating from the interviews were reviewed and corrected by the

researcher.

Non-verbal cues

The depth of qualitative research lies in the consideration of what is said and also

what is not said in the interviews setting. Non-verbal cues add tremendous value to an

analysis. Lincoln and Guba (1985) outline non-verbal cues which include: movement

(kinesthetic), spatial relationships (proxemics), use of pacing, probing and pausing

(chronemics); volume, voice quality, accent and inflectional patterns (paralinguistics);

and touching (haptics). As a researcher, was sensitive to non-verbal cues and record

them in my field notes.

Trustworthiness and Credibility

Lincoln and Guba (1985) propose that the process of building trustworthiness in naturalistic inquiry is critical. Miles and Huberman (1984) outline ten criteria for trustworthiness in qualitative research:

Data collection procedures are explained, data are displayed and meanings fleshed out, negative instances are shown and explained; logic of the biases are displayed, biases of interest and direct application are stated; data collection and analysis uses member checking; fieldwork notes are documented, points of competing hypothesis are laid out for reader, data is preserved for reanalysis, methods are devised for checking data quality, and transferable knowledge is identified by making connections with previous knowledge (pp. 334-336).

Lincoln and Guba (1985) summarize transferability criteria as building credibility, transferability, dependability, and confirmability. To enhance both trustworthiness and credibility, I aim to use a triangulated approach which encompasses interviews, observation, recorded field notes, follow up interviews and interview recordings. This will assist me to preserve the data in an accessible form throughout.

Ethical considerations are also paramount throughout the process. I protected the participant's privacy and confidentiality. In addition, I used ongoing member checking to review and clarify my constructions. Their reviews lead to revised constructions.

Member Checking

While conducting the interviews, I as the researcher interpreted the responses through my own lens. Using member checking, the participants provided me with greater understanding of their meaning which increases the credibility of my study. Lincoln and Guba (1985) describe member checking as the most crucial technique for establishing credibility. Member checking describes a process of involving participants in the research by verifying data and interpretations of the interviews. Member checking allows participants not only to verify, by also add additional richness to the data which can thicken the descriptions. Each participant in this study received a copy of the interview transcripts for review, clarification, and suggestions.

Transferability

Lincoln and Guba (1985) recommend transferability as the qualitative counterpart to external validity in quantitative research. They argue that "if there is to be transferability, the burden of proof lies with the researcher seeking to make the application elsewhere than the original investigator" (p. 298). Transferability relies on how the findings of my study to which another reader may apply to another context.

Dependability and Credibility

While quantitative researchers such as Campbell and Stanley (1963) use terms such as reliability to describe the credibility of their work, in the field of qualitative research, scholars use the term dependability. Dependability takes into account both factors of instability and factors of design induced change (Lincoln & Guba, 1985, p. 299). Dependability requires examination of all processes and data for accuracy so as to substantiate interpretations. Credibility was enhanced through a recorded process of research design, data collection, and presentation of findings. Copies of these records which include taped interviews, discussion notes, transcripts and field notes were made available to the participants upon request.

CHAPTER IV

FINDINGS

Introduction

This data analysis presents the voices of three South African advocates for equity in education. As a researcher, I utilized the actual words of the participants to craft their story in order to provide a rich representation of the ideas offered. I attempted to tell each advocates story through the data gathered from interviews, transcripts, and audio recordings. I organized the data first, with an introductory description of each advocate; second, an individual review of each advocates interview responses; finally, presentation of themes arranged categorically and supported from the interview data. Pseudonyms were used to protect participant's identity.

Despite being conducted via Skype, each interview had a unique rhythm and energy. At times, the passion exuded by the advocates oozed through the computer and onto my paper as I furiously jotted down notes for reflection and follow up questions. I often made note of times on the audio recording to return to and scribbled important questions for member checking later on. As we engaged, in the interview process, the participants often became self-reflexive, sometimes forgetting I as the interviewer was present as they recalled long forgotten memories, painful experiences, or moments of jubilation.

In crafting the analysis, I have done all I can to capture the depth shared through his interview process. It is my hope that any reader can get a sense of the passion, commitment, and true love each of them embody for people. The narratives try telling

their stories from childhood to their current role as advocates for equity. The three overarching research questions to guide this study were:

1. How do South African advocates for equity in education describe their professional attributes?

2. How do South African advocates for equity in education explain and interpret their acts of leadership?

3. How do South African advocates for equity in education describe practices of equity?

The 19 interview questions were semi-structured and open ended in nature (See Appendix A). They were formulated according to the theoretical foundations presented in Chapter II. The individual interviews allowed each advocate to share their story and related experience of being a South African advocate for equity in education. This section begins with a portrait of each advocate. Despite the range of equity contexts, I identified an "equity centered advocacy" approach to advocacy for equity as a major theme tying their reflections together. In addition, I found the following themes supported the major theme: (1) strong influence of apartheid; (2) adoption of Ubuntu paradigm; (3) significant impact of poverty; and (4) costs of advocacy. Each advocate embedded their responses in relation to apartheid which seeped into every aspect of their lives. They each believed that Ubuntu was integral to their leadership. They also understood that experiencing or being a witness to poverty galvanized them into action for equity. Their advocacy for equity has also negatively affected personal areas of their lives.

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Under the major themes, thirteen subthemes emerged. Personal attributes, acts of advocacy, and practices of advocacy emerged as strong subthemes under equity centered advocacy. The personal, educational, and professional impact of apartheid were subthemes under the apartheid theme. Consensus building, dialogue and religiosity were subthemes under Ubuntu. Being galvanized was a subtheme under the impact of poverty theme. Relationships, health and privacy were subthemes under the costs of advocacy theme. Following discussion of the themes and subthemes, the advocate's responses to individual interview questions as related to the overarching research questions are then discussed. See Table 1 below for an overview of the participants.

Table 1: Overview of Participants			
	Servant Advocate	**Activist Advocate**	**Action Centered-Advocate**
Age	Thirty years old	Thirty years old	Early sixties
Education	Master's Degree	Honors Degree	Master's Degree
Race/Ethnicity	Black African	Black African	White
Present Role	Policy analyst	General Secretary, major non-profit organization	Director, major education organization
Geographic influences	Rural South Africa	Urban South Africa	Zimbabwe, and urban South Africa
Distinguishing quotation	"You cannot lead people unless you love them"	"We need to make young people conscious of themselves and their society"	"I feel responsible to my fellow South Africans"

(Table 1: Data Analysis)

The Servant Advocate's Story

This advocate stressed his role as a servant of all people. He gave himself the title of a servant leader for equity in education. For this reason, I will refer to him as the "Servant Advocate". His current position as a policy analyst in a major trade union extended his advocacy to the national, the continental and the global level. The Servant Advocate is also a doctoral student in philosophy at a major university in Johannesburg, having read for a Masters in Management and a Bachelor's of Education degree. Along with his formal education, various life experiences shaped how the Servant Advocate responds to issues of equity and justice in education. See Figure 1 below for an overview of the Servant Advocates responses.

It is important to comment on the nature of the interview with the Servant Advocate. As I prepared for the first interview of the study, I reflected on the core aim of this project: to determine the attributes, acts, and practices of advocacy for equity in education from the voices of each participant. On the Texas A&M University campus, I sat at my office desk with a plugged-in laptop and an array of interview supplies ready: computer, pen, notepad, recording device. Logging onto Skype, I notified the Servant Advocate that I was online and awaited his reply. Meticulous attention to protocol kept me grounded and calm as I checked through all my supplies once more before being alerted by Skype of an incoming call from him. I answered and greeted him. He replied in the customary South African way: "Hello brother". While we talk I survey as much as I can on the other side of my screen.

He calmly sits in his hotel room. He mentions he is in Canada on a conference about equity in education from the perspectives of teachers. He looks tired, mentioning that he woke up only a few minutes ago, although it is only 7pm in Ottawa. Nevertheless, his soft smile and welcoming eyes give me the confirmation that he is present for the interview. He jokes that I am lucky he is in the same time zone as me for this interview session. His humor reassures and calms me.

Figure 1: The Servant Advocate
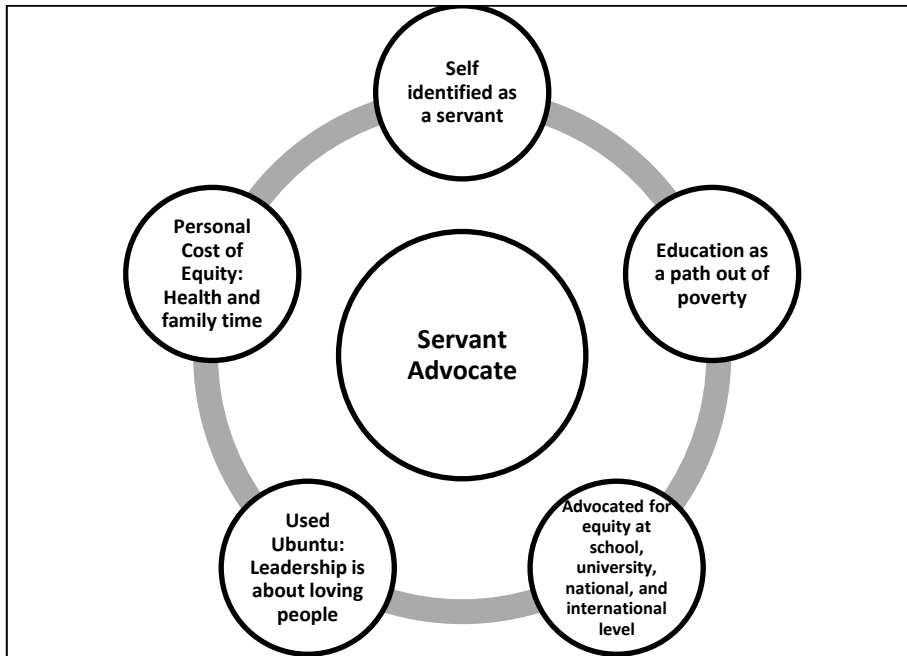
Figure 1 (Findings)

I began the interview by asking him about his background. He was born in 1985 in a village on the border between two provinces in South Africa. His mom fell pregnant with him whilst a learner at school and had to drop out to work on the farm to support

her family. Soon after, she was promoted and worked in the kitchen. Eventually, she decided to move to the city to find work. The Servant Advocate remained in the village, being raised by his grandfather. The village, he explained was typical of apartheid spatial patterns exemplified by the indistinguishable boundaries between the village and the White owned farm. He added that his grandfather worked on the farm for a long time, eventually being forced off because of disease.

Apartheid seeped into every area of the Servant Advocate's life. Being a Black African man, his earliest memories were of growing up in harsh poverty. He described the early effects of apartheid in relation to his school and home life. Regarding school, he stated that the conditions of the school were what one would expect from a Black school before democracy and spoke about three broad areas of school life: school uniform, classrooms, and resources.

Starting school in 1992, his earliest memories are walking roughly 5 miles to school and back every day with other children in the village. This journey was often completed without ever having a full school uniform. He asserted, "I hardly remember a time when I had full uniform to get to school. Often I would even walk without shoes. When I look back, I don't know how I did it especially during the summer. I would walk to school without shoes despite the scorching heat. I guess as kids we did not know any better." Throughout the interviews, after describing an example of hardship, he would automatically follow up with an example of how his community responded and overcame these challenges.

For example, in describing the lack of classrooms at his school, he also demonstrated how his village came together to build additional spaces of learning. He stated:

> [At school] We learned under a tree, only senior learners learned in the classrooms because there were only enough for them. But, my community came forward and tried to address this. I remember the school required us after school to go to the river with tin cups to collect sand. With all of us [learners from the school] coming back, we had enough to fill a truck. The community then donated some money to build a classroom. We used the sand, some concrete, and some materials to build a shack, which we used as an extra classroom.

The Servant Advocate spoke with immense pride at how he was part of the building process. Although young in age, this event left a significant mark on him. Another memory from his early school career included the constant struggle to access learning resources such as basic supplies and text books. He discussed how the teachers' actions and expectations affected his perception of his own situation. In one part of the interview, he juxtaposed two teachers: one who expected him to be fully equipped, while another recognized and supported him by covering the text books with plastic on his behalf. He asserts:

> It was also a struggle for me to buy my own school supplies and other necessary resources. It was a struggle for me. Even when government supplied stationary, it was not guaranteed (that I would receive) so [I] would wait till April to see if I should buy anything. I would struggle to

access books, so would use one notebook for all subjects because it was all I could afford. When we finally did get text books, the teachers would expect us to cover them. But this was a struggle. I remember one teacher taking home all the textbooks, covering them herself and asking us to look after them for the year. I did my best to look after that book just because I saw the effort she made for us.

Despite strong opposition to apartheid policies from the beginning of colonialism; he describes how his school became part of the anti-apartheid struggle in 1994. "In 1994, SADTU (South African Democratic Trade Union) was formed and their resistance [to apartheid] began to include us. They came to our school and asked us (learners) and teachers to resist apartheid government and its policies. We stopped going to school and I remember spending a lot of time at home during this time. I ended up repeating grade three because of this." Despite the personal cost to him, he felt very proud of having been part of this resistance. When probed about how his community responded to having their children out of school for a year, the Servant Advocate began to describe in detail his community's attitude towards learning. He affirmed their deep commitment to the education of their children:

In this environment (poverty), we were always taught that education is the way out of poverty. Education for liberation only came later. At the time, my grandfather stressed education. In the community this was also

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reinforced. When children were seen walking the street during school time, the community would ask them what they were doing and even took them back to the school. Everyone was obsessed with us having a better life [through education].

The role of the community and his grandfather in shaping his positive attitude towards education emerged strongly throughout the interview. His grandfather played a large role in making the link between education and the fight for a more just world. In one extract, he describes how discussions with his grandfather began to connect the internalized value for education with a broader struggle for equity:

Growing up, my grandfather owned a radio, one of our few possessions. We would listen every morning between 6am-9am to a current affairs show. Obviously at that time we would hear about the protests around the country and about what was happening in the cities. Nelson Mandela was often the main discussion point. My grandfather and I would converse about all these issues. Issues of equity began to sink in my mind: if people were fighting out there for equity, why not here? I started to connect the broader discussion to my current reality. Even though I had never met a white person before, I began to see the contrasts.

Leadership, Advocacy, Equity and Ubuntu

An event in high school crystalized his path as an advocate for equity in his eyes. When being promoted, he was tracked into a mathematics/science track as opposed to a social science track. But, he decided early on to move into social sciences because he saw social sciences as a tool to fight inequity and injustice. In describing this event he states,

"I took this attitude (obsession with education) with me to secondary school which I started in 1999. In 2000, I was promoted two grades in one year. It was then that I had to choose streams: mathematics/science, commerce, or social sciences. The teachers debated and ultimately decided I should take the mathematics and science track. I decided to change after one month to social sciences. I realized that social sciences were a way to be an activist who fights for people".

In high school, he began operationalizing "his fight for people" as he describes. His efforts brought him into student leadership in high school. In this role, he represented the interests of the students to management and served on various committees. All of this combined helped him raise issues of equity in his school. Upon completion of high school his thirst for education continued despite not having any resources to access tertiary education. As a result, he moved to the city to find work:

After completing matric (final year of high school) I had to rejoin my mother in Johannesburg. I was forced to work. Coming to the city for the first time, I saw what I had read about and heard (about) come to life. I began to see the comparisons (between black and white people). I applied to university although I knew I could not afford it. Eventually, I met someone who offered to pay tuition but not room or board. I would travel two hours between Springs and Wits [Witswatersrand] University each way every morning and afternoon.

It was at university studying to become a teacher that he first grappled with being an African student in a historically white university and saw the need to advocate for students like him. He states, "It was here [at university] that I was first exposed to a multiracial society. It was 2004, and was the first time I was in a multiracial classroom, taught by white lecturers and even befriending people of different ethnicities". Despite being in a new environment, he began to use his skills in advocacy to push for better education conditions for the most vulnerable students. "Just like high school, I began to raise issues of equity in the university to help students like me who were studying without food, shelter, or adequate resources. This was when it finally felt like leadership in practice".

Attributes, Acts, and Practices of Advocacy for Equity

When asked to describe an act of advocacy in university, he spoke about two examples of advocacy: teaching experience and career guidance. Regarding teaching experience he stated:

I remember a major battle we fought was regarding Teaching Experience. The university would place students wherever there was a place. Those schools were mostly in Johannesburg and expected formal dress. For us who lived far from the city and were poor, this was degrading and very difficult. It felt as though the university had no idea who their students were. What made it even more of a contrast was white students would have these schools close to their homes and often get to teach at schools they graduated from. I fought for greater recognition and support of all students, but particularly those who were made to reach a standard without any support to do so.

Throughout his university career, the Servant Advocate stressed the need to enhance the educational opportunities for the most vulnerable students. In addition, he conceptualized a way for current university students to connect with learners from rural/urban communities. From this idea, he formed the Career Guidance Project:

In my final year of undergraduate in 2008, I co-formed with another Wits (University of Witwatersrand) student a Career Guidance Project. We initially gathered university students and took them to rural and township schools in Limpopo and Mpumalanga. There, they would motivate those learners and provide them university application forms and other financial aid information. In one week we reached over 2000 high school learners from the poorest communities in South Africa. When I was recruited by a large teacher trade union to analyze policy, I found an opportunity to expand this project even further.

Accomplishments, Costs, and Challenges

Responding to the question: "What is your greatest accomplishment as an advocate for equity in education?" He responded:

This project (Career Guidance Project) is my greatest accomplishment in the fight for equity. "It (the Career Guidance Project) went from a group in 2008 visiting schools to a formal program funded by my organization. It is now based on three overarching pillars: motivation, assistance, and skills development to develop a more humane society. Motivating young people in townships to take education seriously has been a powerful experience when matched with assistance to bridge the gap between school and university through career guidance. I am also passionate about developing more servant leaders so I spend a lot of time at schools to provide role models. I always encourage learners to give back to their communities.

Aside from the Career Guidance project, the Servant Advocate also talks about his role in developing policy and practice within his organization. He was recruited on recommendation from the Dean of the College of Education to work for one of the largest trade unions in the country. The teacher trade union was looking for someone with a research background to inform its strategies in the bargaining council. The main challenge faced by teacher members is adverse working conditions and poor administrative practices amongst others teachers. Initially, his job was research into curriculum, working conditions and incentives

for rural teachers. But, slowly, he began to see how his findings shaped policy through the bargaining council which ultimately improved educational conditions.

As the interview progressed, the Servant Advocate began to make connections between his personal, educational experiences and his current work. Considering he was in Canada at the time of the interview advancing global equity, he synthesized his experience when he said:

I take away from my policy and Career Guidance work that we as leaders committed to equity are not just limited to South Africa or Africa, but to the world. I learned very early from my experiences in school that education was a tool of social progress, and what it was like to learn in conditions of extreme poverty. I felt rejuvenated in high school and university through leadership as I worked with people who fought for equity in various forms. At my (current) job, I was then given a broader mandate, which included South Africa and Africa initially, but now includes the world. I am in Canada meeting educational experts from around the world as we advocate for education to be placed as a sole goal on the new Millennium Development Goals. In today's session, I shared my experience of the impact of teacher migration on schools and we realized the commonality. Yesterday, we pushed for the right of girls to access basic education. Although difficult a discussion, we are confident by the end of this session we will have the necessary policy to submit to

the United Nations. In hindsight, my education has lifted me out of

poverty and put me at the table to make decisions, which could lift others

not only at home but around the world. I am truly humbled by this.

This statement captured multiple elements of the Servant Advocate's

perspective on how his experiences shape his current practice. As we spoke about

his experiences growing up under apartheid, and how this shaped his approach to

education and his current job; the interview became embedded in the struggle for

equity in post-apartheid South Africa. He spoke about post-apartheid conditions

generally, and then used his experience at his former school and the current state

of higher education to elaborate on his points. He argued that "on the surface,

conditions in South Africa have changed, but much more needs to be done. In the

same way Afrikaners took their power in 1948 and promoted their position in

relation to the British, we (black South Africans) should now do the same."

When asked to elaborate, he stated, "…post 1994 we (the black South African

majority) are still suffering. Young (black) people are still unemployed yet

whites still have access to the economy and are easily absorbed. The government

has simply not done enough; more resources are needed because education is the

most important weapon against poverty".

Probing into education, he argued that education (in South Africa) still

reflects the privilege of the white minority in terms of curriculum, resources. As

an example, he described how his former schools, although having classrooms

and stationery, still face basic challenges. Regarding teachers, he explains: "the

teachers (who taught him) who were educated to teach Bantu Education are still

not educated at the college level. The government has changed the curriculum

but has not provided support for teachers to make the change. In fact, (he

asserted with frustration) teachers went on a three day workshop and were [then]

expected to implement a brand new curriculum".

He then brought the discussion to the state of universities in post-

apartheid South Africa. He again reiterated that much has changed, but that the

country still has a long way to go in terms of reaching an acceptable level of

equity. He stressed that even in university; the institutions do not reflect the

demographics of the country. "The student body might be closer to the country

(in terms of demography), but the university still has a majority of white lecturers

and if we look at class, these institutions still maintain elite power. Without black

professors and lecturers of color how do we intend to motivate our young black

brothers and sisters to become academics? We need people who understand our

struggle and our knowledge system to teach us."

With our interview firmly embedded in the post-apartheid context, we

began to explore issues of leadership and equity in education. Concerning

advocacy, he described advocacy as fighting for vulnerable people such as

students, teachers until victory (more equity) is won. Regarding his conception of

equity, he suggests that:

Equity is to realize that all people come from different backgrounds. By

backgrounds I mean gender, class, race, sexual orientation. These

backgrounds advantage some and disadvantage others. Realizing equity is about understanding where each group is and finding ways to unleash their full potential as human beings such that the disadvantage is gone and they can be truly and fully human.

Pulling advocacy and equity together, he discussed the philosophy of Ubuntu. Ubuntu clearly plays a fundamental role in his concept of equity and advocacy. He described the relationship as follows:

Ubuntu is the center of everything I do. It means a strong community. We say it takes a community to raise a child. The spirit of Ubuntu is embedded in each of us. We as humans are interdependent; we cannot exist without each other. Without each other we cannot survive. Ubuntu is about human solidarity and social cohesion. Whatever I do now, I must ask how it affects you. Every person in my community has shaped me. In education, Ubuntu is about realizing equity. We must use Ubuntu to ensure quality and make space for people to fully realize their potential. In order for us to do that, we need to recognize the existing inequalities and focus more on those who are most disadvantaged.

As we moved from broad to specific, I probed deeply into how the Servant Advocate conceptualizes his own attributes, acts, and practices of equity. Broadly, he described himself as a servant leader called to effect change in his community. Unpacking this for me, he began by outlining attributes that fit into his conception of servanthood. These can be summarized as: a deep love for

whom you are leading, humility as a means to relate, and integrity. He described this in the following extract:

> I stress the values of integrity, honesty, respect. Respect all people and their ideas. I try to seek a greater good and put people before myself. I try to be selfless and go beyond my mandate to assist people in need. I see people as people and this makes me relatable. I try to make people see the human being and not the leader in me. I try to be brave and decisive when challenging the most powerful forces of society. I try to stand and speak truth to power because I love people. My love comes with being brave. If you love you protect. Protecting gives you strength to fight the hardest. You cannot lead people if you do not love them. And, (stresses in his voice) if you love them, you can't lie, cheat or steal from them. You can only use love to achieve people's good. You can't lead people if you don't love them [repeats this statement numerous times].

By describing the attributes of an advocate for equity, he then began to demonstrate how his practices of equity enable him to execute important acts of equity such as the policy recommendations and the Career Guidance Project. He conceives his leadership as leading from behind and the front; or as he describes it: "from the ground up". This concept of leadership is not about fame or positions but about service to others he explains. He outlines how the Career Guidance Project exemplifies this approach. Although it has been a huge success,

he is very slow to take any credit because he believes the team should receive as much praise as possible.

This shows how he continually tries to humble himself and bring people together to create a shared vision. He is very careful about not imposing his own vision, but motivates others to be part of the process. When necessary he encourages team members to follow him. At times, he weighs up all visions and plots a way forward. Once the team has decided on a way forward however, he finds great enjoyment in executing the plan. He stresses to me that execution is vital to leadership. It emerges as we talk that involving people is a major practice he uses, particularly on project-based assignments. When probed about this he asserted that practices of equity must involve people as agents of their own liberation. Involving people helps them to understand their problems and opens the space for him to work with them in whatever way they can to solve the problems together.

We spent much time unpacking what he thought about leadership, and the nuances of leading in complex national, regional and international settings. As I gained more understanding of how the Servant Advocate operated, I required further clarification on the types of restrictions he faced, and the personal costs of his advocacy on his personal and professional life.

He sees three restrictions in his daily life as an advocate for equity. He described these as being an employee among politicians, lack of knowledge, and limited resources. Being an employee in a politically charged organization

presents a unique set of challenges to him. He learned very early that hierarchy

leads to bureaucracy. What he does as a policy analyst requires approval, which

can become a burden. This occurs when politicians feel his is encroaching on

their terrain. He asserted that, "when you have facts (regarding a policy) and they

(politicians) feel threatened, your future prospects can begin to diminish. This is

a danger". Amidst the complexity of working in a political environment with

little political power, he stresses that sometimes he lacks vital knowledge

necessary to effect the change he needs to put policy into practice. He states,

"…advocating for equity comes in different forms. Sometimes we are in the legal

terrain, other (times) we are part of mass mobilization. I am neither a lawyer nor

a mass mobilizer; and this can hinder my ability to work (towards equity)."

Finally, he felt that a lack of resources hinders his ability to realize equity: "my

office lacks resources to reach every corner of South Africa to truly make

comprehensive recommendations and reach poor learners with the Career

Guidance project."

Aside from the restrictions, the Servant Advocate also shared with me some of

the personal costs associated with dedicating his time and energy to equity. He spoke

about two overall themes: lack of privacy and adverse effect on his health. When asked:

"What is the personal cost of advocating for equity?" he replied:

(Laughs) Sometimes doing the work one is doing leads to forgetting about

yourself because you become too focused on others. I have been immersed in

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people's issues so I don't have me-time or time with family. I found myself depriving myself of normal things. Sometimes there has been no difference between personal and professional life. My mom even complained I have not been home. Sometimes I feel deprived of my so-called privacy.

In addition to being deprived of privacy, he also expressed how his health has been negatively affected: "My health was negatively affected; I visited the doctor twice this year and spent two weeks in hospital. The doctor recommended I slow down and relax."

As the sessions drew to a close, the Servant Advocate was very adamant that I capture his vision for equity in education as a justification for what keeps him motivated. He stressed, "…my vision is to have a system of education to enable all to reach their full potential. In practice this means assisting township and rural schools with resources so they can learn like the urban kids can…"

In closing, he reminded me that he stresses servant leadership, learning, and the inner belief that he is a game changer. He also noted that native knowledge is vital to the success of all African people using the principles of Ubuntu. He concluded that people should not wait for the government but take responsibility for our own lives while remembering where we as Africans come from.

The Activist Advocate's Story

Whether it was training students to use data driven approaches to hold government accountable for planned school infrastructure projects, engaging with communities to find citizen driven solutions, or planning protests around important educational issues; this advocate embodied an activist approach to equity in education. For this reason, I will refer to him as the "Activist Advocate". In his current role as General Secretary of one of the most prominent education nonprofit organizations in South Africa, he aims to mobilize South Africans around issues of equity and excellence in education.

Before our Skype interview session, the Activist Advocate notified me that our interview session would be delayed by thirty minutes due to load shedding—government controlled power blackouts. I immediately read more about this as I waited for our interview to begin and found that due to the collapse of an important power silo, the entire electricity grid in South Africa was under severe pressure. In response, the government had implemented a temporary national load-shedding plan to avoid over exertion of the power supply. I was curious about the impact of this situation on schools and education facilities and I reflected on the challenge of trying to manage a massive nonprofit organization in the context of unreliable power supply. I noted this in my journal as a possible follow up question. Our interview began promptly after thirty minutes. See Figure 2 below for an overview of the Activist Advocate's responses.

Figure 2: The Activist Advocate

Figure 2 (Findings)

Born in 1986, the Activist Advocate grew up on the east of Johannesburg in a township reserved for black South Africans. Together with two other neighborhoods reserved for ethnically black Africans only; his township is the second largest township in the province after Soweto. It is also a site of some of the major factional battles between the Inkhata Freedom Party (IFP) and the African National Congress. Both his mother and grandmother raised him, emphasizing the importance of his education. Despite this, going to school was difficult because of the instability caused by the transition to a democratic country. He explains:

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I started school in 1992, which was during South Africa's transition period. But, growing up at this time, I was not isolated from the broader changing society. In 1993, when I was in grade two, there was a war between the ANC and the IFP, which spilled over into my community. This made schooling difficult because there were many disruptions. Even when we went to school, we were not always able to learn. My classroom was next to a railway line and one day a tear gas canister was thrown into the classroom. I remember taking this smoky canister and putting it in the dustbin and closed the lid. This event awakened me to what was happening around me.

When school was disrupted, he spent most of his time at home with his uncles whom had come home from exile while fighting for Umkhonto We Sizwe against the apartheid forces. He explained how his curiosity led him to ask many questions about the current situation. Their answers had a powerful impact on his life, especially how everyday people fought bravely for the freedoms he now enjoys in post-apartheid South Africa. He recounts one story of particular significance:

> One of the stories they told me was about my grandfather. He was a teacher who refused to teach because of the politics [of apartheid]. He left his post and became a garden boy for a white man. Every day he would ask the white employer for the newspaper. They thought that he was using the newspaper as toilet paper. When the employer went to his room and found a stack of newspapers and toilet paper in the room, he was shocked my grandfather could read. My grandfather told him (the employer) that he could read and that he

would understand if the employer wanted to have him arrested. Instead, the employer hired him to work as a truck driver. Later, my grandfather died in Angola transporting arms for the ANC.

Despite constant disruptions due to internal war and resistance the Activist Advocate continued to value his time at school. To minimize the disruptions, the family moved to another part on the east side of Johannesburg where he enrolled in an Afrikaans high school. Upon completion, he studied teaching, and read for an honors degree. Later, he worked at a former model C school before joining his current organization in the provincial leadership. When describing this period, he states:

I had never stopped being aware of the inequities and the fight for justice. Even as I worked at what was a well-functioning school I became interested in the broader fight for educational equity. It was then that I reached out to my current organization and later left the classroom to join them full time. It was a difficult decision to leave the classroom.

I probed deeper into his passion for equity, and it became clearer that his motivation is closely linked with the task of making young people conscious of their struggle against inequality. He describes the early phase as a result of growing up through the transition to a democratic South Africa, "I see myself as an instigator of thought. We as kids who grew up in the 90's were forced to be more aware of the inequalities we faced as a country. We were made more aware and this is important because the current climate has a tendency for simplifying the struggle for black people. I define black people as Indians, Coloureds and black Africans. I encourage people to

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think and take action, rise up, stand up, and start working. Being aware is [the act of] understanding that whatever inequality we talk about, we have to understand it as a design of apartheid. I pride myself on getting my hands dirty as we fight to right this wrong".

He embeds his role as an advocate within the context of apartheid South Africa. Specifically, he sees himself continually navigating the tension between the expected and actual progress in the realm of education. Describing post-apartheid South Africa, he asserted, "…although much of what we [now] face was the design of apartheid, there is a great sense of frustration because our expectations are that in the post-apartheid era we would be in a position to right the wrongs. Even today, school is still being disrupted; kids are still walking long distances [to school]. And, although things are better than what they were, there is still a sense that we are failing our young people."

Leadership, Advocacy, Equity and Ubuntu

We discussed how he conceptualizes leadership, advocacy, equity, and Ubuntu. Regarding leadership and advocacy, he synthesized the distinction by drawing on the context. He stated,

> I see myself as an advocate who plays leadership roles. I am an advocate, motivated by the personal belief that one day we will realize what this country should be and look like. I have defined my life to live to live it to the fullest. To me this means not wanting human beings to suffer. We should always frown upon inhumanity. I care deeply about people. As a leader, I nurture people to step up and lead whenever the situation requires. I try to build a culture where

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different people feel they can step up when they are ready and lead. It's a collective approach.

From this extract, it becomes clear that the Activist Advocate frames advocacy as something he embodies, while leadership is something he does when the situation allows him. He repeatedly stressed that leadership is about allowing others the space to lead when the situation demands.

Concerning equity, he teased out the nuances between equity and equality in educational settings. He states, "…equity is about giving young people in schools equal opportunities, which includes learning, teaching and infrastructure. Everyone has potential; equity is about harnessing that to create an environment of true fairness. Being able to say everyone has the opportunity not only on paper but in reality. Equity is truly creating the conditions for people to succeed."

Throughout the interviews, he framed his responses in relation to education. In response to the question: "Why do you advocate for equity in education as opposed to another field?" He replied: "I care about education because when I look at the peers I grew up with, they are either dead or in prison. Maybe if they had a different experience and form of school, and a quality education it would have been different. I see the classroom as the game changer. It is the space where differences are made. It is a safe place, a place of possibilities."

We discussed his conception of equity by drawing on his ultimate vision for equity. In response to the question: "What is your vision for equity in education," he replied:

My vision for equity in education is for children to go through twelve years of schooling uninterrupted. Their school has sufficient school infrastructure and resources; they are also taught by well trained teachers and have access to clean water and nutrition. My vision for education is not for children to die in pit toilets or leave school not knowing what their future holds. Rather, these learners have the skills, knowledge and desire to contribute to our society across all areas. Their education provides them with the opportunity to live a meaningful life. A full life. When we get to the point when education gives learners dignity, then we have reached the point at which my vision is realized.

To bolster his discussion he provided an example of a farmworker who earns R450 a week and pays R150 a week of this for her two children to attend school. This amount covers the children's food and water bottle. He described how the children walk 10km every day to school. The school is far enough such that the mother has never seen the classroom. He argued that the mother sacrificed a large part of her income for her children's education. He asked me why I thought this was the case and then followed up with his explanation: "…because she is saying that if her children are educated they will have a better life than her. We need to create an education system that realizes this mother's vision." As we engaged, the Activist Advocate used stories, just as his uncles had done long ago to crystalize his points. As he described the mother and her children, the tone of his voice, and his eye contact gave me the impression that he wanted me to look through his eyes and by extension those of the mother to see the vision she had for her children. He was very particular about me capturing the essence of his story.

From the intensity of his story, I became interested in what he thought about Ubuntu and whether it applied in any way to him and education. He stated that although knowing Ubuntu always influenced him, he had never thought about it much. Nevertheless, he argues that he practices Ubuntu because deep down he has a commitment to end human suffering and injustice. He sees himself practicing Ubuntu when he naturally sees a situation and asks: "How can I help?"

I asked him about the relationship between Ubuntu and education, to which he replied: "I see Ubuntu playing a major role in education. Teaching in South Africa is difficult but teachers are doing a great job on a daily basis. In some provinces, teachers are not being paid and are even suffering from having their possessions repossessed; yet they still teach every day. It must be because they believe in those children's abilities, and they must believe in their students like they believe in their own children. When we see the other in ourselves, we see Ubuntu."

Attributes, Acts, and Practices of Advocacy for Equity

He summarized his attributes as an advocate for equity as follows: organizer, listener, and learner. To demonstrate how these attributes are useful to him, he described a community engagement project:

> I am an organizer, listener, and learner. I bring people around me and around the cause. For example, when I am community organizing, I always begin with listening to people to understand what people themselves want to see in their schools or communities. I listen, people will often tell me about their lives and the solutions to their problems. I then engage with them to help them document

their experiences and engage with government. Because of our history many of our communities don't know how to engage with government. In this process I always learn from people, share, collaborate and see how we can create platforms for greater impact.

Making connections between his attributes and acts of advocacy for equity, it became clear that his acts of leadership were about facilitating an environment where each person reaches a stage of critical consciousness. He conceptualized the organization as a large classroom where each stakeholder is a learner, teacher, or administrator at different times. In one part of the interview he states:

I conceptualize my organization as an extension of the classroom. In the classroom, I was focused on instigating thought, helping students see themselves as advocates in their own way. In my organization we run programs to foster this. We train high school students to design their own research in their schools, collect the data, analyze it, and plan in an activist way. Students take pictures of their school infrastructure, note when teachers are not at school, or any challenges they face. We then house the data and collaborate to put pressure on government and raise awareness. This strategy has been very useful to respond to real realities.

The Activist Advocate practices inclusion to achieve his equity goals. He opens up communication channels across all spheres of his organization and across community, provincial, and national stakeholders. He argues that he constantly grapples with the tension between leaders and managers in his organization. As he hones the

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practice of communication, he sees the overall effectiveness of the organization improving over time.

Accomplishments, Costs, and Challenges

He framed his accomplishments in two areas: organizational and personal. Regarding organizational accomplishments, he was proud of how his push for data-driven advocacy has shifted perceptions of the top performing provinces, he argues that, "we showed using our data that what was thought of as the top performing province actually needs to do better that what it is currently doing." Concerning personal accomplishments, he felt incredibly proud of his role in 'conscientizing' (making conscious) young people. He states, "…personally, my greatest accomplishment is when young people say they are realizing they are in a struggle. They understand that their struggle is embedded in a global struggle. For young people to see themselves as human beings and to make connections with the struggle of others around the globe—as global citizens—brings me tremendous joy..."

In addition to his accomplishments, he also described the personal cost of his work as an advocate for equity. His ability to spend time with his family has been negatively affected by his role: "The greatest cost has been to my family. I hardly see them because I am always on the road. Sometimes I feel selfish. My family has also relocated with me." In addition to family relationships, he also spoke about his lack of sleep. "Sleep also doesn't exist; there is just too much work to do. If I sleep more than six hours I feel I have achieved something". Despite the personal cost, he feels comforted because he feels the support and shared passion of his wife. He stresses that

she understands the bigger goal of attaining equity and he is hoping his children will also understand one day. He mentioned that his deepest fear is looking back and feeling regret for leaving the challenge (of fighting for equity) to the next generation.

We concluded the interview session by talking about some of the challenges his organization is facing in the current political climate. He embeds the challenges of his organization in the changing political landscape, and the broader challenges facing South Africa in the economic, political, and social sphere:

South Africa is changing rapidly. No longer do people accept the rainbow nation rhetoric. The major questions which were on the periphery are now being put to the front. These questions such as land, racial justice, education are important, but impact us as an apolitical organization in a political world. As an organization, we are now being questioned about our intentions by those in power. South Africa is slowly becoming a police state, which makes it even more difficult for us to protest or hold government to account. We are stuck between the aspirations of the people who are largely unemployed and the toxic culture of self-enrichment and corruption in government. We navigate this tension by providing a space for ordinary people across political spectrums to unite behind the cause of quality education. Everyone can largely stand behind our cause. Without a doubt this is our greatest challenge ahead.

The Action Centered Advocate's Story

This advocate embodied a determination to see a more equitable education system in South Africa. She consistently emphasized action as the basis for all her

actions. For this reason, I will refer to her as the "Action Centered Advocate". She is a former teacher, school principal, college and university lecturer having read for a Bachelor in Education, a diploma in specialized education, and a Masters of Arts. She has served in various political, private, and non-profit capacities relating to equity and education.

Having been a grade one pupil when schools were first integrated in South Africa, I was excited to interview the person who had played a major role in facilitating that process. The Action Centered Advocate has a qualitatively powerful presence in South African education circles, known for her advocacy for equity in the political, economic, and social arena. Part of her notability lies in being a White female anti-apartheid activist.

Because of the time zone difference, our session began at 6am Central Time. I woke an hour earlier to prepare for the session. While I waited for our interview to begin via Skype, I jotted down thoughts about some biases I may have. *Would I be intimidated by this very influential participant? How formal or informal could I be to have the most powerful interview possible?* These questions were answered as the interview progressed; beginning with a notification that she was online, followed by a call alert.

Across from me, the Action Centered Advocate eased any tension I had with her warm smile. She greeted me with a warmth that I could feel despite my buzzing air conditioner in the background. As we engaged in the traditional African greetings which included queries about family, health, and the weather; she asked me what I thought about her recently changed hairstyle. This was a new addition to the age old tradition

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and caught me slightly off guard. I added it to my list of items to inquire about when I return home. Regarding her hair, I assured her it looked wonderful. Although, it is not polite for a young African man to comment on the appearance of anyone older than them; I assured her from my heart in the most respectful way I could (which includes not looking at her face, nor making eye contact) that she looked lovely. I mentioned how hot it was in Texas, considering she appeared bundled up in a warm winter coat. Our weather pleasantries juxtaposed a freezing South African winter to a scorching Texas summer. Although pressed for interview time, it was important to respect our cultural norms and practices. I noted that I would need to account for these nuances in my next interview session. On the natural cue of delayed silence, I took the invitation to begin easing into our interview session. Her response indicated to me that I had appropriately read the situation because she began showing a genuine interest in my study asking preemptive questions about how she could support it (immediately emailing an extract from a recent publication that captured an element we spoke about). In these preliminary stages, in going through necessary protocols, it felt as though I was the participant and she the interviewer. I answered her questions as thoroughly as possible. This brief interaction made me feel welcome as I gained composure and began our interview.

Figure 3: The Action Centered Advocate
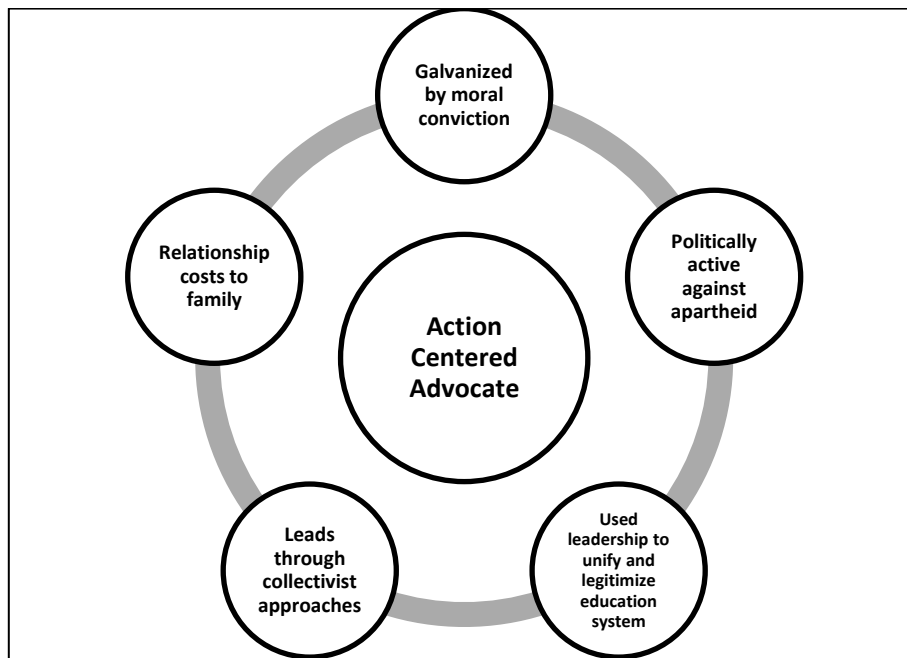
Figure 3: (Findings)

From Zimbabwe to South Africa

The Action Centered Advocate, although a prominent South African, was not born in the country. She was born in Zimbabwe, which at that stage was still a British colony called Rhodesia. Zimbabwe in the 1960's and 1970's was extremely stratified by race. Although the racism was obvious to her now, in her early years she did not acknowledge it. She was brought up in an extremely religious family, which she described as Baptist fundamentalist. This she argues, shaped her social service attitude. She stressed the strong link between service and social justice. It was not until later that she became highly politicized, particularly at teachers college in a major Zimbabwean city. At teachers college, she studied language literature and South African literature,

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which exposed her to apartheid. This, in conjunction with her Christian roots, set the foundation for her advocacy for equity.

Upon graduating from teachers college, she married and moved to South Africa. The context of apartheid galvanized her into various forms of early advocacy. For example, in 1985 during the state of emergency she began working in organizations focusing on the education of detainees [children detained under apartheid for their resistance to segregation laws]. She delivered course material single handedly to between 400-600 detainees in the then Transvaal Province. As a result, she became associated with the politics of the white left (white, South African, anti-apartheid activists) and was heavily harassed by the security police. The harassment and detention did not deter her as she formed a support committee for the prisoners and their families. The committee's aim was to continue the detainee's education despite their incarceration. She experienced resistance from the white left organizations who did not trust her because she was a foreigner and because of infiltration by apartheid spies. Despite this, she continued without them because she felt the situation was urgent.

In an extract, she describes how she setup communication networks among detainees under the scrutiny of security police:

> I formed communication networks in the prisons through hospitals. I
> developed all kinds of networks to know exactly what the detainees
> wanted to study. We would pass notes to determine what [resources]
> prisoners needed to study. I would take my baby to the hospital and use
> my visit as a distraction (for the security police) so I could get them

learning materials. I was also in contact with families in Alexandra. This

lead me to join large white, anti-apartheid movements and support the

free the children campaign.

Advocating for the education of detainees soon spilled over into advocacy

for all children. As a result, she became part of a township United Democratic

Front structure, playing leadership roles in mass education movements and

committees. Exemplifying her early advocacy, she described her involvement in

a desegregation campaign:

I became incredibly impatient with slow pace of progress (dismantling

apartheid). I led a campaign in the UDF in 1989, which aimed to open

public spaces. People of all races demanded public beaches be opened

and defied the segregation laws there. I wanted to open the schools. So in

the desegregation campaign, I linked white and black schools together to

begin the integration process. This was in 1992.

Following the unbanning of the ANC the Action Centered Advocate left

her post as a lecturer and played a role in writing South Africa's post-apartheid

education policy. Her deep understanding of policy formation led her to be

elected as a prominent provincial education leader in 1994. Currently, she

manages two major projects. As chair of a major international education

organization, her focus is on attaining international resources to address South

African educational challenges. Concurrently, she works with schools to improve

basic systems of teaching and learning. When asked to describe this project more deeply, she responded:

> I am involved in a major project countering the current trend, which frames interventions [in schools] as highly resourced focused. This creates the impression that only resources are needed to tackle problems in schools. This project on the other hand uses several approaches with 1500 schools in three districts: [it] designs systems interventions from within the school, locates the project from within the department of education, [and] connects stakeholders as active owners of the project's success. The project is focuses on the learning and teaching interventions in the most disadvantaged schools. It has been running for the last two and a half years with a budget of R100 million (US$5 million) over the next five years.

Given the advocate's experience of education under apartheid and her role in shaping post-apartheid education through the transition, I probed deeper into her thoughts on education in contemporary post-apartheid South Africa. Her response captured multiple elements, including a disappointment in implementation of reforms, the persistence of poverty, and the role of corruption. In one part of the interview she asserted:

> I was idealistic about what changes can be conceived [in education] post-apartheid. The deep changes required execution strategies which were

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missing. We had optimism, but we have not translated this to substantial improvement in education. The inequalities across the country are huge and have not translated into substantial improvement. People are still trapped in the cycle of poverty. I have learned from this experience (of post-apartheid education) that naivety and optimism led us to believe political will was enough to change the course of education in South Africa. Because of this, we missed an opportunity to implement [reforms/policy suggestions/changes]. We also underestimated the power of political patronage and corruption and its effect on implementation.

Exploring the notion of implementation further, I asked her about what she specifically felt was missing in this regard. To which she stated: "There is a tendency which leads to confusion in government and institutions which say that to assume instruction given therefore change exists [If the teacher is in the classroom, there is an assumption that that teacher is teaching]. There is a multitude of competing instructions raining down on junior officials with little time to implement them."

Leadership, Advocacy, Equity and Ubuntu

The intersections between leadership, advocacy, equity and Ubuntu emerged in her reflections. The Action Centered Advocate saw very little distinction between leadership and advocacy. She argued that whether she is seen as an advocate or leader is largely context specific. When asked to describe her style of leadership through her own voice she responded:

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I saw myself as an advocate for equity in the 1980's. The roles change depending on the situation. More recently, it's about execution so I've learnt to adopt dual leadership qualities. I believe some strong elements of leadership are important: I have a very creative mind on one hand and am driven and determined on the other. I love having people who are better than me around and I want to see people advance, a sense of collectivity, building, growing, nourishing and a legacy of sustainability. As a leader I have always loved sharing with people around me. I love seeing others advance.

The Action Centered Advocate's leadership perspective can be synthesized into self- and process-oriented components. Regardless of the project, she has an underlying philosophy of personal responsibility and an inner drive. She also recognizes that members of a team are important and works to anchor the team for mutual success.

Her description of project and process goals all appeared to mesh into the ultimate realization of reaching equity in one form or another. Our discussion began by outlining her concept of equity before focusing on her vision for equity in relation to education. What became clear is that she conceptualizes equity and education as intricately connected. To tease out these differences I probed into what she thought of them as separate entities, and then how she saw them linking. In response to the question: "How would you define equity?" She stated:

Equity is about social justice. Social justice is about eradicating poverty because it dehumanizes and degrades. Action [towards equity] has been my priority in my political activity. Equity is better for everyone. I don't have a deep theoretical perspective but a consistency in my moral commitment. I have not had time to develop my theoretical position or political excuse. Action has always been important. I have always used a moral basis to justify my actions. There is laziness in theory sometimes.

I immediately noted in my reflection the irony of a university lecturer and politician asserting the laziness of theory and the excuses in politics. I also focused my attention on the emphasis on moral justification for action in her concept of equity. I asked her how she manages this tension, to which she replied: "I *do* what makes me able to sleep at night. I am so tired of speeches. I want to see in reality a society that is socially connected and socially just. We can spend years thinking of a project, debating the theoretical side, and then coming up with the political argument. In the meantime young people are learning in schools which degrade them. I would rather be out there in the school, than in here [the office] talking about the school."

Despite being over a thousand miles away, and restricted by a screen, I could sense the passion in her voice. It became clear to me that the interview had taken a distinct shift. The pitch of her voice was noticeably higher and her face more serious. Occasionally, unlike other parts of our interviews, she used hand gestures to emphasize her points. I asked her to explain how she was feeling. She

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replied by describing how her deep love for people translates to a commitment to social justice and education:

I care deeply about social justice and the role that education can play in opening the capacity of each individual to live and love and to participate fully in family and community. Schools need to be nurturing spaces for children to have their thinking stretched; to be emotionally safe; and grow in confidence; to learn through their own experience the values that build community; and to learn the attitudes and skills for full participation in society [economically, politically, in every way]. Schools and education systems which stunt or even damage this potential horrify me – at the level of the consequences for the individual child and family – and for society as a whole. That is why I work as hard as I can to get the system to work better.

In making sense of her passion and commitment to equity, I wrote in my journal: "She has a sense of urgency in her advocacy. I interpret this in the following way: Every nine months thousands of young people leave school, ready to shape society but how have schools shaped them?" I asked her about my interpretation. She felt that it captured her sentiment, but added that I must include her commitment to action.

With leadership, advocacy, and equity in the backdrop; we explored her understanding of Ubuntu. In response to the prompt: "Talk to me about Ubuntu", she responded:

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Ubuntu means to recognize humanity in every single person you meet. Not being able to connect with another human is a failure of Ubuntu for me. I would say [Ubuntu is] a commitment to help others and not contribute to the denial of being a human. It also includes recognizing our capacity for joy, pain, and mortality. Ubuntu is not unique; it's just recognition of humanity which is inherent in all of us. Similar values of recognition exist in other parts of the world. Recognizing your denial of their humanity actually diminishes your own and your responsibility for aspiring that people live in dignity. I am so conscious of myself and my commitment to not contribute to the denial of other's humanity. We in South Africa are constantly confronted with poverty. Even when I am driving, if I can't give anything to the person at the robot [traffic light], I can at least recognize that they are human beings.

The Action Centered Advocate identified the importance of humanity and humaneness in her conception of Ubuntu. Further, she described the macro philosophy of Ubuntu as recognizing people, and then linked it to the micro daily interactions she had in her life, such as recognizing the humanity in a beggar on the street. In doing so, she reveals the connections she sees between other people and herself, as well as the consequences of not recognizing others, which she describes as diminishing her own humanity. In my journal, I asked whether Ubuntu to her was like a mirror where we see ourselves in others. But, it became apparent that Ubuntu to her was deeper than seeing, it was looking past the

reflection to acknowledging the person who embodies that reflection: Seeing the humanity in the person.

In response to the prompt: "Talk to me about Ubuntu and education", she responded:

Ubuntu is about [a way of] teaching and learning that recognizes the humanity in others. Denying others humanity denies your own. I aspire for all to have dignity and contribute to their communities. I envision schools that nurture, love, respect and ensure children feel that they belong as recognized and connected human beings. Even at school level, we often have to engage in discussions that explain how dehumanizing it is [poverty at school level]. A shoddy and filthy school prevents children from celebrating their humanity. Literacy and numeracy are wonderful tools to deepen the connection (between humanity and opportunity) but education is much more than seeing it as just helping a person to get a job, particularly in an economy which is not labor absorbing.

Unpacking her statement we notice how she differentiated between education for economic progress, and education as an affirmation of humanity. Because she recognized the inherent relationship between Ubuntu and humanity, she interpreted education as an extension of Ubuntu.

Attributes, Acts, and Practices of Advocacy for Equity

Concerning her attributes as an advocate for equity, she stressed responsibility, selfless service, hard work and a resistance of pride. These were succinctly summarized when she stated: "A value [of mine] is the sense of

responsibility to make a contribution, which is fundamental for me, [and] a strong sense of service. I am a very hard worker and very conscientious of time." Describing a shame of pride as an important attribute, she asserts:

> As a consequence of growing up in a fundamentalist type religious environment, I have a deep resistance and shame of pride. I am not of high ego, nor search for recognition. I felt this acutely when I was the provincial leader. I often felt embarrassed. I eventually decided that when people were gawking, they focused on the position and not me. They are likely to do the same to those who come after me. I am the same person regardless of the role.

Pulling all her attributes together, she provided two examples using her attributes in acts of advocacy for equity. In her role as a prominent provincial educational leader, she sees her acts of advocacy falling into two broad categories: integrating the multiple segregated education departments and building social cohesion.

Regarding integrating the multiple education departments, she describes the difficulty of creating legitimacy in the eyes of the learners and teachers being served. It was important for her to legitimize the integration of the department so that people could feel their education was a tool for emancipation rather than oppression. In this extract, she describes her act of advocacy as creating the common project:

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A major challenge [of creating one education department] was getting the teachers and learners to trust the principals and inspectors because of the apartheid history. The teachers and learners felt that it was unfair to still be led by those [principals and inspectors] who had collaborated with the apartheid system. I tried to build a common project which was deeper than just a merged education department. I took former white school inspectors and former black school inspectors into schools, stood up and told the learners and teachers how although these leaders worked for the apartheid government then, they are now part of the new dispensation and committed to everyone's education. In one school in a former black only township, when black learners and teachers heard that a black inspector was visiting a former white school, and saw the white inspector committed to their school they cheered and clapped. We did this with virtually every school in the province because it was important to me that everyone felt that the new government was made up of all people committed to the common project of their education.

Legitimizing the new education department was one major act of advocacy for equity. Responding to the need to integrate schools in the province, she used her commitment and determination for equity to meet school leaders and write appropriate policy:

My greatest challenge was opening doors to all learners. In the period after the unbanning of the ANC, it was about advocacy that was building social cohesion

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with the challenge of bridging the huge impenetrable divides into people and understanding and creating a common project. I created school committees that crossed racial geographies that were explicitly multi-racial and multi-class tasked with creating a common future and project. I spent time in 1994 meeting all the white school governing bodies arguing a simple message: that its morally unacceptable to have vacant spaces in white schools, you [the schools] need to open your doors, of which English schools eventually opened their doors in 1995. At the same time, I advocated for an integration policy. English schools (white schools) eventually opened and Afrikaans schools became dual medium (English and Afrikaans). This showed me that education was a site of struggle and collaboration.

The Action Centered Advocate adopts various practices in her daily equity work. She summed up her most important practices as: support, trust, ownership, and supervision. Responding to the question: "What kind of practices for equity do you feel are important to apply in your daily personal and professional life?" she asserted:

I believe in supporting colleagues and I am very passionate about what I do. To also work with people who share the same vision and have a sense of responsibility. I trust and support people and help them to understand why their work is important, so they don't feel dispirited. I also prefer to supervise as opposed to a hierarchal system and connecting to a moral purpose. I have always tried to work with people to do their best by making sure they feel a sense of

ownership in the bigger project. Everyone must feel part of the vision and [see] why everyone's work is important."

Accomplishments, Costs, and Challenges

Despite her many public accomplishments, she was averse to mentioning any of them. She explained that because of her shame of attention, talking about herself was uncomfortable. She asked to move on to the next question in our protocol.

Being an advocate for equity has brought with it costs. She categorized them into relational and health costs. Her personal relationships with family have been affected in various ways by her advocacy for equity. In the following extract, she describes these costs through the narratives of various family members:

> [I got] divorced from my husband as a result of my political activity (daughter's narrative). My son seems to think he spent too much time on his own…I wasn't around much (son's narrative). (My parent's narrative) My parents and sister cannot say Zimbabwe, they say Rhodesia, which indicates the chasm of experience dividing us, as a result of my political choices and not remaining within the concept of faith. I also couldn't see my sister's children after I got divorced because they didn't approve of me. I have only been able to connect with them (the children) as adults. This has been hard.

In addition to personal relationships, the cost of advocacy has also been felt with adverse health. Describing this cost she asserted: "My physical health is also deteriorating due to the tremendous work load. Sometimes I know I should

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go for a walk but I don't because there is still work to be done." Nevertheless,

she justified these costs by pointing to the challenge of inequity. Reflecting, she

argued: "I have tended to put work above all else. Sometimes people say I am a

workaholic, but I don't think so. The scale of the inequality (in South Africa),

and the loss of children's lives as a result keeps me going."

As an advocate for equity she faces many challenges. Her main challenge is

navigating the political impact of her public profile. In response to the question: "What

are some of your challenges as an advocate for equity?" she answered:

A high profile can bring problems and I am consciously downplaying my profile.

In the current political environment, I have to be careful about what I say because

politicians can misconstrue it and this can negatively affect the project I am

involved in. At times we haven't succeeded because others adopt the attitude:

"*We don't want her (Action Centered Advocate) to succeed*". This means that

sometimes I have to work in the background to achieve success. Nevertheless, I

have to always keep the end goal in mind.

CHAPTER V

ANALYSIS OF FINDINGS

"To know the ways in which leaders develop, we must know and understand something about the developmental pathways those leaders have traveled" (Curry, 2000, p. 21)

Each advocate in this study exemplified an immense commitment to equity in South African education. They voiced complex descriptions of their equity successes and challenges. Despite the range of equity contexts, I identified "equity centered advocacy" as a major theme tying their reflections together. In addition, I found the following themes supported the major theme: (1) strong influence of apartheid; (2) adoption of Ubuntu paradigm, (3) significant impact of poverty; and (4) costs of advocacy. Each advocate embedded their responses in relation to apartheid which seeped into every aspect of their lives. They each believed that Ubuntu was integral to their leadership. They also understood that experiencing or being a witness to poverty galvanized them into action for equity. Their advocacy for equity has also negatively affected personal areas of their lives. See Figure 4 below for an overview.

Figure 4: Analysis of Findings
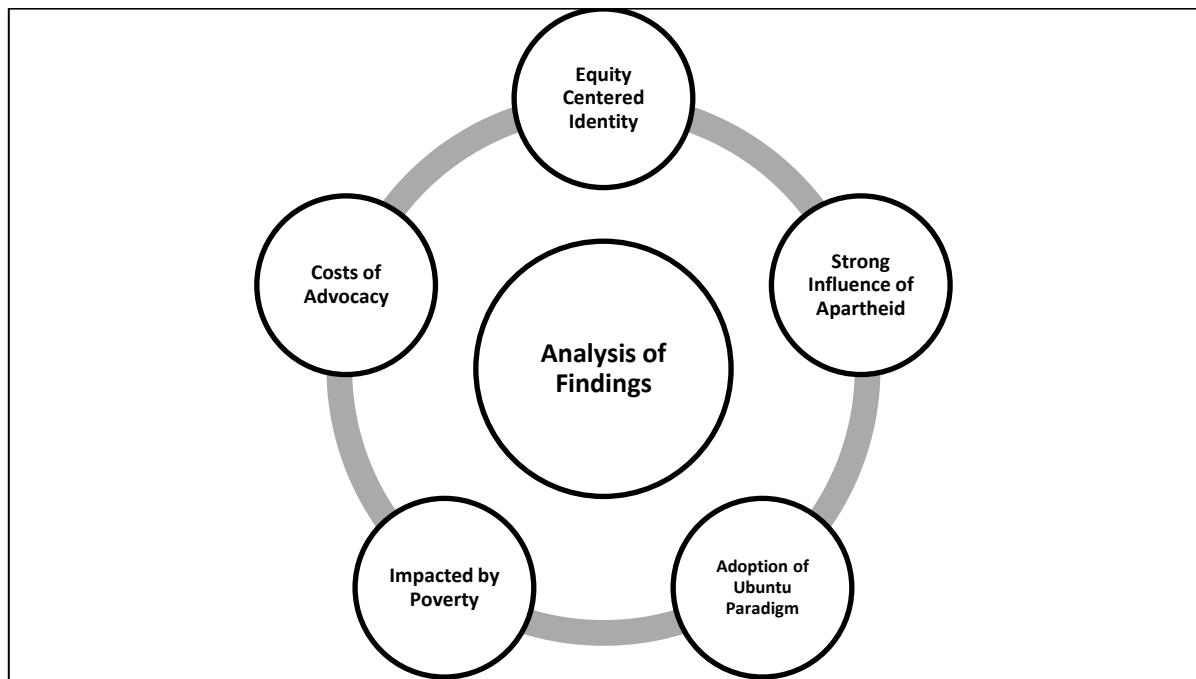
Figure 4 (Findings)

Equity Centered Identity

Data for this study supports the notion that leaders in effective schools and in general do not rely on one style of leadership (Lightfoot, 1983). Each advocate stressed their desire to realize a society where people live with human dignity and saw education as the tool to achieve this aim. Whether it was the working conditions of teachers who toiled under trees, students who did not have access to basic sanitation or clean learning facilities, simply well-functioning schools; each advocate sought to improve the opportunities of every stakeholder to live a more human life.

The advocates embodied an advocacy identity. Grinberg and Goldfarb (1998) suggest that "social justice leadership...[actively engages] in reclaiming, appropriating,

sustaining and advancing inherent human rights of equity, equality and fairness in social, economic, educational, and personal dimensions, among other forms of relationships" (p.162) while Anyon (2014) and Apple (2004) purport that social justice leaders need to believe that the injustice people experience is a purposeful phenomenon. Across all advocate's responses, they recognized the relationships between human rights and equity was clear. They also reflected deeply about the purposeful nature of injustice in education. The Servant Advocate reflected on the disappointment with the slow process of educational change, the Activist Advocate described the resistance and intimidation from government officials to implement basic infrastructure in schools, while the Action Centered Advocate highlighted the negative effect of predatory corruption on implementing educational goals. Despite these challenges, they continued to use their knowledge, skills and attitudes to foster a discourse of fairness and excellence in education. This aligns with the tenets of equity pedagogy as described by Zirkel (2008) who argues that equity pedagogy incorporates a specific body of knowledge, skills and attitudes that supports the discourses of fairness, equity, and excellence.

Influence of Apartheid

Despite differences in race, class, age, and gender; the system of apartheid deeply impacted each advocate in similar and different ways. Each participant described how the experience of, and resistance against, the outcomes produced by apartheid galvanized them to fight for greater equity in education.

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Personal Impact of Apartheid

Where the advocates lived shaped and impacted their experience of apartheid. The Servant Advocate grew up in a rural village bordering a farm. The 1913 Land Act created a situation whereby black Africans were made landless and forced to relocate close to white owned business. In rural communities, where the farm was the only source of income, this created an environment of exploitation and extreme poverty amongst the black Africans forced to labor. Because black Africans did not own their land, their village was at the mercy of white farmers and lacked basic resources such as electricity and running water. The poverty experienced at home was reflected in the schools, which were designed to train farm laborers.

Despite being the same age, race, and gender as the Servant Advocate; the Activist Advocate grew up in an urban township on the outskirts of Johannesburg as opposed to a rural area. While poverty was a prominent part of the Servant Advocate's apartheid experience, the Activist Advocate, being of a higher economic class described how difficult it was to live in the context of the war between the IFP and the ANC. This war dominated areas of Kwazulu-Natal and urban townships. This experience was further impacted by the return of his exiled uncles and the death of his grandfather at the hands of apartheid security police.

The Action Centered Advocate had a completely different geographical experience when compared to the other two advocates. As a white Zimbabwean woman in the 1970's and 1980's, she was heavily advantaged by the system of colonization in the country at the time. Her first exposure to apartheid was at university level through

literature. It took confronting apartheid from outside the country to see its injustice. She connected the system of apartheid to her Zimbabwean reality. Moving to South Africa, she began to see and fight the impact of apartheid from within the privileged position of her race. She used her race to advocate for those disenfranchised and imprisoned by the apartheid forces.

Educational Impact of Apartheid

All advocates in the study obtained a Bachelor's degree in education, taught in schools and conceptualized schools as the site of struggle for educational equity. Apartheid shaped each advocate and led them to respond in their current work to the impacts of their past experiences.

Despite humiliating poverty, the Servant Advocate was heavily influenced by his village in general and his grandfather in particular, to value education as a vehicle out of poverty. He learned from his community, which modeled resistance to apartheid in various forms. Responding to a lack of classrooms, he participated in collecting sand to build additional space; later heeding the call to resist apartheid control of education, he stayed at home. He took these experiences into his high school, university, and his current job advocating for greater access and dignity for all students. Experiencing what it was like to walk without shoes, learn without resources, and be marginalized by systems of institutionalized oppression; he transformed these into weapons of social change. His target: the indignity afflicted by the legacy of apartheid in South Africa.

The Activist Advocate's primary educational influencers included his teacher, grandfather and the matriarchs who raised him. They instilled in him the importance of

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education, despite the instability of schooling at the time. In addition, the event of containing the teargas canister in the classroom proved a significant event for him. This made the link between the classroom and the outside world apparent, which was later reinforced when he noticed the high incarceration and death levels of his former friends. Reflecting, he understood these phenomena to be a continuation of the apartheid design in contemporary South Africa. For him, the classroom is a safe space and a place of possibilities. He values the ideal democratic classroom to such an extent that he sees the only way to eradicating apartheid and its legacy is to run his organization as if it were a giant classroom.

The Action Centered Advocate worked to provide quality education to all students despite the personal dangers posed by the apartheid regime; worked to stabilize education through the transition; and continues to advocate change despite difficulties in the current political environment. Given the mass incarceration of young people under apartheid, the Action Centered Advocate tried to turn the jails into sites of education. She used her privilege to advocate for freedom fighters and their families, experiencing consistent harassment and detention herself. Her determination to improve education led her to illegally join multiracial organizations that advocated for the release of child prisoners and the integration of schools. Later, recognizing the importance of a legitimized public service in the eyes of communities to achieve stabilized, quality education, she relentlessly visited schools and worked to build what she termed a "common project".

Professional Impact of Apartheid

All advocates situate their professional work as a response to the apartheid-designed inequities. All three work to influence policy and practice, but cater to different interests and address different needs. The Servant Advocate as a policy analyst in a major teacher trade union works to enhance working conditions for teachers with the belief this will translate to better outcomes for students. His policies influence bargaining structures and are often applied nationally. The Activist Advocate on the other hand, works in the nonprofit sector based in communities across the country. Here, his work galvanizes communities to use their existing assets to hold the government to account. The Action Centered Advocate, through fundraising and situating projects within the national education department, seeks to transform 1500 of the poorest schools. She continues to use her various knowledge, skills, and values to advocate for children's education across the country. The lives and education of all children galvanize her to action.

Adoption of Ubuntu Paradigm

Kuhn (1970) describes a paradigm as a set of explanations that guide policy and practice. When a paradigm dominates discourse, it is difficult for alternate systems or explanations to emerge or become institutionalized. Paradigms also determine the lens through which people interpret and respond to the world around them. All three advocates operated from an Ubuntu paradigm in viewing the world, and operating in education.

Mnyandu (1995) frames Ubuntu as a person possessing the characteristics of care, humility, consideration, understanding, wisdom, generosity, hospitality, social maturity, social sensitivity, virtuosity and blessings (pp. 80-82). The Servant Advocate emphasized that Ubuntu was the center of everything he did and who he was. He elaborated further, arguing Ubuntu was the realization of equity in education and society. The Activist Advocate mentioned how Ubuntu was so internalized that he embodied it without being conscious of it. He knows this because of his commitment to end human suffering. He sees Ubuntu in himself when he responds to injustice. The Action Centered Advocate described Ubuntu in terms of affirming the humanity of others. Any dismissal of other's humanity was thus a failure of Ubuntu's core principles.

The advocates also described how they used Ubuntu in their practices of advocacy. Bangura (2005) and Nafukho (2006) present three tenets of Ubuntu: religiosity, consensus building, and dialogue. All but the Action Centered Advocate stressed the importance of religiosity. The Servant Advocate practiced consensus building as he strove to influence policy, and dialogue when confronted with political differences. The Activist Advocate used the principles of Ubuntu inside and outside his organization. In his organization, he opened lines of communication to build connections among people. When working in communities, he tapped into the assets already there to drive citizen-centered solutions. He used consensus building to understand problems, and dialogue with stakeholders across the spectrum to create a collaborative solution. The Action Centered Advocate used consensus building and dialogue, but stressed the importance of her moral decisions based on her religiosity. In the complex political

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environment, she used her belief in G-d to navigate often difficult decisions. She also appealed to other sense of morality when trying to influence them.

Impact of Poverty

Experiencing or being galvanized to address the consequences of poverty persisted across all advocate's responses. Sen (1988) defines poverty as capability failure. He argues that when a person is unable to perform basic functioning which ensures their survival, they are in a state of poverty. Without using the term capabilities and functionings, all three advocates described poverty in relation to capability failure. Education for the advocates was a vehicle through which learners can reach a level of basic capabilities. This supports the argument of Dreze and Sen (1995) who suggest that education is a weapon against poverty.

The Servant Advocate described in detail the life experience of living in poverty. He described walking to school without shoes, lacking sufficient school supplies, and decision making processes regarding use of scarce resources. He also emphasized the resilience of his community, who despite challenges built classrooms, encouraged education, and supported all children. These lessons shaped the Servant Advocate, who used the resilience he learned in the village throughout university, trade union, and global lobbying contexts. The Activist and Action Centered Advocates never mentioned growing up in poverty. However, both described how poverty galvanized them to fight for equity. Given the massive impact of education on their lives, they chose education as their arena because it enables people to be fully human.

Poverty as a Leadership Building Tool

The findings of this study demonstrate the weaknesses of the dominant deficit models used to analyze poverty. The deficit perspective seeks to frame low income and people of color as academically, culturally and socially deficient and unable to fully function in society. Banks and McGee-Banks, scholars in multicultural education conceptualized equity pedagogy as a response to dominant historical perspectives such as the 1960's cultural deprivation paradigm (Bereiter & Engelman, 1966; Bloom, Davis, & Hess, 1965; Davis, 1962; Riessman, 1962), the 1970's cultural difference theory (Baratz & Baratz, 1970; Ginsburg, 1976; Halle-Benson, 1987) and the 1980's *at risk* conception (Cuban, 1989; Richardson, Casanova, Placier, & Guilfoyle, 1989; Slavin, Karweit, & Madden, 1989).

The findings suggest that the advocates saw poverty as politically, socially, and economically induced. They made connections between the historical and political context which informed their responses to poverty. As advocates, they saw their role as working with and for people through the vehicle of education to alleviate poverty. Instead of seeing low income people as deprived, they stressed the strengths of these communities and noted their own inadequacies in the face of people's real struggles. By focusing on the assets of the communities, the advocates were able to lead and be lead.

The Costs of Advocacy for Equity

Despite differing contexts, advocating for equity has cost the advocates in similar ways. The main subthemes include: relationships, health, and privacy. The Servant Advocate described in detail how his family felt frustrated with his lack of attention and

his focus on the needs of others. He also mentioned that he spent time in hospital due to over exertion and was advised to take time off work by medical professionals. In addition, he has felt that his advocacy has had a negative effect on his private life, as the demands of others seeped into his personal space.

The Activist Advocate stressed the impact of his advocacy on his family. He hardly sees his wife and children due to his long hours and extensive travel. Regarding health, he sleeps very little and feels accomplished if he ever sleeps more than six hours. Nevertheless, he feels supported by his wife.

The Action Centered Advocate expressed how her advocacy led to divorce from her husband, and her son's loneliness. Her relationships with close family such as parents, sisters, nieces and nephews have also been negatively affected. Regarding health, she felt a tremendous deterioration due to sacrificing exercise for work. Those around her describe her as a workaholic. Nevertheless, she felt fulfilled and justified.

CHAPTER VI

SUMMARY AND CONCLUSIONS

Introduction

I would like, at this juncture, to review where I started and share how this study evolved. Using the naturalistic paradigm, I embarked on a qualitative research study to examine and (re) interpret (Dillard, 1995) the life experiences and leadership practices of three South African advocates for equity in education. More specifically, the purpose of this study was to use discourse to explore their constructed meanings of personal and professional acts of advocacy as related to equity in South African education. Acknowledging the multiple realities embodied by each participant, I chose a qualitative methodology, attempting to understand the meaning they assigned to their experiences. I acknowledged that the knower and the known were intertwined as the researcher and participant influence each other. Attempting to understand the life experiences and leadership practices of these three advocates, I began with these research questions as guides:

1. How do South African advocates for equity in education describe their professional attributes?

2. How do South African advocates for equity in education explain and interpret their acts of leadership?

3. How do South African advocates for equity in education describe practices of equity?

I utilized the actual words of the three participants to craft their story in order to provide a rich representation of the ideas offered. I attempted to tell each advocates story through the data gathered from interviews, transcripts, and audio recordings. As I collected and transcribed the data, I compared their data with that of other advocates and placed them into categories using note cards and number coding.

I examined the literature I felt would be relevant to the study of South African advocates for equity. I reviewed the capabilities approach, equity pedagogy, and Ubuntu literature. I also investigated the historical context of leadership for equity, described leadership eras, outlined the leadership for equity, culturally responsive leadership, leadership persona, and leadership practices literature. My study revealed that advocates were fighting poverty through the vehicle of education. In addition, it demonstrated that the context of apartheid heavily shaped their past, present, and future practices of advocacy for equity.

Summary

The study's results were guided by the research questions, which served as the central point of the research. The personal attributes of the advocates for equity will be discussed in next section (see chapter 4 for more details). The advocates for equity exercised many forms of leadership but shared a commonality of implementing a model of inclusiveness and love for all stakeholders.

All advocates were guided by a deep commitment to the education of children. They adopted different paths towards the same goal, guided by a range of strategies. Ubuntu underpinned their acts of advocacy as they wrote policy, planned protests, or

integrated schools. See Table 2 below for an overview of the attributes, acts, and practices of advocacy for equity.

Table 2: Summary of Attributes, Acts, and Practices of Advocacy for Equity

Attributes	Acts	Practices
Vision	Consciousness of social, cultural, political context	Inclusiveness
Supportive	Criticized marginalizing behaviors	Ownership of shared vision
Awareness of inequity	Committed to genuine equity	Emphasized personal relationships
Knowledgeable	Moral obligation to articulate counterhegemonic vision	Stressed execution
	Determined to take action	

Table 2 (Data Analysis)

Personal Attributes

Curry (2000) suggests that:

> Along developmental pathways, there are moments of insight when the individual knows something about who she is, how she came to be, and what she aspires to be. It is knowing what one wants or expects to achieve in the future (p. 62).

The first research question asked, "How do South African advocates for equity in education describe their professional attributes?" The advocates responses confirm Ainscow and Sandill (2010) argument that establishing equity is the biggest challenge facing school systems throughout the world today. K. Anderson et al. (1987) described

the attributes of effective leadership as having a vision and being able to translate that vision into action, creating a supportive environment, being aware of what is going on in the school, and being able to act on knowledge. Each advocate embodied a distinct persona which made them effective.

All advocates in this study showed courage to promote social justice in education. Lopez et al. (2006) describe leadership for equity as bold, courageous actions and behaviors on the part of school leaders to ensure inequalities are addressed directly (p. 15). Furman (2012) describes leadership for equity as the practice of school leaders that promotes social justice. The Servant Advocate, faced with the struggle for survival due to poverty advocated for his fellow high school and university students, developed programs to assist vulnerable students and works to influence policy makers on the global level. The Activist Advocate faced with increasing state intimidation, suppression of free speech, and greater political scrutiny, continues to mobilize young people to hold powerful entities to account for their educational promises. The Action Centered Advocate faced detention and assault at the hands of the apartheid security police, resistance from schools due to her integration efforts, and increased political intimidation in her current projects. Nevertheless, she continues to advocate for equity in education.

Acts of Advocacy for Equity

The second research question was, "How do South African advocates for equity in education explain and interpret their acts of leadership?" The advocates in this study led in ways consistent with the research. Dantley and Tillman (2010) leadership for

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equity model emerged in the advocates responses. These components include: consciousness for broader social, cultural and political context; critique of marginalizing behaviors, commitment to more genuine enactment of democratic principles, moral obligation to articulate counterhegemonic vision regarding education and determination to move from rhetoric to activism.

The Servant Advocate discussed how his various life events could be analyzed through the lens of race, class, and geography. Specifically, how these affected him personally, and how they were connected to the broader apartheid context. He critiqued the role of apartheid in creating unequal educational conditions for him and showed a deep commitment to democracy. He showed a deep moral commitment to countering hegemonic practices such as advocating for his fellow university colleagues, he countered marginalizing structures and behaviors. Finally, he shared his Afrocentric activism for education.

The Activist Advocate for equity embeds his activism in the post-apartheid context. By encouraging a critical stance from his colleagues and community members, he demonstrated a critique of marginalizing behaviors and a commitment to genuine embodiment of democratic principles. His vision for education targeted the unjust design of apartheid and his daily actions demonstrated his movement from rhetoric to action.

Finally, the Action Centered Advocate framed poverty as an intentional social, cultural, and political phenomenon. Her action is a result of her critique of the status quo. In her political work, she embodied democratic principles, framing them as a common project. Her moral commitment was unquestionable. Countless times, she

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reiterated her moral guidance and motivation for being an advocate for equity. She worked tirelessly towards her vision for a more just education system. Finally, she repeated her resentment of rhetoric and commitment to genuine action. Through her commitment to educating detainees, integrating schools, or raising funds, she persisted in action. She also framed theory as lazy.

Practices of Advocacy for Equity

The third research question was, "How do South African advocates for equity in education describe practices of equity?" MacIntyre (1984) described leadership practices as coherent and complex forms of cooperative activity organized around the pursuit of certain goods that are internal to these activities (p. 188). Kose (2007) and Wasonga (2009) developed a framework which argued that leaders utilized practices such as shared decision making, embodied a strong vision, and created ownership.

Collectively, the advocates felt the practices of advocacy that worked best was one of inclusiveness as they strived to create ownership of a shared vision; placed a major focus on personal relationships emphasizing love and trust; and stressed execution. Each advocate stressed the importance of all three components.

Specifically, the Servant Advocate sought to include people in a shared vision crafting process. Personal relationships were very important to him, particularly with team members. He stressed his love for people, emphasizing how it drives his courage to talk truth to power. He also took pride in taking action towards his vision. The Activist Advocate conceptualized his organization as a classroom. He saw each person playing a role, and tried to include people in conversations aimed at finding solutions to a range of

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problems. He facilitated a shared vision in his community engagement work, emphasizing the strength of relationships. When asked about action, he remarked he likes to get his hands dirty.

The Action Centered Advocate saw herself as part of a larger team. Specifically, she tried to surround herself with those she felt were better than her. Around this team, she used various techniques to create a shared vision and placed a major emphasis on people feeling part of the vision despite their place in the organization. It was important to her that people felt trusted. Above all, she was motivated by a deep commitment to action, demonstrating this across all challenges faced by her in her education career.

The Servant Advocate described how he fosters consensus among those he collaborates, develops a strong vision by facilitating a collective plan comprising all visions and, creates ownership by working from the ground up. The Activist Advocate adopts similar approaches. He encouraged people to think critically about how they work together, and encourages all people to share in the co-created vision. When it is time to execute, he tries to lead from the front by getting his hands dirty. The Action Centered Advocate attributes her success to collaboration, shared vision making and stressing ownership. Collaboration is central to her success. She is conscious of how to work with others and what she can learn in each situation. In crafting a vision, she tries to build consensus around practical tasks. Regarding ownership, she established multiracial and multiclass committees to tackle educational challenges, in her current work she coopts multiple stakeholders so they all have "skin in the game."

Conclusion

Personal attributes, acts of advocacy, and practices of advocacy for equity in education were findings contributed by the participants in my study. Although not a generalizable formula, it is a useful framework to unpack the advocacy for equity of each participant. The success, recognition, and influence attained by the advocates required a deep love for people, commitment to quality education, and bravery in the face of political opposition.

The advocates in this study were exceptional people. One purpose of this study was to describe the leadership behaviors of South African advocates for equity in education. What was revealed was they adopted many forms of advocacy. They defined themselves not by their positions, but by the degree to which they have achieved their vision. They were able to articulate a vision for their personal, educational lives, as well as for South Africa and the world.

As I reflected on the interview process, I found myself vividly recalling not only the words, but the emotions expressed by the participants. Their eyes, tone of voice, and facial expressions were etched on my memory as I tried to capture the essence of their responses. As I drafted and redrafted their sections, it was as though each advocate was in front of me again relaying their experiences. Their voices appeared to lift off the page painting a detailed portrait of their feelings, emotions, and experiences.

The main focus of their stories is that advocates strive to ensure quality education for all students. To accomplish this, they demonstrate a deep responsibility for their colleagues and for the learning experience of students. Their stories revealed high

expectations for themselves and resiliency through difficult times. They put people before themselves, which often came with costs to health, relationships, and privacy. The advocates revealed strong leadership skills which included empathy, support, empowerment, efficacy, organization, and considering themselves to be soldiers on the front line of equity in education.

Before beginning this study I underestimated the depth it would reach in me. My assumptions, perspectives, and understanding were shaped by my contact with their journeys. Their voices, captured in volumes of written and audio texts resonated deep within me, inspiring me with wisdom, strategies, and tactics to continue on my current life path. Each of the advocates spoke of wisdom, endurance, motivation, pride, and an overwhelming sense of love for, and belief in themselves and a more equitable South Africa. Throughout the interviews, I realized that I too had travelled somewhat of a similar path. We all share similar characteristics of resiliency, caring and nurturing, and a sense of efficacy. These advocates have reignited my passion for equity in education by reaching out and connecting positively to the lives of others.

At the feet of these educational giants, I walk away with a deep sense of humility and pride. I realized that the fight for equity is not a series of pretty events but a grinding that requires a resilient and consistent approach. Through this research process, I saw much of myself in the advocates and was reaffirmed in my life's journey. In common between myself and the advocates was a deep responsibility for our country and the future of it. I also discovered that advocating for equity comes with a series of personal and professional costs which can adversely affect one's holistic development. As I

embark on my journey, being conscience of my personal health, close relationships, and spiritual foundation is vitally important. If I had any doubt that the power of the human spirit would emanate from this study, those doubts were quickly erased. Ubuntu emerged as a force that continues to build and nurture humanity, even in the face of injustice. By seeing the Ubuntu in the participants, I saw the light of Ubuntu shine inside myself as well. It reaffirmed me in my Africanness.

Recommendations

Because the study was done in a South African context, the recommendations require reading from that perspective. The following are recommendations based on the findings of the study:

1. Advocates need strong people skills. Thus, advocates for equity should engage in professional development focusing on caring perspectives. Each of the advocates possessed strong people skills. This extended to working with internal and external stakeholders. Their ability to adapt to differing needs was a key ingredient to their success.

2. Advocates for equity should engage in professional development emphasizing inclusive culturally responsive practices. Each of the advocates showed sensitivity to collective vision creation. They worked best with diverse groups of people, and constantly used culturally responsive strategies to achieve their goals.

3. Aspiring advocates for equity should balance healthy wellbeing and personal relationships in addition to their work. The advocates in this

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study all shared the negative health and relationship costs as a result of their work. Two of the advocates had spent time in hospital in recent months while a third struggled to get sleep. All shared how their advocacy had led to divorce, conflict, or separation from their families for extended periods of time. As a result, practicing greater balance can prove to be advantageous.

4. Research is needed to explore ways to build resiliency in advocates for equity. How each advocate defined and honed their resiliency was determined by their life experiences. All advocates for equity require emotional stamina and resiliency to attain their goals. More research in this area should be conducted.

5. Advocates should learn to empower all stakeholders around them. All the advocates believed in sharing power and influence among people. Through purposeful meetings and mentorship, each advocate built the capacity of those around them. The advocates made space for people to grow using nurturing language, patience, emphasizing people's dignity, history, and personal power.

6. Advocates should learn to design, execute, and evaluate acts of equity. All the advocates stressed the need for execution in their work. They also described implementation gaps in the status quo. As a result, advocates need specialized training on how to conceptualize challenges faced,

translate the problems into measurable outcomes, garner resources to
solve the problems, and finally evaluate the success of the intervention.

7.   Advocates for equity should embody efficacy. Efficacy is associated with
advocates believing they can make a difference in the lives of people.
This belief greatly influenced each advocate as they led. Thus,
approaches by which advocates can improve their efficacy should be
implemented.

Implications for Future Research

Based on the findings of this study the following are suggestions for future
research:

1. This study was conducted with two Black African, and one White participant.
Since the majority of South Africa's population is Black African, it would be
beneficial to replicate this study by identifying the leadership styles of
exclusively Black African advocates.

2. Not only would it be beneficial to replicate this study focusing on Black
African advocates for equity, but Coloured, Indian, White, and Khoi San as
well. The stratified nature of education in South Africa may bring out
nuanced differences illuminating a range of truly culturally responsive
practices.

3. While this study focused on South African advocates for equity, it is
recommended that future studies include advocates for equity operating at the
global level.

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4. This study had female and male participants. Given the heavy global literature on men in this area, it would be interesting to conduct the same study gathering the perspective of women advocates for equity.

It is my belief that each of the South African advocates for equity in education comprising my study will be an example to society at large as a people committed to human dignity. As South Africa continues to transform, it appears these advocates for equity are at the forefront of shaping the future for all children. This study showed advocates for equity make a significant difference in shaping teaching and learning as they operationalize their personal and professional acts of leading.

Finally, although there is valuable knowledge rooted in the stories of these advocates for equity, it is my sincere hope that these advocates will realize the stories they have created on their own. Therefore, this research will contribute to conversations about the intersections between equity, leadership, and education.

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INTERVIEW PROTOCOL

How do international leaders who are advocates for equity in education describe their personal attributes?

<u>Personal information</u>

1. Tell me about your background. Provide examples.
   - a.   What do you do in your current position?
   - b.   How long have you been there?
   - c.   How did you come to be hired in this position?
   - d.   How has this position made a difference in your career as an educational leader?

2. Talk to me about leadership. What type of leader are you?
   - a. How do you know you are this type of leader?
   - b. How are you received as a leader in your organization?

3. Talk to me about apartheid in South Africa?
   - a. What are your beliefs, perceptions as an individual, as an educator, as a male, as a female, as a White South African, as a Black South African, etc.

4. Talk to me about equity in education in South Africa.
   - a. What does equity mean to you? (probe pre and post-apartheid).
   - b. Has this perception changed since apartheid ended? If so how? If not why?

5. Talk to me about your leadership style and the needs in education in the post-apartheid era.

6. Talk to me about advocacy.
   - a. Do you see yourself as an advocate?
   - b. What does advocacy mean to you?

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<u>Personal Attributes</u>

   1. What do you feel are the most significant personal qualities, values and behaviors necessary for leadership and advocacy?

   2. What do you think are some of your really strong leadership qualities that have helped you in your leadership position?

      1.   Talk to me about your upbringing and education.

          a.   What role, if any, did your upbringing play in the way you lead?

          b.   How were you motivated toward becoming a leader in education?

      2.   Talk to me about some of your:

          a.   Educational values,

          b.   Interests,

          c.   Goals and beliefs.

          d.   How do these influence the way you conduct yourself, personally and professionally?

      3.   What interpersonal dynamics do you feel impacted your effectiveness as an organizational leader?

      4.   Please describe some of the obstacles or restrictions that cause you the most concern as you try to carry out your duties in your organization.

      5.   How has your personal life been affected by your decision to pursue a position in leadership?

How do South African advocates for equity in education explain and interpret their acts of leadership?

<u>Acts of leadership</u>

    1. Talk to me about Ubuntu

        a.   How do you define it?

        b.   What role/if any does Ubuntu play in the way you lead?

    2. What is your definition of equity?

        a. What is the role of equity in your organization?

1.   What is a successful environment for team members in the organization you lead?

    a.   Please describe some of the approaches/techniques you use in gaining success for your organization.

How do South African advocates for equity in education describe practices of equity?

<u>Practices of equity</u>

1.   What is your vision for your role as a leader in education?

    a.   Are there any specific practices you use to bring about equity? (Provide examples)

    2. What have been your greatest accomplishments?

    3. What has been or continues to be your greatest challenges as an educational leader?

TEXAS A&M UNIVERSITY HUMAN SUBJECTS PROTECTION PROGRAM
Consent Form

Project Title: At the feet of giants: How international advocates for equity (re) interpret their leadership styles

You are invited to take part in a research study being conducted by Warren Chalklen, a researcher from Texas A&M University. The information in this form is provided to help you decide whether or not to take part. If you decide to take part in the study, you will be asked to sign this consent form. If you decide you do not want to participate, there will be no penalty to you, and you will not lose any benefits you normally would have.

Why Is This Study Being Done?
The purpose of this study is to hear the voices, the life experiences, and leadership practices of international leaders who are advocates for equity. The goal is to use the discourse to determine the constructed meanings of their personal and professional acts of leading as it related to equity at the global level.

Why Am I Being Asked To Be In This Study?
You are being asked to be in this study because you are (1) a nationally/internationally recognized education leader; (2) have exhibited a strong track record of advocacy for equity in education; (3) are recognized for your impact on education; (4) have served in your leadership role for more than five years; and, (5) Are currently serving, or have served as an education administrator in a government department/international education organization/trade union.

How Many People Will Be Asked To Be In This Study?
Four people (participants) will be invited to participate in this study.

What Are the Alternatives to being in this study?
No, the alternative to being in the study is not to participate.

What Will I Be Asked To Do In This Study?
To gather detailed interviews we you will be asked to attend up to four one hour interview sessions. You will be asked to answer interview questions in the interview session. Your participation in this study will last about 45 minutes-60 minutes per session. The procedures you will be asked to perform are below.

The interview will last from 45 minutes- 60 minutes via Skype or face to face. During the interview I will ask you questions from an interview protocol. In order to increase the strength of the study, you will be audio taped in the interview session.

I aim to protect your confidentiality in various ways. Your name will be pre-coded to the recording tape that will be used to record the interview session. The transcriptions (written down from the tape what you said) will also be coded in order to further protect your confidentiality. Written reports may entail the use of quoted material. At the conclusion of this study, the information gathered and audiotapes, identifiable only by subject number will be stored in a locked file that only I and Dr. Norvella Carter will be able to access.

Will Photos, Video or Audio Recordings Be Made Of Me during the Study?

Required recordings:
I will make an audio during the study so that I will be able to get exact information from you and to increase the strength of the study. If you do not give permission for the audio to be obtained, you cannot participate in this study.

Indicate your decision below by initialing in the space provided.

_____ I give my permission for audio to be made of me during my participation in this research study.

_____ I do not give my permission for audio to be made of me during my participation in this research study.

Are There Any Risks To Me?
The things that you will be doing are no more than risks than you would come across in everyday life.

Are There Any Benefits To Me?
The is no direct benefit to you by being in this study. What the researcher find out from this study may help to enlighten education stakeholders about international leaders for equity. International leaders who wish to advance equity can use this research to gain insight into current leaders.

Will There Be Any Costs To Me?
Aside from your time, there are no costs for taking part in the study.

Will I Be Paid To Be In This Study?
You will not be paid for being in this study.

Will Information From This Study Be Kept Private?
The records of this study will be kept private. No identifiers linking you to this study will be included in any sort of report that might be published. Research records will be stored securely and only Warren Leslie Chalklen will have access to the records.

Information about you will be stored in locked file cabinet and computer files protected with a password. This consent form will be filed securely in an official area.

Information about you and related to this study will be kept confidential to the extent permitted or required by law.

Who may I Contact for More Information?
For questions about your rights as a research participant; or if you have questions, complaints, or concerns about the research, you may call the Texas A&M University Human Subjects Protection Program office at (979) 458-4067 or irb@tamu.edu.

What if I Change My Mind About Participating?
This research is voluntary and you have the choice whether or not to be in this research study. You may decide to not begin or to stop participating at any time. If you choose not to be in this study or stop being in the study, there will be no effect on your employment status/standing. Any new information discovered about the research will be provided to you. This information could affect your willingness to continue your participation.

STATEMENT OF CONSENT
I agree to be in this study and know that I am not giving up any legal rights by signing this form. The procedures, risks, and benefits have been explained to me, and my questions have been answered. I know that new information about this research study will be provided to me as it becomes available and that the researcher will tell me if I must be removed from the study. I can ask more questions if I want at any point. A copy of this entire consent form will be given to me.

_____   _____

Participant's Signature   Date

_____   _____

Printed Name   Date

APPENDIX C

PHONE TRANSCRIPT

Hello, my name is Warren Chalklen. I am a doctoral student at Texas A&M University and I am conducting a study on international leaders who are advocates for equity. In order to get more information about this topic, I would like to interview four international leaders. I aim to conduct up to four interviews with you which will last approximately 45 to 60 minutes each via Skype. The risks associated in this study are minimal, and are not greater than risks ordinarily encountered in daily life.

All information gathered during the study will be confidential. I will be the only person with access to your consent form, which links your name with the subject number. Your identity will be disguised through this specific coding. In order to get exact information from you, and increase the strength of the study, you will be audio taped in the 45 to 60 minute interview session.

Your name will be pre-coded to the recording tape that will be used to record the interview session. The transcriptions (writing down from the tape what you said) will also be coded in order to further protect your confidentiality. Written reports may entail the use of quoted material. At the conclusion of this study, the information gathered and audiotapes, identifiable only by subject number, will be stored in a locked file that only I will be able to access. The information obtained from this research will be used for the publication or educational purposes of this researcher only and not for any other purpose.

If you agree to talk with me, all information will be kept confidential and you can ask questions or stop at any time during the interview. Understand that if there are any problems or questions in connection with your participation of this study, you may contact Dr. Norvella Carter, the faculty advisor for this project, at Texas A&M University at (979) 845-3211 or ncarter@tamu.edu. This research has been reviewed by the Institutional Review Board at Texas A&M University. For research related problems or questions regarding your rights as a research participant, you can contact these offices at (979) 458-4067 or irb@tamu.edu.

You will be given a copy of the consent form for your records. Do you have any further questions?

APPENDIX D

EMAIL TRANSCRIPT

Hello, my name is Warren Chalklen. I am a doctoral student at Texas A&M University and I am conducting a study on international leaders who are advocates for equity. In order to get more information about this topic, I would like to interview four international leaders. I aim to conduct up to four interviews with you which will last approximately 45 to 60 minutes each via Skype. The risks associated in this study are minimal, and are not greater than risks ordinarily encountered in daily life.

All information gathered during the study will be confidential. I will be the only person with access to your consent form, which links your name with the subject number. Your identity will be disguised through this specific coding. In order to get exact information from you, and increase the strength of the study, you will be audio taped in the 45 to 60 minute interview session.

Your name will be pre-coded to the recording tape that will be used to record the interview session. The transcriptions (writing down from the tape what you said) will also be coded in order to further protect your confidentiality. Written reports may entail the use of quoted material. At the conclusion of this study, the information gathered and audiotapes, identifiable only by subject number, will be stored in a locked file that only I will be able to access. The information obtained from this research will be used for the publication or educational purposes of this researcher only and not for any other purpose.

If you agree to talk with me, all information will be kept confidential and you can ask questions or stop at any time during the interview. Understand that if there are any problems or questions in connection with your participation of this study, you may contact Dr. Norvella Carter, the faculty advisor for this project, at Texas A&M University at (979) 845-3211 or ncarter@tamu.edu. This research has been reviewed by the Institutional Review Board at Texas A&M University. For research related problems or questions regarding your rights as a research participant, you can contact these offices at (979) 458-4067 or irb@tamu.edu.

You will be given a copy of the consent form for your records. Do you have any further questions?

GRAPHIC OF THEORETICAL FRAMEWORK

Capabiliti
es
Approach
(Broad)

UBUNTU (Link)

Equity
eadershi
p
(Specific)
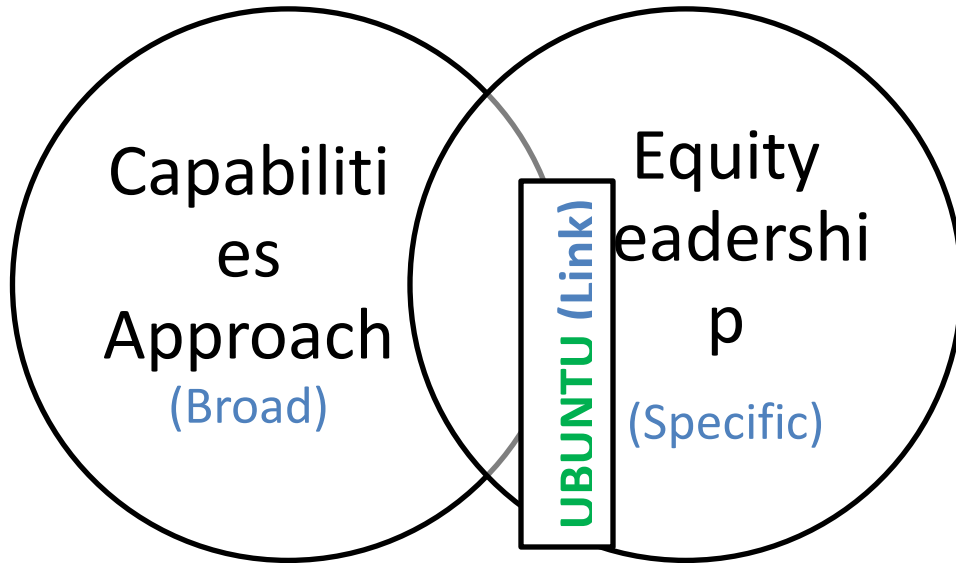
APPENDIX F

NOMENCLATURE

AEM	African Education Movement
AIDS	Acquired Immune Deficiency Syndrome
ALA	African Leadership Academy
ANC	African National Congress
ANCWL	African National Congress Women's League
ANCYL	African National Congress Youth League
BCM	Black Consciousness Movement
CAPS	Curriculum and Assessment Policy Statements
CODESA	Convention for a Democratic South Africa
CRT	Critical Race Theory
DFID	Department for International Development
DBE	Department of Basic Education
EE	Equal Education
EFA	Education for All
EFF	Economic Freedom Fighters
EU	European Union
G2L	Grow2Lead
HIV	Human Immunodeficiency Virus
IFH	Inkulufreeheid
IIM	Indian Independence Movement

INC	Indian National Congress
LGBT	Lesbian, Gay, Bisexual, Transgender
MDG	Millennium Development Goals
MK	Umkhonto we Sizwe
NAACP	National Administration for the Advancement of Coloured People
NCS	National Curriculum Statement
NCOP	National Council of Provinces
NEA	National Education Association
NEC	National Executive Committee
NEDUC	National Department of Education
NP	National Party
OBE	Outcomes Based Education
PAC	Pan Africanist Congress
PFP	Progressive Federal Party
RNCS	Revised National Curriculum Statement
SA	South Africa
SAANC	South African Natives National Congress
SACP	South African Communist Party
SADF	South African National Defense Force
SADTU	South African Democratic Teachers Union
SASO	South African Students Organization
SOMAFCO	Solomon Mahlangu Freedom College

SWAPO	South West Africa People's Organization
UCT	University of Cape Town
UFS	University of the Freestate
UN	United Nations
UNESCO	United Nations Educational, Scientific, and Cultural Organization
UNICEF	United Nations Children's Fund
USAID	United States Agency for International Development
TAC	Treatment Action Campaign
TRC	Truth and Reconciliation Commission
WB	World Bank
WEF	World Economic Forum
WHO	World Health Organization