Pastoral care as faith-practice of a Christian leader in a multi-faith school

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DISSERTATION SUMMARY

Pastoral care as faith-practice of a Christian leader in a multi-faith school

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This study aimed to develop a basic framework for the Christian principal in a multi-faith school to provide pastoral care as faith-practice. To achieve this, the insights of power and authority from philosophical, sociological, and religious viewpoints; the impact of lived religion as faith practice on Christian leaders in multi-faith schools and pastoral care in a school setting were investigated. Qualitative data was collected using unstructured interviews of four high school principals. Data was analysed using inductive and thematic data analysis. Major and minor themes were identified and refined. This study determined that school principals face a variety of pressures that influence their decision making, including external governmental forces, and stakeholders that react to the principal based on their perception of power and the authority the principal holds. The principal will be influenced by their religious views, resulting in positive and negative outcomes. Their religious views can be manifested as faith practice in the form of a pastoral care programme they implement in the school they lead. All aspects of the influences exerted on the principal are taken into account with the development of a framework that would incorporate all these influences to form a guide in which they can plan, develop, establish and manage a pastoral care programme in the school over which they have been appointed.

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CHAPTER 1
ORIENTATION

1.1   Introduction

South Africa is progressively creating a society that is more racially, culturally and religiously inclusive. There is, for example, legislation aimed at diminishing all forms of discrimination and promoting integrated schools and communities. However, in practice people often still exhibit hatred and resentment with regard to difference. South African schools are often a hotbed of segregation and tension among learners, between learners and teachers, and among other stakeholders. Heather Sadlier (2011:185) emphasises that schools should be "emotionally, psychologically and physically safe spaces". However, racial, gender, and religious oppression seems to be an ineluctable part of school life when, in fact, the school should have been a safe environment. This environment should allow children and youth to take academic risks, learn skills to face the world and become productive members of society.

Schools have a unique opportunity to facilitate change in learners' attitudes and behaviours (see Schaps, 2003:31) brought about under the leadership of the school principal (cf. Sadlier, 2011:185). John Ritchie (2013:20) puts it as follows: "Everyone has a story to tell, everyone wants their story to be heard, and one of the Principal's responsibilities is to hear and respond meaningfully to these stories". Through this process, the principal can facilitate understanding and respect for difference. Principals can, however, acknowledge or ignore prejudice in the school they oversee. If the principal does not take action, prejudice can spread and infect the school. What happens in schools, affects communities and, ultimately, the nation as a whole. Establishing an environment that promotes the safety of learners and encourages respect between all participants in the school community, should be the principal's priority.

People's religious beliefs are tied up with their commitments (Nielsen, 1981:146). Consequently, for many, their faith, culture, and traditions are so imbricated with their existence that it is difficult to separate them. Linda Woodhead (2011:123) describes

religion as the practice of people who believe and accept religious teachings, subscribing to beliefs that are "sincerely-held", "moral and ethical", and are based on an "authoritative text". Religion as value also shapes the principles shared with society and the social structure of people's environment. It influences the concepts of power and authority. Religion as power often manifests as charisma. This power is vested in charismatic individuals who are able to engage with and influence followers (Woodhead, 2011:134). Michel Foucault (1965; 1969; 1970; 1977; 1980) and other philosophers point out that as a social discourse religion is often reduced to a set of "quantifiable beliefs and behaviours". For Marx and Engels (2010:191-193) religion causes confusion and inconsistency, leading to the alienation between the state and people. For Durkheim (1995:44) religion is about social bonds more than it is about belief or culture.

Religion as practice is about how and where a person's religion is "lived out" (Woodhead, 2011:132). According to Bell (1997:39), one should build a bridge between "ritualised" religion and those everyday practices that, while not being "religious", do have a marked influence on how people see themselves and the world. Hall (1997:3) calls this "lived religion" whereas Ammerman (2014:190) refers to it as "everyday religion". Religion is, therefore, not limited to texts and doctrine, but becomes a central aspect of how a person functions in social situations.

For sociologist Max Weber (1968) religion is a force that upholds existing political and economic systems, rather than bring about social change. He emphasises that individuals have the ability or motivation to promote the existing system because of their religious outlook. On the other hand, he also views the religious charismatic leader as being able to initiate change if certain conditions are met.

School principals can affect the people within the school environment positively or negatively depending on their own core beliefs and perceptions (Sergiovanni, 1994:103; see Sadlier, 2011:186). Religion influences the decision-making processes of all believers, including those believers who occupy leadership positions (Fernando, 2005:9; cf. Kelep-Malpo, 2007:6; Woods, 2007:137; Mackie, 2017:79). School principals face a variety of human issues daily. They have to make sense of their social role of care for those who look to them for leadership, guidance, and

encouragement (Sadlier, 2011:195). They often face suspicion from the community because others in their position have abused their power and authority before (cf. Van Prooijen and Van Lange, 2014). This adds to the pressure principals experience when making decisions on how to interact with learners, staff and other stakeholders in the school in an effort to fulfil their leadership role and care for those entrusted to their care. If principals are also Christian believers whose lives are guided by the values and norms of their faith, their aim would be to live out their faith also in the workplace while remaining respectful of others' beliefs. The actions of religious principals may be regarded with suspicion and the motivation for their actions questioned, especially in light of the history of the co-operation of politics and religion in South Africa. Specifically, the support of the Reformed church of formal segregation between people of different cultural backgrounds and the promotion of one culture at the detriment of others (cf. Pillay, 2017; Vosloo, 2015:195).

School principals with a commitment to the Christian faith who view their profession also as their calling, aim to develop a deep and meaningful professional and pastoral relationship with the various groups they encounter in their work environment (cf. Autry, 2001:8). How principals see this pastoral role will be influenced by their religious outlook, values and understanding of their role as principal and believer (cf. Lowrie, 1984:180; McGreevy and Copley, 1998:4; Angelle, 2017). In diverse contemporary societies, people of various religions are challenged to live side by side with mutual tolerance and respect (Ntho-Ntho and Nieuwenhuis, 2016a:177; cf. Klaasen, 2018:1). A lack of understanding of cultures and religions other than one's own can lead to conflict. According to Du Plessis (2017:2-3), "the incompatibility of the different cultures, worldviews and religions seem to be at the root of many evils that manifest as misunderstandings, conflict, racism, sexism, xenophobia, et cetera". Clark (1997:303) points out that even genuinely sincere people of different faiths can come to "divergent" conclusions about "the nature of ultimate reality".

Even among people who adhere to the same Christian faith, "different approaches to Biblical reasoning lead to greatly differing results" (Dreyer et al., 2013:2). There are, for example different approaches to evangelism. The question is whether every person with whom Christians come in contact with, should be evangelised because of the command in Matthew 28 (see Hare and Harrington, 1975:359; Best, 1984:1;

Kim, 2013:257). School principals who believe that this is their task can create a situation where they promote their own spiritual tradition (Ntho-Ntho et al., 2016a:167). This can cause conflict between principals and those entrusted to their care. Principals who are believers have to find a responsible way to respect others' beliefs and exercise their personal faith. Their challenge is to live "in the post-modern world a religious vision created in a distinctly premodern cultural context, honed to a level of sophistication and lived out courageously through many centuries of pre-modernity" (Lakeland, 1997:39).

1.2   Background

Over the past two years in my position as principal, I was inundated with problematic issues and opposing expectations. The expectation is that the principal should always have a solution. The principal's position is often a lonely one. One has to manage self-doubt and misgivings in order to provide stability for the organisation. My experience as a pastor and a Christian believer, however, have provided me with values and norms that give direction to my life and inform my decision-making. Though the answer is not always clear, these values and norms have provided me with the ability to gauge my progress. They also provide the comfort of knowing that, at least, I am going in the right direction. For me, the fact that I am rooted in core beliefs and ethics has become important in the way in which I manage the school. It provides me with a stable foundation. The task of the principal is often seen as that of discipline. However, a principal should also be able to offer mercy and kindness. School is a space where learners should be able to make mistakes and learn from those mistakes. It should be an environment that affords protection and space for personal growth.

The principal is the connection between parents, students, teachers, the community, the board and other stakeholders. The temptation is to want to satisfy everyone. However, this is unattainable. The focus should be on the reason for the school's existence, namely the development and well-being of the learners. The principal, by the very nature of the position, has the opportunity to engage with the individuals' experiences that encompass pain they may bear, the frustration they have to live with, a pride that alienates them from others, a loneliness that makes them feel

devalued, and hope that encourages. When a principal looks into the eyes of an angry, aggressive parent, that anger is the manifestation of the fear that they are at a loss as to how to overcome the situation in which their child finds him- or herself. The principal knows of the pain of personal loss suffered by a teacher who then has to return to the classroom to continue their work. The principal has to deal with the troubling actions of learners whose acts of mischief, more often than not, hide their fear or pain. The principal encounters those quiet learners who are fearful of coming to school every day. The principal stands at the crossroads of all this emotion. The principal must provide answers and solutions while maintaining confidentiality. The principal must encourage learners, staff and others while enforcing discipline. The principal must show love and respect as they provide learners with the opportunity to become independent.

Should a principal, who has to face a myriad of emotions daily, be unable to deal with those emotions effectively and in a healthy way, it could result in harm to the people and the institution for which the principal is responsible. A principal should take care that power is not abused. One instance of the abuse can be when a principal forces his or her beliefs and practices onto others. Principals who are Christian believers should therefore understand both their own faith and the context in which they serve. They should be clear as to what the requirements of their faith entail in the specific context. Then they can provide the necessary guidance, spiritual or otherwise, to those they lead and serve. This basic approach is also possible in contexts where the principal's faith is not shared by all. The principal should understand their own emotional, psychological and religious pressures and make decisions that will accomplish the task at hand effectively. For principals to live out their faith in practice will mean that they should meet the expectations of their own faith and simultaneously respect the beliefs of others. Principals should be able to provide a framework in which learners can feel safe in the school environment. Open dialogue about differences and finding common ground should be a priority.

1.3   Problem statement

Principals are under significant pressure. They have to ensure that their schools perform well under the scrutiny of governmental structures, parents and guardians, as well as a plethora of other stakeholders. "Success" is measured by pass rates, financial goals having been met, and projects that were completed successfully. However, the well-being of the people involved, both learners and personnel, carry more weight than these material goals. The principal should also, and even primarily, be responsible for providing care to learners, teachers and other staff of the school. If the principal is a Christian believer, this can take the form of pastoral care. Though the principal will not necessarily have had theological training, care is a primary responsibility of all believers. It is their calling to provide care for all of God's creation. The principal plays a vital role in the emotional well-being of the learners and staff. From a Christian perspective, this entails pastoral engagement. The care aspect of living out the Christian faith is especially challenging in a multi-faith school. Care does not mean attempting to convert the other to a particular religious' point of view. Christian care would entail living out the love of Christ and remaining true to the values of the gospel message. These should underlie all of the principals' choices and actions (Chen, Lam, Wu, Ng, Buchtel, Guan and Deng Wu, 2016; see Tisdell, 2003; Seymour, 2004; Zhang and Yu, 2012).

This study will investigate the aspects of power and social norms that influence the process of providing pastoral care, while respecting the religious and social views of those in the school. It explores societal views that can have an influence on the pastoral care provided by a Christian school principal. The question is how school principals who are also Christian believers can live out their faith in a multi-faith school context by providing pastoral care. This can be done, among others, by developing an effective pastoral care programme. The aim of pastoral care is to show to others the love that Christ showed to all in his life on earth.

1.4　Aim of the research

The aim of this study is to develop a basic framework for the Christian principal in a multi-faith school to provide pastoral care as faith-practice. It will investigate:

- power and authority from philosophical, sociological and religious perspectives;
- the impact of lived religion as faith practice on Christian leaders in multi-faith schools;
- pastoral care in a school setting.

1.5　Literature overview

Philosophical, sociological and religious insights with regard to power and authority are relevant to the study. These will be applied to the way in which principals see their role in relation to their personal religious beliefs. From a philosophical perspective, insights of Michel Foucault (1965; 1969; 1970; 1971; 1977; 1980; 1986a) on power will be utilised. Foucault, with his critical theory, has focused on the concept of power, which involves knowledge and social discourse. His work has had a significant influence on "post-structuralist, postmodern, feminist, post-Marxist and postcolonial theorising" (Mills, 2003:1). Foucault's work has focused on the relationship between societal structures, social institutions and individuals. It is especially in the relationship between institutions and individuals that power dynamics are most apparent. Foucault (1971; 1978; 1977; 1980) emphasises the impact of institutions on groups of people and the ways in which they resist power.

In order to better understand the power relationships between the principal and others in the school context, Michel Foucault's (1926-1984) work on power and how it relates to people, groups, organisations and society will be explored and applied. The predominant idea that emanates from his work is that power can best be studied by observing the relationship between people and society, particularly in how a society's institutions function and use power (Foucault, 1977). The understanding of power will be enriched further by means of the work of Hannah Arendt (1958; 1969), Keith Dowding (2012), Steven Lukes (2005) and Pamela Pansardi (2012). Hannah

Arendt's (1958) view on power is that it is transferred by mutual agreement between parties to forge toward a common goal. This is mostly achieved through co-operation between persons or entities, resulting in an increase in the group's power. Arendt (1958:222) further argues that power is used as a mechanism to rule and human beings "can lawfully and politically live together only when some are entitled to command and the others forced to obey". "Domination", an aspect of power, is where "certain specific commands (or all commands) will be obeyed by a given group of persons". That domination or this kind of authority takes place in various circumstances, can either be established formally or through relationships (Weber, 1968:212).

Because this study investigates pastoral care in a school context, Foucault's contribution to education is relevant. Foucault's (1986a) work with regard to discipline, madness, punishment and sexuality has enabled educational theorists to explore issues relevant to their field. This includes the "past, present and future of schooling, its development, its functions and potential prospects" (Deacon, 2006:177). Many education scholars (see Peters 2003; Deacon 2006; Peters and Besley 2007; Lazaroiu 2013) utilise Foucault's work in reference to the use of power, knowledge, and ethics by people in relationships and policy formation. Foucault's (1986a) work on discipline is especially relevant. Foucault did not write as extensively on education as he wrote on such topics as knowledge, sexuality and identity (cf. Foucault 1986b). It is only in Part III of *Discipline and punishment* (1986a) that he discusses education, combining it with the application of discipline in the military, monastic, economic, judicial, medical and prison environment (see Deacon 2006:178). He also refers to education in an interview (Foucault, 1971) and in a general discussion about high school learners (Foucault, 1977). Foucault's 1982 work is utilised to gain an understanding of pastoral care and the power relationship that develops from firstly the relationship between individuals and the church structure, and then as it progresses to a ceding of power to a state structure.

Insights from the field of sociology are gained from the work of Max Weber (1946; 1968). This focus on authority is especially relevant to the study. Weber worked in the fields of sociology of religion, political studies and commerce. His studies contributed to a better understanding of formal institutions, group behaviour, the

philosophy of history, and the creation and maintenance of structures and types of authority. For Weber (1968), people exist in the society into which they were born and there find themselves in a hierarchical social structure. A person's life and worldview are shaped by that structure to the point where they cannot understand life without it. Weber made significant contributions to understanding the connection between culture and the economy and important for the purposes of this study, is the foundation of authority as held by institutions and individuals. Sociologist Anthony Giddens (1984) identifies various levels in which legitimacy may occur and explains how these have developed. Rosemary Haughton (1967) emphasises that authority brings a sense of security, certainty and comfort to the community.

Toward an understanding of pastoral care, Ganzevoort et al (2014) explore the Biblical foundations of pastoral care tracing the development and changes in the provision of pastoral care in contemporary society. From their European context they place a specific emphasis on the changes with regard to how religion is perceived in contemporary society. They also focus on the practical application of pastoral care in relation to belief systems and ethics. For African practical theologian, Vhumani Magezi (2016), the essence of pastoral care from a Christian perspective is about the care of individuals and the community in their context. He views pastoral care from an African perspective. Patton (2013), Lartey (1997) and Mills (1990) contribute to an understanding of how and to what extent pastoral care should be provided. Foucault (1982) points out that power has an impact on pastoral and ecclesial relationships. Ecclesial power is "salvation" orientated. With regard to the pastoral aspect of ecclesial work, a special type of power is gained by knowing a person's "innermost secrets". This type of knowledge, principals are in a position to gain by virtue of their access to learners' and teachers' files (see Foucault, 1982:783-785).

Pastoral care in education has been worked out by Michael Marland (1974) in his work, *Pastoral care.* He regards pastoral care as a crucial aspect of schooling. It should be provided to learners through a well-developed and implemented pastoral care programme. Marland's (1975; 1980; 1983; 1985; 2001) later work focuses on the function of the tutor in relation to a curriculum which results in effective pastoral care (see Best 2014:173). For the significant work done in the field of pastoral care in education, publications of Ron Best will be utilised (see Best 1990; 1999; 2002;

2006; 2007; 2014; Best et al., 1977; 1979; Lang and Best 1995). His focus is on the provision of effective pastoral care to learners in various school environments.

To understand religion as faith practice and its potential influence on decision making, the work of Linda Woodhead (2011) and Nancy Ammerman (2014) on "lived religion" and "religion as practice" respectively will be utilised. They provide insight into how religion manifests in everyday life of a religious person. Their insights will be applied to the world of school principals who are also Christian believers and whose religious beliefs become their "lived religion" in the way in which they do their daily work and also provide pastoral care as a component of their faith practice. Clifford Geertz (1971) emphasises the meaning of religion and how it can be expressed in the life of a believer. Winnifred Sullivan (2005) warns against the reduction of the meaning of religion to a set of items on a list. Emile Durkheim (1995), Talcott Parsons (1935), Max Weber (1968), Johannes Mol (1976) and Alexis De Tocqueville (1988) work out the significance of values and how they are applied in society.

The development of a framework in which the principal can plan, implement and manage an effective pastoral care programme as faith practice, is the main aim of this study. In order to consider various possible aspects of establishing a framework, the work of Michael Marland, (1974; see Best, 1999), the leading proponent on pastoral care in schools is useful. He has, over the duration of his career, proposed formal and informal structures for pastoral care. He has discussed the form that these could take and the extent to which schools should make provision for care for learners.

Carey Philpott's (2015) work focuses on teachers and their pastoral needs, as well as the form of a pastoral care programme for teachers could take. Sonja Schoeman (2015) incorporates the whole school in her work and develops a training programme for learner care and the enhancement of their academic performance. The study of Best, Jarvis and Ribbins (1977) has shown how pastoral care in Britain has benefited the school system. They evaluate the ways in which pastoral care was provided and the structure of the pastoral care programmes.

1.6   Methodology

A qualitative approach is followed in this study because it focuses on how people create order in their environmental context so that they can understand what happens in those surroundings (see Ary et al 2016:452). How principals order their environment has an impact on their perception, attitudes and beliefs. This flows through into their actions. This qualitative investigation is inductive and explanatory. The focus is on words and meanings rather than numbers and statistics (see Polkinghorne, 1989; Maree, 2016:53). Qualitative interviews will be conducted to gather information on how principals create meaning with regard to their role and influence in schools. The discussions with the participants will provide insight into how they perceive their role in their specific context (see Merriam, 2014:23). A qualitative investigation relies on the natural setting where the processes happen. Meaning is created with human interaction (see Berg, 2007:9). The principals' perceptions relate to their specific context and the way in which they interact with others. This includes teachers, learners and others who have an interest in the school.

A qualitative investigation searches for answers by perusing the social environment and the people who operate there, as well as how they find meaning in that environment (Berg, 2007:7). It focuses on how human beings interpret their experiences, how they create meaning in their context and how they create meaning from their experiences. The main focus of qualitative research is to "uncover and interpret these meanings" (Merriam, 2014:23-24).

The epistemological approach of this qualitative study is interpretivistic or constructivistic, hermeneutical and phenomenological. The focus is on people's ability to develop meaning (Maree, 2016:60). Subjective human interpretations and how they see the world, provide the data for understanding a phenomenon in its specific context. Interpretivism sees the world as a product of social construction rather than objectivity. The point of departure is that different people will see the same phenomenon but interpret and experience it differently. This study aims to "understand, explain, and demystify social reality through the eyes of different

participants" (Cohen, Manion and Morrison, 2007:19). The interpretivist perspective is based on the following assumptions:

- **Understanding from an internal perspective**

Meaning that it cannot be studied from a detached reality not associated with it. This perspective emphasises people's "objective experiences" and how they relate with others who have had similar experiences. From this perspective issues can be studied and interpreted by means of the language that people use in their everyday lives when they interpret the world around them. The aim is to understand how people interpret their world and their specific social context (Maree, 2016:61-62). This study focuses on the experiences of principals and how they perceive their role as a believer. It aims to understand their respective experiences as a whole.

- **Reality is socially created**

Studying people in the environment in which they exist, provides the opportunity to understand the issue from the inside (Maree, 2016:61-62). Principals in the school context will be able to shed light on the research questions because they experience the phenomenon first hand.

- **Meaning is attributed**

People experience their world and allocate meaning to their experiences. This is formulated in mind and expressed in language. Meaning is assigned in an attempt to understand their experience in their context (Maree, 2016:61-62). The issues people deal within their own lives and the meanings they attribute to it can contribute to a better understanding of the phenomenon that is investigated in this study. Principals' background, upbringing and faith will influence their development and implementation of a pastoral care programme.

- **The social environment influences behaviour**

The social world of participants affects their behaviour. Therefore there is not necessarily one correct answer to a problem. It will depend on the context of the event or problem. The context will provide a broader interpretative conceptual framework (Maree, 2016:61-62; Cohen et al., 2007:21) for the understanding and interpretation of a phenomenon. How the principals perceive their context and role is dependant on their experience and other factors such as their understanding of their environment, religious expectations and other emotional and psychological influences. All of these factors shape their reactions to the context in which the principals operate.

- **The social world and knowledge are linked**

Investigators can affect the outcome because they are influenced by their world. Their prior knowledge and experience can, for instance, influence the types of questions that are asked in the study (Maree, 2016:61-62; see Merriam, 2014:108). Though the outcome of the study can be influenced by the investigator, the contribution of the participants will still provide a unique insight into their experience. They will provide their own interpretation of the phenomenon in their context. Those meanings derived from a variety of experiences will enrich the outcome of the investigation.

From an interpretivist perspective Cohen, Manion and Morrison (2007:20-21) add that people will arrive at certain meanings through their own actions. Human beings are not passive – they "construct" their world. Contexts change. This often results in actions that develop over time and have been influenced by the context. Both human beings and events are unique and cannot be generalised. The outcomes of the investigation should reflect this. From an interpretivist perspective a phenomenon can be interpreted in different ways and from different perspectives. The study should take account of that. The phenomenon that is investigated will invariably be complex and cannot be simplified. It should be analyzed in multiple layers of deep meaning; focusing on participants' perspectives.

The phenomenological case study is used as a research strategy. Phenomenology explores the experience itself and how that experience becomes part of the consciousness (Merriam, 2014:24). Phenomenology is focused on the "lived experience" of the participants (Van Manen, 2007:9). A phenomenological investigation focuses on the meaning that an experience has for that person (see Taylor et al, 2016:12). According to Van Manen (2007:26-32), the nature of the issue that is investigated should first be identified, after which potential themes can be explored. The phenomenon is then described and the information interpreted. The perspectives and understandings of people who experience a phenomenon that is studied, come to the forefront with the phenomenological approach (Talyor et al., 2016:12).

Foundations of case studies are found in "real-life" contexts, allowing the researcher to process and understand data in small quantities (Merriam, 2014:46). A specific phenomenon is examined and understood in its "uniqueness". This is brought into conversation with existing theories. These theories are challenged and new understandings are created (Moustakas, 1994). This study makes use of case studies to explore "the essence and the underlying structure of a phenomenon" (Merriam, 2014:23). This empirical method focuses on a "real-life" context. The lines separating the phenomenon and the context are often blurred (Yin, 2011:8).

This research strategy is executed by means of an unstructured interview with principals who are invited to express their opinions based on their experience as principals and believers (Van Manen, 2007; Creswell, 2014:217). Van Manen (1997) points out that a phenomenological investigation is not only concerned with describing but also with interpreting the phenomenon. The insights of a group of individuals and their lived experiences contribute to a broader understanding of a phenomenon (Maree, 2016:77; see Moustakas, 1994:13).

The study was done in Port Elizabeth, Eastern Cape, South Africa. The education district is known as the Algoa Central District 1. The participants are school principals in Port Elizabeth. The convenient sample was made up of four principals from four schools in Port Elizabeth where the Curriculum and Assessment Policy Statement is implemented. Learner numbers vary between 230 and 860 per school. One school

is situated in an affluent middle-income area. One school is located in a rural area, and two are located in a middle-income area. All schools write the National Senior Certificate in Grade 12.

A research population can be defined "as an aggregate or totality of all the objects, subjects, or members that conform to a set of specifications" (Polit and Hungler, 1999:37). Creswell (2012:206) emphasises a population as the total number of persons a researcher wants to include in their research. The population in this research paper comprised of 175 school principals within the Port Elizabeth area. However, Cohen, Manion and Morrison (2007:100) point out that attempting to reach an entire population or research purposes is potentially difficult and costly. Accordingly, a sample of the population is chosen to establish the findings as representative of the total population. The sample for this research study comprises of four high school principals. Convenient and purposive sampling was used in order to establish a homogeneous group (Creswell, 2012:208). Maree (2016:86) defines a homogenous sample as one comprised of individuals "who belong to the same subculture or have the same characteristics" and "are chosen to give a detailed picture of a particular phenomenon". In this study, the subculture comprises of principals working in schools within the Port Elizabeth area.

Convenience sampling provides for data to be collected due to the easy access to the sample, in this case, all participants were known to me. According to Maree (2016:197), convenient sampling is based on the idea that a population is "easily and conveniently available", is effective for research exploring an idea without incurring a significant expense, allowing for the development of an "approximate" understanding of the truth. Curtis, Gesler, Smith and Washburn (2000:1003) identify six considerations for the selection of a sample:

- The sampling strategy should match the conceptual framework.
- In-depth information should result from the sample.
- Results should be transferable.
- The sample should adhere to reality.
- Ethical preconditions should be met.

- The sampling should be cost-effective.

Yin (2011:88) cautions that convenience samples may have some bias attached to the data they provide. The easiest or most convenient samples are not always the most informative and create a sense of incompleteness. However, in the case of this study the participants that have been deliberately chosen because that sample has the potential of providing the most valuable or relevant data in meeting the study's goals (see Yin, 2011:88). Cohen et al. (2007:110) describe a purposive sample as one where the researcher has "deliberately hand-picked" a specific section of the greater population to participate in the study. Membership of a purposive sample is made up of participants who have specific knowledge that would contribute toward answering the aims of the study, or they have "particular characteristics" that would suit the study (Cohen et al., 2007:115). Data received from a purposive sample will not always be generalizable or representative, however, they are chosen to be a part of the sample because they are in a position to give in-depth information about the aims of the study. This study uses purposive sampling because the sample participants all hold the same position within their school and would have a similar experience with regard to occupying the role of a principal who is also a committed Christian believer.

Interviews are often used to "evaluate or assess" someone or something; to develop or test a hypothesis; to collect data; to sample participants' opinions (Cohen et al., 2007:351). An interview is "a two-person conversation initiated by the interviewer for the specific purpose of obtaining research-relevant information and focused by [them] on content specified by research objectives of systematic description, prediction or explanation" (Cannell and Khan, 1968; see Cohen et al., 2007:351). Furthermore an interview "provides access to what is 'inside a person's head', makes it possible to measure what a person knows (knowledge and information), what a person likes or dislikes (values and preferences), and what a person thinks (attitudes and beliefs)" (Tuckman, 1972:237).

Unstructured interviews, as used in this study, are defined as a conversation consisting of open-ended questions. It is flexible and exploratory. One-on-one interviews take place when the researcher interacts with one participant in the study

at a time (Creswell, 2012:218). The interview as a strategy of investigation allows for more personal data. The human aspect of the investigation is central (Cohen et al., 2007:349). The interview is a social occurrence that should not be seen as merely harvesting information (Walford, 2001:90). This study consists of four one-on-one interviews. The participants are professionals who are able to clearly articulate their responses. They are not reticent to express their opinions. They could discuss their thoughts, background, insights and fears openly.

In a qualitative investigation open-ended questions are asked in order to give participants the opportunity to express their opinion about their experiences freely. They can create their mode of response. The interviews are recorded and transcribed (see Creswell 2014:220). The interview process proceeds as follows:

- The interviewee is selected by means of purposive sampling.
- The form of the interview is determined.
- Participants' responses are recorded. This study makes use of a digital recorder.
- Notes are taken during the interview.
- A suitable place is chosen for conducting the interview. In this case my office is used in order to ensure that there would be no interruptions.
- The interviewee gives permission for the content of their interview to be used in the final report by signing the informed consent form approved by the Research and Ethics Committee of the University of Pretoria. Permission is gained for the interview to be digitally recorded.
- The interview should be flexible enough to allow the interview to take the conversation where they want to. Since the interviews in this study are unstructured, the discussion can be as broad as the participant wants to make it.
- Probing questions allow for the interviewer to draw out additional information. Elaborating probes used during the discussion solicited further opinions from the participants.
- If views are expressed that are not in line with the interviewer's views or expectations, the interviewer remains courteous at all times.

Interviews are advantageous because they generate valuable insider information. Participants are also able to discuss detailed personal information within the interview process. The interviewer can probe vague answers and seek clarity during the interview. On the other hand, interviews also have disadvantages. During the summarising or data analysis stage of the information, the interviewer can filter the information derived from the participants. The report can then be skewed (see Creswell, 2012:218). Interviewees can also provide skewed information because of what they think the interviewer wants to hear (see Cohen et al., 2007:350). The presence of the interviewer can also affect the information provided (Creswell, 2012:218).

In this study *data analysis*, that aspect where the data is organised, explained and sense is made of the way in which participants have assigned meaning to the phenomenon within their context (Cohen et al., 2007:184), is inductive. The data analysis focuses on how individuals see the world (Van Manen, 2007:13). From a phenomenological perspective more that data analysis and description is needed. The aim is to better understand the lived experience (Maree, 2016:77). The analysis of data in this qualitative study includes identifying patterns that repeat (Merriam, 2014:23). Making sense of the data is achieved through the "researcher's understanding of the participants' understanding of the phenomenon" (Merriam, 2014:24).

Content analysis and a thematic approach are used to analyse the data from the interviews. According to Stemler (2001:1), content analysis is a structured system of reducing a significant number of words into predetermined categories: the result from implementing specific coding rules. For Cohen et al. (2007:475) content analysis is merely the way in which data is recorded and summarised. Holsti (1969:14; see Maree, 2016:111) regards content analysis as "any technique for making inferences by objectively and systematically identifying specified characteristics of messages". For Maree (2016:111) content analysis comprises of a group of techniques that comprises "impressionistic, intuitive, interpretive analysis" and not only "systematic, strict textual analysis" (cf. Rosengren, 1981). This leads to a thematic approach. The aim is to determine patterns or "themes" that take shape as the data is analysed,

coded and recorded. This study follows the steps indicated by Creswell (2012:236-237) and Cohen et al. (2007:184-185) in the process of data analysis:

Step 1:   **Collect the data**

Through the use of unstructured interviews, data was collected.

Step 2:   **Transcribe the data and highlight similar ideas and statements**

Each unit to be analysed should be identified and marked without detracting from the integrity of the collected data as a whole (Cohen et al., 2007:184). The data is prepared for analysis (Creswell 2012:236). Interviews do not have to be transcribed in their entirety. The essence of the interview is sufficient for analysis (Smith and Davies 2010:149). In this study the interview data was transcribed verbatim. Points, statements and ideas that constitute themes are highlighted. This "precoding" provides the opportunity to reflect on the aims of the study in relation to the data (see Saldana 2009:19-20). The data is thoroughly perused in order to gain a sense of what the data is conveying (see Creswell, 2012:236).

Step 3:   **Group similar ideas and statements (Coding)**

After having highlighted points of interest in the data, similar ideas are grouped together (see Cohen et al., 2007:184). The data is grouped and assigned a code in order to begin to refine the ideas further (Creswell, 2012:237). Through coding hidden information in the data can be discovered (Smith and Davies, 2010:55). Coding is the bridge between collecting data and determining the meaning of that data (Charmaz, 2006:46). Where codes appear repeatedly, this can indicate a pattern which can become a category (Saldana, 2009:5). This is the purpose of the coding process. During the process of coding, data is split into categories and themes. Similarities and differences are identified (Saldana, 2009:43). Broad themes are refined into more focused categories. For this study, *in vivo* coding is used as the initial step: exact words, phrases and ideas are isolated. This is followed by axial coding: bringing together the various split ideas that were coded separately, in order to determine themes derived from the patterns of the codes that were grouped together (see Saldana, 2009:159).

Step 4:   Refine coding

Reflection on the points leads to a further refinement of the data. Larger themes are determined. Points are grouped under each theme. Links are made between different ideas within the data (see Cohen et al., 2007:184). The process of coding is cyclical (see Saldana, 2009:8) which means that the data is addressed repeatedly. In this way categories and themes are refined.

Step 5:   Speculative inferences

Close repeated reading and reflection on the data make it possible to refine the themes, combine some and remove others (see Cohen et al., 2007:184). The practical process of data analysis and coding as they relate to this study, is further discussed in (§5.2).

Step 6:   Summarising

The points, statements and ideas are highlighted in a summary in which "main features, key issues, key concepts and constructs" are discussed. In this study, this takes place in the synthesis of interview data (§5.4). This is derived from notes, memos and other reflections of the interviewer. It is written up in the synthesis (see §5.4 for detail). Saldana (2009:41) calls this process the writing of "analytical memos".

Step 7:   Reporting

In the inductive and thematic data analysis, the groups of data are brought into discussion with the literature which either confirms or contradicts the data.

With regard to *trustworthiness,* an investigation aims to produce knowledge in a valid, reliable and ethical way. The findings should be authentic and trustworthy (see Merriam, 2014:209; Lincoln and Guba, 2000:178; Connelly, 2016:435). The study is trustworthy if the findings are accurate and consistent (see Maree, 2016:123). Validity and reliability form part of the process of verifying data integrity (see Merriam, 2014:210). This is done through a clear description of the decisions, data collection processes, analytical process and interpretations that were used (see Maree,

2016:123; Connelly, 2016:435). The results of a qualitative study should give the reader sufficient detail to ensure that the findings are sensible and supported up by the data (Merriam, 2014:210). Strategies used to strengthen the authenticity and trustworthiness of a particular study include taking cognizance of the worldviews and questions that relate to the philosophical presuppositions on which the study is designed (Merriam, 2014:211).

Lincoln and Guba (1985; see Merriam, 2014:221; Maree, 2016:123-124; Connelly, 2016:435-436) reframe the traditional expectations of "internal validity, external validity, reliability and objectivity" and indicate that these expectations of data validity be covered under following four areas that contribute to the trustworthiness of the study:

- **Credibility**

Credibility is the most important criterion for trustworthiness (Connelly, 2016:234). The procedures used to conduct the study, should be appropriate for the underlying research philosophy, strategy and processes of the investigation. The data, the way in which it is interpreted and the use of methods should ensure a high standard of quality (Polit and Beck, 2014:106). Ways to ensure credibility include overcoming bias. This includes dishonesty from the participants because of their desire to please the researcher and preconceived ideas, influences and incorrect or inappropriate methods for collecting the data by the researcher. In a qualitative study bias can be overcome by using a strategy of reflexivity. Reflexivity takes place when the researcher engages in honest self-reflection. The aim is to determine potential factors and beliefs that can adversely affect the processing of data (Polit and Beck, 2014:110). This study aimed to ensure credibility by adopting appropriate research methods and a research design that is appropriate to the research question, as well as constructing a suitable theoretical framework (Maree, 2016:123) for dialogue with the data.

- **Transferability**

Transferability denotes the level at which the findings in one study is applicable to other contexts in other areas (Connelly, 2016:435). Connections are made between participants and phenomenon and how these connections relate to the research

question (Maree, 2016:123-124). A detailed description of the context, location and participants, as well as transparency with regard to how the data is analysed, allow for transferability: readers compare their own context, to that of the participants (Connelly, 2016:436). In this study, the synthesis of the interviews (§5.4), the inductive and thematic data analysis (§5.2) in combination with the biographical data (§5.3) and background of the study (§1.2), leads to an understanding of the problems the participants deal within their context.

- **Dependability**

Dependability focuses on the stability of the data over the length and processes of the study. Dependability may be achieved by ensuring that an audit trail exists and diary notes are maintained throughout the process of the study (see Connelly, 2016:435). Dependability is reinforced through the implementation of an appropriate research design. Keeping track of changes as the data is refined and logging those changes improve dependability. Carefully documenting the analysis process contributes toward dependability (Maree, 2016:124). In this study changes to the codes, themes and categories were documented in three steps as the data was refined through reflection on the results. Verbatim transcripts of the interviews allowed the researcher to return to the raw data and reflect on conclusions drawn from these.

- **Confirmability**

Confirmability is the level of neutrality of the findings and the probability that these findings could be repeated (Connelly, 2016:435) The participants, and not the researcher should influence the data and as a result, the findings. This is done by researchers admitting to their own biases (Maree, 2016:124). In this study, member-checking was used to confirm the content of the interviews between the researcher and the participants (Connelly, 2016:435; Maree, 2016:125).

Authenticity refers to the participants' lives and the way the study has framed the reality of their lives. The ability to achieve authenticity in a study depends on the appropriateness of the selection of participants and the detail of the description of the data (Connelly, 2016:436). By writing a synthesis and detailing the inductive and thematic analysis as they relate to themes, this study has sought to achieve

authenticity. The relationship between the investigator and the participants should remain unbiased and professional. The relationship is that of a "collaborative partnership" (Maree 2016:44). The ultimate objective is to understand the data. The investigator is also an observer who takes into account the particular sensitivities of the participants. Data is recorded as accurately as possible.

Ethics is fundamental to any investigation, especially where people are involved because of the impact that research can have on those who participate (Ary et al, 2010:443). Ethical matters, including recruiting procedures and the process of data analysis can have a marked influence on the trustworthiness of a study (see Connelly, 2016:436). Relational ethics summarises the essence of what the relationship between the researcher and participant should be. This is an ethics of "care that recognizes and values mutual respect, dignity, and connectedness between researcher and researched, and between researchers and the communities in which they live and work" (Ellis, 2007:4; see Tracey, 2013:245).

Ethics is of importance with regard to access to information, consent from participants, as well as their protection. Without participants' cooperation the investigation would not be possible. Ary et al. (2010), Creswell, (2012:23), Merriam (2014:228-230) and Tracey (2013:243-244) identify the pertinent aspects with regard to ethics in qualitative research which are now briefly discussed.

The need for *informed consent* is crucial to any investigation that makes use of participants (see Ary, et al., 2010:445; Creswell, 2012:23, 230; Merriam, 2014:228). Participants must be informed that their participation is on a voluntary basis and that they can withdraw from the study at any time without repercussion (Tracey, 2013:243). For the purposes of this study all participants were briefed as to their rights and signed a consent form before the interviews took place. They were informed of the full extent of their participation, also in the ultimate written report. Ethical clearance was provided by the University of Pretoria's Ethics and Research Committees respectively before the interviews commenced.

Confidentiality and anonymity are crucial to the protection of the participants' identity, both in the research process and in the final report. In qualitative research, the life experiences of the participants form an integral part of the investigation. Their identity

is, however, protected (see Ary et al., 2010:444; Merriam, 2014:233; Creswell, 2012:232). The data collected during the study is secured and anything that could potentially identify the participants is removed (see Tracey, 2013:243). In this study, the participants' identities have not and will not be disclosed or referred to in the written report. Participants are referred to as P1 to P4. Only the interviewer knows the identity that is linked to the code. Data was collected electronically and stored with password protection to which only the investigator has access. Handwritten notes and memos were securely locked away.

The *privacy* of participants should be respected at all times. This includes the time they take to participate in the study (Ary et al., 2010:444; Creswell, 2012:23; Merriam, 2014:231). Privacy is about three aspects: the personal nature of the information that is provided; the setting in which the information is given; the dissemination of the information (see Cohen et al., 2007:63). In this study, the interviews took place in a relaxed, private environment with ample light and ventilation. The participants were able to relax and speak freely. Participants were safe to openly voice their opinions and reflect on their own experiences. Meeting times were arranged, scheduled and adhered to. Member checking meetings were short and to the point.

Honesty is central to the process. The participants are not to be deceived in any way (Creswell, 2012:23; 279; Merriam, 2014:233). The way in which information provided by participants is disclosed and the report is written can constitute a betrayal of the goodwill of the participants. This would constitute a breach of trust. If this occurs it is usually because of the self-interest of the researcher (see Cohen, et al., 2007:65). In this study, full disclosure was made. The aims and objectives of the investigation were declared. Any risks associated with participating in the research were discussed. Member checks allowed for errors in interpretation of participants' contributions to be corrected.

Participants should expect *fair treatment* (see Ary et al., 2010:444; Merriam, 2014:233). The researcher must always have regard for the feelings of the participant, even during the stage of writing the report (Cohen et al., 2007:62). For the purposes of this study there was open communication between the investigator and the participants.

The *safety* of participants is paramount. The investigation and dissemination of results should not cause any danger to participants or their cultural or proprietary values (see Creswell, 2012:280; Merriam, 2014:233). Participants' opinions were respected at all times. Raw data was adequately recorded and stored. Personal information was not disclosed in any form that would cause the participants to be identified by third parties.

1.7   Chapter outline

In chapter two power through philosophical and sociological insights respectively, is investigated. Philosophical insights of Michel Foucault (1965; 1969; 1970; 1971; 1973; 1977; 1980; 1986a; 1986b) on power is utilised. Hannah Arendt (1958; 1969), Keith Dowding (2012), Steven Lukes (2005) and Pamela Pansardi (2012), is used to further understand power. Insights from the field of sociology are gained from the work of Max Weber (1946; 1968).

In chapter three, the study investigates pastoral care, its foundations, boundaries and application within the school context. A publication of Ganzevoort et al (2014) is used to explore the Biblical foundations, development of and changes in pastoral care in contemporary society. An African perspective on pastoral care is provided by reference to a practical theologian, Vhumani Magezi (2016). Patton (2013), Lartey (1997) and Mills (1990) contribute to an understanding of the nature and extent pastoral care should be provided. Michael Marland (1974) makes a significant contribution to pastoral care in an educational context. Marland's (1975; 1980; 1983; 1985) work is aimed at providing effective pastoral care. The significant work in the field of educational pastoral care done by Ron Best is utilised (see Best 1977; 1979; 1990; 1999; 2002; 2006; 2007; 2014; Lang and Best 1995). His focus is on the effective provision of pastoral care to learners in various school environments

Chapter four investigates religion as faith practice. The chapter aims to come to an understanding of what is meant by religion. The effect of people's religious values and commitments on their decisions, feelings and actions is investigated. To understand religion as faith practice and its potential influence on decision making,

the work of Linda Woodhead (2011) and Nancy Ammerman (2014) on "lived religion" and "religion as practice" respectively is utilised.

Chapter five elucidates upon the data collected, which is brought into dialogue with the literature. Data was collected in Port Elizabeth, from four school principals, by way of unstructured interview. The qualitative data is processed using a thematic and inductive analysis process. Interviews were transcribed after which major and minor themes were identified, collated and refined.

Chapter six presents the findings of the study.

CHAPTER 2
POWER AND AUTHORITY

2.1 Introduction

The aim of this study is to develop a basic framework for a school principal in a multi-faith school who is a Christian believer to provide pastoral care as faith practice. It investigates power and authority from philosophical, sociological, and religious viewpoints; the impact of religion on Christian leaders in multi-faith schools; pastoral care in a school setting; and the concept of lived religion and how this equates to faith-practice. This chapter will investigate insights of power from philosophical viewpoints and authority from sociological viewpoints, to understand the power and authoritative relationship between the school principal, learners, teachers and other stakeholders in the context of the school.

Power exists in all relationships (Foucault, 1982:778). Foucault's (1965; 1969; 1970; 1977; 1980a; 1982; 1986a) theories of power, agency, subjects, discourse and knowledge is used to investigate the everyday processes of power in relationships, knowledge, and the ethical interaction between an individual and others (Deacon, 2006:177). To understand from where power is derived, how it is exercised and why it is often viewed with suspicion, will shed light on what principals as persons in a position of power have to cope with in their profession and also when they aim to also fulfil a pastoral role in the workplace. Stakeholders in the schools can become suspicious of the motivation for a principal to offers pastoral care (cf. Baloyi, 2016:4). They can question the motivation and intention of the principal who aims to provide this care (cf. Ashby, 1981:176). They can be suspicious of the purpose of that care (cf. Williamson, 1980:179). They can question the effectivity of that care (cf. Chittenden, 2002:9).

2.2 Power: Insights from philosophy

Power is a subject that engenders much debate (Dowding 2012). Some scholars focus on power as the domain of agents such as individuals, groups of people or institutions including companies, governments or political institutions (Simon,

1953:500; cf. Dahl, 1957; Baldwin, 2015:209). For others such as Foucault (1980) and Ward (1987:593) power is to be found in all systems and frameworks. According to Lukes (2005), power permeates everything, is difficult to fathom and cannot be measured. For Dowding (1991; cf. Weck-Hannemann, 1993:597), in contrast, power can be measured. Dahl (1957), Weber (1968), Mann (1986; cf. Moore, 1988:170) and Lukes (2005) emphasises that power often gives rise to conflict. One party loses power whereas the other party gains power. According to Parsons (1963:232) and Arendt (1969) power is transferred by mutual agreement (cf. Giddens, 1985; Dowding, 1991) to forge toward a common goal. Within this understanding, co-operation between persons or entities result in an increase in the group's overall power. For Pansardi (2012:73) power is made up of two concepts, namely, "power over" and "power to". "Power over" is when one agent exerts power over another. "Power to" is the ability to empower people in order to achieve planned goals together. Power can be exercised in a coercive way. Then it is about the capacity to force others to take a specific action that they may not normally take. Coercive power can also be used to overcome resistance (Dahl, 1957).

This chapter investigates Foucault's understanding of power. Foucault emphasises that individuals, groups and institutions in society do not control power. Its dynamics operates broadly in society without any individual being its creator. Subjects are established through power, while their actions contribute toward how that power functions. Concepts such as "discourse", "discipline" and "knowledge" are integral to understanding power. For Foucault (1978) power is everywhere, and is found in every social encounter. That power is exercised, is normal and is always present. Power "embraces everything", and "comes from everywhere". He puts it as follows: (Foucault 1978:93) "Power is not an institution, nor a structure, nor a possession. It is the name we give to a complex strategic situation in a particular society".

According to Foucault (1977:194), power is not necessarily negative within the context of individuals, groups of people or institutions possessing power with the purpose of oppressing others. Exercising power does not always result in oppression or circumstances that are unreasonable, adverse or exclusionary. However, it can have such negative outcomes. Even when power is oppressive, such oppressive actions can be productive and lead to new outcomes of behaviour, rather than simply

stopping previous actions (Foucault 1978). Foucault (1977:194) emphasises the positive aspects of power as follows: "We must cease once and for all to describe the effects of power in negative terms: it 'excludes', it 'represses', it 'censors', it 'abstracts', it 'masks', it 'conceals'. In fact, power produces; it produces reality; it produces domains of objects and rituals of truth. The individual and the knowledge that may be gained of him belong to this production". Bio-power, according to Foucault (1977), is the positive aspect of power found throughout society. It functions by way of discipline, order, rank and is achieved through being subject to knowledge. He points out the differences between this type of power and the power exercised by sovereigns in history. The power of the state, the king or queen was enforced by torturing or executing those who resisted.

Some see power as the ability of agents to force their will onto others who are weaker and unable to resist. Power is then regarded as something to be possessed. It is wielded by those who occupy power positions while the powerless try to take away their control (Mills, 2003:35). This view is rejected by Foucault (1978) who sees power as a stratagem rather than something to be possessed. For Foucault power should be accepted as a process rather than simply being a name. Power *does* something. It *is* not a thing to cling onto. Foucault (1980a:98) puts it as follows: "Power must be analysed as something which circulates, or as something which only functions in the form of a chain … Power is employed and exercised through a net-like organisation … Individuals are the vehicles of power, not its points of application".

Foucault (1988) sees power as inter-related relationships that can be found throughout society. It should not be limited to the relationship between an oppressor and the oppressed. People should not be seen as those who receive or have power. They are instead, the location where power is ordained as well as where it is resisted. From this perspective there are specific roles that people play in power relations. These are not limited to persons being subjected to power, that it being oppression. People are active in the formation of relationships with other individuals and organisations. Power is then seen as something that someone does in a specific context. It is continuously performed rather than achieved. Power exists in relationships found throughout society and is not found in a particular organisation such as the government. Foucault (1988a:38) points out: "I am not referring to Power

with a capital P, dominating and imposing its rationality upon the totality of the social body. In fact, there are power relations. They are multiple; they have different forms, they can be in play in family relations, or within an institution, or an administration".

Althusser (1984) argues that power can be understood on ideological terms, regarding for instance family, religion and the educational system, rather than on repressive terms as can be found in the legal system, the military and the security forces. In reality, compound power relationships are difficult to identify. Foucault (1988b:119) puts it as follows: "The relations of power are perhaps among the best hidden things in the social body … [Our task is] to investigate what might be most hidden in the relations of power; to anchor them in the economic infrastructures; to trace them not only in their governmental forms but also in the intra-governmental or para-governmental ones; to discover them in their material play". Where Marxist theorists locate power in centralised institutions, Foucault focuses on localised forms of power and how they occur in people and agencies (cf. Butler, 1993:25-34; Salih, 2002:6). Foucault (1978:15) calls the Marxist ideal of power as nothing more than oppressive or repressive, the "repressive hypothesis". He rather understands power as potentially productive. It can result in constructive behaviour rather than just constraining people. Foucault (1978:36) points out that: "if power was never anything but repressive, if it never did anything but say no, do you really believe that we should manage to obey it?".

Foucault (1978) emphasises something more than just repression to motivate people to conform. Marxists advocate overthrowing of the state in order to set working-class people free. For this revolution is needed. Foucault (1980:122), however, argues that revolution does not necessarily equate freedom from oppression because "the state consists in the codification of a whole number of power relations which render it's functioning possible, and … revolution is a different type of codification of the same relations". According to Foucault, states do not possess power, but develops relationships where people are placed in positions that allow the system to operate. Foucault sees revolution as a dangerous idea. One regime is simply replaced by another. The same tactics are used to force people to conform to set ideals. Foucault (1982:211) emphasises what he calls "anti-authority struggles" which he points out, is the "opposition of the power of men over women, or parents over children, or

psychiatry over the mentally ill, or medicine over the population, of administration over the way people live". Foucault calls these contextual relationships "local" or "immediate" struggles because they have come about because of how people challenge the contextual conditions in which they find themselves or the institutions that affect their lives. Foucault (1982:212) indicates that: "The main objective of these struggles is to attack not so much such an institution of power, or group, or elite, or class, but rather a technique, a form of power".

The reaction to power is important to Foucault (1988a:45). Where Marxist theorists focus on the effects of economic power on society, he focuses rather on the interactions between individuals and institutions. In these interactions power can be more readily defined. Where Marxist theorists emphasise the oppressive quality of power, Foucault emphasises resistance to power. Foucault (1978) points out that "where there is power there is resistance". In other words, power is more than a simple relationship of master and slave or of oppressor and victim. To give rise to a power relation, according to Foucault, there must be someone who will resist and this resistance is automatically assumed to be a part of the power relationship. This suggests that resistance to oppression appears more frequently than is often apparent. Individuals are not merely passive in the power relationship. Marxist theorists see power as one-way, top-down. Foucault views it as a bottom-up relationship. Power is found throughout society on all echelons. This insight of Foucault is particularly relevant to this study because of the structured nature of the school environment as an institution and how this institution relates to the individual learners who attend. Foucault argues for a re-evaluation of power, specifically the power of the state and its influence through economics. A simple Marxist framework was often inappropriately applied to complex social structures (Foucault, 1970:274). In 1976, Foucault suggested an alternative to power theories. Rejecting a solely economic definition of power, he sees it as something that can be won or bought and can be traded or exchanged between people by contract. The study of power should not be limited to its central location in for example a king, but should also be considered at the extremities of society (Foucault, 1977). Rather than focus on who possesses power or the right to wield power, Foucault sees power as encapsulated in local and regional institutions. Power should not be seen as something that is enforced from the top down and as a universal right of the enforcer. The focus should

be on where power is less juridical, or as Foucault puts it: power as exercised at a "capillary" level. For Hannah Arendt (1958:198) however, power "exists only in actualization". There "is always … a power potential and not an unchangeable, measurable and reliable entity". It "springs up between people when they act together and vanishes the moment they disperse". This is, according to Haughton (1967:659), the connection between authority and people and that it is vested through power in aspects within the social framework of the community.

Power and discipline are closely related (see Foucault 1977). Society self-regulates as a form of discipline. Organisations exercise power in society by using a range of methods, techniques and tools. Hospitals, clinics, prisons and educational institutions are examples. These institutions employ similar methods and tools for their disciplinary actions. Discipline is about control which is inculcated in individuals. The emphasis is on, for instance, time management, self-control, focus and concentration, and the ability to set aside personal desires and emotions for the greater cause. Disciplinary pressure is put on people in order to develop the person as a subject to the processes that emanate from outside themselves. The objective is to get individuals to discipline themselves. These disciplinary expectations do not always originate from organisations. They have been so effectively inculcated that society comes to view these actions and expectations as "normal". People cannot imagine life without the continuous requirement for controlling individual desires, such as constantly correcting children to regulate their behaviour and the way children respond to correction by parents and the education system. Foucault emphasises that discipline comprises strategies, processes and behaviour that are integral to organisations. The aim of discipline is to influence people's reasoning and behaviour. Originally developed within the prison system, disciplinary processes are now also found in the workplace, military and educational institutions.

The use of space in the processes of discipline is described by Foucault (1980c). Surveillance is used to enforce self-discipline. In the context of the school and other institutions, people are acting as though they are constantly being watched, even when they are not. This use of space results in the restriction of behaviour. Ultimately this is a form of power relations. An example is the use of cameras in school buildings. Foucault (1991:202-203) points out that those who are subject to

surveillance and who knows it, will take upon themselves any constraints that they perceive they may be under, becoming the author of their own subjection. In other words, a new power relation is established, not by enforcing power through punishment, but by making the individual responsible for both roles – that of the one who is being disciplined and the one who disciplines. The oppressor may not even be present, but learners have willingly adopted the oppressor's expected behaviour and will conduct themselves as though they are still being watched.

Foucault (1972; 1981) also describes the power of social discourse. This term refers to "the general domain of all statements, sometimes as an individualizable group of statements, and sometimes as a regulated practice that accounts for a number of statements" (Foucault, 1972:80). Discourse refers to all words spoken that have some form of meaning and some effect. An example is "the discourse on racism", which refers to groups of statements that infer meaning. This idea is applied in this study to the statements and meanings derived from the Bible that create a social religious discourse in society. Specific context exhibit variations on this discourse. Other religious texts are not given the same exposure as the Bible in social discourse. This is what Foucault (1981) refers to as "exclusion".

Discourse is created by customs or practices that promote the circulation of particular meanings, whereas other practices have meanings that are restricted or rejected. For Marxist theorists, ideology is the foundation of the influence that institutions exert over people. For Foucault discourse has a much wider effect that is simply imposing ideas on individuals and restricting other ideas. He puts it as follows: (Foucault 1978:100-101):

> Discourses are not once and for all subservient to power or raised up against it, any more than silences are. We must make allowances for the complex and unstable process whereby discourse can be both an instrument and an effect of power, but also a hindrance, a stumbling block, a point of resistance and a starting point for an opposing strategy. Discourse transmits and produces power; it reinforces it, but also undermines it and exposes it, renders it fragile and makes it possible to thwart it.

Educational institutions are less about the circulation of knowledge than they are about how certain types of knowledge are excluded. Learners' ideas are brought in line with what is considered to be "truth". This formalises the power relationship between the teacher and the learner. It feeds a particular discourse. The discourse functions as a conduit by which knowledge and subjects are identified and established. On the other hand, discourse is also central to efforts of resistance.

Discourses, power and resistance is found throughout society and accordingly, attempts are constantly made to oppose, change or get around the various functions of power in society.

Power is equated with "truth". According to Foucault (1972), people who occupy places of authority, are perceived as "experts" who speak "the truth". "Truth" is established by organisations such as educational institutions, government departments, publishing houses and scientific organisations. Statements that are considered "false" are excluded from circulation whereas those that are considered "true" are promoted. Foucault (1972:224) puts it as follows: "It is always possible one could speak the truth in a void; one would only be 'in the true' however if one obeyed the rules of some discursive 'police' which would have to be reactivated every time one spoke". So, if someone makes a statement, it will only be considered true if it holds together with all the other statements that are authorised within society, that is social discourse.

For Foucault (1980a) knowledge is an intersection between power relations and the search for information. Knowledge forms an important element of the desire to control power. In the acquisition and creation of knowledge there is an inherent claim of power. Foucault (1980d:52) points out "that it is not possible for power to be exercised without knowledge, it is impossible for knowledge not to engender power". For Foucault, where power is unevenly distributed, knowledge will be produced.

Power is as much part of the education system and schools as of any other institution in society or in any other social relations. A strong foundation of power is established in order to achieve the mission and goals, implement the policies and accomplish the tasks of the school system. According to Stimson and Appelbaum (1988:313), power

enables the system to achieve its social goals. They see leadership as the manifestation of power. English (2008:133), however, finds that power is not directly invested in a leader. A leader is *given* power by those who choose to follow him. In South Africa, the powers bestowed on the principal are enshrined in law and state policies that lay out the positional duties, responsibilities and expectations placed on the principal. This structural approach to delineating the powers of a principal, is seen by Dunlap and Goldman (1991:5) as a power that is based on the organisational role of the leader. They point out that in the school structure power flows from the top down. This power is "legitimate", hinging on those in subjection and encompassing all action that motivates those in authority and those who are subordinate, to either retain or gain control of symbolic resources within an organisational structure.

In the study of French and Raven (1968) five types of social power are categorised and are useful to this study. Hersey, Blanchard and Natemeyer (1979) identified two additional types of power that are also applicable to the situation of a school principal. *Positional power* is derived from "reward power, coercive power, legitimate power and connection power" whereas "*personal power*" stems from "referent power, expert power and information power" (French and Raven, 1968:152-153).

Positional power is established through the position held by the individual who exercises that power and can be exercised in the form of "reward power, coercive power, legitimate power and connection power" (French and Raven. 1968:152).

- **Reward power**

Reward power is established through the ability to distribute rewards. The ability of the entity in power to confer resources as rewards is crucial in maintaining this type of reward. In the school context, the reward is about the principal's power to grant people benefits, promotions, salary increases as well as intrinsic rewards such as giving people additional responsibilities. Rewards ensure that the expectations of the person with the power to reward, are fulfilled (see French and Raven, 1968:152).

- **Coercive power**

In the school context, the power exercised in the form of discipline is particularly relevant. Punishment is a form of coercive power. It involves the use of negative reinforcement on subjects who are required by those in power to conform to their regulations. One form of punishment can be withholding rewards. Those who are subjected to power submit if they do not want their resources to be removed. Coercive power often leads to resistance (French and Raven, 1968:152). Foucault (1995:187) points out that those in power use disciplinary power and potential punishment to achieve their goals. The question of this study would be to what extent this would apply to school principals and the way in which they use power and discipline.

For German historiographer Friedrich Meinecke (1929:14; see Hermans, 1958:249) the *use of power* by an authority is inherently evil whereas power in and of itself is not. Burckhardt (1955:164) on the other hand argues that: "Power is evil in itself, no matter who wields it. It is not concerned with retention but with the acquisition; and for the very reason that its acquisitiveness cannot be satiated. It is foredoomed to suffer tragedy and to make tragedy universal." Sociologist Max Weber (1946) identifies a close relationship between power and violence. Power is usually seen as a "force that is legitimately applied" by lawful "authority in the exercise of its functions, whereas violence" constitutes the illegitimate use of force (Hermans, 1958:250). John Acton (1955:335) famously put it as follows: "Power tends to corrupt, and absolute power corrupts absolutely. Great men are almost always bad men, even when they exercise influence and not authority; still more when you superadd the tendency of the certainty of corruption by authority". In the field of international politics Hans Morgenthau (1949) places the exercise of power in the framework of "national interest". The greater good takes precedence. According to Lasswell and Kaplan (1938:12), "the political man (*homo politicus*) is one who demands the maximization of his power in relation to all his values, who expects power to determine power, and who identifies with others as a means of enhancing power position and potential."

- **Legitimate power**

According to French and Raven (1968:153) legitimate power hinges on the perception of legitimate authority which is described as the power vested in the position of the holder of that power by virtue of their position in the structure of the organisation. The visible manifestation of this type of power includes uniforms and a well-developed hierarchical structure (French and Raven, 1968:153). Hannah Arendt (1969:16) proposes the "command-obedience" model of power. According to this framework, power is narrowly connected with the functioning of the law and in the case of the state, the ability to enforce that law with violence if required. Power takes effect when a ruler imposes it. Arendt (1969:36) emphasises that "power is an instrument of rule" and that people "can lawfully and politically live together only when some are entitled to command and the others forced to obey." In the school environment such "imposition of power" makes sense. The principal is endowed with power provided by the state as authority. Principals exercise that power in order to perform their duties in the school community. They have the right and the ability to force conformity. This they can achieve by withholding rewards or with the implementation of sanctions in the form of detention. Learners are required to obey. Furthermore, the school, with the principal in the most senior position, followed by the academic heads, teachers and finally learners constitutes a legitimate power relationship encompassed in a top-down structure.

- **Connection power**

Connection power comes about due to the relationships a principal nurtured in and outside of the organisation. This refers to the principal's ability to use connections to enforce conformity through manipulation or by providing or withholding rewards (see Hersey et al., 1979).

Personal power is established through the interpersonal ability and/or the knowledge and experience of the individual exercising power and authority. This exercise of power takes the form of referent power (French and Raven, 1968:154) and information power (Hersey et al., 1979).

- **Referent power**

Referent power comes about due to the subordinates' view of the power authority. It is concerned with the ability of the power figure to build relationships in order to accomplish the organisation's goals. Conformity is the chief goal. Charisma and interpersonal skills feature predominantly in this kind of power relationship (see French and Raven, 1968:154).

- **Information power**

Information power comes from the view of subordinates that the power figure has knowledge and expertise. Conformity is achieved through persuasion. Those in power use information and communication skills to achieve their goals (Hersey et al., 1979). Power and knowledge cannot be separated according to Foucault (1980a quoted by Sheridan, 1980:283):

> No body of knowledge can be formed without a system of communication, records, accumulation and displacement which is in itself a form of power and which is linked, in its existence and functioning, to the other forms of power. Conversely, no power can be exercised without the extraction, appropriation, distribution or retention of knowledge. On this level, there is not knowledge on one side and society on the other, or science and the state, but only the fundamental forms of knowledge/power.

Foucault's (1970; 1972; 1980a) ideas with regard to knowledge and power focus how people know what they know and how this knowing leads to knowledge which becomes fact. If something becomes "fact", then previous "facts" must be discarded (Foucault 1980a). For French and Raven (1968:155), expert power is about the perception of the subordinates that authority figures have advanced knowledge and experience. This kind of power is limited to the particular fields in which the power figure has expertise. This type of personal power is based on the beliefs, values, knowledge and expertise an individual may possess (cf. McDermott, 1985:54).

2.3   Authority: Insights from sociology

Power is about the possibility to meet goals, either with the cooperation of others or in spite of resistance. Power can extend to outright domination. Domination is where "certain specific commands (or all commands) will be obeyed by a given group of persons" (Weber, 1968:212). Domination can vary from a simple arrangement to a situation where the dominant person or group expects to procure advantages. Aspects of domination include obedience, self-interest, belief, advantage, legitimacy and economic power. Domination presupposes some degree of voluntary compliance. This compliance can be based on either genuine acceptance or on an ulterior motive. Where an advantage is expected, a person can "hypocritically simulate" submissiveness, which as examples, can be found in "parent-child", "employer-employee", "teacher-student" and "political rule" relationships (Weber, 1968:212), as well as domination in a family, and the relationship between a pastor and the members of a church (cf. Jacobs, 1987). Max Weber (1968:214) identifies the following aspects of a power-based relationship of dominance:

- Individuals obey voluntarily and are not coerced.
- Because of some personal interest or advantage, individuals obey.
- Those who obey regard the authority and power as legitimate or valid.
- Those who submit voluntarily enter into a long-term relationship with legitimate authority. This results in a regular pattern of inequality.

Some submit because they perceive themselves as weak and lacking alternatives. Since dominance is extended over a period of time, social structures are formed and eventually become part of society. Short-lived power relationships are not generally considered to be dominance. Weber (1968:214) does not consider power relationships based on force as dominance. Actions of force can lead to the dominant group being removed because of a lack of voluntary compliance with their power and authority. Weber (1968:214) also does not regard conflict and the use of force as contributors to the formation of social structures. These are rather incidental oppressive acts. Weber explains how what began as relationships eventually become structured. An example of this is the employer-employee relationship. Even though these relationships can harbour some aspects of conflict, they are not

generally based on conflict (Weber, 1968:214). Employees generally subject themselves to the employer voluntarily. The focus of this study, namely the relationship between the principal, learners and teachers, is also a relationship of structured socially accepted power. Learners voluntarily subject themselves to the principal's authority in the school structure. Society has placed the principal in a position of legitimate power.

Sociologist Anthony Giddens (1971:154) identifies different levels of "legitimacy" with regard to power. He traces the development of these levels over time. Max Weber (1968:311) traces how standard conduct develops and eventually becomes custom. Customs stem from a particular group or society that frequently does the same thing in the same way. This means that no enforcement is necessary to ensure conformity. Even when compliance is no longer voluntary or customary, there are consequences to non-compliance. These can include informal sanctions, strong sanctions, disciplinary action or rejection. In the school context, for example, wearing uniforms began with convention and later became the rule. Non-conformity is punished. Also in society at large a convention which has been adopted and instituted by a group or individuals with legitimate authority, can later become law. Non-conformity to the law will result in punishment.

For centuries, religion has had a significant influence on politics and wielded much power (Nieuwenhuis, 2012:153). Individuals' relationship with power can be: "understanding it, revering it, worshipping it, appeasing it, drawing upon it, manipulating it, railing against it, meditating upon it, making offerings to it and falling in love with it" (Woodhead, 2011:134). Understanding how Christian ethics is associated with power is relevant to this study since power and ethics go hand in hand. Power in relation to the Christian faith is related to God's power (see Rasmussen, 1991:3). In the Christian tradition there is much reference to God's power, for example in hymns, confessions, prayers, preaching, and in Scripture (e.g. 1 Cor 4:20). God has the power to "create, destroy, plant and pluck up, renew, redeem, restore, save" (Rasmussen, 1991:5). Divinity is associated with power. God is shown as the unmatched power who offers unrivalled power for life. The gospel and social ethics go together. The aim of Christian ethics is to ensure justice for all.

Authority is a social construct. According to sociologist Max Weber (1968) social classes, status groups and political parties represent the ways in which power is used. Some enforce their will and structure society to their own benefit, even if there is opposition from others. Weber (1968) identifies status, privilege and honour as social markers. The human need for belonging can be manipulated by some to achieve power and hence, control over others. A power relationship is created when this need is satisfied for those who conform, whereas those who do not conform are excluded or marginalised from the group (cf. Jacobs, 1987:302). For Weber (1968:927) authority structures are created when a specific group is kept in power. They have access to privileges, whereas those who do not belong to the group do not. These groups pursue a common goal which is to gain power and exercise control. Examples of this include Old Boys' networks and religious groups. Honour is gained through attributes and behaviour which is considered acceptable by the group, striving for and receiving such honour, further developing and achieving the goals of that group. On the other hand, discipline is used in the group to convey disapproval to individuals. The aim is that all conform to what the group regards as acceptable.

Individuals with limited power can congregate in order to be able to exert greater control over economic or social structures. Working together, such a group can take control of resources that would otherwise not be readily available to them. They aim to increase the social standing of the group in order to benefit the individual members. By working together, they can increase of power of the group in society. Law Societies, Medical Societies and other professional bodies are examples of this. By limiting membership, power is concentrated in the group with the aim to maintain its social power. A further example is where membership is limited by gender.

Authority manifests in various ways. For Max Weber (1968:212) authority is legitimate domination. Dominate is legitimate when the subordinates deem it legitimate, are prepared to accept it, submit to it, and find the situation either desirable or not worth challenging. According to this understanding, domination can take three forms (Weber, 1968:215): "traditional", "charismatic", "legal" or "rational" authority. These forms of authority are not comprehensive. However, Weber (1968) utilises them to demonstrate how power can be exercised by some over others.

Power over people is established and maintained by means of authority. The domination is accepted as the norm and then becomes a structured phenomenon. In some cases, authority is maintained through the use of force and coercion.

Authority can manifest as *traditional authority* where an individual or group traditionally has rights that are accepted without question by subordinates (see Ritzer 2011). Examples include the authority of religious leaders or groups, the authority of tribal or clan leaders, or the authority of an elite group that has "the right" to rule. In numerous instances traditional authority receives support from the local culture in which it exists. It is entrenched and reinforced by means of social structures and symbols. Examples include flags, sacred symbols, and myths. Traditional authority "rests on an established belief in the sanctity of immemorial traditions and the legitimacy of those exercising authority under them" (Weber, 1968:215). Ritzer (2011:132) explains that where leaders claim power and followers believe and follow, rules and powers endure and over time become sanctified.

In modern societies, traditional authority still exists. Weber (1968:239) was particularly interested in why this was the case and how traditional authority hindered the growth of capitalism, especially in eastern societies. Weber (1968:227) explains that traditional authority created and maintained inequality where the authority held by the traditional leader or group was not challenged. Where for Karl Marx (1855) economics is the significant factor in maintaining dominance, for Weber (1968) it is routine customs and religion that perpetuate dominance authority. Status is a central factor with regard to traditional authority. It is status that maintains dominance. According to Weber (1968:240), traditional authority impedes the advance of legal or rational authority.

Authority can also manifest as *charismatic authority*. Charismatic authority has its foundation "on devotion to the exceptional sanctity, heroism or exemplary character of an individual person, and of the normative patterns or order revealed or ordained by him" (Weber, 1968:215). Charismatic qualities found in individuals, are those qualities that allow people to be perceived as extraordinary or exceptional by their followers, whether this is the case or not. In this regard perception is important. Charisma is a creative force that can transcend traditional authority. The leader

makes certain claims and when followers believe these claims, charismatic authority is established. Though seemingly irrational, charismatic authority can be strong enough to challenge legal authority (Giddens 1971:160-161). Ritzer (2011:134) explains it as follows:

> Although Weber did not deny that a charismatic leader may have outstanding characteristics, his sense of charisma was more dependent on the group of disciples and the way that they *define* the charismatic leader. To put Weber's position bluntly, if the disciples define a leader as charismatic, then he or she is likely to be a charismatic leader irrespective of whether he or she actually possesses any outstanding traits.

Over time charisma as a source of authority is not useful since it is devoid of "routine structures". It is limited to the charismatic leader's lifetime. If this authority is to continue after the demise of the charismatic leader, it would have to change radically into traditional authority, legal authority or a hybrid of the two (Weber 1968:246). Legal or rational authority, which Weber also calls "legitimate domination", is exercised "on rational grounds – resting on a belief in the legality of enacted rules and the right of those elevated to authority under such rules to issue commands" (Weber, 1968:215).

As societies develop, conventions are created. These eventually evolve into rules and regulations, which leads to a legal system. The law then rules supreme. It is supported by legal codes, rights and other societal rules. Ultimately it turns into a "professionalized administration of justice by persons who have received their legal training formally and systematically" (Ritzer 2011:129). Weber (1968:218-220) explains that these developments come about because of rationality and bureaucracy. However, because these systems develop differently in different societies different forms of dominant authority develop. These can in some cases be oppressive and devoid of rational processes. A political system develops in much the same way as the rational-legal system. Regular political procedures are established and maintained. These include standardised, written documents, regular representation, regular elections, established offices. People who rule are perceived as having a legal mandate to exercise authority. Subordinates accept this perceived

legitimate right. Weber (1968:240) foresaw that the future would be dominated by legal authority. There would always be the possibility of a charismatic leader emerging. However, the dominant tendency within society would be for a rational, legal-based authority system to develop and be maintained.

In the structures of society *authority* and *community* go hand in hand. Haughton (1967:659) sees authority as closely related to community, power and government. Though authority involves the "exercise of governing power", this is not the nature of authority. The root meaning of the word "authority", is derived from the word, "author". Someone who is said to speak as an "authority", has access to information or knowledge. Their authority stems from their relationship with the source of knowledge. Extended to the community, authority will then mean the source of that community. For Haughton (1967:660) authority has a three-fold function:

- Firstly, it represents, or is symbolic of, the originator of the community – a person, a legend, a constitution, or any other source from which that community originated. Constitutional monarchies that have little governmental power but is considered an integral part of the nation as a community centre, is an example of this.
- Secondly, authority provides a structure to fit the purpose for which the community was established. If the community serves a specific purpose with a limited lifetime, then the authority will provide a suitable structure for attaining the purpose for which that community exists. An example of this would be a workgroup created to achieve a pre-determined goal.
- Thirdly, authority is the way in which the community fulfils its purpose. This should become clear in the form its structure takes. However, where this is not clearly defined, a system of government will be needed in order to make relevant decisions to carry out the purpose. Authority provides a sense of certainty, comfort and security to a community and enables it to relate to others in an appropriate way.

A delicate balance between the three aspects of authority should be maintained in order to prevent complacency and apathy. If a community has no apparent purpose

and no clear leadership with no real expectations and standards, an imbalance occurs.

2.4   Summary

For the purpose of this study, the school constitutes a community. As is the case with other organisations, the school has a founding document, a constitution that created the organisation. This document puts in place rules that regulate the governance of the organisation. It also defines the formal positions of authority in the school. Principals occupy a position of power by virtue of the authority given them by law (see Weber, 1968), 2). They can reward or punish (see Weber, 1968; Foucault, 3). The perception is that they speak "the truth" because of their knowledge and experience (see Foucault, 1972), 4). Their right to enforce discipline is constituted by society (see Foucault, 1977), 5). They have the power to use social discourse as a means of legitimising their knowledge and, as such, their "truth" (see Foucault, 1972). This power can be used to achieve positive or negative outcomes. The principal as an agent who does not possess power, but rather exercises power as a strategy (see Foucault, 1980a) over those they are to lead. Their leadership should instil a sense of peace or comfort in the school community (see Haughton, 1967; Foucault, 1977). It has the potential to also cause disharmony and discord (see Foucault 1978), which will most likely result in resistance (see Foucault, 1988).

CHAPTER 3
RELIGION AS FAITH-PRACTICE

3.1   Introduction

In this chapter, the impact of lived religion as faith practice on Christian leaders in multi-faith schools will be investigated. The chapter focuses on religion and religious tolerance and how these are perceived by individuals. It evaluates their impact on individuals and their actions in everyday life.

Religion is a complex social phenomenon. A person's religious and theological understandings have an influence on how they view the world and interact with others. This also goes for school principals who subscribe to a specific religion and view themselves as people of faith. How they understand their faith will have a marked influence on how they understand their personal and professional obligations (Barth, 1997). Religion as a structured belief system can often be perceived as oppressive, restrictive of an individual's freedom, personal growth and faith (Barth, 1997:229). Luckmann (1967) points out that religious activity cannot be limited to churches as sociological investigations have tended to do. Religious manifestations also occur outside of formal institutionalised structures of worship. This rigid view of religion has forced non-Western cultures into a "Western straitjacket" (Asad, 1993). Religion should be understood in accordance with how it is practised rather than judged by formal structures only (Beckford, 1985:24).

Religion and faith are about believing and creating meaning. An individual's personal religious beliefs are based on a belief in "certain things" that is tantamount to "subscribing to certain propositions" and through the acceptance of doctrine and "belief in supernatural beings or forces (Woodhead, 2001:123), as developed in the faith movement that an individual belongs to (cf. Woodhead, 2001:129). Examples of this are seen in the confessions of faith found in Christianity and segregate religions into specific beliefs about religious subjects. Fundamentalist religion sets the standards of belief. People are expected to acceptance doctrine as expressed by a particular church. Religion is then in effect reduced to a measurable set of rules. One rule is church membership. Another rule is that the religious beliefs of that

church should be accepted. Sullivan (2005:147) describes religion as "sincerely-held religious, moral or ethical beliefs", adherence to an "authoritative sacred text" and "classic formulations of doctrine and practice".

This narrow understanding of religion is often promoted by non-religious individuals who see religion as agreement with something that is false and cannot be scientifically proven (see Dawkins, 2009). According to Woodhead (2011:124) religion as belief is a contemporary "conception" which tends to favour Christianity, incorporating "scientism and empiricism which assumes that all knowledge is primarily a matter of (testable) propositional belief, and with a shift of attention from the oral and practised to the literate and encoded" (cf. Ruel, 1982). People have a need to create order out of the chaos they find in the world around them as a way to live in the world (Berger and Luckman 1967; cf. Weber 1968). Religion provides a framework for understanding the world and offers an alternative to what they do not understand. Religion has a significant impact on people, how they make meaning of the world and how they approach everyday life situations. Geertz (1971:4) describes religion as "(1) a system of symbols (2) which acts to establish powerful, pervasive and long-lasting moods and motivations in [people] (3) by formulating conceptions of general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic".

Religion influences people's values and values have an impact on behaviour. The shared values of a belief system form the foundation of the lived religion of individuals. Weber (1968) and Durkheim (1995) agree that religion is pivotal to influencing and maintaining shared values. For Parsons (1935) shared values contribute to a more organised and better-functioning society with shared goals. Humankind has a basic "anthropological" need that is fulfilled by sharing socially held beliefs. This affects individuals. It varies from person to person. It influences people's identity and how they express who they are. Mol (1976:212) explains religious commitment as "an anchoring of the emotions in a salient system of meaning and ritualized behaviour". The individual's motives, actions and ambitions are rooted in their belief system. Values influence the mental and moral habits of people. De Tocqueville (1988:287) defines values as the "whole moral and intellectual state of a

people". The beliefs and values of principals therefore play an important role in their leadership practices in the school (cf. Bredeson et al., 2011:19).

Religion incorporates ritual and everyday actions. According to Bell (1997:4) anthropology has recognised that religion can manifest itself through ritual. Ritual is the performance of the narrative understanding of what they believe (cf. Robertson Smith, 1969). Ritual is important to the reality of the individual who executes the performance (see Woodhead, 2011:132). Through ritual, an environment is created where the chaos and confusion of everyday life can be focused on what is important in an individual's life (Smith 1988; see Woodhead, 2011:132). The past and present experiences of individuals shape their perception of belief. Lived religion is "religion as it is shaped and experienced in the interplay among venues of everyday experience … in the necessary and mutually transforming exchanges between religious authorities and the broader communities of practitioners, by real men and women in situation and relationships they have made and that have made them" (Orsi 1997:9). Lived religion and in particular the way the principal's past has shaped their religious beliefs, can be applied to provide a pastoral care framework where teachers and learners share in that history in a deep and meaningful way.

The religious belief that is misinterpreted causes division. In the Christian faith tradition, the Great Commission forms the basis of many outreach ministries. It provides the motivation for Christian believers to approach people who do not share their faith and try and win them over. They often interpret it as a personal obligation. Engel (1992:22) puts it as follows: "Face-to-face witness has always been the bedrock of evangelistic strategy through history." Where the Commission is deemed central to Christian tradition, ecclesial institutions will have expectations in this regard of adherents. Kishkovsky puts it as follows (2010:57): "There is full consensus that evangelization is the calling of all Christians and all Christian churches." Kim (2013:260) has a similar view: "Collaboration of the church on a global level now shapes prospects for finishing the Great Commission task." To implement this "command" in the Christian life can be rather problematic. Should a school principal take the Commission to heart as an injunction to proselytize, role confusion can be the result. It becomes problematic for principals if they attempt to fulfil the requirements of Christ, as they see it, while simultaneously having to promote

tolerance and respect for the diversity in the school. This can spiritually paralyse individual believers who find that they are not adequately fulfilling this Christian expectation. The repeated message of churches and other Christian bodies place believers under pressure to "show fruits". The way in which the Commission is interpreted and emphasised creates a sense of urgency that Christians should "perform". Believers are often encouraged to act quickly because Christ's return is considered to be imminent. Stark and Bainbridge (1985:6, 8) describe this dynamic as "human organizations primarily engaged in providing general compensators based on supernatural assumptions and a compensator" and religion as "the belief that a reward will be obtained in the distant future or in some other context which cannot be immediately verified". The reward of eternal life for work well done on earth is often held out as a reward for faithful Christians who do as they are told. Principals who succumb to this kind of message can then abuse their power and position by attempting to proselytize learners and colleagues. Because of the power of the principal they are unlikely to object.

When Scripture is used to satisfy a human need, passages are often taken out of context and applied at will. Scripture can then be utilised as a motivating factor to obtain what a person wants. This can be detrimental to the lives of others (see Dreyer et al., 2013:1). In colonial history Matthew 28:19 was used to motivate missionary work, which in turn supported oppressive colonialist regimes and policies and degraded, belittled and destroyed indigenous cultures. Indigenous cultures and their beliefs were demonized and a sense of inferiority was instilled in colonised people, forcing them to convert to "superior" western religion and ideals. Combrink (1994:343) explains how a particular reading of the gospel of Matthew legitimised the policy of *apartheid*. The Bible has been used throughout history to further discriminatory policies in the church and promoting segregation in church and society (see Bax, 1987; Voster, 1987; Loubser, 1987; Pillay 2017:9). Though Groenewald (1947; see Vosloo, 2015:202) points out that Matthew 19:4 promotes the unity of all people, he uses Mathew 28:19 and 24:14 to promote segregation of people groups until Christ's return (see Combrink, 1994). Groenewald further cites Acts 17:26 to affirm the geographical segregation of all people (Vosloo, 2015:202). Potgieter (1990:38), in his work on church and society, continued to use scriptural passages such as Matthew 28:19 as late as 1990 to justify the social privilege of the few.

Further texts used to promote segregation include Matthew 24:7 and Matthew 25:32. According to Combrink (1994), this use of Scripture simply underscores pre-determined conclusions that benefit those who promote this particular reading of the Bible.

For the principal who is also a Christian believer, who has to function within the context of different religious traditions, understanding the meaning of tolerance and care is important. One understanding of tolerance is that it manifests as "an appreciation of diversity and the ability to live and let others live" (Ntho-Ntho et al., 2016a:169). Tolerance then means to act in a fair manner towards others who do not necessarily share one's own viewpoint (Yusuf, 2013:225). Tolerance can also mean: to hold on to personal convictions as well as accepting that others could have a similar conviction which stems from their own belief system (Goolam, 2000:7). According to Parker (2014:491) tolerance has different meanings to different religious groups, particularly with regard to their "truth and authority claims". At their core, all religions claim that they adhere to what they believe to be the "truth". Tolerance can take on a negative meaning when it becomes patronizing forbearance while the other's beliefs are deemed inferior (Ntho-Ntho et al., 2016a:170). Generally, however, tolerance is positively seen as respect and understanding (Yusuf 2013:226). Tolerance is necessary where there is disagreement with regard to foundational matters of human life (Clark 1997). According to Knauth (2011:19) tolerance includes "aspects of denial and affirmation" of others beliefs as well as a "component of practical rejection". This then means that tolerance is the need for individuals of different belief systems to accept that people may adhere to different beliefs and live by different values, close to them and in the broader context.

Clark (1997) emphasises caring as an aspect of tolerance. Caring embodies the human element of what tolerance entails. Tolerant persons do not force their beliefs onto others and respect views that do not necessarily fit in with their own ideas (Agius et al., 2003:13). Where there is tolerance, human beings can expect to have the right to be different, express cultural diversity and live in peace. Such peaceful "co-existence" has its starting point in the individual and flows from there to the "family, school, community, nation" (Yusuf 2013:225). Intolerance, on the other hand, often comes from the idea that some people's way of life, beliefs, behaviour and actions

are "superior" to those of others (Rahman and Khambali, 2013:82). This is prejudice. Prejudice is based on a lack of knowledge of those who behave, look or are characterised differently. Prejudice can manifest, among others, as "oppression, ethnic cleansing, apartheid, and genocide" (Rahman et al., 2013:83). Intolerance in a multi-faith society can lead to violence and the transgression of basic human rights. In the diverse educational environment of schools today tolerance is important. Tolerance is nurtured through understanding and communication. It is only possible if people do not fear diversity. Especially in a multi-cultural and multi-faith school environment the modelling of respect and tolerance of diversity is crucial. Then children can learn the skills to understand one another and accept differences as the richness of diversity, rather than an obstacle or threat (Yusuf, 2013:226). Schools are also an appropriate environment to learn values and skills that will enable young people to forge lasting relationships with culturally and religiously diverse others. Schools should, therefore, be conscious of the need to provide a safe environment where learners can practise tolerance and respect. The school has the dual purpose of promoting the formation and development of an identity for each learner while encouraging tolerance of difference (Halstead and McLaughlin, 2005; see Ntho-Ntho et al., 2016a:173).

In the South African context, educators who are tasked with designing curricula have long emphasised that schools should serve the whole society. Learners should understand "religion, morality, values and diversity" and should be prepared for living in a culturally diverse world. The school principal plays a pivotal role in the implementation of programmes that are designed to foster tolerance in the school (Ntho-Ntho et al., 2016a:174). Sometimes, however, principals in South Africa are unable to reconcile the expectations of the South African Constitution with regard to a tolerance of religion with their own belief and traditions (Ntho-Ntho et al., 2016a:168). This manifests where the principal and governing body adopt a specific religion as the school's "official" religion. That religion is then emphasised in the school and people of other religions know that. This has led to lawsuits because the religious rights of people are violated. These violations mostly occur where the school principal is intolerant of other religious traditions and either has not had sufficient training or has not sufficiently implemented the policy of tolerance in their school (Ntho-Ntho et al., 2016a:169). Principals who are faced with opposition to

their interpretation and implementation of religious policies often partially apply the national policy to show that they have complied with government expectations. Conflict often ensues where principals apply the law as they see fit and government expectations with regard to religious policy are ignored. The principal's own interests are served, not those of the learners. The study by Ntho-Ntho et al. (2016a:178) indicates that a lack of training and skills as well as principals' attitude lead to a disjointed application of the religion policy. The study shows that principals who were open to change used their religious motivation to bring about change and promote tolerance. The principals' attitude, based on their own spiritual experience and how they saw themselves and their faith, had the most significant impact on the effective implementation of the policy on religious tolerance.

3.2   Religion as faith-practice

Religion is part of individual believers' everyday lives. The apostle Paul exhorts believers to become a living sacrifice (Romans 12:2) dedicating their lives to God as a living faith. This can be seen as the "manifestation" of religion (Ammerman, 2014:189). Believing in something greater than oneself, has an effect on how individuals choose to live their lives. Religion is a "complex of practices that are based on the premise of the existence of superhuman powers, whether personal or impersonal" (Riesebrodt, 2010:74-76). Within the framework of religion, practices involve attempting to commune with supernatural powers through cultural tradition. Kupari (2016:12) puts it as follows: "Religious practice is the postulation of non-empirical forces as part of the structures of social experience constructed through and constructive of this practice". Ammerman (2014:189) calls religious practice "lived religion" and describes it as "popular religion" practised by ordinary people. This popular religion exists outside of the formally recognised and accepted precepts of religious authorities. Such practices can include, for instance, "festivals and visiting shrines, ritual healing practices, and miracle stories" (Ammerman, 2014). Lived religion can function between formal and less formal structures of religion. However, it does not have to exist on the margin of religion in order to be regarded as "lived religion". When lived religion comes under scrutiny it is "the material, embodied aspects of religion" happening in daily activities that are investigated (Ammerman, 2014:190). This includes how and what people consume, their dress, rituals of birth and death, the exhibition of tattoos and hairstyles, traditions, and other activities that

are not immediately considered spiritual in nature. Lived religion, although part of everyday life, is also centred in religious communities such as churches. However, it is not exclusively found there.

According to Acts 9, Paul was appointed apostle to the Gentiles by Christ on the Damascus road. Paul, the most prolific New Testament author, advises faith communities with his letters. Paul's second letter to the Corinthians specifically encourages reconciled relationships that are based on words and actions (see Gloer, 2007:598). Through doing so Christian believers dedicate their lives to Christ and witness effectively to their faith without causing offence or violating the rights of others. Gloer (2007:598) puts it as follows: "The gospel of reconciliation must be realized in the concrete realities of daily life". Reconciliation, especially in South Africa, has evolved from theological terms to a social-political practice (Voster, 2018:1).

In 2 Corinthians Paul defends his ministry. The focus of his ministry is the glory of Christ. Paul understands Christ's death as manifest in his own body so that Jesus' life can be shown there too. So Paul is "given up to death for Christs' sake so that others may have life" (2 Corinthians 4:11-12). However, the revelation of Christ's glory does not only apply to the apostles (Hooker, 2008:365). According to 2 Corinthians 3:18 all "are being transformed into Christ's image". Paul's role is to channel the inward change that he has received through Christ to others. Through his participation in Christ's suffering, he can share the reconciliation he has received from Christ with the Corinthians (2 Corinthians 1:3-7) (Gloer, 2007:593). Through himself dying in Christ, Paul could bring life to them (2 Corinthians 4:8-12). His weakness reflects Christ's power (2 Corinthians 13:3-4). According to Thrall (1994:346), this shows how the Corinthians themselves become a "letter of Christ" (2 Corinthians 3:3). The grace they received also extends to others (2 Corinthians 4:15). Paul urges everyone who has been made wealthy through Christ's poverty (2 Corinthians 8:9) to share their riches with others (2 Corinthians 9:10-15). In 1 Corinthians Paul explains how he understands of his own position and encourages the Corinthians to emulate him in this (1 Corinthians 4:15; 11:1). The gospel should permeate the believer's life (see Hooker, 2008:366). In 2 Corinthians 5:18-20, Paul calls himself an "ambassador for Christ". An ambassador, as a stranger in a country,

represents their own monarch. The nature of being an ambassador for Christ means that believers live their lives as representatives of Christ. Just as Paul had encouraged the Corinthians to live their lives as he did, as a reflection of the gospel, so believers today should live their faith (Voster, 2018:3).

3.3   Summary

How the principal sees their obligation to their religion and faith will impact their decisions. The religious values a principal has, will influence their behaviour. Religion plays a significant role in how the community's values are shared. Religion takes the form of actions that occur daily and in some cases appear to be ritualistic. Faith that occurs as action by individuals results from the beliefs held by that individual. When religious beliefs are misinterpreted, the resulting confusion causes division in communities and between individuals. When Scripture is used to meet personal goals at the expense of reading verses in context or applying the text in a selfish manner, conflict, suspicion and hurt results, making the provision of care more difficult. When the meaning of tolerance is clear, it becomes easier to embrace diversity. The school is the perfect training ground to develop understanding, respect and tolerance. Religion forms part of people's everyday lives and as such, should become a living sacrifice, being the physical out-working of an individual's religion. Strong reconciled relationships should be based on an individual's words and actions. The pastoral care programme should reflect the personal religious beliefs, of a principal who is also a Christian believer and should not be based on meeting pre-conceived religious expectations. The pastoral care programme should understand the need for healing that individual learners and teachers need and should reflect the love of Christ at its core.

CHAPTER 4
PASTORAL CARE IN A SCHOOL SETTING

4.1 Introduction

Pastoral care has traditionally been associated with Christianity (Brunsdon, 2019:2). However, it is increasingly being used in a broader sense as spiritual care. As such it can be utilised in various institutions, also those that are considered "religion neutral". Educational institutions are an example of this. This chapter investigates the meaning of pastoral care, especially in the broader sense of the term and then focuses specifically on the notion of pastoral care in a school context. The expectations with regard to pastoral care in such a setting and the requirements for providing pastoral care in a multicultural environment such as a school, will be explored.

Pastoral care is provided to people according to their need (Magezi, 2016:1). Pastoral care refers to caring attitudes and actions of relevantly qualified individuals (Patton, 2013:99-103). The faith tradition held by the carer determines the nature of the care provided. However, scholars agree that pastoral care is not limited to a particular faith community. It aims at care for people and communities in their own context (Lartey, 1997; Mills, 1990; Magezi, 2016:1).

In the Bible, the term "pastoral" is associated with sheep, shepherding and tending or caring for livestock (Brunsdon, 2019:1). This image in the Old Testament (especially Psalm 23) denotes God's love and care. This image was later also used for the care of the leaders for the people (see Ganzevoort et al., 2014:181; Brunsdon, 2019:2). Ezekiel 36:14 describes it as follows:

> Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? I will require my flock at their hand ... I will both search my sheep, and seek them out…and will deliver them out of all places where they have been scattered in the cloudy and dark day…and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

Zechariah 13:7 paints the image of a shepherd who has strayed from their duty. In the New Testament reference is made to the care of believers by the leaders of the faith community and the care of the faith community for one another (cf. Acts 6:1-7). Jesus talks about himself as a shepherd in Matthew 26:31 and Mark 14:27 on his way to Gethsemane. He, also says: "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14). To know someone equates to not only recognise them but also to have a personal relationship with them. The metaphor in Scripture is that of God as a shepherd who cares for the people. This is the foundation for pastoral care. It also provides a framework for pastoral care. Doris Nauer (2007:177) points out that the pastoral caregiver should adapt to the situation and the needs of the person while supporting, encouraging and uplifting the care-seeker (cf. Clebsch and Jaekle, 1964:4; cf. Schipani and Bueckert, 2009; cf. Doehring, 2015). Pastoral care should encompass both the theological and psychological aspects of a person's existence (Hunsinger, 1995). The essence of pastoral care is to guide people in their search for a full and meaningful life. Pastoral care should strive to facilitate "life abundant" in a world that is rife with "incompleteness, discontinuity, imperfection, uncertainty, brokenness, senselessness, loneliness, sickness, need, poverty, suffering, and mortality" (Bass and Dykstra, 2008:1).

4.2   Towards an inclusive understanding of pastoral care

The essence of pastoral work is concern and care for people who experience difficulties in life. It is also about encouraging the faith of people considered disadvantaged, either through circumstances in their lives, or having been subject to oppression, becoming disavowed to "self", no longer appreciating that they have value as human beings (Brunsdon, 2019:3). Within the Christian tradition, pastoral care encompasses various other religious practices as well, such as the proclamation of the good news of Jesus Christ, liturgy and ritual. Crijns (2004:49; see Ganzevoort et al. 2014:183) points out that pastoral care cannot be used as a "tool" to do evangelism. That constitutes an abuse of trust. However, caring for and sharing the "good news" of the gospel do go together (see Ganzevoort et al., 2014:183). In a secularised postmodern world pastoral care workers have to reflect on their motives for dispensing care and how they go about it. In some countries,

discussing one's faith and attempting to evangelise people in a professional context is considered to be coercive and is illegal (Shellnutt, 2016). Care, on the other hand, is valued.

In contexts where religion is viewed with suspicion, that suspicion is often cast also on spiritual workers (cf. Hackett and Stonawski, 2017). Where the focus previously was on the provision of spiritual support and encouragement, their work is now measured in terms of performance and the success of the providing (Ganzevoort, et al., 2014:178). The problem spiritual workers face is that, in the context of hospitals and other government influenced organisations, there is no longer an emphasis on religious and spiritual support.

Traditionally, in the school context, the emphasis has been on academic development rather the support of learners. Financial and other economic considerations negatively impact the decision to provide pastoral care. Budgets firstly go towards academic development and performance of learners and not so much towards their emotional well-being. The most significant reason for changes in providing spiritual care in schools is the changing paradigm with regard to religion as such from a central influence in society to something peripheral (Berger et al. 1999). This has led to a diminishing influence of religion which, in turn has led to less emphasis on pastoral care and the support it can provide. Though formal membership of religious institutions is largely on the decline, spiritual awareness has increased. This has mostly come about as migrants of other religions move into traditionally Christian western countries and Christians move within certain geographical borders (Schoeman, 2017:1; Ganzevoort, et al., 2014:179).

With the demise of the influence of the church in western cultures, people have become more open to trying various spiritual endeavours without actually joining a particular faith. Ganzevoort et al. (2014:179) refer to the process as "deinstitutionalization and pluralization". According to Heelas et al. (2005: see Streib, 1999, 2007; McGuire 2008) deinstitutionalization is the process whereby traditional formal religious structures such as the church lose influence over the religious aspect of people's lives and society. Weber (1968) and Durkheim (1995) had already predicted that organisations that traditionally guarded spiritual affairs would give way

to social institutions (see Beyers, 2014:1) and would become representatives of a bygone age. Today, however, there appears to be more of an increase in spiritual beliefs. Some adhere to more than one religion and others determine their own spiritual journey by combining various religious perspectives. Formal religious institutions have progressively lost their societal position of authority in spiritual matters (Ganzevoort et al., 2014:179; Schoeman, 2017:2). The changing landscape of religion has brought about a change in the influence religion has in the lives of people and has also brought about changes in people's attitudes and values (Schoeman, 2017:2; Pillay, 2017:8). This has carried through to pastoral care where mainline religions who were traditionally seen as those who would provide pastoral care through their formal structures, have declined. Religious pluralization is about the increase in religious "traditions and perspectives" (Ganzevoort, et al., 2014:180).

In South Africa, a predominantly Christian country, there has always been a variety of religions, church denominations and religious perspectives. Statistics indicate that Christianity in South Africa has grown since the first survey was done in 1911 (see Schoeman, 2017:4). However, there has also been an increase in secular humanism and atheism. Education and health institutions have traditionally worked with major religious institutions to provide basic education and health care (Ganzevoort, et al., 2014:180). In South Africa, churches are trusted more than other social development organisations such as the police service (Schoeman, 2017:3). As people migrate from various part of Africa to South Africa and the increasing plurality of religious ideas and beliefs expands, South Africa's religious landscape will continue to change.

The effects of deinstitutionalization and pluralization, also called "secularisation", means that the church should seek to redefine itself, particularly when attempting to reach people that need care (Schoeman, 2017:6). In order to find a way to research the religious perspectives in individuals, scholars have investigated the everyday application of religious concepts in people's lives which they have called "lived religion" as part of what is called "practice theory" (Kupari, 2016:10). Understanding differences in religious perspectives, is a necessary starting point for respectful human relations and also for providing pastoral care in an interfaith and intercultural environment (see Schipani and Bueckert, 2009).

According to Ganzevoort, et al. (2014:180), changes in the religious landscape have necessitated new perspectives on pastoral care. For instance, in a multi-cultural and multi-religious environment the focus has to change from "Christian pastoral care" to a more general spiritual care. This has affected both the nature of the support and the source of that support. Christian faith communities in South Africa can fruitfully partner with other institutions to provide the needed care in society, rather than promoting a self-centred evangelistic agenda with the purpose of converting "non-believers" (Schoeman, 2017:6).

Traditionally, pastoral care has been provided by ordained clergy to their own congregations. However, as religious expectations have changed and spiritual care has become more acceptable in hospitals and schools, the traditional pastoral caregiver has become a spiritual carer, who is expected to provide spiritual care across religious traditions. Such a caregiver should be sensitive to the context of the person receiving the care. Within this context, principals will also have to be aware of personal bias, which they will have to overcome if they are to provide not only education, but also holistic and spiritual care to those entrusted to them.

4.3   Pastoral care in schools

Religion and spiritual care have always been a part of the education scene in South Africa (Schoeman, 2015:120). Pastoral care in schools developed first in independent, private Christian schools. Most private schools in South Africa today were established on religious grounds. These are predominantly Christian, though there are also private schools that have been formed on the basis of other religions such as Islam.

Pastoral care today differs in many respects from the pastoral care traditionally provided by Christian pastors. Laypersons now also engage in pastoral work. In the school context principals and teachers are ultimately responsible for creating an environment that encourages trust and establishes a caring school community (see Marland, 1975; Best, 1999a; Angelle, 2017:6). Recent literature reflects a more scientific, structured, non-faith based approach to pastoral care in the school context

(see Best, 2014; Nixon et al., 2016; Barrow, 2017). An effective care programme for learners forms the foundation of effective education (cf. Best, 1999a; Best, 1999b; Marland, 2001). Learners will be more likely to learn and assimilate knowledge if they are happy within themselves. According to Best et al. (1977:124), a pastoral care programme functions best when it is based on social and political ideologies, not necessarily implemented to gain some advantage in terms of intellectual performance.

There is no consensus with regard to what pastoral care in an educational environment should entail. However, some basic points are clear: it should enable learners to grow as an individual, to understand and apply what they are taught in order to, ultimately, become productive adults in society (Marland, 2001:25; Best et al., 1977:124). In this sense, the care does not focus on the emotional states and needs of learners. It is not in the first place aimed at helping them cope with difficulties. The care is provided to establish and nurture a positive environment in the school in which learners can attain the skills of interacting with others while learning to understand themselves. Teachers and parents together should be developing an environment in which learners can go through the "crisis of identity" (Erikson, 1968:91) of their particular life stage in a positive and constructive way. The most important aspect is that learners should come to grips with the question: "What do I want to make of myself and what do I have to work with?" (Erikson, 1968:316). The creation of opportunities for social and personal "development is at the heart of the school curriculum" (Lees and Plant, 2000:8).

Learners should be provided with an opportunity to develop their own identity through their experiences. This includes experiences in the school environment. A caring school environment encourages learners to experience life, learn, develop confidence in themselves and prepare for the future. This care that schools provide should be extended to all learners and not, as is often the case, only to those who are "disadvantaged" or those with special needs (Marland, 2001:25). Too often learners who do not have specific difficulties, are overlooked when it comes to caring. This can be overcome by means of a pastoral care programme that focuses on all learners, irrespective of their level of needs.

Many learners develop interpersonal skills in their home environment. These learners are then able to interact well with other learners on a social level at school. However, others come from a home environment where they do not acquire such skills. It is then incumbent upon the school to provide them with opportunities for developing interpersonal and social skills (Marland, 2001:26). This is an important aspect of what pastoral care should provide to learners.

In the United Kingdom, there is an appreciation for pastoral care provision in the school structure. It is included in the aims and the praxis of the curriculum (Marland, 2001:28). The curriculum in the United Kingdom has as an objective "pupils' spiritual, moral, social and cultural development". Learners should have the ability to distinguish between right and wrong. Learners should also be encouraged to understand and appreciate diverse spiritual and philosophical views and cultures and discern how these integrate to form a tolerant society. Learners should acquire values such as integrity. They should develop in such a way that they can become productive members of society. These are the goals stated in the curriculum. Discrimination and stereotyping should be challenged while learners develop respect for others. Learners should be equipped to make choices that would ultimately benefit themselves and society. They should understand their responsibilities and rights. Learners' self-esteem and emotional well-being should be bolstered as they develop the skills to maintain healthy relationships based on respect (QCA, 1999:11).

In South Africa, the Constitution provides for fair and equitable education. The National Curriculum Statement Grades R-12 makes reference to "human rights, inclusivity, environmental and social justice: infusing the principles and practices of social and environmental justice and human rights as defined in the Constitution of the Republic of South Africa". The National Curriculum also refers to the great variety of relationships that make up the systems of the world (DBE, 2003). In South Africa, the closest resemblance to a pastoral care class period as described by Best et al. (1977:131), is the Life Orientation classes. In these periods matters such as relationships, stress and other social topics are discussed.

Holistic education policies should incorporate pastoral care into the school curriculum and operational directives. Special attention should be given to aspects that promote

personal, social and health education, ethics, parenting, ethnicity and cultural awareness (cf. Counted and Miller, 2018:2). The school then has the task of translating the requirements of the curriculum into operational structures. These structures are designed to teach the necessary attitudes and skills. The moral dilemmas of contemporary societies should be discussed. Learners should be able to envisage themselves within certain contexts through "role play" and discussion, determining possible contextual relationships (for example, conflict or romance) and possible solutions of dealing with these relational issues in society (Marland, 2001:28).

Appropriate behaviour should be taught and reinforced in schools. Not only those who have exhibited inappropriate behaviour, but the whole class should be involved in the development of socially acceptable values, norms and behaviour. The aims of the pastoral care programme should permeate every aspect of the school, including "special events, displays in communal areas, and visitors" (Marland, 2001:29). Assemblies can focus on care with regard to personal, social, cross-cultural aspects without necessarily being specifically religious.

Care programmes should aid learners to look at themselves: bodily, sexually, socially, vocationally, morally, politically, as a learner, as well as within the organisation (Best, Lang, Lodge and Watkins 1995). These aspects allow for the personal growth and development of learners. They get to know themselves better and are prepared for becoming part of an inclusive society. They are encouraged to embrace diversity. This can be achieved through a formal structure applying a formal pastoral curriculum that incorporates the aspects of learning about oneself. Marland (1980:170) puts it as follows: "A school which places emphasis on caring for its pupils and offering them access to all forms of educational development cannot leave personal, educational, and vocational guidance to each of the tutors individually, however keen they are. A pastoral curriculum is necessary to help the tutors help their pupils". In other words, a pastoral care programme must be structured, planned and managed effectively.

Some views on pastoral care in schools are, however, not conducive to effective care. One such view is that those who provide pastoral care need no training or

experience. Another is that pastoral care is mostly about reacting to existing problems. Yet another view is that pastoral care focuses only on individual cases. The view that pastoral care in schools has no bearing on the existing curriculum framework and only relates to individual learners is another view that proves to be detrimental to pastoral care practice (Marland, 1983). Often too, the process of pastoral care is seen as an alternative to corporal punishment. Its aim is then to control learners and bring them in line with school expectations. In this sense, pastoral care is incorrectly seen as a disciplinary system rather than a system of care (Best et al., 1977:130).

Teachers and other stakeholders such as parents form an integral part of any successful pastoral care programme. It is not only about caring for, but also to be cared for. School management should be concerned with the welfare of both learners and teachers (cf. Carroll, 2010:145). To develop and maintain good relationships between staff and learners, requires specialist support. Staff have some influence on the learners who attend a school. Building and maintaining relationships between the school staff and parents is an important aspect of any pastoral care. Relationships between the principal, counsellors and other teaching staff have a significant impact on the dissemination of pastoral care to learners. The administration is a concern if a pastoral care programme is to be well-managed (Marland, 2001:33). On the other hand, too much emphasis can be placed on the structure of the pastoral care programme. Best (2002:31) cautions as follows: "The potentially divisive effect of institutionalising pastoral care systems as separate from the structure of academic or curricular responsibilities (the pastoral-academic split) has been a concern to those writing about pastoral care for many years, though not often from a research-based perspective". Often the structure put in place for pastoral care does not work as well in practise as it does in theory (Best et al., 1977:130). Theory and structure should therefore not be of more concern than the content and practice of pastoral care in schools.

Some scholars, such as Williamson (1980:179), see pastoral care in a negative light, as a way to coerce learners to conform to the school's expectations, particularly where learners do not fit the mould. According to Williamson the school should rather focus on improving the teaching than on implementing pastoral care programmes.

Better teaching will lead to better growth for the learners. Hughes (1980) takes a softer approach, pointing out that pastoral care programmes were developed within the traditional structural method of curriculum development and were more teaching-focused than learner-focused. According to Craft (1980:46), pastoral programmes developed as society required "ideological commitment to individual fulfilment". This has necessitated teachers to not only have the ability to teach well, but to also acquire additional skills. Some see pastoral care programmes as a nuisance that detracts from the real purpose of education. Those who develop the curriculum do not always have sufficient experience to design it in such a way to allow the various roles to be integrated effectively (Best et al., 1977:129; cf. Mackenzie, 1986:56). Teachers, who have to fulfil multiple roles in the school, often have other opinions than the specialists who design the curriculum.

A 1984 survey conducted by the Australian government involving seventy-seven schools showed that pastoral care programmes had been in place for almost one hundred years. The programmes were substantially refined in the ten years preceding the survey. In 1982 chaplains were introduced into West Australian schools to specifically meet the pastoral needs of the learners (see Berlach, 1994). The spiritual focus of the pastoral care available to students, teachers, parents, and other workers at the school was therefore Christian. Chaplains had already been working in private schools many years before that (Beazley, 1984:157). The government recognised the need to provide a caring environment within the school context. Care was seen as "the provision of an environment in which it is possible for each person associated with the school (student, parent, staff member) to fulfil their basic personal needs and expectations, as defined in experiences of self-worth, adequacy, security and warmth of relationships" (Beazley 1984:149). Concern was expressed about the ability of teachers to fulfil such a role. The Australian government required the following (Beazley 1984:153):

> That all schools be able to describe clearly the structure chosen for the administration of pastoral care. That provision is made in the timetable for a time and place for the pastoral groups to meet, thus allowing those responsible for the group to have access to individuals. That pastoral care groups be small

enough to allow individual students to be known well by the staff who has responsibility for the group.

The report recommends that senior staff take responsibility for the coordination of the pastoral care programme, and that teachers receive training to make them more efficient in the application of the school's pastoral care programmes. Beazely's (1984) work emphasises the role of pastoral care in schools and points out that specialist skills are required for it to be effective. Pastoral care in schools was largely influenced by a Christian worldview. The focus was predominantly on the individual growth of the learner with specific reference to their "general and moral welfare" (Lang, 1984). It was from this point of view that pastoral care in education focused on building "values" such as "mutual respect, responsibility and service within the community". The objective was to give learners the opportunity "to value themselves and to experience well-being" (CECV, 1994:3-4).

Generally, where the emphasis is the personal growth of learners, pastoral care is seen as the systematic approach to learners' development to independence (cf. Chittenden 2002:3), encouraging learners to develop the ability to make good choices and decisions. They should be able to discuss issues relating to their development using their home life and what they learn at school as a foundation (see Chittenden 2002:9). According to Nadge (2005:30), this is achieved by encouraging the learner to gain a "knowledge of self, self-efficacy, healthy risk-taking, goal setting, negotiation, reflection and empowerment".

For some time, the focus has been on the academic achievements of learners as opposed to learners' emotional and spiritual welfare. Teachers, especially in high schools, saw their primary task as teaching subject matter (cf. Schwab, 1969). Care was not considered part of their responsibility in the classroom (cf. Dewey, 1979; Sockett, 1976; Chittenden 2002). Nowadays government schools are moving towards a "whole-school approach" where the focus is the well-being of all learners (Nadge 2005; Schoeman, 2015). Pastoral care is then seen more like a process where the personal development of the learner includes "developing empathetic relationships so that the people in the school community are nurtured into wholesome maturity" (Treston, 1989:5).

With regard to pastoral care as a process or ideal, Grove (2004:8) describes it as "all measures to assist an individual person or community reach their full potential, success and happiness coming to a deeper understanding of their own humanness". This is a difficult goal to achieve. Schools should identify resources that can contribute to achieving this goal. The goal is that all those involved in the school should feel secure and know their personal worth, that as important stakeholders in the school they can make a worthwhile contribution by supporting, guiding and encouraging each other (cf. Counted and Millar, 2018:3). This environment is to be created by staff and learners who have the correct attitude, further enhanced by a pastoral care programme. Schools should understand their responsibility to ensure that effective care is given in all areas of teaching and learning (cf. Grove, 2004:16; see Best 2002; Chittenden 2002). Pastoral care is not just an afterthought, but is a function of the school, woven into the curriculum to help all learners on a personal, social and academic level. Pastoral care in the school is described by the British Department of Education and Science (1989:3) as follows:

> Promoting pupils' personal and social development and fostering positive attitudes: through the quality of teaching and learning; through the nature of relationships amongst pupils, teachers and adults other than teachers; through arrangements for monitoring pupils' overall progress, academic, personal and social; through specific pastoral and support systems; and through extra-curricular activities and the school ethos. Pastoral care, accordingly, should help a school to articulate its values, involve all teachers and help pupils to achieve success. In such a context it offers support for the learning behaviour and welfare of all pupils and addresses the particular difficulties some individual pupils may be experiencing. It seeks to help ensure that all pupils, and particularly girls and members of ethnic minorities, are enabled to benefit from the full range of educational opportunities that schools offer.

Schools should be concerned with the well-being of learners as individual members of the community (Lang et al., 1994; Grove, 2004; Nadge, 2005). Teachers should be responsive to learners' personal needs, for example with regard to "personal anxiety, domestic tension, social pressure, and emotional crisis" (Lang et al., 1994; see Holling, 2001; Jimerson et al., 2005; Doll and Lyon, 1998). This strategy for

caring should be articulated in the curriculum. In practice the learner should be taught skills for dealing with various issues. This description also links pastoral care and education. Teachers and learners should co-operate to advance a school culture that satisfies the needs of learners (Chafouleas and Whitcomb, 2004; Demie et al., 2005). A model that provides for the overall well-being of learners should be developed and implemented. School principals can have a significant influence on the process of creating an environment where school learning and teaching support effective pastoral care (cf. Barnett, McCormick and Connors, 2001). Treston (1989; see Hearn et al., 2006:10), who was associated with the work of the CECV describes pastoral care in schools as follows:

> The goal is the integration of academic, social and religious dimensions of a school's energy so as that an atmosphere of care prevails within the school community. Each person of the school community – administrators, parents, students and teachers, cleaners – is invited to become more fully human. Pastoral care is developing empathetic relationships so that the people in the school community are nurtured into wholesome maturity. Pastoral care is an expression of the philosophy and vision of the school.

Since Treston's time this has evolved to reflect a change in focus on pastoral care as "a community that provides a strong sense of well-being, belonging and security, students (and staff) are given every opportunity to be affirmed in their dignity and worth, confirmed in their personhood, and assisted in growing to their full potential" (CECV 1994:2). This description includes everyone involved in the school in pastoral care. Schools should implement their own pastoral care plan in order to make a positive contribution to young people and children's lives (CECV 1994).

Ainscow (1999:10) points out that curriculum design and the way in which teachers impart knowledge do not take place in a vacuum. The way in which teaching is done reflects the knowledge, strategies, and background of the teacher. The teacher's attitude plays a significant role in both the teaching and pastoral care of the teacher (cf. Ndlovo, 2017). According to Best (1999b:55), the teacher's involvement in pastoral care is heavily dependent on how they understand their own pastoral role within the school context, how this role is facilitated by the school structure and

systems and enabled by management. Best (1999a:4) identifies five approaches to pastoral care. These will now briefly be discussed.

Reactive pastoral casework takes place on a person to person basis. "Social, emotional, physical, behavioural or spiritual" issues are dealt with (Best, 1999a:4). This usually occurs by means of an open-door policy, peer support and mentoring (cf. Charlton and David, 1997). The effectiveness of this method hinges on the strength of the network the school has with various social development organisations, the relationships in the home and other support organisations that would include social welfare. Though this system has proven to be useful to learners, it is criticised for being an addition rather than an integrative part of the school programme. It occurs outside the school's daily functioning routine. In this framework, pastoral care is not within the teacher's sphere of responsibility (Best 2002). The general trend, however, appears to be a more preventative rather than reactive approach (Akos and Galassi, 2004).

Proactive, preventative pastoral care takes the form of programmes and methods that aim to understand and foresee issues that learners could face. The objective is to reduce reactive casework (Hamlin 1986). The focus of preventative pastoral care is on promoting the learner's self-esteem, resilience and capacity for academic achievement. The learner is guided to make good choices (Wilson et al., 2004:15). This is not just related to specific issues, but aims to promote broader support which leads to increased learner well-being.

Developmental pastoral curricula are structured programmes, tutorials and extra-curricular activities aimed to promote and develop the "personal, social, moral, spiritual and cultural well-being" of learners (Best 2002). These programmes are offered through teaching and learning, imparting principles to learners as a formal aspect of the curriculum, by developing learner values and goals (Best 2002; Wilson et al. 2004). This process relies on teachers and their ability to do more than just teaching. Their role encompasses pastoral care through effective communication with learners. Positive perceptions of learning are reinforced and a safe environment is created for learners to develop their own personal and social abilities (Nadge 2005:31).

The encouragement and maintenance of a stable and supporting environment is where the school develops into a community through systems, customs and traditions, support programmes and extra-curricular activities, all facilitating change to a culture of care and concern among all learners, teachers and other stakeholders (Best 1999b:55). This idea allows for schools with different learner requirements to develop a pastoral care system suited to that particular school (Frydenberg et al., 2003).

Management and administration of pastoral care incorporate other pastoral care strategies which include "planning, motivating, resourcing, monitoring, evaluating, encouraging" (Best 1999b:55). This supports all the other strategies.

Pastoral care is therefore not only a matter of curriculum. It comprises an entire strategy that consists of goals (Chittenden 2002). To achieve this, schools should have a defined vision of what pastoral care in education entails and what resources the various components require (Best 2002; Bond et al., 2004). Schoeman (2015:119) champions a "whole school" approach with specific teacher training at a postgraduate level in order to ensure that "all newly qualified teachers practice effective pastoral care in their classrooms and promote the learners' academic engagement and performance".

4.4   Evolving Pastoral Care

In a sense pastoral care has moved away from its Christian roots. It is now often practised as more of a general non-religion based spiritual care. With this change came the "professionalisation" of the work done by spiritual workers. Required professional standards and outcome expectations are accompanied by a "moral and spiritual neutrality" (Ganzevoort et al., 2014:190). The variety of worldviews and religious perceptions make the matter of pastoral care rather complicated. Scholars who have compared the various religions to identify commonalities, have discovered that there is more complexity than commonality (Ganzevoort et al., 2014:190). Vroom (2006:22) points out that an exclusive claim to the truth of a specific religion does not provide a good foundation for trying to understand other traditions.

As the field of pastoral care continues to evolve different traditions will have to work together to provide pastoral care in a formal professional framework. This should include a code of ethics and professional standards. Service should focus on the provision of pastoral support and counselling for individuals, and moral encouragement. This can include general rituals such as lighting candles and prayer (Ganzevoort et al., 2014:190). Principals should make an effort to understand the values, beliefs and underlying worldview of those who do not adhere to the faith tradition of the principal (see Abu-Ras and Laird, 2011:48). If there is a lack of understanding of the rituals and customs of other faiths, or insensitivity toward the other religion leading to criticism, the result will be misunderstanding, suspicion and conflict in the school environment.

4.5   Summary

For the principal who is also a Christian believer, providing pastoral care in the more formal situation of the school should not negatively impact their faith. However, aspects of cross-cultural traditions with which the principal may or may not be familiar, can have a bearing on the nature of the support that is provided for learners as well as the motivation for providing that support. If proselytising by a teacher will lead to friction with parents and amounts to an abuse of power. The challenge is to find a balance between one's personal spiritual identity and the task of encouraging and supporting people who have different faiths and cultures. Those with a more liberal view often welcome the opportunity to do interfaith spiritual care, whereas those who tend to be more conservative prefer intrafaith spiritual care. Training for pastoral care in schools is needed, since intercultural and interfaith pastoral care is a complex matter. With training, teachers can gain the confidence to assist someone of another religion without fear of offending that person. Discomfort and fear on the part of teachers, can result in a lack of provision of pastoral care and ultimately, marginalisation of the student. For Christian believers pastoral care is about concern for people. Pastoral care gives guidance for people looking to find meaning in their lives. Pastoral care can include religious practices and provide various services in the community. With the changes in the religious landscape in contemporary society,

pastoral care is no longer seen as limited to the Christian tradition. This has resulted in differing ways in which support is given. Pastoral care has become spiritual care. In the school context, pastoral care aims to create a safe environment in order that all can have their personal needs met, their value as human beings respected and where meaningful relationships are fostered. Since the last century, the view of education has broadened to include providing holistically for the emotional and spiritual needs of learners as well as for their academic development. Pastoral care in a school setting is seen as everything that is done to help individual persons in the school environment to live a happy and successful life.

CHAPTER 5
EMPIRICAL INVESTIGATION

5.1 Introduction

The aim of this study is to develop a basic framework for the Christian principal in a multi-faith school to provide pastoral care as faith-practice. In the empirical part of the study the data was collected by means of four separate unstructured interviews with four participants, then analysed through inductive and thematic data analysis. Major themes are identified, presented and discussed. The four interviews with four individual participants, are discussed.

5.2 Data Analysis

In the process of analysis, themes or patterns that stand out from the collected data will be analysed. The data will be perused several times and the reflection will focus on the aims of the study (see Creswell 2012:236). The results of the empirical part of the investigation will be brought into dialogue with the theories that have been identified as relevant to this investigation (see Cohen et al., 2007:184).

The first step of the process is the collection of data by way of four unstructured interviews with four school principals. Secondly, the collected data is prepared for analysis. In this study the interviews were transcribed verbatim using a phone application that converted spoken speech to text. Thirdly, the data (transcribed interviews) is read through several times to get an overall sense of what the information is saying. Fourthly, the similar aspects of the data are labelled with a code, later grouped into similar themes.

Data analysis of qualitative research is inductive, in this study, moving from detailed data to general codes and themes (see Cohen et al., 2007:184) then after further investigation, producing more focused themes or categories (see Creswell

2012:238). Ultimately this study sought to develop a bigger picture of what the data is indicating (see Tesch, 1990:3).

In this study, analysing the data, collecting the data and also in some cases, the report writing, are activities that occurred simultaneously. While collecting the data, previously discovered information is also analysed, considering significant ideas. The process is ongoing and may be cyclical where gaps in the data are filled in by returning to the source or approaching other sources (see Creswell 2012:238).

In this study, data was analysed by reading over it several times and conducting analysis, each time resulting in a more in-depth understanding of the information provided by participants (see Creswell 2012:238). This process investigates "underlying associations" and linked these to maintain a "richness" in the data (Cohen et al., 2007:184).

Although researchers (Dey 1993; Tracy 2013) have emphasised that guidelines exist for analysing qualitative data, the process is seen as "eclectic" with no limitation to a single method of analysis (Creswell 2012:238). Qualitative research is seen as being "interpretive". In this study investigating a personal assessment of a given situation within the data (lives of the principals) being analysed, resulted in the themes identified from the data collected through speculative inferences (Cohen et al., 2007:184).

5.3 Biographical Information

Tables 5.3.1 to 5.3.4 reports the biographical data of the participants who took part in the study.

Table 5.3.1: Biographical information of participants: Age

Age	21-30	31-40	41-50	51-60	60+
Participant 1					1
Participant 2				1	
Participant 3				1	
Participant 4			1		
Total			1	2	1

Table 5.3.2: Biographical information of participants: Gender

Gender	Male	Female
Participant 1	1	
Participant 2		1
Participant 3	1	
Participant 4		1

Table 5.3.3: Biographical information of participants: Years as Principal

Years as Principal	1-5	6-10	11-20	20-30	30+
Participant 1				1	
Participant 2			1		
Participant 3			1		
Participant 4		1			
Total		1	2	1	

Table 5.3.4: Biographical information of participants: Qualifications

Qualifications	4 Year Diploma	3 Year Diploma +ACE	Degree +HED	B.Ed Degree	Honours, Masters, PhD
Participant 1					1
Participant 2				1	
Participant 3					1
Participant 4					1
Total				1	3

5.4   Synthesis of interview data by participant

The interviews are presented as summaries of the discussion that took place with overall reference to possible themes that became apparent as the interview progressed.

5.4.1 Participant 1

Participant 1 (P1) was relaxed and openly discussed his own opinions and attitude with regard to the subject. Regarding their school context, P1 expressed the need for a disciplined environment which can, at the same time, accommodate a diversity of thought and belief. P1's view on faith and religion was that "being a Christian is to respect someone else's right to their own belief". P1 added "understanding" to respect, indicating that the two go hand in hand. P1 said that it "was not an internal conflict to allow or not to allow, it was treating them with respect and understanding". Any internal conflict was negated by "prayer". "God put me in that position of responsibility. I had the certain rendering to Caesar what was Caesars kind of thing…". Clearly, the demarcation of spiritual belief and appointed responsibility was regarded as important in order to avoid conflict. P1 indicated that lived faith was better than mere lip service: "And not beat people over the head with the Scriptures. If my life didn't back it up, then it would have done more damage more harm than good."

When referring to the Great Commission, P1 indicated that it was "God's Commission" and not people's. God would find a way to carry it out in the world. P1 emphasises action "in terms of conveying my Christian views by action more than words". This expresses the preference of modelling over against proselytizing. P1's personal interactions with learners and parents ensured that they "know where I stood". This indicated that they know P1's beliefs but that they observed behaviour, rather than being preached at. This was because P1 "had never thrown personal beliefs down people's throats".

In circumstances where it was necessary to pray for wisdom to settle a problem, P1 would ask permission from the people who were present at that time. If there were people of faiths other than Christianity, the invitation to prayer would not be extended: "I would never if they were a Muslim family, or a Hindu family, but I would certainly have prayed for them on the side".

P1 never felt that witnessing the Christian tradition to a non-Christian learner was appropriate to help that learner. P1 indicated that they would not force their own faith onto others who did not share Christianity as a belief system. Christian believers should allow "God to work through" them. This can happen if believers are consistently applying their faith in their own life and develop relationships with others. P1 still maintained good relationships with many learners who have long since left the school.

The principal as a believer should be acutely aware of their "own devotional walk". A principal should be secure in their own faith in order to be an adequate witness through their actions. Not living their faith can cause harm. Principals also need to "understand that you're employed whether it is the state or private school, you are employed for a particular purpose and there are rules and boundaries you need to be aware of". P1 reiterated that one should "prayerfully consider which direction to move in", since the principal's actions can change the direction of the school. Principals should focus on "relationship building". The focus should be on helping those learners who have been entrusted to the principal and staff and realise that "it's not you who are doing anything anyway, so why the emphasis on what you are doing, where it is God at work"?

One of the building blocks of an effective pastoral care programme should be to ensure that "pupils have an opportunity to hear and be growing in their faith". Principals should be aware of the need to develop the "physical, the cultural, the academic, the pastoral" needs of learners promoting an opportunity for learners to "grow within themselves, growing to understand who they are and what they are" through school pastoral programmes. A second building block is "confidentiality". This is especially problematic where learners approach the principal with a problem that requires intervention. P1 has always had the support of parents when challenged to assist a struggling learner. "Parents were always asked and had to sign permission" for their children to participate in any programme that promoted any particular faith principles or in the event that counselling was needed. The principal is in the centre of any effective programme because everything is "the principal's decision".

In the past problems in schools arose when the principal who was a Christian believer, focused on proselytising. In a particular example mentioned by P1, the principal who wanted to promote his Christian belief, caused division in the school when he for example asked for "altar calls to be done in assemblies where people of other faiths, were also present". This happened at a time in South Africa's history when it was still acceptable to marginalise the minority. P1 also spoke about situations "where people's lives have not matched up to what they've been saying". This has been of particular concern in staff rooms. Where "staff members who say one thing when they are out on a Scripture Union camp or after church group and because the staff are in … communities they also go to the same churches and then something crops up and it becomes a challenge because their lives don't match up" with what they say elsewhere.

The principal is in a position to provide support for their staff. A pastoral care programme should also attend to "staff development". Staff should be trained in "understanding people's behaviour" so that they can understand why learners behave in certain ways. Teachers should understand the "cognitive processes" of the learners so that they can effectively understand "behavioural problems" they face in class.

Communication should be part of a pastoral programme ensuring an effective line of communication exists among learners and teachers, teachers and teachers, teachers and the principal and learners, even though the principal often only interact with learners who transgress.

P1 makes the poignant statement that "in my experience, managing the school has nothing to do with structure, it's got everything to do with relationships". Since principals are "accountable", they should develop relationships and understand what is going on in the school. They should be aware of what is happening and understand the emotional state of staff and learners.

5.4.2 Participant 2

The interview with participant 2 (P2) began with a strong statement: "Christianity is represented by true actions". This, P2 emphasises, is based on "love", "compassion" and "consideration". No force is necessary, because it is the message of Christ itself that should attract people. This is reinforced by how the learners are treated. Principals should "respect the learners" if they themselves want to be respected. Respect can manifest in the way in which principals deal with "disciplinary issues". The principals should never lose their self-control. The learners should not be degraded or humiliated. "Boundaries" should be clearly marked and enforced, followed by "corrective counselling" where learners are struggling.

Christian believers do not represent themselves, and therefore, their attitude should "remain as consistent as possible". Principals who are also Christian believers should remember that they represent Christ. They should act accordingly.

With reference to the Great Commission, P2, took a more practical approach than the others. The starting point of the commission is "getting your own house in order". In the case of a principal that includes the school. Young eyes are constantly watching the principal and therefore the operative word is "consistency". "A consistent principal means secure staff and secure staff means happy learners". P2 emphasises that through consistency and compassion the principal can become

"aware of the children's need before the principal attempts to influence them with their own opinion". The principal should "become all things to all people", so "all things to all learners". The first order of the day is to identify the needs of the learners. When that is settled, then the principal can "deal with their parents and grandparents, guardians and the greater society". "Children will be greatly influenced by the way you handled yourself and that is the ministry we talk about, not verbally, but in action". Applying the institution's rules with "justice and fairness" is what influences the learners.

The misappropriation of Scripture is dangerous. People who aim to proselytize, often take a passage such as Great Commission out of context and apply it in a time in history in a way that is inappropriate. This amounts to "trying to get the learners to believe something that doesn't work". The commission was given to a specific people a specific time in history for a specific purpose. The question would be what is still applicable today and how. It cannot be transferred directly over time. For P2 the principal should focus on the reconciliatory ministry of Paul. Jesus Christ is the mediator. In much the same way, the principal is the one to build bridges between the people in the school. Jesus as the model for mediation, is the key to ensuring the needs of learners are met. The apostle Paul uses the word "ambassador". Ambassadors do not represent themselves, but rather the "person of the Lord". Where there is "chaos, anger and animosity", the principal can step in and "make a world of difference".

P2 is of the opinion that principals should be trained before they take office. They should go through a "brief counselling programme training the principal in the processes of what children go through". Principals should understand how learners can hide their real feelings behind a "mask". This principal should not approach the work "with the wrong motive, leading from ego and pride". Such a leader will not notice and attend to the needs of the learners adequately. Principals can be firm, but their motivation for doing so and the way in which they execute discipline are important. "Grace" should permeate the principal's actions and this will filter down to staff and learners. "You can't be wishy-washy". "No matter how insecure" a principal may be; they should not show it. They should firmly take the lead and implement the initiatives they want.

An important aspect P2 identified within the school context and that relates to the principal's faith, is that the principal should not allow the school or learners to operate "in isolation". Children should not be kept "isolated to Christianity", but should be allowed to see and understand other religions.

5.4.3 Participant 3

"Respect" is what Participant three (P3), identified as most important. It makes it "easier to respect other people's faith if you are secure in your own faith". Persons who are secure in their own faith, need not fear other faiths in a school context. P3 was aware of many persons who "had many bad experiences in church" and, as a result, were very "negative towards anything to do with the church". For P3 "being an ambassador means showing what you stand for but making sure that everybody feels included whether they are believers or not". P3 also confirmed that "it is a very dangerous thing, proselytizing, unless you are sure the person is open and ready".

P3 sees the school "as primarily as an academic institution. Academic work has to take preference, otherwise you are going to be all over the place". Special feasts and religious days would be acceptable as long as they did not interfere with the school day. In this regard, parents and learners should be made aware that no preference will be given to any particular religion. The primary work of the school takes preference.

Learners who are interested in issues of faith are encouraged to attend the local "church, rather than the school "church"", meaning the school should be seen as a school community rather than a church or religious community. P3 found that the faith of learners who joined the church because their friends were in the church, was often rather superficial and would not last long after they had left the school. Those who joined the church through the church tended to be more grounded in their faith. Principals should understand their position in the structure as well as the role they had to play. "I was the principal and I was welcoming them into the school, not the church". However, in a Christian school environment school and church are "intertwined". The core of the organisation would comprise of both the school and

religion. Without either the core purpose of the institution would not be met. They are also "intertwined at the level of pastoral care".

According to P3, pastoral care "begins with the staff". "If the staff are not implementing whatever you want to do, it falls apart". The "relationship between the principal and the management and the staff" is very important. "If the staff feel cared for, then they will care for the kids". P3 goes further to indicate that "if the staff are secure in their environment and if they have boundaries, they will implement the boundaries". Teachers are very important in the school context and as such the principal should ensure that "teachers feel as if they belong". They must "feel that somebody listens to them. They must feel that they are cared for. They must feel that they are of value". This is achieved through relationships, especially a good relationship between the principal and the teachers. The relationship should be a "right relationship". This entails "right relationship with your own family, "right relationship at work", "right relationship with staff members and colleagues". This is achieved by "constant caring".

P3 emphasised that any programme that was instituted should by no means be "tick the box" exercise. It is easy to tick the box and not fulfil the vital role of pastoral care. P3 was in the past required to implement a programme. In the process the staff had to tick the boxes of what was required. There was no expectation of genuine care. For many principals it is a "natural thing" to care. The needs of the teachers and children" should be identified, and decisions should be made about how those needs will be met. A programme should be "holistic". This includes intellectual needs. It is necessary to provide support for "kids who really need support and at the other end we have to push the achievers." Achievers should receive sufficient intellectual stimulation. Assistance should be provided through "programmes to support those who are floundering". Children should also be provided with a "physical outlet outside the classroom". P3 did not find it necessary to include the family but did find "counselling" for learners important. This flowed through to "caring" – providing an environment where caring is the natural mode.

P3 would have like to have been more flexible earlier in life. The aim now is to be more "easy-going" and less rigid. Rigidity in the past was caused by insecurity, not

by religious conviction. In pastoral care there should be boundaries at every level. Discipline should also be a part of any pastoral programme. P3 sees John 10:10, "I came that they may have life and have it abundantly", as the basis for a pastoral care programme. "Each learner should be able to live their life to the fullest, whether on the sports field or whatever it is they are doing".

5.4.4 Participant 4

Participant 4 (P4) is of the opinion that "you can't teach a child maths or science or anything else, unless you are caring for the whole child". This would include supper for parents as well as for the children. Learners are often placed under great pressure by their parents to perform academically. Sadly, in many instances, the parents do not provide much support. P4 points out that the relationship between some parents and their children is rather superficial. They claim to do homework and other activities with the learner, but are often not even be aware of what subjects their children like. As the learners progress from primary to high school, parents tend to withdraw their involvement and leave a vacuum.

In the Catholic school of which P4 is the principal there has never been an issue with learners of different faiths because "they all have the same sort of moral fibre". However, the issues of tolerance and acceptance of diversity they do have come from people who do not adhere to a specific religion, both those who attend the school and those that teach at the school. This being said, they would "never stop a staff member supporting a child". The school requires of non-believers to not query the existence of God in class or demean the learner's faith in any way. No teacher is allowed to "undermine the ethos of the children". P4 emphasises that no pressure is put on teachers who are non-believers. They are, however, required to sign a contract which spells out the expectations of the school. This includes the requirement to attend Mass and say the Angelus at 12h00 daily. P4 indicates that children should be allowed to grow in a safe space. "They have got to find themselves within that space".

P4's predecessor caused much damage as principal. This person would call the Catholic faith a "heresy" and Buddhist learners "heretics". On one occasion, the

principal informed a primary school child that, because his faith was heresy, he would "burn in hell". This principal damaged the relationship between the school, the parents and learners. It took a long time to repair the damage. P4 had to work hard to regain their trust. P4 summarises the unhappy situation as follows: "A lot of Christians feel they have to push". P4 describes the counselling role: "If we keep pushing at them and criticising them, all we are going to do is push them away. We need to be who we are, and live out our faith and through how we live and how we treat others, they will come to see there is something different here." Principals cannot be "heavy-handed". A principal should "just live what you" believe and say, fostering respect among the staff community and in the broader education community. This will make it easier to work with colleagues of other persuasions.

P4 indicates that a pastoral care programme should be based on "care and support, showing love". It is important that learners should "see that your words are not just words". This is because "kids have parents who promise them things, lie to them – they are not going to believe an adult unless they can see something in action". Principals can live their faith through active participation in outreach programmes in order that "our kids see us doing that – they see us involved and being actively involved". Then we can tell them what we are doing and why.

Listening skills are of great importance in any pastoral programme. According to P4 "you just have to be there and you just have to listen". Teachers or the principal involved in a pastoral care programme should understand that they "do not always have to be able to give a solution". Any pastoral programme should also have a list of trustworthy professionals to whom parents and learners can be referred for assessment. Reports from psychologists should be trustworthy.

"Teachers are needing more support as more and more kids are coming with unusual conditions". Training of staff and staff support are therefore important aspects of a pastoral programme. If teachers are trained to provide more effective support for learners, it fosters an inclusive educational environment. Teachers would be able to "encourage the parents as well."

A regret of the past, P4 explains is insufficient patience. P4 would have liked to have helped parents more, though as it was, much time was spent with them.

5.5   Inductive and thematic data analysis

The first step in the data analysis was to get an overall idea of what the data was indicating. A "preliminary exploratory analysis", according to Creswell (2012:243), is a process where the data is investigated to get a "general sense" of the ideas expressed in the data. In this study the interviews were read through several times. Notes were made in the margins to identify themes. Words and phrases expressed by the interviewees that pointed to an underlying thought, idea or regret were highlighted.

This was followed by the coding process. According to Creswell (2012:243), coding involves marking the data to highlight themes in "segments", with the object to refine the process through inductive steps. The aim is to reduce the number of themes as much as possible. In this study, the highlighted words and phrases were coded with numbers ranging from C1 to C190. An excel spreadsheet was used to record the information. The next step involved assigning a theme number (1 to 18). The third step involved grouping the themes into main themes and sub-themes in order to refine the number of themes. The process occurred several times. Finally, headings were added to identify the various themes clearly.

Step 1: Initial themes
The initial eighteen themes were as follows:
1 – Diversity
2 – Discipline
3 – Care and Support
4 – Scripture in Context/Knowing Scripture
5 – Training
6 – Tolerance
7 – Consistency
8 – Skills
9 – Power

10 – Leadership

11 – Positional Context

12 – Heart Condition/Motivation

13 – Boundaries

14 – Relationships

15 – Structure/Focus

16 – Living Faith/Modelling

17 – Purpose of the Programme

18 - Respect

Step 2: Refining themes

After further reflection, the themes were combined to create the following six themes:

1 – Diversity, 6 – Tolerance.

4 – Scripture in context / Knowing Scripture, 12 – Heart Condition / Motivation.

16 – Living Faith / Modelling.

5 – Training, 8 – Skills.

10 – Leadership, 14 – Relationships, 9 – Power, 18 – Respect, 11 – Positional context.

17 – Purpose of the programme, 2 – Discipline, 3 – Care and support,
7 – Consistency, 13 – Boundaries, 15 – Structure / Focus.

Step 3: Headings

Diversity and tolerance
1 – Diversity, 6 – Tolerance.

Understanding Scripture

4 – Scripture in Context/Knowing Scripture, 12 – Heart Condition/Motivation.

Skills development and training

5 – Training 8 – Skills

Understanding principal leadership

10 – Leadership, 14 – Relationships, 9 – Power, 18 – Respect, 11 – Positional Context.

Modelling faith

16 – Living Faith/Modelling.

Purpose and design of the pastoral care programme

17 – Purpose of the programme, 2 – Discipline, 3 – Care and Support

7 – Consistency, 13 – Boundaries, 15 – Structure/Focus.

5.5.1 Diversity and tolerance

In the school of P1 facilities were made available so that learners of other religious persuasions did not have to attend the assembly. Though this is a predominantly Christian school, other learners were still given an opportunity to stay in contact with what was happening in their school even if they did not attend assemblies. School is a space where students should not only be taught, but where they can also develop non-discriminatory attitudes in practice. This is where learners can be provided with a foundation to promote "justice and equality" and be encouraged to overcome the "prejudice and discrimination" that is prevalent in society today (see Agius et al., 2003:9). Schools should provide a platform for diversity. Different religious groups can coexist peacefully and cooperate in developing a more inclusive community (Moore, 2010:4).

For P2 the school does not function in isolation. Learners should be exposed to other religions in order to better understand their own religion and also to understand that religions other than their own are based on various moral and cultural values. There

should be an opportunity for learners to pose questions in an effort to better understand religion in its many nuances and forms. When difference leads to misunderstanding, the result can be defensive actions. The reason for such a reaction is the perceived possibility of losing one's own religious position, culture, or identity. It is important however, to make a distinction between religious education in a particular context that will teach a very focused aspect of a single faith, and learning about different religions through a more structured framework that is "non-devotional, inclusive, and comparative in both form and function" (Moore, 2010:4). Misunderstanding can be overcome by accurate information. From the position of a strong faith it is possible to understand other positions and beliefs without the irrational fear of being challenged. This leads to a greater acceptance of diversity (Agius et al., 2003:10).

In the school of P4 diversity was the result of their tolerant attitude and the positive acceptance of people of various religions. At the core, various religions tend to all value similar moral standards, what P4 calls "the same sort of moral fibre". If various religions are taught, learners are introduced to the differences among them. They can gain a greater understanding of religious diversity and the many roles that belief and faith play also in the political, economic and cultural spheres (Moore, 2010:4). Schools should promote education that is conducive to understanding multi-cultural and multi-faith contexts. This will enable learners to recognise shared values and better prepare them for life in a pluralistic society. The rich diversity of religions, cultures and their heritage should be seen as a valuable resource which is available to the whole society to share (Agius et al., 2003:10)

P1 makes reference to respecting "someone else's right for their own belief". Knowledge of other religions can lead to understanding which, in turn can lead to respect. P1 did not force beliefs on others, but would pray with those who gave their permission and for those who did not. Schools are made up of diverse learner groups. When diversity is accepted, the learning community can also be more open to diverse opinions, convictions and beliefs. They can learn to understand and accommodate different points of view and differences in character, behaviour and tradition (Agius et al., 2003:11).

For P3 the behaviour of the principal as an ambassador for their faith means standing strong in one's own convictions while simultaneously ensuring that all are included. P3 pointed out that proselytising is dangerous. Peace can be promoted when all in the community are understanding that all have the right to their own opinions, thoughts and actions (Agius et al., 2003:11). People of other persuasions should not be pushed, because this would result in their feeling pushed away. All human beings have the right to freely adhere to a religion and should be able to practise that religion unmolested. Such an attitude in a school will further tolerance of diversity in a community (Agius et al., 2003:11).

The Department of Basic Education in South Africa has, for many years, promoted a policy of national unity and religious diversity, placing emphasis on "constitutional values and educational goals", rather than religious interests (Mangena, 2001; see Chidester, 2003:263). Some have taken this policy to mean that there is no place for God in our schools (Naidu, 2001; see Chidester 2003:263), however, this policy simply promotes constitutionally guaranteed freedom of religion, expression of that religion as well as freedom from religious bullying (Chidester 2003:263).

5.5.2 Understanding Scripture

5.5.2.1 Misapplication

For P1 it is not incumbent upon the individual, but on God to get God's work done in the world. There is no reason for individual believers to become stressed for not living up to their own faith expectations. Being strong in their faith should also translate to having confidence in their own faith: "it is in God's hands".

For P2 Christian believers do not represent themselves, but Christ. They represent the character and expectations of Christ and show in their daily lives how these understandings affect their ministry. It begins with oneself, both with regard to the school and on a personal level. Combrink (1994:342) explains that a "social-scientific" and "social-historical" approach to interpreting Scripture results in a more social application and greater depth. A person's approach to Scripture has an influenced on how they live their faith in their social context. Van Staden and Van

Aarde (1991:82) point out that "the illegitimate application of the presumed meaning of a term or syntactical unit in antiquity to present-day problems" has negative ramifications. For P2 "it's dangerous because you cannot make those principles apply" to the problems of today if "it's taken out of context and you are trying to get learners to believe something that doesn't work". The principal should not try to make of Christian Scripture, something it is not. Personal ideologies have a significant influence on Biblical interpretation (see West, 1991:4). Scholars point out that readers play a significant role in the interpretation of that which they are reading. It is a creative process where the reader creates meaning (Smit, 1994:267). For P2 "we are called out not just to understanding but to wisdom". A principal with wisdom will also have the necessary empathy.

5.5.2.2   *Motivation*

Though P3 has come across people who have had many bad experiences in church, this principal's motivation for implementing pastoral care in the school context is the words in John 10:10 about life which is not just life, but should be abundant life, fulfilled, happy and productive. This should be possible everywhere, "whatever we doing". This should be the principal's vision. For those who have a heart for this cause "it is a natural thing". From personal experience P3 has gained the insight that rigidity is the result of inner insecurity. The motivating factor for an effective pastoral programme should be a good understanding of the position of the principal as a believer in Christ. It should not be about stoking one's our own vanity and pride. On the other hand, there is a power component to the position and task of a school principal (see Lategan, 1991:4). Foucault (1980:189; see Beaudoin, 2003:27) reminds that all power is ambiguous and even using it for the most honourable purpose is not always innocent. Foucault (1990:94) puts it as follows: "Relations of power are the immediate effects of the divisions, inequalities and disequilibrium which occur in the relationships between people which encompass economic processes, knowledge relationships, and sexual relations". Reflecting on the reason the principal would want proselytise in the first instance the answer could be found in having power over the other. The motive could be not so much a desire to bring them to an understanding of Christ, but rather to keep them in subjugation.

From a spiritual perspective, Mol (2008:131) points out that due to the human condition God is pushed from the centre of human lives to the periphery and is replaced by leaders with power or legalistic expectations. Human needs and expectations are placed at the forefront replacing God with a "human, inward-looking faith in the concrete, tangible and mundane." P4 emphasised the damage done by proselytising. P4 saw first-hand the damage done by a predecessor who heavily pushed a Christian agenda and used his position of power to belittle others' faith or lack thereof, even in a counselling context. He "did much damage in the name of proselytising" and broke down relationships. Clearly, this principal had a questionable approach to and understanding of Scripture. His motivation and actions lacked tolerance. He used his position of power to influence others. Eimer (2013:36) stresses that claiming exclusivity over "the correct interpretation" of Scripture, could lead to misconceptions.

With regard to attitude, P2 finds that the principal should "become all things to all people", in the school context "all things to all learners". P2 emphasises the best motivation is to genuinely care for the learners in one's charge. It is about the understanding that "being an ambassador is not representing yourself, you are an ambassador and representing the person of the Lord". That should also ensure that the "principal is not there with the wrong motive. "Ego" can cause much damage. The principal should occupy their position of authority and trust with an attitude of service, not dominance.

5.5.3 Training and skills development

5.5.3.1 Training

Training institutions generally do not provide adequate training for the provision of pastoral care (Grove, 2004:37). P1 emphasised "staff development programmes" as an important aspect to promote an effective pastoral care programme. Staff meetings, planning and executing training meetings which can include tutorial programmes and access to development programmes are very important (Best, 1990:21). P2 emphasised "training for principals" in order that they can have a deeper "understanding of what learners go through". P4 find pastoral care teacher

training imperative since learners increasingly have to contend with "unusual conditions" and teachers should be trained "so that they know how to assist".

Teachers should be able to facilitate learners to develop a positive image of themselves and a greater sense of their self-worth through the combination of knowledge and practice in a safe and nurturing environment where mistakes can be made and corrected (Koppel, 2013:77). Often teacher education focuses more on academic instruction and knowledge transfer, than training in pastoral aspects of the role they will fulfil in the school. Many teachers have only received minor training in issues such as "special education needs" or have perhaps taken an elective such as "psychology". Pastoral training can take place in the workplace or be incorporated into other subjects (Best, 1990:19). The trend is, however, to make pastoral care training more formalised as a part of teacher education (Schoeman, 2015:120). Where staff are able to have their personal and professional expectations met, pastoral care becomes more effective, since those who are expected to deliver a pastoral care programme have less personal problems to preoccupy themselves with. Principals can also receive assertiveness training and gain insight in how their behaviour affects those around them (Grove, 2004:36).

5.5.3.2   *Skills*

P1 emphasises that good communication between the principal and the staff, the principal and learners and the principal and the parents is crucial to pastoral care. P4 points to the importance of good "listening skills" for making a difference in learners' lives. Pastoral caregivers also should realise that they are not always required to be able to give a solution. According to Best (1990:21), most education systems do not focus on or provide resources for the development of the essential skills that are required for effective pastoral care in an education setting. He distinguishes the areas of "casework, curriculum and control" with regard to learners and further elements of pastoral care that focus on staff needs. These areas require a variety of skills that can also be applied in other aspects of teaching and learning. Acquiring social skills is important for developing effective relationships (Grove, 2004:35). P2 emphasised that principals should not lose control and should "remain as consistent as possible" in their decisions and behaviour. One of the main

characteristics of an effective principal and leader is maintaining their "composure" under pressure (Rost and Smith, 1992:199; see Sergiovanni, 1994:200). P2 added that "a consistent principal means secure staff" and that "a consistent difficult principal is better than a wishy-washy principal who doesn't actually give direction". P4 emphasised that teachers and principals should have patience. To plan, implement and maintain a pastoral curriculum, teachers will need the necessary teaching skills. Complex and sensitive issues such as sexual relations and racial discrimination will have to be addressed. This will require communication skills and the ability to convey information and meanings clearly and without causing offence (see Best, 1990:20). Teachers, learners and the principal, should possess the necessary skills to cope with the challenges human beings face in life. In the school environment, these skills can be taught through an effective pastoral care programme and specialised training offered to staff. Outside specialised skills should be at hand if needed (Grove, 2004:37).

5.5.4 Understanding principal authority

5.5.4.1   Power

P4 related how a principal caused much trouble for the school because he abused his position and power: "he was working the staff; he was working the parents". By pushing his own faith tradition and beliefs in a multi-faith environment "he divided people" and caused much dissension. According to Berling, (1998:32): "the power issue cannot be evaded; it is a reality of the way courses [or schools] work". What is needed is for the principal or teacher to intentionally "relinquish some of that power" to empower others in a collaborative framework. The idea that power can be redistributed in a learning environment is embodied in the word "empowerment". However, this can still mean that power is "bestowed onto" learners, which indicates a "top-down model of power". What should happen in the learning environment is an "awareness and transformation". This can be applied to various manifestations of the power and knowledge relationship between an authority figure and those under them (Beaudoin, 2003:36).

5.5.4.2   Leadership

For P1 pastoral care is "group work". The principal is accountable and should know what is going on in the school. This also goes for the teachers' well-being: "If you are not looking after your staff you also not looking after the pupils". The principal and staff should collaborate to build a school community where all stakeholders can make effective and meaningful contributions to a pastoral care programme by contributing their unique skills and abilities (see Covey, 1999:96). Leadership is about letting go and allowing staff to make a meaningful contribution (Grove, 2004:35). For P2 it was crucial that the principal should always "stand by your own rules which is justice and fairness", especially when it comes to discipline. Leadership is also the ability to stand up for what one believes to be right without causing harm to the community (Sergiovanni, 1994:200).

People's spirituality has a significant impact on their behaviour, morality and character as they take up a leadership role. Spirituality is "complex and controversial". It changes throughout a lifetime as experiences change people's perspective. It is made up of "personal, social-cultural and transcendent" experiences. It requires "authenticity, consistency, a depth of belief, high moral values, and a good attitude and behaviour (Gibson, 2014:520).

P2 points out that any initiative "starts with the principal but it would filter down". The principal should lead with strength and integrity. Principals who are Christian believers should be known for their "servant, transformational, moral and relational leadership style" (Gibson, 2014:520). Although there are school boards in many countries, it is ultimately the principal's responsibility to manage the school (Kelep-Malpo, 2007:5). Leaders become effective if they are seen as credible. This credibility hinges on whether the leader is seen to have "character", "composure", "courage", "competence" and "caring" (Rost and Smith, 1992:199).

5.5.4.3   Positional context

P1 emphasised that the principal should be able to recognise their different roles and how these require that they exercise their authority. The principal can only manage

the school within the parameters of what the government of the country expects. P3 agreed that "the school is there primarily as an academic institution". With regard to religion that is the domain of the church and not the school. The principal's function entails academics and not proselytising. P4 emphasised that the contract principals sign makes clear the terms of their position. These terms cannot be violated by something such as proselytizing. P4 expressed it as: "You are employed for a particular purpose and there are rules and boundaries". There should be "no blurring of lines".

5.5.4.4   *Relationships*

For good relationships "open and honest communication" as well as "trust and integrity" are needed (Grove, 2004:35). P1 pointed out that building relations with parents, learners and teachers is important. P1 put it strongly: "Managing the school has nothing to do with structure, it's got everything to do with relationships". Relationships form the basic fibre of human co-existence and require effective, genuine communication in order to contribute to people's well-being (Grove, 2004:34). P3 mentioned relations several times in the interview and emphasised the relationship between the "principal and the management in the school and the staff". For P3 as a Christian believer the ideal is "right relationship". "Right relationship with your family", "right relationship at work", "right relationship with staff members and colleagues". Human beings need a sense of belonging. Though values, beliefs, and norms are important, it is the "web of relationships that has the greatest impact on learners" (Sergiovanni, 1994:18). Emotional well-being hinges on a relationship that is built on trust. This provides a relational foundation that can withstand the tumultuous aspect of human interaction (Grove, 2004:34). For Covey (1999:27) effective relationships result in the "interdependence" of parties. Working together to achieve happiness and fulfilment for all is more effective than individuals trying to do it on their own. Individuals and the communities in which they exist, should work together to decide upon and implement goals. These goals should be shared by everyone who is a part of that community. In this way they fulfil their need to belong. Individuals are motivated by purpose and direction while working together to achieve those goals (Grove, 2004:35). Treston, (1989:5) emphasises that "pastoral care is developing empathetic relationships so that the people in the school community are

nurtured into wholesome maturity. Pastoral care is an expression of the philosophy and vision of the school". A pastoral care programme should allow for the opportunity to communicate "feelings, thoughts and emotions" without fear of being too forward. Persons should know that when deep pain is expressed, it is entrusted to someone who cares (Grove, 2004:35). It must therefore be emphasised that learners and teachers alike, should be provided with the opportunity to nurture positive relationships with one another. Not only is pastoral care important for learners, it should also recognise that teachers need support and care.

5.5.4.5 *Respect*

Respect is a central aspect of good relationships. Effective relationships are built on respect. A lack of respect creates a destructive environment for teachers and learners alike (Grove 2004:36). P1 emphasised respect for people of other religions than the principal's Christian faith. For P2 principals who expect respect should also give respect. Every person within the school should be accorded respect. Their value and contribution should be recognised (Covey, 1999:2; see Grove, 2004:36). Good pastoral care can be found in schools where there is a vibrant, enthusiastic and dynamic community and respect is afforded to everyone, from the principal to the cleaner (Grove, 2004:36). For P3 respect applies to people's religion and to respect the rules and regulations of the institution. School regulations cannot be changed or set aside in order that individuals can exercise their religious rights. Respect for others is built on the foundation that "all persons are created in the image and likeness of God". This means that all people should be respected because "we are all God's children" (Grove, 2004:37). Nothing is achieved where some dominate others and individuals pursue their own personal agenda in order to achieve personal goals at the expense of the school community (Grove, 2004:36). Well-functioning school communities are developed where respect is offered to all (Covey, 1999:7).

5.5.5 Modelling faith

A life that does not back up one's faith does more harm than good, was the opinion of P1. People's spirituality is reflected in their view of the world and the values they apply to their lives (Palmer, 1998: see Gibson, 2014:521). For P1 people would know

where they stand with leaders if those leaders model their faith in their lives. The same goes for a school principal who purports to be a Christian believer. P1 explained that a person's example is worth more than their words. The wrong words can cause offence. Actions speak louder than words. P1 does set store in a person's personal faith journey which gives depth to one's faith. Strong faith gives people the ability to feel comfortable in their own faith rather than to feel threatened. What an individual believes and their values are developed through the exposure to "sacred and philosophical" writings, family traditions and teaching, and what that individual believes about the origin of life and its purpose (Gibson, 2014:521). P1 would participate in a discussion about faith if asked to by learners. P1 spoke of examples where people's "lives have not matched" the verbal profession of their faith. Much damaged was caused to relationships, especially in the staff room. Staff were aware of how what the principal professed stood in contrast to how one acted, both privately and publically. People's morality and spirituality are reflected in the way they live their lives (Gibson, 2014:521). P2 stressed that a principal is closely watched by the learners and that "Christianity is represented by true actions". Therefore, modelling is an important way to show learners what a genuine faith would look like. "Body language" communicates much. Learners are sensitive to the way in which a principal behaves in various situations. English et al. (2003:124) put it as follows: "Environments that promote spirituality through learning are characterized by flexibility, creativity, newness, engagement, reflectiveness, and places where teacher and student stories of meaning-making are honoured."

For P4 faith is lived out by how others are treated. People should be authentic, show love and through their actions, not just words, show their faith. P4 points out that many children have had bad experiences in the form of "parents who promise them things, lie to them – they are not going to believe an adult unless they can see something in action". P4 found modelling faith powerful because "our kids saw us being actively involved in outreach activities in the community and when they ask what we are doing, we told them why". With regard to the greater community, "spirituality is one of the ways people construct knowledge and meaning. It works in consort with the effective, the rational or cognitive, and the unconscious and symbolic domains. To ignore it, particularly in how it relates to teaching for personal and social transformation, is to ignore an important aspect of human experience and avenue of

learning and meaning-making" (Tisdell, 2001:2). P4 explained that "if you are going to go in heavy-handed, and not just live what you are, then they lose respect and it becomes harder to work in that community".

5.5.6 Purpose and design of the pastoral care programme

5.5.6.1   Discipline

Foucault (1979) explored mechanisms that control information and knowledge that are considered to be "the truth" and this truth is created (Deacon, 1998:113). Internationally, school discipline has been a concern of education departments (McCluskey and Lephalala, 2010:18). P1, P2 and P3 all referred to discipline as an aspect of a pastoral care programme. Learners should understand what is expected of them and also how the principal implements (P2) the disciplinary policy. Observance of rules and regulations and the consistent implementation of the same standard contribute to creating an environment where learners understand the school's expectations. Rules should create security and comfort for the learners and staff.

P1 emphasised that, for a disciplinary programme to be effective, it should encourage and not demotivate. Therefore, learners need positive reinforcement, not simply punishment. The disciplinary system should convey to them that all decisions and choices have consequences. In many ways the scope of discipline has changed. In countries such as the United Kingdom, the discipline process has moved from a punishment to a "restorative justice" approach. From this perspective, when rules are broken, it is not only about the rules, but the emphasis is rather on how breaking those rules have negatively impacted others in the school community (McCluskey et al, 2010:18). In this framework the principal aims to establish a culture in which rule-breaking occurs less frequently. When it does occur, the transgressor learns to repair the broken relationship between themselves and the victim. They are made aware of the harm their actions have caused. Cameron and Thorsborne (2001:1) point out that this form of school discipline provide learners with the opportunity to understand what they have done wrong. It allows them to discuss the matter and reflect on their

own part in it. Finally, they learn to build better relationships by making amends to the person they have harmed.

5.5.6.2 Care and support

In the school community, there will always be learners, parents and teachers who are struggling with some aspect of their lives. Teachers should provide care above and beyond academic requirements (Grove, 2004:37). If all effort is focused on academic progress, learners' "self-esteem" can be affected (Hamilton, 2013:174) especially if they are seen as people who need academic help. The learner is not seen and treated as a person with "integrated needs" (Schoeman, 2015:120). P1, P3 and P4 all emphasised about care and support. P1 would want to make sure that no one was left out. P1 also advocated for a pastoral care programme that would support learners in their faith, irrespective of what that faith may be. This would provide for the spiritual needs of learners.

Though teachers spend a huge amount of time with learners, some do fall through the cracks (see Chittenden, 2002:4). P1 explained that reward programmes focus on learners who do well. Those who do not excel, rarely receive recognition for their efforts. P3 envisaged a pastoral care programme that could help those who really need support and also further stimulate achievers. The aim is to cater for those who need additional support and to challenge those who do well, to do even better. Traditionally, programmes that support learners who struggle and leave school before having completed their education, have focused on family issues. Rumberger and Thomas (2000) explore the part the school itself plays in learners leaving and cutting their education short. This has a direct bearing on the support programmes the school have in place to assist learners with their problems.

As society changes, learners are often required to take on responsibilities that have traditionally been the responsibility of adults. There are children who head households and care for elderly family members. There are children who have to earn an income to support the family. In addition to this they also have to make progress in school (Cline et al., 2009:30). The question is what assistance is available to them. P3 emphasised that a good programme can only be effective if

constant care is available. P4 pointed out that it was of no avail to try and teach academic work if the whole child is not cared for. Care should not be limited to learners, but parents should be included since in many cases, learners are receiving sufficient support at home, or that support is rather superficial. Hamilton (2010:174) emphasises that children are often not consulted when families make significant decisions. Children often become the victims of changes that are made in the family structure or with regard to location. These children have to deal with traumatic change in their lives and are quite often, not provided the support they need. P3 emphasised "caring first".

All teachers are pastoral carers through the contact they have with learners in the academic framework (Chittenden, 2002:4). P4 reiterates that they as school management would "never stop a staff member supporting a child" regardless of their religious orientation or views on religion. However, their requirement would be that "none of the teachers undermined the ethos of the children". Unfortunately, teachers find it easier to establish a connection with learners who perform well academically (Corbett and Norwich, 2005:13). P4 explains all staff however, needed to be involved with the "care and support" of learners and needed to "be the support and care". Sometimes "you just have to be there and you just have to listen" as part of the care and support provided. When learners feel secure in their ability to establish a relationship with the teachers, this provides a foundation to nurture "familiarity, attachment and identity", which are the requirements for developing a sense of belonging (Hamilton, 2013:182; Fullilove, 1996). Learners can often cope better with difficult situations at school or at home, if they are able to establish a "connection" with a teacher, who provides support. This can contribute to the learner improving academically, establishing better peer relationships and feeling more valued and nurtured in the school environment (Cefai, 2008).

5.5.6.3   *Consistency*

Principals are responsible for maintaining policy (Bush et al., 2010:3). A consistent application of policy and programmes provides a secure environment for learners in which they can engage in education and establish positive relationships (Rumberger and Thomas, 2000:41). P2 emphasised the consistency of the principals' actions

when discharging their duties. For P2 "a consistent principal means secure staff". The pastoral programme must be consistent in its provision of care, support and discipline. This can lead to staff feeling secure in their position and the discharge of their duties. Especially learners who have a tumultuous home environment need a stable, consistent school environment. In a stable environment they have the best chance to develop emotionally as they go through physiological changes, as well as develop the ability to deal more effectively with their challenging home environment (Hamilton, 2013:174).

5.5.6.4   Boundaries

Grove (2004:37) proposes a "collaborative" approach to pastoral care where all the teaching staff and principal work together to provide pastoral care for the whole school community. Collaborative relationships that exist between teaching staff and the principal, between learners and teachers and between the school and parents suffer when boundaries are ignored (Hayes and Kelly, 2000:452). For P2 and P3 any pastoral programme should establish and maintain clear boundaries with regard to the various relationships in the school. P3 pointed out that teachers should be aware of boundaries and know how to implement them. Boundaries make for good relationships. When the learners and staff have clarity with regard to the boundaries, they can function well within those given boundaries. If boundaries are not respected it could result in a changing power dynamic (Foucault, 1980:59). According to Hays et al. (2000:452), relationships within an organisation are negotiated and allocated meaning. Power is flexible as long as the various parties manage, negotiate and contest the relationship as they work towards a common goal or meaning. How the parties see the application of power, has an effect on their ability to work together towards a common purpose. This is true also of the relationship shared by the principal and staff, and the teachers and learners. Traditionally the power relationship has been one of top-down authority. An attempt to make these relationships more collaborative can, however, be problematic. Collaboration suggests "shared power" (Hays et al., 2000:453). Research has indicated the potential pitfalls of a collaborative programme in education because of the uncertainty and skewed policy it could create (Armstrong, 2013).

5.5.6.5 Structure

The structure of a pastoral care programme can refer to the "strategy" that teachers implement to become aware of the problems with which learners are struggling (Chittenden, 2002:4). In most British schools, the pastoral care programme consists of "defined structures". Each person responsible for an aspect of the programme, is fully aware of what the expectations are (D'Rozario, 1986:76). P2 found that pastoral programmes should be "well structured". The component of "compassion" should never be "out of balance". For P3, faith-based schools necessarily have a close relationship with the church and religion. They are then also "intertwined at the level of pastoral care". The values of the faith community that started the faith-based school, is inherent to the culture of that school (Grove, 2004:336). P3 pointed out that any pastoral programme "begins with the staff". For it to be successful the principal should "get the staff on board". The structure will ensure that the "staff are secure in their environment". The programme should not, however, just be a "tick-box exercise" where the school simply goes through the motions. The support programme should come from a heartfelt desire to fulfil the learners' needs. Schools are in a position to provide much more than academic learning. They can fulfil a substantial role in the emotional formation and character building of learners. A pastoral care programme should take this extended role of the school into account. An environment should be created for learners where they can reflect on who they are and build the skills to develop healthy interpersonal relationships. This can prepare them for a productive adult life where they can have a positive influence on their local community (see Ainley, 2006:210).

5.5.6.6 Focus

The school should be able to develop learners who "have qualities of self-confidence, optimism and high self-esteem and a commitment to personal excellence as a basis for their potential life roles as family, community and workforce members" (Carlton, 1999:2). P1, P2, P3 and P4 all commented on the focus of the pastoral care programme. For P1 the pastoral programme should provide for the physical, cultural,

academic and pastoral needs of learners while also making counselling available. Confidentiality should be assured at all times. P1 emphasised that the principal's main focus with regard to pastoral work "is with the staff".

Learners often hide their family circumstances from the school. They feel that those at school will not understand their situation. This leaves them feeling ostracised and isolated (Underwood, 2002:57-58). P2 emphasised that a pastoral care programme should be based on "love", "compassion" and "consideration". It should make "corrective counselling" available for learners who struggle with school policies. The principal should be aware of the learner's needs. Support should be given not only to learners, but also to parents and guardians. In this way the school influences the broader community that it serves. P3, however, disagreed and found that support should be limited to the learner.

Care for the spiritual needs of learners is as important as their physical, emotional and psychological needs (Cadmore, 1997:8). P2 saw the principal as an "instrument of reconciliation", a "mediator" between learners and the issues they face. To achieve this, the principal should be trained in counselling in order to better understand what learners have to deal with. The aim is to provide sufficient support and care for learners that they can feel comfortable, happy and content. With regard to the spiritual well-being of learners, P2 found "grace" to be central. Grace overcomes fear. Those who are free from fear are able to focus and learn. Staff are also important, because "secure staff means happy learners". "Counselling" should be part of any pastoral programme, according to P2.

Pastoral care aimed at caring for teachers should be pre-emptive, not responsive. It should emanate from a genuine concern for the teachers, not simply an after-thought (Carroll, 2010:148). The "needs of the teachers and children" are very important to P3 who sees a pastoral care programme as holistic: it should incorporate the academic, physical, intellectual, and spiritual aspects. According to D'Rozario (1986:76), the aims of a pastoral care programme would be to foster values, develop personal qualities, provide the opportunity for developing practical life skills, provide academic support, and strengthen the learner to survive in the world beyond the protected environment of a school. The "academic" aspect of pastoral care should

challenge achievers, while providing support for learners who struggle. The pastoral programme should also provide a physical outlet for learners with the aim to foster their physical and mental health. The pastoral care programme should, according to P3, include a focus on teacher well-being. Teachers should feel as if they belong. They should feel that their voice is heard. They must feel that they are cared for and that they are of value.

Learners' academic progress should be carefully monitored and they should receive the support they need in order to lay a foundation for the future (D'Rozario, 1986:76). According to P4 learners have many needs and that they face the relentless pressure of academics. P3 and P4 agree that teachers need more support because of the numerous problems learners have to face in life. Teachers should be in a position to provide the learners with the necessary support and to encourage the parents as well.

5.6   Summary

A discussion of the interviews was provided in this chapter. The results of the empirical part of the study confirm that schools struggle with the depth, expectation and requirements of providing pastoral care to meet learners' needs. Clearly, a pastoral care programme is necessary and teachers should be actively involved in it. They take their lead from the principal. Respect for others and their beliefs is central to good relations. All parties should work together in order to plan, develop and implement an inclusive pastoral care programme that is effective. The structures and strategies devised in the programme should provide learners, parents, teachers and other stakeholders with the opportunity to share in this holistic care and support.

CHAPTER 6
FINDINGS

6.1   Introduction

The aim of this study was to develop a basic framework for the Christian principal in a multi-faith school to provide pastoral care as faith-practice. The perception of power, how it exists and how it influences the decision-making of principals in the school context is important to understand the dynamics in the relationships that the principal, the teachers and the leaners share within the school environment. The principal's religious views have an impact on their decision-making, resulting in possible bias when providing pastoral care for teachers and learners. The pastoral care provided in a school context should encompass the values and attitudes of the principal, the staff and the learners, impacting on their acceptance of diversity, differences in culture and strength in a variety of diversity.

The work of philosophers Michel Foucault, Hannah Arendt, and others were explored in order to gain insight into the phenomenon of power and how power is exercised. The work of sociologist Max Weber provided a theoretical framework for the understanding of authority, how it is seen and manifests in practice. Insights of scholars such as Karl Barth, Max Weber, Emil Durkheim and Catherine Bell with regard to belief systems and ethics that are relevant to the focus of this study, were utilised.

To understand the power relationships between the principal and others in the school, Michel Foucault's work on "power" and how it related to people, groups, organizations and society was explored. The predominant idea that is useful to this study is that power can best be studied by observing the relationship between people and society, particularly in how a society's institutions function and use power. Hannah Arendt emphasises that power is transferred by mutual agreement between parties to forge toward a common goal. This is mostly achieved through co-operation between persons or entities, resulting in an increase in the group's power. Within the school context, the principal cooperates with teachers to accomplish the school's

goals, of providing education and in order to establish a system of discipline that requires conformity. Arendt further points out that power is used to rule, that some people obey, while others command. In the school context, this hierarchical power is seen as the principal manages the school and ensures the effective delivery of school goals. Weber introduced domination as an aspect of understanding power. Domination is where a group follows commands. That domination or authority takes place under various circumstances, from a simple arrangement to a situation where an advantage is the expected outcome. In the context of the school, the advantage to the teachers is receipt of their salary for conformity to the principal's expectations, while for the learners, the advantage may be two-fold, either not being punished for doing what is expected, or as their motivation will dictate, receiving an education in return for conforming to school rules.

This study is situated in the context of education. Foucault's contribution to education provides insights into the power relationship between the principal and other people they are expected to manage and the learners over whom they have been placed to provide education. Education scholars use Foucault's work on madness, punishment, sexuality, and the human sciences, with specific reference to the way in which people use power, knowledge and ethics. This enables a better understanding of power dynamics in schools. In this study focus is on the pastoral relationship which has a power dynamic of its own. Foucault discussed issues of power in institutions such as the military, prisons, schools and financial organisations, specifically with regard to discipline in these organisations. Foucault's views on Christianity is relevant to this study, particularly with reference to the creation of new power relationships within the church structure and the forging of new power positions in pastoral relationships through the provision of care to a person who is in need of such by a person who has the power to provide such care. Foucault's work can be applied to pastoral care and the power relationship that develops first between individuals and the church structure and then as the church cedes pastoral power to a state structure.

To explore religion and its influence on the role of the principal, insights from authors Linda Woodhead and Nancy Ammerman provided an understanding of how various aspects of religion manifest in the life of a religious person. The point of departure of

this study was that the religious beliefs of principals have a marked effect on their "lived religion". This would, in turn, affect the way in which they plan and implement a pastoral care programme in the schools under their leadership.

Pastoral care in education is largely influenced by the work of Michael Marland. According to him, pastoral care is a crucial aspect of schooling and should be provided to learners by means of a well developed and implemented the pastoral care programme. Marland's later work focuses on among others the development and implementation of a curriculum aimed at effective pastoral care. Ron Best and Peter Lang have worked on how pastoral care can be efficiently provided to learners in various school environments. Their work takes into account school structures and administration, and evaluates the depth quality of the pastoral care provided to learners. The development of a framework in which the principal can plan, implement and manage an effective pastoral care programme was the main aim of this study. The insights of Marland, Philpott, Schoeman, Best, Jarvis and Ribbens contributed to a better understanding of the structural requirements, training and the aspect of inclusivity in pastoral care in an education environment.

This study investigated the lived experiences of the participants, accordingly, it was framed within an interpretivist research paradigm, a qualitative research design and used a phenomenological case study research strategy to collect data through unstructured interviews. The investigation was conducted with four purposively selected principals from the Port Elizabeth Central Circuit and data collected from the interviews were content analysed by deductive and inductive content analysis to identify the themes within the data. Themes identified were: diversity and tolerance; understanding scripture; skills development and training; leadership; modelling faith and purpose; designing a pastoral care programme. Themes focus on issues with which participants grapple in their attempt to reconcile their calling as Christian believers with their leadership and the care they provide in schools. Another focus was on the construction of an adequate pastoral care programme.

6.2   Power, position and pastoral care

As the work of philosophers and sociologists has shown, power is to be found in every relationship. Principals should understand and be aware of the ramifications of the power that accompanies their position of leadership in the school context. They should also be aware of how their actions can be perceived by others and the impact of their actions on the effectiveness of providing pastoral care in the school. Principals should focus on academic attainment and adequate care. Proselytising in a school environment is unethical and amounts to an abuse of the leadership position and the power that goes with it.

Principals occupy a position of power by virtue of the authority conferred on them by law and society. This has consequences. They have authority to meet out punishment. Because of their position and power, the perception exists that, because of their knowledge and experience, they speak "the truth". They have the power to implement social discourse in such a way as to legitimise their knowledge and their "truth". This power can be used to achieve positive or negative outcomes with the principal as the agent. The power is however, not possessed but exercised as a strategy over those the principal is to lead, while in the process, instilling a sense of peace or comfort in the school community. Conversely, the negative exercise of power may cause disharmony and discord within the same community, which will result in resistance. The results of the empirical investigation have shown that the principal and staff should collaborate to develop a school community where all stakeholders can contribute their skills to implement an effective pastoral care programme. Emotional well-being depends on a relationship that is built on trust. Responsibility of the leader is to foster positive relationships between learners and teachers.

The principal derives their authority by virtue of the position they hold, appointed by the government in public schools and appointed by the school governing body in private schools. This is legitimate authority, established and bestowed by society in the form of a hierarchical structure. The position of principal is part of a formal organisational structure. This position is endowed with the authority to punish or reward. The power of principals is both positional and the power of knowledge. This

should be considered when a framework for pastoral care is developed. The framework should provide for conflict resolution when learners or staff do not agree with the views or actions of the principal. Participants in the empirical study indicated that principals should exhibit the courage to stand up for what they believe, remain composed under pressure, be consistent in their actions, be caring to those over whom they hold authority and be competent in what they do. Principals aim to facilitate school communities to function effectively, developing respect for and between individuals based on their shared values.

For principals who are Christian believers, perception of their faith and obligation derived from that faith, impact their decision-making. Religious beliefs can be founded on propositions, doctrine, and the belief in supernatural beings and forces. Religious beliefs vary according to religious affiliation. People's religious affiliation has an influence on their values and their value system, in turn, has an impact on their behaviour. The values of their belief system form the foundation of people's lived religion. An individual's spirituality is reflected in that person's view of the world and the values that they apply in their everyday lives. The results of the empirical enquiry have shown that the way in which principals interact with learners and staff reflects their respect and love for those they entrusted to them. Their role is to encourage, challenge and provide a positive school environment.

Religion incorporates ritual and everyday actions. Faith manifests in action. What people do is the result of what they believe. Results of the empirical investigation have emphasised that learners take note of the way the principal behaves in various situations. Therefore, body language is an important factor in modelling. Principals model their faith by how they live their lives every day. Their actions reflect their belief and stem from their belief.

If Scripture is misinterpreted, it can lead to division. When Scripture is used to undergird an individual's own views, passages or texts are often taken out of context and applied in a manner that suits the individual. Scripture can have a positive effect on the lives of others or it can be used in a way that has an adverse effect. For principals who are Christian believers, faith would be based on the authority and interpretation of Scripture. Their view of Scripture and its application have a

significant influence on their relationships with others. The study has shown that the understanding of Biblical texts in their context is necessary in order for a responsible application of the Bible in people's lives. This also goes for the relationships of Christian believers who are school principals with those whom they lead. The misapplication of Scripture can have a devastating effect on individuals, families and communities such as a school. A responsible view of Scripture is a necessary foundation in establishing a care programme that is effective and makes a difference.

For Christian believers modelling Christ as the Great Shepherd should be a core motivating factor. If principals see themselves as the shepherd of their flock (school), they should always remain conscious of the fact that ultimately, they report to a Greater Shepherd. They are the servant and not a master. This is a manifestation of lived religion. With the changing views of religion within society, the traditional approaches to pastoral care as provided by a pastor limited to the members of their congregation, is no longer considered as effective as they once were. The need to provide pastoral care has transcended the boundaries of any specific religion. Pastoral care or spiritual care, encompasses different religious traditions and ways of approaching the spiritual needs of people from all walks of life. For the principal, teachers and learners, understanding the meaning of tolerance and care is vital in developing a tolerant outlook that leads to embracing diversity. The school environment should provide a foundation for an understanding of what it entails to be respectful and tolerant of diversity. It should facilitate learners to develop the skill to accept difference and diversity rather than regard it as an obstacle. Children should be enabled to live constructive lives in a pluralistic society where the rich diversity of the cultures and their heritage is perceived as a valuable resource for all members of society. Diverse opinions and the acceptance of the convictions and beliefs of different people groups are encouraged. Different points of view, behaviour and traditions are seen as a strength within the organisation.

Religion is part of many individuals' everyday lives. Christian believers who see their lives as "a living sacrifice" (cf. Romans 12:2) express their dedication to God in the form of a living faith. This is then the concrete manifestation of their religious beliefs. People should have freedom of religion and be able to practice their religion without fear. The second letter to the Corinthians promotes reconciled relationships that are

based on words and actions. Religion as faith practice provides a foundation for principals who are Christian believers to offer pastoral care as an outward manifestation of their own faith. The aim is not to meet religious expectations by doing so, but rather to project the love of Christ for all who need to be healed. An effective pastoral programme should be motivated by principals' understanding of their position in Christ. The aim of such a programme is not to further their own religious ideas and ideologies.

In the formal and multi-cultural setting of schools the motivation for providing pastoral support for learners and staff should be considered carefully. Schools are a diverse environment and provide an ideal social setting for learning and practising respect for others, as well as for peaceful coexistence and cooperation. Together learners and staff can develop an inclusive community and take this attitude out into the world. If proselytising is the leader's motivation, friction with parents will result. This is tantamount to an abuse of power. The challenge for the principal is to encourage and support people of all faiths from the basis of their own firm foundation in Christ.

People differ with regard to their outlook and personality. Those with a more liberal view often welcome the opportunity to do interfaith spiritual care, whereas others who tend to be more conservative prefer to do spiritual care within their own faith tradition. Teachers and principals often lack training when it comes to pastoral care and providing for the needs of learners and teachers themselves. With training in pastoral care teachers can have the confidence to assist those who need help, including people of other religions. Principals should receive training with regard to understanding their goals, motives and the effect of their behaviour on learners and staff. Discomfort, fear and uncertainty in this regard can lead to a lack of pastoral care in schools or to the marginalisation of students from traditions other than that of the Christian faith. For Christian believers pastoral care is about concern for people. Ordained or laypersons provide for the spiritual and other needs of those who are experiencing difficulties. Teachers should be responsive to learners' personal context. That includes issues associated with private angst, tension at home, peer or social pressure and emotive crisis the learner may face. The aim of pastoral care is to give guidance in order that people can find meaning in their lives. Pastoral care can include religious practices and providing various services in the community. With

the changes in the religious landscape in contemporary society, pastoral care is no longer seen as limited to the Christian tradition. This has resulted in changes in the provision of support. Where the emphasis is on the personal development of learners, pastoral care aims to contribute to learners' development to independence. Learners are supported in developing the ability to make good choices and decisions.

Pastoral care has to a large extent become spiritual care. In the school context, pastoral care aims to create a safe environment in order that needs of all can be met, their value as human beings will be respected and meaningful relationships are fostered. Since the previous century, the view of education has broadened to include provision for the spiritual, psychological and physical needs of learners as well as for their academic achievement. The objective was to give learners the opportunity to understand their own value and to experience personal well-being.

Pastoral care programmes are not about an appropriate curriculum. They should encompass an entire strategy for learners to develop a strong sense of their own value. Education focuses on the whole person. For the purposes of this study pastoral care in a school setting is seen broadly as everything done to help individuals or a community to achieve what they are fully capable of achieving, understand their humanity and the influence that power and authority can have on the relationships with in that caring community, further impacted by social norms and individual motivation. A pastoral care framework should take into account the organisation, its structure and organisational culture. These structures have an impact on learners and staff. They affect the general well-being and performance of the people who function within the structure. A pastoral care programme should be flexible in the achievement of its goals. Careful consideration should be given to the effect of being too rigid in what is expected of individuals who should operate in or benefit from that pastoral care framework. The meaning of different customary events and traditions and the value these hold to various members of the care community and their families should be acknowledged by the pastoral care structure. Tolerance is a key value in the development of a framework in which pastoral care is to be provided.

Governments in many countries across the globe appreciate the value of a well planned, implemented and managed pastoral care programme. Government policy and expectations form part of any pastoral care framework for the school environment. The goals of government are not faith-based, but their main goal and that of Christian believers who work in the system is the same, namely effective care for all concerned. In a government institution and in an education environment there is no room for proselytising by any religion. Training in this regard should be part of a pastoral care incentive in schools. The pastoral care programme should take other religions and others' beliefs into account. The aim is to care for learners and staff of all walks of life and all persuasions. Proselytising behaviour is an abuse of power and leads to conflict and ultimately the failure to achieve well-being for all.

Pastoral care aims to enable people to realise their potential through the provision of a programme that can facilitate them to deal effectively and constructively with their problems and everything that keeps them from reaching their goals and realising their full potential. The personal and professional expectations of staff are also central to the implementation of an effective pastoral care programme.

6.3   A framework for pastoral care

The aim of this study is to develop a basic framework for principals who are Christian believers in a multi-faith school to provide pastoral care as faith-practice. School principals have positional power allocated to them by the government and society through legislative means. Some of the power is transferred to the staff. The power is used, among others, to maintain order, which includes the punishment of disorderly conduct. Learners and staff submit to this power voluntarily because it is perceived as legitimate authority and power. Principals occupy a position of responsibility and power in order to reach a specific set of outcomes with regard to the community that they serve. These outcomes focus not only on academic achievements, but are seen more broadly as the holistic development of human beings to reach their full potential. The purpose of schooling has become more complicated.

Principals, as human beings, cannot but make decisions based on their background, experiences and religious beliefs. If they are Christian believers, their beliefs are also drawn from their understanding of their faith tradition and its Holy Scriptures. They live out their faith in their social context and workplace. Here problems can arise, should they find that their faith requires them to do more than their environment allows them to do. An example is if they feel the burden of the commission to "make disciples of all people" as an injunction to proselytise people from other faiths. This is compounded if they feel that their own salvation is contingent upon their fulfilling this commission. From such a point of departure they will not be able to meet the expectations of their faith or of the education system. A well-structured pastoral care programme will falter if the aim is to proselytise people of other faiths rather than to encourage learners to see value in themselves and become valuable members of society. An effective pastoral care programme becomes possible if the persons in power positions such as a principal and staff who are Christian believers understand their position in Christ. The well-being of the learners is then placed first and their own needs and ambitions second. Their position of power does not entitle them to seek their own gratification or use their power to accomplish the goals they set for themselves, be it personal or religious. They are in service to the community and serve those entrusted to their care with a profound sense of responsibility. As believers they know they are treading on holy ground.

The understanding that all are made in God's image, brings into focus, God's universal love for God's creation. All people, also those who do not share in the principal's faith tradition, should be provided with the opportunity to live their faith. Tolerance and an appreciation for diversity are needed. From this will flow deep respect for others which, in turn, will foster a relationship of trust.

With a balanced understanding on their power and position, as well as their position as a Christian believer who has power, principals can focus on developing, implementing and managing an effective pastoral care programme in which all staff work together. The principal provides guidance and leadership through a collaborative process and ensures that staff are adequately trained and equipped to provide care and support to learners from different backgrounds. Their aim is to guide learners who struggle with diverse emotional and physical problems. For this an

environment that is conducive to their healing and development is needed. The school should provide a safe and secure environment where every person is valued and appreciated.

The pastoral care programme should be flexible. It should have a well-defined strategy and clear goals. It should be based on shared values. All staff should be involved and should be provided with sufficient training. The training should focus on skills development, conflict resolution, and should promote the human dignity of all in the school environment. This can result in positive relationships where diversity is embraced and discipline is maintained. Principals who live out their faith also through the pastoral care programme in their workplace, can be encouraged when they see the fruits of a well-run and diverse school environment in which everyone is valued as an individual and where everyone can strive to live a fulfilled life.

The diagram below, is a graphical representation of the framework in which a believing principal can practice their faith through lived religion by the implementation of an effective pastoral care programme.

Successful Pastoral Care:

- Strengthened Faith
- Increased well-being of learners and staff
- Shared diversity
- Improved values
- Improved life skills
- Productive member of society

Unsuccessful Pastoral Care:

- Self-Satisfying
- Faith Betrayed
- Superficial care
- Recipients marginalised
- Learners' self devalued

Perception of Pastoral Care
- Shepherd
- Leads by example
- Lived Faith
- Care for learners and staff
- Involves trust
- Promotes respect
- Clearly defines boundaries

Perception of Pastoral Care
- Rules over others
- Dictates
- Self-gratifying/self-serving
- End justifies the means
- Not approachable
- Own tradition seen as superior
- Demotes respect

Perception of Religious Expectations
- Tolerance
- Accepted Diversity
- Promotion of shared values

Perception of Religious Expectations
- Promotes division
- Intolerant
- Forces faith on others
- Forces personal values

Understands positional context

Consistent

Enforces clearly defined discipline

Embraces diversity

Promotes positive relationships

Promotes human dignity

Resolves conflict

Training/Skills Development

Staff Involved

Values based

Goals defined

Defined strategy

Flexible structure

Design, Implementation and Management

Principal

Government/Power:
- Power Transfer
- Expectations
- Places principal in power over the school
- Forced conforming by surveillance.
- Power to punish/regulate behaviour
- Allows examination of truth

Personal:
- Faith based on the authority and correct interpretation of scripture
- Understands their position in Christ
- Understand their position within the school

Personal:
- Faith based on incorrect interpretation and understanding of scripture.
- Tries to work for their own salvation
- Forgets that they are appointed to act in the best interest of the school.

Perception of Power and Authority
- Perception of Power & Authority and the exercise thereof.
- Legitimate authority
- Voluntary submission

6.4   Recommendations

There are different opinions as to what a pastoral programme in schools should entail. These views should be further investigated in order to develop training programmes that incorporate aspects of counselling and psychology. All programmes should be culturally sensitive. They should allow teachers and principals in particular to gain insight into the issues that learners have to deal with in today's contemporary society. Teachers and principals struggle to relate to the problems faced not only by learners within the same culture, but also by learners of other cultures. Training for teachers and principals with regard to care and intercultural engagement should be obligatory. This is necessitated by the complexity of the education environment today. Additional investigation is needed as to what a care programme in the school context should look like, what it aims to achieve, as well as who is to provide the care and who is to receive the care. Learner care should be a priority in every school.

The effectiveness of Christian schooling in guiding learners to integrate with a post-Christian society, can be evaluated in further investigations in order to provide insight into how religion-based schooling can be effective in a changing society. Preparing learners for diversity and tolerance should be a priority and integrating this aspect of Christian schooling into a school-based spiritual care programme will advance these social values that are necessary for peaceful co-existence.

Evaluation of existing training courses for teachers and principals who are expected to implement a care programme would be valuable in determining where there is a need to develop further training opportunities. The impact of a specifically designed course at tertiary level to train teachers and principals in care principles, may be useful in overcoming the problems of bias people bring to positions of power. Further study and development of such a course would make a greatly needed contribution to education sciences and theology. Further investigation with regard to the pastoral care of school staff will also make a contribution to reflection on how the school environment can be a safe and positive space for all – a space where both learners and staff can flourish.

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