Developing Teaching & Learning in Africa

Decolonising Perspectives

EDITOR
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Chapter Seven

Fostering Collective Teacher Efficacy Through Values-Based and *Ubuntu*-Inspired Leadership: Implications for Decolonisation

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Getting back to African Values: Solidifying Organisations

Conscientious leaders today are constantly asking themselves as to what values and which kind of leadership they need to follow as they head their organisations. This volume has examined various ways in which teacher education can decolonise institutions, programmes, and people. These are all themes that are necessary to be addressed in Africa as we embolden the dream of an African Renaissance. Leadership institutes should also be open about decolonising leadership models that would embrace innovative leadership practices. Without effective leadership, institutions would not be able to have people who will spread the tenets of decolonisation. Many African leaders have begun to dig deep into African values and ethics as they build institutions.

With the advent of decolonisation and African Renaissance, leaders are more open to experiment with various models, including African leadership models. There are a few of these values, which are universal, and these include the values around servant leadership and ethical leadership to a certain extent. Intentional leaders will seek relevant values that would contradict poor leadership that debilitates many dysfunctional organisations. We have arrived at an age when nothing should preclude leaders in bringing the historically marginalised African values to enhance the organisation. Boon (2001) writes about the need to create

an interactive leadership system, which begins with values. He distinguishes principles from values for principles are regarded as fundamental truths that do not change with time. Boon (2001) argues that there are two ways to create values; the one is democratic whilst on the other involves autocratical decisions. Boon (2001:35) writes:

Many management teams create values and then thrust them on the organisation. I heard this comment from a senior leader of a well-known international corporation: “We [the management] listed the values and then went to each factory and office, and spent a lot of time explaining them to each group. Nothing really changed though and, quite frankly, other than the team building senior management experienced during the time in the bush, when we listed the values, I think it was a bit of a wasted effort.”

Boon (2001:85) goes on to explain that one group cannot create values but need to emanate from the people’s belief system. “To be accepted by a community, values have to be created and shared by that community”. Viljoen (2015) underscores the need for inclusivity in organisations. Inclusivity releases energy in an institution and this is likely to enhance performance and productivity. All leaders’ behaviour is critical for effective leaders can use values that, when cascaded down the ranks of an organisation, can help curb ills such as corruption in organisation (Hendrikz & Engelbrecht, 2019). Numerous values could be used to build ethical organisations. Several writers have drawn African-inspired models that are driven by African values. One of these African values highlighted in literature is *Ubuntu/Huhnu/Umunthu*, which refers to humaneness – reflected in the maxim “I am because you are”. *Ubuntu* is a unique African value which shares certain characteristics with servant leadership. This old African philosophy is based on ethical leadership and values of dependability, solidarity, and commitment. Hendrikz and Engelbrecht (2019) point out that, “*Ubuntu* could transform the way in which leadership development takes place. As a basic tenet of African philosophy and ethics, *Ubuntu* suggests that basic life goals should be to realise excellence”.

Broodryk (2006) lists a number of values that make up *Ubuntu*, and among these is humanness. He then discusses various components of humanness and these include human rights, tolerance, understanding, peace, and humanity. All these are vital to living whether it is in the home or workplace. Msila (2015) points out that *Ubuntu*-inspired workplace thrives on teamwork, solidarity, interconnectedness, loyalty, openness, and honesty. Organisations and communities with these characteristics will thrive hold together by the belief system in *Ubuntu*. *Ubuntu* models can be amenable to Collective Teacher Efficacy discussed in this chapter.

This chapter examines the role Values-Based Leadership (VBL) in influencing Collective Teacher Efficacy (CTE) in education institutions. What is clear in this chapter is the ideal of decolonisation; to show that African leadership models can co-exist with Western models. The chapter emphasises what other chapters have referred to and that is the need for the use of collective ecologies of knowledge instead of marginalising some knowledges. The preface of this book briefly raises the argument of the need to decentre the West as we include all knowledges, including those historically marginalised.

Teaching is one of the core missions that every education institution strives to accomplish. To this effect, the role of teachers, particularly in the conventional mode of delivery, is not substitutable. Teachers do have a primary and direct role in influencing students' learning. If any other variable must be mentioned as attributing to the success of students, leadership should come next. This implies leadership does have an influence over students' learning by influencing teaching or the teachers' role. Nevertheless, there no single route to bring such an influence; hence different leadership efforts are made in this regard. However, the influence that gears towards building the confidence of the teachers and attempts to cultivating the belief and efficacy of the teacher work group must be considered as bottom lines to such leadership efforts. Obviously, not all leadership styles and behaviours do have equal impact in terms of fostering this desired efficacy and hence VBL is proposed here as having a significant role in fostering CTE.

Values-Based Leadership (VBL)

When we talk about values, we cannot miss the fact that some values are universal and Africa shares these with many other countries. Crossan, Gandz and Seijts (2018) differentiate between values and virtues. These authors define values as those beliefs that people embrace and these are also vital to them; for they influence behaviour. Virtues are close to values but are defined as behavioural habits – actions that are displayed consistently over time (Crossan et al., 2018). Leaders who focus on long-term performance display ten virtues and these are humility, integrity, collaboration, justice, courage, temperance, accountability, humanity, transcendence, and judgement (Crossan et al., 2018). Values are those moral beliefs and attitudes held by an individual person or a collective to which people appealed for the ultimate rationales that guide behaviour or action (Busher, 2006). These values are relatively stable beliefs that certain modes of behaviour or end-states are desirable (Grojean, Resick, Dickson & Smith,

2004; Buchko, 2006). Such values are the essence of leadership in educational institutions (Frank, 2005; Greenfield, 2005; Haydon, 2007; Gold, 2010) because the values that people emphasise may influence the actions they engage in (Grojean et al., 2004). It implies that VBL is about leading through those moral beliefs, behaviours to influence actions and decisions. Broadly, however, VBL can be conceptualised in terms of the following aspects: leader-follower relationships; a path that connects moral orientation and principles to stewardship decisions and actions; and a leadership that involves a set of distinguishable behaviours.

As evident above, several writers from Africa have written about values in organisations, showing how Africans upheld and strengthened their societies through values of the society (Mbigi, 1997; Mbigi & Maree, 1995; Broodryk, 2006; Msila, 2015). Broodryk (2006) perceives *Ubuntu* philosophy as crucial in Africa and maintains that the values enshrined in *Ubuntu* are pivotal life-coping skills from Africa. Furthermore, Broodryk (2006) like Mbigi (1997) contends that *Ubuntu* management philosophy that contains the necessary leadership values is imperative for improved staff performance. Humanness, caring, sharing, respect, and compassion are values that he highlights in the book.

Similarly, in his book, *Ubuntu: Shaping the Current Workplace with (African) Wisdom*, Msila (2015) writes about the values underscored in Mbigi (1997); Prinsloo (1998); Broodryk (2006); Mbigi (1995) and Msila (2008). Many of these values as highlighted above are universal and are various ways shared by the world. Nussbaum (2003) argues that African values such as *Ubuntu* are solid and can teach the world consciousness much if only the West did not misunderstand or ignore Africa for a number of reasons. Therefore, the knowledge or the epistemic freedom that seeks to underscore these African values will bring them to the centre sharing with the West under the ecologies of knowledge. Discussing servant leadership, Msila (2008) reflects how the qualities of this concept are also present in African models, including *Ubuntu*.

Msila (2008) opines that the value of dependability in *Ubuntu* manifest itself as the virtue of servant leadership which is shown by caring leaders around the world. Management practices in our world have always been dominated by Western philosophies although we now know of the need to also incorporate traditional African wisdom. It is a fact that we cannot discard Western strategies of management because these can be enhanced by African styles of leadership and values. Reuel Khoza of the Nedbank Group in South Africa was quoted as saying we should not place too much confidence in traditional wisdom (Mgayi, 2013).

There seems to be consensus that values of diverse and dynamic organisations should be extrapolated from Western approaches as well as traditional Africa, thus combining the best of both worlds can build the organisation. Organisations are in a state of flux and it will always help to glean from a variety of approaches to build institutions and organisations. Combining Western and traditional African models means the appeasement of individual goals and community ideals on the other. Leadership based on a combination of values will be beneficial to the 21st century organisation in Africa; organisations that strive for inclusivity, social justice, cognitive justice, and high performance. Van Coller-Peter states that it is mostly second generation of third generation of management coaches who realise the richness of diversity brings to the workplace (Mgayi, 2013). For example, what Mbigi and Maree (1995) is complementary to what other Western experts are saying. Mbigi and Maree argue that for organisations to thrive they must be based on values that would build teamwork and solidarity. The leader is very central in this regard. Mbigi (1997) claims that five key values are essential for VBL and these are:

1. **Survival** – ability to live despite challenges.
2. **Solidarity spirit** – difficult goals can be overcome through collectiveness.
3. **Compassion** – understanding and empathising with others.
4. **Respect** – respecting others is also key to building organisations. In affective teams, people know, “I exist because of others – I live through others”.
5. **Dignity** – when people see that they are respected they grow dignity within. Through dignity, they will show commitment and a sense of responsibility.

VBL will be propelled by these values. These values will lead to solidarity, dependability, humanity, leadership that is based on social justice principles (Msila, 2015).

VBL is one of the contemporary leadership theories meant to contribute to institutional success, particularly in terms of establishing a desired relationship among the working staff, as well as between leaders and followers. According to Rhode (2006:5) in the past few decades the rise, fall, and resurrection of many leadership theories have been revealed. Currently, however, VBL theories have received increased attention (Copeland, 2014). To this effect, Segon and Booth (2013) assert that for higher education institutions to foster right actions, they are required to adopt the philosophy of VBL and ensure its institutionalisation. The specific benefits of VBL to organisational operations include enhancing trust on leaders (Adei, 2010; Viinamäki, 2011) fostering accountability (Viinamäki, 2011; 2012); and establishing a basis upon which stakeholders can collaborate (Mills & Spencer, 2005).

Collective Teacher Efficacy (CTE): What's Value-Based Leadership (VBL) got to do with it?

CTE can be defined as the confidence that teachers develop in a group about their ability to organise and implement tasks pertaining to improvement of students' learning experiences (Leithwood, Patten & Jantzi, 2010; Angelle, Nixon, Norton & Niles, 2011). Goddard, Hoy and Woolfolk Hoy (2000) also define CTE as the perceptions of the teachers about their collective capability that their efforts can result in improvement in students' achievement. It is also referred to as "a specific form of self-efficacy in which the target of the beliefs is the organisation to which the individual belongs" (Ross & Gray, 2006:801). It is the beliefs that typically reflect individual teachers' perceptions of group-level attributes at organisational level (Ross & Gray, 2006). These authors argue that CTE is a specific form of self-efficacy in which the beliefs gear towards the organisation to which the teacher belongs. The general implication is that CTE mainly deals with teachers' mental state (perceptions, beliefs, and attitude) and gears towards the group, to the collective or to the entire organisation. Accordingly, it involves a view that 'together we can make a significant improvement to students' learning experience.

Scholars suggest some defining features about CTE, i.e. the teacher work groups having a strong CTE are identified with some characteristics. These may include: the acceptance of challenging goals (Goddard et al., 2000); strong organisational efforts, and greater motivation to persist for a better performance (Goddard et al., 2000; Angelle et al., 2011); collective responsibility/collegial accountability (Angelle et al., 2011); and strong teachers' commitment to institutions (Brinson & Steiner, 2007). In line with investigations pertaining to CTE, findings consistently show that in an institution where CTE is strong, there is a better learning (Cybulski, Hoy & Sweetland, 2005; Adams & Forsyth, 2006; Ross & Gray, 2006). Moreover, Leithwood et al. (2010:676) assert that Collective Teacher Efficacy:

[...] creates high expectation for students' learning and encourage teachers to set challenging benchmarks for themselves [...] High-CTE are more likely to engage in student-centred learning [...] High CTE is associated with teachers adapting a humanistic approach to student management, testing new instructional methods to meet the learning needs of their students, and providing extra help to students who have difficulty.

These findings all affirm that CTE has a crucial role to play in promoting better learning experiences for students. Being cognisant of the potential outcome of this sort of efficacy, Brinson and Steiner (2007) also contend that educational leaders currently have shown keen interest in building such an efficacy. However, most

of the investigations in this regard have been focusing on elementary and high schools. The need to extend this knowledge to the level of higher education has been addressed by some researchers. For instance, in their attempt to endorse the need to foster CTE at a university level, Fives and Looney (2009:82) postulate: "In a time when more and more students are coming to the university and concerns such as grade inflation[...] and academic dishonesty are becoming more salient, it seems pertinent that we begin to look at the motivations and beliefs of the professionals who guide the learning process."

Furthermore, Chakravarthi, Haleagrahara and Judson (2010) also conducted a study in the context of higher education and found out that a lecturer's efficacy is one of the few lecturer characteristics consistently related to student achievement. It has been noted here that effective teaching and those who have confidence in their ability to teach persist longer in their teaching efforts, provide greater academic focus in the classroom, give different types of feedback, and ultimately improve student performance can influence lecturers who believe that student learning. Shambaugh (2008:135) also notes: "Collective Teacher Efficacy seems to have the most robust impact on student achievement, school climate, faculty morale, and the organisation's ability to manage stress." In general, CTE refers to individual teachers' belief about the collective capability of the teacher work group to bring the desired change in students' learning. The building of confidence (efficacy) is a process that involves many inter-related efforts and thus it is worthwhile to identify and start with the bottom line. To instil confidence in teachers, a leader may click on the mind and heart of the teachers. Since CTE is a group property that must be seen in terms of group level attributes, it is imperative to raise group norms and professional values as a relevant subject of discussion here.

Accordingly, there have been many research undertakings about which leadership models are linked to and would foster CTE. For instance, it has been found that there is a positive and significant linkage between CTE and transformational leadership (Demir, 2008); between CTE and teacher leadership (Angelle et al., 2011); and between CTE and instructional leadership (Fancera, 2009; Vari, 2011). However, the effect sizes of these leadership models were found to be different. The fact that different leadership models could have different effect sizes implies the need to explore the roles of other contemporary leadership models in this regard. In line with this, Copeland (2014:106) maintains that VBL has a high potential in overcoming the limitations associated with charismatic and seemingly transformational leadership that lack moral, authentic, and ethical dimensions. It means that, if properly institutionalised, VBL would result in positive outcomes.

Leader-follower Relationship based on Ideological Values

VBL is defined as “a relationship between a leader and followers that is based on shared strongly internalised ideological values adopted by the leader and strong followers’ identification with those values” (Daft, 2008:439). This implies that it is the ideological values that bind the leaders and the followers together. It is also implied herein that vision is the end value/the-ultimate rationale that guides the behaviours of leaders and the followers. To this effect, the instrumental means to realise the vision is also stated by the author. With this respect, three issues are addressed as a basic requirement. The first one is the exceptionally strong identification of followers with the collective vision espoused by the leader and the collective.

The second requirement is internalised commitment of followers to the vision of the leader and to the collective (followers’ willingness to make substantial self-sacrifices to serve beyond the call of duty). The implication here is the commitment of the follower is the key instrumental value to realising the vision, which is the end value. The third requirement is arousal of follower motives that are relevant to the accomplishment of goals. This means that after the vision is shared and owned, and after the followers internalised their commitments, the leaders is also required to arouse the interest of the working staff and increase their confidence. Consequently, VBL can be conceptualised as a leader-followers relationship whereby a leader formulates a vision and values to which the followers identified with, are committed to, and motivated by.

VBL refers to the moral foundation underlying stewardship decisions and actions of leaders (Ahn, Ettner & Loupin, 2012). It is also called the leadership path wherein the fundamental moral orientation of self-fullness leads to complete stewardship decisions and actions (McCuddy, 2008). It centres, among others, on the philosophical reality (moral orientation) adopted by the leader (Fairholm & Fairholm, 2009). This moral orientation can be of three types (McCuddy, 2008): selfishness, selflessness, and self-fullness. These qualities, especially selflessness, is underscored in African models of management (Mbigi & Maree, 1997; Msila, 2015).

Nevertheless, whether a leader espouses selflessness or self-fullness, it is assumed that the leader adopts VBL as long as stewardship is reflected in the leader’s decisions and actions. In self-fullness, the leader pursues reasonable self-interest to ensure the sustainability of the business and pursues reasonable concern for

the staff's current affairs (McCuddy, 2008). However, in selflessness, the leader forgoes his personal interests in the interest of the staff and of the company (Taylor, 2010). The point here in general is stewardship is inculcated in the leader's moral orientation and serves as the driving force when the leader takes action/makes a decision. Hence, VBL can be conceptualised as a leadership philosophy whereby a leader forgoes a certain level of selflessness and takes decisions in the sense of stewardship.

A Set of Distinguishable Behaviours

As noted above, VBL can be conceptualised in terms of the leader-follower relationship and in terms of the leader's moral orientation or philosophy. To this end, it is also possible to view VBL as a leadership model that has its own unique sets of behaviour by which the leader is characterised. According to Taylor (2010:6):

Organisations live and die by their leadership ultimately; it is the leader's effectiveness in creating vision for a preferred future and establishing an appropriate values-driven culture that determines organisational results. Leaders and their organisations can best execute their mission and achieve superior results by first addressing the foundation of behaviour and performance-personal and shared values. Values determine behaviour and behaviour determines performance.

Taylor's assertion implies that VBL leaders do have their own unique sets of behaviour that can be sensed and learnt from their personal and shared values. This means that there is some behaviour by which the values-based leaders are identified or characterised. To this end, Daft (2010:395) articulates the specific characteristics or behaviours of values-based leaders as:

They treat others with care, are helpful and supportive of others, and put efforts into maintaining positive interpersonal relationships. They treat everyone fairly and with respect. They accept others' mistakes and failures and are never condescending. They hold themselves to high ethical standards; continuously strive to be honest, humble, and trustworthy and to be consistently ethical in both their public and private lives [...] they also clearly articulate and communicate an uncompromising vision for high ethical standards in the organisation, and they institutionalise the vision by holding themselves and others accountable and by putting ethics above short-term personal or company interests. They continuously strengthen ethical values through every day behaviours, rituals, ceremonies, and symbols, as well as through organisational systems and policies.

From the descriptions given by Daft in the above, it is possible to identify the following phrases as linked to the behaviours of values-based leaders: respect and fair treatment; accepting others' mistakes and being humble; encouraging and supporting others; and being honest, trustworthy, and commitment to higher ethical standards. Ahn et al. (2012) also affirm that VBL can be characterised by such behaviours as: integrity; good judgment; leadership by example; decision-making; trust; justice/fairness; humility; and sense of humour. Similarly, the following are also identified as values that are characterising VBL: integrity, compassion, humility, courage, and respect (Sarros & Cooper, 2006; Segon & Booth, 2013). This implies that a leader utilising values requires a level of commitment to institutionalise such values.

Finally, Taylor (2007) also stipulates seven characteristics of values-based leaders. The first is that they set an uncompromising example through demonstrating integrity. Secondly, they serve the organisation and its constituents in a selfless fashion and raise-up others (followers) in genuine humility. Thirdly, they show compassion by caring for others and developing their potential. Fourthly, they are purpose-driven, aligning with corporate mission, vision, and values. Fifthly, they demonstrate courage and persevere to do the right thing. Sixthly, they are self-disciplined, holding themselves and others accountable. Lastly, they show gratitude and appreciation, acknowledging the contributions of others. As a result, VBL can be conceptualised as a leadership model that is characterised by the aforementioned leadership behaviours.

From the above noted assertions, it can be inferred that there are some values and behaviours that are assumed to form VBL and would result in positive organisational outcome. That is, some values are found to have critical importance in every organisational operation. In line with this, Fairholm and Fairholm (2009) assert that there is growing consensus over the values of VBL. Several scholars have identified many values that have been highlighted over the years and these include; integrity, compassion and sense of gratitude, accountability and self-discipline, humility/selflessness and humbleness, and envisioning. Validation of these values is based on their frequent citation in reputable journals and books. To this end, at least six references are made about the relative importance of each of these values.

Integrity

Northouse (2013:25) defines integrity as “the quality of honesty and trustworthiness and notes that leaders with integrity inspire confidence in others because they can be trusted to do what they are going to do.” Integrity means adhering to moral principles and acting based on those beliefs (Daft, 2008), or consistently adhering to strict moral or ethical standards (Sarros & Cooper, 2006; Ahn et al., 2012). This is directly related to role modelling/setting uncompromised examples (Haydon, 2007; Taylor, 2007; Taylor, 2010; Ahn et al., 2012; Segon & Booth, 2013). For example, one of the desirable behaviours or instrumental values that a leader wants his/her followers to espouse may be job commitment. However, a leader cannot win such a commitment from followers through a mere desire or by using word of mouth. As Albion (2006) advocates, the leader’s commitment can determine the followers’ level of commitment. Moreover, it is asserted that the best leaders are distinguished by relentless effort, steadfastness, competence, and by paying attention to detail (Kouzes & Posner, 2008). In support of this, Taylor (2007) also contends that integrity is the most widely endorsed values of VBL.

According to Kouzes and Posner (2008), to demonstrate integrity or to model behaviours in a credible way requires two things; primarily a leader is required to espouse integrity as his/her leadership value, and secondly he/she is expected to set a complementary example to ensure that words and deeds are aligned. In their attempt to emphasise this concept, Kouzes and Posner (2012:17) note “leaders’ deeds are far more important than their words when constituents want to determine how serious leaders really are about what they say. Words and deeds must be consistent.” In an education setting, integrity is indicated by “the shared belief that a good balance is struck at a given school among external demands, professional values, and student needs” (Mintrop, 2012:702).

In relation to the significance of integrity for employees’ morale and confidence, Taylor (2007:43) notes that when the leader behaves with integrity, he/she earns trust. As integrity and trust become the norm, two things happen relative to organisational performance. The first one is, employees throughout the organisation practice ethical behaviour and seek to do what is right – not what is expedient or convenient for short-term gains. The second is employees will experience new and heightened levels of emotion. “Employees learn about values from watching leaders in action. The more the leader ‘walks the talk’, by translating internalised values into action, the higher level of trust and respect he

generates from followers.” (Mihelič, Lipičnik & Tekavčič, 2010:33). Therefore, from the discussions made thus far, it is possible to infer that a leadership in which integrity is reflected has a strong potential to foster CTE.

Compassion and Sense of Gratitude

Sarros and Cooper (2006) view compassion as “concern for the suffering or welfare of others and to provide aid or show mercy for others”. These authors also point out that the real reflection of compassion is stewardship, which is a unique character of a leader. Similarly, Albion (2006) contends that a key part of being a values-based leader is stewardship and providing a community where every individual counts, and the boundaries of that community include all the company’s internal stakeholders. Furthermore, Fairholm and Fairholm (2009:86-87) affirm: “Values leaders come to see the organisation, its people, and resources in stewardship terms. As stewards, leaders take responsibility to care for and develop the people they work with and the team they represent. They are creating an environment conducive towards improvement of team work.” In connection to this, it is advocated as a principle that “the leader’s role is stakeholder development/empowerment.”

In a similar fashion, Daft (2010:395) also contends that values-based leaders “treat others with care, are helpful and supportive of others, and put efforts into maintaining positive interpersonal relationships. They also treat everyone fairly and with respect.” A compassionate values-based leader acts in the best interest of all members of the organisation who could be impacted by the decisions made at a given organisation (Albion, 2006). Accordingly, Taylor (2007; 2010) endorses this value as one of the most important elements of VBL. The author also endorses a sense of gratitude as one essential value of VBL noting that values-based leaders show gratitude and appreciation, acknowledging the contributions of others.

Humility/selflessness

Another frequently referred to value in relation to VBL is humility and/or selflessness. This value is addressed as a key to the implementation of VBL, without which this implementation looks ingenuine in the eyes of the followers. For instance, Taylor (2010:23) contends, “values-based leaders selflessly serve and raise-up others in genuine humility.” Furthermore, Kouzes and Posner (2012:341) describe the essence of this value as:

You can avoid excessive pride only when you recognise that you are human and need the help of others. Exemplary leaders know that 'you cannot do it alone,' and they act accordingly. They lack the pride and presence displayed by many leaders who succeed in the short term but leave behind a weak organisation that fails to remain viable after their departure. Instead, with self-effacing humour, deep listening to those around them, and generous and sincere credit to others, humble leaders realise higher and higher levels of performance.

From the description given by Kouzes and Posner, it can be implied that humility and selflessness are about having a modest sense of one's significance and recognising the significance of others genuinely. They are about serving others by forgoing personal interests. In this case, selflessness and humility are presented as inseparable words and are jointly applied in practice. However, Sarros and Cooper (2006:8) conceptualise selflessness as "being genuinely concerned about the welfare of others and willingness to sacrifice one's personal interest for others and their organisation" and humility as "the quality of being humble or a modest sense of one's own significance." Although it is possible to describe them differently, both humility and selflessness are the desirable behaviour of a value-based leader. In relation to the significance of humility/selflessness, Taylor (2010) contends that humility is the indispensable value of VBL and serves as the basis for any other values. He also contends that humility is the one indispensable trait of values-based leaders because leaders who demonstrate true humility are best able to motivate followers to high levels of execution and performance (Taylor, 2007).

The polar extreme of selflessness and humility is selfishness. It is about pursuing one's personal desires at the expense of others. According to McCuddy, (2008:12) selfishness exists in a variety of degrees. Its worst extreme is "about the unbridled pursuit of greed and the uncaring exploitation of others". A relatively less extreme form of selfishness is about "making decisions and taking actions that provide a person with satisfaction ... in the conduct of one's life". The author notes that selfishness can be socially acceptable when it involves decisions and actions that are intended to ensure one's physical survival. This implies that a modest sense of selfishness can also be reflected in VBL, as long as it is done reasonably and is socially acceptable. When a modest sense of selfishness is reflected in leadership jointly with a reasonable concern for others, McCuddy calls it 'self-fullness', which he asserts as the most rational approach to result in a VBL with a better outcome.

Accountability and Self-discipline

Accountability and self-discipline are two seemingly different but inseparable words. In connection to this, Taylor (2010) notes that self-disciplined leaders dare to hold themselves and others accountable for their action. This implies that self-discipline can be manifested in terms of the leader's readiness to take personal responsibilities and to delegate responsibilities to others. Taking an initiative and moral courage to lead the followers towards a desirable end is responsibility of a value-based leader. In line with this, O'Toole (2008:90) asserts that "the role, task, and responsibility of values-based leaders is to help followers realise the most important ends that they hold dear but cannot obtain by themselves." Furthermore, Daft (2010:395) notes that values-based leaders "institutionalise the vision by holding themselves and others accountable and by putting ethics above short-term personal or company interests." Therefore, self-disciplining and shouldering a responsibility to discipline the followers to collectively move to a certain end are among the key values in VBL.

Some scholars argue that there is a delicate demarcation between and among compassion, accountability, and responsibility. For instance, Albion (2006:41) asserts, "compassion is the quality of empathy that leads to a healthy respect for others and a sense of accountability. A cousin of responsibility, compassion often leads to what society calls more responsible action." Thus, for a leader to effectively shoulder accountability, he/she needs to be compassionate to others, but the fact that accountability involves an aspect of sustainability may help the leader balance the future fate of a company with the current concern of its employees. A leader is accountable to ensure that the personal and organisational values are enforced and key organisational issues are continually addressed (Taylor, 2012).

Envisioning and Moral Courage

Vision is the end value or the ultimate rationale for deriving any other values. As a concept, it refers to a mental picture of what lies at the end of a road that has never been travelled or a dream just beyond an institution's current reach (Calder, 2006). It is based on and reflects a company has stated beliefs and values, and conveys the future status of an institution and the end of the journey. Yoeli and Berkovich (2010) view such a vision as an organisation's compass that points in the direction the organisation should aim at and that reflects a desired ideal for the organisation's activity. This implies that vision is a mental affair that drives institutional stakeholders to travel to a desired end on a challenging but defined path.

A vision should be set in a way that it is powerful enough to upscale the expectations, aspirations, and performance of relevant stakeholders (Calder, 2006). This depicts that moral courage or inspiration is one important element that followers usually expect from their leaders. This is because “inspiring leaders breathe life into people’s dreams and aspirations, making them much more willing to sign on for the duration” (Kouzes & Posner, 2008:3). As asserted by Calder (2006), a vision is grounded in an institution’s beliefs and values. Moreover, a clearly articulated vision would inform the major stakeholders of a given institution about what an institution values (believes in).

A key element in envisioning is moral courage. Courage, according to Sarros and Cooper (2006:8), refers to “setting a direction for the long term and taking people along without being hampered by fear”. Accordingly, whether it stands out as a value in its right or is considered as an aspect of envisioning, courage is a key issue in VBL (Sweeney & Fry, 2012; Segon & Booth, 2013). Similarly, Taylor (2010) asserts that values-based leaders demonstrate courage and persevere to do the right thing. Moral courage exists at the intersection of three domains: a commitment to moral principles; an awareness of the dangers involved in supporting those principles; and willingness to endure the risks (Taylor, 2007; Daft, 2008; Taylor, 2010). This means that when a moral leader takes the courage of leading the followers on a journey that has never been travelled before, he/she is not blind to the risks associated with this initiative. Rather, the leader is conscious of the risks involved and is passionately willing to show perseverance along the way.

The Path-goal Theory of Leadership in Explaining the Relationships between Values-Based Leadership (VBL) and Collective Teacher Efficacy (CTE)

The theory addresses the effects of leaders on the motivation and abilities of immediate subordinates and the effect of leaders on work unit performance (House, 1996). The stated goal of this theory is to enhance employee performance and satisfaction by giving due emphasis to their motivation (Northouse, 2013). The leader’s responsibility in this case is to increase the subordinates’ motivation to attain both personal and organisational goals (Daft, 2008). The defining terms here are goal, motivation, satisfaction, empowerment, ability, and performance. The underlying concept of this theory is that leaders define a path along which the

subordinates are going to attain a certain goal. Hence, the role of a leader in this case is to link the performance of the members to a realistic goal through working on their motivation, satisfaction, empowerment, and abilities.

Generally, the theory has two main constructs: goal setting theory which suggests the relevance of challenging and realistic goals to motivate people; and expectancy theory which explains why people work hard to attain work goals. It has been claimed here that people work hard when they are convinced two things will happen: on the one hand, goal attainment leads to something they value and, on the other hand, the behaviours they engage in have a high chance (expectancy) of leading to the goal (Martin, 2012). In the expectancy theory, what matters is the perception of the constituents about the relevance of their current behaviours to their goal attainment and the relevance of matching the goal with their personal or shared values. This requires a leader to cultivate and clarify the behaviour that leads to an intended goal and to build confidence in the followers that this goal attainment will bridge them to their desired values.

House (1996), in the reformed path-goal theory of leadership, stipulated eight classes of leader behaviour that may help the subordinates' effort to attain a certain organisational goal. These include path-goal clarifying behaviour; achievement-oriented leader behaviour; work facilitation; supportive leader behaviour; interactive facilitation; group-oriented decision process; representation and networking; and values based leader behaviour. It means that the reformulated theory involves four additional behaviours. It can be explicated here that each of these leader behaviours is a derivative of the path-goal theory of leadership. Hence, VBL is proposed as one of the paths that connect subordinates to organisational goals. In each class of leader behaviour House tries to stipulate the specific behaviours that a leader is expected to exhibit to connect the subordinates to the commonly defined goals.

Regarding the select sets of conditions or contingency variables influencing the application of these leadership behaviours, House (1996:345) proposes that the emergence and effectiveness of VBL will be enhanced to the extent that three conditions are met. The first one is that extrinsic rewards cannot be, or are not made, contingent on individual performance. Secondly, there are few situational cues, constraints, and re-enforcers to guide behaviour and provide incentives for specific performance. Finally, the leader refrains from the use of extrinsic rewards contingent on subordinate performance. These propositions are in line with the assertion that VBL strengthens collective identification and the motivation for work

unit members to contribute to collective goals (House, 1996:347). The author further argues that VBL is more likely to be relevant under conditions that do not favour transactional leadership which relies on contingent rewards as inducement for performance that goes along with cognitive dissonance theory. VBL mainly focuses on group norms through promoting the constructive collectivism perspective (Greenfield, 2005). Similarly, Fairholm and Fairholm (2009:16) suggest the following conditions:

First, the members of the organisation must share common values. Second, leadership has to be thought of as the purview of all members of the group and not just the heads. Third, the focus of leadership must be individual development and the fulfilment of the group goals. And fourth, shared, intrinsic values must be the basis for all leader action.

According to path-goal theory of leadership, to be motivated employees must feel certain that they shall receive commensurate reward if they attain their commonly held goals, but the reward is directly attributed to values held to be significant among the subordinates in their personal and group affairs. Similarly, although the value of reward for motivation has not been overlooked in VBL, it looks like the value of extrinsic reward for motivation is negligible and is not recommendable, particularly if related to individual performance. The essence of extrinsic motivation is that staff members need some external rewards from their leaders or employers so that they are motivated and committed.

The acceptability and motivational effect of path-goal theory clarifying behaviours depends on subordinates' perception of their abilities to perform effectively and to resolve task and role ambiguity independently of their superiors (House, 1996). It means that, for the teachers to exert their efforts towards their goal attainment, they must believe that they are on the right journey that takes them to their desired educational goal and that they are able to move on the journey to get to that desired end. This belief is so important in that "individuals who feel that they will be successful on a given task are more likely to be so because they adopt challenging goals, try harder to achieve them, persist despite setbacks, and develop coping mechanisms for managing their emotional states" (Ross & Gray, 2006:801). Therefore, the path-goal theory has a direct implication for the concept of teachers' efficacy in general and to CTE in particular.

CTE is the beliefs that typically reflect individual teachers' perception of the capability of the teacher work group to bring a significant change to their students' learning experiences. Holanda Ramos, Costa Silva, Ramos Pontes, Fernandez and Furtado Nina (2014) note that the perceptions of efficacy are determined by

judgment of capabilities, environmental conditions, and expected results. In fact, in relation to an investigation of teachers' perception of their abilities, the social cognitive theory has been widely used as a theoretical framework. The sources for such a perception have been widely contested by scholars. For instance, Adams and Forsyth (2006) classify factors influencing CTE broadly into two: proximate source (teaching task and teaching competence), and remote source (mastery experience, vicarious experience, social persuasion, and affective states). It has been argued here that leaders have the potential to influence all these situations.

Final Thoughts

At the beginning of this chapter, I explored the values from African leadership models including *Ubuntu*. That discussion highlighted several values endemic in African societies. Humility, respect, compassion, sharing, caring, and solidarity are among these. All these reflect the traditional life and ways of coping in Africa. These values have existed in Africa since time immemorial. Therefore, as the discussion above deliberated on Western ideas and philosophies, one could see that there are various commonalities between Global North and Global South divide. The strength of our world depends on appreciating the complementing ways in Western and African philosophies. Some experts have written at length about the differences between the two worlds; African philosophies are more inclusive whilst the West emphasises the individual. African philosophers are said to reflect inclusivity and solidarity of the group. Boon (2001:54) spells out the power of interactive leadership in Africa when he points out:

Western management runs work groups and individuals in terms of *role* and *function*. 'Joe Ndlovu' is given a task or role. He understands exactly what his role and function is, and he is measured against this. It is an individually oriented approach to management. The African work group, however, assesses itself on moral and emotional grounds [...] In this work group there needs to be a superordinate goal for the collective to aspire to.

Despite the differences though, it is evident that we can learn much in using eclectic approaches as we enrich the best of African philosophy with the best from the West in leading successful organisations. The decolonial thinking seeks to see each one borrowing from the other. The transformation of the new organisations in postcolonial Africa will be as successful as how we blend African philosophies with Western philosophies. The years of colonisation and apartheid have marginalised the indigenous ways of thinking. Therefore, as leaders shirk colonialism, they need to consciously merge indigenous knowledges. In 'Western' literature examined

above, we witnessed how these values reflect the African philosophies in a number of ways. As we merge the knowledges, we can see how institutions such as education and government institutions can transform internalised institutional cultures by using cultures of inclusivity. Viljoen (2015:13) opines:

In a culture of inclusivity, the energy in the system may be perceived as positive. Everybody is involved and shares his or her different viewpoints, non-performance is not tolerated and everyone assumes personal authority. These are high levels of support, trust and respect. Leadership may be human and vulnerable as mistakes may be shared and speedily resolved. The energy in the system is in a virtuous cycle and all the emotions mentioned in this content again reinforce the climate of inclusivity.

Education institutions, as explored in this chapter can grow with the use of the necessary values highlighted in the discussions. *Ubuntu* for example, is one philosophy that could promote working together of teams (Mbigi, 1997). Mbigi (1997) also raises an important point when he argues that *Ubuntu* is uniquely African and universal for this philosophy is implicitly expressed elsewhere in the world. The latter is what we see as we read the 'Western' literature.

This chapter exemplifies what many decolonial scholars are saying about combining Western and African approaches for decolonised, transformed and diversified environments (Heleta, 2016; Ndlovu-Gatsheni, 2018). The preface of this volume also emphasised the need to use the historically marginalised knowledges alongside the Western knowledges. This chapter demonstrates how in a time of decolonisation as we move the centre, we are able to see the value in knowledges as we utilise them in a socially just manner informed by democracy and cognitive justice. This chapter demonstrates that there is no need to marginalise African knowledges; we can build all institutions through a combination of best approaches from Africa and the best from the West. Progressive leaders will be able to glean from both worlds in building better performing institutions that are sensitive to democratic leadership using critical thinking to advance the goals of successful organisations. Leaders whose leadership development understand African values and how these can be utilised to enhance communities in the workplace will sustain CTE. On the other hand, leaders should be able to understand when to support individual efforts for growth in the workplace as well as when to expect community work and individual effort.

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