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The role of principals in fostering the value of tolerance at Hizmet schools in South Africa

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Magister Educationis
in
Education
at the
University of Johannesburg

Supervisor: Dr CKO Smith

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2018

DECLARATION OF ORIGINALITY

I declare that The Role of Principals in Fostering the Value of Tolerance at Hizmet Schools in South Africa is my own work. Where the work of other people has been used (either from a printed source, the internet or any other source), these have been properly acknowledged and referenced in accordance with the departmental requirements.

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__________________________

AYHAN CETIN

DATE
DEDICATION

This work is dedicated to my parents

(LATE) HACER CETIN and MEHMET CETIN

and

all people who have dedicated their lives to peace and the betterment of fellow human beings regardless of their race, religion and background.
ACKNOWLEDGEMENTS

God the Almighty, thank you for giving me the strength and courage not to give up. All praise goes to you.

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ABSTRACT

Tolerance is one of the most important values that needs to be nurtured in South Africa’s contemporary multicultural and diverse society. Schools are at the epicentre of teaching tolerance. Schools established by the Hizmet Movement (Hizmet means ‘service’ in Turkish) and inspired by the teachings of Fethullah Gülen – a Turkish Islamic scholar and educational activist – are internationally acclaimed for their propagation of tolerance, peace, dialogue and social cohesion.

School leadership has a significant role to play in tolerance education by providing a vision, leading by example and through active participation. For this reason, it is crucial for principals to understand the notion of tolerance. The aim of this research, therefore, was to explore the role of Hizmet school principals in fostering tolerance in South African Hizmet Schools. I tried to reach this aim by investigating the following: the perception of tolerance of Hizmet school principals, the challenges principals face in tolerance education, practices of principals in tolerance education, and the leadership styles of principals in tolerance education.

A qualitative research approach was employed. The eight Hizmet Movement affiliated schools in South Africa, known as Star Colleges, were selected to participate in the study. Focus group interviews and semi-structured individual interviews were conducted with the principals of the eight schools. Policies and minutes of meetings and other documents are analysed. Qualitative content analysis procedures were used to analyse the data.

The findings of this study reveal that the Hizmet school principals’ perceptions of tolerance are shaped by the thoughts, teachings and practices of Fethullah Gülen. These perceptions can be summarised in two complementary sentences. First, they view tolerance as the essence of loving creation, based on the notion that everything comes from the Creator. The second is based on the principle of having a place for everyone in one’s heart. The most important challenges for principals in promoting tolerance are from teachers, students, parents and the media at different levels. Principals adopt a ‘lead by example’ approach to promote tolerance. The most effective practices of principals in tolerance education are home visits and a structured value system at the school. Principals adopt different leadership styles. Servant
leadership, transformational leadership and moral leadership are the ones which can be observed most often.

This study contributes to the limited research on tolerance education in South African schools. It also provides a comprehensive scholarly study on Hizmet Movement schools in South Africa.

**Key words**: tolerance, values, peace, education, peace education, tolerance education, leadership, Hizmet Movement, Fethullah Gülen
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CHAPTER ONE: INTRODUCTION TO THE STUDY

1.1 BACKGROUND OF THE STUDY

Post-apartheid South Africa has witnessed many changes in society. The most noticeable one is the impact of democracy in the life of ordinary people. The majority of South African citizens are experiencing freedom of association and choice for the first time in their lives. South Africa in general has witnessed positive changes in society, but many challenges can be observed in the post-liberation landscape. One of the most pre-eminent challenges revolves around the question of teaching and learning the culture of living together, in a diverse community such as South Africa.

Ethical, political, educational, social and civic values play an important role in a democratic society and a liberal world that is needed to better the lives of the global citizen. These values are important in fostering the culture of living together peacefully and harmoniously. Every new day is proving even more strongly that one of the most needed qualities in today’s world is tolerance and understanding of the other as the developments in technology and social life are increasing the distance between people. This is leading to a lack of understanding and labelling among people. A lack of knowledge of the ‘other’ also leads to a great tendency to focus on superficial appearances and a shallow understanding of other people. It is of great importance that everybody should be allowed to exist and be accepted as they are. It must be noted that diversity and differences are God-given and people’s richness and strength. The unity in diversity will give people the power to overcome the challenges of the time. One of the most important values which should be emphasised in diverse communities attempting to achieve a harmonious society is the value of tolerance.

The discourse about the meaning of tolerance and its limitations is not new to our time. The notion of tolerance is used in various political, social, moral and educational contexts. Nevertheless, its meaning can vary depending on which context it is used in. For example, political tolerance as a value can be different from the notion of tolerance in education (Saulius, 2013; Vogt, 1997).
The English word tolerance comes from the Latin word ‘tolerantina’. The meaning of the word ‘tolerantia’ in the Oxford Latin Dictionary (Glare, 1982) is the ability to bear pain or adversity, patience, and fortitude. Within a political context this infers the acquiescence of others’ right to endorse and defend ideas contrary to one’s own (Orlenius, 2008). The famous French philosopher and intellectual Voltaire expressed his most cited sentence regarding tolerance, expressing: ‘I disapprove of what you say, but I will defend to death your right to say it’ (Horton, 1998). Voltaire’s words echo the contextual meaning of tolerance within a socio-political framework.

Furthermore, Robert Paul Wolff (1965) underpins this notion with his idea of a modern-pluralistic democracy which allows multiple perspectives in the form of political ideologies as one of the virtues of tolerance. However, the concept and context of tolerance has changed since its intellectual birth during the European Renaissance and the French Revolution. Tolerance in the twenty-first century is more than just a political definition. Tolerance has become a more inclusive concept, which has extended the boundaries of its original definition.

Previously, powerful political leaders were seen as the ultimate custodians of tolerance and used it in a highly-politicised environment. However, over time society itself has taken ownership of the concept of tolerance. It is now reflective in ordinary citizens, civil servants, teachers and educators who have the ability to serve and teach society, emphasising a new understanding and meaning of tolerance. Tolerance is not merely a political tool, but has become a social philosophy reinterpreted in promoting a society that is more open, diverse and more understanding of difference.

In 1995, the United Nations Educational Scientific and Cultural Organisation (UNESCO) drafted The Declaration of Principles on Tolerance and defined tolerance as follows:

Tolerance is respect, acceptance and appreciation of the rich diversity of our world’s cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the
virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace. (Article 1.1).

From the above, the changes in the definition of tolerance from its absolute political nature to a more expansive and inclusive context can be seen. In fact, the UNESCO declaration is highly social and civic in nature and does not refer to political tolerance directly. This is based on the progress of democracy, which has become the de-facto system of political administration and governance around the world.

Democracy is a political expression of tolerance. Societies that have democratic systems are politically more democratic and tolerant of different political ideologies, public policies and philosophies. The people in democratic societies often engage in vigorous debate, without the threat of open conflict. However, even if societies are politically democratic and tolerant, citizens and people who partake in the democratic process might not be as open and tolerant of others or people of difference.

Hence, the UNESCO definition of tolerance has pushed the boundaries of the traditional meaning of tolerance to be more inclusive and more focused on a social and civic aspect, rather than a political one. The promotion of tolerance through education and cultural awareness plays a key role in enlightening citizens about tolerance at a social and civic level, which has a greater impact on creating a tolerant mindset in society.

Creating a peaceful and harmonious society is one of the most important aims of democracy. As Vogt (1997) discussed, if a society with both diversity and equality is wanted, some degree of tolerance is inevitable. Tolerance is considered to be a prerequisite to achieve a diverse and democratic society. If a person is prepared to live in a pluralistic and egalitarian society, he or she will need to develop a level of interpersonal skills from time to time, including the skill of being tolerant. Tolerance lies between the border of positive and negative interactions among people. Tolerance opens the possibility of co-operation among antagonistic individuals and groups. It is one the safest path to civility which allows people to express themselves freely without coming across as intolerant.
One can argue that the teaching and the development of the idea of tolerance is a duty for families, as well as for schools and the broader community. The question that remains is how the task should be defined and understood. Perhaps the most reasonable method would be to follow a chain of reasoning along these lines: tolerance is good, discrimination is bad, and children should be brought up by their parents and taught by their teachers to respect others, especially those who are different from them religiously, racially, linguistically and culturally, and perhaps even more controversially, those whose way of life at a more personal level differs from that of the majority (Almond, 2010). According to UNESCO’s Declaration of Principles on Tolerance (1995):

Education is the most effective means of preventing intolerance. The first step in tolerance education is to teach people what their shared rights and freedoms are, so that they may be respected, and to promote the will to protect those of others (Article 4.1). Education for tolerance should be considered an urgent imperative; that is why it is necessary to promote systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance – major roots of violence and exclusion. Education policies and programmes should contribute to the development of understanding, solidarity and tolerance among individuals as well as among ethnic, social, cultural, religious and linguistic groups and nations (Article 4.2).

In most studies of adults’ attitudes, education level is one the strongest correlations of tolerance, even after the effects of other demographic variables, such as age, income, religion, gender and location of residence are controlled. This is persuasive, if not conclusive, evidence that years of schooling somehow foster tolerance (Vogt, 1997).

The role of education is a key variable in determining the level of tolerance that an individual, family, community, society and nation can express. In diverse societies, tolerance becomes more of a norm than an exception if children are taught the values of tolerance from a young age. They become more accepting of difference. Adults in a diverse society who have not been exposed to tolerance in their youth through
education and have not become more accepting and tolerant in their later years continue to hold negative views and ideas of others and people of difference.

As highlighted in The National Youth Policy (South African Presidency, 2009), compiled by the South African presidency, and the Manifesto On Values, Education and Democracy (The Department of Higher Education and Training, 2001) produced by the Department of Higher Education and Training, the concepts of promoting tolerance among the youth within an educational context is an important part of value-based education. Hence, the ultimate aim of post-apartheid education is not only focused on academic knowledge and excellence, but also on social and interactive skills which empower learners to be more effective citizens. It can be argued that tolerance is an accepted social skill, which an individual needs to survive and navigate within a diverse community such as South Africa.

Therefore, investigating new approaches to tolerance education is crucial for a diverse community like South Africa, which promotes tolerance and reconciliation. This is a concept promoted by the Hizmet school system established in South Africa and has been the broader philosophical idea of the Hizmet Movement since 1999 (Mohamed, 2007; Samuel, 2014).

The schools established by the Hizmet Movement (Hizmet means ‘service’ in Turkish), inspired by the teachings of Fethullah Gülen, a Turkish Islamic scholar, philosopher and educational activist, are globally renowned for its message of tolerance, peace, dialogue, mutual understanding and social cohesion (Aydin, 2013) and could be worth examining for this purpose.

The Hizmet Movement is a transnational civic society movement (Cetin, 2010) with millions of adherents around the world, collectively attempting to contribute to its founding values of peace, tolerance and mutual understanding, via the establishment of schools to promote education (Ebaugh, 2009). According to Çelik (2010), the Hizmet Movement is distinguished by its ability to establish schools in regions where ethnic, racial and religious conflicts are intensifying, such as in Kosovo, the Philippines, Nigeria, Iraq and Bosnia, thereby impacting the lives of future generations.
These cases, through their examples, attempt to promote the role of Hizmet schools as being bastions of religious tolerance and inter-ethnic harmony (AFSV, n.d.).

After visiting and observing Hizmet schools in different parts of the world, Michel (2003) noted that the Hizmet schools are considered to be among the most dynamic and meaningful educational enterprises in the world. He was surprised by the academic achievement of the schools, learners’ language skills and learners’ social engagements with each other and the broader school community. According to Mohamed (2007), Hizmet schools offer a service to society in the transmission of knowledge to humanity and in nurturing moral values such as tolerance, respect, humility, altruism, love and compassion.

In different schooling systems, leadership plays a critical role in the success or failure of its ability to educate learners to become productive citizens. A principal’s leadership qualities are paramount in determining this. According to Raihani (2011), school leadership plays an important role in tolerance education by providing the essential vision and by being exemplary leaders and active participants in this process. Leadership in a Hizmet school is not merely defined by academic results or organisational management, but rather by their principals’ abilities to adopt a moral-centric leadership style and leading by example (Hunt & Aslandogan, 2007), through their sense of compassion, dedication and tolerance. This statement will be analysed further during the course of the research.

One of the aspects which school leadership and management need to subscribe to in the South African situation is that of moral leadership. Moral leadership has become a popular issue in the field of educational leadership and management (Pijanowski, 2007). According to Msila (2012:176), ‘Moral leadership is encouraged by the post-apartheid curriculum which seeks to perceive propinquity between schools and society’.

Spear, Lawrance and Blanchard (2002) argue that moral leadership influences followers’ values, beliefs, and behaviours so that organisational aims can be accomplished through the followers. Moral leadership at schools plays an important role in shaping learners’ lives and grooming them not only for academic achievement
but also for moral, ethical and lifelong success (Bell, 2001). Since one of the main objectives of Hizmet schools is to achieve world peace through promoting the value of tolerance among staff members, learners and other stakeholders, the leadership style of the principals is crucial.

1.2 RATIONALE FOR THE STUDY

As a participant of the Hizmet Movement and a devotee of Gülen’s philosophy, I have been listening to his sermons and reading his literature since my high school years. I believe that the most remarkable characteristic of his philosophy and the Hizmet Movement is the endorsement and promotion of non-reactionary, proactive nonviolent activism and a universal view on thought and do-gooding (Aras & Caha, 2000; Cetin, 2010). Another appeal of the philosophy is that it encourages that human beings should serve one another, regardless of nationality, ethnicity, race, culture, faith and gender. Service is seen not only as the most important social action, but also as an act of serving God (Aras & Caha, 2000).

My contact with the Hizmet Movement started during my high school years in the early 1990s when I stayed in a hostel run by people of the movement. My ties with the movement were further strengthened during my years at university and I wanted to travel abroad and work in one of the Hizmet Movement schools. It was my subjective opinion that it was my responsibility to make a contribution to serving humanity by becoming involved in the Hizmet Movement schools as a teacher. In this regard, I was granted the opportunity to come to South Africa in 2002 to work at one of the Hizmet Movement schools that was established in 2000 in Johannesburg. This was the second Hizmet Movement school in South Africa which was sponsored by the Horizon Education Trust (HET) whose trustees and sponsors were mainly Turkish individuals conducting business and living in South Africa (Mohamed, 2013; Shinn, 2015). I worked at this school as a teacher between 2002 and 2005 and later as a deputy principal from 2005 until the end of 2006. Thereafter, I moved to Cape Town where I served until the end of 2013 as a school principal at a Hizmet school. I am currently serving as an executive director of a non-governmental organisation (NGO) run by the Hizmet Movement since the beginning of 2013. The NGO for which I work was originally established in 2006 as the Interfaith Foundation of South Africa (IFSA) in
order to foster relations among people of different faith and cultural traditions and to contribute to the well-being of humanity. The institution encourages and facilitates the exchange of views and experiences between different parts of the society and engages in activities that are aimed at stimulating critical thinking and an analysis of affairs affecting the lives of all people. The aim of its activities is to promote dialogue, tolerance and understanding among people of South Africa and the world by contributing to universal values such as love, tolerance, democracy, human rights and justice (Turquoise Harmony Institute, 2017).

Since I have been involved in Hizmet Movement schools for such a lengthy period and have served in the Hizmet Movement inspired NGO which tries to promote tolerance, love and harmony, I have come across various questions. The most important question for me is about the extent to which tolerance is perceived, taught and practised at Hizmet Movement schools and role of the stakeholders, especially the role of the principals, in this process. My argument is that research on the role of principals in tolerance education in Hizmet Movement schools can contribute to answering this question as well as stimulate a broader discourse around Hizmet Movement schools worldwide.

Very little research has been undertaken in Hizmet Movement schools in South Africa. Mohamed (2007; 2013) and Samuel (2014) conducted interviews with the school principal and administrators at the HET school in Cape Town and Durban in 2007, 2013 and 2014. Shinn (2015) has recently published a book on the Hizmet Movement in Africa and allocated five pages to schools in South Africa by offering a brief background. While extensive research involving all HET schools in South Africa has not been undertaken, it is expected that an exploration of this research may contribute to discussions on practices of teaching tolerance.

Hizmet Movement schools have been seen as bastions of inter-religion and inter-cultural tolerance and inter-ethnic harmony practices of tolerance education but have not been constructed as a broad model of education. I argue that a significant contribution can be made towards developing and constructing a model from the tolerance education practices of Hizmet Movement schools and Hizmet Movement school principals. School leadership plays a critical role in tolerance education by
providing the necessary vision and being exemplary leaders and active participants in this process. Developing an educational model and leadership model out of the practices at Hizmet Movement schools in tolerance education may have the potential to contribute to the debates on the possibility of Hizmet Movement schools’ capacity to offer an alternative model of education.

In addition, one of the most important aspects of Hizmet Movement schools is the dedication of the teachers (Mohamed, 2013; Aydin, 2011). Various studies undertaken on Hizmet Movement schools indicate a high degree of motivation and commitment by teachers (Aydin, 2011; Ebaugh, 2009; Cetin, 2010; Ergil, 2012). As such, the research also has the potential to contribute to the debate on teacher education in South Africa, especially in relation to teacher motivation which has been voiced as an area of concern (DBE, 2011). The impact of the leadership style of Hizmet Movement school principals on a teacher’s motivation may also contribute to this discussion.

From an epistemological perspective, the literature contains a significant body of knowledge on the Hizmet Movement. However, as stated, the awareness of the Hizmet Movement in Africa and relevant literature on the movement is very limited (Shinn, 2015; Park, 2007). Although Shinn (2015:10) warns against overstating the importance of the Hizmet Movement in Africa, he states that specialists on Africa should understand what it is and what impact it now or potentially has in any given country. In contrast, Park (2007:48) concludes that the Hizmet Movement is a transnational actor and he argues that the impact of transnational phenomenon cannot unhesitatingly be measured or even defined precisely.

1.3 RESEARCHER POSITIONALITY: INSIDER/OUTSIDER PERSPECTIVE

The term positionality refers to a person’s weltanschauung and the position they have opted to espouse in relation to a particular research task (Foote & Bartell, 2011; Savin-Baden & Major, 2013). Researcher positionality can impact all aspects and stages of the research process. Foote and Bartell (2011) identify that ‘the positionality that researchers bring to their work, and the personal experiences through which positionality is shaped, may influence what researchers may bring to research encounters, their choice of processes, and their interpretation of outcomes’. The
individual’s worldview or ‘where the researcher is originating from’ relates to ontological assumptions and relates to epistemological assumptions and assumptions about human nature and agency (Sikes, 2004). These are affected by values and beliefs such as political affiliation, religious faith, gender, sexuality, historical and geographical location, race, social class, status and (dis)abilities (Wellington et al., 2005; Sikes, 2004). Some facets of positionality are culturally ascribed or fixed (for example, gender, race, and nationality), while others are subjective and contextual (such as personal life history and experiences) (Chiseri-Strater, 1996).

It is crucial, as a researcher, to be committed to show my place in the settings being investigated. Monitoring my position in the research procedure and relationship with the participants is critical to maintain a focus on the research. Therefore, the insider-outsider debate is the key issue in the positionality concept. One area of debate regarding the insider-outsider position is that of whether or not being an insider to the culture positions the researcher more or less advantageously than an outsider. This is concerned with the epistemological concern of whether and how it is possible to present information ‘accurately’. Merton (1972:21) defines insiders and outsiders as follows: ‘Insiders are the members of specified groups and collectivises or occupants of specified social statuses. Outsiders are non-members’. Through this standpoint, I will offer my positionality for this research.

My contact with the Hizmet Movement started during my high school years in the early 1990s when I stayed in a hostel run by people of the movement. My ties with the movement were further strengthened during my years at university and I wanted to travel abroad and work in one of the Hizmet Movement schools. In this regard, I had an opportunity to come to South Africa in 2002 to work at one of the Hizmet Movement schools that was established in 2000 in Johannesburg. I worked at this school as a teacher between 2002 and 2005 and later as a deputy principal from 2005 until the end of 2006. Thereafter, I moved to Cape Town where I served as a school principal at a Hizmet school until the end of 2013. I have been serving as an executive director of a non-governmental organisation (NGO) run by the Hizmet Movement since the beginning of 2013.
Taking Merton’s (1972) definition of insiders and outsiders, even though I am not actively involved in schools and do not have direct interactions with principals, teachers and students, I accept myself as an insider in this research’s context. I believe being an insider to conduct my research will give me some privileges which I will elaborate on.

First, as part of the Hizmet Movement, I have easier access to the school culture on which I will be conducting my research. I will be able to observe daily activities of the school, principal, teachers and students. The people who I will be interviewing will not be hesitant to interact with me. Bewilderment due to culture shock, which outsiders potentially experience, will be eradicated.

Second, being an insider will allow me to ask more meaningful and insightful questions when compared with an outsider due to my prior knowledge and experience about Hizmet schools and Hizmet philosophy. Being an insider will give me an advantage to understand the language that they speak, including colloquial language and non-verbal cues. Participants may speak and use terms which only make sense for the participants of the Hizmet Movement.

Finally, I believe that I will be trusted by the participants which may secure more honest answers from them. These honest and detailed answers would make my research richer and evocative.

I am aware that being considered as an insider may have some risks. I may be innately and unwittingly biased or very sympathetic to the culture. I may be too close to and familiar with the culture which may result in me being unable to bring an outer standpoint to the process. Participant principals, teachers and students may assume that because I am an insider and ‘one of us’ that I possess more or better insider knowledge than I actually do, and that my understanding is the same. Thus, information which should be ‘obvious’ to the insider may not be articulated or explained very well by the participant. I believe that being aware of these risks is critical to develop a strategy to overcome them in a constructive way. Rooney’s (2005) reference to issues such as the researcher’s tacit knowledge, politics, loyalties, hidden agendas, morals, and cultural standpoints may not only lead to subconsciously distorting data
or making false assumptions or missing important information, but can also lead to having the potential to negatively impact on the relationship of the researcher with the participants. Rooney (2005) adds that the researcher’s biases are a greater concern than the mere status of the researcher.

However, my research does not aim to substantiate or negate success or failure of Hizmet schools in fostering tolerance, as one would do in critical research, but rather to investigate how they do or do not promote tolerance. Hence the risk of deforming data or making false conjecture is not the greatest challenge in my case, although I do not completely deny this possibility. In this regard, Rooney (2005) suggests that using prearranged interview questions and discussing the questions with as many people as possible is one way of dealing with this potential problem. This is an approach that I will adopt.

1.4 RELEVANCE OF THE STUDY

South Africans in the field of educational leadership, researchers, teachers and principals will be encouraged by research of this kind, particularly in view of its clear relevance to the field of educational leadership.

I also argue that research on this aspect of leadership in teaching and promoting tolerance as a practical value will be crucial for informing policy drafters and curriculum designers, particularly in South Africa where diversity is the core of the society.

It can be argued that tolerance is an accepted social skill which an individual needs to survive and navigate a diverse community like South Africa. Investigating new approaches to tolerance education is crucial for a diverse community like South Africa which promotes tolerance for reconciliation and social cohesion.

I further hope that the research will guide teachers, principals and other school stakeholders in preventing any kind of violence at schools by giving them an empirical example of how tolerance ought to or ought not to be taught and practised.
1.5 RESEARCH QUESTION

Spear, Lawrance & Blanchard (2002) argue that moral leadership is behaviour that influences followers’ principles, convictions, and behaviours so that organisational aims can be accomplished through the followers. Moral leadership at schools plays a significant role in shaping learners' lives and grooming them for lifelong success (Bell, 2001) not only academically but also morally and ethically.

Since one of the main aims of Hizmet schools is to achieve world peace through promoting the value of tolerance among staff members, learners and other stakeholders, the leadership style of principals is crucial.

This research aims to explore the following question: what role do principals play in fostering the value of tolerance at Hizmet Movement schools in South Africa?

Four sub-questions were asked:

1. What do the Hizmet school principals understand by tolerance?
2. What challenges do the Hizmet school principals face in promoting tolerance in their schools?
3. What strategies do the Hizmet school principals employ to foster the value of tolerance in their schools?
4. What leadership styles do the Hizmet school principals practice to foster tolerance in their schools

1.6 RESEARCH METHODOLOGY

I employed qualitative research to conduct my research. By watching what principals were doing and listening to what they were stating, I could build significant comprehension and knowledge which empowered me to portray how tolerance education should or should not be fostered by principals. The research paradigm and research approach are examined in chapter three.
Since it is exploratory, qualitative research is a method of social analysis that concentrates on the way people decipher and make sense of their experiences and the social, cultural environment in which they live.

Qualitative research allows researchers to study their subject matter in a natural setting, with participants (Punch, 2009:117). The schooling environment is multifaceted and changes rapidly depending on the social realities. Schools can often be described as social constructs, as explained by Merriam (2002:3) who notes that qualitative research is based on the interaction between social actors and the world around them.

The instrumental case study research method was used to gain substantial information and allow for exploratory research. The case study technique allows researchers to maintain the holistic and meaningful characteristics of real-life situations – such as individual life cycles, small group behaviour, organisational and managerial processes and school performance (Yin, 2009:4). The schooling environment provides a wide range of case study research methods. This includes focusing on managerial processes of the principals, focusing on their behaviour as a small group, and measuring their performance based on the research question. As explained by Hitchcock (1995:22), the case study method is very helpful when the researcher has very little control over events; for example, behaviour cannot be manipulated or controlled which will allow for a more transparent outcome. The case study was conducted in eight Hizmet schools in South Africa, which are located in different cities: Johannesburg, Cape Town, Durban and Pretoria.

Interviewing is the most common form of data collection in qualitative research (Lichtman, 2006:116). Data were collected via semi-structured and focus group interviews with the principals in the identified schools on the school premises. The semi-structured interview questions focused on the promotion of tolerance through leadership that is informed by moral leadership. Rubin (2005:1) suggests that qualitative interviewing is ‘a way of finding out what others feel and think about their worlds’. Rubin (2005:1) explains that comments made during qualitative interviewing is ‘flexible, iterative and continuous’ rather than ‘prepared in stone’. This dynamic
feature of qualitative interviewing is a crucial component in the development of a efficacious qualitative study (Lichtman, 2006).

The semi-structured interviews allowed the interviewees to express what they think or feel about a certain topic, situation or group, their intentions, meanings, and sub-contexts (Lichtman, 2006; Rubin & Rubin, 1995) Therefore, using this interview method allowed me to gain personal insights into interviewees, their belief systems, their abilities and limits. The interviews were audio recorded. I also compiled my personal notes during the interview process. Observing the principals’ relations with staff members, students, parents and the broader community, along with assessing school disciplinary records and confidential minutes of meetings, were also used to generate data.

Data were analysed and interpreted by means of content analysis. Content analysis is a systematic set of procedures for a rigorous analysis, examination and verification of content or written data (Cohen, 2011:563). I transcribed the interviews and took notes during the interviews. I generated a list of most frequent ideas and potential themes which were repeated or appeared as patterns in the interviews and notes. Finally, I grouped concepts and ideas into common themes. I gave each main theme a colour code and all transcripts were re-read and colour coded by theme as suggested by Creswell (2008). When themes became well-defined, I analysed them in relation to the research question.

This chapter has broadly discussed the main aspects of this study and has briefly explained the importance of the study. The second chapter will focus on the main theories that have informed this study.
CHAPTER TWO: LITERATURE REVIEW

Tolerance is often described as a paradoxical ideal or phenomenon (Afdal, 2006:86). These paradoxes are of different kinds. One of them is the high level of formal agreement on the importance of tolerance on the one hand and the high level of disagreement of what tolerance is on the other hand. The aim of this chapter is to describe and analyse the concepts of tolerance and leadership theories which liaise with the empirical meaning of tolerance, especially in educational discourse. I begin this chapter by looking at the meaning of tolerance and the notion of tolerance in an educational context. Thereafter, I focus on the literature on Fethullah Gülen as an icon of tolerance, the Hizmet Movement and its activities and Hizmet schools. Finally, I concentrate on literature discussing leadership styles.

2.1 WHAT IS TOLERANCE?

In this section, I will discuss the different definitions of tolerance as given by different people and the definitions’ relevance in an educational context will be examined. Even though there is no common definition of tolerance which is generally agreed on, the following literature review will focus on the notion of tolerance and will at least try to demystify the issue.

Although a formidable amount of research about tolerance exists, the amount of conceptual and theoretical consensus is low. Heyd (1996:3) says that the best indication of the ‘shaky grounds’ of the discussion of tolerance is the lack of paradigm cases. It is hard to find a sole concrete case that would be consented on as an object of discussion. According to Afdal (2006), an example of the fundamental disagreement that occurs when discussions of tolerance take place is when the question of ethical and racial tolerance arises. While racial tolerance is considered one of the most important issues of tolerance by some researchers, it is not considered to have anything to do with tolerance by others.

It is not a simple task to describe and systemise the different conceptual and theoretical issues and positions in order to clarify the complexity of the meaning of tolerance. Not only is there a dissension of what tolerance is, but there is also a
discrepancy of how to describe the dissension. The different concepts of tolerance are often described in dichotomies of narrow or broad, effective and ineffective, negative or positive, traditional or modern, but these physiognomies are to some degree used and understood differently by different scholars and researchers. It is imperative to make the abstract notion of tolerance more comprehensible and to give a practical connotation to it in order to relate tolerance and education. That is why defining tolerance is crucial to understanding its importance in educational discourse.

The English word tolerance comes from the Latin word ‘tolerantia’. The meaning of the word ‘tolerantia’ in the Oxford Latin Dictionary (Glare, 1982) is the ability to bear pain or adversity, patience, and fortitude. In Webster’s Comprehensive Dictionary (2003), tolerance is defined as ‘the character, state or quality of being tolerant. 2. Indulgence or forbearance in judging the opinions, customs or acts of others; freedom from bigotry or from racial or religious prejudice. The act of enduring, or the capacity for endurance’.

In 1995, the UNESCO drew up the ‘Declaration of Principles on Tolerance’ and defined this concept as ‘an active attitude prompted by recognition of the universal human rights and fundamental freedom of others’ (Article 1.2). It is maintained that tolerance is harmony in difference and ‘it is not only a moral duty, it is also a political and legal requirement’ (Article 1.1). The declaration signifies to both tolerance as a virtue and toleration as a value. According to moral philosophy, it includes at least three aspects: first, it assumes that the tolerator has a negative approach towards the idea to be tolerated. Second, ‘Toleration that extends only what we are not offended by is not toleration at all: by definition, toleration means putting up with what you actually do not want to put up with’ (Barrow, 2005:274). If we do not think something is wrong, there is nothing to tolerate. Moreover, it assumes that this negative attitude must neither be manifested nor exposed in an unacceptable way nor in actions. Finally, tolerance is something profounder than consent or acquiescence. It does, however, concern a principle of respect for others and, therefore, of not acting in an incongruous or unjustified way (Standish, 2006). The issue of toleration is, in this sense, also an issue of power and responsibility (Orlenius, 2008) As Burwood and Wyeth (1998:468) argue, ‘The tolerant person is less judgemental towards others. In becoming less judgemental, a person becomes more tolerant. The problem is to avoid slipping into
moral indifference with its potential for tolerating the intolerable.'

Pasamonik (2004) explains tolerance as 'a social virtue or a political principle that allows for the peaceful coexistence of individuals and groups that adopt different views and practise different ways of life in the same community.' One needs to complete this definition and remember that people are tolerant only when they have fulfilled two conditions: they do not approve of some views and they counteract their disapproval (Pasamonik, 2004:206) as it was stated in a similar way by Standish (2006) earlier.

Tolerance is purposeful self-control in the face of something one abhors, objects to, finds threatening, feels intimidating or otherwise has a negative attitude towards usually in order to sustain a social or political group or to promote harmony in a group (Vogt 1997). Vogt supports what Pasamonik stated earlier which is that to tolerate something is to have a negative attitude towards it, but to be able to act against this negativity and abstain from it. Hence, tolerance is a mental process which can be learned, practised and developed.

Principles and values such as love, respect, trust and mutual understanding are fundamental aspects of tolerance. Through these constituents of tolerance which are critically important for education, an important platform can be created to achieve social cohesion. Furthermore, by accomplishing social cohesion it is possible to talk about universal values such as liberty, justice, and equality, which play significant roles for the betterment of human beings regardless of their background. Hence, tolerance is the fundamental principle to achieve universal peace and in this sense tolerance is a way of life. The need for tolerance has become apparent more than ever before in this contemporary age where polarisation, pluralism and diversity is part of every sector of life. Tolerance is a very important tool to tackle the problems which arise from diversity. Tolerance is the core value which helps to create a healthy and positive communication channel among people from different walks of life to achieve a society where each member feels safe, respected and understood.

However, the notion of tolerance could be misinterpreted by some people. It will not be fair to expect everybody to think, believe and act in the same way. To be aware of this reality is very crucial to implement tolerance and that is why Kavcar (1995:1,2)
argues that the acceptance of the existence of different views and beliefs and the ability to express these differences are the prerequisites of tolerance.

Tolerance towards unacceptable (generally by rules, laws and traditions) actions and attitudes generally fosters and encourages these actions. When tolerance is practised in this circumstance it loses its fundamental meaning and its core objectives. This leads to the discussion of the limits of tolerance which has been a hot topic and source of disagreement among scholars. Tolerance is the indispensable value that makes it possible to handle differences, in which there are limits on what is allowed in the competition of values. Vogt (1997) discusses that tolerance should set limits to what the powerful can do to the weak and what the majorities can do to the minorities (whether it be political, social, economic or ethical). Therefore, understanding the limits of tolerance will definitely help to develop more sensitive citizens (Akbay, 1995:11; Başaran, 1995:55; Canto-Sperber, 1996:176; Gürkaynak, 1995:33; Pasamonik, 2004:207; Tezcan, 1995, p.192).

When one analyses the different definitions of tolerance by different people, it can be easily seen that emphasis is on mutual respect and the importance of empathy which are core principles of social cohesion. People need each other and that is why they have to live in a society together. Tolerance is an important phenomenon which facilitates people and communities from different backgrounds to live together in harmony. In other words, tolerance is the harmony of differences. Tolerance is also significant when attempting to cultivate a culture of peace instead of a culture of war (UNESCO, 1995:9). Furthermore, tolerance is an indispensable element of democratic societies where diversity is perceived as a cultural, social and political richness rather than a source of conflict

2.2 THE IMPORTANCE OF TOLERANCE

Tolerance, one of the core elements of democracy, is considered as the most important quality of democratic societies and quality of people who are in democratic societies (Colesante & Biggs, 1999:186; Yürüşen, 1996:11; Widmalm, 2005:233).

Tolerance comprises skills and understanding crucial for individuals to live in modern,
diverse and plural societies. In a broader sense, the sustainability of these societies entails that individuals who live in them know how to deal with differences and the conflicts that are an outcome of diversity. Therefore, as Vogt (1997) claims, tolerance is a fundamental value in our society and diversities among individuals, even differences that people might find obnoxious, are experiments in living which enrich and develop all human beings.

The importance of tolerance can be derived from two central claims. First, diversity and conflict are inexorable and there should be a kind of moral, social or political arbitration to deal with this and second tolerance provides practical minimum common ground for managing diversity and conflict that does not encroach upon other core values such as justice, liberty and equality.

There is an important correlation between being tolerant and being a good citizen. A good citizen is someone who knows his or her rights and responsibilities and at the same time who recognises and respects the rights and responsibilities of others. (Pasamonik, 2004:208). As a result, one can say that tolerance is a quality of every good citizen. A lack of tolerance and a lack of tolerant individuals in a society will have a negative impact on social cohesion. It will be difficult for democracy to develop in this kind of society. Therefore, tolerance is an important social and ethical value for the sustainable development of democracy, civil rights and freedom. Tolerance might not be needed in those societies where everybody and every group are like-minded but I believe that such a society will be very rare in this globalised world (Rice, 2009:562).

For the foreseeable future, a society fortified with the value of practical tolerance will be better able to manage the inevitable fundamental differences among individuals and groups. Hence, increasing plurality and diversity is embedding a growing potential for racial, ethical, religious, political and moral conflicts and the need to promote tolerance and tolerant practices is becoming imperative (Afdal, 2006:14).

Tolerance can play a very significant role in motivating people of diverse societies to adopt and practise a fair and objective attitude towards people whose views and beliefs are different from one’s own. Tolerant people and communities also have a
good understanding of respect for human dignity which is definitely important to create and develop social cohesion. Tolerance opens new doors for those who want to contribute to the betterment of the fellow human being. Tolerance can have a positive impact on people and societies who adopt the culture of not only living together but also working together with individuals and communities who believe and practise different beliefs and cultures than their own for the sake of the common good. The importance of tolerance can be conceptualised by understanding its objectives and proposed impact on people and societies. These proposed impacts and objectives are explained by Tatar (2009:71-72). According to Tatar (2009), the practicality of tolerance in diverse societies can be achieved by accepting and understanding the following principles:

- Allowing everyone to express their thoughts and beliefs freely;
- Respecting the fundamental rights and freedom of everyone;
- Cultivating a culture of empathy and an ability to listen to everyone without prejudice;
- Taking every view in consideration in a conflict situation;
- Searching for common ground to work together; and
- Focusing on similarities rather than differences.

Hence, a person cannot like everything and everything a person dislikes will not be illegitimate. Everyone will need to tolerate something(s). The necessity of tolerance is a fact of life in societies that afford people considerably individual liberty and that also contain high levels of social and political diversity. The only way to reduce the need of tolerance is to reduce liberty and/or diversity (Vogt, 1997:26). Thus, tolerance is very important to protect the freedom, rights and dignity of individuals which lead diverse societies to peace and harmony.

2.3 TOLERANCE IN EDUCATION

Societies educate their citizens to serve socially useful purposes. Frequently those purposes relate to specific objectives or problems. As general education gets citizens ready to take an interest in the procedures of social, cultural and economic progress,
tolerance in education is conceived in that same point of view for socially constructive purposes. The social procedure which seeks to assist is peace-building and peace-keeping through the recognition of human rights and the act of democracy. The issue it pursues to confront is intolerance, which is an extreme and real danger to human rights, democracy and peace.

Everywhere throughout the world intergroup tensions, religious and political conflicts and ethnic and racial hostilities have erupted. Many long-standing conflicts that have been ignored have come to the world’s attention. These contentions, alongside issues of poverty that have hastened immigration rates, have increased the number of displaced people looking for shelter and looking for work in countries and communities that had once been monocultural. Multiculturalism rose, frequently unforeseen, as a social condition that influenced numerous communities and majorly affected schools. Classrooms have become microcosms of the cultural, religious and racial diversity of worldwide society and cross-cultural understanding has turned into an fundamental necessity of a healthy learning environment in schools. For some schools, these new conditions postured difficult challenges. Some schools have made the difficulties an opportunity to teach for a congruous multiculturalism that is imagined as the constructive pluralism of a culture of peace. Cultural diversity must be learned. Reconciliation must be learned. Furthermore, each necessitates that tolerance be taught and practised.

Tolerance is not only seen as a political or legal requirement but also as an educational one (McKinnon, 2006). McKinnon further discusses that it would be naive to expect education only to pass on knowledge about tolerance to following generations. Rather, learning is considered as a complex process of meaning-making through interaction (bringing together previous and new knowledge, experiences, action and interaction between teachers, learners and other stakeholders). Following this line of thought, educational institutes are seen as an important platform for nurturing values, such as tolerance, essential for living good lives, and for cultivating democratic citizens in diverse societies. Even if the research in the field has been limited, it seems to imply that in general education strengthen the understanding and practice of tolerance (Colesante & Biggs, 1999:190).
Social cohesion in society will be difficult to achieve if customs and practices of intolerance and segregation are not counteracted. Tolerance is broadly seen as an fundamental shared value for ensuring the cohesion of diverse societies. According to Knauth (2011), 'the field of education is crucial if future generations are to develop strategies for living together in a context of religious, racial, cultural and political diversity, and where attitudes of tolerance, respect, openness and readiness to learn from difference are appreciated.' Knauth’s statement about tolerance education is emphasised by UNESCO (1995) as well. UNESCO (1995) strongly states that tolerance education is important to fight against discrimination. In the ‘Declaration of Principals of Tolerance’ by UNESCO (1995 article 4.2) it is clearly stated that ‘tolerance education should be considered an urgent imperative; that is why it is necessary to promote systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance – major roots of violence and exclusion. Education policies and programmes should contribute to the development of understanding, solidarity and tolerance among individuals as well as among ethnic, social, cultural, religious and linguistic groups and nations.’ This shows that the necessity of tolerance and tolerance education is accepted globally and strategies of adopting and adapting it have been developed, or attempted to be developed, worldwide.

Moreover, along with outright injustice and violence, discrimination and marginalisation are general types of intolerance. Tolerance education is crucial to respond effects that instigate to fear and exclusion of others and should help young individuals cultivate skills for independent judgement, critical thinking and ethical reasoning. Tolerance education should aim to make the young generation understand that the religious, cultural, racial, ethnich diversity of the is not a pretext for conflict and dispute, but is a social wealth that makes everyone enriched.

One of the important tasks of education is to help to reinforce the relationship and ties among students and to help the young generation to learn and practise how to share communalities and compromise when it comes to differences. By achieving this the young generation will realise the importance of tolerance if they want to live in harmonious and diverse societies (Gündüz,1995:14). It is imperative to cultivate the culture of tolerance among the young generation to achieve peaceful societies. To
create awareness about tolerance, policymakers and all stakeholders of education should accept that tolerance is an essential phenomenon which should be focused on and implemented into education systems where possible (Tatar, 2009).

The school environment is one of the important environments in which young people can learn, understand and practise tolerance. Democracy and tolerance are mutually exclusive. Learners gain tolerance as a value in democratic societies and use this as a tool to have good relationships with others (Başaran, 1995:52-55). One of the objectives of tolerance education is to help young people to develop strategies which will lead them to create societies with social justice, equality and equity (Şahin, 2011:78). Through tolerance education, individuals learn that freedom of expression is not a privilege but a right of every human being. They also learn that being different is not negative or threatening, but rather a way to understand their own identity in a better way.

Knauth (2011) analyses the report produced by European Union and further says:

'looking at results of the EU funded project FP 6 project ‘Religion in Education. A Contribution to Dialogue or Factor of Conflict in Transforming Societies of European Countries’ (REDCo), there is empirical evidence that pupils regard school as an important place for learning tolerance. One of the main findings is that pupils from eight European countries are generally convinced of the fact that the more people know about each other, the better they are qualified to live together and respect each other’s ‘otherness’. REDCo research has hinted at the fact that young people in Europe in general appreciate school as a venue to learn about religious and cultural diversity. However, this does not necessarily mean that they actually act tolerantly or experience tolerance in their everyday life, especially in the school context.'

Intolerance is a learned behaviour and this behaviour can be transformed through tolerance education, which is an important goal of holistic education (Şahin, 2011:78). Knowing and understanding the social, economic and political indicators of intolerance is an important aspect of effective tolerance education. In some cases, someone who
has intolerant behaviour cannot be aware that what he or she is doing is accepted as an intolerant action. That is why tolerance education is crucial for these kinds of people to make them understand what kinds of behaviours are perceived as intolerant. Once this is understood it will be much more constructive to talk about the positive impact of tolerance in people’s daily lives. The way in which intolerance can be seen as a violation of human rights can be considered in some of the main forms of intolerance that have been focused on by human rights organisations, international standards and education for tolerance.

Some severe sort of intolerance which were accepted by UNESCO in 1995 can guide those who try to tackle the problem of intolerance through tolerance education:

Sexism: Policies and behaviours that exclude women from full participation in society and from enjoyment of all human rights; rationalised by the assumption that men are humanly superior to women.

Racism: Denial of human rights on the basis of race; rationalised by the assertion that some racial groups are superior to others.

Ethnocentrism: Exclusion on the basis of culture or language; rationalised by the notion of different levels of value and 'advancement' among cultures.

Anti-semitism: Attitudes and behaviours of prejudice, discrimination and persecutions perpetrated against Jews.

Nationalism: Belief that one nation is superior and has rights over others.

Fascism: Belief that the state should not tolerate dissent or diversity and has the authority to control the lives of citizens.

Xenophobia: Fear and dislike of foreigners and those of other cultures; belief that 'outsiders' will harm the society.

Imperialism: Subjugation of one people or peoples by another, for control of the subjugated people’s wealth and resources.

Exploitation: Use of people’s time and labour without fair recompense; imprudent and wasteful use of resources and the natural environment.

Religious repression: Enforcement of a particular faith or its values and practices and the favouring of members of that faith over others; rationalised by the notion that the faith in question is the only authentic interpretation of religious or spiritual truth. (UNESCO, 1995:19)
To prevent intolerance, cultural, social, economic, political and religious factors should be taken into consideration to plan and conduct a systematic and rational tolerance education. Planning and developing policies and strategies for systematic and rational tolerance education is essential. Education policies and programmes should serve the solidarity among different ethnic, social, cultural, religious and linguistic backgrounds and contribute to the development of understanding tolerance. Tolerance education should be seen as a necessity to achieve this goal (UNESCO, 1995:12).

Tolerance requests for responsible actions to generate the conditions of tolerance that are vital to the awareness of human rights and peace. In education, tolerance calls for the cultivation of attitudes of sincerity, a positive approach to differences and respect for diversity, creating individuals and groups that can recognise injustice and take steps to overcome it, resolving differences positively and moving from situations of conflict to reconciliation and social cohesion (UNESCO, 1995:19).

According to Gürkaynak (1995:38), tolerance education should focus on the following objectives to give the necessary skills which form the foundation of tolerance: promoting democracy, peace and reconciliation, being inclusive, having good communication skills, being flexible, and knowing one’s rights and responsibilities. Tolerance education should also focus on the social, economic, religious, political and cultural issues which result in intolerance through violence and exclusion. Educational policies should be prepared to tackle these problems. Rice (2009:568) further argues that an educational focus will not be enough to teach tolerance. It should be embedded into every part of cultural, religious and legal dimensions of societies to create tolerant people and societies. Therefore, teaching and promoting tolerance is the duty of not only educational institutions but also of families and communities.

However, it should not be forgotten that individuals are different and they learn differently. This can make tolerance education complicated. Hence, policymakers, curriculum designers and other stakeholders in education should plan their activities comprehensively to include as many students as possible from different backgrounds. According to Hansen (2011:125), art, music and drama can be an important and an effective tool in teaching tolerance. It can facilitate students to understand different
cultures and people that are different from them. Tolerance should be an important quality of a student to understand others and have no mental barriers to engage with others (Thompson, 2010:347). This can be achieved only through well planned, structured and comprehensive education of which tolerance education should be an important part.

Sensitivity to social, economic, political and religious complexities of the society should be a prerequisite for those who are involved in tolerance education. Associating closely with the fears, beliefs, perceptions and mindset of people, especially the youth, will assist significantly to overcome intolerance. Many young people in South Africa see a future of unemployment, a life with little reward and despair for their future. The circumstances confronted by youngsters are among the components of the intolerable that jeopardise the value goals promoted in education. Tolerance education needs to address the issue of guaranteeing the young that their teachers are focused on accomplishing a tolerable future for the next generation (UNESCO, 1995).

2.4 HIZMET MOVEMENT AND FETHULLAH GÜLEN

This section provides background information about the Hizmet Movement and the schools established by the participants and sympathisers of the movement. It will also provide a brief introduction to Fethullah Gülen who is the inspiration of these schools all over the world. Understanding the background of the Hizmet Movement, Fethullah Gülen and his perception of tolerance will be the backbone of this research to make the findings of the research relevant to tolerance in an educational context.

2.4.1 Who is Fethullah Gülen?

Fethullah Gülen, a Turkish Islamic scholar, philosopher and educational activist, is globally recognised for his broadly praised messages of tolerance, peace, inter-cultural and inter-faith dialogue, importance of holistic education and mutual understanding (Cetin, 2010; Ebaugh, 2009; Gülen, 2004a; Michel; 2003).

Gülen was born in 1941 in Erzurum in Eastern Turkey where the population is made up of largely conservative and observant Muslim individuals (Shinn, 2015:6). Since
Gülen’s father also served as an imam in different villages, he could not complete his formal education after primary school. Instead he attended the madrasas (local religious schools) where Islamic education is provided with mostly a Sufi (spiritual dimension of Islam) approach which shaped this intellectual (Ebaugh, 2009).

In addition to choosing a path of life-long learning in Islamic subjects, Gülen also read widely on subjects such as modern sciences and other literature of other religions as well as Eastern and Western classics (Soltes, 2013:60, Albayrak, 2015:xii). His philosophy was shaped by major Sufi figures of Islamic tradition as well as major Western philosophers ranging from Plato and Aristotle to Said Nursi (1878-1960).

In 1959, Gülen travelled to Edirne, a city near the western border of Turkey with Greece, where he wrote an exam and was officially appointed as an imam at one of the mosques in the city (Grinell, 2015:31). He worked as an official imam for the state and continued to teach and preach until his official retirement in the 1980s. Gülen travelled to many cities and towns in Turkey pondering on his philosophy of service to humanity and positive action which was welcomed and taken up, resulting in an exponential growth in his following (Soltes, 2013:63).

While he worked in Edirne he developed a prestige among the intellectual and bureaucratic elite of the city, regularly meeting with them and holding discussions. The profundity and broadness of his insight in both Islamic subjects as well as his interest and expertise in modern sciences and philosophy made his personality more attractive (Soltes, 2013:61). In 1966, Gülen was transferred to a post in İzmir and it was here that his interests in education, science, the economy and social justice began to come together and a base of followers began to expand, making it possible to start talking about a movement (Grinell, 2015:31).

The circumstances in which Gülen grew up and developed his ideas were encompassed by ignorance, poverty, insecurity, and political anarchy set apart by conflicts between the leftist and rightist groups in Turkey (Ergene, 2008; Yavuz, 2003; Yavuz & Esposito, 2003). Education was sporadic, materialism was widespread and civic consideration was supplant by egocentrism in Turkey’s social context. Experiencing all this, Gülen wanted to make a difference in the lives of his fellow
citizens of Turkey through the advancement of education, economic and social activism (Çelik, 2010.)

This context formed his discussions and lectures and he concentrated on creating an awareness of social issues and connected them to breaking away from tradition and abandoning faith and tradition for the sake of being more ‘modern’ (Soltes, 2013:62). He supported that this problem can be tackled through education which consolidates components of tradition and modernity.

Gülen focused on rereading religious texts which stimulated voluntarism, altruism in serving humanity and a kind of universalism that kept local values and traditions preserved. Gülen has developed a religious discourse and style of devotion that has attracted a network of followers and sympathisers inside and outside of Turkey. He has inspired a transnational civic faith-based movement, including educational institutions ranging from primary schools to universities, many media outlets, business networks, interfaith dialogue forums, and multicultural encounters. He is considered by many to be a social reformer, who has developed a new sense of religiosity in touch with modern realities (Hunt & Aslandoğan, 2006; Saritoprak, 2005; Yavuz, 2003; Yavuz & Esposito, 2003; Yılmaz, 2008; Yukleyen, 2004).

Gülen is considered as the initiator and an inspiration for the global social movement committed to a set of human qualities known as the Hizmet (service) Movement or the Gülen Movement (Hermansen, 2007). He is thought by his audience to be a living model of one holding higher values, such as wisdom, faith, love, passion, respect, sincerity, piety, tolerance, and service to humanity (Yavuz & Esposito, 2003).

Gülen is regarded among the most prominent intellectuals in modern Turkey and around the globe, placing first on a list of the top 100 living public intellectuals in a survey organised by the British magazine Prospect and Foreign Policy in July 2008 (Çetin, 2010 Foreign Policy, 2008). With over half a million people casting their votes in the survey, the majority chose Gülen as the top living public intellectual. In 2013, Foreign Policy included Gülen on its list of the world’s 500 most powerful individuals in fields that included politics, finance, media, science, art and religion (Shinn, 2015:11). In 2013, he was named one of TIME Magazine’s 100 most influential people
in the world as the ‘most potent advocate of moderation in the Muslim world’ (Kinzer, 2013). With over 60 books printed in 40 different languages and hundreds of public lectures, it is easy to understand why Gülen was chosen as one of the 100 most influential people of the world.

In 2015, Gülen was honored with the Gandhi King Ikeda Peace Award which was given by the Martin Luther King Jr. International Chapel at Morehouse College in Atlanta, the United States, for his commitment to humanitarianism and in recognition of his life-long dedication to promoting peace and human rights. The chapel has been giving community builders a peace award since 2001. Past recipients have received these awards and include leaders such as Nelson Mandela, Rosa Parks, Andrew Young and Archbishop Desmond Tutu and Chief Albert Luthuli (AFSV, 2015).

2.4.2 Fethullah Gülen’s Perception of Tolerance

‘Be so tolerant that your heart becomes wide like the ocean. Become inspired with faith and love for others. Offer a hand to those in trouble, and be concerned about everyone.’ (Gülen, 2000)

This section will focus on Fethullah Gülen’s perception of tolerance. I strongly believe that understanding Gülen’s perception of tolerance will have a positive impact when I analyse the data collected because some of the principals and teachers who participated in this study are very much affiliated with his philosophy. I suggest that their understanding and practices of tolerance could be influenced by Gülen.

Tolerance is an important concept in Gülen’s philosophy, despite the fact that he approaches the issue extensively and has used the term more selectively (Shinn, 2015; Khattak, 2010:66). Gülen argues that ‘we should have such tolerance that we are able to close our eyes to the faults of others, to have respect for different ideas, and to forgive everything that is forgivable ’(Gülen, 2004a:33). Tolerance is one of Gülen’s four ‘pillars of dialogue’, the others being love, compassion, and forgiveness. His philosophy is inspired by faith, but encompasses believers and even non-believers.
Gülen’s emphasis on tolerance is demonstrated and can be observable in the Gülen inspired Hizmet schools, which encourage a more tolerant society where people can follow their own religious, cultural and political convictions and promote the well-being of others.

Gülen’s aim in promoting tolerance is to build social relationships that promote social cohesion and peace rather than reconcile differences. He is also more focused on demonstrating exemplary conduct, for example in the Hizmet schools, than in conversion. He believes that preaching alienates others and hinders reconciliation (Shinn, 2015:16).

Aydin (2011:132) states that according to Gülen the absence of tolerance is a lack of respect for the beliefs and sentiments of others. Time is wasted to achieve peace and reconciliation, when a focus is on where a person is from or what his or her religious, cultural or political background and convictions are rather than what that person can contribute to the good of the whole.

Gülen believes that eventually humanity will be headed to peace and unity by recognising and accepting social, cultural, religious and political diversity, an exchange of mutual values and union in cooperation. Gülen accepts diversity and pluralism as a God-given fact. He wants those differences to be acknowledged and to be unequivocally affirmed. Accepting everyone as they are, which is broader and more profound than tolerance, is the essence of his perception of tolerance (Ünal & Williams, 2000:256-258). Gülen states that, ‘tolerance does not mean being influenced by others and joining them; it means accepting others as they are and knowing how to get along with them’ (Gülen 2004a:157).

Gülen argues that dialogue and tolerance are two important practices which complement each other and together make liberal democratic peaceful coexistence possible (Çelik 2010:122). Those afraid of losing their ideals fail to tolerate positions they see as threatening and thus do not engage in dialogue. The problem with this is that it usually causes intolerance in a society that is and will predictably continue to be diverse. Gülen writes: ‘People with different ideals and thoughts are either going to seek ways of getting along by means of reconciliation or they will constantly fight with
one another. There have always been people who thought differently to one another and there always will be’ (Gülen 2004b:52).

According to Gülen, ‘those who are not in favour of tolerance and are always hostile towards those who try to practise tolerance are brutes who have lost their humanity [...] forgiveness and tolerance are two powerful cures which can and will heal most of our wounds, but only if this divine instrument is in the hands of those who understand its language and those who sincerely believe the power of these instruments. Otherwise, the incorrect treatment will create many complications and continue to confuse us’ (Gülen 2000:4-5).

In Gülen’s use of the term, tolerance involves moving towards a genuine embrace of others’ perspectives. He insists that dialogue can accomplish this end. His tolerance can even consent the potential rightness of what others hold to be the case, over and against one’s own perception. In other words, he admits that there are always at least two truths and these truths can live together genially in recognised intellectual difference of the sort with which everyday life is bound up. This kind of tolerance may even take as a possibility that truth is unmonopolisable by any one party (Schlubach, 2005:6).

Gülen’s perception of tolerance and strategies guiding how it should be practised have inspired the participants and sympathisers of the movement profoundly. The people participating in the movement continue to provide humanity with both spiritual and practical guidance towards peace with and tolerance of others.

2.4.3 Hizmet Movement and Hizmet Schools

Despite the fact that the term Gülen Movement is frequently used in academic circles internationally, this is not his preference. Gülen allegedly neither endorses nor uses the term. He prefers volunteers’ service or Hizmet (Çetin, 2010). According to Balci & Miller (2013:2), numerous participants and sympathisers of the movement, especially in Turkey, are not happy with this rebranding of the movement because the name Gülen Movement forefronts the leader, while Hizmet prioritises the movement’s activities irrespective of its leadership. They accept it as a genuine and sincere
movement and not as a personal cult. Indeed, even the term ‘movement’ is deluding as it indicates an organisation with more central authority than is the case. According to Valkenberg (2012:36-37), the network does not have official positions of authority and Gülen is not its president or leader in any formal sense. Therefore, in this research, the term Hizmet Movement will be used.

The Hizmet Movement is a transnational civic society movement inspired by Gülen (Çetin, 2010). Millions of people from different walks of life around the world, inspired by Gülen’s teachings, act collectively to build schools, universities, dialogue centres and charitable organisations under the title Hizmet (service) (Ebaugh, 2009). Even though most Hizmet followers are Turkish Muslims, the movement includes non-Turkish nationals and non-Muslims as well (Shinn, 2015:1). According to Balci (2014), the Hizmet Movement is the single most influential socio-religious movement that Turkey has ever produced. The movement has become transnational in extension as Gülen’s ideas have advanced and evolved since the 1980s. The Hizmet Movement is at heart an activist movement and is focused on social action in a wide variety of fields. The Hizmet Movement’s educational institutions, originally started in Turkey in the early 1980s, spread to former Soviet Union countries and after that to Asia, Europe and Africa. At present, there are Hizmet schools in more than 140 countries and it is the global scale of the Hizmet Movement’s effort that has attracted attention (Michel, 2014:106). According to the Journalists and Writers Foundation:

The movement agrees on the principle of positive outlook and proactive engagement for the betterment of the society and community as a whole. The movement pays particular attention to providing and encouraging inclusive and non-denominational education that is enhanced through pastoral care, mentoring, intercultural and intercommunity dialogue and partnership at all levels of society. The movement is non-hierarchical and non-adversarial: it does not function as a political party, nor does it compete with any other political party. It does not contend with any grouping, political or religious, for mass appeal, and it does not have a ‘manifesto’ of claims against the state, nor [does it] make any demands of the state or any agency thereof. (Journalists and Writers Foundation, 2010)
The millions inspired by Gülen's teachings care about the importance of education and peaceful coexistence, which stresses teaching 'by example' and the cultivation of 'good behaviour' (Hunt & Aslandogan, 2007; Park, 2008). However, Balci (2013) argues that it engages in what can be called 'circumspect activism', meaning non-political, private, quiet, and frequently indirect action intended to encourage and motivate positive change through dialogue and example. Activities led by the Hizmet Movement usually function freely and not under the course of any focal power. El-Banna (2014:44) states that the organisational momentum of Hizmet activities relies on achieving the utmost social and economic utility of Hizmet participants. There is no central funding: participants run projects with independent financing, human and socio-organisation, reactionary and argumentative, it promotes positive, altruistic, and peaceful action (Carroll, 2007; Özdalga, 2003; Turam, 2003; Tekalan, 2005). It also openly denounces racism, radicalism, extremism, discrimination and violence (Michel, 2003). According to Aslandogan (2009), the movement inspires certain moral and universal values such as love, respect for others, honesty, integrity, justice, equity, the rule of law, constitutional and participatory democracy, compassion, and human rights.

The movement comprises largely of students, educators, businessmen, academics and other educated professionals who are all loosely connected by a flexible organisational network of social, financial and ideational ties (Agai, 2004; Kuru, 2005; Hendrick, 2013:57). Its schools and businesses organise locally and associate with networks on an informal rather than legal basis (Balci,2003). The Hizmet Movement mainly comprises volunteers who work for the objectives of the movement by mobilising their own resources (Esposito & Yilmaz, 2010; Yilmaz, 2008).

The movement's participants have developed projects to battle social ills through a variety of educational, dialogue and media activities (Saritoprak 2005:325). Weller (2007:76) confirms that Gülen’s teachings have been especially focused on encouraging the younger generations to encompass intellectual engagement with spiritual wisdom and to give expression to this through a commitment to serving the whole of humanity. As an outcome of this approach, his movement has invested vigorously in the development of dialogue centres, media outlets and educational institutions in Turkey, in the central Asian regions, but also in Africa, Europe and North and South America (Agai, 2004; Michel, 2003).
According to AFSV (n.d), the Hizmet Movement is distinguished by its ability to establish schools in areas where ethnic and religious conflicts are escalating, such as Kosovo, the Philippines, Nigeria, Iraq and Bosnia, thereby impacting the lives of future generations. These cases, through their examples, attempt to promote the role of Hizmet school’s as being bastions of interreligious tolerance and interethnic harmony.

Gülen’s ideas and Gülen-inspired formal and informal educational institutions are becoming known to the global community, specifically intellectuals and academics. Many graduates of Hizmet schools run by Gülen-inspired principles in different parts of the world have consistently won top awards in mathematics, physics, chemistry, and biology. These graduates have also consistently achieved top honours in highly competitive university entrance exams. For example, Hizmet schools in South Africa have achieved a 100% pass rate in matric exams since 2005 (Horizon Educational Trust, n.d). These outstanding achievements do not undermine, but have in fact been directly ascribed to, their foundational philosophy that the principal responsibility of education is for moral and spiritual excellence.

What is most fascinating about Gülen-inspired Hizmet schools is their strategies and methods which are not based on religion and politics. The school environment of learning and teaching strategies are not surrendered to the imposition and propagation of any kind of religious or political ideologies.

The qualities of teachers at Hizmet schools also play a very significant role for the success of these schools. For Gülen, human needs and the taking care of human issues are part of education. This requires dedicated teachers who are inspired to serve humanity rather than themselves. Directors and educators are good examples for the students to avoid bad habits, anti-social ills such as backbiting, nepotism and the like to safeguard the school community and the society (Shinn, 2015:44). Teachers should provide wisdom and moral guidance by serving as role models rather than preaching values and principles. Teachers should demonstrate that they can live happily with all people regardless of their class, ethnic, cultural, religious or political affiliation. They are expected to avoid smoking, alcohol and drugs. The positive impact
of these characteristics of teachers on students can be easily observed through the success of the schools academically and socially (Angey, 2012).

Hizmet schools focus on keeping alive the universal human values, history, attitudes and beliefs that connect people around the world, making the schools rise to noticeable quality in inculcating ethical values, which are acknowledged at universal level, regardless of any faith, tradition or politics (Khattak, 2010).

According Shinn (2015), Gülen’s attention on tolerance is demonstrated in the Hizmet schools, which encourages and promotes a more tolerant citizenry where people can follow their own conviction and promote the well-being of the fellow human being. Hizmet schools are distinguished by their ability to develop the individual personality, a sense of responsibility, tolerance, dialogue and moral qualities. This empowers the school to raise the ideal human character and accomplish perfection in the academic and social development of the students.

2.4.4 Recent Political Developments and the Hizmet Movement

The Hizmet Movement has been an important civic movement in Turkish society since the late 1960s. Its partakers and sympathisers are acknowledged by the public for their efforts to promote secular education and interfaith dialogue and to mitigate poverty. The Hizmet Movement believes that education is key to tackling social and economic challenges across the globe (Journalist and Writers Foundation, 2017).

Within a short period of time, Hizmet schools were established and began to operate in many parts of the world. Through collective efforts of business people, university students, and local diaspora groups, the Hizmet Movement’s philosophy and schools expanded, initially through Central Asia, Europe, Australia, and North America and later through Africa and Asia and finally through South America. Slowly and owing to enormous and constant efforts the Hizmet schools became a global educational and socio-cultural phenomenon. They constructed a universal language of peace, coinciding with the culture of peace initiative launched by the United Nations. In addition, the schools served as a cultural and economic bridge between Turkey and the host country, long before any honorary, diplomatic, or other official presence of
Turkish governmental institutions were present in the respective countries (Journalist and Writers Foundation, 2017).

The ideals endorsed by Hizmet schools are founded on core principles and values such as altruism, love, tolerance, peace and humility. Hence the schools reject violent and extremist interpretations of Islam and/or any religion. The Hizmet Movement systematically rejects the idea of the instrumentalisation of religion for a political ideology and as a tool for political rivalry.

The activities of the movement have been well acknowledged by the people where its existence is being threatened by Recep Tayyip Erdoğan, the Turkish president, who had the benefit of the support of the movement when he was an important advocate of ‘Islam and democracy can live together’. But relations between Erdoğan and the movement have broken up since he has focused on pursuing a more Islamist agenda rather than the ‘conservative democracy’ he used to be in favour of.

In the last five years it has been observed how Erdoğan has tried to clamp down on opposing voices in Turkey. According to a report prepared by the Office of the United Nations High Commissioner for Human Rights, 1,719 organisations (human rights, humanitarians, lawyers’ associations, foundations, and NGOs) were shut down permanently by the Turkish government. Furthermore, through emergency decrees, 166 media outlets (including publishing houses, newspapers and magazines, news agencies, television stations and radios) were shut down (UNHR, 2018). In addition, the purge has implicated more than 150,000 people from all walks of life, including 34,185 public school teachers and 5,719 academics within a year or so, based on trumped up terrorism charges without any evidence or plausible reasoning. Moreover, the government cancelled the licences of 22,474 teachers who worked in private educational institutions. A total of 2,465 academics lost their jobs when the government shut down 15 private universities. Thousands of dismissed teachers and academics were jailed on ambiguous charges, and many others have been waiting their turn to be processed in Turkey’s abusive criminal justice system (Stockholm Centre for Freedom, 2018).

The Hizmet Movement and its participants, even those who are sympathetic to the movement, have also been affected by this suppression because the movement has
been advocating for a pluralistic democracy and repudiating using religion as a tool to propagate a political agenda. This made the Hizmet Movement the number one public enemy of Erdoğan. Thereby, he will be able to establish absolute control over the majority of the population without any challenge. With that majority he can easily suppress all opposition by using the tools of majoritarianism.

The process of suppressing the opposition extended to a very different pretext after the peculiar incident of the coup attempt on 15 July 2016. This new development bourgeoned Erdoğan’s efforts against the movement both in Turkey and abroad. As a result of this, the Hizmet schools came under immense pressure after the Turkish government declared the Hizmet Movement the ‘public enemy number one’ both in Turkey and abroad (Journalist and Writers Foundation, 2017). After the failed coup attempt government has held a persistent, coordinated and systematic campaign against Hizmet schools abroad. The Turkish government has been trying to shut down Hizmet schools in countries from Latin America to the Balkans and from Central Asia to Africa by accusing these schools of being ‘terrorist organisations’ (Alexander, 2017). This is the way in which Erdoğan brands individuals and civil society groups that refuse to participate in government wrongdoings. Hence, closing these schools has become an undisputed priority of the Turkish government’s foreign policy. According to Journalist and Writers Foundation (2017), among many unreasonable actions in the foreign policy of the Turkish government, foreign governments were specifically ‘perplexed’ by these actions, since the same government ‘lobbied’, to some extent, for the establishment of these schools in the first place. In addition, targeting its own citizens abroad disparaged a core soft power element of Turkish foreign policy. The influence of the schools was widely considered something unique in contemporary foreign relations (Journalist and Writers Foundation, 2017).

The Maarif Foundation was founded by the Turkish government to pursue this goal abroad. This foundation with the support of the Turkish government has been trying to take over or shut down Hizmet schools, particularly on the African continent. The schools’ licences are being cancelled and they are being illegally handed over to the Maarif Foundation working under the supervision of the Turkish Republic in the countries that are being persuaded to do so. Erdoğan has managed to persuade
Pakistan and Somalia, and more recently Senegal, to declare that they are going to transfer the Hizmet schools to the Maarif Foundation (Toguslu, 2017).

However, the government’s immense effort to shut down the Hizmet schools has generally had little outcome globally. Most foreign governments regard such requests as an attempt to interfere in their internal issues, since they have no legal base for the closure of Hizmet schools and their teachers have not been accused of any unlawful activity. In spite of the Turkish government’s campaign to close down Hizmet schools globally, except for a few of them, schools carry on operating in the same way, including those schools in South Africa.

2.5 EDUCATIONAL LEADERSHIP AND LEADERSHIP STYLES

Perumal (2007) argues that educational leadership as a concept whose definition has evolved throughout the years from manager to street-level bureaucrat, change agent, instructional leader and transformational leader. She further clarifies that educational leadership is linked with management and leadership. Although the terms management and leadership are sometimes used interchangeably, the latter refers to the function of operationalizing a school vision while the previous identifies to setting the vision. Leithwood & Duke (cited in Perumal, 2007) classify educational leadership into different models such as; instructional leadership, transformational leadership, moral leadership, managerial leadership, cultural leadership, collaborative relationships, transformational leadership and servant leadership.

I have focused on three leadership styles namely servant leadership, moral leadership and transformational leadership. These are the leadership styles which involve fostering reforms, cultivating positive attitude and how these are adopted, adapted and implemented. I thought these leadership styles would be the most efficient and effective in tolerance education. Literature on these will be an important guideline while I will be analysing my data in view of how principals practice and promote moral values particularly tolerance.
2.5.1 Servant Leadership

According to Irving (2004), the majority of the reviews of the literature on servant leadership begin with Robert K. Greenleaf’s (1977) seminal work. In latest years, there has been a huge interest in the study of servant leadership.

The servant leadership model was initiated from Greenleaf's 1970 essay, ‘The Servant as Leader’ (Spears, 2004). The term sounds like a confusing expression; how might one be a servant and a leader at the same time? Greenleaf reached at his term after reading *Journey to the East*, by Hermann Hess. The anecdotal story was about a group’s journey and one individual from the group was Leo, the servant who performed chores for the group. Leo additionally kept the group’s morale high with his singing and his peppy character. After Leo disappears, the group scatters because of the absence of Leo’s leadership qualities (Greenleaf, 1977).

Greenleaf sees the servant leader as servant first, as Leo saw himself. There is a developmental procedure in the leadership role. The leader is not at first in leading, but rather serving. This kind of leader stands out from the ordinary leader who expects the leadership role because of his yearning to lead (Smith, Montagno, & Kuzmenko, 2004). Greenleaf expounded on the ‘leadership crisis’ and believed that it was his mission to propel the cause of servant leadership with a specific goal to improve the world (Greenleaf, 1977:77; Cunningham, 2003). Greenleaf felt that servant leadership ‘was an inner lifelong journey’ (Parris & Peachey, 2013:379). His research into the idea of servant leadership was so instrumental to the point that he established the Greenleaf Center for Servant Leadership that ‘provides a clearinghouse and crucial point for research and writing’ on the theme (Northouse, 2013:220).

Greenleaf's (1977) idea of servant leadership portrays service to followers, the essence of leadership, as the essential duty of leaders. Greenleaf accentuated that the servant leader is a servant first with the principal obligation to ensure the other’s most noteworthy needs are being served, which empowers followers, while being served, to become more beneficial, more astute, more liberated, more self-governing, and more likely themselves to become servants (Greenleaf, 1977:27). According to Greenleaf, the four fundamental principles of the servant leadership model is to be
conscious of the essence of moral authority, to sacrifice, which inspires commitment
to a worthy cause, to teach that ends and means are inseparable, and to introduce
the world of connections (Greenleaf, 1977:6-9).

There is an important argument in the academic literature regarding a servant leader's
qualities and behaviours, and their impact on leader efficacy (Irving, 2004). Spear
(1998), the director of the Greenleaf Center for Servant Leadership in the United
States, characterises servant leadership as ‘leadership which is based on the
democratic principle that belief in human dignity and value and authority of [the] leader
originated from subordinates’ and presented ten behavioural characteristics based on
Greenleaf's theory.' Spear’s components that are communicated as the qualities of
servant leadership were not extracted with scientific methods but rather turned into an
open door that started a discussion on the scientific area of servant leadership
(Farling, Stone & Winston, 1999).

Spear has carefully identified ten characteristics of the servant-leader from Greenleaf's
original writings. These are listening, empathy, healing, awareness, persuasion,
conceptualisation, foresight, stewardship, commitment to the growth of people, and
building a community (Spear, 1998). Even though these characteristics are based on
Greenleaf's writing and have no empirical foundation, they are well accepted among
the people who support this theory.

The work surrounding servant leadership from the early 1990s focused on identifying
themes that could help to operationalise the concept of servant leadership (Salameh,
2011).

Rinehart (1998), as Irving, discusses that leadership models are rooted in values and
principles. The values of a servant leader include having a guiding vision and cause
(Farling, Stone, & Winston, 1999), loving others (Banutu-Gomez, 2004; Whetstone,
2002), trusting and empowering others (Russell, 2001), and submitting to others
(Ndoria, 2004). These qualities can be summed up in the idea of caring (for others,
institutions, and society), which Greenleaf (1977) thinks is the important motive of
servant leadership (and the rock on which a decent society is built (Greenleaf,
1977:62). While there is huge discourse on servant leadership values (such as caring,
loving, and submitting) in the literature, there is little discussion on the potential hotspots for these values, such as spiritual beliefs (Greenleaf, 1977:255).

Wheaton (1999) proposes that listening, sympathy, awareness, community building, insight, and vision are the most effective qualities that a servant leader should have. Boyer (1999) categorises servant leadership into seven dimensions such as question and understanding, respect and gratitude, encouragement and care, ethicality, delegation of authority and promotion of learning, relation and community building, and trust. Laub (1999) puts forwards valuing people, developing people, building a community, displaying authenticity, providing leadership, and sharing leadership as servant leader qualities. Patterson presents agape, humility, altruism, trust, vision, empowerment, and service as seven rudiments for servant leadership. In the view of this, Dennis and Bocarnea (2005) develop five-element scales like empowerment, love, humility, trust, and vision. Barbuto and Wheeler (2006) present a total of eleven factors by adding ‘calling’ to Spears’s ten factors such as listening, sympathy, healing, persuasion, awareness, insight, provision of vision, stewardship, growth of members, and community building. They made 56 questionnaire items for actual proof analysis and received a questionnaire from 388 experts and then extracted and presented a total of five sub-components such as altruistic calling, emotional healing, wisdom, persuasion and stewardship.

Servant leadership literature also discloses a diverse set of outcomes (Irving, 2004), including stronger trust between the leader and the follower, strengthening the follower, empowering the follower, and reproducing service by the follower (and improving individual, team, and organisational performance). While these discussions about the qualities, practices, and outcomes promote and develop the theoretical understanding of servant leadership, they do not propose clear central connections between these factors. However, the following paragraphs will attempt to do so by focusing on servant leadership within the educational context.

Servant leadership is applicable to the context of education and is a viable model for present day schools, school districts and educational organisations (Greenleaf, 1977). According to Astin and Astin (2000), each teaching staff and administrator is modelling some form of leadership.
As indicated by Williams (1998), a servant leader teacher would offer all students chances to partake and contribute more in class, to express all their thoughts and feelings and consequently to succeed. The teacher could demonstrate more fairness and respect to all students. Affectionate and compassionate teachers can easily have friendly relationship with their students and would be concerned about students’ lives beyond the classroom. Furthermore these kind of teachers teacher can make the classes more appealing and easier to grasp for students.

Research has explored that there is a correlation between principals’ servant leadership and the school climate (Anderson, 2005; Miears, 2004). Black (2010) randomly selected a sample of 231 full-time teachers and 15 principals to complete a questionnaire about principals’ servant leadership. His research presents an idea about this above-mentioned relationship. Black’s study discovered that there is a substantial positive link between servant leadership and school atmosphere. It is assumed that a principal’s servant leadership affects the school organisational climate. Therefore, for a critical factor to understanding the success of an organisation, one must study its leaders (Parris & Peachey, 2013), especially since the leaders can build an organisational vision, express it to the followers, and guide the organisation into a new direction (Banutu-Gomez & Banutu-Gomez, 2007). By demonstrating and promoting a positive teaching and learning environment through adopting a servant leadership style, the principal is able to impact the school’s climate positively (Black, 2010).

Servant leadership theory has been written and spoken about significantly; however, it has not been studied comprehensively. A major part of the studies in support of servant leadership is based on opinion, case study, and emotional arguments. If servant leadership is to develop and be succesful as a operable theory of leadership, there must be more empirical research conducted and surrogate epitome of successful implementation (Minnis & Callahan, 2010).

Nevertheless, the need for empirical research, the circumlocutory used should be elucidated to outline the qualities of servant leadership instead of describing them. Rich and comprehensive data can be obtained in the literature which explains how
servant leadership looks in real life, but it is a big challenge to find writings that define what it is. Laub (2004:2) notes the significance establishing definitional terms linked to servant leadership to ‘create a benchmark for future challenges and revisions’. Without a definition of the theory, researchers would be challenged to figure out whether servant leadership could be effectual in organisations.

2.5.2 Moral Leadership

Moral leadership has been studied by many researchers for a long period of time (Davis, 2008). A comprehensive review of the moral leadership literature demonstrates that earlier leadership theories generally centred around leaders’ qualities, behaviours or techniques, but the characteristics of moral cultivation and the importance of values were usually omitted or disregarded. Production and effectiveness had a tendency to be the fundamental mission of a leader; nevertheless, there existed different perspectives, claiming it was a leader’s duty to guarantee ethical principles and moral behaviours (Hu, Li & Zou, 2015).

School moral leadership theory was initially proposed by Sergiovanni (1992), who conducted a rich literature review of predecessors’ research. As indicated by Sergiovanni, leadership is not only an attitude but it is more the implementation of methods and strategies. Moral leadership, expected to be in the focal position of a leadership, could be comprehended as school leaders implementing a wide range of attainable strategies, in harmony with moral authority, to arouse the potentiality and the capacity of people, to make assistant followers, and to collectively found a moral school leadership. My study in the same way holds the vision that the principal’s moral leadership implies to the principal steering the school staff to follow his/her moral charisma indiscernibly. As a result of this, acceptable principles and values would be created and the staff’s understanding of responsibility would be stimulated. These further trigger their consciousness to importance of their obligation, their dedication to school development, and their joint efforts for benign operation (Hu, Li & Zou, 2015).

According to Hu et al. (2015), in recent years, with the research on moral leadership theory conducted more broadly and profoundly, the related empirical studies have been propelled. Researchers give different opinions about the structure of moral
leadership. Researchers such as Bates (1993), and Evers and Lakomski (1991) discuss that values and principles are a crucial part of leadership and administrative practice. Leithwood and Duke (1999:50) portray the normative aspect of moral leadership as ‘one of the fastest growing areas of leadership study’. Richmon and Allison (2003:46) describe moral leadership as a ‘normative phenomenon’ focusing on ‘the values and human agency of leaders and followers’. Specifically, Gardner (1990) argues that moral leadership comprises such values as honesty, integrity, honour, respect, dignity, justice, and truth. Dantley (2005:35) further sees moral leadership in a broader context, claiming that ‘it not only refers to issues of race, class, and gender, but also to larger issues of social justice and democracy.’

Any argument for moral leadership also infers a need to look at human nature, for a call to moral conduct obliges a belief in the possession of a primary ethical sense, both in the leader and the follower (Begley & Wong, 2001), and along these lines the hope that moral transformation is not only conceivable but practical. Therefore, Begley and Wong (2001:313-314) highlight two implications of a theory of moral leadership: first, the leader ‘must demand to the followers’ understanding of righteousness, obligation, and goodness as motivations and inspiration of action and work; and second, the leaders themselves must have a sense of righteousness, obligation and goodness’, without which followers cannot be motivated and encouraged to fulfil their objectives. Significantly, as far as workplace ethics and management are concerned, McGregor (1960) argues according to deduction of his work that a manager’s suppositions in regard to human nature impact his way to deal with people in the workplace.

Resick, et al. (2006) determine the focal qualities of a moral leader on the basis of a review of the concerned literature on leadership and morals. With data obtained from the Global Leadership and Organizational Behavior Effectiveness (GLOBE) project and through analysis, they propose four aspects of moral leadership, which are integrity, altruism, collective motivation, and incentive. These dimensions of moral leadership have an crucial role in the efficiency of leadership under a cross-cultural background.
Yan Tongwen (2002) summarises the meaning of moral leadership, which comprises the following aspects: 1) that the implementation of moral leadership is the most specific performance of the post-modern period; 2) that the spirit of moral leadership spotlights on exceptional charms of individual leaders; 3) that the application of moral leadership is built on the basis of moral authority; 4) that the motivation behind moral leadership is to develop and promote members’ sense of commitment guided by values and principles; and 5) that the role of moral leadership is to be proactive.

In any organisation, concentrating on moral practices and following up on the preface of ethical values are the most essential duties of moral administration (Mc Namara, 1999). In this regard, the principal as a moral leader can first be a role model of the implementation of moral leadership behaviours and in the same way provide a moral culture within the organisation. Hence, the school will possess not only a management with values and principles but also a moral culture. It is vital for the reputation of schools that they have a moral culture. When seen from the teacher’s point of view, their fulfilment and motivation will indubitably be boosted when they feel that they are working at a school that is run with a moral approach (Karaköse, 2007).

2.5.3 Transformational Leadership

The early discussion of transformational leadership as a leadership theory originates from the study of James McGregor Burns (1978). For Burns (1978), transformational leadership entails setting aside self-interest from both the leader and follower so that goals can be achieved for the benefit of all. According to Burns, the transformational leadership approach generates substantial positive change in the life of people and organisations. It restructures perceptions and values and transforms expectations and ambitions of employees. Later, Burns’s book motivated Bass and his colleagues to develop the transformational leadership model that subdivided leadership into a two-pronged theory, namely: transformational leadership and transactional leadership (Bass & Riggio, 2006:xi). Bass (2002) argues that leaders can be both transformational and transactional and that these approaches can complement one another.
Burns’s (1978) perception of transformational leadership has revealed that this theory is essentially different from other theories of leadership because of its direction towards a long-term vision, its focus on personal followers’ development and thus the transformation of the followers into leaders and moral agents. The literature review about the leadership outcomes on the performance of organisations shows the high level of productivity of transformational leadership, which involves a change in the culture of the organisation for the sake of its effectiveness and efficiency. Transformational leadership is considered as a process through which a person engages and interacts with others, resulting in fostering morale and motivation of leaders and followers (Jovanovica & Ciricb, 2016). Transformational leadership is considered as a process through which both the leader and follower learn from each other as they advance in their moral progress (Burns, 1978). Bass and Riggio (2006:3) support Burns’s statement and argue that transformational leadership concentrate on stimulating and inspiring followers to accomplish astonishing results and enhance their own leadership capacity and skill which eventually helps to grow the organisation and its objectives.

Transformational leadership is a system of leadership in which leaders set a common goal and shared vision for the institution, motivate followers mentally and spiritually and show personal attention to followers’ needs and requests (Chi & Huang, 2014:302). Bass (1995:293) argues that transformational leaders ‘work to change the organisation’s constraints’. Transformational leadership focuses on followers’ adaptive performance. The expected adaptive behaviours should include the capacity to work creatively and attain knowledge of new skills, the ability to handle challenging circumstances, as well as the aptitude to foster social diversity. These capacities should be well adopted by transformational leaders (Charbonnier, Akremi, and Vandenberghe 2010:700-702).

According to Jovanovica and Ciricb (2016), when leaders and followers interact, their moral ambitions are enhanced which is a sign of effective leadership. By describing the qualities of transformational leadership using moral concepts, Burns argues that this style of leadership is a moral leadership. Yukl (2002) argues that only those who impel to the high ideals, ethical principles and demands of followers can be entitled transformational leaders. Through charisma or idealised impact, the leader articulates
his/her views and convictions, attitudes and requests to followers on an expressive level via a strong system of values. Trust between leaders and followers is established in a way that stands on strong moral and ethical grounds. Simola et al. (2012) define transformational leadership as a set of interactions and connections among interested parties which are gathered ‘around a collective purpose’ in such a way that ‘transform, motivate and enhance the actions and ethical ambitions of followers’ (Jovanovica and Ciricb 2016:2).

In addition, Hargis (2011:11), and Bass and Riggio (2006:5-8) classify the dimensions of transformational leadership into the following four categories:

1. **Idealised Influence**: The transformational leader becomes a role model for the followers, facilitates the acceptance of group goals, and encourages them to upgrade their organisational goals. Idealised influence is the degree to which leaders behave in charismatic ways, causing followers to identify with them. The followers transcend their self-interest for the sake of the organisation and develop a collective sense of mission and purpose.

2. **Intellectual Stimulation**: The leader’s behaviour helps the followers to identify new approaches when faced with difficult challenges. Intellectual stimulation is the degree to which leaders challenge assumptions, take risks, and solicit followers’ ideas. Here the transformational leaders question the status quo, appeal to followers’ intellect, stimulate them to question their assumptions, and invite innovative and creative solutions to problems.

3. **Individualised Consideration**: A transformational leader provides followers with helpful advice relevant to each individual. It is the degree to which leaders attend to followers’ needs, and act as mentors or coaches, enabling them to develop and self-actualise, and listen to follower’s concerns.

4. **Inspirational Motivation**: This refers to the way in which transformational leaders energise their followers by articulating a compelling vision of the future. The leader communicates high expectations to followers, inspiring them to become committed and a part of the organisation’s shared vision.
Leithwood (1994) is one of the researchers who has done extensive research on transformational leadership. He is considered the initiator and the developer of the model for transformational leadership in education (Jantzi, 2005). The model for transformational leadership in education proposed by Leithwood and colleagues comprises four categories (Leithwood & Jantzi, 2008:30).

Table. 2.1: Transformational Leadership model

<table>
<thead>
<tr>
<th>Category</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Setting directions</td>
<td>Includes building school vision, developing specific goals and priorities and holding high expectations of teachers and students.</td>
</tr>
<tr>
<td>Developing people</td>
<td>Refers to providing intellectual stimulation, offering personalised support and modelling desirable professional practices and values.</td>
</tr>
<tr>
<td>Redesigning the organisation</td>
<td>Includes developing a collaborative school culture, creating structures to foster participation in school decisions and creating productive community relationships.</td>
</tr>
<tr>
<td>Managing the instructional programme</td>
<td>Refers to the establishment of stable routines, structures and procedures to support change.</td>
</tr>
</tbody>
</table>

Leithwood (1994) highlights ‘people effects’ as a basis of the transformational leadership model. Within the model developed by Leithwood and colleagues, many of the outcomes of interest in terms of restructuring schools are the impacts on teachers (e.g., changes of behaviour, approving and implementing of new programmes, teaching techniques). As has been pointed out by Leithwood and Jantzi (2010:452), the transformational leadership method basically seeks to foster skill, capacity development and higher levels of devotion to organisational objectives. Thus, the principal’s endeavors become ostensible in the school setting and generate transformation in people rather than in upholding particular instructional practices (Hallinger, 2003).
As described by Leithwood and Jantzi (2010:206), transformational school leaders set directions for schools by designing school visions, setting detailed and attainable goals, and creating increasing performance outlooks. In addition, such leaders also involve in building the capacity of teachers, staff members and the other stakeholders by giving them intellectual motivation, offering individual attention to their demands, and modelling attractive activities and standards. Furthermore, transformational leaders restructure the running of the institution. This results in building a sustainable school culture and strong school structure in which teamwork prevails and staff are increasingly involved in the decision-making process (Beyene, 2016). Lucas and Valentine (2002:21) found a strong connection between transformational leadership and school culture. They also argue that the sharing of power among leaders, their followers and work teams increase the success of developing sustainable school culture. Mutual support systems and strong collaboration arise in such kind of leadership. The skill to enable shared leadership arises as members of the school community learn how to bring their collective skills together in finding solutions for organisational chalanges (Leithwood & Riehl, 2003).

Principals have a responsibility to create an appropriate and flexible work setting in which teachers can work collectively and classify formidably with the objectives of the schools. The way for accomplishing such an environment comprises the planning for change, sharing of tasks, empowering teachers and the development of a shared vision (Scheerens, 2012:23). Kiper (2007:19) argues that in most instances, transformational leaders start activities to change the institutions by concentrate on the structures of the organisation before planning for any change tion. The practice of transforming the organisation may include shaping and properly matching the organisation and the vision (Kiper, 2007: 19). School principals as transformational leaders should have a good comprehension of the 'real issues' to facilitate the efficient operation of schools (Greenfield & Ribbins, 1993).

Transformational school leaders should have an ability to connect people to each other and their work. Nguni et al. (2006:162) found that the more elevated the level of the experienced transformational leadership aspects, the more the level of contentment of the employees on their work. As identified by Leithwood and Jantzi (2010:204), practices of transformational leadership in school environment have both
direct and indirect outcomes on teaching staff performance. Transformational principals also influence teachers’ motivation, inspiration, ability, and work conditions.

Leadership is seen one of the most protuberant organisational factors that can effect the capability of a school to change because it has the potential to encouragingly influence school stakeholders and to create possible capacities in school settings. Transformational leadership is considered to play an crucial role in sustaining or restricting changes in school settings (Oterkiil & Ertesvag, 2014:6). By transforming and making the sustainable change in the school setting through transformational leadership, it could be possible to find out what practices and methods can be related with student social and academic achievement. According to Hargis (2011:12), the school principal’s leadership has a clear impact on learners’ academic and social achievement.

In conclusion, crucial issues that result in a principal adopting transformational leadership can be summarised as follows. A transformational school leader should be capable of creating an organisational climate and culture in which staff, teachers and other stakeholders are empowered and inspired to do their jobs effectively and contribute to the development of the school organisation. School principals should develop a sense of urgency to motivate others, bring teachers and staff members together to transform, develop and articulate a vision, eliminate barriers, and implement short- and long-term changes in policies, procedures and services. The principal, as a transformational leader, should work in a concerted manner to conduct teamwork smoothly. A transformational principal should be able to show his/her skill of coaching and guiding the teachers and staff to empower them to adopt and adapt to new methods of handling students psychologically (Beyene, 2016).

2.6 CONCLUSION

In this chapter, a review of literature relevant to my research objectives has been assessed. Analysing literature for the meaning of tolerance and importance of tolerance is very crucial to understand why tolerance education should be focused on in this age where conflict, intolerance and hatred are very common. In the section, I focused on the Hizmet Movement and Hizmet Movement schools which are inspired
by Fethullah Gülen’s teachings of love and tolerance. Finally, I reviewed leadership theories which can be very critical for principals’ practices in promoting tolerance at the schools.

The next chapter deals with the research methodology that addresses the research approach, design and the instruments which I have used to carry out this study.
CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

Chapter three will elaborate on the research methodology which I employed in conducting my research to examine the research question: what is the role of Hizmet school principals in promoting tolerance? Imenda and Muyangwa (2000:89) state that research methodology demonstrates the direction of inquiry of the study.

In this chapter, I discuss qualitative research and the methodology that I used while conducting my research, including both collecting and analysing my data.

This chapter will focus on the following elements of the research methodology:

- Research paradigm
- Research design
- Sampling and selecting research participants
- Methods of data collection
- Data analysing
- Ethical consideration
- Trustworthiness

3.2 RESEARCH PARADIGM

A research paradigm can be considered a guideline which researchers can adopt in order to determine the direction to take for their research. A research paradigm provides researchers with a set of assumptions that they may use to guide their thinking and determine the approach that they adopt to conduct the research (Mackenzie & Knipe, 2006). For this study, I chose an interpretive paradigm to conduct my research. Merten (2015) states that an interpretive research paradigm aims to understand human experience, which is believed to be socially constructed. Being in the field of social constructivism, the research has been constructed from interactions, attitudes and communications of principals and their circumstances. Nauyoma-
Hamupempe (2012) also indicates that in the interpretive paradigm we ‘seek to comprehend and make sense of human actions and how they experienced the actuality of the phenomena in their social beings’. Drawing from that interpretivist perspective, my examination has been outfitted towards deciphering and understanding the interactions and intra-actions of Hizmet school principals in promoting tolerance as they authorised leadership practices in the setting of their school surroundings.

3.3 RESEARCH APPROACH

I employed qualitative research to conduct this study to explore the role of Hizmet school principals in tolerance education. The main goal of qualitative research is to describe and comprehend, rather than explain, human behaviour (Babbie & Mouton, 2005). It aims to understand a proposed research problem or theme from the points of view of the local populace it includes. Qualitative approach is particularly useful in acquiring socially and culturally detailed information about the qualities, suppositions, and social and cultural settings of specific populaces. Qualitative methods are also effectual in classifying intangible components, such as social standards, socioeconomic status, gender roles, ethnicity, and religion, in the research. Henning et al. (2004) state that in qualitative research we need to discover what happens as well as how it happens and in particular why it happens the way it does. O’Dwyer and Bernauer (2014) further state that a qualitative research study assumes that learning about multiple realities and perspectives insinuates that the researcher and the participants co-develop knowledge.

My enquiry endeavoured to investigate the role of principals in tolerance education at Hizmet schools in South Africa through ascertaining where, why and how principals become involved with and impact the process of promoting and edifying tolerance. By adopting a qualitative research method, I could gain a rich understanding of the phenomena under study in an attempt to provide an in-depth description (Babbie & Mouton, 2005) of the significance of tolerance education, moral education in a more extensive sense, and the practices of these values developed by Hizmet school principals in South Africa.
3.4 RESEARCH METHOD

The research design sets out the data gathered from the conceptual research question and helps the researcher to eventually reach a conclusion. In other words, research design implies to the strategy and structure of the investigation used to get evidence to respond the research question. The design portrays methods to conduct the research, including when, from whom and under what conditions data will be obtained (White, 2003). According to Yin (2011:75), ‘research designs are logical blueprints’. The research design requires the research questions, how data is collected and what procedures and methods are used to analyse the data so that the research questions can be addressed. Denzin and Lincoln (2011:245) state that the research design develop a plan for the rationale for the study, the information that will be used to explore the research question and which methods and technique will be best befitted to get this information.

I used instrumental case study. An instrumental case study uses a case to gain insight into a phenomenon and it allows researchers to gain substantial information and engage with exploratory research. The case study allows researchers to keep in mind the holistic and meaningful characteristics of real-life situation and event, such as individual life cycles, small group behaviour, organisational and managerial processes, and school performance (Yin, 2009:4). The schooling environment provides a wide range of case study research methods. This includes focusing on managerial processes of the principals; focusing on their behaviour as a small group, and exploring their advocacy and practice of tolerance based on the research question. As explained by Hitchcock (1995:22), the case study method is specifically helpful when the researcher has very little control over events – such as behaviour that cannot be manipulated or controlled – which will allow for a more transparent outcome.

A case study can be defined as a systematic, efficient, in-depth and precise investigation of a specific phenomenon within its framework with an aim of generating knowledge about the phenomenon under study (Rule & John, 2011). In this instance, principals’ role as school leaders in tolerance education was the phenomenon which was identified in the context of eight Hizmet schools in South Africa. A case study
allowed me to provide a profound and rich description of the manner in which Hizmet schools function and the interventions and initiatives that they carry out in tolerance education. Exploring this phenomenon has helped me to understand the role played by principals in Hizmet schools in promoting tolerance using education as an important tool.

3.5 RESEARCH SAMPLE

A purposive sampling method was used for this research. A purposive method of sampling is one in which the researcher purposively chooses the participants that are to be part of the research study to ascertain that all participants who are sampled have experienced the phenomenon under study (Starks & Brown, 2007). A purposive method of sampling also allowed me to ensure that the sample consisted of participants from diverse social, religious, economic and racial backgrounds. A total of eight schools were selected in four different cities: Johannesburg, Cape Town, Durban and Pretoria. By implementing a purposive method of sampling I was able make sure that the sample consisted of seven principals who adopted the Hizmet philosophy and that the teachers and students have experienced the Hizmet phenomenon in their school life and I chose teachers who have been teaching at the schools for at least three years. A total of 20 teachers and four deputy principals were included in the sample. Additionally, 12 graduate students were interviewed. I did not apply any criteria for the graduate students for the interviews because it was challenging to find graduate students who could be a part of the interviews. Teachers' and graduate students' experience with principals at a personal and professional level and its impact on their lives was a valuable data source for my research.

Table 3.1 Demographics of `interviewees

<table>
<thead>
<tr>
<th>Person</th>
<th>Designation</th>
<th>Gender</th>
<th>Schools</th>
<th>Type of Interview</th>
</tr>
</thead>
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<td>Principal</td>
<td>Male</td>
<td>Johannesburg1</td>
<td>Focus Group/S.S Interview</td>
</tr>
<tr>
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<tr>
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<td>Pretoria</td>
<td>Focus Group/S.S Interview</td>
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<td>Principal</td>
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<td>Johannesburg3</td>
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</tr>
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<td>Designation</td>
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<td>Schools</td>
<td>Type of Interview</td>
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<tr>
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<td>Durban</td>
<td>Focus Group</td>
</tr>
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<td>Cape Town1</td>
<td>Focus Group/S.S Interview</td>
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<tr>
<td>Principal 7</td>
<td>Principal</td>
<td>Male</td>
<td>Cape Town2</td>
<td>Focus Group/S.S Interview</td>
</tr>
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<tr>
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<td>Male</td>
<td>Johannesburg1</td>
<td>Focus Group</td>
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<tr>
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<td>Financial consultant</td>
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<td>Graduate 6</td>
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<td>Male</td>
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<td>Cape Town1</td>
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<td>Designation</td>
<td>Gender</td>
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<td>Graduate 9</td>
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<td>University student</td>
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<td>Focus Group</td>
</tr>
</tbody>
</table>

3.6 DATA COLLECTION

I collected data for this research using different methods which included focus group interviews, semi-structured interviews and document analysis. These are the fundamental types of data collection or data gathering methods in qualitative research (Henning et al., 2004:6). I also made use of personal notes which I took during the interviews.

3.6.1 Document Analysis

In the first stage of the research I analysed relevant documents. Document analysis was chosen because by reading through documents I would be able to take note of the principals’ thoughts, actions and interventions in tolerance education and their promotion of tolerance historically in the schools. Another reason to conduct a document analysis was to obtain a greater understanding of the Hizmet schools and their philosophy. According to Rule & John (2011), documents that comprise text (words) and images that have been recorded without a researcher’s involvement can be used to get a feeling of the case and can be valuable in order to put the case in context. I therefore examined the various reports, newsletters and other documents available of the Hizmet schools. I specifically analysed minutes of meetings (school management team’s meetings, staff meetings and higher disciplinary committee meetings). Meetings are important leadership activities which allow one to understand and analyse the leadership styles of leaders – principals in this instance. Even though the documents and content of the documents which were relevant to my research gave me very limited data, it contributed substantially to my research to understand and to
construe the leadership style that the principals employ in tolerance education and promoting tolerance.

3.6.2 Focus Group Interviews

Kelly (2003) argues that focus group interviews are designed to stimulate perceptions, information, attitudes, approaches and ideas from a group of people in which each participant has experiences with the phenomenon under study. The interviewees are often members of a programme, project, class, social movement or, in other words, those closest to the phenomenon under study who are the most informed people about it. In this case, all participants were graduated students, teachers and principals of schools which have adopted the Hizmet Movement.

There were between six to eight people in a group which is large enough to create a rich discussion but not very large that some participants are left out. Focus group interviews are distinguishable from one-to-one interviews as participants of focus groups have the opportunity to clarify and modify their ideas through discussions and challenge other participants, especially when the focus group is made up of different groups of participants. In my study, I achieved this by combining four groups of teachers in my focus group interviews. The interviews with the teachers and the principals were conducted in the respective staff rooms of each school after school hours. I also invited graduated students to their old schools for the interviews in the evening. Teachers were surprisingly comfortable with talking about their principals and their leadership styles. During the course of the interview, some of the teachers learnt about practices of principals in tolerance and value education which they were not aware of before and their perceptions have changed.

I chose to use focus group interviews for the principals, teachers and graduated students. It worked very well for the teachers and students. However, during the focus group interview with the principals, who were the main data source of this research, I realised that some principals were hesitant to answer questions or they were not expressing their opinions. According to Krueger (1994), a specific disadvantage of a focus group interview is the potential risk that the participants may not articulate their
honest and personal views and suppositions about the theme at hand. They may be cautious about expressing their ideas, especially when their opinions clash with the views of another participant. I experienced this with the principals during the focus group interview. Afterwards, I decided to conduct face-to-face, semi-structured interviews with four of the principals to overcome this challenge.

As Nauyoma-Hamupembe (2012:xx) explains, a semi-structured interview is a deliberate conversation between the researcher and the participants ‘where the interviewer asks the interviewee a few open-ended questions to provide information about their convictions, knowledge, thinking and experiences with regard to the nature of the phenomenon under study’. The semi-structured interview method allowed me to obtain personal insight into the principals, their belief systems and their collective and/or uncollected experiences and impact of these on their perception and practice of tolerance education. Moreover, this method allowed me to probe the participants to ensure that they conveyed a rich description of their perception of tolerance, tolerance education and their practices thereof.

3.7 DATA ANALYSIS

Following on the qualitative nature of my research, I used content analysis as the basis of my analysis for the interviews, minutes of staff, school management team (SMT) meetings, disciplinary records of the schools and my personal notes since the ‘content of communication serves as a basis of inference’ (Cohen and Manion, 1994:55). Haralambos and Holborn (2008:842) describe content analysis as ‘an approach in which researchers analyse the content of documents and interviews’. Krippendorff (2004) adds another aspect when he states that the analysis is not random but structured and systematic. According to Flick (2006), the approach is classical and works well for both qualitative and quantitative data, hence, it is suitable for the analysis of textual materials that originate from sources such as interviews, narratives, diaries, observations and documents.

During the focus group interviews, I asked the same questions to each group of participants, which gave me an opportunity to use thematic clustering or theme
identification. According to Welman, Kruger and Mitchell (2005:211), ‘Themes can be described as “umbrella” constructs which are usually identified by the researcher before, after, and during the data collection’. Interview questions were asked to find answers to my research questions. The themes that emerged in my data analysis reflect my interview questions, I sorted my data into the following main themes:

1. Tolerance perception of principals
2. Need and importance of tolerance education
3. Challenges in tolerance education
4. Strategies and practices of principals in promoting tolerance
5. Leadership qualities of principals

I found pawing a very useful and specific technique in sorting the data according to the themes that I identified (Welman, Kruger & Mitchell, 2005:213). Pawing is a technique whereby key phrases in the transcripts that relate to the themes are highlighted with different colour pens.

In order to understand and relate the data, I coded the data. Welman, Kruger and Mitchell (2005) state that coding is used to make sense of material by putting names to events, incidents, behaviours, attitudes, and so on. I made comments in the margins of my notes, which are remarks that I wrote while I was coding the text to ensure that I did not leave out any important issues. This was done in the cases where an issue was not allocated to a code.

3.8 TRUSTWORTHINESS

Rigour is required in all kinds of research to guarantee that the findings can be trusted and accepted. Trustworthiness involves the process of assuring rigour in qualitative research without losing relevance. Babbie and Mouton (2011) argue that trustworthiness is a key measure for recognising good qualitative research. One method for accomplishing trustworthiness is through enhancing validity and reliability. Both reliability and validity are noteworthy for qualitative research since they help in depicting the data. I endeavoured to abide by the principles of trustworthiness.
throughout the research. In the following section, I elaborate how I assured reliability and validity in my research.

3.8.1 Reliability

Huberman and Miles (2002) emphasise the significance of reliability in qualitative research. They associate reliability with quality control and argue that this can be accomplished through the careful management of a research process. Reliability in interpretivist research generally relates to being able to expound that methods used are reproducible and consistent (Hancock, 2002). Silverman (2001) contends that in qualitative research reliability takes the type of authenticity, which is critical in light of the fact that qualitative research aims to gather real comprehension of a phenomenon that is being studied. I assured the authenticity of my study by documenting the experiences and the opinions of the participants in their own words and by triangulating the data.

3.8.2 Validity

Hancock (2002) states that validity in interpretism alludes to the extent in which an account seems to fairly and precisely speak to the data collected. Hence validity is the credibility of the relation between data and concepts and indicates that the collective agreement of the intended audiences indicates that interpretations of the data are not only compelling but also convincing.

Qualitative research supposes that reality is constructed, multi-dimensional and always transforming. There is no such thing as a single absolute reality waiting to be identified and evaluated. In qualitative research, the researcher offers his or her interpretation of someone else’s interpretation of reality. There are things one can do to ensure that findings are valid according to that paradigm’s concept of reality (Merriam, 1995).

I used different data collection tools for triangulation to ensure the validity of the data and research findings. Henning et al. (2004:6) emphasises that enquiries should use two or more data sources with a specific goal to ‘guarantee that the phenomenon has
been investigated by means of different sources of information, in this way giving the
data variety’. I made use of focus group interviews and document analysis. Individual
interviews were added later. I captured a good deal of data as the tools complemented
one another in terms of capturing the diverse practices of tolerance education which
principals used from the perspectives of different stakeholders. This would give me
rich data which would make my study solid and valid.

As a former principal of a Hizmet school in South Africa, I limited and controlled my
discussions and conversations to the research topic in order not to reveal my own
particular thought and experiences as this could have influenced what the participants
told me throughout the interview process. By doing so I would ensure the originality of
the participants’ input and limit data contamination (Robinson, 1999).

According to Babbie and Mouton (2011:275), member checks occur when ‘we take
our transcripts and analysed texts to our respondents and check with them whether
what we have constructed from our data is actually what they said’. Maree and Van
Der Westhuisen (2011) state that member checking is an important strategy to
establish trustworthiness. I replayed the recording for my focus group respondents
after the interviews to allow them an opportunity to adjust the information in the
transcripts. I asked some of them to check the transcriptions and notes that I had
collected to confirm the data.

I also had the findings of the study reviewed by my supervisors who determined the
acceptability of the research findings by conducting an inquiry audit to ensure that the
study is dependable and valid. As Lincoln and Guba (1985:317) indicate, an inquiry
audit is an important and effective tool in which reviewers examine both the process
and the product of the research for consistency. I engaged in peer debriefing whereby
I reviewed ideas regarding the research study with a colleague who is also familiar
with the research study and has the same interest in Hizmet schools and their
contribution to global peace to ensure that the analysis and interpretations of the
research findings had been critically thought through and to help uncover biases,
perspectives and assumptions that I was not aware of (Lincoln & Guba, 1985:308).
3.9 ETHICAL CONSIDERATIONS

It is very crucial and critical to be sensitive to ethical principles when conducting research. Ethical standards in research alludes to moral principles, good standards and rules or procedures that guide the research. Gray (2009:192) claims that during the process of obtaining and analysing data as well as publishing the findings researchers must respect the rights, dignity and the privacy of each participant in study. As Burton, Brundrett and Jones (2008) indicate, two very essential ethical standards, namely informed consent and confidentiality, are the critical ones in conducting research. As researcher, I was required to be aware of those standards and I endorsed them.

Ethical clearance (see the Appendix) was granted by the Ethics Committee in the Education Faculty of the University of Johannesburg. I sent a letter of permission to conduct the study to Horizon Educational Trust (see the Appendix). This is the trust which operates the Hizmet schools in South Africa. After getting permission from Horizon Educational Trust, I communicated with the principals to explain the objectives of the research and principals', teachers' and graduate students' possible contribution to the research. I made sure that they understood the objectives and procedure of the interviews by sending my research proposal which was approved by the University of Johannesburg to them to schedule interviews with them, teachers and graduate students. Finally, I agreed on the date and time to conduct the interviews with each principal and the other participants.

Before I started the interviews, I once again explained the purpose of the research and their possible role in it. Participants were assured of their confidentiality both verbally and by a written testimony which was written and signed by myself. It was important to speak to prospective participants and have them sign the consent form to reassure them that the protection of their anonymity would be of prime concern. It allowed participants to feel free to express themselves honestly by assuring that they did not risk exposing their views and opinions. I also notified participants that they could pull out from the research if they did not feel comfortable and I guaranteed that they will go through the transcripts for member checks.
3.10 CONCLUSION

In this chapter I presented the methodological grounds for my study that aims to investigate the role of Hizmet school principals in tolerance education. I began by justifying my use of qualitative research methods. Literature on qualitative research enlightened me on the value of qualitative data and allowed me to have a solid foundation from which to gather data. After describing the research participants, I detailed the specific qualitative data collecting methods that I employed in this research, namely focus group interviews, face-to-face, semi-structured interviews and document analysis. Data analysis, ethics and trustworthiness were also key features in this chapter. In the following chapter I present my data.
CHAPTER FOUR: RESEARCH FINDINGS

4.1 INTRODUCTION

This chapter describes the analysis of the data about Hizmet school principals’ leadership in fostering tolerance education in South Africa, followed by a discussion of the research findings in the next chapter. The aim of this chapter is to give meaning to the data and extract conclusions from the research findings.

The research has attempted to answer the research questions indicated in the aims of the research. I begin by analysing the data gathered for the first research question to understand the perception of Hizmet schools’ principals on tolerance in general and in the school context. Thereafter, I analyse and elaborate on the other three critical research questions:

1. What challenges do the Hizmet school principals face in promoting tolerance in their schools?
2. What strategies do the Hizmet school principals employ to foster the value of tolerance in their schools?
3. What leadership styles do the Hizmet school principals practice to foster tolerance in their schools?

Finally, this chapter guides me to discuss the issue of tolerance education in the African context with reference to Hizmet schools and to make suggestions for change, which will take place in the next chapter.

4.2 HIZMET SCHOOL PRINCIPALS’ PERCEPTIONS OF TOLERANCE

In this section, I focus on the first research question which is: what is the perception of Hizmet school principals on tolerance in general and in the school context? The first part focuses on influences that have shaped the principals’ views of tolerance. The second part concentrates on what tolerance entails for them, such as respect or forgiveness. Finally, the third part revolves around limitations to tolerance.
Participant principals associate tolerance with respect, acceptance and appreciation, a lack of prejudice, and living together peacefully. When the description of the participants was listed it was found that they articulated the concept of tolerance as ‘respecting and embracing diversity’, ‘accepting and appreciating differences’, ‘putting yourself in someone else’s shoes’, ‘not judging people’, ‘living together in harmony’ and ‘giving a space to those who are different from you’.

Conducted focus group and semi-structured interviews allowed me to understand how principals’ concept of tolerance formed. It is shaped, influenced and affected by their personal experience, by their social, working environment, and by their family and cultural background. It was expressed by all the principals that the most significant impact on their perception of tolerance is the teachings and practices of Fethullah Gülen. Gülen’s understanding of love and tolerance has changed their mindsets. The principals embrace the following of Gülen’s (2000) ideas: ‘Be so tolerant that your bosom becomes wide like the ocean. Become inspired with faith and love of human beings. Let there be no troubled souls to whom you do not offer a hand and about whom you remain unconcerned’. These ideas have enhanced and matured their perception of tolerance. An example is given by a participant: ‘I was a part of a very conservative and nationalist social group who were not tolerant even towards their own fellow group members. After knowing and learning about Fethullah Gülen’s ideas of love and tolerance, I was not only tolerant to my own people but I also became tolerant towards people from different cultures, religions and nations. As a result, I became tolerant towards the whole of humanity’.

Another participant elaborated on Gülen’s impact on his perception and practice of tolerance as follows: ‘Fethullah Gülen’s understanding of tolerance is much broader than mine. Because my socio-cultural background is not very tolerant it didn’t allow me to be tolerant to others. Gülen made me look at the issues through the perspective of tolerance which allowed me to act holistically and respect others’.

One of the common concepts raised by the participants is that Gülen put the human being in the centre of everything. That has played a significant role in principals’ tolerance practices. As one principal said: ‘Fethullah Gülen made me to think and to act through the aspect of common shared values. Especially adopting the concept of
“loving the creature because of the creator” had a big impact in my life. My understanding of tolerance was very limited but now I can say I have tolerance towards the whole of humanity.

One of the other principals stated that his perception of tolerance has been evolving in every stage his life. He further elaborated:

‘My understanding of tolerance has developed in different parts of my life. During my schooling I had a very basic understanding of tolerance. I can even say I was not tolerant. When I started to work as a teacher I shared the same platform with different teachers and started to interact with students from very different backgrounds. When I got married I had to again increase my level of tolerance. Having children had an impact of practising tolerance. But the most important change in my tolerance understanding was after my children had started to go to school. I realised how important it was for children to have a teacher who practices tolerance and who promotes tolerance. I think this matured my perception of tolerance in my own life and my professional life’.

Another participant stressed the importance of sharing the dignity of being a human to define tolerance: ‘I think it’s being able to accept, especially when it has to do with human beings, being able to accept another regardless of their differences or regardless of your own principles whether you agree with them or not. Being able to put aside your own views and own opinions, your own objectives about a certain matter or issue and accept other views’.

Therefore, the essence of tolerance is to respect different points of view, beliefs, life styles and so on. All participants indicated that the most essential foundation of tolerance is the respect for and acceptance of differences. Tolerance starts by accepting differences and it nourishes by respecting these differences. It was emphasised by one of the principals that ‘each person has a different personality, intellectual level and different developmental characteristics that each person should be considered to be different. Without accepting all these differences, quality and
comprehensive education cannot be accomplished. Ultimately this will result in delivering intolerant people to society’.

One of the principals elaborated on this idea of tolerance by explaining the importance of understanding and respecting differences. He said:

‘The world is beautiful with those who are not like us. Giving space and tolerating those who don’t think and live like us and trying to see everything through their perspective would make us understand ourselves in a better way. If everybody is white around you, you would not understand and realise what white means. Differences help one to understand himself or herself better. Respect towards the other is the only way to achieve tolerance’.

It was also indicated that forgiveness can be an important element of tolerance in some circumstances. A principal stated that ‘making mistakes is part of the nature of human beings and we as educators can use this as an opportunity to teach what is right and what is wrong. Forgiving and tolerating somebody when he/she makes a mistake can be a good opportunity to learn. But there should be a limit of forgiveness. Forgiveness should be in the borders of the established rules and regulations of the respective schools’.

Participants indicated that there should be a limit on tolerance even though they believe in respecting and accepting differences. When absolute freedom allows for the disregard and disrespect of others under the banner of freedom of expression and freedom of speech, this is also a negative result of tolerance and freedom. Respect is key to a tolerant society, and with freedom comes the responsibility to respect human dignity, values and the sacred. Nevertheless, freedom of expression cannot be unlimited. Opinions, thoughts and ideas can only be acceptable when they do not motivate and encourage people to violence, violating the rules and violating the rights of others. This idea seems to be the corner stone for all the participant principals when they practice tolerance in their school context.

As one participant indicated:
‘Issues accepted universally should be the measure for tolerance. For example, if something is not against human rights, religious freedom and disrespectful to values then it can be tolerated. We should be tolerant but we should draw the line. Of course these values are different in each community but actions and expressions are beyond universally accepted values than it should be reacted with universally accepted ways. We can assume the school is a small country which runs by the constitution – school rules and regulations and my tolerance as the principal is controlled by this constitution’.

Furthermore, one of the principals said that:

‘The limits of tolerance should be well defined. It is important for me not to be tolerant of what will be harmful to others and not to damage the personality of someone. It is vital that we should know what needs to be tolerated. The individual should not be tolerated in terms of physical, mental or spiritual harmful situations. Boundaries of tolerance begin at the point of harming the rights and freedoms of individuals. I think that harm is the limit of tolerance’.

In relation to the concept of freedom and the limit of tolerance, one of the principals said the following:

‘There are boundaries of freedom as well as tolerance. If someone’s freedom depends on violating someone else’s freedom and rights then there should definitely be a limit on tolerance. In the case of unlimited tolerance, the social order is broken, the atmosphere of disorder arises and the freedom of people is violated. In social life illegitimate behaviours cannot be met with tolerance. I think behaviours that are unacceptable in the rules of social life are certainly not tolerated. What is important is the behavioural dimension of tolerance and the tolerance shown to non-moral and unethical conducts is the most important reason to accelerate the collapse of societies. In this sense, the limits of tolerance should be determined very carefully’.
A principal’s limit of tolerance fluctuates particularly in a schooling environment where students and teachers are from different walks of life. One participant’s view on this matter is as follows: ‘The limit of my personal tolerance and limit of my tolerance as a school principal are different. As a person I am more tolerant. As a principal I should promote tolerance but at the same time I must protect the rights of students and teachers. It binds you to the rules and regulations of the school even though you want to be more tolerant’.

Another principal also noted the limits of tolerance and argued as follows:

‘There should be a limit for tolerance. This limit is dependably not the same for each person. It relies on his/her social, economic, religious, cultural, racial etc. background. Typically, it is not easy to determine the limit of tolerance. It is not natural to have unconditional tolerance at a personal level and as a principal. It can easily have a negative impact on social order and institutional order in a school setting. My limit of tolerance is restricted by the school rules and regulations. It is my responsibility to keep the school in order by protecting the rights of students and the teacher even though I want to tolerate many issues. But this approach doesn’t restrict me from guiding and helping students and teachers when they do something intolerable according to rules’.

In this chapter I covered what influenced principals’ perception of tolerance, what tolerance entails for them and whether they believe there are limitations to tolerance. These are the main concepts which affect principals’ practice of tolerance in the school context.

4.3 CHALLENGES FACING HIZMET SCHOOL PRINCIPALS IN TOLERANCE EDUCATION

In this section, findings obtained from principals’, teachers’ and graduated students’ opinions about principals’ opportunities and challenges in tolerance education are presented.
Principals participating in the research noted that principals, as leaders of the school, have a significant role to play in the promotion or demotion of tolerance in the school environment. Principals indicated that they are aware of the role that they play in tolerance education. One of the participant principals said that ‘principals attitudes towards tolerance education are formed according to the school’s mission and vision. If principals believe in the importance of tolerance education then they will make the necessary planning to mobilise all available resources for this purpose’. The principal elaborated on this idea: ‘For example, when I employ a new teacher, this is one of the important qualities that I am pursuing from candidates’. It is also believed that the principals’ personal practices of tolerance in daily life, which is observed by students, teachers, parents and the community, is crucial to stimulate tolerance education at a particular school.

The principals interviewed were aware of their role as the key figure to shape the mission and vision of the school, especially for embedding certain values in the school environment. As one principal said:

‘It is all about what my conviction is and what I want my teachers to focus on. If I believe academic achievement is important then I plan, develop strategies and allocate resources accordingly. If I believe art and culture is important then everything is planned in this way. All the teachers and other staff members are formed according to priorities and directions of the principal. In my case, my priority is to deliver quality human beings to society firstly equipped with universal values and tolerance’.

The teachers interviewed believed that tolerance education can be achieved by the efforts of the entire school and broader community of stakeholders. Essentially it is teamwork and the principal is the key component which makes the team work. The teachers believed that in tolerance education, principals play a vital and important role. The role that should be played by the principal was best described and explained by one the teachers from a Hizmet school:
'I think he needs to set the bar, and he needs to be there when we have assembly, when we teach that values session on a Monday, and he needs to reaffirm and encourage the students again, then they (the students) get it from a higher body, and the principal is higher than us (teachers) and the students get that feeling, the principal said so and my teacher said so, hence it must be right; therefore what we teach them, they are able to carry it home'.

Moreover, the importance of the principal leading by example to promote tolerance at the school was stressed strongly by teachers. A teacher pointed out that ‘the management or principal doesn’t have to instruct or teach tolerance, but all the time, his behaviour and attitude towards learners, teachers or other members of management or to the parents, must carry that tolerance in all attitudes so that he will be able to affect everyone in the school’.

Another teacher indicated the same sentiments by arguing as follows:

‘It’s vital that the principal becomes active in this programme that this school offers because I feel if you develop a programme, the programme wants to see the faces of all the role players. If you are a principal or deputy, you want to see the faces, and if you are a learner you want to see the face, and if you incorporate the parents, you will want to see the faces as a combined effort to teach this. Hence if tolerance is part of our value teaching, then much of the time you have this value teaching in a structured way. I think they should be a pivotal structure, where the boys want to see my principal and deputy taking the lead in walking this tolerance education or the value education with us in front’.

It was also noted by the graduated students that principals play a pivotal role in developing tolerance in the school. One of the graduated students said: ‘I think it is a collective effort to make tolerance visible. The teachers and principals played a role in promoting tolerance. Each teacher is different and I think without the principal’s leadership teachers cannot do it’.
Another graduated student also emphasised the strong hold that principals have on school and students. He said: ‘I can say they had a very strong hold on students and the whole school. I’m not saying that they were forcing the students to be the way they want them to be, but in a way they showed them how to be, and this is right. This is a very effective way of creating awareness about tolerance’.

Although principals are considered the driving force to inculcate values in teachers and learners, the teachers are the vehicles with which the responsibility lies to successfully implement the practice of values in their classrooms and in schools. The teachers interviewed were also aware of this. A teacher elaborated on this and the principal’s role in tolerance education as follows:

‘The principal must set a clear goal in the beginning, from the word go, that is what we need to achieve and then we all as teachers work together towards that goal. He/she must have a structure as to how we are going to get there. It’s not about each teacher doing their own thing, then we are not aiming to one goal. But the management and principal needs to set a goal and say I want a child like this then we as teachers are able to work towards that. We all must have a clear understanding on how we are going to get there and why you want to achieve something like that, and if the principal sticks to that and the staff is motivated to move towards that then we are going you get somewhere. We are actually going to breed a childlike that’.

When I observed the minutes of the SMT and staff meetings, especially those held at the beginning of each year, it became apparent that principals set the tone about how to promote and practise the values with which learners need to be equipped.

4.3.1 Challenges from Teachers

Teachers are the most important supporters of principals to implement and promote tolerance in schools. The attitudes of a teacher may have a direct impact on principals’ goal of promoting tolerance.

Participating principals observed and believed that teachers are the actual and central figures in promoting tolerance in a particular school. They are the ones who interact
directly with the students and impact their hearts and minds. Hence, the attitudes and practices of teachers are in the spotlight in the school environment. Although there was no direct or visible resistance or doubt from the teachers to promote and to practice tolerance at the schools, there were a few issues that principals were concerned about in this regard. One principal underlined his thoughts about the teachers as follows:

‘Even though all teachers believe that tolerance education and promoting tolerance and other values are crucial, it is not always observed, as all teachers work for this purpose at required levels. For example, some teachers are too loaded and this issue cannot be prioritised in their agenda. I think, it is also related to teachers’ socio-economic, cultural and religious background. It is not realistic to expect the same level of dedication from all teachers. It does not mean that I, as a principal, should not work to maximise their dedication and motivation in tolerance education’.

Moreover, different qualities, backgrounds, and cultures of the teachers sometimes have a negative impact on tolerance education. It was stressed by a principal that ‘teaching tolerance and values and creating a tolerant environment, require extra effort, other than the formal education at the school. Altruism and sacrificing are key to success. Teachers without these qualities affect the motivation of the student and other teachers’.

Harmony among teachers and their relationships is one of the major issues that principals pointed out. This relationship and harmony is closely observed by the students and departs a message of how the teachers practice tolerance among themselves. One of the principals interviewed indicated that his biggest challenge is as follows: ‘Some teachers cannot internalise the necessity of teaching tolerance which gives him/her extra responsibility. As a result of this, he/she has problems with his/her colleagues and the students and this impacts the positive setting of the school’.

Therefore, principals’ challenges with teachers are more due to the motivation of particular teachers and the respective teachers’ personal convictions that they bring from their culture, faith and collective narratives. Another principal pointed out that ‘you
also need to create the will from teachers to say “I want to be part of this”. Every single teacher, or maybe a learner or parent that wants to be part of it and we need to create that atmosphere; where the principal does not have to beg for anyone to take part in this’.

This idea is supported by another principal. He said that ‘unfortunately, you cannot change people’s minds by changing the law, by changing the rules. One of the biggest complications we face is that the values we try to promote at school are not fully supported and adopted by all the teachers. This is a big obstacle to work in harmony to promote and implement tolerance in the school’.

Even though motivating teachers seems one of the important challenges that principals face in teaching tolerance, principals are very keen to develop strategies to help motivate teachers more in this regard. One of the participant principals elaborated on how to create the will among teachers to focus on values by giving some examples and strategies. He said:

‘It is very critical to know and understand the teachers’ personalities, their socio-economic, cultural and religious backgrounds. It is extremely important in diverse communities like South Africa to know people before you interact with them for any purpose. Knowing the teachers’ strengths and weaknesses would help me as a principal of a school before I assign any duty to them. It assists me to develop strategies to make them reach their full potential as teachers. The easiest way to know and understand teachers is to have a personal interaction as much as much possible. This also gives me an opportunity to make myself clear about what I want school to achieve in terms of tolerance and value education. I usually work, of course, with exceptions’.

It was also indicated by one of the participant principals that the attitudes and actions of teachers are much more effective than what they try to teach. Teachers reflect their minds, their beliefs, and their culture through their actions. Students observe their actions closely and relate it to what teachers try to teach them. Sometimes they do not correspond and it creates conflict in the minds of the students.
However, one of the interviewees saw challenges caused by the teachers as good opportunities for principals to demonstrate tolerance. He said:

‘Not every teacher believes in the same level of promoting and practicing values, especially tolerance. But each teacher has a different ability. Teachers’ ability to tell, life to be different, character is different, some are very successful. Some teachers are good in talking to students to motivate them, some set a good example through their deeds and manners, some don’t worry about values they only teach their subject. Even some of them create a very negative atmosphere and make students hate teachers and the school. All of these depend on the character of the teachers and their different socio-cultural and psychological background. I see all these challenges as opportunities to talk to teachers about the importance of moral values, especially tolerance. This allows me to practise tolerance towards these challenges caused by teachers. Usually teachers experience my perception of tolerance. When they see what I lecture corresponds to what I practice it motivates them to change their attitudes. I see this as very valuable’.

One of the important challenges which principals encounter in tolerance education is the motivation of the teachers. As indicated by one of the principals interviewed, modern times have an impact on what they try to do in terms of promoting tolerance and can become a challenge. He said:

‘The biggest problem is the motivation, the motivation of the teachers, the learners and the parents. We all believe that tolerance is important and it should be practiced and promoted but our motivations in this issue are weak. We try to do it as a teacher but we work with people with different problems, tendencies and characters. Parents also believe in the same objectives but they have to sacrifice time, energy and resources. There is a life struggle for people out there. Modern time’s challenge and capitalistic set up prevent parents from sacrificing. Let’s say that we invite them to the school every week to plan or to do something. The participation of the parent
will be good in the first week but in the following weeks it will be very low.
The realities and challenges of life affect the motivation of teachers and principals'.

4.3.2 Challenges from Students

Principals acknowledged that the school is a place of teaching and learning. It is acceptable that students make mistakes. That is why teachers are at school to make students understand and be aware of their mistake and to show them what is right, motivating them not to do it again. Mistakes made by the students should be accepted as an opportunity to teach them what is right from wrong. The effectiveness of tolerance education depends on how cooperative and accommodating students are of the efforts of the school and the teachers. A principal indicated that 'the collective negative attitudes of students from the same background and closing themselves off from interacting with other students is a big challenge in creating a more tolerant schooling environment. But it happens only to new comers, and their experience is soon normalised after they are fully adopted into the schooling culture and environment'. Schools which were part of this research implemented special programmes for new students to make their adaptation period faster and better. Class teachers are very involved in this process. Conducting home visits, organising weekend activities, study camps and offering extra classes increase the positive interaction among teachers, students, parents and the school. These activities develop trust and understanding for each stakeholder. Eventually new students understand and appreciate the teachers, the school and their dedication to their education.

Other challenges from students mentioned by the interviewed principals are based on a tendency for violent interaction, egocentric attitudes of some students and prejudices, which come from their cultural, religious and racial socialisation in polarised communities.

One of the principals argued that prejudice hinders tolerance. According to him, many students judge others by looking at their external appearance before they recognise their personalities, and this prevents the individuals from being tolerant. This kind of prejudice is formed by the families and societies that they live in and come from the
collective narratives that they hear about other people which impedes the perceptions and the practices of tolerance at school.

Another principal explained one of the major problems which affects his work on tolerance education as follows:

‘South African society is really a challenging society. We can call it a nation traumatised by its history. We can still see and feel the negative impact of this even on students even though students were born after 1994. I think it will take generations for South Africans to get rid of this discriminative mindset which really affects our efforts to promote tolerance at schools. In school, we look for ways for positive contributions that can help to solve the problems of the past. We organise informal gatherings for parents on weekends for braai, picnic etc. We try to create an environment for parents to interact positively to make them know, understand and appreciate each other. Seeing the positive outcome out of these activities is encouraging for me and for the teachers. You can also observe the positive impact on the students of these families. But not all parents are keen to be a part of these gatherings’.

Another important challenge faced by principals is the grouping of pupils. Religious grouping and racial grouping are serious obstacles to the teaching of tolerance in schools. New students often find comfort with their own religious or racial groups. For some learners it is very difficult to make them adopt the school culture. One of the participant principals argued that egoism and egocentrism affect students’ perception of tolerance and practices of tolerance. He further elaborated that, ‘I think that many students have difficulties empathising with others because of egocentrism and this also prevents the development of tolerance. When they expect everybody to think, behave and believe like them they create mental barriers to tolerate the other who doesn’t think, act and believe like them. This situation makes our job more difficult as a principal and as a teacher’.
4.3.3 Challenges from Families

The principals interviewed believe that parents and the family environment have a substantial impact on tolerance education. From their perspective, principals explained that parents are the biggest challenge to promoting sustainable tolerance education. Racist approaches to matters, biased mindsets, aggressive attitudes towards problems, non-existent complementary and supplementary support to enhance tolerance by parents, the authoritarian format of the family, and the absolute protective style of parenting are mentioned by principals as important challenges that they face unremittingly in tolerance education.

Efforts of schools to cultivate values such as tolerance can be destroyed by parents in the home environment. This is a common perception about the role of families in promoting tolerance. Principals admitted that they need to work better with parents to create an awareness about tolerance education. One principal said:

‘If we had children doing everything right in school but at home their parents teach them something else, so everything we build up here gets broken down at home. So we need to ensure that the parents also know, that at the end of the day we are not just here to teach academically but also to nurture and to give their child that type of moral upbringing as well’.

The racist mindset of parents was the most mentioned point by the principals as a tremendous challenge to promote tolerance. One of the principals pointed out:

‘Racism is still a serious problem for many parents. They still have prejudices about other people. Even though they don’t mention it explicitly, their attitudes, their approach to issues, their communication style is explicit and this gives you the sense of their mindset. I have many parents who complained about the racist attitudes of a teacher towards their child. Even jokes among children could be understood as a racist act by the parents. For example, I had a meeting with a parent whose child was referred to as “snow man” by a child’s friend. This was taken as a racist insult by the parents’.
It was also mentioned by the principals that a non-constructive and aggressive approach to problem-solving is a major problem. A principal indicated that, ‘parents are very aggressive and biased when there is a problem. They don’t have a positive and constructive approach to solve the issue, even in cases where they do not know what happened exactly, they are ready to fight and become aggressive’.

The above-mentioned issue was also referred to by another principal, but from a different perspective. This principal said:

‘The child is perfect according to his/her parents. Parents can be very much protective of their children when they do something wrong. This perception and actions of the parents precludes chance of helping the student to understand and to rectify his/her mistake. It could be a very effective way if there is cooperation between the parents and school to correct the mistakes. It would also help to increase the students’ sense of tolerance’.

Moreover, the family environment is regarded as a first school in a child’s life and a suitable platform to exercise what is learnt at actual school. Due to the family structure in South Africa, principals are very concerned about the support they get from the family for tolerance education and any other schooling issues in a broader sense. One of the principals said: ‘We can teach all the moral values system and tolerance, but the problem is in the broader society. The backgrounds are different and then parents who say negative things and stereotypes about others, make it very difficult to promote tolerance’.

The family structure in African culture is perceived as an authoritarian style. This also affects the student’s mindset and their practices in tolerance. It is observed that students are confused about the practicality of tolerance, because in their respective families, things do not work, as it is taught at school. As it was stated by one of the teachers: ‘Children are brought up in a culture which doesn’t allow children to talk and express their ideas in front of their elders. There are very few families who have a democratic culture. This situation obscures children and you observe this confusion in their thoughts and their actions which makes our job more difficult’.
4.3.4. Challenges from the Media

Mass media is one of the most powerful social and cultural institutions when it comes to propagating the values of tolerance as mass media institutions have become the most influential means of human communication. Mass media impacts culture, shapes awareness, and identifies tendencies of people in different communities due to its broad and significant capabilities of rapidly spreading all forms of information to a wide scope of audiences through different news, entertainment, commercial, cultural and religious programmes.

The media, however, can also have the reverse effect – by portraying negative stereotypes and prejudice, hence enforcing intolerance. The participants of this study noted that the media plays a significant role, even though indirectly, in shaping tolerance and intolerance.

Participating principals were of the opinion that students’ access to negative propaganda by any means of the media should be managed and their attention should rather be channelled to more productive and constructive activities, allowing them to embrace the value of tolerance. However, students must also be aware of negative stereotypes and prejudice portrayed in the media. This management and empowerment would allow young minds to be proactive in dispelling these prejudice and stereotypes which are being propagated through mass media channels. One of the participants indicated the necessity of this kind of management by responsible parties: ‘Parents must be very cautious and selective when their children are dealing with any means of media. Media is generally full of examples of how different people don’t get along which contradicts what we are trying to promote’.

Principals noted that schools’ efforts to produce more tolerant people is being affected by the negative impact of all forms of the media. Trying to change this negative impact is not easy and makes the principals more vigilant to motivate parents and teachers to manage the impact of the media.

A participant principal argued that any means of the media, especially the internet and the television, hinder tolerance because it reduces sharing and personal
communication. This is one of the reasons which makes students more selfish. He elaborated as follows: ‘The more time the students spend on social media, the less time they would spend interacting and socialising in person. This diminishes their communication skills. They will not be able to communicate and socialise effectively in person with others. It eventually causes intolerance because communication and interacting with different people is the key [means] to develop tolerance’.

One of the other principals focused on the responsibilities of the media in ethically disseminating information. He stated that portraying intolerance in the media might increase the awareness of the need for tolerance. But he also saw the media, in general, as a negative element in cultivating tolerance. He said:

‘The media, as the bearer of information, unfortunately doesn’t pay attention to the quality of information while seeking speedy dissemination of information. The role of the media should be to convey healthy and truthful information that upholds the principles of morality, ethics and justice, and for it to abstain from spreading provocative and insulting comments that triggered hostility between religions and cultures. But what we see, read and hear today in the majority of the media is full of examples of intolerance and how people hate each other. This has an important negative impact on students in one aspect. In other aspects, it can convince more mature students to understand the need for tolerance.’

The importance of social media in tolerance education was also emphasised by a principal. The impact of this new communication phenomena in the life of students is becoming greater day by day. He suggested that everyone should take up the responsibility of making students understand the proper use of social media. He further said:

‘Social media enables people to create false identities and superficial connections, causes depression and is a major instrument to defame others and cultivate hatred. The harms caused by this uncensored and unmonitored new medium of communication which exposes not only students but all of us to a gradual breakdown of social cohesion and the destruction of value systems through creating a platform for practicing
intolerance. We, as principals, educators and parents take responsibility to ensure that students’ usage of social media is monitored and our perception of social media and its effects are continuously assessed with what’s happening in the world’.

4.4 TOLERANCE EDUCATION PRACTICES AND STRATEGIES OF HIZMET SCHOOL PRINCIPALS

According to participants, tolerance education can be facilitated through educational infrastructure, community service outreach, civil society institutions and, most importantly, within the family environment.

The participants of this study believed that the most effective way of teaching tolerance is by creating a physical and educational space for students to practice tolerance. One of the principals shared his practice on this issue:

‘I am trying to create a physical environment at the school in which students and teachers can find a space to engage positively. I also encourage teachers to utilise this space at maximum level to observe the interaction among students. I personally do that and look for opportunities to engage with the students. When I see students especially from different backgrounds I always praise and encourage them by saying things like how good friends they are etc’.

Principals often adopt different methods to promote tolerance. Their priorities also differ. Some of the principals interviewed argued that teachers are the key to success. They think that creating a tolerant school community depends on the teachers’ efforts and their motivation and so explaining tolerance education to teachers should be prioritised. One of the principals taking part in this study said:

‘The most important task I can do as a principal is to instil a mission in the process of education and one of the most important missions is to cultivate the concept and practices of love and tolerance. Adding these values to the children’s education, and making love and tolerance to be part their learning
process will make the knowledge meaningful for the learners. This is the core issue for me when I engage with my teachers to motivate and encourage them to understand why I give emphasis to tolerance and value education’.

One of the important and common practices of principals in tolerance education identified involves seeing intolerant attitudes of students as an important opportunity for implementing tolerance. One of the principals stated:

‘School is a place where students can make mistakes and disciplinary issues can arise. When we face disciplinary problems, our first step is to make the class teacher handle it with the student. The teacher tries to understand the problem and accordingly talk to the student. In general, the teacher constructively talks to the student and makes him/her understand his/her mistakes. Telling him/her possible consequences of his/her mistakes and the impact of his/her mistake on other people motivates the student to reflect. If this doesn’t work we involve parents to take positive action for a possible solution. We always try our best to make students understand and appreciate our efforts to help him/her with our tolerant and compassionate approach to solve problems. That is why our higher disciplinary committee hardly meets’.

Community and civil society organisations can also play an important role in promoting and enhancing tolerance education. Institutions and organisations which deal with issues such as human rights, democracy, and freedom of expression can contribute to tolerance education through different activities in the form of workshops, seminars and discussion forums. Civil society organisations can improve the understanding of the need of tolerance, giving practical examples on the different forms of tolerance and intolerance from all around the world, hence enhancing the students’ perception of tolerance. The principals interviewed were aware of the above mentioned roles of community and civil society organisations. They organise regular excursions and some other programmes for different grades every school year. One of the principals shared his view on this issue as follows: ‘Every year I look forward to our students visiting the Apartheid Museum. It really gives us an important opportunity to talk, discuss, engage with the real meaning of forgiveness and tolerance. It makes perfect
sense for students to learn about what happened in the past and how reconciliation was accomplished. Schools also organise outreach programmes to needy communities from different cultural and racial backgrounds. A teacher who is in charge of similar outreach programmes mentioned how it changes students’ mindsets towards people who are different from them. She said:

‘Every year we run outreach programmes to help needy people. We try to help communities from different backgrounds. For example, this year we collected used clothes and tinned food for a white community. As a predominantly non-white school reaching out to white people and giving a hand to them had a huge impact on our students’ perception of the “other”. I am convinced that these kinds of activities help our students to develop the sense of tolerance and acceptance’.

Participants also emphasised the importance of family and the family structure, within the concept of tolerance education. They believe that family is the most important environment to cultivate the value of tolerance. School and other entities can only take tolerance education to a certain level, but the family environment is the most important and convenient place to practice and enhance tolerance. If there is a lack of support by the family or lack of communication between the school and the family, it becomes difficult to establish a sense of tolerance in a proper way. What is done at the school must be supported and perfected by the family. All the efforts done by teachers and the school is wasted, if there is no support given from the family. If what is done at the school and what is practised in the family environment do not complement each other, it will create more problems in students’ understanding and the practices of tolerance. When discussing this problem one of the principals talked about different programmes and workshops arranged for parents to create an awareness about the importance of tolerance and other values which impact peaceful coexistence. He said:

‘Motivating parents is sometimes very difficult. Our capacity as a school sometimes is not enough to mobilise parents to act positively. Because of this we get professional help to talk to the parents. Of course you don’t see all the parents very keen to participate in these workshops but at least I feel comfortable of accomplishing my responsibility. But those who participate
in workshops collaborate with us positively to uphold all values that we try to promote at home. We see these workshops as a good opportunity to learn more about families, their structure, and their challenges. Being aware of these challenges help us to develop new strategies to implement tolerance. It also helps us as administration and teachers to develop our own practices of tolerance. It is a kind of win-win situation’.

Moreover, the interviews with the participants revealed that home visits are a unique practice of tolerance which motivate and encourage not only principals but also teachers, students and parents. Systematical home visits create an apposite environment to practise tolerance by all stakeholders of the school. As it was strongly stated by one principal: ‘Home visits is one of the best ways to cultivate tolerance and build trust among teachers, parents and the students. It shows you that you are open to embrace their culture, background and their convictions and they also upsurge their level of tolerance towards you’. The positive impact of home visits done by teachers was also mentioned emotionally by a graduate student. He said: ‘I was knocked by a car and I thought I was dead. I was in hospital then at home resting. While I was lying down, the gate opened and my mother stood up to go and see. She saw a white person with a South African person, it was one of my teachers. My mum she started to cry because she was touched, because she was not expecting it. Everyone gets bumped by a car and no teacher comes home to check up. Then it got to me that all this time I was doing all this crap they were tolerating me. They could have said he deserved it, but they didn’t do that. They came and comforted me. That changed me; it’s not about me, myself and I. From that situation, I forced myself to look at issues from a different perspective from the perspective of tolerance and compassion’.

Another common strategy implemented by all principals is a structured system of the promotion of values as an extra curriculum activity. The participants called it a ‘value of the week’ or ‘value system’. The concept of allocating time and space for talking about values is very well accepted by the students, teachers and parents. Schools have a year plan of values which is developed by the management of the school and the teachers. A teacher is designated to teach a specific value on a designated day (see Figure 4.1). Most of the schools allocate Monday mornings to ‘value of the week’ session before the week starts to create an attentiveness about it. Many of the values
indicated in the list are the values mentioned by the principals when they defined tolerance during interviews, such as acceptance, forgiveness, respect, caring, peace, and ubuntu. A combination of all these values makes students understand the concept of tolerance very well.

A preparation guide/or tool (see Figure 4.2) is also provided to the teachers. This tool helps teachers to prepare their presentation for the value session. This tool helps them to organise activities which will actively involve students and teachers. This tool is submitted to management one week before the teacher presents it. It gives an opportunity to the SMT to suggest anything to make the session more attractive, more informative and more effective. Teachers have a choice of using a variety of methods to present their sessions. Some teachers involve parents and/or people who can inspire students through their experience or through the work that they have been busy with. Some schools organise competitions at the end of each term about the values presented in that term to motivate the students as a tool for assessment.

Parents are also informed about the value of the week through letters and other forms of communication. Parents are encouraged to take part in cultivating these values in their home environment. A principal interviewed for this study talked about the effectiveness of the value of the week system as follows: ‘I think the value system that we have been trying to implement is one of the best strategies to make teachers, students and parents be part of our efforts to promote tolerance and other values. I can call it as whole school approach to promote these values. During the school year each student and teacher partakes actively in this system eventually they take ownership of system’.
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Figure 4.1: Value of the week
Figure 4.2: Preparation guide for value of the week.
One of the principal’s insight was very positive about the constructive effects of the value system in developing the understanding and practicing of tolerance among students. He said:

‘The value system which has been implemented at our school helps to provide a roadmap to guide students as well as teachers along a direction to live a life based on values and principles which are essential both in the individual as well as collective social context. As a principal I believe that this system has a positive impact on developing students’ tolerance perception. I observe that it also motivated parents to be part of this process actively’.

Moreover, all of the principals interviewed mentioned the importance of family involvement in tolerance education and fostering values. They try to increase parental participation by developing different strategies. It is commonly believed that establishing a healthy and constructive communication channel with parents is the key to achieve maximum parental involvement. One of the principals elaborated on this and said:

‘We must agree that family is the fundamental informal social institution for fostering of values but efforts should also resonate at the school settings. The major responsibility in nurturing values in students should be on the shoulders of schools as systematised institutions. Fostering values especially tolerance is to be considered and accepted as important effort for the foundation for sustainable learning, promoting social cohesion, nation building and mutual understanding. How successfully the goals are achieved relies on how different methods, resources and implementations are organised and handled. That is why establishing an effective communication with parents and making them part of our value system will make us reach our objectives quicker’.

Principals also stated that talking about the importance of tolerance to create a better and peaceful schooling community and country in a broader sense is not sufficient. Students should be allowed and encouraged to practice tolerance in every opportunity. An example of these opportunities would include the creation of student community
outreach projects, humanitarian assistance programmes, inter and intra school exercises, and co-curricular and extra-curriculum activities in the form of ad-hoc lessons and classes, promoting tolerance as a societal value.

Furthermore, the study found that developing programmes and structures for tolerance education is not sufficient unless students practice it and see the results. One of the principals stated:

‘Co-curricular and extra mural activities and programmes in schools can play an important role for students to learn about values and these activities can create a safe platform to exercise these values. It is important to be strategic as school to plan these activities so that it can take students to expected outcomes. It is also crucial to actively and effectively make students part of efforts to reach the outcomes of tolerance education in schools. We do try to create an environment in the school to make students practice tolerance by encouraging discussions sessions in the classrooms. It helps them to understand diversity of thoughts and practices. It makes them realise that others can have better ideas as well. We encourage students and teachers to reach out to interact with people from different socio-economic and religious backgrounds. Only talking about tolerance and the importance of values don’t make clear sense unless it is practiced. As a principal I take this issue very serious to cultivate tolerance’.

I observed through my interviews and interaction with the principals and teachers that there is no official system prescribed to by principals or administration on how to promote and foster tolerance other than the ‘value of the week’. There is no structured way for assessing or controlling tolerance education. Teachers and principals internalised the idea of fostering tolerance and other values. When it comes to formulise what they have been doing to promote values they do not have a clear idea of what strategy they follow. One of the principals said: ‘Teachers, administrators and other units generally approach issues with tolerance perspectives. Because of their cultural, religious or social background sometimes unconsciously and informally they create a tolerant atmosphere. Through this I think we conduct an informal tolerance education’.
A graduated student’s comment complemented this perspective. He said:

‘I would not say that tolerance education is working as a structured system. I think it is part of everyone, and this school. People have graduated from this school and it has become a part of them as it is part of my whole life’.

One of the teachers expressed her idea in a similar way: ‘Tolerance education is not only teaching and instructing but leading with tolerance, the management or principal like he or she doesn’t have to instruct or teach the tolerance but all the time, his behaviour and attitude towards learners, teachers or other members of management or to parents. I think him carrying tolerance in all his attitudes is the only way that will be able to affect everyone in the school’.

Another teacher pointed to the difficulties of having a rigid structure to teach tolerance. She said: ‘Teaching tolerance is incidental, when something happens then you start talking about it and say girls you need to remember we need to be tolerant. Because sometimes we don’t talk about it every week. We also try and give the child time to grow and see if she learnt then we say okay we need to have another chat if she’s not listening’.

4.5 LEADERSHIP STYLES OF HIZMET SCHOOL PRINCIPALS IN FOSTERING TOLERANCE

Hizmet school principals were commended by teachers and graduated students for their willingness to listen to the issues raised by them respectively. A teacher’s comment was as follows:

‘There has been a good level of tolerance from the principals, because sometimes we go there and try and relate personal incidents that happened to teachers, they give us the time to develop. I think from that point they were very keen to listen in terms of when it came to personal matters, financial matters or parents screaming at educators. I think there was a very fare support from the principals, and most of the things we overcame we
wouldn’t have overcome without the principal’s support, in terms of the parents complaining’.

Another teacher also shared her view:

‘I had examples of principals in this school being tolerant, showing tolerance or even guiding by example. Some of my previous principals, if there is death in the family, there is that compassion. Being tolerant that the teacher is going through something and try to help by listening to her. I have seen tolerance at the school and principals taking the leadership, talking to the learners and even showing tolerance to our learners even if they do something wrong, they would talk to them and listen to them, not just judge them’.

A graduated student told me of his experience with his principal and how he was honoured by his principal in front of others. He said:

‘I had a meeting with the principal, first time ever. I had never been in the office of the principal before. I never felt so welcomed, when I had that meeting, of course we discuss what we need to discuss but outside that he hugged me in front of the public and I felt warmth inside, even though they had to play this circular character, the tolerance to have strong hold. It does play a big role on teachers as well, as much as they need to play circular but they were also able to give off this energy of tolerance’.

It was stated by the majority of the teachers and students who participated in the study that principals focus on their personal and professional needs and how they can best meet their needs. It was also pointed out that principals believe and trust in teachers. They go to the effort of creating trust among teachers and these efforts are very much appreciated by teachers. A teacher’s comment on her school’s principal’s effort to build trust in the school was as follows:

‘The principal of this school has been building trust. We trust each other because we tolerate each other and tolerance can’t stand on its own. It is
based on trust. I know one of the teachers towards the end of last year said “wow, I am feeling so at home because I was given a task and people just trust me in”. We need to create more than only understanding of tolerance, we need to create that trust because if we don’t trust each other people can say that I am going to sit back and say it’s working like this, I am not going there, you can go ahead I am not willing to’. Trust issues were also mentioned by a graduate student. He said: ‘The feeling of belonging, the feeling of relying on someone, being able to talk to someone played a significant role to motivate me to change in a positive way as a student. You know what, I trust this person, I can share my ideas and share my feelings with this person and you find that at the end of the day, especially when you going through a rough day, when you go to them, it feels like a whole load has been lifted from your shoulders. That is why I always appreciate my principal and teacher in this regard. They were always willing to listen actively and it developed my trust in them’.

Servant principals try to build a community by respecting and celebrating differences in race, gender, age and culture. A principal’s effort in fostering tolerance gives us an indication about his leadership style. One of the principals interviewed said:

‘I am trying to make use of all opportunities to educate and motivate my teachers to create a sense of belonging and sense of being in a team to accomplish our common vision. Not only teachers but other staff members of the school should be included to achieve this. That is why I also regularly talk to them and try to motivate them. It is important to make people conscious of what we are trying to achieve – this is important not only for students but also for ourselves’.

From the data gathered from the interviews, it became clear that the principal’s support for issues, especially in fostering values, is very welcomed by teachers. One of the teachers interviewed explained that this kind of support helps to create a sense of belonging through a shared vision. He said:
‘Last year what was encouraging for me was when we were driving a programme and during staff meetings the principal ask me how far that programme is, report back on that programme. That is kind of encouraging for me and my colleagues who were helping me, because it shows that the principal has his hand on the pulse. That is one small way but it can go further, but at least that is a step in right direction in creating a motivated team who shares the same vision’.

Another teacher explained the impact of developing a positive personal relationship between teachers and the principal. He said: ‘It is very important for principals to build the relationship and sustaining that relationship with the teachers and the other staff members. When I started here at this school, I said “wow, this school is great” and I was happy and free. This feeling motivated me to adapt and adopt the school and students’.

I noticed the elements of shared leadership in some practices of principals in the data collected. A principal talked about how he values teacher’s opinions in developing strategies. He said:

‘I always talk to teachers to create a tolerant school environment, sometimes on an individual level but usually as a group. Without teachers’ input I don’t believe we can develop healthy and sustainable strategies to foster tolerance. They are the ones who work on the ground with the students. They know the actual problems and challenges of the students. When teachers are part of decision-making, they feel more responsible to be part of a solution. By sharing my power and responsibility with teachers, the positive impact on our collective efforts to promote tolerance and other values can be seen clearly. It also makes my job easier as a principal in the long term’.

One of the deputy principal’s comments also complements the inputs of the principal mentioned above. She is very much motivated by her principal’s approach. She said:
'I always maintain a good relationship with all the principals that have been here, it is usually overwhelming when the new principal came but they bring in different qualities and that’s what makes this tolerance really humbling, and they understand where you are coming from. We have admin meetings every Monday where we discuss all our issues and what we felt during the weeks, but when I leave my meeting, it reminds me why I am here, and why I do the job I do and what the purpose of my job is. He trusts in me and values my opinions. This approach of the principal motivates me to do more for the school and for the students'.

According to one of the principal participants, the most important things to achieve at school, especially in tolerance education, are to keep the motivation level of teachers and students high. He further said: ‘The biggest challenge that I have in fostering tolerance education is to keep teachers’ and students’ motivation high. Everybody believes in the importance and the necessity of values and tolerance but keeping it in our minds and actions is really difficult. I take this issue of motivation as my first priority not only in fostering tolerance education but also other school matters. Without having motivated teachers it is very difficult to create a school environment which tries to accomplish shared and agreed objectives and vision’.

A graduated student shared his experience about his principal. He explained how he was motivated by his principal’s attitudes and his humility. He said:

‘I would like to say, in our time we used to play soccer with our principal, that for me was very, very special, this man run this school but when he was outside he was a human being, he was 3 different people, 3 different times, he was teaching us, he was playing with us, and he was strict with us. So it was a well-balanced system that motivated us to say you know what this is a role model. His natural behaviour was an inspiration and motivation for me to be a good person. It was not difficult to see and understand that he was living the values which he tried to promote. I could easily observe his sincerity in desiring us to have the same vision that he had’.
A teacher elaborated on her principal’s influence on teachers and students in creating a collective motivation to reach the objectives of the school. She said:

‘I think when you set a clear goal in the beginning, from the word go, that is what we need to achieve and then we all as teachers work together towards that goal. The principal sets a structure as how we are going to get there as a team, he always mentions that it’s not about everyone doing their own thing, then we are not aiming to one goal. He says I want a child like this then we as teachers are able to work towards that. The principal’s goodwill and his willingness to make teachers part of the decision-making processes helps us to have a clear understanding on how we are going to get there and why you want to achieve something like that’.

The data that I collected demonstrates the features of moral leadership. One of the graduated students was impressed with how the principal and the teachers were working collectively to foster values in the school. He said:

‘It was very impressive to see as a student how the teachers and the principal were working collectively in promoting tolerance. Each teacher is different and making these different people motivated around a shared aim was notable. I don’t think the principal can do it himself; he needs the assistance from his teachers. This relationship between principals and the teachers actually motivated students, at least it motivated me, to behave in a way that supported their efforts in promoting good values and tolerance’.

Another graduated student who is a mentor in his dormitory commented about the altruistic lifestyle of his principal and the teachers:

‘I have so much respect for the principal and the teachers, because they don’t need to be here, they have good lives where they come from. Even teachers leave their families behind in order to come to school on weekends and in holidays and better us as students and make us ready to go out and face the world. Seeing the principal at school every weekend was something that you never see in other schools. I realised the importance of his
presence with the teachers and students on weekends after I matriculated. I think it’s more a type of paying it forward, I do intend to pay it forward as I become older. That’s part of the reason why I am in the hostels, and try to give some of the leadership skills I have received from the principal and teachers to current learners’.

4.6 CONCLUSION

Principals, teachers and graduated students expressed their opinions about the meaning and importance of tolerance in general and in an educational context. Principals as leaders of the schools are key to promoting tolerance and practicing tolerance education in the schools. Participants also uttered principals’ role and challenges in tolerance education, their practices in promoting tolerance and their leadership styles in tolerance education. In the next chapter, I will discuss the findings.
CHAPTER FIVE DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

Research does not only provide policymakers and practitioners with evidence, but also with public resource interpretations of that evidence which address to the conditions relating to exact points and within specific public sectors (Nixon, Walker & Clough, 2003:87).

In line with Nixon et al. (2003), I highlight my findings on perception, experiences and practices of Hizmet school principals in tolerance education. I provide recommendations in the hope of contributing towards promoting tolerance at a school level in South Africa and sharing the data with practicing and aspiring principals and other stakeholders of the schools.

The perception of tolerance, tolerance education practices, challenges in tolerance education and leadership qualities in tolerance education of Hizmet school principals in South Africa have been explored. This chapter explores how my findings address that research aim.

5.2 DISCUSSION

In this research I investigated the role of Hizmet school principals in fostering tolerance in their schools. This study sought to address the following:

1. What is the perception of principals about tolerance?
2. What are the challenges facing Hizmet school principals in tolerance education?
3. What strategies do principals employ to foster the value of tolerance?
4. What leadership qualities do Hizmet school principals have to possess in order to foster the value of tolerance in their schools?

In this section I will discuss the findings in light of my research aims.
5.2.1 Tolerance Perception of Principals

One of the aims of this research is to understand the perception of Hizmet school principals and to grasp the elucidations made by the principals about tolerance. Generally, the sense from the opinions of all participants is that the tolerance perceptions of Hizmet school principals are formed within the frame of ‘living together in harmony’, ‘respecting and embracing diversity’, and ‘accepting and appreciating differences’. Kouchok (2008) also gives importance to understanding, sensitivity and consciousness of living together in his definition of tolerance.

It is stated by all of the principals that the most significant impact on principals’ tolerance perception is the teachings and practices of Gülen. Gülen’s understanding of love and tolerance has changed and enhanced their mindset first in their personal life and then in their professional life as educators and principals. Participating principals are from different ethnic, cultural and socio-economic backgrounds; nevertheless, their view and understanding of tolerance and practices of tolerance seldom differ from one another. They believe that respecting human beings regardless of difference is a worldwide accepted virtue. Accepting this concept helps them to find a place to promote and practice tolerance even though they are from different walks of life.

Nevertheless, the impact of Gülen’s philosophy of tolerance on principals’ personal thoughts and actions is very perceptible. Tolerance practices of principals at the school level are not implemented as well as in their personal lives due to the official structure of the school context. The majority of the principals indicated that their personal level of tolerance and their level of tolerance as principals differs. They are aware of the need to connect the practices of tolerance at a personal level and a managerial level. Once this link is created, Gülen’s approach of tolerance education will be more comprehensive and more credible, which can be a good model to promote tolerance in schools.

Although Gülen’s perception of tolerance is well accepted and perceived by the principals, according to findings, local understanding and practices should be adopted by principals to achieve the expected results in tolerance education effectively. I
strongly believe that a *glocal* – thinking globally, acting locally – approach to moral issues, like tolerance, would be a sustainable strategy to achieve proposed objectives. In the South African context, the concept of ubuntu can be a perfect way of enhancing the Hizmet approach to tolerance education.

Ubuntu is a Nguni Bantu term meaning ‘humanity’. It is often also translated as ‘humanity towards others’, but is also used in a more philosophical sense to mean ‘the belief in a universal bond of sharing that connects all humanity’. According to Eze (2016), the core of ubuntu can best be summarised as follows:

A person is a person through other people' strikes an affirmation of one’s humanity through recognition of an ‘other’ in his or her uniqueness and difference. It is a demand for a creative intersubjective formation in which the ‘other’ becomes a mirror (but only a mirror) for my subjectivity. This idealism suggests to us that humanity is not embedded in my person solely as an individual; my humanity is co-substantively bestowed upon the other and me. Humanity is a quality we owe to each other. We create each other and need to sustain this otherness creation. And if we belong to each other, we participate in our creations: we are because you are, and since you are, definitely I am. The ‘I am’ is not a rigid subject, but a dynamic selfconstitution dependent on this otherness creation of relation and distance (Eze, 2006:190-191)

This elucidation of ubuntu resonates completely with Gülen’s perception of tolerance through accepting and appreciating differences. Gülen understands diversity as a natural fact. He urges those differences to be accepted and to be overtly acknowledged. Accepting and acknowledging everyone in their uniqueness is a key practice to demonstrate tolerance. He argues that people must do the following:

Be so tolerant that your heart becomes wide like the ocean. Offer a hand to those in trouble, and be concerned about everyone…If you sincerely open your heart to everyone, conquer the hearts of others with human virtues, and reserve in your heart a seat for all – and thus lean on the power of
hearts – it will put a stop to unending grudges, hatreds, rages, bloodsheds, and killings. (Gülen, 2003)

Gülen elaborates on this by saying that:

Different beliefs, races, customs and traditions will continue to cohabit in this village of world. Each individual is like a unique realm unto themselves; therefore, the desire for all humanity to be similar to one another is nothing more than wishing for the impossible. For this reason, the peace of this (global) village lies in respecting all these differences, considering these differences to be part of our nature and in ensuring that people appreciate these differences. (2000:4-5).

The adoption and adaptation of these two important, effective and practical philosophies of tolerance by the principals would be a unique approach to promoting tolerance and enhancing tolerance education. That is why espousing and cultivating local understanding and practices of values is crucial to achieve better and sustainable results in an educational context.

The limit of the tolerance was also emphasised by the principals even though they were talking about positive aspects of tolerance. It is generally accepted that tolerance loses its meaning and its value when actions and thoughts violate the rights of others and are against the law. It was indicated by principals that sometimes they find themselves in limbo between their personal limit of tolerance and the school's limit. It can be an important further research topic to understand this paradoxical metaphor. Vogt (1997) discusses that tolerance should set the limits for what the powerful can do to the weak and what majorities can do to (political, religious, social, economic or ethnic) minorities. As discussed by many scholars and researchers, understanding the limits of tolerance will definitely help to develop more sensitive citizens in order to achieve peaceful societies (Canto-Sperber, 1996:176; Gürkaynak, 1995:33; Pasamonik, 2004:207; Tezcan, 1995:192).
5.2.2 Practices of Principals in Tolerance Education

Classrooms have become microcosms of the diverse worldwide society and cross-cultural understanding has turned into a crucial necessity of a comprehensive learning atmosphere in schools. These new conditions postured difficult challenges. As stated by principals and other participants of my research, Hizmet schools in South Africa saw these challenges as a chance to teach a congruous multiculturalism that is perceived as the positive pluralism of a culture of peace. Diversity and how to live together in harmony with these differences must be learned. Furthermore, each in its turn entails that tolerance be taught and practised. It was found that very few practices of principals in this regard were observed to promote tolerance through improving the curriculum and embedding tolerance into the curriculum at Hizmet schools. Principals do not have an emerging agenda to integrate tolerance into the curriculum. Integrating tolerance education into the curriculum can improve, develop and accelerate the practices of tolerance in the school context. The South African education system and bureaucracy may not allow for this integration officially but attempts to manage this would create an awareness about the importance and the necessity of teaching and learning tolerance at school level in order to achieve social cohesion and to have tolerant citizens who accept and appreciate differences.

Principals generally adopt Gülen’s perspective of activism in teaching tolerance which sets an and leads by example. In this case, they believe that tolerance can be learned effectively by living with tolerant people. Leading by example is the most profound way of promoting these values and principles. When we look at Hizmet schools in South Africa, we see these notions flowing naturally from the principals and other staff members who adopt the Hizmet Movement philosophy. It can be seen as the effectiveness of principals’ approaches of leading by example and one-to-one interaction with teachers, students and parents. However, this approach cannot be seen as being effective on the system of the school. This is an important challenge for the sustainable promotion and teaching of tolerance in Hizmet schools in South Africa. Personal practices and skills of tolerance by principals should be transformed into systematic and applicable formats for the general school setting. This requires a whole-school approach to tolerance education which is also emphasised by Raihani (2011) who says that ‘what is meant by a whole-school approach includes the school’s
policies and vision, the quality of the curriculum and teaching, leadership and management, culture, student activities, and collaboration with the wider community, which all together contribute to the promotion and nurturance of tolerance within the school community’.

This research has found that a unique practice of tolerance education actually motivates and encourages not only principals but also teachers, students and parents. Home visits create an apposite environment to practice tolerance by all stakeholders of the school. Home visits do not only promote tolerance but also other aspects of education.

One of the common strategies implemented by all principals to promote tolerance is a structured system to promote values as extra curriculum activities, which they call the ‘value of the week or value system’. The concept of allocating time and space for talking about values is accepted by the students, teachers and parents. Schools have a year plan of values.

Another effective strategy adopted by the principals to foster tolerance is home visits. Home visits which are conducted by principals play a key role in finding out more about the students and their challenges, giving principals insight into the family environment. Knowing the students’ family structure is crucial to motivate and empower the family in tolerance education. Basaran (1995) states that tolerance can be learnt only in a family and school atmosphere that is governed democratically and highlights the requirement of continuing to reinforce these manners for a lifetime. Likewise, in a similar view, Ferar (1976) emphasises that tolerance education should start in the family and continue for a lifetime. Home visits by principals can be used as an effective measurement and yardstick in determining the background and perception of students and their family towards tolerance. It also provides a unique opportunity for principals and teachers to highlight areas whereby they can find a unique approach to develop or further enhance the level of tolerance within a particular family and student.
5.2.3 Challenges in Tolerance Education

Hizmet school principals in South Africa think that finding time, energy, motivation and courage are the biggest challenges to promoting tolerance and tolerance education. However, they also mention another greater challenge than those when trying to promote tolerance in schools. They see teachers, families, students and the media as challenges to tolerance education according to their experiences.

Teachers have direct contact with the students and influence the students’ hearts and minds. Therefore, the behaviours and practices of teachers are the centre of attention in the school environment. There is no direct or perceptible resistance or uncertainty from the teachers to promote and practice tolerance at the school, but there are a few issues that concern principals. The diverse cultures, values and backgrounds of teachers sometimes negatively affects tolerance education at the schools. Thus, harmony among teachers and their relationships is an important challenge that principals brought up. This relationship and harmony is closely observed by the students and leaves a message of how the teachers practise tolerance among themselves. It is strongly believed that the attitudes of teachers are much more effective than what they teach.

This challenge of diversity among teachers could be transformed into an opportunity for principals if it can be approached in a holistic way. Students should benefit from being exposed to people from different cultures, backgrounds and beliefs, particularly with regard to the anti-bias effects that such familiarity can cause. A lack of diversity can destabilise harmony by reinforcing stereotypes and preserving existing prejudices and inequalities. If principals can create an environment for teachers which enables them to work in harmony, the outcome of this environment would definitely have a positive impact on tolerance education in the schools. Because teachers reflect their minds, values and convictions through their actions, students observe their actions closely and relate these to what teachers try to teach them. However, sometimes they do not correspond which creates conflict in the minds of the students.

What I also observed is that there is a significant difference between the teachers who adopted Gülen’s teachings and those who were only familiar with them in terms of
their dedication to tolerance education. This difference can be observed through their involvement in activities which helps to improve tolerance education. This difference hinders the efforts of teachers who have dedicated their time and energy to tolerance education. Principals should work on a system that motivates all teachers to be more dedicated in this matter.

Principals recognise that the school is a place of teaching and learning. It is normal that students make mistakes. This is why teachers are at school: to make them understand and be aware that they made a mistake and show them what is right, motivating them not to do it again. Mistakes made by the students should be accepted as an opportunity to teach them what is right from wrong. A tolerant approach to mistakes of the students is one the most effective ways of nurturing tolerance. Dealing positively with the mistakes of the students creates a platform for teachers to develop their tolerance practices. This is a very important internalised and practised concept by all staff members of the schools. This is one the reasons that makes Hizmet schools successful and commendable with their efforts to promote tolerance.

Some challenges from the students mentioned by the principals are based on a tendency for violent interaction, egocentric attitudes and prejudices, which come from their cultural, religious and racial socialisation in a polarised community.

Information is power and it can have an impact on public discourse. Through information, perceptions can be transformed by access to media in a good or bad way. New media has great potential in fostering tolerance and promoting respect for diversity. Participants hold the opinion that the media is to play a positive role in promoting tolerance because it helps a community to find out about good things. In the press and visual media, a variety of programmes can be prepared to promote tolerance. It was indicated by Hansen (2011) that media can be an effective tool for developing the concept of tolerance not only among students but whole communities. It is recommended that in order to manage the negative offset of media propaganda, schools and communities can hold workshops and programmes to educate learners and the community, and dispel commonly propagated prejudice and stereotypes by the 24-hour news cycle (Cetin & Smith, 2015). Schools and teachers should also use technology and new media to join the discussion and promote the concepts of
tolerance as a socially accepted value, moving away from the discourse of ethnic, religious, social and political intolerance.

Principals strongly believe that parents and the family environment have a significant impact on tolerance education. According to principals, parents or families are the biggest challenge that they encounter in promoting sustainable tolerance education. Racist approaches to matters, a biased mindset, an aggressive attitude towards problems, non-existent complementary and supplementary support to enhance tolerance by parents, authoritarian formats of the family, and the absolute protective style of parenting are mentioned by principals as challenges that they face in tolerance education.

Therefore, authentic and structured family engagement at school is crucial for tolerance education. Lee and Bowen (2006) found that when families are involved with their child’s school, the school outperforms similar schools without family engagement, teacher morale improves, family members interaction with teachers and other school stakeholders increases and the school develops a positive relationship with the community. All of these are key elements in fostering tolerance not only in school but in a broader school community.

5.2.4 Leadership Styles of Principals in Tolerance Education

Leadership is one of the most important components of the school in tolerance education. Since one of the main aims of Hizmet schools is to achieve world peace through promoting the value of tolerance among staff members, learners, parents and other stakeholders, the leadership style of principals is crucial. In the light of the findings of my study regarding leadership styles, I found indications of three styles: servant leadership, moral leadership and transformational leadership. I noticed that principals are not aware of their leadership qualities; they do not adopt any specific leadership style. They practise leadership instinctively rather than following a certain structure.

Teachers and graduated students highly praised Hizmet school principals for their willingness to listen to their issues. Allowing other points of view to be expressed and
spoken about without disruption is key in practising tolerance. Wheaton (1999) proposes that listening and sympathy are the most effective qualities that a servant leader should have. Barbuto and Wheeler (2006) present listening as an important characteristic of a servant leader. They listen because it is one of the best ways to express that they value others (Laub, 1999). According to Lubin (2001:32), ‘the first impulse for a servant leader is to listen first and talk less’. Lubin (2001) argues that effective servant leaders ‘begin by making a profound commitment to listening, not only to others but to their own inner voice as well’.

The majority of the teachers and students stated that principals sincerely focused on their personal and professional needs and tried to find out how they can best meet those needs. It was also pointed out that principals showed clear indications of belief and trust in teachers. They put in effort to create trust among teachers and these efforts were appreciated by teachers. This shows that principals adopt one of the most important characteristics of servant leadership as Irving (2004) indicates that servant leaders create trust between themselves and their followers, empowering the followers personally and professionally. This is one of the key qualities of transformational leadership as well. Developing trust between school staff, students and the principals creates good understanding and practices of tolerance among them.

I also found many moral leadership qualities of principals in my research. According to principals, the most important issue at school that must be achieved, especially in tolerance education, is keeping the motivation level of teachers and students high. Teachers elaborated in detail about principals’ influence on teachers and students in creating a collective motivation to reach the objectives of the school. Graduated students also commented on the altruistic lifestyle of their principals. Resick et al. (2006) determine the focal qualities of a moral leader on the basis of a review of the related literature on leadership and morals. They propose four aspects of moral leadership: integrity, altruism, collective motivation, and incentive. These dimensions of moral leadership have a key role in the effectiveness of leadership under a cross-cultural background which also plays a significant role in fostering tolerance.

One of the important qualities of principals which I noticed is their commitment to promote their school’s vision among teachers. A shared vision is key to attaining a
successful and sustainable school environment. Principals’ support of teachers for achieving their school’s shared goals is also mentioned by teachers. Teachers believe that this kind of support helps to create a sense of belonging through a shared vision. These outcomes are characteristic of transformational leadership. Leithwood & Jantzi (2010:206) argue that transformational school leaders set the direction of schools by designing school visions, setting detailed and attainable goals, and creating increasing performance outlooks. In addition, such leaders prioritises capacity building of teachers, staff members and other stakeholders by giving them intellectual motivation and inspiration, offering individual attention to their demands and modelling attractive specific activities and standards (Leithwood & Jantzi 2010:206). These characteristics of transformational leaders help to develop and enhance the concept of tolerance in the school environment. It creates a flexible school environment to practice tolerance as well.

Participants mentioned that principals and their leadership styles are the most important factors in effective and sustainable tolerance education. Leadership has a crucial role in the success of a school, right from the setting of aims and objectives to developing strategies for accomplishment of objectives. Numerous researchers have associated a school’s success with its leadership. Without effective leadership, goal achievement and school success is never ensured. Cheng and Townsend (2000) argues that for education change and effectiveness, the role of the principal is critical to success. The principal is challenged to create the culture of quality that instils to the smallest structure, procedures and the systems of a school. It is usual experience that under the same set of rules and regulations, with the same set of teaching staff and students from similar backgrounds, an educational institution degenerates or maintains quality with a change of principal Cheng and Townsend (2000).

The areas of responsibility placed on principals have increased over time. Despite this reality, the motivation of Hizmet school principals for practising and promoting universal values, specifically tolerance, is very visible. This discernable motivation of principals is the main source of inspiration for the other stakeholders of the school in practising and promoting tolerance. Behind the great energies and activities that portray the work of a school principal lie the values from which their vision is built on and from which their enthusiasm for their work originates. These values encourage
them and empower them to proceed with their tasks, serve as compasses for
development and grant meaning to their daily accomplishments (Stogdill, 1969).

5.3 CONCLUSION OF FINDINGS

The findings of this research provided a rich description of principals and their
perspectives on Hizmet schools and ideas around tolerance. The results cannot be
generalised for all Hizmet schools around the world; however, they may provide
valuable insight and justification for future research, with a larger number of
participants and other components of the schools. The research could include parents,
students, and district officials.

Based on these findings, tolerance education is not an easy idea and concept to
develop within a schooling environment. The importance of the role of principals can
be understood as being pivotal in the promotion of tolerance in education; however,
other stakeholders such as parents, teachers, community members and external
influences cannot be disregarded as they can have positive or negative effects on
tolerance. Hence, good leadership practised by principals can have a long-lasting
effect in binding different stakeholders together, for the common good and for the
ultimate promotion and betterment of society through tolerance education and
universal values.

The findings also give a departure point on Hizmet schools and their ideals of teaching
tolerance education and promoting the culture of tolerance education. The research
has given insight into the success, challenges and possible opportunities for Hizmet
schools and provides a foundational base for the Hizmet Movement on which to
improve its efforts for teaching tolerance at its respective schools.

These findings provide researchers, educational practitioners and academics with a
unique opportunity to further study the outcomes of these findings to investigate the
role of the whole school in promoting tolerance and its impact on the broader society.
Another opportunity would be for further research to focus on the role of Hizmet
schools in promoting tolerance in high-conflict areas and polarised regions of the world, such as Afghanistan, Iraq, the Balkans, South East Asia and Central Asia.

5.4 RECOMMENDATIONS

5.4.1 Whole-School Approach in Tolerance Education

Principals can adopt and adapt a whole-school approach to tolerance education. Numerous international researchers have emphasised the significance of espousing a whole-school approach in order to implement systemic and sustainable transformation in schools (Hargreaves, 2008; Arnot et al., 2014). A whole-school approach is a comprehensive approach in a school that has been strategically formed to focus on the enhancement of student learning, behaviour and well-being in terms of tolerance, and creates environments that nurture and cultivate tolerance (Lavis, 2015). The method comprise all stakeholders of a school, including school management, school staff, students, parents and the broader community, to promote tolerance. A whole-school approach requires the collaboration of stakeholders beyond the educational field which can have a positive impact on fostering tolerance in and out of schools, as social services, youth services, psychologists, social workers, NGOs, and businesses (Van Driel, Darmody & Kerzil, 2016).

5.4.2 Leadership Training for Principals

Hizmet school principals can get formal and regular training to improve their leadership skills in diversity and intercultural education. This training would help them to develop new strategies and practices to promote tolerance in schools. Moreover, this can be embedded into the whole school’s professional development programmes. Diversity training for teachers can be compulsory to increase the efficiency of tolerance education.
5.4.3 Challenging Activities for Students and Teachers to Exercise Tolerance

Principals can motivate teachers to not be hesitant teaching about contentious issues in the classroom which can create an opportunity to exercise tolerance. Many teachers are reluctant to do it because of the friction and dispute it can generate. A ‘controversial issues’ method infers dealing with topics for which there is not only one collectively valid standpoint and which can create differences in opinion. This is where students need to understand and practise tolerance. Generally, these issues split society since each social group suggests different solutions, justifications or viewpoint. Activities concerning to controversial topics utilise techniques that involve active listening, meaningful interaction, and respectful discussions which are the fundamentals of tolerance. These kind of practices can improve qualities such as empathy, critical thinking, the ability to understand the beliefs, perceptions and mind sets of others, the ability to reason about controversial and divisive issues and choosing among different alternatives which eventually help students to develop their understanding of tolerance (McDevitt and Kiousis, 2006).

5.4.4 Contextualisation: Connecting Schools to Students’ Lives in Practising Tolerance

What is thought about tolerance at the school should make sense for students in their home life. Focusing on the contextualisation of tolerance and its impact on students’ lives would assist students by providing them with experiences that show how theoretical notions are drawn from and implemented to the real life situations. In this way school learning about tolerance is made sense by linking it to students’ personal, family, and community experiences.

5.4.5 Learning From Best Practices of Tolerance

Value education is a top priority in many schools, especially in faith-based schools. Each school has a different approach to value education according to its educational and social infrastructure. Hizmet school principals can interact with these schools and bring those schools’ best practices to their schools, especially those related to tolerance.
5.4.6 Inclusive Motivation of Teachers for Promoting Tolerance

Principals and some teachers have adopted Gülen’s teachings of tolerance and the Hizmet Movement’s philosophy of humanism. This motivates principals and teachers to practise and promote universal values, specifically tolerance. But not all teachers are aware of Gülen’s teachings and the Hizmet Movement at the schools which sometimes hinders the collective approach for promoting tolerance. Telling them about Gülen and his philosophy would also help principals to organise and activate teachers to promote tolerance effectively.

5.5 RECOMMENDATION FOR FUTURE RESEARCHS

The findings of this research provide researchers, educational practitioners and academics with a unique opportunity to further study the outcomes of these findings to investigate the role of the whole school in promoting tolerance and its impact on the broader society. I would recommend the following as areas for future research, based on the findings of my research and additional questions that I raised in the course of conducting this research:

- Future research should include follow-up work in the Hizmet schools which I conducted my research in to determine if the impact examined is maintained and/or improved over time and to ascertain if the strategies and practices reported continue to be part of the methods in fostering tolerance.
- Future research is essential to determine whether Hizmet schools are effective in different cultural, ethnic, racial, and national contexts and in different geographical locations. Future research may focus on the role of Hizmet schools in promoting tolerance in high-conflict areas and polarised regions of the world, such as Afghanistan, Iraq, the Balkans, South East Asia, Central Asia and other counties in Africa such as the Congo, Somalia and Sudan.
- This study focused almost exclusively on Hizmet high schools in South Africa and schools where the emphasis is primarily on science and mathematics education. Additional studies focusing on Hizmet primary schools could look into whether such a concentration of tolerance education exists in primary schools and how it is implemented in those schools.
• A comparative study with other, especially, faith inspired private schools and with government schools throughout South Africa would be meaningful to understand the role of Hizmet schools in fostering tolerance education.

5.6 CONCLUSION

The role of Hizmet school principals in fostering tolerance in South Africa has been focused on and analysed, especially in this era where there is a need for the respect of human rights and moral values. I hope that the findings on the ways in which Hizmet school principals foster tolerance, the challenges they confront, the strategies they adopt and the leadership styles that they use will lead to more research in this field. I trust these discussions and research will play a positive role in promoting and enhancing the true, acceptable and practical meaning of tolerance to achieve peaceful societies that live in harmony.
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APPENDIX A

PERMISSION TO CONDUCT RESEARCH

Ayhan Cetin
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Re: PERMISSION TO CARRY OUT RESEARCH

Reference is made to your request to carry out research in Horizon Educational Trust schools on the title *The Role Of Principals In Fostering The Value Of Tolerance At Hizmet Schools In South Africa*”

Permission is hereby granted to carry out his research in Horizon Educational Trust’s schools in Johannesburg, Pretoria, Durban and Cape Town. However you are required to liaise the principals of the schools you want to involve in your research.

You are also required to provide a copy of your final report to the Horizon Educational Trust since we hope it will be instrumental in the development of our schools.

We wish all the best for your research.

Regards

Ilhami Demirtas
Director
0114478706/11
ETHICS CLEARANCE

Dear A Cetin

Ethical Clearance Number: 2017-125

The role of principals in fostering the value of tolerance at Hizmet Schools in South Africa

Ethical clearance for this study is granted subject to the following conditions:

- If there are major revisions to the research proposal based on recommendations from the Faculty Higher Degrees Committee, a new application for ethical clearance must be submitted.
- If the research question changes significantly so as to alter the nature of the study, it remains the duty of the student to submit a new application.
- It remains the student’s responsibility to ensure that all ethical forms and documents related to the research are kept in a safe and secure facility and are available on demand.
- Please quote the reference number above in all future communications and documents.

The Faculty of Education Research Ethics Committee has decided to

☑ Grant ethical clearance for the proposed research.
☐ Provisionally grant ethical clearance for the proposed research
☐ Recommend revision and resubmission of the ethical clearance documents

Sincerely,

[Signature]

Prof Geoffrey Lautenbach
Chair: FACULTY OF EDUCATION RESEARCH ETHICS COMMITTEE
22 January 2018
APPENDIX C

CONSENT FORM

CONSENT TO PARTICIPATE IN RESEARCH STUDY

Name: ...............................................................

I hereby give consent to participate in the research study conducted by Mr. Ayhan Cetin on "The Role Of Principals In Fostering The Value Of Tolerance At Hizmet Schools In South Africa."

I voluntary agree to participate in the research.

Signed: ...........................................................

Date: .............................................................
APPENDIX D

INTERVIEW SCHEDULE FOR PRINCIPALS

SECTION A; FORMALITIES FOR CONDUCTING THE INTERVIEWS

- Thanking participants for agreeing to take part in the study
- Thanking participants for their presence
- Guaranteeing confidentiality
- Guaranteeing validation of the data
- Encouraging respondents to be interactive during the interview
- Introducing the topic and reminding respondents to take note of their draft answers.

SECTION B: PRINCIPALS’ PERCEPTION OF TOLERANCE

1. What do you understand by the concept of tolerance?
2. How did Fethullah Gulen’s philosophy impact your perception on tolerance – and your world view on education?
3. What other facts had an impact on your tolerance understanding?
4. What makes tolerance the foundation upon which Hizmet Schools are built?

SECTION C: TOLERANCE EDUCATION

1. Where do you place tolerance in education?
2. How do you conceive tolerance within an education discourse?
3. Which is more important: managing a schooling environment where teachers and students are tolerant; or developing teachers and young learners to become tolerant citizens in society?
4. Is there a link between a tolerant schooling environment and a tolerant community and society?
5. Given South Africa’s past – and current social issues – which you as principals interact with daily - how important is tolerance education in a South African context?
6. Do Hizmet schools in South Africa contribute to the broader goals of national reconciliation, tolerance and healing through education – as primary source of social change?
7. How do you measure the impact of tolerance upon the students? Are the values promoted embraced, and if so, how do the students react to it?
8. How does the promotion of tolerance in your respective schools impact on the school's academic performance?

SECTION D: LEADERSHIP SKILLS AND PRACTICES OF TOLERANCE EDUCATION

1. As a Hizmet school principal what do you feel is your primary task as the school's leader?
2. As a manager and leader in education; how important is tolerance education in the schooling curriculum?
3. How do you as leaders promote tolerance in your role as school managers and principals?
4. As a principal what specific strategies do you implement to promote tolerance?
5. How important is motivating teachers and staff members to be more tolerant? And does this contribute to a greater level of tolerance in the schooling environment?
6. What strategies do you as Hizmet School principals use to motivate and inspire teachers to employ and promote the values of tolerance?
7. What are some of the challenges faces by you a principal is promoting and encouraging teachers to be more tolerant?
8. What are some of the challenges facing you as educational leaders in promoting tolerance in school environment?
9. How important is tolerance in administrating the day to day activities within the school grounds and also extending to the broader community and families of learners?
10. Where do you rank the promotion of tolerance in leadership and managerial priorities in education?
11. What makes you motivated and/or demotivated as a principal to promote tolerance in education in your capacity as a leader?
APEENDIX E

ACKNOWLEGMENT OF LANGUAGE EDITING

Date: 03 September 2018

To whom it may concern,

This letter confirms that I have edited Ayhan Cetin’s dissertation called:

*The Role of Principals in Fostering the Value of Tolerance at Hizmet Schools in South Africa*

I have edited the work for spelling and grammar. The editing included reference checking according to the Harvard Referencing system.

Yours sincerely,

Margeaux Erasmus (MA English)
margeaux.erasmus@gmail.com