

**THE FORMATION OF THE SANDF: INTEGRATION EXPERIENCES
OF FORMER TRANSKEI, BOPHUTHATSWANA, VENDA AND CISKEI
DEFENCE FORCE MEMBERS**

by

Abbey Oupa Matloa

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Supervisor: Boshadi M. Semanya

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DECLARATION

I declare that **THE FORMATION OF THE SANDF: INTEGRATION EXPERIENCES OF FORMER TRANSKEI, BOPHUTHATSWANA, VENDA AND CISKEI DEFENCE FORCE MEMBERS** is my own work and that all sources that I have used or quoted have been acknowledged by means of complete references.

MR ABBEY OUPA MATLOA

DATE

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ABSTRACT

Before entering into a democratic dispensation, South African military and defence systems were constituted by seven disparate armed forces. The transformation of South Africa from a separatist state introduced renewed efforts and challenges to integrate what was once a divided military corps and society. In 1994, the formation of the South African National Defence Force (SANDF) was born out of the effort to integrate various statutory and non-statutory armed forces in South Africa, including forces from former TBVC states. Through a phenomenological inquiry, integration experiences of former TBVC Armed Force members into the new SANDF structure are investigated. The study aimed to find out from the former TBVC force members how they were affected by the integration process and what their perception with regards to the effectiveness of the integration process on enhancing representation on all rank levels in the new SANDF was. The findings from in-depth semi-structured interviews with 16 such members indicate that transformation of South Africa's military outfit into an integrated system is not exactly an epitome of a new and different yet cohesive and unified structure. The notion of 'integration' is as such cast as essentially a problematic one where inequalities still reflect in how former statutory and non-statutory force members are treated particularly with regards to promotion opportunities. In addition, there are perceived lingering vestiges of a previous separatist system such as the use of Afrikaans language as a medium of instruction and communication, previous SADF policies which helps produce the idea of integration as more a process of absorption instead. Despite this problematisation of integration processes in shaping how the new SANDF outfit is currently experienced by members, there are perceived benefits from the change brought about by 'integration' of forces. Some benefits are as tangible as individual career advancement, while others tend to reflect impacts at systemic level of family where members indirectly profit from the reorganisation and call for adjustment to new settings and structures that followed integration.

Key words: Alienation theory, Integration process, merger, South African National Defence Force, non-statutory armed forces, TBVC homeland Army Forces, General system theory, self-categorisation theory

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LIST OF ABBREVIATIONS

ANC	African National Congress
APLA	Azanian People's Liberation Army
BDF	Bophuthatswana Defence Force
BMATT	British Military Advisory and Training Team
BNG	Bophuthatswana National Guard
CCF	Ciskei Combined Force
CDF	Ciskei Defence Force
DHQ	Defence Head quarters
DFSC	Defence Force Service Commission
CNC	Council of National Unity
DOD	Department of Defence
IC	Integration Committee
MK	Umkhonto we Sizwe
PDFSC	Permanent Defence Force Service Commission
PPP	People's Progressive Party
SAA	South African Army
SAAF	South African Air Force

SADF	South African Defence Force
SAN	South African Navy
SANDF	South African National Defence Force
TBVC	Transkei, Bophuthatswana, Venda and Ciskei
UDF	Union Defence Force
VDF	Venda Defence Force
VNF	Venda National Force

CHAPTER 1

INTRODUCTION

1.1 Introduction

The transformation of South Africa from a separatist apartheid system into a democratic state in 1994 introduced renewed efforts to integrate what was once a divided society. These divisions reflected in all sectors of society including the constellation of the South African Defence Units. To ensure that South Africa's Defence Units were integrated, the South African Defence Force (SADF) was replaced by the South African National Defence Force (SANDF) in 1994 after the first democratic general elections. The SANDF was formed through the integration of disparate seven armed forces to form a unified Defence Force. The formation of the SANDF could not have been easier as the former non-statutory forces were destined to be converted into a conventional force so as to ensure peaceful transition and democratisation of the country through the process of disarmament (Mashike, 2005).

The armed forces that were integrated to form the South African National Defence Force (SANDF) were the South African Defence Force (SADF) aligned to the South African Government's policies before integration, Umkhonto we Sizwe (MK) aligned to the African National Congress, Azanian People's Liberation Army (APLA) aligned to the Pan Africanist Congress, Transkei Defence Force (TDF), Bophuthatswana Defence Force (BDF), Venda Defence Force (VDF) and Ciskei Defence Force (CDF) (Jackson and Kotze, 2005). Williams (2002) argued that the former SADF's influence over the process was most manifest in its virtual monopoly of formal staff skills and strategic management concepts, its keen sense of bureaucratic politics, and its familiarity with the practical, conceptual, strategic and doctrinal issues underpinning both the planning and the force design process, however, the MK had a political leverage to consolidate some ground.

Integration of Armed Forces in South Africa boasts the largest number of forces integrated as compared to either European or African Countries, especially from the SADC region. The integration in Zimbabwe, for example, consisted of three armed forces while Zambia and Mozambique consisted of two forces (Nyambuya, 1996). The Armed forces integrated to form the Zimbabwe National Army includes forces from the Zimbabwe African Liberation Army (ZANLA) lead by Robert Mugabe, the Zimbabwe's People Revolutionary Army lead by Joe Nkomo (ZIPRA) and the Rhodesian armed forces in the early 80's after Zimbabwe's

independence. In Namibia, the People's Liberation Army of Namibia (PLAN) - the active military wing of the South West Africa People's Organisation (SWAPO) and the South West Africa Territory Force (SWAFT) were integrated to form the Namibian Defence Force in 1990 after independence from South Africa (Gende, 1991). The formation of the Mozambique defence force also involved the integration of two armed forces, the Liberation Front of Movement (FRELIMO) and the Mozambique National Resistance (RENAMO) after the signing of 1992 peace accord (Nyambuya, 1996). Although integration in Zimbabwe and Namibia were successful, the same cannot be said with the Mozambique integration. Integration of forces in Mozambique failed because of lack of implementation of agreements of the 1992 peace accord which included political reform, integration of all fighters and sharing of key political positions (Mail & Guardian, 2013).

The integration in Zimbabwe and Namibia like any other integration had its own challenges. These challenges include personnel administration of combatants, which was hampered by logistical shortfall at assembly points, (Mills, 1992). Difference in drill movements and levels of military discipline was cited as one of the challenges to be overcome as well. The ZANLA adopted the Chinese philosophy of warfare while ZIPRA adopted Russian tactics and the Rhodesian security forces adopted the British mode of operation (Gene, 1991). Integration of armed forces in the South African context implied more than bringing former armed forces together but there was a need for change especially with regards to bringing different groups together from the former homelands. It is against this foregoing information that the background of the study is discussed.

1.2 Background to the study

In a study that explored the challenges facing former combatants from ANC aligned self-defence and self-protection units in post-apartheid South Africa, Naidoo (2007) argues that most of the former combatants had not defined their identities beyond the militarised masculine identity which defined their work during the conflict in the 1990s particularly in the East Rand region of South Africa. The East Rand region of Gauteng encompasses the towns of Alberton, Benoni, Boksburg, Edenvale, Germiston, Brakpan, Nigel and Springs and their surrounding areas. Military activities in these regions, especially in the Springs area resulted in various negative social and psychological consequences for those members. Naidoo (2007) and Gear (2002) concluded by highlighting the flaws in the demobilisation and reintegration processes and argued that one of the

most important interventions, being psychological interventions, had been excluded in the reintegration process.

In order to integrate previously disparate Armed Forces, a process of demobilisation had to be undertaken. The demobilization process involves significant reduction of people employed by the military and their reintegration into civilian life (Motumi & McKenzie, 1998, Mashike, 2000; Scott, 2002; Williams, 2005). These processes, such as disarmament agreements, evaluation of defence budgets, developing imperatives and changes in military technologies, usually occur at the end of a conflict (Motumi & McKenzie, 1998, Mashike, 2000; Scott, 2002; Williams, 2005). The demobilisation process usually entails a physical demobilisation of the combatant from the military with short-term financial assistance. The process of demobilisation did not ensure that all former combatants were reintegrated into the SANDF structure (Gear, 2002). The reintegration process is expected to be a long term process and does not assume that former combatants adapt to civilian life as soon as the conflict has ceased and then return back to their families.

In her analysis of reintegration, Naidoo (2007) highlights three ways in which combatants could be successfully re-integrated in their communities, that being economic, political and social levels. On a political level, Naidoo (2007) refers to combatants assuming or being elected into leadership positions in their communities, such as local councils, school committees and neighbourhood watches. For her, re-integration of this population has not been entirely successful on this level. The second form of reintegration is economic integration. According to Naidoo (2007) the former combatants have not been provided with enough initiatives that would ensure they further develop their skills that would enable them to diversify their skills. Most of them have a limited educational background. Lastly Naidoo (2007) emphasise reintegration on social level. The attitudes of communities towards former soldiers are often influenced by the perceptions of the historical role these individuals played, and the degree of general reconciliation in that society. As argued by Naidoo (2007), community participation needs to be ensured for the success of future integration programs which includes the combined efforts of individuals, families and communities. In addition, for integration to be deemed a success, former combatants need to be armed with skills that they can use as civilians in post conflict situations. Access to educational opportunities should be granted to these combatants in order to further their knowledge and skills. Community members should also be sensitised to the needs of former combatants' post 1994 in order to offer more assistance and support.

Matlwa (2006) focused on the economic conditions of former combatants. The violent conflicts that occurred during South Africa's liberation struggle resulted in many former-combatants experiencing post-traumatic stress disorder. Some of the combatants live without dignity in situations of extreme poverty and social dislocation and as a result become involved in violent crime as well as on ongoing political and social instability in the communities where they reside. The unemployed ex-combatants felt that they were sold out by their comrades and it has been reported that some of them have lost trust in the government (Motumi & McKenzie, 1998, Mashike, 2000; Scott, 2002; Williams, 2005).

1.3 Statement of the problem

The formation of the South African National Defence Force (SANDF) in 1994 has had lasting effects on the minds of the international world, South African citizens and more importantly on individuals who participated in the process of integration of the armed forces of their former homelands into the SANDF. Both former forces were in opposition and viewed each other as enemies. After integration, these opposing sides were expected to work together as a single group. However, the integration of seven former armed forces could not have been easy as it was a process that involved groups from different military forces with different cultural backgrounds who were expected to forge a new military culture and values to create a new cohesive system (Mashike, 2005; William, 2002).

These effects could have been perceived either as positive or negative depending on the individual's previous experiences, their expectations and how the process of integration impacted on their lives and careers. These members who integrated into the SANDF came from diverse communities with different cultures, languages and historical backgrounds. What is most distinct is that although these former TBVC force members have been integrated into a formation of the SANDF for the past 19 years, they still identify themselves with their former forces.

Integration of former TBVC forces, SADF, MK and APLA was an important political decision that could not, not been taken. Stotts (2002) argues that failure to created integration could have pushed South Africa nation in to a full scale civil war. This could have been so as most of the former non- statutory force members had weapons at their disposal. This could have even escalated crimes of violent nature (Stotts, 2002). In the South African context, the formation of the SANDF followed three phases; namely, the integration of armed forces in to the SANDF, the consolidation of the numbers of armed force members, and lastly rationalisation and

demobilisation of forces. The three phases being Integration, rationalisation and demobilisation will be discussed in more detail in Chapter 2. The major concern was that the former TBVC force members have a feeling that there was lesser consultation before the announcement of integration (Williams, 2002). These members have the perception that they were side-lined during the negotiations preceding the formation of SANDF. In a study conducted by Mashike (2005), it was shown that the members were of the opinion that they were coerced into the formation of the SANDF and were later neglected when it came to promotions and career development as compared to the former MK and APLA.

1.4 Rationale for the study

Studies by Naidoo (2007) and Matlwa (2006) in the area of integration of former forces in South Africa have focused more on the challenges experienced by former non-statutory force members and former SADF members. The focus of their research issues centre on the impact of past violence on the current well-being, as well as social integration into society after being demobilised. They also focus on the economic struggles of those members and how they struggle to shed of their masculine posture in the communities that they belong.

Currently there is no literature available that explores the integration experiences of the former TBVC forces members. The researcher postulates that the integration experiences of former armed forces has been different when taking into consideration that the former disparate forces come from different contexts and went through different processes when integrating into the SANDF. Non Statutory forces were required to do bridging training while the former the statutory forces integrated through without any bridging training as they were regarded as a conventional force.

1.5 Research question

To explore integration issues involving former statutory armed forces, the following questions were asked:

- What was it like for former TBVC Force members to be integrated into the new SANDF?
- How did integration into SANDF affect former TBVC Force members?
- What was the impact on their families and their military career?
- What were their expectations and what were the lessons learnt?

1.6 Aim of the study

The aim of this research project is to find out from the former TBVC force members how they were affected by the integration process and also to find out their perception with regards to the effectiveness of the integration process on enhancing racial and ethnic representation on all rank levels in the new SANDF.

1.7 Research objectives

The study has three research objectives. The first objective of this study is to investigate how the formation of the SANDF has affected former TBVC forces members. The second objective is to investigate how the former TBVC force members adjusted to the new South African National Defence Force. The third objective is to investigate how change has impacted on their lives. The specific focus areas include former TBVC force members' perceptions and interpretations of their experiences of moving from their homeland forces into the SANDF. The study also explores the outcomes of the integration process in terms of what the participants have learned from those experiences.

1.8 Chapter outline

Chapter 2 presents the literature review and theoretical framework. A brief history of the former SADF force, the former TBVC force, the former MK & APLA and the current SANDF structures, roles and responsibility is provided. The theoretical and conceptual framework that forms the basis for this study is also discussed.

Chapter 3 discusses the research methodology employed in this study. The rationale for selecting qualitative, explorative and descriptive research design is discussed. This is followed by a discussion of the use of phenomenology as a method of research. Ethical considerations are furthermore considered in this chapter. The research process which details how data were collected and analysed as well as how participants are selected is also considered in this chapter.

The findings of the study are presented in **Chapter 4**. The various categories and themes which have been lifted out of the interviews are outlined in this chapter.

The findings are discussed in **Chapter 5** and recommendations, conclusions and limitations of the study are also presented in this final chapter.

CHAPTER 2

LITERATURE REVIEW

2.1. Introduction

South Africa has undergone dramatic changes since the transition from the apartheid period. Integration of Armed forces is linked to the transformation and changes in the country. While in most countries the integration of forces meant accommodating minority groups, in South Africa this has involved the integration of the majority of the black population into a minority white-dominated workplace (Heinecken, 2009). The general assumption is that control of the armed forces is more guaranteed as long as all segments of society are represented. The White Paper on Defence specifically states that to secure the legitimacy of the armed forces, the Department of Defence is committed to the goal of overcoming the legacy of racial and gender discrimination” and that it will seek to create “a Defence Force that is professional, efficient, effective and broadly representative” (DOD, 1996, p.32). The rank structure, meaning rank composition from lower rank level to higher rank echelon needs to reflect the population demographics as well. In this chapter, a brief history of the armed forces that were integrated in to the South African National Defence Force is presented. The theoretical framework that underpins this study is also discussed.

2.2. Historical overview of integrated forces in South Africa

A brief history of seven former armed forces that integrated to form the SANDF is described below. This includes the former South African Defence Force (SADF), Azanian People’s Liberation Army (APLA), Umkhonto we Sizwe (MK) and Transkei, Bophuthatswana, Venda and Ciskei (TBVC) forces. The former TBVC forces were created by the South African government prior to the democratic dispensation as part of the arrangements for independence of the former homeland areas in order to maintain security in those areas (Mashele, 2005; Gutteridge, 1996). These former armed forces were set up, trained, equipped and initially commanded by the South African Defence Force personnel (Cilliers & Reichardt, 1995).

2.2.1 The South African Defence Force (SADF): History and demography

The Union Defence Force (UDF) was established in 1912 in terms of the South African Defence Act No 13 of 1912, following the establishment of the Union of South Africa in 1910 (Cilliers & Reichardt, 1995; Gutteridge, 1996). The UDF was later renamed South African Defence Force (SADF) in 1957 in terms of Defence Act No 44 of 1957. The SADF structure around 1990 was composed of a Defence Headquarters (DHQ) and four Arms of Services, namely the SA Army

(SAA), SA Air Force (SAAF), SA Navy (SAN) and the SA Medical Services (SAMS) which is currently renamed SA Medical Health Services (SAMHS). Before integration, the SADF consisted of 75 479 full-time members, 21 695 civilians and a part-time component of 526 702 citizen-force personnel as well as 76 476 commandos organised into 200 units (Cilliers & Reichardt, 1995). The citizen force is lately called reserve force while the commandos have been disbanded. According to Cawthra (1986) the SADF built its success on part-time forces as well as conscripts, commando systems and citizen force. Cilliers and Reichardt (1995) describe conscriptions as a system of compulsory enlisting of white South African males into either the Police or Military Forces, while commando services refer to area protection. It is a system which involves the whole community especially those in isolated areas like farmers. Cawthra (1986) indicates that white males were initially liable for service in the Citizen Force as full time National Servicemen, where they served for two years, after which they remained eligible for annual camp periods for further training or operational service for up to twelve years. The participants in the Commando system did not have military commitments outside of the areas they served, and were responsible for the safety and security of their own communities.

According to Cilliers and Reichardt (1995), the original purpose of conscription was to establish a sufficiently large trained pool of manpower for mobilisation against internal and external threat. Cilliers and Reichardt (1995) indicated that when the SADF was established, provision was made for both a Minister and Secretary for Defence, where the Minister of Defence was accountable to the President, the Cabinet and Parliament for the management and execution of his duties while the Secretary for Defence was the accounting officer and the principal advisor to the Minister regarding defence policy. Prior to 1990, the South African defence policy was state centred, in which the military force played a pivotal role in stabilising security inside and outside the country (Liebenberg, 2011). The more contemporary view of defence policy involves the provision, deployment and use of military resources to facilitate not only the protection, but also the pursuit of the perceived national interests of the state (Jordan, 2004). The South African government has adopted a broad, holistic approach to national security by recognising the various non-military dimensions of security and the distinction between the security of the state and the security of people. The most identified threats to national security of South African citizens were regarded as the socio-economic problems like poverty and unemployment, and the high level of crime and violence. The current form of defence policy that has been adopted focuses mostly on external aggression while internally focusing on alleviating poverty.

2.2.2 Transkei Defence Force (TDF)

The Transkei Battalion was established in 1976 (Wood, 1993). The battalion force structure had 265 men commanded by SADF Officers during the independence on 26 October 1976 (Cilliers & Reichard, 1995). General Zondwa Mtirara was appointed as Chief of the Transkei Defence Force (TDF) in 1986 and was later replaced by General B. Holomisa in 1987. The TDF structure had 170 personnel located at Defence Headquarters by 1992. The combat units comprised of One Battalion, located in Umtata which was organised as light infantry. The Special Forces regiment was based at Port St John's with the strength of 3 groups with a total of 500 personnel (Cilliers & Reichardt, 1995). The Military police unit was also located at Port St John's. One Mounted Battalion was stationed at Maluti in Matatiele and organised into three Squadrons with strength of 500 personnel. This combat unit was supported by Transkei School of Infantry, One Signal Unit and the Air Wing with two CASA 212 aircraft and two BK117 and one Maintenance Unit as well. Before integration, TDF senior officer level had 2 Major Generals, 10 Brigadiers and 19 Colonels with just less than 4 000 personnel.

2.2.3 Bophuthatswana Defence Force (BDF)

The Bophuthatswana National Guard (BNG) was trained by the SADF in August 1977. According to Cilliers and Reichardt (1995), the BNG fell directly under the Office of the President, Chief Lucas Mangope, and performed largely ceremonial duties. BNG was reformed in November 1979 into Bophuthatswana Defence Force (BDF) under the leadership of Brigadier Riekert. By the mid-1980s the BDF had reached a total strength of nearly 2 200 men. BDF Headquarters, with a staff of about 350, was located in Mmabatho. The Headquarters directly controlled the six military regions into which the homeland had been divided. In 1985, BDF established the Special Force Unit, which was organised as a rapid reaction force to be deployed from Mmabatho to the outlying districts of the homeland which was followed by the creation of a parachute battalion in 1986. The active strength of the BDF had grown to nearly 4 000 men by 1993.

Cilliers and Reichardt (1995) indicate that before integration the BDF had organised itself into three regions. One Infantry Battalion based at Molopo in a counterinsurgency role, supported by Parachute Battalion at Lehurutshe. Two Battalions were based at Mankwe in a counterinsurgency role, supported by company groups at Military base. The third region was a company group at Military Base in Thaba Nchu and Taung. In addition BDF had Air Wing comprised of Transport wing, operating CASA 212 and 235 as well as Pilatus PC 6 fixed-wing aircraft, a helicopter wing

comprising of two Alouette III and two BK 117 helicopters and a training wing using three Pilatus PC 7 trainers. By 1993, this force of roughly 4 000 men had within its ranks 2 colonels, 7 lieutenant colonels and 20 majors

2.2.4 Venda Defence Force (VDF)

The Venda National Force (VNF) was formed in October 1978 combined with policing and prison functions commanded by a former South Africa security policeman, Lieutenant Colonel T. R. Mulaudzi. However, the Venda Defence Force (VDF) was formally established as an organisation separate from the VNF on 27 September 1982, when 112 Battalion of the SADF was disbanded within SADF and re-established as one Venda Battalion at Manenu. At that stage, it comprised of three infantry companies with a total of about 450 men and was organised as a light infantry unit for counter insurgency operations. The VNF was officially disbanded in 1985 to be called Venda Defence Force (VDF) and its policing and prison functions were formally taken over by the new Venda Police Force (Cilliers & Reichardt, 1995). The VDF had completed the organisational establishment of its units and had grown to a total of 1 800 men by 1994. The structure was organised into Headquarters unit located at Sibasa. The VDF had one Battalion with a total of 400 men organised in three infantry companies, a support company and an anti-tank platoon, based at Manenu. Two Battalions with about 600 men with a support company and a larger medical and technical support element, stationed at Maunavhathu. The SA Air Force base was built at Madimbo to facilitate direct control over the border with Zimbabwe. The VDF integrated with only eight Majors without warrant officer class one.

2.2.5 Ciskei Defence Force (CDF)

The Ciskei Defence Force (CDF) originated from the 141 battalion of the SADF and was established during March 1981. The CDF was dissolved and reconstituted on 4 December 1981 with the independence of Ciskei. The CDF consisted of 240 soldiers and an additional 38 members seconded from the SADF who formed the leadership element (Malley, 2006; Cilliers & Reichardt, 1995). The CDF initially formed part of the Ciskei Combined Forces (CCF) which included the Ciskei Security Force, a special Airborne Group, the Ciskei Police Force, the Prison Services, the traffic Police and the Central Intelligence Services. Ciskei Defence Force Headquarters was moved to the parliament building in Bisho in 1992 while the rest of the force was designed as one Battalion stationed at Bisho with 900 men organised into three companies, two Battalions stationed at Keiskammashoek with 700 men organised into three companies and a company base at Alice and Kama (Wood, 1993; Cilliers & Reichardt, 1995).

2.2.6 Umkhonto We Sizwe (MK)

Umkhonto we Sizwe (MK), which means “our spear”, was launched as a political army of the African National Congress (ANC) on 16 December 1961 by Walter Sisulu. Amongst its founder members were Nelson Mandela, who was its first commander in Chief, Walter Sisulu, Wilton Mkwayi, Joe Slovo and Raymond Mhlaba. Cilliers and Reichardt (1995) indicate that the nature of the planned armed struggle was mainly that of armed propaganda with the main aim being to sabotage government installations such as electricity pylons and other important building infrastructure. MK’s general training took place in Angola between 1976 and 1988. The general (basic) training took six months which was followed by another (specialisation) of three to four months. The content of training courses was influenced by MK mode of operation, founded on a guerrilla force. The training was unconventional and no education entrance was required. Cilliers and Reichardt (1995) indicate that prospective MK members only had to be against apartheid and have enough courage to take up arms. The exclusion criteria for recruitment were ill health and old age. General training concentrated on the use of rifles, especially AK47, R1 and R4. Training was given in the use of both offensive and defensive hand grenades and rocket propelled grenades (Liebenberg & Roefs, 2001). Cilliers and Reichardt (1995) argue that it remained unclear whom to regard as MK soldiers as some soldiers had been formally trained outside the country and others received training informally inside South Africa. However, both groups, those trained formally outside the country as well as those who have been trained informally inside the country regarded themselves as MK soldiers and had all been influenced by fighting the oppressive government (Cock, 1998). According to the list submitted to the Joint Military Coordinating Council, the exact figures of MK cadres before the process of integration was estimated to be around 28 000 (Cock, 1993).

2.2.7 Azanian People’s Liberation Army APLA

The Azanian People’s liberation Army (APLA) was formed in 1961, two years after the formation of the Pan Africanist Congress (PAC) by a splinter group of former ANC members who had broken away from the party. By 1968, APLA had 200 members who were led by Johnson Mlambo who was the commander in chief up until 1992 (Cilliers & Reichardt (1995). APLA headquarters at Dar es Salaam was divided into a number of specialised departments responsible for operations, infiltration, propaganda, logistics, political education and training. In 1994, 6 000 candidates appeared on the list of APLA submitted for enrolment into the SANDF (Cilliers & Reichardt, 1995).

2.3. Current strength of former TBVC Forces in the SANDF

Table 1 indicates the number of personnel from former TBVC forces who were integrated in the SANDF in 1994 in comparison to the numbers that are still actively serving in the SANDF. The table indicates that 61% of former TBVC force members exited in the SANDF due to various reasons like pension, resignation, death and dismissal. This figure indicates that only 39% of total numbers are still actively serving in the South African National Defence. Data in this table indicates that between 15 and 20 years from 2013 (that is if we assume that the youngest member who was integrated in the SANDF was 20 years old at that stage) there will be no former TBVC force member left in the SANDF. The entire former TBVC force member would have reached retirement age, which is 60 years old. Arguable, this will be the beginning of the new SANDF as all members would have joined the Defence after its formation and the labelling of forces will cease to exist. The reasons for former TBVC members for leaving the SANDF vary from resignation either through pension, voluntary resignation through acceptance of severance package, death and dismissal.

Status of former TBVC Forces Members as at 1 April 2013			
Force	Integrated	Current Serving	Exited
Transkei Defence Force (TDF)	4 061	1 306	2 755 (67%)
Bophuthatswana Defence Force (BDF)	3 875	1 602	2 273 (58%)
Venda Defence Force (VDF)	1 325	910	415 (31%)
Ciskei Defence Force (CDF)	1 836	422	1 414 (77%)
Total	11 097	4 240	6 857(61%)

Table 2.1: SANDF Directorate, HR Strategy and Planning (2013)

2.4. Political transition and the formation of the SANDF

The formation of the SANDF is seen as central to South Africa's political transition. An important vehicle for achieving this was the integration of the various armed forces into a new single force that will be able to protect its citizens. There are various reasons indicated by authors on why the policy of separate existence suddenly came to an end. Stots (2002), Gear (2002), Graham, Mokwena and Segal (2006) emphasised the collapse of the economy in the late 1980, increased pressure exerted by the international community and the impact of the winding down of

communist influence which allayed fears against communist ideals as reasons for the collapse of apartheid government. The SANDF was created following the dawn of democracy in South Africa. This was preceded by negotiations between the National Party government, ANC officials and interested parties. Subsequently all homelands were integrated into the new democratic South Africa.

The constitution of South Africa, specifically Chapter 11 of the constitution deals with the country's security services and makes provision for a single defence force which must be structured and managed as a disciplined military force (Wessels, 2010). This means members from TBVC forces and former SADF, MK and APLA who qualified needed to be integrated into a single force that will be able to protect the interests of the country. South Africa is today recognised and highly respected as a peace broker by the international community, especially in African countries plagued by instability and war (Tshivhidzo, 2009). The South African National Defence Force (SANDF) has embarked on peacekeeping missions under the auspices of the United Nations to secure stability in war-torn African nations. Amongst the SANDF success was that the SANDF was among the first countries to deploy military forces in support of the Burundi peace process in 2003. Since 2000, South Africa has been a major contributor to the United Nations and African Union peacekeeping mission efforts and has troops and military observers deployed in the DRC, Burundi, Darfur in Sudan and Nepal among others (Ngwenya, 2009). However, for South Africa to enjoy economic prosperity and all that democracy brings, argues Ngwenya (2005), the rest of Africa needs to broker peace.

2.5. Phases of SANDF formation

When the seven disparate forces were merged to form the SANDF, numbers of personnel propelled to an estimated total of 135 00 soldiers and civilians, far in the excess of both budgetary constraints and the country's reasonable defence requirements. The interim constitution, Act 200 of 1993, made provision for three phases in the formation of the South African National Defence Force (SANDF). The initial phase involves integration, followed by rationalisation and demobilisation. The three phases are intended to manage the defence structure according to budget and operational requirements. These phases are discussed below:

2.5.1 Integration

Stotts (2002) and Mills and Wood (1993) describe integration as a process in which armed forces and military traditions are merged into one defence force after the end of a war. However, the

short-term to long-term process of replacing the SADF with a truly National Defence Force, consisting of the “statutory” and “non-statutory” forces that had been at war for some time, was more complex because of the unique South African history which led to racial and ethnic division in the armed forces (Mills & Wood, 1993). This was due to the existence of separate homeland defence forces as well as separate ethnic battalions in the SANDF. Integration within the South African context has been more than an exercise of integrating different armed forces or rectifying the past imbalances with regard to racial representation but also looking at the role, responsibility and function of the SANDF in the country, SADC region as well as within the international community.

In the South African context, integration involved merging seven armed forces (APLA, MK, SADF, TDF, BDF, VDF and CDF). The process of integration was overseen by the British Military Advisory and Training Team (BMATT) with the assistance of the Integration Committee (IC) (Mashike, 2005; Stotts, 2002). The IC consisted of representatives from the seven armed forces whose role was to oversee the physical integration of the armed forces. Integration for the former non-statutory forces was selective and hinged on specific criteria including educational qualifications and performance in competence tests. The former non-statutory forces members who did not possess military or education qualifications sat for aptitude tests. These members were graded from 1-10 according to performance in their tests. Members in categories 1-3 did not qualify for integration, categories 4-6 integrated as non-commissioned-officers and members in category 7-10 integrated as commissioned officers. It did provide a sustainable career option for non-statutory forces who aspired to enlist and were recruited. The members who did not qualify to be integrated were demobilized and reintegrated to society (Williams, 2005)

Integration experiences of statutory force members, which includes those of former SADF and former TBVC force members cannot be regarded as the same, due to the differing experiences these force member had to undergo while in the process of integrating. The integration of the former TBVC forces and SADF members was regarded as a simple process of continuation of employment as these former forces were a conventional force. In contrast, the former MK and APLA force members had to complete a process of bridging training prior to integration because non-statutory forces members, specifically those trained inside the country received training on guerrilla warfare tactics without being trained on formal warfare that involves brigades of forces (Mashike, 2005). Bridging training was a necessary requirement, so that those members could be on par with other members with regards to skills and the level of knowledge. The integration, as a

simple process of continuation of employment for former TBVC force members, was made possible by section 236(2) of the interim constitution, which determined that all members of the statutory forces would continue in employment as had been the case prior to integration of forces. These differences in integration processes made the integration experience unique for each individual group.

These former forces differed in numerous ways, including their training, culture, as well as their mode of operation (ISS, 2001; Mashike, 2005). In that light, the level of intervention required on each former force was different, and this implies that the integration experience would also be different. The former six forces, with the exception of former SADF had to submit the names of their members in a form of certified personnel registry list to the Joint Military Coordinating Council prior to their inclusion in the new SANDF. However, the non-statutory forces did not have to complete a detailed personnel record due to the frequent use of pseudonyms (Stotts, 2002). Although the use of pseudonyms assisted the former non statutory force members in maintaining their anonymity during war time, it made it difficult to trace them as part of the former non statutory forces. It was however difficult to link those pseudonyms to their original members. This contrasted strongly with the Human Resources administration of the former SADF and TBVC forces, which had detailed personnel records and therefore did not require certification of membership. The former TBVC integration was guided by the then Public Service Commission's translation measures which involved verification of personnel details through personnel files and records and body counting (Stotts, 2002). The integration process was terminated in 2001 by another act of parliament, the Integration Termination Bill, Act 6 of 2001. The aim of the Integration Termination Bill was to provide for amnesty cases and individuals who for exceptional or valid reasons had not yet integrated into the SANDF. 11 039 individuals were integrated into the SANDF; although in 2004 only 5 402 of these individuals were still active SANDF members (Stotts, 2002).

2.5.2 Rationalisation

Integration of different forces led to an increase in the number of force members which could not be accommodated by the existing force structure. Rationalisation involved downsizing and right-sizing of personnel. Personnel members were realigned in terms of force design structure as well as the newly defined roles and functions of the SANDF as indicated by the Defence White Paper which was spearheaded by the Defence review (Van Stade, 1997). The force design is determined largely by decisions regarding the level of defence required; the approved defence posture; and

the defence budget. Defence review process pays specific attention to the threat to South Africa and the role of the military in the country's new democratic society (Mashike, 2005). During this phase of rationalisation, retrenchments through employee-initiated severance packages took effect. Van Stade (1997) indicates that those initiatives took place according to the principles of operational readiness, fair labour practice, transparency, productivity, representivity and the maintenance of expertise.

2.5.3 Demobilisation

Demobilisation is the end result of a long and involved process which identified members that are not suitable to be integrated for various reasons; including age and health reasons (Gutteridge, 1996). The service corps was introduced to ease the process of demobilisation. However the service corps offered only low-level manual skills such as bricklaying which was not popular (Cawthra, 1997). The Minister of Defence at that time, Mr Joe Modise, announced cash hand-outs for MK and APLA members who had not yet been integrated and also the former SADF and former TBVC force members who wished to leave the Force to demobilise. Stott (2002) argues that under normal circumstances, rationalisation and demobilisation should have preceded integration, but due to the political circumstances surrounding civil-military relations in South Africa, the converse occurred. Starting first with rationalisation and demobilisation would have enhanced alignment of members into the new structure and made perhaps even eased budgetary limitations that the new structure would have to work under to achieve a successfully integrated workforce.

2.6. The Current SANDF and policy imperatives

On 27th April 1994, the SADF ceased to exist and was replaced by the South African National Defence Force (SANDF). The Department of Defence (DoD) was made up of the South African National Defence Force (SANDF) and the Defence Secretariat (Sec Def), established in terms of section 202 and 204 of the Constitution of the Republic of South Africa (RSA) and the Defence Act of 2002, Act No 42 of 2002 (DoD, 2011/2012). A civilian defence secretariat within the South African Ministry of Defence was formally established in April 1995 to provide clear policy direction (Gutteridge, 1996). The Secretary for Defence is the Head of the Department referred to as the Accounting Officer and the principal adviser to the Minister of Defence on Defence policy matters. The Defence Secretariat was established in terms of section 204 of the Constitution of the Republic of South Africa, 1996, given substance to by section 6 of the Defence Act of 2002, Act No. 42 of 2002 (Dod, 2011/2012). This Act made the Department of Defence (DoD)

representative of the people of South Africa, ensuring transparency in defence management and accountability to civil authority, establishing greater efficiency and aligning defence policy with the constitution, international law and national culture (Rupiya, 2005).

Cilliers (2002) argues that the initiative to create a new style defence secretariat was based on the assumption that the armed force must be controlled by civilians because in the apartheid era they were perceived to be under no control and free to roam as they wished outside and inside of the borders of South Africa. Another development within the DoD is the Military Ombudsmen. Act No. 4 of 2012, makes provision for the establishment of an independent Office of the Military Ombudsmen and appointment of the Military Ombudsmen. The Military Ombudsman Bill was passed by Parliament during March 2012. The objective for the establishment of the Office of the Military Ombudsmen is to investigate and ensure that SANDF members' complaints are resolved in a fair, economical and expeditious manner. The Office of the Military Ombudsmen is also mandated to ensure observance and promotion of fundamental rights by military personnel, oversight of procedures followed by military courts and prisons especially with regard to the detention and dismissal of uniformed members (Dod, 2013)

The transformation of the South African National Defence Force as indicated in the Defence White paper of 1996 has been guided by the following principles (Dod, 1997):

- National security shall be sought primarily through efforts to meet the political, economic, social and cultural rights and needs of South Africa's people, and through efforts to promote and maintain regional security;
- South Africa shall pursue peaceful relations with other states. It will seek a high level of political, economic and military co-operation with Southern African states in particular;
- South Africa shall adhere to international law on armed conflict and to all international treaties to which it is party;
- The SANDF shall have a primarily defensive orientation and posture;
- South Africa is committed to the international goals of arms control and disarmament. It shall participate in, and seek to strengthen, international and regional efforts to contain and prevent proliferation of small arms, conventional armaments and weapons of mass destruction;
- South Africa's force levels, armaments and military expenditure shall be determined by defence policy which derives from an analysis of the external and internal security environment, which takes account of the social and economic imperatives of the

reconstruction and development programmes (RDP), and which is approved by parliament;

- The SANDF shall be a balanced, modern, affordable and technologically advanced military force, capable of executing its tasks effectively and efficiently;
- The functions and responsibilities of the SANDF shall be determined by the Constitution and the Defence Act;
- The primary role of the SANDF shall be to defend South Africa against external military aggression. Deployment in an internal policing capacity shall be limited to exceptional circumstances and subject to parliamentary approval and safeguards;
- The SANDF shall be subordinate and fully accountable to Parliament and the Executive;
- The SANDF shall operate strictly within the parameters of the Constitution, domestic legislation and international humanitarian law. It shall respect human rights and the democratic political process;
- Defence policy and military activities shall be sufficiently transparent to ensure meaningful parliamentary and public scrutiny and debate, insofar as this does not endanger the lives of military personnel or jeopardise the success of military operations;
- The SANDF shall not further or prejudice party political interests;
- The SANDF shall develop a non-racial, non-sexist and non-discriminatory institutional culture as required by the Constitution;
- The composition of the SANDF shall broadly reflect the composition of South Africa. To this end, affirmative action and equal opportunity programs will be introduced;
- The SANDF shall respect the rights and dignity of its members within the normal constraints of military discipline and training.

Other developments within the current SANDF are the promulgation of the Defence Amendment Act of 2010 (Act No 22 of 2010), which came into operation on 15 April 2011 and provides for the establishment of the Permanent Defence Force Service Commission (PDFSC). According to DoD (2011/2012) the mandate of the DFSC is to focus on the improvement of the conditions of service of the SANDF members. The minister of Defence and Military veterans, Ms Lindiwe Sisulu announced that the department of defence has taken a number of decisions to improve the lives of soldiers in the SANDF (Sabinet law, 2009). These conditions of service included that Salary of soldiers will be determined by years of service and no longer by rank, soldier's children aged 3 months to five years will be taken care of-for schools at every base, that Military training

will be converted into academic qualifications to enhance military professional education and training for officers. The minister made an effort to improve living conditions of soldiers at bases.

2.6.1. Legislative frameworks guiding equity in the workplace

While integrating into the SANDF, integrated members were labelled according to their former force of origin in order to manage large number of personnel. Members were classified as being from the former TBVC, MK, APLA and SADF. The government introduced legislations in order to address the imbalances of the past without unfair discrimination. The employment equity act, act 55 of 1998 is one of those. Its aim was to rectify past discrimination by creating opportunities for previously disadvantaged groups to be more favourably considered for position that were denied in the past. The Department of Defence introduced the employment equity policies in order to address the racial and gender imbalances that were inherited after the integration that aim to address those past imbalances (South Africa, 1998). Equal opportunity and affirmative action were subsequently introduced and implemented (DoD, 2002). Motumi (2000) adds that these policies were a measure designed to ensure that suitable qualified people from designated groups have equal employment opportunities and are equitably represented in the constituent integrating forces at all levels (Motumi, 2000 & South Africa, 1998). This means that at all rank level, especially at the top structures; all former forces are equitably represented. Pillay (1998) argues that although affirmative policies are meant to eliminate discrimination, they should not be used to further the interests of a particular group or groups. The SANDF still uses these classifications to identify suitable candidates that will advance equity in the work place.

Although it has been almost ten years since the implementation of affirmative action and equal opportunity policies, there is no indication of an end. Most members benefiting from affirmative action policies are the former MK and APLA members. Preferential treatment is given to those that are regarded as previously disadvantaged in that promotions are allocated to members categorised as such first. The former TBVC forces are regarded as lesser disadvantaged group because they were in the statutory forces, they had pension and they received formalised training (Mashike, 2004). It can be argued that the implementation of the affirmative action policies has created groups. Those groups can easily be differentiated according to ranking levels.

The following section discusses the theoretical framework that undergirds the study.

2.7. Theoretical framework

In order to put develop a scheme through which data collected in the study could be understood, a few concepts were decided upon and integrated which formed the theoretical framework. This framework is based on an ecological perspective which basically implies human beings exist within contexts which are relational, i.e. social systems and that there is a direct relationship between persons and environments. It is therefore argued that studying integration experiences of former TBVC members into the new SANDF is also about studying the relationship between people and their environment. Therefore the choice of this perspective was informed by concerns regarding how participants, the places where they live and the way that they create home and careers contribute their experience of integration and to our understanding transformation and change as social researchers. In order to make sense of the impact of transformation brought about by integration a number, the concept of change needed to first be conceptualised. One of the main conditions for studying individual change in the person-environment relationship, as Hormuth (2010) argued is that the individual has the chance to influence and select from environmental opportunities, even create or recreate aspects of it. In the regular course of life, such opportunities are limited. Within a given social and geographical setting, a person's ecological system and the potential for social experiences within it are relatively fixed and can usually be changed only gradually. That the individual has a change to influence and select from the environment those aspects which make up ones experiences a second crucial factor in the formulation of the theoretical scheme for this study. Therefore in order to make sense of how individuals influence and inform the change that happens in their lives the concept of self categorisation was also used. The following discussion centres on explicating three basic concepts that inform the theoretical framework of the study: i.e. ecology and system, self-categorisation and change.

2.7.1. Ecological perspective

The ecological approach adopted in the study makes use of the basic ideas presented above and draw together several lines of thinking about the sources and symbols of social experiences and their meaning and implications in contexts and processes of change. An ecological perspective recommends that in analysing what happens to a person, family or organisation, the network of influence is to be considered (Sarat, 1996).

Within an ecological perspective, others as the source of direct social experience, the environment which is the setting for social experience and objects or things which are symbols and representations of social experience, mediate and perpetuate social experience for individuals

(Hormuth, 2010). According to Hormuth (2010), individuals shape the ecological system and are at the same time a reflection of it. Development and change happen within the ecological system and therefore to understand change, the stabilising and changing forces have to be understood not only as existing within the person but as encompassing the surroundings of that person, too.

The first function of others is the reflection of and reactions to one's actions, both verbal and non-verbal (Cooley 1902 cited in Hormuth, 2010). This means that the reactions of others to one's own reactions provide a mirror for the self and the self develops by mirroring society. Both the self and societal rules, expectations and reactions thus depend upon each other, and one is unthinkable without the other. Exchange with others is therefore the central process by which the self can be maintained as well as changed (Hormuth, 2010). The exposure to and interaction with others provides a person with the experiences necessary for development and change. Others however, do not have to be physically present to provide social experiences, nor do they have to exist as a concrete person. Social experiences are generalised and symbolised in various forms in rules and expectations for instance, but also in physical objects.

Within an ecological framework, objects may serve several functions. For many social experiences they are the necessary social tools and can be prerequisites for acquiring a certain role identity or component of the self. Objects also function as representations of past social experiences which maintain and stabilize those aspects of self that are related to the past. A third function of objects is that they can be symbolic of the self, such as the kind of clothes one prefers to wear or complements (salute) within a military setting. Such symbols serve either to strive toward or maintain a certain status of self (Wicklund & Gollwitzer, 1982 in Hormuth, 2010). Objects are thus able to provide or reflect social experiences and have to be considered as important elements in the ecology.

Environments or settings also play an important role within an ecological perspective. They provide the place for a person's experiences or actions and inherently provide societal rules of conduct (Von Bertalanffy, 1968). Like certain objects, environments also provide pre-requisites for behaviour. For example, within a military setting, members are expected to be skilled at handling armament. There are different kinds of environments which are not only natural and macro-environments. It is possible for arranged settings to exist, such as reorganising an office. The arrangement and creation of environments, according to Hormuth (2010) can be a reflection of the self-concept and thus serve to stabilise it and allow for protection of privacy.

While none of these aspects has been neglected in psychological research and other disciplinary areas such as management and human resource on the integration of armed forces within the South African context, they have usually been considered separately. When they are taken together, however, the picture of an ecological system emerges. One begins to see that an individual exists in interdependence with the ecology of others, objects, and environments. Hormuth (2010) has argued that as long as the ecology is stable, the sense that a person has about themselves will be stable and strive toward maintenance. An imbalance in the ecology leads towards restabilization under different ecological conditions and as such a restructuring of the ecology within which the individual exists.

2.7.2. The idea of system

In advancing an argument for an idea of a system, Von Bertalanffy (1968) and Bateson (1979) have pointed that individual elements could only be understood by examining the interrelationships between them. A shift in focus occurred from the individual elements to the relationships between the elements in the system and the non-linearity of those relationships. Von Bertalanffy (1968); Kast and Rosenzweg, (1972); Klir, (1969) define a system as a group of elements that are connected by a dynamic exchange of energy, information or materials into a product of the outcome. Therefore any set of interactions or relating elements can be regarded as a system, be it groups, organisation or perhaps individuals. In this study the SANDF can be regarded as a system having smaller subsystems which are part of a larger systems, like an organisation which has departments and head offices that are working together to achieve a common goal. Becvar and Becvar (2013) describe a system as a whole made up of interactive parts. Such systems can be ecological, social, organisational and individual. Skyttner (2001) and Klir, (1969) assert that a system is not something to be presented to the observer, but it is something to be recognized by the observer. A system must satisfy the following three conditions:

- The behavior of each element has an effect on the behavior of the whole;
- The behavior of the elements and their effects on the whole are interdependent;
- However subgroups of elements are formed, all have an effect on the behavior of the whole, but none has an independent effect on it.

The behavior of each group impacts on the behavior of the organization. Therefore systems theory focuses on individuals, groups and organization within the context of how they mutually interact and influence each other in a recursive way. In other words, changes in the country, for example, changes of policy (policy on the role of the SANDF) affect the organization while those changes

affect individuals (including members of former TBVC forces). In turn those members influence and are influenced by the direction of the organization in a recursive way that impacts on all interrelated parts. A systemic view plays a major role in orienting our thinking towards descriptions rather than explanations while emphasising context, interrelatedness, wholeness, circularity and the patterned events. The concept of system as conceptualised within a systemic perspective was the most feasible to use in order to enrich interpretation of findings of the study.

Individual, groups or organisations are seen in the context of mutual interaction and mutual influence (Becvar & Becvar, 2013; Bateson, 1979). Rather than looking at individuals and elements in isolation, the concept of interrelatedness suggests that we look at the relationships between former TBVC homeland forces as well as other members on how they interact with and influence each other. Varela (1979) indicates that attention is not focussed on parts but fundamentally on the interrelationship they have both among themselves and with the environment, and how the properties emerge that characterise the whole and which none of the parts possesses.

Patterns of interaction refer to the interplay between members or parts while reciprocity refers both to parties influencing each other as they interact with each other (Von Bertalanffy, 1968). Two individuals relating together are not independent, they mutually influence one another (Van Gigch, 1974). A change in one part has an impact on the whole. Meaning is derived from these mutually constructed relations and interactions between systems' members since each member defines each other through this interaction. Therefore meaning is always context and relationship specific. Von Bertalanffy (1968) argues that wholeness is necessary to look at the organization in its entirety – not just one or some parts. In the context of this study, this concept therefore means that the integration experience of any member from former TBVC states will be derived from the interactions during and between members of the SANDF. Through these interactions individual members will have their own specific meanings that are relevant for them depending on those contexts.

The rules according to which a system operates are made up of the characteristic relationship patterns within the system. These patterns provide stability in interactions, which are characterized by continuous change over time. Patterns are interactional stabilities in the context of continuous change and therefore patterns are often taken to represent the rules of the system (Becvar & Becvar, 2013). These rules express the values of the system as well as the roles

appropriate to behaviour within the system, and therefore rules may be said to form the boundaries of a system. Rules are mostly implicit or covert and exist outside the conscious awareness of the system members. Role refers to a character or function one might play. Such rules or boundaries are not visible but must be inferred from the repeated patterns of behaviour of a system (Becvar & Becvar, 2013). In the case of the SANDF, there are ranks and specific conduct that is expected to a particular individual with a particular rank. Therefore an individual with a lower rank is expected to respect and give recognition towards an individual of a senior rank. A rank can also act as a boundary that distinguishes the parameters within an individual can function. A Non Commission Officer cannot salute an Officer without a hair dress while an Officer can salute a subordinate without a hair dress. Therefore patterns and rules are not only created through interactions but also describe and define the interactional 'how, when and to whom' between individuals and systems in a specific context of time and place. In the case of the SANDF, it is comprised of a set of interdependent parts called sub systems, which are called Arms of Service being Army, SAAF, Navy and Military Health Services. This subsystems interact with each other to form a unified whole (structure) that gives the organisation its identity. In turn Organization gains its identity from the boundaries that differentiate it from their context. Although former TBVC members have been integrated within the subsystems, being arms of services; within those arms of services, the previous force of origin can still be an impediment or can be catalyst towards career progression. So it is in this light that the former TBVC forces can be regarded as a sub subsystem of the SANDF structure.

The use of language or communication can also be seen as a boundary that promotes or inhibits communications. The language policy of SANDF gives guidelines to promote effective communication as well as operational viability. The SANDF language policy, after integration, accommodates English and Afrikaans as a formal medium of communication where Afrikaans was used in most cases (Mashile, 2005). Most of former TBVC force members particularly from Ciskei and Transkei could not understand Afrikaans; hence Afrikaans was a boundary to effective communication.

If we accept that setting or environments can be arranged and that such arrangements may at times have a destabilising effect then it is important to outline ways of thinking about stability and change.

2.7.3. Stability and change

Hormuth (2010) argues that in the area of social relationships, the interdependence between stability of the self and the stability of one aspect of its ecology can be exemplified by extending the concept of commitment to an identity. A person's commitment to a social relationship is stabilised by a system of 'side bets' (Hoffman, 1981; Hormuth, 2010). This implies that giving up a commitment to a social relationship impacts not only that one relationship but others that are linked to it. For instance, a commitment as 'husband' can be tied to a number of other relations such as 'son-in-law' or 'stepfather'. A social commitment thereby stabilizes a system of social relationships which in turn contribute to a person's concept of self (Hormuth, 2010). The termination of one central commitment as such destabilizes the social system and opens up the way for change in self-concept. According to Hormuth (2010), social relationships are organized into several subsystems, the nodes of which are formed by social commitments. The beginning or end of a central social commitment is usually based on an evaluation of the self-concept, both by oneself and by a significant other. A social commitment is entered into after both partners have implicitly, or sometimes explicitly, evaluated each other's past performance in an attempt to project this past into the future. Therefore, the opportunity to enter a central social commitment constitutes reinforcement for the self, based on a positive evaluation. On the other hand, the self is being questioned by an evaluation that can lead to the end of commitment. Satisfaction or dissatisfaction with oneself will be the immediate consequence (Hormuth, 2010). Thus satisfaction with oneself combines the effects of social structural stabilization and destabilization and the concurrent psychological evaluation.

Changes in a person's ecology can either be self-related and direct, or externally imposed and indirect. A change in a central social commitment is an example of a self-related change in the ecological system as it directly reinforces or questions a person sense of who they are. A reinforcement of a person's self-concept will lead to self-concept maintenance and possibly enhancement processes (Hormuth, 2010). Changing environments are examples of externally imposed changes in the ecology. In the face of externally imposed change the self-concept is neither reinforced nor questioned, self-concept change through situational adjustment will take place. Another mode of self-concept change is the active restructuring of one's ecology (Hoffman, 2010). This emphasises the agentic element in self-concept change. To account for this agentic element, the concept of self-categorisation which identifies the conditions and consequences of self-focused attention is adopted which is described later.

Individuals actively pursue change and this involves making use of the opportunities a new and physical environment provides to structure a new ecology. Controlling the direction of change can result from a destabilisation of the ecological system which can happen concurrently with a questioning of the self, or making selective use of those new elements that can enhance the existing sense of self (Hormuth, 2010).

In the face of changes in the social and physical environment another factor contributing to self-related evaluations and processes can be identified, which is called feedback in systemic terms. Feedback refers to the process whereby information about a system's past behaviour is fed back into a system in a circular pattern, affecting the input of the system (Becvar & Becvar, 2013). In other words, feedback contains responses to our own and others behaviour and also provides us with information about these behaviours. Being a stranger in a new environment or generally being separated from a known environment focuses attention on oneself. In a new environment, the self-concept is made salient until the once-new environment becomes familiar. A familiar environment is one where the self-concept and its ecological system are stabilized (Hormuth, 2010). The feedback process furthermore serves to regulate the system by evaluating, monitoring and adjusting for stability, fluctuations and new information (Von Bertalanfy, 1968). Therefore, feedback can be thought of as a self-corrective mechanism of a system. Feedback can either be regarded as positive or negative. Positive feedback refers to those processes which acknowledge that a change within a system has occurred in the system and has been accepted while negative feedback serves to maintain stability or homeostasis within a system that indicates that no change has taken place. Therefore, positive feedback resets the parameters, rules, structure, pattern or norm of the system, allowing more variation within the system and thereby increasing the system's adaptability, creativity, growth and organisation. Hormuth (2010) argues that while this is not meant to imply that all conditions leading to self-focused attention are those eliciting self-concept changes, it can be stated that changes in the ecology of the self-concept lead to self-focused attention and thus facilitate self-concept-related processes such as change or maintenance, whichever is required by the current evaluation of the self-concept.

The process of integration can denote either positive or negative feedback processes depending on the individual and his or her own circumstances or context. Positive feedback means that the individuals have accepted change and are willing to be integrated in to the SANDF (denoting change). This is so because most of former TBVC force members refused to be integrated into the SANDF and chose to take severance packages while others resigned. In that case, negative

feedback will have taken place in that no change has taken place. Von Bertalanffy (1968) argues that these two concepts do not connote value judgments rather they refer to the impact of the behaviour on the system and the response of the system to that behaviour. In other words, the goodness or badness of a feedback process can be evaluated only relative to a context. This means that the individual him/herself is the one who will be able to indicate the meaning that is associated with being integrated or refusing to be integrated. Whilst one member can be of the view that integration was bad for them, another member could say integration was good. Also with refusing to be integrated, a member may indicate that refusing to be integrated was bad for him, whilst another can say that it was a good decision. Becvar and Becvar (2013) indicate that good and bad are relative terms; they are descriptions of a process in a given system at a particular time.

The introduction of trade unions in the SANDF around 1998 came as a shock for SANDF members and also as a positive surprise to most of these members. This is because the introduction of trade unions in the military environment was a foreign concept as military personnel are regarded as essential service and they are not expected to go on strike. The reactions to this new development at that time could be seen either to denote a positive feedback or negative feedback within an organisation as the organisation tries to maintain its stability in the face of growth and change with regard to democratization and civil rights. A particular individual can view unions in the military either as acceptable or not acceptable depending on their specific circumstances and context; either way, a feedback process would have taken place. Negative feedback indicates that the introduction of unions have been accepted as a form of maintaining stability in the wake of democracy and the right of association while positive feedback indicates rejection of trade unions in order to maintain the status quo. Thus the goodness or badness of this feedback process can be evaluated only relative to a context. In this case, it determines whether or not unions will be an impediment towards being obedient and following instructions as well as advancing and promoting the right of individual members. Finally, in order to ensure survival any system constantly has to balance its tendencies towards stability and towards change, which results in a dynamic equilibrium between these processes (Becvar & Becvar, 2013).

The concept of feedback can be understood in conjunction with the idea of openness and closedness. Openness and closedness refers to the extent to which a system screens out or permits the input of new information (Becvar & Becvar, 2013). A closed system is one where interaction occurs mainly among the system components and not with the environment. On the contrary, an

open system is one that either receives input from the environment or releases output to the environment or both (Becvar & Becvar, 2013). All living systems for example organisations are open to some extent due to the fact that there is interaction with outsiders. Openness and closedness is a matter of degree and can only be evaluated within a specific context (Klir, 1969). Integration of former TBVC, MK and APLA forces in to the SANDF brought with it some new changes whereby the new values for the organisation had to be learned, for example, cultural diversity. The SANDF, like other government departments, had to introduce training or education with regard to other ethnic groups' cultural customs (for instance Xhosa, Zulu, Sotho, Indian and so forth) so that, with knowledge, better relations can be fostered. In order to survive in the current situation, the SANDF was supposed to be open system in order to exchange information and submit information with its environment, for example, the community surrounding the army units. Members of the SANDF are required to understand the cultural values of the communities that surround them so that there is a mutual understanding of everyone's roles.

2.7.4. Self-categorisation

Analysis of the self and the relations between the self and others depends on social norms (i.e. what is accepted and expected) established within a social context. To explore how people appraise themselves and their relations with others, the concept of self-categorisation is drawn upon. Taylor and Moghaddam (1994) describe categorisation as a basic cognitive tool that allows individuals to structure their social environments and define their place within these environments. Self-categorization is a concept developed to describe the circumstances under which a person will perceive collections of people as a group, as well as the consequences of perceiving people in group terms (Tajfel, 1978; Turner, 1985 & Oakes, 1987). The basic assumption of self-categorization is that the self can be categorized at different levels of inclusiveness (Turner et. al, 1987) being personal identity and social identity. Personal identity refers to self-definitions that describe one in terms of a unique individual. It refers to 'me' vs. 'not me' categorizations, based on intragroup or interpersonal differentiations. Social identity refers to self-definitions that describe one in terms of group membership and as such refers to 'us' vs. 'them' categorizations, based on intergroup (in-group-out group) differentiations.

Categorisation is a basic cognitive tool that allows individuals to structure their social environments and define their place within these environments (Taylor & Moghaddam, 1994). What is important is that the category membership needs to be subjectively confirmed by the individual. Thus, the individual can determine whether he or she sees him/herself more as a in a

particular category or in another category. Three levels of abstraction of self-categories are distinguished: the interpersonal (personal identity, self as an individual); the intergroup (social identity, self as a group member) and interspecies (self as human being). Personal identity relates primarily to an individual's unique and personal sense of self and includes unique traits and characteristics while social identity refers to an individual's sense of identity as a member of collective group with characteristics and commonalities that are shared with other members of the group (Chadee, 2011). An individual that integrated into the South African National Defence Force might therefore view himself/herself more as a father or a male (self as an individual), a pilot or a former TBVC force member (self as group member) or as a person who is able to think and use logic (self as a human being) depending on the saliency of any category at that particular time. Self-categorisation defines membership in social groups, some of which are assigned, like being a male or female, while others are chosen - like a career. The level at which the self is defined determines how the individual relates to others, including members of the same group. An individual's categorisation of him/herself in terms of a collective category is contingent upon the salience of the given category. Salience is conceptualised as the degree to which a person defines as a member of a social category, is being accessible (Tajfel, 1981). For example, an individual member from within the SANDF might see himself/herself as a pilot that is military personnel depending on the context. During war or during military operations he/she might see himself in both roles depending on the category salient in that context.

To further account for the economic situation that affects workers, the concept of alienation was also considered as part of the conceptual framework.

2.7.5. Alienation/Class Theory

The permanent and revolutionary change of all social relations is an inherent condition of capitalism. Touraine (1971) has argued that it is in the capitalist mode of production that permanent change seems to be the only reliable consistency, damaging or destroying established social relationships based on mutuality, continuity, reciprocity and solidarity. Poverty and social exclusion of individuals, groups, and communities of peoples is rife across the globe and many migrate in search of a different and a better future (Cox, 2007; Nguyen, 2005). Alienation in classical Marxism (1961) entails the separation of the worker from the products of his/her labour, the separation of ownership from the means of production, the inability of the worker to influence managerial policies, lack of control over conditions of employment and lack of control over the immediate work process (Frankel, 1971; Marx, 1971). As a result the worker is disconnected to

what they produce and to humanity. The theoretical basis of alienation within the capitalist mode of production is that the worker invariably loses the ability to determine his or her life and destiny (Ollman, 1976). The worker is deprived of the right to think of himself as the director of his actions (Padgett, 2007)

Marxist (Frankel, 1971; Grusky, 1994 & Marx, 1961) argued that economic situation of an individual, which is created by the form of the productive system in a capitalist society, is the most important determinant of all other aspects of the society. The key to understand a society at any point in history is to focus first on the mode of production. In capitalist society, capital, machinery, mines, factories, labour are the key productive factors and are controlled by capitalist, as distinct from being owned by all members of society (Freire, 2000). The goods and services produced by the worker belong only to the capitalist owner in this way the more workers' produce the more they are confronted by their products of labour as foreign powers (alienated). Eventually labour itself becomes commoditised and a relationship of commodity is created, eventually the worker becomes dehumanised. According to Marx (1961) labour produces in the worker a sense of frustration and powerlessness. In most cases, it results in a humble submission of the individual against which he/she can offer no resistance. Within this system, labour is graded according to the demand and level of expertise of the labourer/worker. This grading of post according to demand and levels of expertise creates divisions of labour. This is done through labels denoting workers as laymen, technician, professional etc. Marx (1961) indicates that the worker can no longer be free under capitalist conditions. He/she cannot do what he/she likes to do but can only do what the employer/bourgeois tells them to do. Hitherto levels of class in society are created. The basic determinant of one's class is one's relationship to the means of production (Liu, 2011). Marx (1961) argues that capitalism causes many workers to seek to attain a higher status in society by competing with other workers for higher positions and statuses. Ardently adopting the views and values of the capitalist who oppress them.

In the SANDF members can be graded in terms of their rank levels. Those at the lower rank being those less paid. It does not matter whether this member does the same work or not, their remuneration will still differ. Class can be demonstrated through the use of rank structures. Rank is an indication of an individual's status, role as well as level of remuneration in the defence force. Members with higher rank are accorded authority, they have easy access to privileges that goes with those position and rank while those members at the lowest level are accorded the least privileges and at some point none and lower class. Inequality in wealth and power was of a

fundamental moral concern to Marx (1961). The most important question to ask in a society has to do with what groups in society dominate or gain most benefits from the status quo.

In any historic period, dominant and subservient classes can be identified (Liu, 2007). That means members in authority and those in subservient roles can easily be identified. Class on a material level for example one's resources (level of rank and position) greatly impact life chances and opportunities. In the Defence Force for example, members can be assigned to the role of being a military diplomat only when they attain a certain rank level. Therefore it means that those members at the lowest rank level will never be assigned on foreign missions as military diplomats. It is that rank level which is equated to remuneration that provides access to wealth, privilege and status. The higher one is on the social hierarchy, the better one is able to withstand crises and life problems. Labour is supposed to be treated as part of man's life activity more than the means for the fulfilment of physical needs. Marx's (1961) arguments were that labour offers man the opportunity for self-realization. Marx (1961) was referring to the fact that man must decide what to do on any day. Man can decide to farm today while tomorrow man can decide to be a presenter on a radio station. In this way, man is not restricted to any specific form of labour. Under capitalist conditions man will not be able to attain self-realisation (Sawchuk, 2003).

Alienation lately is described as form of dissatisfaction resulting from one's perceived association with a negatively valued activity, person, group, or culture. An individual's alienation develops within the context of an ongoing relationship between himself and some other entity, a person, group, society, or culture, for instance (Stokols, 1975). The experience of alienation is brought about through a decline in the quality of one's relationship with a particular context, and this perceived deterioration evokes dissatisfaction with the present situation and a yearning for something better which has been either lost or, as yet, unattained (Oldenquist, 1991). The former TBVC force members view their integration experiences as having been marginalised. They have perceptions that were absorbed in the SANDF. In this way they view integration as a negative activity. Their views are exacerbated by the perceptions that they are also side-lined when it comes to consideration on promotions whilst qualified to be promoted.

2.8. Conclusion

In this chapter a brief history of the former SADF, former TBVC forces and the current SANDF structure, roles and responsibility were described. In addition, the roles and the force composition of these former forces prior to integration were also discussed. The theoretical and conceptual

framework that forms the basis for this study was also discussed. This was achieved through describing the ecological perspective and concepts that form the fundamental core of the framework and how they are integrated to form a coherent whole. The idea of a system and the some of the basic tenets governing systems were described. In addition the concepts of self categorisation and alienation were also outlined. In the next chapter the researcher outlines the research methodology used.

CHAPTER 3

RESEARCH METHOD

3.1. Introduction

An overview and brief background of former TBVC forces and theories that have been used to put the research topic into perspective were discussed in Chapter Two. This chapter focuses on the research method as well as the design employed in this study. A qualitative research method is deemed an appropriate research approach to explore the integration experiences of former TBVC force members. Cresswell (2007) indicates that qualitative research is conducted in the natural setting of research participants while giving an emphasis on the research participant's perspectives. This research approach as such, makes it possible for the subjective experiences of participants to be placed in context.

3.2. Research questions/aims

Research is a process of collecting, analysing and interpreting information to answer questions posed about the phenomenon in question. The aim of this research project is to explore the ways in which former Homeland Force members experienced and were affected by the integration process. In addition, the study sought to find out participants' perceptions relating to the effectiveness of the integration process on enhancing racial and ethnic representivity on all rank levels in the new SANDF. In order to do this, the following sub-questions were asked as a guide:

- What are the integration experiences of former Homeland Army Force members in the new SANDF?
- How did integration into SANDF affect former TBVC members, their family and their military career?
- What were their expectations?
- What are the lessons that they have learned from the integration?

To answer the questions posed in the study, a qualitative research approach was adopted. The following section discusses qualitative research outlining the most basic tenets of this approach.

3.3. Qualitative Research approach

Qualitative research is a form of social inquiry that focuses on the way people interpret and make sense of their experiences and the world in which they live (Atkinson, 2001). Qualitative research approaches, as such, have in common the primary aim of understanding the social reality of

individuals, groups and cultures and to provide an in-depth description and understanding of people's actions and events. The basis of qualitative research, as has been argued by Cresswell (2007) and Terre Blanche, Durrheim, and Painter (2006), lies in the interpretive approach to social reality and in the description of people's lived experiences. Interpretivist research focuses on the way in which human beings sense of their subjective reality and attach meaning to it. People are approached not as individuals who exist in a vacuum, but as having the capacity to explore their world within the whole of their life context.

Gay and Airasian (2003) argue that qualitative research is most useful for exploring complex research areas about which little is known. The main concern is to understand social actions and events in terms of their specific context rather than to make generalizations to some aspect of the population. Sensitivity to the context of the research is a necessary requirement in qualitative research. This sensitivity to context implies that researchers have to immerse themselves in the setting and the situation that is investigated. As a former SANDF member and someone with military experience, I enter into this research and conversational space with the awareness that the context of the participants' lives and work affect their behaviour. Therefore, to fully understand how former Homeland Army Force members experienced integration into the SANDF, it was important to realise that these experiences are grounded in the participants' history and temporality. As a result, the conditions in which data was gathered, the locality (i.e. where this data was gathered), the point in time at which the data was collected and the history before and after integration were crucial aspects to take into consideration in this study.

Babbie and Mouton (2001) point out that the researcher in qualitative research observes and then describes what was observed. The researcher begins with putting himself in the natural setting of the research participants, describing events as accurately as possible as they have been experienced by the research participants. This process of observation is not one where the researcher is completely detached from that which is being observed. Even though this study sought to describe rather than to introduce or influence predetermined variables, it is important to acknowledge that researcher own subjective bias in the form of the position that one takes and the perspectives that inform who data is interpreted does play a role in influencing the kinds of answers one eventually arrives at. Smith (1983) has argued that complete objectivity and neutrality are impossible to achieve as the values of the researcher and the participants can become an integral part of the research. Researchers are therefore not divorced from the phenomenon of study. It is, however, important to acknowledge and account for the position that

one takes in the setting and situation as the researcher is the main research instrument. Therefore, to minimize the influence of my own values and beliefs in the research process, I have used direct quotations from the research participants' interviews which have been included in the results and discussion chapter to justify the conclusions that I have arrived at regarding the findings. Where appropriate, akin to Watts (2006), I have drawn on my experience conducting this research project to illustrate how assumptions made about the researcher and the ways in which I have positioned myself as a researcher and have been positioned by others can have implications for how the research is conducted.

Qualitative research is also useful in the exploration of change and conflict (Atkinson, Coffey, & Delamont, 2001). Integration of different army forces is a major transition that affects the social and physical context of a person. Many of the demands for integration of Army forces in South Africa were driven by steady changes in a context dominated by inequalities which required vociferous systemic and structural transformation. Members whose resident Army Forces have been dissolved increasingly have to confront new social worlds, working contexts and perspectives due to systemic change and the resulting diversification of life worlds. An exploration of the effects of systemic and structural transformation on members who have had to be integrated into a new structure necessitate the use of inductive strategies, instead of starting from theories and testing them as Flick (2002) emphasises. Underpinning the insight on how transformation in working environment brought about by integration of former Homeland Forces into the SANDF and how these members perceive and manage these changes is an epistemological position in which the relevance of complexity and context for understanding the social world is highlighted (Cox, Geisen & Green, 2008). To study transformation issues invariably implies that one has to consider complex issues related to patterns and how things are organised (Keeny, 1983). The outcome of change processes, as Van Maanen (1988) emphasises is that there is an ever-growing range of lived experiences to understand and to make visible within the world, particularly where these lived experiences are less stable and fulfilling than others.

3.4. Research Design: A descriptive phenomenology

De Vos, Strydom, Fouche and Delpont (2005) describe a research design as a group of small, worked out formulas from which prospective researchers can select or develop a research design that may be suitable for their specific research goal. The research design serves as a plan or a blueprint for the way in which the researcher intends to conduct the research (Babbie & Mouton, 2001). This research study is positioned within a qualitative paradigm and has made use of

Edmund Husserl's descriptive phenomenological approach to explore integration experiences of former TBVC force members. Phenomenology is defined differently by different theorists. Sokolouski (2000) defines phenomenology as the study of human experience and of the ways things present themselves to us in and through such experiences. It is an approach which attempts to understand the hidden meanings and the essence of an experience together with how participants make sense of these. Stewart and Mickunas (1990) describe phenomenology as a reasoned inquiry which discovers the inherent essence of appearance. The focus is on first person experience and the trait of intentionality, understood as the means by which an established world of objects or an established way of seeing is brought into being. In this study, phenomenology is understood as the study of the individual's subjective experience, feelings, and private concepts as well as his or her personal views of the world and self. The implications of such a definition as has been indicated by Carl Rogers (1951; 1955) in his studies of self-actualising tendencies is that observed phenomena is dependent upon how one perceives and interprets the world. Burke (2000) argues that phenomenological researchers do not generally assume that individuals are completely unique; instead, they assume that there is some commonality in human experiences and thus seek to understand this commonality. This commonality is generated in a socially related manner through networks of relationships either in a family setting or in a working environment. It follows therefore that the idea of commonality of experience influences how research participants ultimately describe their own experiences.

Husserl's descriptive phenomenological approach (Groenewald, 2004; Wertz, 2005) rejects the idea that objects in the external world exist independently and that the information about objects is reliable. Thus, in order to arrive at certainty, anything outside of immediate experience must be ignored; in this way the external world is reduced to the contents of personal consciousness (Groenewald, 2004). There is therefore a need to conduct face-to-face interaction with participants in order to facilitate a context whereby a relatively free expression of emotions, feelings, and meanings are allowed. Phenomenological researchers are interested in the subjectivity of other persons and thus it is logical that the researcher aims to provide a description of such subjectivity. Collecting those descriptions from research participants is an attempt at a discovery of a human scientific meaning of their integration experiences (Stewart & Mickunas, 1990). A phenomenological research design was deemed appropriate because it commensurate with the aims of the study which is to elicit integration experiences of former TBVC force members and the meaning that is ascribed to these experiences. The study sought to collect and describe the meaning of integration experiences, and not to prove a specific hypothesis. The

phenomenon of integration experiences was described by analysing words and reporting a detailed view of the meaning that participants group ascribed to integration experiences. What follows next is a discussion of some of the key phenomenological concepts that guided the researcher through the process of investigating the meanings that participants in this research project ascribe to integration of former TBVC Armed Forces to the SANDF.

3.4.1. Phenomenological attitude and epoch

Sokolouski (2000) points out that the natural attitude is the focus people have when they are involved in their original world-directed stance. Lewis and Stachler (2010) argue that in the natural attitude we concentrate entirely on the object; we are only directed towards what we perceive. This natural attitude, according to Wertz (2005), is appropriate for physical scientific research, which does not investigate meaning or subjectivity. In contrast, the phenomenological attitude refers to the focus we have when we reflect on the natural attitude and on all the intentionality that occurs within this attitude. It is within the phenomenological attitude, sometimes referred to as the transcendental attitude (Lewis & Stachler, 2010), that we carry out philosophical analyses (Sokolouski, 2000). Therefore, adopting a phenomenological attitude means that we become detached observers of the passing scene, much like spectators at a game.

The phenomenological epoch is described by Stewart and Mickunas (1974) as the narrowing of attention, which involves the suspension of certain commonly held beliefs. This reduction involves a narrowing of attention to what is essential in the phenomena while disregarding or ignoring the superfluous and unimportant. When performing phenomenological reduction a researcher must ignore his or her previous prejudice about the world and focus on the phenomena under research. Stewart and Mickunas (1974) refer to phenomenological reduction as placing the natural attitude towards the world in brackets. This implies that having through reduction, the inquirer then begins the process of description and clarification of consciousness free from the assumption of the natural attitude. The phenomenological epoch therefore provides a starting point free from the presuppositions which mask hidden assumptions about the nature of reality. However one cannot bracket everything; even after the phenomenological epoch, one cannot bracket human consciousness. According to Stewart and Mickunas (1974) the phenomenological method of bracketing demands that a philosopher place himself/herself at a distance from all previously held theories and assumptions and become a non-participating observer of his conscious experience of the world. This means that he/she cannot base his/her insight on traditional or well established theories but must base it instead on immediate insight into the

phenomenon themselves (Husserl, 1983). As a result of phenomenological bracketing consciousness is then purified and only phenomena remains. Bernet, Kern and Marbach (1993) point out that interest should be in those mental states or experiences that give us a sense of an object. These mental phenomena are intentional and are referred to as acts of consciousness. The concept intending refers to the conscious relationship we have to an object (Sokolouski, 2000). According to Husserl (1983) phenomenology recognises the reality and truth of phenomena, the things that appear. A fact exists where the ingredients of the fact are located. Moran (2003) argues that in considering the nature of our conscious act, we should not simply assume that the mind is some kind of container that memories are like pictures. We should attend only to the phenomenon in the manner that is being presented to us. However one cannot bracket everything; even after the phenomenological epoch, one cannot bracket human consciousness. Macleod (2002) argues that such a position is not always easy to maintain as the knower is always part of the known. When reporting on the research process and the findings of the research, the task is not to sterilize the research process by removing all traces of the researcher's involvement and the consequences of this involvement, but to interrogate the manner in which the researcher and the research process have shaped the data collected, including the role of prior assumptions and experience. Macleod (2002) emphasises that this process further requires an interrogation of the relationship that exists between the researcher and those involved in the research. To encourage a way of accounting for how my prior assumptions and experience as a former member of the SANDF influenced my involvement in the research process and to give credence to participants' narratives of their integration experience to speak for themselves, Analytic Memos and Field Work notes were kept in which I documented my thought and experiences. Grbich's (2007) strategy, which is discussed later in the chapter, was also applied in an attempt to account for my presuppositions.

3.4.2. Intentionality of consciousness

Lewis and Stachler (2010) assert that intentional consciousness is responsible for constituting the appearance of objects as humans experience them. Bernet, Kern and Marbach (1993) believe that intentionality is a phenomenological property of mental states of experience, a property humans have by virtue of having their own internal nature as experiences. Intentionality is not a causal relationship to an object but instead an activity of consciousness that is identical with the meant object. It shifts the emphasis from questions regarding the reality of the world to questions regarding the meaning of that which appears to consciousness. According to Lewis and Stachler (2010) intentionality also refers to the way the researcher uses these established objects and ways of seeing to judge and analyse experience. In this context intention does not refer to the purpose

of a plan but to an attitude that we take towards an object that we are experiencing. It expresses the fact that in each of our experiences we tacitly expect the object to appear and to behave in a certain way. The intentional structure of consciousness implies that all thinking is thinking about something. The phenomenological approach overcomes the distance between consciousness and its content by showing the impossibility of making a distinction between consciousness and content by shifting attention from the question of the reality of the world to questions regarding its meaning (Kersten, 1989).

3.5. Research process

A good qualitative research design, as emphasised by Willig (2008, p. 22) research design is ‘one in which the method of data analysis is appropriate to the research question, and where the method of data collection generates data that are appropriate to the method of analysis’. In the following section, I discuss how participants were recruited and how data was collected.

3.5.1. Sampling

In qualitative research projects the sampling of participants may evolve as the structure of the situation being studied becomes clearer and certain types of participants are seen as central to the understanding of the phenomenon (Babbie & Mouton, 2010). These studies make use of non-probability sampling. In non-probability sampling, the sample is selected in some way not suggested by equal chances of selection (Babbie & Mouton, 2010). Purposive and quota sampling were used as specific techniques for this study due to the need for a specific type of participants (Kelly, 2006) and to ensure representivity of all former Homeland Forces (Mouton, 2001). In purposive sampling specific cases or participants are selected based on specific purposes. This sampling technique was used to select 16 former TBVC Force members who were integrated into the SANDF when it was formed in 1994. In order to form part of this sample, members needed to have been employed by the various homeland governments as Army Force members prior to integration into the SANDF. Hence inclusion criteria involved asking participants about their former Homeland Army Force and how long they were in the force prior to integration into the SANDF in order to ensure representivity. Locality and temporality were important inclusion criteria as it is deemed that stability and continuity are both fragmentary and under pressure is situations that demand change like integration into a different and completely new institution.

Former TBVC force members with whom the researcher was acquainted to, were asked participate in the research project. Mouton (2001) argues that quota sampling begins with a matrix

describing the characteristic of the target population. In this case, the sample represented all four former Transkei, Bophuthatswana, Venda and Ciskei Defence forces. Sixteen former TBVC force members (four members from each former TBVC force) were purposely selected to make a purposive non-random sample. The table below contains information on participants' occupational status, force of origin, rank before and after integration and location of family members.

RP*	Rank		Family		Previous Force	Gender
	Pre Integration	Post Integration	Pre Integration	Post Integration		
01	Lance Corporal	Sergeant (promoted twice)	Transkei	Family moved to Pretoria	TDF	Male
02	Lance Corporal	Sergeant (promoted twice)	Mafikeng	Family still in Mafikeng	BDF	Male
03	Lance Corporal	Warrant Officer Class 2 (promoted four times)	Transkei , Unmarried	Married with family in Pretoria	TDF	Male
04	Lance Corporal	Warrant Officer Class 2 (promoted four times)	Transkei , Unmarried	Married with family in Pretoria	TDF	Male
05	Lance Corporal	Flight Sergeant (promoted three times)	Transkei	Family still in Transkei	CDF	Male
06	Lance Corporal	Warrant Officer Class 2 (promoted four times)	Mafikeng	Family still in Mafikeng	BDF	Male
07	Corporal	Captain (promoted three times)	Mafikeng, Unmarried	Unmarried	BDF	Female
08	Lieutenant	Lieutenant Colonel (promoted three times)	Venda	Family in Pretoria	VDF	Male
09	Lieutenant	Lieutenant Colonel (promoted three times)	Venda	Family in Pretoria	VDF	Male
10	Captain	Lieutenant Colonel (promoted two times)	Transkei, relocated immediately with family	Family is in Pretoria	CDF	Male
11	Sergeant	Warrant Officer Class 1 (promoted four times)	Ciskei, relocated immediately with family	Family is in Pretoria	CDF	Male
12	Sergeant	Staff Sergeant (promoted only once)	Ciskei	Family is in Pretoria	CDF	Male
13	Major	Colonel (Promoted twice)	Transkei	Family is in Pretoria	TDF	Male
14	Lance Corporal	Warrant Officer Class 2 (promoted four times)	Venda	Family is in Pretoria	VDF	Male
15	Lance Corporal	Warrant Officer Class 1 (promoted five times)	Venda (Divorced)	Family is in Pretoria	VDF	Male
16	Sergeant	Major (promoted twice)	Mafikeng	Family is in Pretoria	BDF	Female

Table 3.1: Characteristics of participants

*RP stands for research participant

3.5.2. Data collection methods

Parker (2005) suggests that interviews can be used to bring out aspects of individual and collective experience. An interview is a purposeful interaction between two or more people

focused on one person trying to get information from the other person (Gay & Airasian, 2003) and allows the researcher to obtain important data that cannot be gleaned from observation alone. Ashworth and Cheung Chung (2006) highlights that the purpose of interviews is to have the research participants describe in a faithful and detailed manner an experience of a situation that exemplifies the phenomenon. Semi-structured in-depth phenomenological individual interviews (Terre Blanche, Durrheim & Painter, 2006) were conducted with a sample of 16 former TBVC Force members to tease out their individual experiences of integration into the SANDF. The guidelines suggested by Gay and Airasian, (2003, p 213) when collecting data were used which include the following:

- Listening more and talking less;
- Following up on what participants say and asking questions when the researcher does not understand what is being communicated;
- Avoiding using leading questions , while asking open ended questions;
- Not interrupting the research participant;
- Keeping participants focused and asking for concrete details when giving personal experiences;
- Tolerating Silence;
- Avoiding being judgemental about participant's views or experiences.

The interview process was guided by the objectives of the study which is to illicit the integration experiences of former TBVC force members. The specific focus areas included the activities and the behaviour of former TBVC force members as well as their perceptions and interpretations of their experiences of relocating from their homeland forces into the SANDF. The study explored the outcome of integration, the impact that this process had on the participants and lessons that they have learned from those experiences.

Groenewald (2004) recommends that the interview should continue until such time as the researcher feels that the information collected has reached a level of saturation. Saturation occurs when new information no longer challenges or adds to the emerging interpretative account, no new information emerges, category development is dense and rich, relations among categories are well established and validated and there is a sense that the theoretical account is nearing a complete and adequate form (Groenewald, 2004; Terre Blanche, Durrheim & Painter, 2006).

3.5.3. Transcription and coding

Potter and Wetherell (1987) emphasise that transcription is a necessary and important first step when data are in interview or interactional format. Interviews were transcribed verbatim and then coded using a descriptive and in vivo coding technique. Transcription is described by Halcomb and Davidson, (2006) as the process of reproducing spoken words, such as those from an audiotaped interview into text while verbatim transcription refers to the word-for-word reproduction of verbal data, where the written word is an exact replication of audio recorded words. To enable analysis, transcribed data was coded in order to develop themes. Coding is a heuristic, an exploratory problem solving technique without a specific formula. Saldana (2007) describes a code in qualitative inquiry as a word or short phrase that symbolically assigns a summative essence capturing a portion of language based on visual data. Data was coded during and after data collection as such coding was started as the data was collected and not after the fieldwork was completed.

As suggested by Saldana (2007), Tesch (1990) and Ashworth and Cheung Chung (2006), the researcher read through the transcripts and formed tentative ideas for codes and identified noticeable patterns to develop themes. The following specific steps as suggested by Giorgi (cited from Ashworth & Cheung Chung, 2006) were utilised:

- **Step 1:** *Reading the text to establish a sense of the whole.* Establishing a sense of the whole picture was done through bracketing of the researcher's personal feelings and experiences by writing of his subjective perception and views of the integration experiences. Through this process the researcher was able to delete his own subjective response to the whole situation. The researcher could not begin with analysis of data without first having understood the whole situation.
- **Step 2:** *Dividing data into meaning units.* This division of data is accomplished through phenomenological reduction (bracketing of own presupposition or ideas about integration) and having a phenomenological attitude. This was done through writing of analytical memos in order to stay true to the data as possible.
- **Step 3:** *Transforming data.* The data gives a lived account of an experience rather than an analysis of the experience, the task of the researcher is to articulate this data and reveal the essential parts that give essence to the meaning of the phenomena.
- **Step 4:** *Synthesising the transformed data into a structure.* The researcher creates relationship amongst the data through putting words that are similar in the same category to create a meaningful structure.

Tesch (1990) emphasises phenomenological reading as a crucial step which initiates the researcher into a close-reading of the transcribed data, during which the researcher is required to immerse her/himself in data through reading and rereading of the text to achieve closeness to meaning. Saldana (2007) indicates that coding requires creativity which means to think visually and in metaphors as well as to think of as many ways as possible to approach a problem. The researcher opted for the coding strategy as suggested by Saldana (2007) which has two cycles: the first and second cycle methods. First cycle method involves those processes that happen during the initial coding of data. First cycle coding can essentially be carried out using Descriptive and In Vivo Coding strategies. During the first cycle coding, basic topics of a passage of qualitative data in the transcript were selected and summarised using descriptive coding technique. These summaries were then validated through verbatim accounts of participants extracted from the transcript. Saldana (2007) posits that when qualitative data is coded, the data should be extracted from the main body of the text and be placed together to categorise similar codes. This In Vivo technique honours the voice of the participants. It also has the added benefit of enhancing and deepening an understanding of the participant's world view. In Vivo coding is as such a crucial check on whether a researcher has grasped what is significant to the participant and helps to crystallise and condense meaning (Charmaz, 2006 cited in Saldana, 2007). Saldana (2007) pronounces that Descriptive coding and In Vivo methods as essentially groundwork for second cycle coding and further analysis.

3.6. Analytic process

While coding is a crucial aspect of analysis, Basit (2003) highlights that coding and analyses are not synonymous. Analysis process is a more rigorous and evocative examination and interpretation of the data, and when analysing the data, the researcher brings his or her own theoretical framework into the interpretation. This implies that knowledge production, as Watts (2006) argues, is never a neutral project but is inherently interpretive in that meaning is assigned to the text instead of being 'found'. Interpretation as such, is necessarily selective and brings forth the challenge of reconstructing and contextualising participants' personal accounts reflected in the data.

The primary goal during Second Cycle coding is to 'develop a sense of categorical, thematic, conceptual and theoretical organisation from the array of first cycle codes' (Saldana, 2007, p 149). The researcher used Pattern Coding during the second Cycle coding. Pattern codes are

explanatory or inferential codes; which lead to identification of themes configuration or explanation (Saldana, 2007). They pull together a lot of material into a more meaningful and parsimonious unit of analysis. The researcher assessed first cycle codes to look for commonality of content and assigned them a pattern code. In this way, meaning units from one interview protocol that shows similarities were clustered together. Terre Blanche, Durrheim and Painter, (2006) suggest that following the initial coding, the researcher should elaborate on the codes and explain any small discrepancies. This was done by extracting general and unique codes from all the interviews and making a composite summary. The researcher used the pattern code as a stimulus to develop a statement that describes major themes, a pattern of action, a network of interrelationships and or a theoretical construct from the data. The pattern code was assigned to all the different codes that were identified during the first cycle of coding to distinguish five major themes.

Braun and Clarke (2006) caution researchers that a theme might be given a lot of consideration space in some data items and little or none in others. This occurs because the experience of a phenomenon might differ from individual to individual. In order to find commonalities amongst these individual differences the researcher must read through interview transcripts repeatedly while creating cluster units of meaning together to form themes using descriptive, In Vivo and Pattern coding as suggested by Saldana (2007). To guard against this potential partiality, the individual interviews were summarised and the information was validated by a co-coder to determine the consistency of emerging themes and enhance credibility of the report. This was done by looking at the similarities of identified Codes, Themes and Categories and reaching a consensus on themes and categories that mostly represent the views of research participants.

To ensure that interpretation and analytic points were consistent with the data (Braun & Clarke, 2006), the thematic categories identified during the second cycle coding and analysis were elaborated. This has been achieved by using In vivo quotes from various interview protocols. The purpose of elaboration is to capture the finer nuances of meaning that were not captured in the original theme. Tesch (1990) advises that researchers need to constantly go back and forth between data and themes, dialoguing with the text in order to achieve appropriate wording of a theme. During this elaboration phase sub-themes, which are essentially themes within a theme, are identified. These sub-themes can be useful for giving structure to a particular large and complex theme and also for demonstrating the hierarchy of meaning within the data (Braun & Clarke, 2006). Terre Blanche, Durrheim and Painter (2006) note that 6 to 8 data sources or

sampling units often suffice for a homogenous sample while 10 to 20 sampling units are needed when looking for disconfirming evidence or when seeking maximum variation. In this research, 16 sampling units were used to make it possible to contrast and disconfirm evidence where necessary. The meaning emerging from the participants' interviews were also contrasted and grouped together to identify a pattern or agreement to create a valid finding.

3.7. Ethical Considerations

Ethics refers to doing what is morally and legally right in the conducting of research (Babbie, 2010). This requires the researcher to have knowledge about what is being done and to consider the consequences, in particular, to make sure that the outcome of research outweighs any negatives that might occur. The following ethical principles served as a guideline in this study in order to ensure that research participants' dignity and rights were always protected.

3.7.1. Gatekeeping and clearances

Before approaching participants, it was necessary to receive clearances from several bodies. Once ethical clearance was received from the Psychology Department's Research Ethics Review Committee (Appendix D), permission requested from the Department of Defence, Defence Intelligence as this research falls within the ambit of their authority. This was also a necessary requirement as the research participants are still employees of the Department of Defence. It was important for the researcher to have credibility in the eyes of the participants so that full participation and disclosure can be obtained.

3.7.2. Respect for autonomy

Obtaining informed consent is important prior to the commencement of the interview process and implies that participants were provided with full knowledge of the nature of the study. They must also be provided with adequate information on the goal of investigation, the possible advantages, disadvantages and dangers as well as the credibility of the researcher. According to De Vos, Strydom and Fouche (2005), emphasis must be placed on accurate and complete information so that participants are able to fully comprehend the research and consequently be able to provide voluntary informed consent. The participants were informed that this is a voluntary participation and that they could withdraw at any time from the research without negative consequences. Informed consent was obtained from each participant (see Appendix B & C). In addition to the consent form, participants were given a form that asked for their permission to have the interview recorded, Appendix A)

The researcher assured the research participants of confidentiality of information and anonymity of the research participant was upheld through the study. This was achieved through using numbers and dates to identify data instead of using real names to protect their identity. The research attempted to ensure that there is no physical or emotional harm for the participants. This was achieved through respecting the views of participants by not interrupting them or asking leading questions. The researcher anticipated that participants have had both positive and negative experiences of the integration process. The researcher is aware of the possibility of negative experience and will ensure that the interviews are conducted in such a way as to ensure the participants' well-being. De Vos, et al (2005) advise that researchers should have firm scientific grounds for extracting sensitive and personal information from participants. Participants were treated equally and with fairness during the research process.

It is possible that discomfort may arise during the interviews as a result of memories of past experiences of personal harassment or embarrassment (De Vos, Strydom & Fouche, 2005). The researcher was on the lookout for any subtle changes or discomfort from the participant and ensured that the participant was comfortable before continuing with the interview. In an event that there would be discomfort the researcher has arranged with his supervisor as he is a qualified clinical psychologist to conduct therapy on issues that surfaced. The researcher conducted a debriefing session at the end of the interview to determine whether any issues have surfaced during the interview. Debriefing occurs following an interview in order to discover any problems generated by the research experience so that those problems could be corrected (Babbie, 2010). Questions during this debriefing process that were asked include; "how was the interview, and how do you feel about the interview? The researcher recorded participant's word by word accounts of their experiences. The researcher has not established any discomfort during the debriefing session with any the research participants to warrant further management of possible negative impact on participants.

3.8. Trustworthiness in qualitative research

Dawson (2002) argues that any process that qualifies as a scientific research process must as far as possible be rigorous, systematic, valid and verifiable. With rigour, a researcher must be scrupulous in ensuring that the procedures followed to find answers to questions are relevant and justified. Systematic implies that the procedure adopted follows a logical sequence. The researcher employed Guba' (1981) model of trustworthiness to ensure that validity and

verifiability of data is obtained. According to Guba, (1981, cited from Creswell, 2007) there are alternative trustworthiness models appropriate for qualitative designs that can ensure rigour without sacrificing the relevance of the qualitative research. Measures to ensure trustworthiness in qualitative research according to Guba's Model include (1981): credibility, transferability, dependability, confirmability and authenticity.

3.8.1. Credibility (Truth value)

Credibility is about truth values. Credibility refers to carrying out the research in such a manner that the findings being arrived at are sound. Lincoln and Guba (1981, cited in Krefting, 1991), indicates that in order to obtain the truth value, the researcher must ask whether the research has established confidence in the truth of the findings. This truth value is usually obtained from the discovery of human experience as they are lived and perceived by research participants. The researcher used the strategy of prolonged engagement to build trust between himself and research participant. The researcher introduced himself to research participant. He requested an appointment with each one of the research participant to explain to them personally what the research is all about. This strategy helped to establish a rapport through spending more time before the interview. The credibility was also enhanced through collection of data. The researcher continued with the interview until a point where a point of data saturation was achieved.

A method of data triangulation was also used to enhance the credibility of findings. Data triangulation means that data collected from various means are compared. This was done through the use of Interviews, field notes and observation so to record own biases and real time experience. The researcher observed that some of research participants were hesitant to speak openly about their experiences while others were widely open. Lincoln and Guba (1981, cited in Krefting, 1991) describes triangulation as a powerful strategy to enhance the quality of the research, particularly credibility. Guba (1981, cited in Krefting, 1991) suggests that the researcher should provide documentation for every claim or interpretation from at least two sources to ensure that the data supports the researcher's analysis. Triangulation of researchers occurs in a study in which a research team, rather than a single researcher is used. In this research study the researcher has used field notes and transcripts to ensure that the credibility of the study is enhanced as well as a co coder.

3.8.2. Transferability (applicability)

Babbie and Mouton (2001) indicate that transferability of research findings must provide the audience with evidence that if it were to be repeated with the same or similar participants in the same or similar context its findings would be similar. Krefting (1991) on the other hand, describes transferability as the degree to which the findings can be applied to other context and settings or with other groups. Krefting (1991) argues though, that the ability to generalise is not relevant to qualitative research but instead its purpose is to describe a particular phenomenon or experience by describing each situation, context and experience. For Lincoln and Guba (1981, cited in Krefting, 1991), as long as the original researcher presents sufficient descriptive data to allow comparison, he or she has addressed the problem of applicability. The researcher used verbatim accounts from the transcript to justify the themes in order to give a voice to participants and to ensure the applicability of the results.

3.8.3. Dependability (consistency)

Dependability refers to whether the findings would be consistent if the research was replicated with the same subjects or in a similar context. Krefting (1991) suggest that the key to qualitative research is to learn from informants rather than to control them. Guba's (1981) concept of dependability (cited in Krefting, 1991) considers whether the findings would be consistent if the research is replicated with the same subjects or in a similar context. The concept of dependability implies trackable variability. This includes whether the research process is logical, traceable and clearly documented, therefore be audited for authentication. Guba and Lincoln (1985, cited in Babbie, & Mouton. 2001) argues that since there can be no validity without reliability in quantitative research (in qualitative research means credibility without dependability), a demonstration of the former is sufficient to establish the latter. If it is possible using the techniques outlined in relation to credibility to show that a study has that quality, it ought not to be necessary to demonstrate dependability separately. A single audit, properly managed can be used to determine dependability and confirmability simultaneously.

3.8.4. Authenticity

Authenticity is about fairness, giving all research groups a voice. This could happen during data analysis to prevent marginalisation of other groups. The researcher achieved this requirement by using all the interview transcript while making sure that all the voice of participants are representative through In Vivo Coding as well as confirming identified themes with the co-coder.

3.8.5. Confirmability (neutrality)

According to Guba (1981, cited in Krefting, 1991) neutrality refers to the degree to which the findings are a function solely of the informants and conditions of the research and not of other biases, motivations and perspectives. Guba (1981, cited in Krefting, 1991) suggests that researchers need to use reflexive analysis to assess the influence of own background, perceptions and interest on the qualitative research. The researcher utilised analytical memos as suggested by Wojnar and Swanson (2007) to reflect on how he personally relate to the participants and the phenomenon, any challenges experienced with the study and any personal or ethical dilemmas encountered during the study.

3.9. Positioning the researcher: Reflections from Analytic Memos

Pure phenomenological reduction (bracketing) requires that one undertake to accept no beliefs involving objective experience and therefore, undertake to make not the slightest use of any conclusion derived from objective experience. The major outcome sought in phenomenology is the description of the structures of consciousness of everyday experiences at first hand. Wojnar and Swanson (2007) suggest that in order to bracket or reach transcendental subjectivity the researcher can use field notes or analytical memos. The purpose of analytic memo writing is to document and reflect on the coding process and code choices, how the process of inquiry is taking shape and the emergent patterns, categories and sub categories, themes and concept in the data (Saldana, 2007). Saldana (2007) described memos as sites of conversation with us about our data. The purpose is to reflect on the available data, thinking critically about what you, as a researcher are doing and why, confronting and often challenging your own assumption and recognising the extent to which your thoughts actions and decisions shape how you research and how you see. Analytical memos were created through applying Grbich (2007) strategy in an attempt to bracket researcher's own presupposition (world views) by undertaking the following suggested steps:

- **Step 1:** Grbich (2007) recommends that the researcher must firstly identify the phenomenon or object of research. The phenomenon or object of research in this research project is the integration experiences of former TBVC forces.
- **Step 2:** During this stage, the researcher needs to identify a recent experience of his own of this phenomenon in terms of how it appeared to him. In this research project, the researcher was not a member of the former TBVC homeland force or an integrated member. The researcher joined the SANDF in 1995 and was not part of the Integration process hence he was enlisted as a new SANDF recruit. Despite not being part of the TBVC, the researcher did have informal interactions with the former TBVC force

members. For him it was nonetheless interesting to hear informally how integration process had an effect on those former force members. That is what stimulated this research project. Hence it was very important for the researcher to set aside, and bracket his views, pre knowledge or biases in order to be able to capture the true essence of integration experiences. This has been done through the use of Analytic Memos and Filed work notes as suggested by Wojnar and Swanson (2007).

- **Step 3:** During the third step, the researcher takes certain features of this experience to develop variations on aspects of this bracketed experience and then deletes these from the object. The researcher had a lot of interaction with former TBVC force members, of which it was interesting to hear informally how integration affected the research participant. Hence it was important for the researcher to set aside and bracket his views, pre knowledge or biases in order to unravel the integration experiences as they present themselves without making any presupposition.
- **Step 4:** In the fourth and last step, Grbich (2007) suggests that the researcher must continue this process until the researcher arrives at the essence or essential features of the object. This was done through following step 1 to step 3. Following this process of phenomenological reduction, the researcher's intuition should enable the essence of the phenomenon to become more visible, allowing building a picture over time in terms of emerging patterns, relationship and interconnections.

In qualitative research the researcher is seen as a research instrument. As already indicated, the researcher is a former member of the SANDF who joined the SANDF after its formation. While the researcher is not from any former homeland nor been integrated in to the SANDF, he nonetheless has his own opinions, presupposition that can clutter the collection and analysis of data. The researcher does not have integration experiences but has heard through informal interactions about the opinions and views of some of the former TBVC, SADF, APLA and MK members. Husserl recommends the use of bracketing to deal with presupposition issues that may influence the researcher during the course of the research. Bracketing involves the researcher temporarily forgetting what he/she knows and feels about the phenomenon and simply listening to the phenomenon (Terre Blanche, Durrheim & Painter, 2006). Hamil and Sinclair (2010) argue that in order for the researcher to access the participant's reality he/she should seek to demonstrate an advanced ability to empathise. This process may assist participants in deeper exploration, further intentionally towards the phenomenon and uncovering of a deeper lived experience. Empathy should primarily benefit the participant by assisting them in coming face-to-face with

their reality, while bracketing should primarily benefit the researcher in coming face-to-face with the participant's reality. The researcher demonstrated this requirement by displaying an interest in this topic through maintaining eye contact during interviews, listening attentively to the accounts or stories of research participants. Despite researcher's prior knowledge and experience, the care was taken to approach the study without imposing meanings on the participants. This was done by using a co-coder to identify the themes and subthemes through going through a process of consensus.

The researcher joined the South African Air Force in 1995. During that period there were a lot of members from the former TBVC forces integrated in to the new South African National Defence Force. The researcher observed that there were only few members who were already integrated in 1994. Most of these members who were in the process of being integrated were still undergoing training either at Walmansthal or Air Force Gymnasium Training Units. The researcher felt fortunate to have witnessed a massive influx of newly integrated members from the former TBVC forces as well as the former MK and APLA. During that period the researcher observed that there was both excitement and frustrations expressed from those members. Some of the members from the former TBVC homelands were already integrated and being operational at the units as they were not required to undergo bridging training. As a person who grew up in the former homeland of Bophuthatswana, the researcher can remember that the former Bophuthatswana Defence Force gained notoriety for their human cruelty and armed steel-handedness manner in which they responded to any form of rebellion, especially to combat acts of criminality as well as political activities. The researcher was however surprised to notice humble individuals from former BDF. Those members were so humble, friendly and no violence or aggression what so ever could be picked up from them. The researcher became interested in the concept of integration and how this process of integration personally affects them. Therefore the researcher wanted to find out what their feelings and views were and how this situation has made an impact on their career and their family lives.

The researcher encountered some challenges during the research project. The first challenge was to find willing research participants who will be able to take part in the research project. The researcher noticed that some of the former TBVC force members were not willing to share they experiences. This was particularly picked up from the responses of two research participants. The most frustrating issues were when the researcher had to wait for over six months for authority from Defence Intelligence to proceed with data collection in a form of face to face interviews. It is

the Policy of the Defence Force that any individual or organisation that needs to conduct a research with any SANDF members must receive approval or authority from Defence Intelligence. The researcher noticed that some of the senior members (members with rank of Brigadier and higher) accepted the invitation but just before the start of the interview withdrew from the research, while other members were just not interested. The researcher respected and accepted the decisions of any potential research participant not to participate. It was however, comforting that some research participants were willing to be part of this research project.

3.10. Conclusion

This chapter outlined the Research Methodology which was used to conduct this study. The decisions made pertaining to the chosen research design, procedures used and steps taken to process and analyse the data were provided. The data was collected using semi structured interviews to allow further probing and clarity of their integration experiences. Several strategies for enhancing rigour were presented as a way for researcher to address the trustworthiness criteria. This chapter provided the context in which the analysis and interpretation must be viewed. The next chapter will discuss the results of the study. The results are presented in the form of themes inferred from each transcript

CHAPTER 4

FINDINGS OF THE STUDY

4.1. Introduction

The objective of this chapter is to present the findings of this study. Themes constructed from semi-structured interviews collected from 16 participants are presented to provide insight about the meanings that former TBVC force member attach to the experience of being integrated into the new SANDF. In justifying their experience of integration process into the new SANDF for former TBVC Homeland force members, participant’s conversations expose this process as being more of absorption due to persistent use of systems and policies that belong to the former SADF. The results are divided into five categories, which are: ambivalence, perception of integration as absorption into old structure, perceived marginalisation in the integration process, complex and ongoing transitory factors, and the disruption of family life and obligations.

4.2. Categories and themes

An overview of the five categories and themes generated from the interview data are presented in Table 4.1 below (categories are presented horizontally and themes are presented vertically underneath each category):

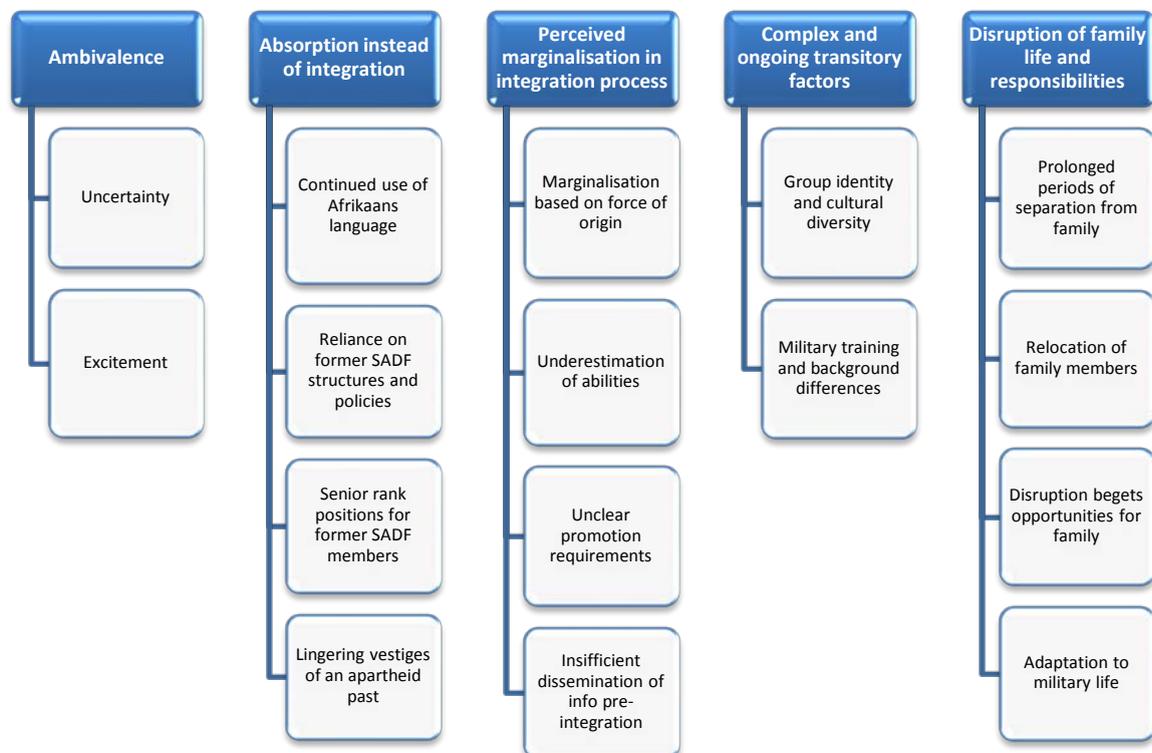


Table 4.1: Summary of categories and themes derived from interview data of integration experiences of former TBVC force members

4.2.1 Ambivalence

The research participants responded with a mixture of feelings towards being informed about integration in the SANDF with other armed forces.

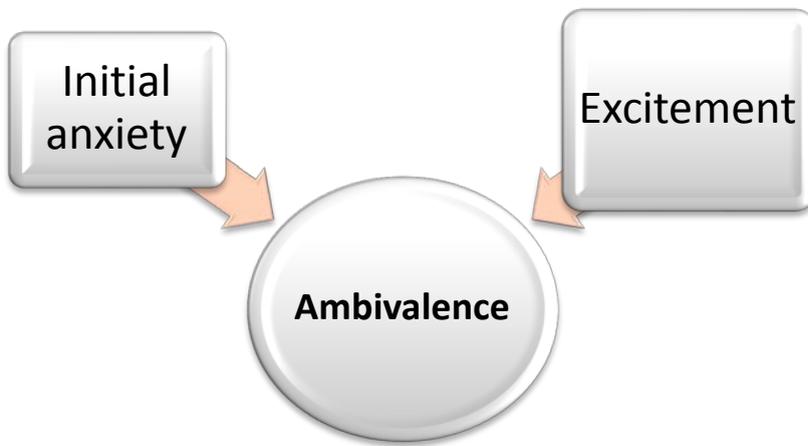


Figure 4.1: Initial contradictory reactions

4.2.1.1. Anxiety and uncertainty

The feeling of anxiety can be linked to the previous animosity between former MK and APLA in relations to the former SADF as well TBVC forces. The anxiety expressed by some of the research participants points towards the uncertainties that were unforeseen by most, including ordinary South Africans before the first democratic elections in South Africa in 1994. This anxiety expressed by former research participants reflect the moods of what was happening in the communities and areas that they were living during those times. It is important to note that at the time of separate existence, the former MK and APLA forces were involved in a bitter fight with the former SADF while TBVC forces supported the former SADF. The MK and APLA forces were fighting to force political change in South Africa from Apartheid (separate existence) to democracy and one state while the former SADF and TBVC forces were fighting for stability. The main concern is that the research participants did not know what would happen when the former armed forces are placed in one place with heavy machinery at their disposal. Here are the responses of some of the research participants about the uncertainties:

Participant 12: *‘Yes, for the first time, for the first time, I felt uneasy. The reason being, actually not that I was undermining my training, but to be in the cradle with other forces of which it was for the first time, or it would have been for the first time for me, because the only time that I was involved with the other forces was when I was going for the courses in the SA chap because we, in Ciskei we were doing our courses in South Africa’.*

Participant 9: *“It was a challenge before, because the information was not well circulated from the highest point to the lowest ranks, so we were not sure what is going to*

happen, we were not even aware of what is going to happen to our rank that we had all those year, but no explanation was thoroughly given to us, but we just accepted that they are talking about the integration and there is a new leaf and we have to continue”

Participant 12 had an uneasy feeling about being integrated because as he says, he was not used of being with other forces and there was as such apprehension with regard to the amalgamation and what to expect from other forces. Participant 12 point to the alienation that has characterised former armed forces when he indicates “...it would have for the time for me...to be...involved with the other forces...”. There is also a sense of awareness of potential limitations in own previous structure and the training that was provided there. Hence the apprehension felt can also be attributed to being conscious around whether he would be skilled enough to manage within the new structure and perhaps even be worthy competition amongst other integrated colleagues. A sense of inadequacy may be even more potent with regards to having to work side by side with former SADF members who were historically privileged in terms of infrastructure and resources as well as more advanced training structures and regimes even before integration. For Participant 9, as sense of apprehension was evoked more by a sense of not knowing what to expect as there was no proper dissemination of information and perhaps consultation prior to integration. The uncertainties centered on security regarding what position to be held in the new structure. Even though newness of the environment and lack of preparation about what to expect from this change and new future brought about uncertainty, the display of commitment shown in the unconditional acceptance that former TBVC forces will integrate with former SADF, MK and APLA as indicated by participant 9, was significant.

4.2.1.2. Excitement

On the contrary, other research participants expressed feelings of excitement. These feelings indicate that while other participants were anxious, others were excited about the possibility of being exposed to the country as a whole and the possible opportunities that may potentially be presented by those new changes. The research participants expressed a sense of hope that now that the former homeland forces had been integrated, everyone would benefit from expansion programmes when the country was welcomed back internally into all sporting code levels. In addition, the former homeland forces did not have sophisticated state of the art artillery and machinery to compete with the apartheid government as it was called during the apartheid period. Therefore the excitement was real for former TBVC force members as there would be indefinite possibilities of a bright future.

Participant 8: *“We were so interested to jump into a new [system], because we were used to that one, our own brown uniform, and then when we get the camouflage. You see camouflage and remember the colours is so nice, you understand, so nice and we were, everybody was just willing there. I believe the first day when we were issued with the camouflage those people who were not having the opportunity to receive those uniform, when they see us, when they asked: where did you get this, and I replied it is a new uniform because of the new integrated SANDF, everybody wanted to have this uniform as quick as possible, it was a very, it was a very interesting thing, very, very nice. We enjoyed, yes, we have learnt a lot, we have learnt a lot with this integration.... I believe eh all these other countries in our own Africa[n] [continent,] if they can benchmark their democracy from our South Africa democracy, I believe that we are going to have peace”.*

Participant 1: *“First of all it was very eh, it was a very new experience to integrated in the SANDF but there were things which we were, were excited about because so we are all now integrated in SANDF, then the home land is no longer there.. it was a new beginning of a new life. Sometime you behave as a human, sometimes you become scared, sometimes you become happy and so on but I was not, I was not so scared, I was very happy to be, to be integrated in the SANDF”.*

Participant 6: *“It was a great opportunity to integrate because we were serving one country, it was mind opening”.*

Participant 7: *“Ok, I was ok, I was in the Bop Defence though some of the courses we did in the SADF by then and then for me it wasn't, I wouldn't say it was a challenge because some of the courses we did in the SANDF and some of the things we could, they were being done in the SANDF and in the Bophuthatswana Defence Force”.*

Participant 10: *“For me the integration, I saw it as, I saw it in a positive light because first of all, I was lucky, I was involved in the process myself, from the side of Ciskei, I was one of the Officers, who was nominated in the Ciskei defence force to participate in the process of integration as an HR Manager”.*

Participant 13: *“Yes, we find it good, because before that you find that there were news , good news that we were going to find our freedom, yes and then we were looking forward to that, we did not see anything bad towards that change”.*

Participant 14: *“For me it was positive because all in all we used to attend the courses with SADF at first and also TBVC states we were doing the same courses, for us it was...in fact for me it was like maybe I will see another thing because I will be integrated into another statutory force like APLA, MK”.*

Participant 3: *Yes, to meet with former MK soldiers, former APLA was a good experience as they came from African countries and u s (former TBVC) coming from the homeland and former SADF. That was easy for me because I can accept any situation.*

The response indicates that most research participants were excited about being integrated within the SANDF. The research participants were looking forward to meeting other armed force members. Participant 8 indicated that he was excited about being issued with the new brown

uniform while other research participants indicated that they were already used to meet with former SADF members while attending courses. Interaction helped them to be more familiar with SADF operations and for them it was not a new environment. Participant 3 indicated that he felt joy while meeting with the former MK and APLA as well as been able to share their experiences of being out of South Africa.

4.2.2 Perceived marginalisation in the integration process

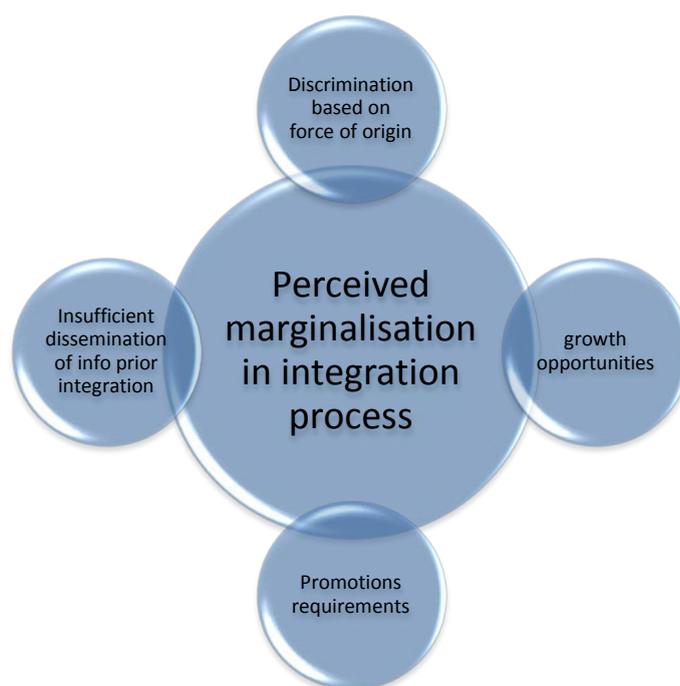


Figure 4.2: Perceived marginalisation in the integration process

As indicated previously, integrated forces came from disparate forces which were constituted differently with some operating against each other. In this theme, participant’s perceptions point to the different ways in which they experienced marginalisation to have taken place in the newly integrated SANDAF. The themes generated here include, marginalisation based on force of origin, lost opportunities for growth and development, unclear promotion requirements and insufficient dissemination of information. These themes are discussed below.

4.2.2.1. *Perceived discrimination based on force of origin*

The research participants had a view that they are systematically discriminated because of their force of origin. According to responses from most research participants particularly from former Transkei, Ciskei and Bophuthatswana Defence Forces, they have indicated that former MK and APLA’s force member’s careers are flourishing and progressing with rank promotions while they

are continually being told that they are not a priority for courses or promotion. This is done according to SANDF policies to address the imbalances of the past.

Participant 3: *“Because according to me, the people from former eh homelands, it seems according to us we don’t get our ranks but the people from APLA and MK you see, things are easy. They say all the people from former home land must do bridging course but the people from SADF they didn’t do it, the people from APLA and MK they didn’t do it, but from us, from former home land they say we must do bridging course’.*

Participant 8: *“You understand, if they don’t follow up to say, how many Venda’s, how many former TDF, how many former APLA, and how many former MK. We will find out that they can only take maybe the MK s only, and then the former forces will be left behind, you understand. The integration was alright according to my understanding; it was alright, especially when it comes now to what I have said they also consider those groupings when it comes to the classification. When it comes to promotions, when it comes to courses, when it comes to scholarship, when it comes to everything because they will just say there is this where are this other group”.*

Participant 12: *“Then, after that, not saying the negative side of it, but it was explained to us, to us as to we will not be then be prioritized for courses, the TBVC state”.*

Participant 6: *“The top management of the Defence Force has to be appointed on merits not on political affiliation if you qualify to be a commander you should be given the authority and the permission not that you fall under a certain party or political affiliation”.*

Participant 7: *“People from the former Bop Defence Force with regard to military courses were not even given a chance to do certain courses; I don’t know how the criterion was being used. That’s ok this one will do this, that is why I am saying I don’t know which criteria was used because some of the MK people they were given first preferences but the TBVC you know we had a problem of this thing of going to the courses. Its only now that is coming but before, Let’s say from the home land, if maybe you were not in a group of maybe people that were deployed outside or people that were working from like the MK or APLA and all those things there were no chance for you maybe to do certain things within the SAHMS, not the Defence Force, its only now”.*

Participant 13: *“It was not easy for me to attend courses that I was to attend...that I was supposed to be attending. I do not know why because I was supposed to, but you find out that it was not easy, you find that you are nominated for the course and you don’t go for the course and now you start asking questions why I am not being nominated to do the courses. It affected me a little bit negatively because I was frustrated because when I want to be trained...you find that I am not trained and I can see that I really qualified to be trained. So now there were problems in terms of nomination for people to grow, can you see, yes, it was affecting me, and I think it was affecting others because I was not alone...[the only one] complaining about this thing, you see”.*

Participant 15: *“It was a good thing but the integration itself was not done the way we expected because the people that were from the former MK and APLA, they integrated. We (TBVC) automatically integrated without doing all the systems that they were doing, People who did not have the standard...wrote the potential test so that they [could] have the ranks, [but] we didn’t do that”.*

Participant 2: *“No my career was not affected as such because after the integration we went to many courses which were related to our jobs unlike in Bophuthatswana. Eh, we only went on course maybe only once in five years”.*

The research participants expressed their dissatisfaction with regards to the process of nomination for training courses as well criteria for promotions except for one research participant who was previously from the former Venda Defence Force. Their complaint centered on the fact that former MK and APLA were given preferences when it comes to course and promotions. According to SANDF policy, the previously disadvantaged groups will be given preference when it comes to promotions and courses this includes women. The justification of fast tracking career advancement of former APLA and MK forces is that they have been hugely disadvantaged as they were not on any payroll and have not received formal training on warfare and they fought and defended the constitution. Participants tend to implicate political alliances and allegiances as a possible explanation for differential treatment and potential side-lining and marginalisation of former TBVC forces.

4.2.2.2. Underestimation of abilities in relation to growth opportunities

This theme is related to growth of an individual. Growth can be regarded in many ways such as expanded responsibility, training and so forth. The defence structure of the former TBVC forces was small as compared to the current SANDF structure. Limited budgets impeded on operations and training while there was limited budget as well in the SANDF, it was on a reasonable scale. The most former TBVC force structure composed of infantry battalion/s and a small air wing if you compared. This structure does not match on any scale when it is compared to the former SADF force structure with large infantry battalion, full scale Air Force and the naval capability. There is no doubt that integration in to SANDF presented opportunities. Opportunity to attend foreign courses and international and African deployment cannot be ignored.

Participant 10: *“Lot of opportunities, of course, lot of opportunities I think so, we ... there is that fear, you know as I have said change, change you are afraid”.*

Participant 6: *“Previously we were in a small group. We knew each other by then you cannot grow too much, but now you had to meet different types of people at the broader spectrum and the operation is enlarged. I had some, I had some expectation...as*

we are broadening up, I expected more inputs and more growing but everything seem to be going very, very slowly”.

Participant 3: *“I am happy, the problem is seniority and my promotion because now I am 52 years old and I am about to go to pension, which means it is possible I will go to pension as a sergeant or at least maybe as a flight sergeant with the service of 32 years”.*

Participant 2: *“Changes like, you know in Bophuthatswana there were not so, so many aircrafts. Like when we came here, we had to... to I don't know how to put it...eh, we expected to be promoted, eh go on courses and maybe get a better salary as well”*

Participant 5: *“Not that much, except that we like eh Transkei Defence Force was just a home land so all the things like when we came here we knew because we were doing things the army way, though we had an Air wing there with the two helicopters and two Cassas, but everything was done in an army way-like and if you are to qualify for a certain rank, you had to do army courses, not Air Force courses. We were not exposed to air force,”*

Participant 7: *“... we keep on applying and when you are applying you are told that let's wait for the Majors, let's wait for the Captains to do the courses...like I was due for battle handling because I did my formative and I was told no you need to wait for this group to do battle handling. It is [only] then that you can even know [whether you can be considered for training]. I have not done my battle handling. Every time when you have to apply, you do apply you are told ok you will come and do it later on, let's first wait for the majors and certain captains that have not done the courses...and now militarily you know there is no progression, functionally, ok there is no problem but militarily there is a problem”.*

Participant 8: *“One was only Venda but now it was SANDF , so it is huge and then with it, remember it is huge , lots of people, different colours, languages , background, can you see it makes a lot of...eh actually it broadens our mind, broaden our intellectually, it broaden our experiences, You see, there is no change there, the only thing now is that when we growing up remember when you are promoted from, corporal upwards to those ranks, is only change because I'm just ,I 'm just going ahead with the courses, but if maybe I was staying stationary as a corporal, I was, I was there was nothing to say, I there something new or what ,because there will be similar things that I did before but now because I'm growing from rank to rank, Yes, it is an opportunity because now, I'm from Burundi now, you understand”.*

Participant 9: *“The, The only impact it had is, the integration allowed the movement of people from provinces to provinces”.*

Participant 11: *“For myself it was a great pleasure because I was going to be exposed to a huge part of the, of the country in terms of the defence issues”.*

The research participants agreed that with integration came opportunities. That the formation of the SANDF presented with lots of opportunity is an undeniable fact. Some of the research participant admitted that there are definite opportunities but were not fortunate and that they are

not complaining. The underlying point from the responses was that former TBVC forces will be meeting with various groups of people unlike when they were only Venda's, Tswana's or Xhosa's.

4.2.2.3. *Unclear promotion requirements and criteria*

There is a concern from research participants that there is lack of clarity regarding promotion requirements/policy. This uncertainty situation leads to lack of promotional opportunities for them. The responses are from research participants who thought that they qualify for promotion and hence they have been left out without being promoted. From their point of view, they cannot understand the justification and the criteria used for promotion of other members.

Participant 6: *“From my integration experiences, what I have noticed is that we couldn't have been too eager to get into the top structure not knowing what the top structure has to offer to the people on the ground. The top structure, I mean eh some of the integrated members they ran into it...[they were] nominated to higher posts of which in my view, they didn't qualify for. As per the little knowledge of the Defence Force I have, you first have to operate at all levels in order for you to reach the top structure, even if you operate there for a year knowing that you are going up, its fine. [You must] know what your subordinates are doing, up until you are there on top’.*

Participant 1: *“First of all when we were integrated, we came here, we become corporals and then we so we become corporals for such a long time and then I become a lance corporal. I became a lance corporal in 1991, yes, when I was integrated here and then I stayed a long time until I was promoted in ...September 1996. So we were...it was a long, long period between the ...the promotion and it affects me because I am growing and then, I am growing and it affects even my life, my children, sometimes...because you [know] when you are not promoted then you get very little money”.*

Participant 15: *“Some people were not having that experience that we have, so now they got the higher ranks meanwhile we are a bit lower in the ranks. Yes, yes, to my side it didn't affect us as such because at least the Venda defence force members they are still considered because they were still a little bit back with the promotions. But the people from SADF they are not going to be promoted up until maybe plus minus 2020”.*

Participant 3: *“Yes, it affects us so much because now I have 31 years of service and I am still a sergeant. When I was supposed to be promoted then there was lots of stories about seniority, what, what. I thought when we integrated that our things and promotions will be ok which was not”.*

Participant 12: *“Actually that is not, like what I, I was, I thought, if ok we are working hand in glove let alone the fact that we are being discriminated by our superiors. Truly speaking, it is like that, some of us being disadvantaged like I am, like, like I am saying now, the former specific force will not be considered nor recognized. Understand, you are now, like for example now, if I am a staff sergeant with*

another staff sergeant from the non-statutory force member staying in the same rank for the same period of time, when it comes time for a promotion, just because of where I am coming from, I will not then be recognized”.

Participant 9: *“I am of the opinion that if the integration did not take place, I think some of the posts that we are currently carrying, would not be what we are today, because our former Forces were very small, It was not going to be easy, with one unit or two units, it is very difficult to be a colonel because we only need one lieutenant Colonel in the battalions, so we are talking about two full Colonels in the battalion, so now that I’m here because of integration I’m a lieutenant Colonel, the opportunities are there”.*

Participant 11: *“My career, the integration did not affect it, it only developed me. For instance now when I am, when I am sitting here, I know exactly now that I am in the Southern Africa, and I know exactly now those countries in the Southern Africa, I am part of them” national pride.*

The responses of the research participants highlight the most burning issue, which is promotion. In the military promotion to a higher rank is equated to authority and salary progression. Both these points bring prestige and self-esteem to any individual. One research participant indicated that he had the experience and that he met the required criteria but he has been overlooked. According to him members without experience were promoted. Another research participant indicated that the process of promoting senior officials to higher rank levels meaning generals was a hasty decision because those members did not have operational experience and the challenge will be how will they direct or lead the operations when they themselves do not have such experience. One research participant indicated that he has been in the SAAF for 32 years and he is still a sergeant.

4.2.2.4. Insufficient dissemination of info prior integration

Trust is central to almost all of our social interactions and is crucial for relationship formation, maintenance and survival (Curtis, 2011). Trust involves an element of risk and vulnerability on behalf of trusting individual and needs to be mutual as well. Individuals are more content with trusting members or social groups that they know well and have relied upon in the past. The issue of trust was paramount before and during the integration process. It would seem that trust in this case concerned relating to colleagues but also included trusting in the overall process of integration.

Participant 9: *“It was a challenge before, because the information was not well circulated from the highest point to the lowest ranks, so we were not sure what is going to happen, we were not even aware of what is going to happen to our rank that we had all those year, but no explanation was thoroughly given to us, but we just accepted that they are talking about the integration and there is a new leaf and we have to continue”*

Participant 8: “...before we were...not sure whether when those people come in here there will be peace, a stable peace that we are experiencing now. We were not sure, because remember when you are not, eh, if you are for an example, you are in the dark, if you are in the dark, then you see at last, if you are in the light you are afraid to go back into the dark. You understand, but because people, the rumour, rumours of war, you understand, the rumours of war also...contributed for us not to have that”.

Participant 9: “With that history in mind, and the new concept that we are going to integrate with those people. So we were not sure of what was going to happen. In other words, we are saying, your enemies yesterday become your friends today”.

For participant 9, knowing what to expect is a crucial determinant of whether there can be trust in the process. The fact that information was not circulated timeously and that there was no way of having things clarified from authorities, fuelled perceptions of marginalisation. This was aided by the fact that when there is not information, as participant 9 contends, people tend to assume what best suits their experience of the situation. In situations where there is uncertainty, people tend to rely on circulating rumours as Participant 8 indicates. The research participants indicated that they did not trust the former MK and APLA because they were from fighting on opposite sides. After integration these members were required to work together side by side. Although there was enormous concern about trust from research participants, it is evident that members are aware that anyone had to earn trust from other members who were integrated. It is important to put trust on each other especially in the defence force where your survival might be directly depended on your partner or someone sitting next to you.

4.2.3 Complex and ongoing transitory factors

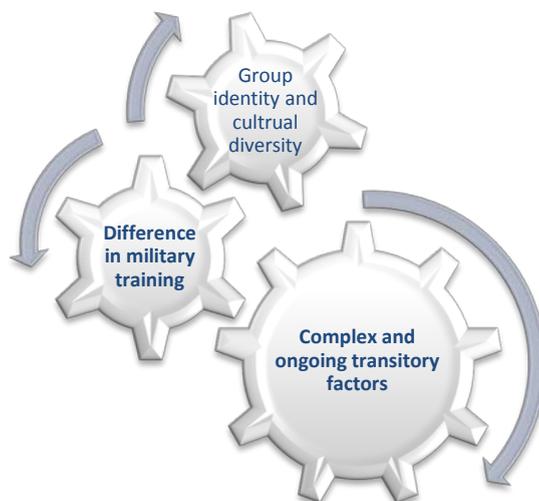


Figure 4.3: Complex and ongoing transitory factors

Complex and transitory factors are about research participants identifying with one another as fellow force members and not as enemies or adversaries based on past affiliations.

4.2.3.1. *Group Identity and cultural diversity*

The formation of SANDF was no easy task as members were integrated from diverse groups that had own identity deeply rooted within their cultural background. The former TBVC force members are from various homelands whereby they were predominantly homogenous groups. Cultural diversity is about valuing the differences in people and between persons. Managing diversity has become a major theme in recent times not only within the armed forces, which have not only become more diverse in terms of race and culture, but which are frequently deployed together with or within other nations.

Participant 10: *“If you bring a sheep and you bring a goat , the goat will stand on the left side, the sheep will turn to the right side that is normal, sheep and goats don’t mix and...to be honest you would, let me explain it this way, go to the dining wall where we have our meals. That is where you will see, the whites on the other side, blacks on the other side. It does not matter whether there is Xhosa, Tswana but you will see or this guys are speaking Venda, here is a group of Venda’s there , a group of Xhosas there. So it took a lot of time to be settled”.*

Participant 11: *“The relations...there was a little bit of struggling in terms of when we are in groups. But in terms of work, there was no problem. We were using the medium language which is English”.*

Participant 13: *“You find out that for example I think in 1994, there were different groups coming from Transkei so that we could talk about the manner in which the forces are going to be integrated and almost about six months we were staying here in Pretoria. I can say, it is difficult, I can speak out to you but I think it is my own view, everybody is reluctant to come out of his/her comfort zone, we are still struggling in terms of that. Remember I said we are coming from different cultures, it takes time”.*

Participant 8: *“Amalgamation will be completed in such a way, why I am saying that, because as from now all the, remember now there are new people that are coming in now, new MSD. The new MSD are no longer say Former what, what, what, Former MK, Former Venda, Former what, what, they are new SANDF, what is called National Defence Force something of that nature”.*

Participant 6: *“My problem is one now, and that is we are not yet combined as a Defence Force. We still got TBVC states, we still [have] ex-combatants forces”.*

Participant 1: *“So which means we are, we were entering in the new, eh in the new era so to be integrated in the, in the so, all the racial eh people we were represented all of us, black, weather black or white or yellow we were all being integrated into the same ...paradigm”.*

- Participant 2: *“South Africa has got eh one National Defence Force unlike when there were the TBVC force state, the MK and APLA”.*
- Participant 9: *“The Venda Defence Force has its own history, Transkei has its own history and it has got its own culture. For us to have a new integrated culture it was then felt necessary that all Armed Force must form part of a new structure”.*
- Participant 13: *“Our reaction, I think it was positive from [our side]. In terms of what we were told that there is going to be a change, it is going to be one South Africa where everybody is sitting with each other in harmony. However you find out that now it was a little bit of a challenge for us because you find out that the roots were grounded in Transkei”.*
- Participant 9: *“The perception that I heard about this other force groupings was not what I had in my mind. When we had integrated, I then realized the need for us to be a team, because we were sharing history, customs, experiences, and remember, during those days when we were shooting each other, it then meant that you were shooting a friend on the other side”.*
- Participant 10: *“For instance Ciskei, Transkei coming from the Eastern Cape part, both forces are dominated by Xhosas. Two Xhosa homelands and coming up from the North of Bophuthatswana, the Tswana force and in Venda the Venda Force...we did very well but, then I think in future we should be...very carefully of ethnicity, because if, for instance, you are a Senior Officer like myself who would then sit at a senior position in the defence force and you would be at looked like you are supporting a certain group because you only want to surround yourself with the same blood or same culture group. This is very important. I think certain mistakes somewhere somehow have occurred where certain people wanted the environment to be only filled by his people, people that he knows but I think it has also subsided, it has gone. You can see now that everybody is accepting, even if I am given a white guy to work under me, I am comfortable with that because he or she is a South African whether he is Indian or Coloured”.*
- Participant 11: *“What I have noticed...most of the people during that integration phase they are still [in] denial...and are not accepting the change. For instance when we are there as a group, the group will be there but during breaks, or during social times they will form up their own groups as usual because of denial”.*
- Participant 13: *“I think we have tried a little bit because there were lessons in cultural diversity and everything like that, they were done. But I don't think that they were enough and at the same time we were not supposed to waste time on that as if we didn't know there will be this big slice of thing coming there,. That resistance is still there, resistance to change, that is why I think maybe the time was not sufficient enough so that the people can understand this is a big chance and there is going to be stumbling blocks so that people must be aware of but nevertheless, even if they are there, it means we still have to move forward and then if I reached this stumbling block what should be done”.*

It is very clear from the research participants that the formation of the SANDF presented its own challenges like bringing disparate forces together. The SANDF member required to work together

with groups that have different cultural background and also a member who had different military training background. One of the research participant indicated that the SANDF introduced lessons of cultural diversity to teach SANDF members about other people's cultures as well as the importance of respecting other people's culture. Some of the research participants indicated that although integration process has been formally completed, that cannot be said about integration on a personal level. He indicated that integration of various groups has not taken place. The view is that the main barrier is the different cultural backgrounds that are rooted in different home languages. One research participant indicated that by the time when all integrated members left the SANDF through natural attrition, pension and resignation that will be the end of having groups. This indicates that members still see themselves as belonging to former TBVC force, former SADF, former MK or APLA. When those members have all left the SANDF there will only be SANDF members without any form of identifying with former force of origin.

4.2.3.2. *Difference in military training*

The former TBVC and SADF forces used similar methods of training while the former APLA and former MK forces had also similar training methods but different to the TBVC and SADF. This includes drill, which means walking movements (legs and arms) and salute, in this case the angles differs. It was necessary that a compromise must be reached hence one training method must be adopted that will be used by everyone and so that all SANDF members will have the same standard as well as same training methods. Although, it was not a difficult decision, it was however an emotional one. The integration committee adopted training methods that were used by the former SADF for the simple reason that the training manuals and logistical support was readily available. However differences in training presented some challenges as it brought with it different cultures and disciplinary issues as well. The research participants indicated that some integrated members received revolutionary training like former the MK and APLA while some members received conventional methods of training like the former TBVC and SADF members.

Participant 5: *“So here we had to start from scratch even our ranks were not recognized they said ok, you got this rank but you don't qualify”.*

Participant 12: *“Yes, the process was as follows ne., for all those members, in order to standardize our training, we were all going through training so that each and every one must be in the same level as that from the different forces”.*

Participant 14: *“What I can say is that it was important to know how other people operate because we were now with non-statutory forces, so in fact I was gaining experience”.*

- Participant 15: *“First thing we have the frustrations because we didn’t know how the integration is going to happen because we are different forces with different trainings. Some trained conventionally, some trained in guerrilla warfare, so that was the frustration we had but as soon as we went into the same pot, now so everything was fine”.*
- Participant 7: *“Yes there was (interruption) yes, because most of our even medical services there were some of the patients that were transferred from Mafikeng sickbay because we had how many close to seven, six sickbays so most of the sickbays, their patients are in any serious case they were referred to 1 Military Hospital. So transition was there but it wasn’t like a new environment for me because we were used to it”.*
- Participant 8: *“Before, because the training that we were doing before, the training that we were doing was the former SADF training, All the booklet, everything, it is the same, it was, is the same even now when we are in now we can still say it is just a continuity”. Same difference*
- Participant 9: *“The question is you must remember we did our basic training for specific reasons in the past during the apartheid era. We were trained solely for counter insurgency operations, fighting against those people who were then, who were labelled as rebels or outcast. The thing is one more; the key area is we did not have ladies before in our former force. In the Venda Defence Force, yes, that was the first time that I saw the ladies integrating at training with men and then it was an exposure”.*
- Participant 10: *“We were talking about the integration of members ... yes there were difficulties. But we worked through those difficulties in terms of black person accepting a white person and a white person accepting a black person, and more specially now accepting our brother coming, you must understand also that the other problem that made this difficult was that we were the former TBVC state. We were called statutory members together with SADF, the whole SADF and then the MK brothers and APLAS were called non-statutory. So because there was that differentiation to say that they are coming from a non-statutory force... because they were not trained. They were not an organized force, so to say, you understand, so yes, they were not an organized force like, like we were the force under governments. Whatever government was, you know, cause they were like a liberation movement so, so that had a lot of impact to try to bring these forces to try to align the whole.”*
- Participant 11: *“When I arrived there, I was not shocked because most of the people that were there, they were familiar to me. For instance, the SADF, we were used to train with them. The new faces that were there were the MK as well as the APLA. I think the training was [done] within a short time. They were supposed to start this training of the trainers, give it enough time to start getting them ready, not the way I...I was there in Bloemfontein. It was a short time and there was still lot of things to be clarified in terms of training, for example drill, simple thing like drill. Drill of SADF is not the same as the drill of the other countries where APLA and MK were trained”.*
- Participant 3: *“...according to me, the people from former eh homelands it seems we don’t get our ranks but the people from APLA and MK you see things are easy. They say all the people from former homeland must do bridging course but the people from SADF they didn’t do it, the people from APLA and MK they didn’t do it, but from us, from former homeland they say we must do bridging course”.*

The research participants indicated that they were used to former SADF training methods because they were trained by the former SADF and adopted SADF military culture and doctrine. However the former MK and APLA were using different training methods. Therefore most of the MK and APLA member had to do bridging training in order to understand and know the drills, compliments and saluting within the SANDF. One research participant indicated that he did not have ladies from their former Venda Defence Force, so for him it was an interesting experience to notice ladies being integrated within the SANDF while the other research participant indicated that for her it was just a continuation of service as there was no difference with regards to training manual and working operations.

4.2.4 Perception of integration process as absorption

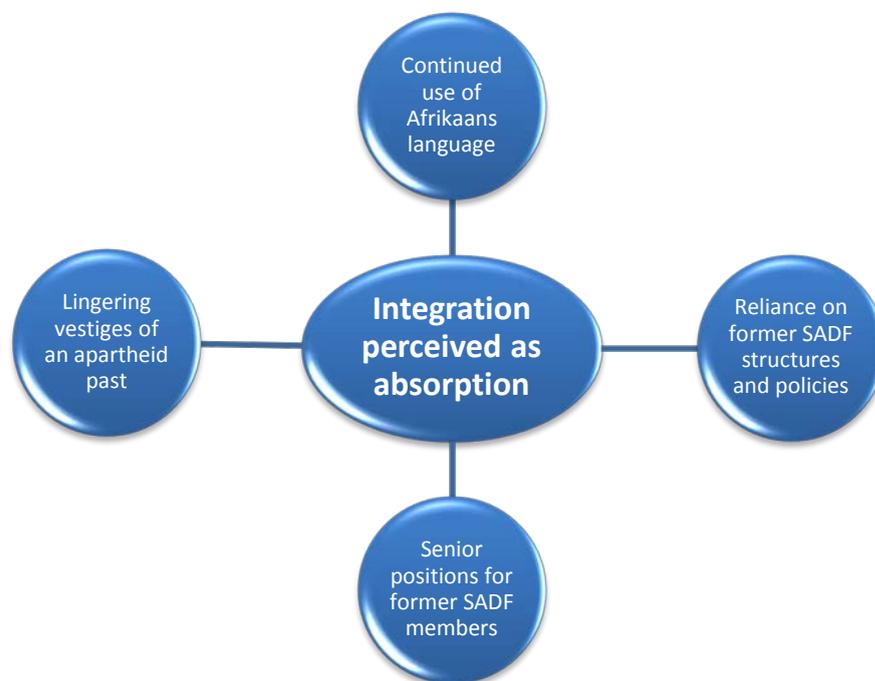


Figure 4.4: Perception of integration process as absorption

Although the separate existence of homelands came to an end in 1994, the legacy of apartheid has a lingering effect especially when it comes to communication and accepting the new order. The most challenges identified by research participants were the use of language especially so for research participants coming from the former Transkei and Ciskei as they could not comprehend any Afrikaans words. The research participants has the perception that the formation of SANDF was just a mechanical process of bringing individuals together without first sitting down and making compromises and accommodating everyone especially with regards to operational manuals, doctrines and cultures.

4.2.4.1. *Continued use of Afrikaans language*

The former SADF forces used Afrikaans and English as two official languages in official communication while the former TBVC forces used English as well as Bantustan language for communication and official correspondence. Language usage is integral to the management of diversity and the SANDF had to find ways to accommodate the various language groups within its ranks. The challenge was how to strike a balance between operational requirements and the constitutional provisions on language. The research participants indicated that they found it difficult to read and understand correspondence in Afrikaans as it was used in the Old SADF. The research participants indicated that they thought that now that the new SANDF has been established, all integrated forces needed to find each other so that they will be able to communicate effectively but they were disappointed with the continued use of Afrikaans as the medium of instruction and command. This is more so important since military forces are a micro cosmic reflection of the larger society in which they exist (Dietz, Elkie & Roumani, 1991).

Participant 5: *“We were not given the first information the way it was supposed to be because by that time maybe most of the stuff were written in Afrikaans. So even if maybe they explained to us they just explained it in a shorter version. It’s all about flexibility because I told myself I am here now, so the only way to adapt is just to follow. it was not easy at first because like, eh, where I came from, eh, we were all Xhosa we once had maybe eh some white guys who were from the old Rhodesian army so Afrikaans was the main problem to me because even if maybe if you go to General ‘s Office you were to speak you’re your mothers language, so the main problem that I experienced was Afrikaans”. ‘Lost in translation’*

Participant 8: *“There was nothing except that the only changes there, was the languages. Remember that we were only focusing mostly on Venda and English, you understand...but now when the new group came in...remember now it is the Xhosas [and] the Zulus...They were from the former Transkei as I mean from their former forces, and there was also the MK’s, the APLA’s you understand. So when they come in there, the only one thing that was changed is the languages because we now adding the extra languages to English and Venda, understand. so I think by so doing we were also benefitting because now we are aware of other cultures in our country but before, we were only focused on the Venda without knowing our other counterpart in our own country”. Alienated – awareness of diversity enhanced – qualitative benefits of integration*

Participant 13: *“Yes you find that Transkei where I was coming from, Transkei Defence Force is mainly Xhosa People and you find that Venda they are talking Venda. You find that Bophuthatswana they are talking Sotho, I don’t know whether is Tswana or what, can you see, you find that it was SADF it was speaking Afrikaans pure Boer, Yes I am Boer, they were speaking Afrikaans and they were using that language, can you see that. Remember that drive, I am talking about, saying that we were all keen to see SA being changed then that was the driving point that whatever I am talking about here we have to reach the end state. I am not talking about to destroy that I*

must not reach the end state. I must talk so that at least we can reach the end state that we must see SA being one SA, being one SA. So I can say maybe of that drive we had, we managed the differences that we do have amongst ourselves, I can just say that”.

Participant 2: *“We experienced new things because we had to work with different people from eh...different homeland and then we took time to cope, we did manage when time went by but at first it was difficult because we were unable to talk other people’s languages” (Participant 2).*

Participant 10: *“Very interesting, you must now understand that the former SADF was heavily Afrikaans so to say, that had a very big impact because I think everybody harnesses his language more, especially his culture. So it had a very big impact because I would say the former SADF was heavily using Afrikaans in the defence force and, that had a very big impact in terms of now trying to bring all these different forces to talk the same languages but, but...so to be honest is that we had our problems, we had our glitches with members of different forces but we worked through that, I think so. Yes, we worked through that and it was pronounced in the DoD policy to say we would use English as official language” (Participant 10).*

Participant 13: *“Are we going to use Afrikaans or English, and you find that sometimes the white people saying that it must be Afrikaans and you find that the other saying that it must be English, most of the documents were written in Afrikaans by the SADF, most of the documents. And you find that now we have to change the documentation to be written now in English so that everyone can understand. In a nutshell, the discussions were there and you find that it was not an easy thing to do so that we can come to the right decisions. So I am just giving you an idea that it was not that easy, but it is good to talk about it” (Participant 13).*

The research participant indicated that they struggled with languages as South Africa is a diverse country with eleven official languages. Some of the research participants indicated that it was difficult to read documents written in Afrikaans while others struggled to communicate on a social level because of the diversity of language. Most of the research participant could not speak Sotho or Xhosa while most of Xhosas research participants could not speak Sotho or Venda as well. Interesting is that research participants from the former Bophuthatswana Defence force members did not struggle with the use of Afrikaans while research participants from former Venda, Ciskei and Transkei struggled. The interesting part is that most of the research participants have learned to speak those languages.

4.2.4.2. Persistent use of existing SADF Structures and policies

The SADF was commented for being a well-established organisation with proper structures and infrastructure to support its mandate of protecting and defending the SA territory while the former TBVC forces operated on a small budget with equipment mainly donated from SADF to support insurgency operations. The former MK and APLA could offer nothing apart to surrender their

weapons during the disarmament process. It was a logical decision that the existing former SADF infrastructure was utilised in the new SANDF. This decision created suspicion from some of the research participant that nothing had changed because most of their homeland units were closed down and or donated to the community.

Participant 10: *“The SADF system because they did not change their force numbers, that’s what it is called. I don’t know if you are aware, there is what is called the persal number...so the SADF members did not change their force numbers, the TBVC state had to change their force numbers”.*

Participant 11: *“The TBVC states at some stage had their own policies, some of the TBVC states. I was busy trying to change them so, to do their own policies, but most of the time if you look at this TBVC states, they were forced to use that policy, during the integration in 1994 we were all operating under the same policy but if you look at this policy, it was most dominated by former SADF, because whatever that we are doing there they are the ones now, the ones as if they must tell us what to do”.*

Participant 15: *“Only thing they gave us the new force numbers so that we are now at the same port because it was 1994. So the people who were from the TBVC states they didn’t integrate they we given new force numbers which starts with 94 so that we must be the same with guys from former MK and APLA, yes”.*

The research participants were concerned about the former TBVC force members change of force numbers. This change of force numbers according to research participants indicates that they joined the Defence Force in 1994 because the first two numbers of all of their force numbers starts with 94. This numbering system lowers their prestige and self-confidence as other members will mistake them as being military personnel from 1994. While the former TBVC were required to have new force numbers the former SADF members did not change their force numbers. The other research participant indicated that the existing policies that are being utilised currently have been forced down on former TBVC force members. This indicates that the balance of power was not even during the negotiations and formation of SANDF. The other research participants had the perception that the former SADF members are still in control as most senior posts were still held by them.

4.2.4.3. The absorption Process

The former homeland forces had a small force structure which means that their top rank leadership echelon will as well reflect a small contingent whilst the former SADF had a large number and a bigger top rank leadership with more than seven lieutenant generals. It was however unavoidable that most senior official at the top echelon would be from the former SADF as numbers favoured them before the integration. In addition, the former SADF was a properly

constituted force with the Army for land operation, the Air Force for air borne operations, the Navy for maritime operations as well as the Medical Services to render Medical Services for troops. This arm of services existed on a limited scale at the former TBVC forces.

Most of the research participants indicated that they experienced the formation of the SANDF as a process of absorption (or acquisition) into the pre-existent SADF rather than being integration of multiple former armed forces into forming of a single new defence force. This perception was exacerbated by the fact that the former SADF members had not integrated. According to the research participants the former SADF members had not changed their force numbers and they are still in control.

Participant 10: *“It was hoped that the system is standing and therefore as we were being integrated into the system and to me, I think that is, that is a part that made this whole integration system to, to have...I can term it maybe animosity, towards the other force...the other forces looking at the other force...if you think you are absorbing me, because SADF thought that it was absorbing other forces”.*

Participant 8: *“No, the integration, you know the integration, there is no, actually it was only the paper work, we can talk., integration is only paper work because the training, everything, it was similar, it was the same, so you cannot feel now that you are going into a new thing because the training was the same from, from former forces”.*

Participant 1: *“The integration process was supposed to [involve] all the forces...including the SADF. All the forces were supposed to take a 6 months period of retraining, of retraining all the forces before all the forces going back to normal units.”*

Participant 9: *“The TBVC, Yes, so for us, for the smooth running of the process we have to be absorbed in the new system because we all have our history”.*

The research participants indicated that they felt that they have been absorbed in to the SADF. The reason is that most of the former SADF military culture has been adopted and accepted as the new military culture for the SANDF. The other reason that enforced this perception was that the former TBVC force did not attend the bridging training; the only thing that was done was counting the numbers and doing the body counts. The research participants indicated that they felt that they were not adequately represented during the discussions and eventually the adoption of new identity of the SANDF.

4.2.4.4. Lingering vestiges of an apartheid past

Before the democratic dispensation, the South African Defence was operating according to policy and legislative framework which was based on apartheid ideals. These policies created race

identity politics whose effects still linger even after South Africa has long transformed into a democratic state:

Participant 13: *“I still don’t trust this white man, this white man is still not trusting me, so probably that is why you find that this transformation is taking so long, I cannot say it is a clear cut answer but that is what I think from my side because maybe we are still busy learning about each other, it is the element of trust. I think the difficulty is still there and I don’t trust too much. When you say something I still try to find out whether you are speaking the truth and time is going, can you see?”*

Participant 10: *“I would, I would really say that it was more of a serious apprehension because here you are, you have been sitting here and then everything happens in front of you. Look...at the MK and APLA. We knew what they were doing, we knew the history, what was happening between the old SADF and now here we are, some of these guys were our brothers. They are coming back and you did not know what was going to happen. So we were very curious and did not know what was going to happen...of course you would really be serious[ly] anxiety[ous]”.*

Participant 13: *“Yes, I think eh, I have learned that really you had to accommodate each other, regardless of the difference you have to struggle and try by all means to accommodate each other. It is not that easy but we really have to do that, I have seen that, we have to accommodate each other... understand each other [by] meeting each other half way”.*

Participant 8: *“...before we were...not sure whether when those people come in here there will be peace, a stable peace that we are experiencing now. We were not sure, because remember when you are not, eh, if you are for an example, you are in the dark, if you are in the dark, then you see at last, if you are in the light you are afraid to go back into the dark. You understand, but because people, the rumour, rumours of war, you understand, the rumours of war also...contributed for us not to have that”.*

Participant 9: *“With that history in mind, and the new concept that we are going to integrate with those people. So we were not sure of what was going to happen. In other words, we are saying, your enemies yesterday become your friends today”.*

Participant 12: *“Because I am from Ciskei of which the Ciskei was also a country that was also fighting against the APLA and MK, you understand, but having now one objective as a group sometimes one might think that, I wonder will it be possible because why is it a guy that I once survived and attacked from”.*

Participant 15: *“We were not trusting each other first of all because if you can check all these forces were fighting with the MK and APLA for their penetration to come back, so by then we were not used to trusting each other because when they integrated they were still having all their weapons. When they do the strikes there at Walmansthal sometimes during the night you will hear the weapons shooting so it was not so safe to work there. But up until they surrendered the weapons bit by bit, then until they get transferred to do bridging training at the units then we trust each other”.*
The extracts cited under lack of trust point to lingering vestiges of an apartheid

past or even group identity matters. Because of lack of information regarding merger, lack of trust in process and in each other

One research participant indicated that from his opinion, he thinks that lack of trust hampers full transformation because everything that is done is double checked and motives are being looked into. One research participant indicated that trust was not only an issue between blacks and whites it was also an issue between blacks and black. The other research participant indicated that what led to lack of trust was that there were rumours that there will be civil war. It is clear from the responses of research participants that in the early stages of the SANDF formation, there was little trust from former TBVC forces as well as former MK and APLA and former SADF members. This lack of trust emanates from previous history and the role of the former armed forces as well as the legacy of the apartheid past.

4.2.5 Disruption of family life and obligations

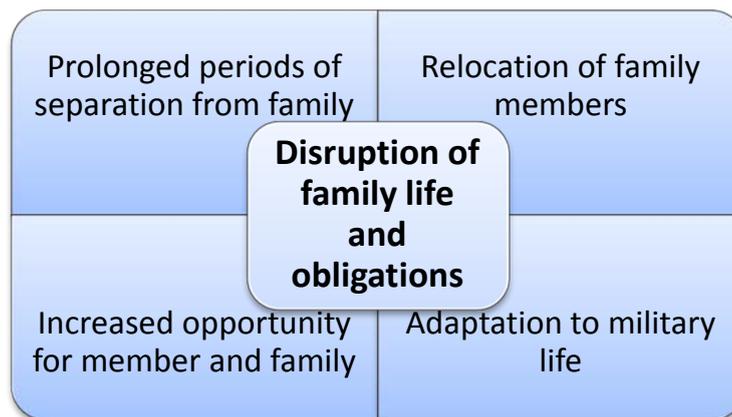


Figure 4.5: Disruption of family life and obligations

4.2.5.1. *Prolonged periods of separation from family members*

The units of former TBVC forces were hugely affected by the formation of SANDF. Most of their units were closed down and the members were relocating to new units which were far way to their homes. Most of the research participants were separated with their families when circumstances disallowed the relocation of their families. Other members were not married at the time of being integrated in to the SANDF as they were still young, just joined their former homeland force.

Participant 4: *“The feeling, Ok, the feeling, ah, it was bad because we left our friends and families behind. Yes and the families, the problem is my wife is working that side of Mafikeng, so I came here in Pretoria. The problem is that when she is at work she*

leaves the child alone at home. The problem is that they did not let her resign from the type of work she is doing. They did not give her the chance to transfer her”.

Participant 8: *“No, no, no, it never affects my family or any individuals in my family, because we integrated and then I stay there, I stayed there in Venda”.*

Participant 2: *“It affected my family because we had to leave them behind and go and see them on a monthly basis. So it really affected my family because we were not staying together”.*

Participant 3: *“But 2 years, after 2 years I brought my family here in Pretoria. Yes it was difficult for me because every week or two weeks I must go to Mafikeng”.*

Participant 10: *“Born in Xhosa dominated family and the family but now we had to move because the integration of forces came with transfer. You are being taken from the Eastern Cape and being posted to the Northern Cape for instance or taken from the Eastern Cape and posted to Mpumalanga, and... It really affected the kids”.*

Participant 13: *“It was very difficult, it was very difficult, it meant me as a man I have to speak with my wife to understand the change...[explain] that this is the change and we have to live like this but I will make means to ensure that as the time goes on, I will make means that we live together as we live together today”.*

Participant 15: *“The integration, that is the problem because I then, I was working while I was at Venda defence force. I used to travel every day after hours to my home now I have been transferred to Pretoria. I left my home my family in Venda whereby now the family now got broken. I got divorced with my wife because of integration, it is the problem [judging from] my side. Of which now I have to restart again”.*

Integration affected research participants in different ways. Some research participant indicated that fortunately they were not transferred far from their homes for example one research participant was transferred from Umtata to Port Elizabeth of which according to him the distance was not far as compared to those members who were transferred to Pretoria or Northern Cape. The other research participants were transferred from Mafikeng to Pretoria, Thohoyandou to Pretoria as well as from Umtata to Pretoria. Most of the research participants came to Pretoria from their home units that were closed down. One research participant indicated that his marriage was broken down because of relocation to Pretoria from Thohoyandou.

4.2.5.2. Relocation

Relocation impacts a wide circle of people beyond the employee. Some of the research participants fancied the opportunity of a transfer from their original area to a new area while for other members this transfer presented a nightmare. That was not the case because some of the research, participants had their life rooted in those areas, they established their families and viewed relocation as a disturbance to the stability of their families.

Participant 6: *“It did affect my family because I couldn’t get accommodation to move my family to where I was working because I had a property where I was in Bophuthatswana. So I could not afford [bond for] two properties so up to now I am also staying alone. My family stays in my house in Mafikeng. I had to sit down with my wife had the discussion that this is the situation. I am trying to apply for a military house of which I don’t eh qualify as per criteria used. This is the situation which we had to survive, as long as she allowed me to go and work and come [home] maybe in two weeks’ time”.*

Participant 13: *“To find a situation now whereby it is said you are going to leave your home because we were very close to our home and to come to Pretoria. There was a little bit of a challenge there. And you find out that some of us, more especially specifically me, there you have got cattle, you have got sheep, you have got a house because I am staying in the rural areas and now you are going to be far away from those. So it became a challenge because I had to consider who is going to be looking after this as I am going far away from them. It meant I must employ somebody and leave him there and nobody is monitoring that person as I am speaking to you. My sheep were dying now and again after I have left and I don’t know whether they have been dying or somebody is stealing them”.*

Participant 5: *“Very frustrating, because first of all I grow up in Transkei, I attended school in Transkei, I work there after school, so it was very frustrating, at the end I was supposed to relocate to maybe like I am here in Pretoria now of which I got my own home stand at home, my wife is still there up to now, so it was very frustrating I am seeing my family maybe 3 times or 4 times a year”.*

Participant 11: *“There is a positive feedback in my life, look at my... my son, he is in TUT now. He is finishing this year. Tell me, if he was in Eastern Cape, he was going to be now in Walter Sisulu actually, you see, maybe he was going to be a hunter or heading cattle”.*

The research participants were all affected by relocations. One of the research participant indicated that he struggled to get military married quarter’s accommodation and he could not afford to purchase another house in Pretoria so his family are still staying in Mafikeng. The other research participant was fortunate to have received military married quarter accommodation. However with any change there are opportunities and disadvantages. The disadvantages might be that the research participants have been moved from their own areas to new areas while opportunities might be related to being closer to bigger cities where they family members will be able to benefit from possible employment as well as better educational opportunities.

4.2.5.3. Adjustment

The average time of employment in the former homeland forces for the research participant was a minimum of 5 years. Some of the research participants have been in the military for more than five years on average before the integration process. These research participants were used to military way of life and their families were used to this type of military life as well. The worst

was for family members to cope by themselves or move from the former homelands to where their husband or wives have been posted.

Participant 5: *“But all in all is just to adapt to the new situation, there were a lot of things to be grateful for because like I told you that we were doing this thing the army style and in the Transkei Defence Force we did not have maybe that much sophisticated equipment like I see it here”*.

Participant 2: *“Yes they are coping because there is nothing they can do. I can’t just leave the work and go to stay with my family, what will we eat after all?”*

Participant 7: *“I am from a military police service family so I would not say it affected me because I was used to some of the military things that are used today, you know security services because, because my father was a former commissioner of police, my two brothers were in the police and my sisters even though they have left, so for me it was not something new you know ‘cause I was used to some of the security [service requirements]”*.

Participant 10: *“That did not have an effect on my wife because she was used to me going [away attending training] courses for three months. I have adjusted well, I have, I have really adjusted. My wife is here, she is working here, my kids are [also] here”*.

The research participant indicated that they coped well with being integrated in to the SANDF and also been relocated to any area. Some of the research participants indicated that their children and wife have moved with them to Pretoria while others indicated that their family stayed behind but most indicated that they are coping otherwise there would be no food on the table

4.3. Conclusion

During this chapter the experiences of research participant was presented through identified themes and categories. Five categories and fifteen themes were presented during this chapter. This was done using the In vivo coding strategy as discussed in Chapter 3. These findings of the study will be integrated with the literature review presented in chapter two during the discussions of themes in the next chapter.

CHAPTER 5

DISCUSSION OF FINDINGS, CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

5.1. Introduction

In this study, participants were asked to share their experience of the integration of former TBVC forces into the new SANDF in order to investigate how the formation of the SANDF has impacted former TBVC force members, how they have adjusted to the new structure and how change due to integration has impacted their lives. Themes that were developed from individual interviews were presented in the previous chapter. These themes show that in inscribing meaning to the integration of former TBVC force members into the new SANDF, participants regard integration as a problematic process which is blemished by South Africa's socio-political history and also create occupational selves that are resident within the institution of family.

This chapter first provides an integration of themes and categories that emerged from the individual interviews with participants in order to address the overall objectives of the study. For simplicity, the meanings that emerge from the themes are discussed individually. Across the themes that emerged, what I then term 'lost in translation' and 'family matters' figured as overarching themes that were not only mostly commonly constructed by the participants, but linked several themes together. Conclusions and limitations of the study arrived at are also provided. The chapter concludes with a consideration of recommendations for further research.

5.2. Discussion of findings

In this section of the chapter, I discuss the findings of the study by integrating the themes that were developed and presented in the previous chapter.

5.2.1. 'Lost in translation'

The idea of being 'lost in translation' was dominant, highly useful and powerful. In constructing this account, participants narrated the experience of the process of integration and being part of the new structure as arising out of a sense of obligation and necessity as opposed to desire or choice. For the majority of participants, this was closely tied to 'relocation' being the only course of action as a result of their work-related and geographic circumstances which the participants constructed as significant underlying forces demanding a repositioning of occupational and domestic lives. For these participants, then, the 'decision' to relocate was 'chosen' out of a few practical options. This subtheme

was also the most used and served for most participants as a kind of over-arching subtheme connected to several of the other subthemes.

Participant 14: *“We were transferred. Some of the people were transferred to other units so that we could mix because in our Venda homeland we were only Venda’s”*.

Participant 12: *“I’ve been transferred from Eastern Cape, to PE, within Eastern Cape, then from to Eastern Cape up to here”*.

Participant 6: *“It was a great opportunity because we were serving one country it was mind opening”*.

Participant 15: *“The integration, that is the problem because I then, I was working while I was at Venda defence force. I used to travel every day after hours to my home now I have been transferred to Pretoria. I left my home my family in Venda whereby now the family now got broken. I got divorced with my wife because of integration, it is the problem [judging from] my side. Of which now I have to restart again”*.

Participant 14 indicates that transferring from to other units was a necessary condition. The implication of this is that were participant 14 to continue working for the Defence Force, it was necessary not only to move, but to blend with members from other forces. This means having to adjust to a possibly different institutional culture. Thus participant 14 implicates cultural differentness and a need to diversify in justifying the importance of inter-unit transfers during integration. Participant 12, while not interrogating the importance of transferring from home base during integration, nonetheless points out as well that relocation has been a major aspect of the process. Participant 15 takes the ‘lost in translation’ sub-theme further and explains that relocation, and as such integration, had a destabilising effect on his family life. He point out the impossibility and perhaps incommensurability of relocation and maintaining a stable family life. Relocation for him presents not only a change in form or transference to a different place, but an unbalancing of a sense of continuity in his life which render gender relations as unstable and unfair. This implies that the resultant conflicting situation brought about by relocation interferes with the proper functioning of his social system.

5.2.1.1. *‘Contradictory responses to new situations’*

It is evident from the findings in the previous chapter that research participants reacted in various ways to the announcement that their former homeland forces will be integrated to form the SANDF as well as to the disbanding of homeland system. The emotions of anxiety and excitement could be attributed to various factors including that research participants were not able to foresee how their identity as individuals and as a social group will be affected by the integration. Some participants on one side were excited because they would be able to create or form new groups and create new social identities.

In a study conducted by McLaren (2004) on the integration of European countries at a national level to form the EU, the most notorious concern centred on the fact that integration will pose threats to member countries' long-established national identities. In his results, he found that while large proportions of EU citizens indeed feared that the EU is threatening their national identity and culture, the effect of this fear on attitudes toward the EU is not all that substantial and other factors play an equal or greater role in explaining individual-level opposition to European integration. In his analysis, McLaren (2004) concluded that people who work as professionals and executives are more supportive of integration than manual workers. Students were also more supportive of integration than manual workers, perhaps indicating the benefits they receive by being able to move across the EU to study. In fact, people in almost every occupational category were more positive about European integration than manual labourers. A study conducted by Jetten, Tsivirlos and Haslam (2009) showed that individuals with a variety of social identities who perceive themselves as members of many groups accommodate changes in life more easily. According to these authors, the various groups confer knowledge opportunities, confidence, and other resources that can be utilized to withstand the difficulties of transitions. This is confirmed by the statements made by participant 9 that "...the integration allowed the movement of people from province to province" and participant 11 that "for myself it was a great pleasure because I was going to be exposed to a huge part of the country in terms of defence issues". The results of McLaren (2004) and Jetten, Tsivirlos and Haslam (2009) resonate with the findings arrived at in this study as research participants had a mixture of feelings towards integration. Intense feelings of insecurity and resistance are as such expected to emerge around the integration of various military forces as in any area where integration is an inevitability. These initial feelings of anxiety were also coupled with excitement where members indicated that they were looking forward to being members of the new SANDF.

The contradictory responses reflected inconsistencies in responses of one participant in relation to how other participants responded to the same news about integration. They also reflected inconsistencies within the responses themselves. The psychology of ambivalence has been explored by scholars such as Rogers (1951, 1955, 1961), Haley (1976), Bateson (1978), Caplow (1968) and Hoffman (1981). In his book *Two Against One: Coalitions in Triads*, Caplow (1968) defines ambivalence as an emotional state which arises from interaction with someone who is both an opponent and a coalition partner. Haley (1976) says that ambivalence as a psychological term refers to the state of mind of an individual when faced with choices of equal or near value about which he has mixed feelings. Haley suggests that a conflictual situation arising within

different orders of alliances will interfere with the proper functioning of a social system and that of persons within it. For Bateson ambivalence happens as a result of and reflects internal contradiction. According to Bateson, this internal contradiction happens because the viewer cannot perceive the same section positively and negatively at the same time. However, there is nothing that prevents the viewer from peacefully experiencing whichever part of the experience that he happens to be settled in at the time. Time is crucial in that it suggests that there may be points at which sensible alternate sidings may happen which then have an unbalancing effect. According to Hoffman (1981), perception of benefits makes ambivalence lesser and balances the effects of anxiety and excitement. Based on the findings relating to responses of participants, availability of information related to the integration process and how individual members stood to benefit from the process could have mediated the ambivalence and perhaps even enhanced by-into the integration process right at the beginning.

Rogers' (1951, 1955) explains ambivalence as a reaction to threats which exists when a person recognizes an incongruity between his or her self-concept (and its incorporated conditions of worth) and actual experience. Experiences incongruent with the self are perceived as threatening; they are kept from entering awareness because the individual's personality is no longer a unified whole. The individual's response to such a state of incongruence is one of tension and internal confusion. Anxiety is thus an emotional response to threat which signals that the organized self-structure is in danger of becoming disorganised if the discrepancy between it and the threatening experience reaches awareness.

5.2.1.2. *Perceived discrimination based on force of origin*

The findings discussed in the previous chapter highlight that most of the research participants in this study perceived that they been discriminated against based on force of origin. This perception is exacerbated by fact that former MK and APLA members are been promoted to higher ranks while the former TBVC and SADF forces are excluded. The research participants have developed as sense of alienation. This sense of alienation has left most of them disillusioned, demoralised and resentful towards integration. Most of the research participants are of the view that military competency has been sacrificed for the sake of political expediency. Honey (2003) conducted a study on integration of former armed forces in the SANDF. In his research, he made an observation that most former APLA and ANC cadre have been rewarded with high ranks often without due consideration of experience, skills or age. Most of them have little experience of

managing a workforce or planning large-scale military operations and this has given rise to considerable tension.

5.2.1.3. Underestimation of abilities in relation to growth opportunities

The formation of the SANDF presented abundance of opportunities in a sense that the SANDF has expanded structure as compared to former homeland structures, which allowed upwards growths in terms of promotional opportunities. Although on the previous themes, research participants are of the view that they have been side-lined, the opportunities to be promoted are always there. South African was accepted in the international arena which brought more opportunity for the new SANDF to participate in the activities of African Union, the SADC region as well as International. The research participants indicated that military exercises and foreign students exchange programme were some of opportunities that came with changes and democracy. The research participant acknowledged these opportunities while some of them indicated that although the opportunities are there they were not fortunate to have had them.

5.2.1.4. Promotions Requirements

The defence policy on promotions state that a post must be vacant, funded and a candidate must be suitable qualified to be staffed in that post. In a case where more than one member is qualified, seniority will take precedence. The most difficult part is to determine the seniority of a member. Every former force has their own seniority levels (DoD, 1999). Those former forces regarded as being disadvantaged will be allocated preference. That means the former MK, APLA, TBVC, SADF, or SANDF will all have their seniority levels. The Non-Statutory forces members (MK and APLA) are regarded as the most previously disadvantaged groups will receive preferences.

The findings from the previous chapter indicate that the requirement for promotions is one of the issues that are not clearer. One research participant indicated that in the past eighteen years he was promoted only once since the integration. The member is still at the lower rank level and will be going on pension soon. According to most of the research participants preference is given to the former MK and APLA while former VDF members are the least affected due to their small number of representatively at senior officers level. Marx's theory of alienations describes this situation properly. The fact that the research participants have no authority to change the policy or requirements on promotions, they are powerless. This type of policies affects them physically and mentally. The preferential treatment of other group's creates other groups to harbour ill feelings to other. This preferential treatment of certain groups unwittingly creates a class of groups, those at

the bottom and those with higher groups. The class structure arises in response to such relations. The members are no longer fellow human beings with equal rights but rather superiors and subordinates. Eventually members are alienated from themselves. The work provides little satisfaction and is primarily a means to sustain their continued physical survival.

5.2.1.5. *Lingering vestiges of an apartheid past*

It is understandable that members that were fighting war against each other will not be trusting easily. The research participants indicated that they could not trust the former SADF members due to the perception that they will be treated very badly when they being integrated. Some of the research participant indicated that they still think that there is lack of trust between the former TBVC, SADF and non-statutory forces based on what happened during the apartheid years. However it is disheartening that a level of trust has not been build till recently. This has been confirmed by Tajfel and Turner (1981) who made a research and confirmed that the individual's decision to trust or not to trust can be influence at group membership level. Kramer (1999) conducted a research to assess trust in public and private organisations. In his observation, he found that individuals tend to hold positive beliefs about fellow in-group members on attributes such as honesty and trustworthiness thus regarded fellow in group members as more honest and trustworthy compared to out-group members. That means those members belonging to a certain group and those excluded in that group. Similarly, the results from previous chapter indicated that the issue of trust was not only about the race colour but more about groups and the previous former forces. Members from TDF for example tend to easily trust members from their own former home land that goes with the rest of the groups.

5.2.1.6. *Group Identity and cultural diversity*

Managing diversity in organisations has become a major theme in the contemporary world, not least within the armed forces, which have not only become more diverse in terms of race and gender, but which are frequently deployed together with or within other nations. A cultural identity can contribute to people's overall wellbeing. However, strong cultural identity expressed in the wrong way can contribute to barriers between groups. Members of smaller cultural groups can feel excluded from society if others obstruct, or are intolerant of their cultural practices are side-lined. Cultural diversity is about valuing the differences in people and between persons.

Robin and Thomas (2001) conducted research on the best forms to implement cultural diversity at work place. Their aim was to determine the best forms of cultural diversity that enhances or

detracts from group functioning. The pair identified three different perspectives on workforce diversity, being the integration-and learning perspective, the access-and-legitimacy perspective and the discrimination-and-fairness perspective. In their results they found that the perspective on diversity a group of people held influenced how they expressed and managed tensions related to diversity. This includes whether those underrepresented in the organization felt respected and valued by their colleagues and how people valued and expressed themselves as members of their cultural identity groups; these, in turn, influenced people's sense of self-efficacy and work group functioning.

Members of the same cultural identity group tend to share certain worldviews, norms, values, goal priorities, and sociocultural heritage (Cox, 1993). Earley and Mosakowski, (2000) conducted research within culturally homogeneous groups. In his results he found that members of those groups tend to communicate with one another more often and in a greater variety of ways. This was so perhaps because they share worldviews and had a unified culture resulting from in-group attachments and shared perceptions. According to social identity theory, cultural homogeneity in groups may thus increase satisfaction and cooperation and decrease emotional conflict (Tajfel & Turner, 1985). Since homogeneous groups do not have significant cultural barriers to social intercourse, positive social associations and in-group social contacts are fostered (Blau, 1977).

The findings from research participants indicates that research participants still identifies themselves and are been identified by others members as former Transkei, former Bophuthatswana, former Venda and former Ciskei defence force member. This is not only limited to them but also extended to the former SADF, MK and APLA. SANDF members are labelled according to their former force of origin, including those members who have joined the SANDF after its formation. Although labels are used, there is no specific discriminatory programme to exclude members. These labels are used to identify members that could be identified for Affirmative Action as well as fast tracking when it comes to promotions and courses. SANDF like any other organisation has members coming from various cultural groups. The research participants particularly those coming from the former Transkei were those ones who were more concerned about their cultures and how will they cope with members from different cultures.

5.2.1.7. *Difference in military training*

The findings from the research participants indicated that the training levels between the statutory forces and non-statutory forces were not the same. The statutory forces includes the former TBVC

and SADF forces received conventional warfare training methods while the non-statutory forces which includes the former MK and APLA were trained in a number of different ways, which includes: internal and external crash courses, focusing mainly on guerrilla warfare tactics. This difference in types of training presented a challenge according to the results in that way that the non-statutory force members had to undergo formal training on conventional warfare methods in order to be on the same level with the statutory force members. Some of the research participants indicated that they were the ones who trained the non-statutory force members but were later ignored when it comes to recognitions and promotions.

5.2.1.8. *Language diversity*

The findings from previous chapter indicates that most of research participants who were from Transkei Ciskei and Venda could not understand Afrikaans hence it was difficult for them to comprehend and communicate effectively at the workplace due to the fact that Afrikaans was the official medium of communication. Effective communication between those from former homelands was hindered as the former Transkei and Ciskei force members were speaking only Xhosa while the former Venda force members could speak only Venda and former Bophuthatswana force members speak only Setswana. Language was described as one of the barriers not only between blacks and white but also between blacks and blacks during the interviews. A boundary is a sort of perimeter that people draw around themselves, and around particular relationships they are involved in. Boundaries mark off where one person or group ends and another begins. Healthy boundaries act as containers that keep things apart that need to stay apart, and also as roles that help people to know how to act. Boundaries and can be viewed on a continuum from open to closed. Every organisation has ways of including and excluding elements so that the line between those within the system and those outside of the system is clear to all. The only compromise language to deal effectively with linguistic boundary was to speak English. The information from the research participants indicates that members opted to find comfort in their own ethnic group members who can speak their language. However it also cannot be denied that integration served as a vehicle for social integration of various forces with diverse languages

Heineken (1998) conducted opinion surveys with SANDF members. The results suggest that among officers both 49% of African language speakers and 62% of Afrikaans speakers experience lack of respect for their home language while 27% of English speakers encounter less difficulty. Although, the language policy states that it will strive to accommodate all the various language groups, English has become the language of command and control. Heineken (1998) made an

observation that this situation led to considerable frustration within certain sectors of the SANDF. Most members perceive a lack of respect for their home language, especially the predominantly Afrikaans speaking officers serving in the SA Army while the SA Navy and SA Air force members have traditionally been more English oriented. Officers serving in the latter Arms of Service experienced lower levels of frustration with respect to their home language. The most startling observation was that almost half of the officers who indicated that an African language was their 'mother tongue' experienced a degree of frustration.

5.2.1.9. Persistence of existing SADF Structures and policies

The findings from the previous chapter indicate that the research participants have the perception that there was continuation of existing SADF structures and policies after the formation of SANDF. The mere fact that former SADF members did not change their force numbers and the fact that the former TBVC had to move from their units to former SADF units served to confirm their suspicions and in most cases they felt that their voices were not adequately represented. Research conducted by Mashike (2005) indicates that the former SADF was placed in a better position to influence the integration. This was made possible by the fact that the former SADF was better prepared when it came to presentation of standing papers and had resources to support their working groups. However the former TBVC members' influence was limited by the positions within which they were placed. In his analysis, he made an observation that most of the influential senior command and staff positions within the new SANDF continued to be occupied by former SADF officers. These positions included the chiefs of the arms of service, the chiefs of the staff divisions (Personnel, Intelligence, Operations, Finance and Logistics), the officers commanding of the territorial commands, the officers commanding the conventional forces and virtually all key strategic directorates with the Defence Headquarter establishment.

5.2.1.10. The absorption process

The findings from the previous chapter indicate that most of the research participants described the integration of former armed forces as merely absorption to an existing former SADF (i.e. an acquisition by the former SADF). A merger or integration is a consolidation of two or more organisations into a single entity, whereas an acquisition occurs when one organisation takes over another and completely establishes itself as the new owner in which case both institutions continue to exist (Paterson, 2001). Mergers represent the ultimate in change for organisations or institutions. This process is sometimes the only means for long-term survival for organisations and it is clear that those that those involved during the merging have a clear understanding of how

the process will unfold so as to minimise chaos and resistance (Paterson, 2001; Nkoane, 2006). This perception indicates the frustration experienced by these research participants during the integration stages. In his analysis, Mashike (2005) indicated that the fact that the integration process relied on SADF structures and practises created the conditions for what was effectively to become the ‘absorption’ of most former Non Statutory Forces and former TVBC personnel into the structures of the ‘new’ SANDF. This analysis was confirmed by the results where some of the research participants indicated that they felt that they have been absorbed in to the SADF due to the fact that they were required to change force numbers as well as uniform while the former SADF members did not change anything. Mashike (2005) reported that most former SADF members regarded the activities of the new SANDF as simply being business as usual and treated integration of non-SADF members as though they were new members of a long established organisation.

Williams (2002) in his research indicated that the former TVBC armed forces had no significant impact on the integration process beyond the influence of a few individuals. This lack of influence was characterised by a lack of strategic exposure of those members, lack of a political and institutional power base beyond their regions and sheer lack of confidence amongst many of their officers contributed to their marginalisation in the process. Williams (2002) concluded that integration process was based on SADF structures and SADF rules and regulations, which undermined the capacity of non-SADF armed forces to influence the integration process in the initial integration period.

5.2.2. ‘Family matters’

‘Family matters’ is a narrative that reflects how members’ family lives were affected by integration process. In this narrative, relocation comes out as a significant theme. Even though it may be argued that military operations involves deployment which in a sense is a form of temporary relocation from one’s home, relocation as used by participants in this study tends to connote a sense of permanence. Harmouth (2010) argues that a person’s understanding of self is acquired and developed through social experiences. When one moves from one place to another, new relationships may form and others change, and a different life may be lived. However, a persons’ home is regarded as an institution that allows individual to build some continuity (Hormuth, 2010). Relocation is an opportunity for self-concept change and can place stress on families. Despite this, it can also provide opportunities. In the following sections, the discussion focuses on themes that are linked to the idea of family and relocation.

5.2.2.1. *Relocation of former TBVC force member*

The information from research participants indicates that there was minimal of time to prepare for them to relocate. These members were required to relocate and move from their home land to SADF units. However some of the research participant indicated that relocation has brought new opportunity for them as well as for their families especially children. This was so as they were relocated from rural areas to big cities where there are better schooling and work opportunities. Munton, Forster & Altman (1992) conducted research on teachers relocating to new areas. In the research, he described relocation as a situation in which an employee is asked to move on their own and sometimes with their families to another geographically area in response to a request from their employer. Relocation requests sometimes involve transfers, where employees are asked to relocate to an unfamiliar environment involving separation from family, friends and social support networks. They found that high levels of stress may be experienced by the person who relocates and his or her family. In their research they found that over 50% of person who relocates reported high levels of stress up to six months following their move. In their recommendations, the recommended that being prepared and being informed of a possible relocation can significantly reduce the negative impact such change might have caused.

Munton et al, (1992) argues that job relocation describes a situation in which an employee is asked to move themselves and more often than not their family to another geographically area in response to a request from their employer. When employees are asked to relocate, be it a domestic transfer to an unfamiliar environment involving separation from family, friends and social support networks or an international assignment comes with the added dimension of a different culture and possibly an unknown language. The move will have a dramatic effect on a wide circle of people beyond the employee. The requirement to move impacts on the whole family, spouse, children other dependant relatives all may suffer emotionally and financially as a results of the decision to move. However it is possible that when one moves from one place to another, new friendship may form and others change, and a different life may be lived, but our home may allow us to build continuity (Van de velde, 1998

Munton et al (1992) asserts that it is increasingly being recognised that damaged family relationships – disaffected spouses who have given up careers, children upset and unable to settle at school, family concern over aged relatives left behind and the unhappiness and loneliness associated with the loss of friendship will affect employee’s wellbeing at work. However Munton et al (1992 argues that it is often tempting to make a generalisation that people have very different

ways of dealing with the relationship between work and home life. Some prefer to keep the two separate, worries about work are left at the office and not discussed at home. Others may see life in one domain as compensating for the tribulations of the other. The tendency for incidents or feelings built up at work to spill over into home life and vice versa. Commitment to a full family life can compensate for frustrations or disappointment work. In an effort to understand what happens as people try to adjust to living in an unknown culture or new environment, Adler (cited from Munton et al, 1992.) proposes that adjustment to living in an unknown culture can be broken in to five stages.

When you enter into a new environment you become excited because you are not familiar with the environment. This excitement dissipates when you become familiar with the setting. Behaviour is consistent with someone whose curiosity and interest have been aroused. New arrivals are still very much bound up in their own culture. Happy in the knowledge of whom they are and where they belong, difference in a new environment/area can be looked at from the outside as it were from the position of a detached non participant. The second stage is disintegration. During this stage new arrivals are no longer a dispassionate observer they have to actively participate in the daily routine of the local culture. Cultural difference begin to have a direct impact on day to day living because the rules that govern social and economic interactions are unfamiliar, people often begin to develop the symptoms of mild anxiety , feelings of helpless, lack of confidence and confusion are common. This stage is probably closest to what many people term culture shock. Being forced to recognise and deal with cultural changes reinforces the idea that one is thrust in to a new and uncertain world often without any tangible source of support. The only comfort might be that people view this temporary or transitional phase as part of the normal process of adjustment.

Van de Velde, (1998) see relocation as an opportunity for self-concept change. According to van de Velde, (1998), the constituents of the self, namely others, environments and things that provide mediate and perpetuate social experience, can be described as the ecology of self. The first function of others for the concept of is the reflection of and reaction to one's actions, both verbal and nonverbal. The reactions of others to one's own actions provide a mirror for the self the exposure to and interact with others provide a person with the experience necessary for development and change. Environments or setting also have to be considered. They provide the place for a person's experience or actions and can also be symbols of one's rules of conduct. The environments can also be arranged as it also provide prerequisite for self-concept relevant

behaviour. The arrangement and creation of environment can be a reflection of the self-concept and thus serve to stabilise it. Another stabilising function of the environment can be in its use and arrangement to allow for the protection of privacy. A person who is satisfied with his or her current concept of self may, when in a new environment more selectively consider those elements of the ecology system that enhance the present self-concept by building on it. Van de Vede, (1998), argues that an individual is motivated by experiences and anticipation derived from a plethora of sources beyond the control of any organisation. In general, a person dissatisfied with him-herself may be slower in making use of new opportunities, and may then embark upon a more general search for new elements of the self-concept before they finally become incorporated. A person who is satisfied with his or her current concept of self, may when in a new environment, more selectively consider those elements of the ecological system that enhance the present self-concept by building on it.

5.2.2.2. *Prolonged periods of separation from family members*

Relocation usually constitutes a radical change from one social context and physical setting to another one, thereby providing the opportunity for change. While it has been indicated that in a new environment, the individual is exposed to new contacts and role models, acquires new behavioural repertoire, and undergoes role transitions, relocation also results in prolonged periods of separation from family. The formation of the SANDF had affected all integrated TBVC forces one way or the other. One research participant indicated that he was divorced from his wife because of prolonged separation from his family. The research participants indicated that they endured prolonged separation from their family members especially at the early stages of integration. Spouses who remain at home with their children face challenges similar to those of single parents. The research participants indicated that there was nothing that they can do. Their families coped on their own. Some of the research participants indicated that they were joined by their family members at a later stage however some are still separated from their family members.

5.2.2.3. *Adjustment to new environment*

Most of the research participants indicated that they have adjusted well to their new environments. Waper (cited from Van de Velde, 1988) developed a four stage model explaining the transition from an old to a new environment. According to this model during the first phase of transition the individual is still integrated in the old environment and has no plans for change. The second phase is the anticipation phase. During the anticipation phase the old environment is perceived as more distant and there is a decrease in emotional and personal relevance. The third phase occurs after

the move has taken place and involves a complete distancing from the old environment and a simultaneously feeling of alienation and isolation in the new environment. This is the critical phase of the relocation. During this phase the newcomer seeks orientation in the new social and cultural patterns and tries to construct a new environment for himself/herself. The environment is now perceived in a neutral and non-committed way. The fourth phase of the model is indicative of complete integration and is thus comparable to the first phase. The new environment has become an old environment. The research participants indicated that they do visit their home land because they still have the primary house at their homeland and that they have relocated with their family members.

5.3. Limitations of the study

There are several limitations in this study that need consideration:

- There are limitations of a methodological nature that needs to be mentioned. Given the number of TBVC members in the SANDF, a sample size of 16 may be regarded as a limitation in that questions of representivity may be raised.
- This study has been conducted with members who opted to integrate and who are still in the SANDF. There are members that have opted to resign at the beginning of integration and later rejoined the SANDF and those members are still serving the SANDF as reserve force members. There are also members who integrated and later resigned afterwards. As such, these various groups of former TBVC force members who have some experience of integration are not represented in the sample. Therefore caution should be exercised when generalising these findings to other former TBVC force members.
- A further limitation is that some of the participants, despite having been assured of confidentiality, might have withheld their honest integration experiences for fear that the information might jeopardize them at work.

5.4. Recommendations for future research

The SANDF needs to be seen as an organisation where all members are valued and have pride to be members. It is clear that most of the former TBVC forces members are not happy with how integration was conducted. Although these members are not putting any formal grievance, the perception that they have needs to be addressed. Integration of forces had its own challenges however so far, the South African integration of seven armed forces is regarded as a success model. The SANDF needs to reconsider their reasoning that the former TBVC force members do not qualify to be regarded as previous disadvantaged group. The concept of previously

disadvantaged group needs to be reformulated so that all members can understand and buy into the vision and mission of the SANDF.

The use of labels to identify members on their force of origin needs to be reviewed if the ideal of creating a single and united National Defence Force is to be achieved. This will help to eliminate the use of labels as former Venda, Bophuthatswana, Ciskei, Transkei, MK and APLA or SADF eventually the concept of groups will be eliminated.

Relocation was an important issue raised by participants. The SANDF should look into making provision for long-term accommodation for married couples. There are currently living quarters for single force members.

5.5. Conclusion

The main goal of the formation of SANDF was to create a single defence force. The defence force which is in unity to defend and protect the territory of the country. If anyone has to claim to have achieved that goal, then the current SANDF should be able to be an organisation that does not categorise and discriminate based on previous force of origin. This step will encourage all members including former TBVC force members to view themselves as SANDF members without any reference to their past force of origin.

The findings of the study, limitations, recommendations and conclusion were presented. The research findings were assessed against the research aims set out in chapter 1. The conclusions of the phenomenological study were presented, providing a deeper understanding of the integration experience of former TBVC force members. Finally, the limitations, recommendations of this study were discussed.

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APPENDIX A
CONSENT FORM (RECORDING DEVICE)

The researcher requires the use of a recording device in order to collect data from the interviewee. The information collected on the audio tapes will only be accessed by the researcher and the research supervisor. The information will be transcribed and the audio tapes will be destroyed.

You are free to choose to not participate in the study and to object to the use of a recorder. If you do agree to the use of a recorder, you may at any point object to the use of the device. All the information on the audiotapes is strictly confidential and no names or identifying information will be revealed.

I _____ consent to the use of a recorder during the interview with Abbey Matloa for his study regarding the integration experiences of former Transkei, Bophuthatswana, Venda and Ciskei defence force members. I understand that:

- The tapes and transcripts will only be seen and heard by the researcher and the research supervisor;
- All tape recordings will be destroyed after the research is complete; and
- No identifying information will be used in the transcripts or the research report;

Signed: _____

Date: _____

APPENDIX B

INFORMATION SHEET

My name is Abbey Matloa and I am conducting research for the purpose of obtaining a Master's degree in Psychology at the University of South Africa. My area of focus is the integration experiences of former Transkei, Bophuthatswana, Venda and Ciskei defence force members. It is important to give voice to everyone who participated in the formation of SANDF and this includes former TBVC force members. Although I understand that this process took place a very long time ago, I also know that it is still vivid in our memories.

Participation in this research will entail the completion of a semi-structured in-depth interview which will be conducted by the researcher at time and place that is convenient for you. The interview will consist of questions focusing on your integration experiences. The interviews aim to determine what former TBVC force members have learned from their integration experiences.

The interview will take approximately one hour. Interviews will be recorded in order to ensure accuracy and participation is voluntary. All of responses will be kept confidential, and no information that could identify respondents will be included in the questionnaire and research report. The interview material will only be seen and heard by my supervisor and myself. Respondents are also free to withdraw from the study at any point if they are feeling uncomfortable. This research will contribute to the body of knowledge relating to the integration experiences of former Transkei, Bophuthatswana, Venda and Ciskei defence force members.

Kind Regards

Abbey Matloa (Researcher)

Ms Boshadi M Semanya (Supervisor)

APPENDIX C
CONSENT FORM (INTERVIEW)

This study involves research concerning the integration experiences of former Transkei, Bophuthatswana, Venda and Ciskei defence force members. One of the risks of participating in the study is that the participant might experience difficulties while participating in the interview process, such as remembering negative experiences. If there is a need to provide further counselling support to alleviate these effect, arrangements will be made for you to see a qualified clinical psychologist.

This study is beneficial to you in the sense that it will allow you to reflect on your experiences as a former TBVC force member and the ways in which integration has impacted on the meanings that you have created in your life at present.

I _____ consent to being interviewed by Abbey Matloa for his study on the integration experiences of former Transkei, Bophuthatswana, Venda and Ciskei defence force members I understand that:

- Participation in this interview is voluntary;
- That I may refuse to answer any questions I would prefer not to;
- I may withdraw from the study at any time; and
- No information that may identify me will be included in the research report, and my responses will remain confidential.

Signed _____

Date _____

APPENDIX D

ETHICAL CLEARANCE



Ethical Clearance for M/D students: Research on human participants

The Ethics Committee of the Department of Psychology at Unisa has evaluated this research proposal for a Higher Degree in Psychology in light of appropriate ethical requirements, with special reference to the requirements of the Code of Conduct for Psychologists of the HPCSA and the Unisa Policy on Research Ethics.

Student Name: Abbey Oupa Matloa **Student no.** 31668844

Supervisor: Ms Boshadi Semanya **Affiliation:** Department of Psychology, Unisa

Title of project:

Formation of the SANDF: Integration experiences of former Transkei, Bophuthatswana, Venda and Ciskei Defence Force members

The proposal was evaluated for adherence to appropriate ethical standards as required by the Psychology Department of Unisa. The application was approved by the Ethics Committee of the Department of Psychology on the understanding that –

- All ethical requirements regarding informed consent, the right to withdraw from the study, the protection of participants' privacy and the confidentiality of the information will be explained to the research participants and signed consent forms will be obtained from them;
- Permission will be obtained from the appropriate authorities in the SANDF and SA Department of Defence as required, and all conditions and procedures regarding access to members for research purposes that may be required by these authorities are to be met.

Signed:



Prof P Kruger

[For the Ethics Committee]

Date: 8 September 2014

[Department of Psychology, Unisa]

The proposed research may now commence with the proviso that:

- 1) The researcher/s will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.*
- 2) Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study, as well as changes in the methodology, should be communicated in writing to the Psychology Department Ethics Review Committee. An amended application could be requested if there are substantial changes from the existing proposal, especially if those changes affect any of the study-related risks for the research participants.*
- 3) The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study.*

APPENDIX E

Coding report for

Abbey Matloa

for the study:

The integration experiences of former TBVC force member

8th March, 2013

CODING METHOD:

Tesch's inductive, descriptive coding technique (in Creswell, 2007, p. 158) applied to twelve qualitative interviews.

The following six steps were followed:

1. The coder obtained a sense of the whole by reading through the transcriptions independently. Ideas that came to mind were jotted down.
2. The coder then selected one interview and asked: "What is this about?" thinking about the underlying meaning of the information.
3. When the coder had completed this task for several respondents, each interview was coded separately; thereafter a list was made of all the topics. Similar topics were clustered together and formed into columns that were arranged into major topics, unique topics and leftovers.
4. The coder took the list and returned to the data. The coder tried out a preliminary organizing scheme to see whether new categories and codes emerged.
5. The coder found the most descriptive wording for the topics and turned them into categories, then endeavoured to reduce the total list of categories by grouping together topics that related to each other.
6. The data belonging to each category was assembled in one place and a preliminary analysis performed, followed by a consensus discussion between the researcher and the coder.

CODING WAS GUIDED BY THE FOLLOWING RESEARCH QUESTION:

What are the integration experiences of former TBVC force members?

	<p>3.4. Insufficient dissemination of information pre-integration</p>	<p><i>peers yes they have been now in the higher rank than me” (R04)</i></p> <p><i>“there is no black and white document to this day of which you cannot challenge” (R04)</i></p> <p><i>“31 years’ service and I am a still a sergeant” (R08)</i></p> <p><i>“It was a long period between the between the promotion” (R09)</i></p> <p><i>“our ranks were not recognized” (R10)</i></p> <p><i>“we are not considered for promotions, we are not considered for courses” (R04)</i></p> <p><i>“the information was not well circulated from the highest point to the lowest ranks, so we were not sure what is going to happen” (R01)</i></p>
<p>4. Complex and ongoing transitional factors</p> <p>[linked to having to identify with one another as fellow force members and not as enemies/adversaries based on past affiliations; ethnic, cultural and language diversity; and differences in military training and backgrounds – some revolutionary (non-statutory) and some conventional (statutory)]</p>	<p>4.1. Identifying with one another as fellow force members and not as enemies/adversaries based on past affiliations</p>	<p><i>“In other words we are saying ,your enemies yesterday becomes your friends today” (R01)</i></p> <p><i>“they were like a liberation movement so that had a lot of impact to try to bring this forces to try to align the whole” (R02)</i></p> <p><i>“during that time you didn’t trust eh the other members” (R05)</i></p> <p><i>“...in the past during the apartheid era, we, we trained solely for counter insurgency operations,</i></p>

	<p>4.2. Ethnic, cultural and language diversity/differences</p>	<p><i>fight against those people who were then, who were labelled as rebels or outcast, so on that , with that history in mind, and the new concept we are going to integration with those people” (R01)</i></p> <p><i>“the Ciskei was also an country that was also fighting against the APLA and MK, you understand, but having now one objective as an group sometimes one might think that I, I wonder will it be possible” (R04)</i></p> <p><i>“the whites on the other side , blacks on the other ... guys are speaking Venda , here is a group of Venda’s there , a group of Xhosas there” (R02)</i></p> <p><i>“ when we are there as a group the group will be there but during breaks, or during social times they will form up their own groups” (R03)</i></p> <p><i>“some of the languages like Tswanas , who is always dominating in this, especially in this environment where I am but by the time I was in Bloemfontein the Sotho’s was dominating” (R03)</i></p> <p><i>“we only focusing on Venda and English, you understand but now when the new group came in remember now it is the Xhosas the, the, the Zulus” (R05)</i></p> <p><i>“it was difficult because</i></p>
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	<p>4.3. Differences in military training and backgrounds – some revolutionary (non-statutory) and some conventional (statutory)</p>	<p><i>we were unable able to talk other people’s languages” (R06)</i></p> <p><i>“the other problem that made this difficult was that we were the former TBVC state we were called statutory members together with SADF , the whole SADF and then the MK brothers and APLAS were called non statutory” (R02)</i></p> <p><i>“Especially the people who were coming from outside like APLA and MK’s, you understand...” (R05)</i></p> <p><i>“They say all the people from former home land must do bridging course but the people from SADF they didn’t do it the people from APLA and MK they didn’t do it, but from us from former home land they say we must do bridging course” (R08)</i></p>
<p>5. Disruption of family life and obligations [mediated by family’s adaptation to military life, relocation of family and increased opportunities – for both force and family members]</p>	<p>5.1. Prolonged periods of separation from family members (when circumstances disallow relocation of family)</p> <p>5.2. Relocation of family members</p>	<p><i>“It affected my family because we had to leave them behind and go and see them maybe on monthly basis” (R06)</i></p> <p><i>“it was bad because we left our friends and families behind” (R07)</i></p> <p><i>“it was very frustrating I am seeing my family maybe 3 times or 4 times a year” (R10)</i></p> <p><i>“years after 2 years I brought my family here in Pretoria” (clapping hands) (R08)</i></p>

