DECLARATION

Full name: Annah Ndlovu Nkomo

Student number: 47781343

Degree: Master of Education (Inclusive Education)

Title of Dissertation: THE ROLE OF CULTURAL DIVERSITY ON SOCIAL WELLNESS IN A PRIMARY SCHOOL IN GAUTENG

I make the declaration that this dissertation is my own work. As per the university’s requirements, references have been provided to acknowledge the secondary resources used.

I am aware of the policy of the university with regard to plagiarism and I fully understand what plagiarism means.

Date: 01 March 2015

Signature: ......................................
ACKNOWLEDGEMENTS

I would like to express my sincere gratitude and appreciation to the following people for the significant role they played in the completion of my studies:

- I thank God Almighty for providing me with the courage, strength and ability to undertake and complete this study.

- I thank Prof. M. D. Magano, my supervisor, for inspiring me to take up further studies and for supporting and guiding me throughout this project. I appreciate your belief in me which motivated me to do more and better in terms of performance. I must admit, without your encouragement, I would not have dared embark on this study.

- I thank Ms Cynthia Nkosi for the invaluable role she played in ensuring the success of my study.

- I thank also all participants for taking part in this study thus ensuring its success.

- Lastly but not least, I thank my husband Nkulumani and son Phakamile, who have always supported me in my educational endeavour, and had to multitask to allow me to focus on my studies. Your understanding and support have kept me going.
ABSTRACT

This study investigates the role of cultural diversity on social wellness in a diverse school setting. It explores the views of learners and teachers on issues pertaining to cultural diversity and social wellness in the school. An integrative lens encompassing Hettler’s (1970) wellness theory and Letseka’s (2000) Ubuntu principle were used as the framework to guide the study. The interpretivist paradigm was used because the research method for this study is qualitative in nature. Purposive sampling was used in this study where fifteen participants were selected. The approach used is a case study, with the case being a multicultural primary school in Gauteng Province, South Africa.

Ethical clearance was obtained from the Unisa’s Ethics Committee. Furthermore, permission was granted by the Department of Basic Education and the school’s principal. All participants signed consent and assent letters before data were collected. Learner participants gave their assent to take part in the study after consent had been obtained from their parents and guardians prior to the commencement of data collection.

Data collected reflected the participants’ understanding of the need and means to promote social wellness within a culturally diverse school setting. It also suggests that it is possible to make diversity work for, instead of against us as is advocated for by Sheets (2005). The themes that emerged from collected data were: knowing one another as well as each other’s cultures, respect for equality and human dignity, loving kindness and compassion towards everyone, practicing good manners and discipline towards everyone, positive social interaction/desired attitude and also leading by example. These themes form guidelines that can be used in promoting social wellness in the school.

KEY WORDS: social wellness, cultural diversity, human dignity, themes, integrative, equality, multicultural, guidelines, respect, social interaction
TABLE OF CONTENTS

Declaration .................................................. i
Acknowledgements .......................................... ii
Abstract .................................................... iii
Key words ..................................................... iii

CHAPTER 1: OVERVIEW OF THE STUDY

1.1 Introduction ............................................. 1
1.2 Background of Study ................................... 2
1.3 Motivation/ Rationale to embark on the study .......... 3
1.4 Problem Statement ...................................... 4
1.5 Theoretical Framework ................................. 5
1.6 Research Question ...................................... 5
1.7 Clarification of Concepts ............................... 6
1.8 Research Paradigm ..................................... 9
1.9 Research Methodology .................................. 9
1.10 Research Approach .................................... 10
1.11 Selection of Participants/ Sampling ................. 10
1.12 Instrument .............................................. 10
1.13 Ethical Measures ...................................... 10
CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

2.2 Theoretical Framework

2.3 Social Wellness

2.4 Cultural Diversity

2.5 Inclusive Education

2.6 Summary

CHAPTER 3: RESEARCH METHODS

3.1 Introduction

3.2 Research Paradigm

3.3 Research Methodology

3.4 Sampling

3.5 Instrument

3.6 Pilot Study
5.4 Strengths of the Study 85
5.5 Recommendations 85
5.6 Recommendations for Future Research 87
5.7 Conclusion 88
Reference List 81

List of Addenda

Addendum A: Consent Letters: Department of Education
Addendum B: Consent Letter: School
Addendum C: Assent Letters: Learners
Addendum D: Consent Letters: Parents/Guardians
Addendum E: Consent Letters: Teachers
Addendum F: UNISA Ethical Clearance
Addendum G: Research Instruments
Addendum H: Sample of Transcribed Data
Addendum I: Sample of Data Analysis with a Coding System
Addendum J: Adult-participants’ Responses to Questions per Theme

List of Tables: 3.1 Participants Information 43
3.2 A sample of transcribed data 50
3.3 Data analysis with a Coding System 52

4.1 Themes Emerging from Data 63

List of Figures: 3.1 Themes Identified from Analysed Data 56

LIST OF ABBREVIATIONS AND ACRONYMS USED

Duwell Duke University Wellness
Dr Doctor
GDE Gauteng Department of Education
Nasp National Association of School Psychologists
Prof Professor
Scu Santa Clara University
Uwa University of West Australia
CHAPTER 1

OVERVIEW OF THE STUDY

1.1 Introduction

Culture is a way of life by which individuals can be identified and distinguished. It refers to any knowledge, belief, behaviour, value or norm which is acquired through interaction with family, community and society. According to Zimmermann (2014), culture is a combination of knowledge and characteristics of a particular group of people who are defined by their social habits, religion, language, arts and music. Coolman (2006) defines it as the total sum of the beliefs, customs, ideas, values, knowledge and material artefacts that is passed on from generation-to-generation in society. Beliefs, ideas and knowledge differ from one group of people to another depending on race, religion and ethnic origin. The difference in all these is referred to as diversity, hence cultural diversity refers to the differences among people in all the above-mentioned aspects. This idea is consistent with that of Sheets (2005) who says that diversity is the dissimilarities in traits, qualities, characteristics, beliefs, values and mannerisms present in self and others.

Wellness is a deliberate, purposeful, continuous choice and effort to promote health in the social, physical, emotional, intellectual and occupational dimensions of an individual. In addition, De Jager and Van Lingen (2001) describe wellness as a process of holistic self-development based on personally determined goals for well-being, which leads to the enhancement of the individual, organizational and community well-being. Similarly, Davis (2013) defines wellness as the process of living at one’s highest possible level as a whole person and the ability to promote the same for others. Social wellness therefore refers to an individual’s ability to interact positively.

Social wellness is one of the dimensions of wellness, which particularly refers to the ability of individuals to live harmoniously in interdependence with each other and to
interact and communicate positively in ways that enable and promote the formation and maintenance of positive relationships and support-networks with friends and family. This definition corroborates that of Trainer (2011) who says that social wellness is the ability to interact with people through the use of good communication skills, having meaningful relationships, respecting one and others and creating a support system that includes family and friends. Consistently, Campus (2012) asserts that social wellness is about valuing living in harmony with fellow human beings, seeking positive and interdependent relationships with others as well as developing healthy communication skills.

Inclusive education is education that seeks to accommodate learners from various diverse backgrounds and seeks to meet all of their needs through the creation of learning environments that are friendly and non-discriminatory to all. Van Rensburg (2009) defines inclusive education as a system of education that is responsive to the diverse needs of learners. From this definition, it is apparent that inclusive education is not only concerned with, or limited to learners with disabilities or handicaps, but also focuses on all the attributes that make learners different from each other such as language, background and religion. This stance is consistent with that of Hannel (2008) who says that inclusive education is not just limited to learners with special needs but includes all learners with diverse needs.

1.2 Background of study

South Africa is a society characterized by cultural diversity. The population of the country has come to be known as the rainbow nation because it is composed of people of various races such as black Africans, whites, Indians, and coloureds. The eleven official languages belong to a people with diverse beliefs, values, religions and way of life. Mwakikagile (2010), who says that South Africa is multi-ethnic and has diverse cultures and languages, supports these ideas. Aboutsaa (2013) also says that South Africa’s biggest asset is its people who are the rainbow nation with rich and diverse cultures, adding that the country has nearly 52 million people with a wide variety of languages, cultures and religions. The cultural diversity and ‘rainbowness’ of the nation
are well-reflected in the multi-racial schools as well as in the multilingual schools. Multilingualism is a common sight in South African schools thus reflecting the prevalence of cultural diversity in schools.

This diversity is, however, met with hostility in some sections of the post-apartheid South Africa. Discrimination based on race, where one comes from, ethnicity, gender and so on, is prevalent in those communities- issues the researcher believes contributed to xenophobic attacks in the past. It is the researcher’s view therefore that where any form of discrimination exists, social wellness is unlikely, and that discrimination itself is a reflection of lack of inclusivity and social wellness.

To contribute to the already existing cultural diversity caused by urban migration, Tati (2006) indicates that there is a great influx of immigrants and economic refugees from all over Africa into South Africa. This has reshaped the South African schools and communities - given that some of the immigrants bring with them school-going children. Some of these children know neither English nor any of the local languages, as pointed out by Sheets (2005). This then poses a challenge for educators who have to face the reality of teaching the curriculum to learners who do not understand the language being used. Some of these teachers, since they are only human, and like some of the learners they teach, due to their upbringing and socialization, undermine and prejudice those individuals whose cultures are different from their own. This view is echoed by Campus (2012) who says that it is not only the learners who bring prejudices and negative attitudes and stereotypes to school, but the teacher also brings a range of diversity issues to the classroom. There is hence need to make diversity to ‘work for us and not against us’ – to put it in the words of Sheets (2005), thus promoting social wellness.

1.3 Motivation/ Rationale to embark on the study

Having worked as a teacher in several schools in South Africa, the researcher realized that there is more cultural diversity among learners and teachers. In some of these schools, cultural diversity would pose a few challenges occasionally and they would be
addressed almost immediately. However, cultural diversity did not strike the researcher as an issue then. It was only later that she came to a school where the educators from one culture tended to despise those from another and this could be seen even among learners. As a result, negative competition began whereby some educators would do anything to make sure that the learners from their own culture came top of the class all the time. It was discovered that some were even giving learners undeserved marks. Some learners were also passing negative, stereotyped remarks upon discovering that a learner from a different cultural background from himself or herself had performed better. The prevalence of cultural diversity in this particular school led to a lot of prejudices- thus serving as a dividing line between different learners and also among educators. Sheets (2005: 3) must have witnessed a similar situation when he commented thus, “Unfortunately many individuals believe that persons who are culturally different from them have an inferior culture.” It is because of what the researcher experienced in this particular school that she is embarking on this study so that she may show that it is possible to be socially well and healthy even in the presence of cultural diversity.

Among the population of the particular school mentioned above were several teachers and learners from neighbouring countries. These were not treated any better. Learners and teachers were stereotyped and prejudiced in like manner and treated as people with no entitlement to rights and privilege. This view corroborates that of Neocosmos (2010) who says that in some sections of the post-apartheid South Africa, xenophobic hostility aimed at non-citizens is equal to a denial of rights and entitlement. This manifests through stereotypes and prejudice, adding that in some sections the rights discourse is used to both maintain privilege for some and undermine it for some, depending on the context.

1.4 Problem Statement

Campus (2012) argues that exploring diversity by interacting with people of other cultures, backgrounds and beliefs is a practice that enhances social wellness, and the
ability to value diversity and explore it is in itself inclusive. Given these views, the researcher felt compelled to embark on a study to investigate the impact of cultural diversity on social wellness to develop guidelines that can be used in promoting social wellness in culturally diverse educational contexts.

Authors such as Antonovsky (1979) and De Jager and Van Lingen (2001) have focused their studies on wellness. In addition, others such as Rhodes, Ochoa and Ortiz (2005), Halstead (1998) and McNaughton (2011) focused on cultural diversity while Hannel (2008), Vitello and Mithaug (1998), Sellman (2012) and Education White Paper 6 (2001) focused on inclusive education. However, very little has been done to investigate the role of cultural diversity on social wellness. Therefore, the researcher identified this as a gap in research and thus focused her study on investigating the role of cultural diversity on social wellness in the primary school.

1.5 Theoretical framework

The study was underpinned by Hettler’s (1970) wellness theory and Letseka’s (2000) Ubuntu principle. The study focuses on social wellness, which is one of the six wellness dimensions proposed by Hettler (1970). According to Hettler (1970), social wellness has to do with the creation of positive relationships and interactions among individuals within a given setting. The Ubuntu principle, as described by Letseka (2000), is about human interconnectedness, valuing human life, harmony, loving others, civility, caring for others, having respect for human dignity among other things - thus suggesting that human beings do not exist in isolation.

1.6 Research question

The research question and sub-questions of this study are as follows:

- What is the role of cultural diversity on social wellness in a primary school in Gauteng?
1.6.1 Sub-questions

- What are the views of teachers and learners on issues of cultural diversity in the school?
- What guidelines can be developed to promote social wellness in a primary school?

1.6.2 Aim

The aim of this study is to investigate the role of cultural diversity in a primary school in Gauteng.

1.6.3 Objectives

The objectives of this study are to:

- explore the views of learners and teachers on issues of cultural diversity in the school; and
- develop guidelines to promote social wellness in the school.

1.7 Clarification of concepts

1.7.1 Social wellness

In promoting social wellness, Corbin (2012) suggests that individuals embrace interconnectedness and understand how one’s actions affect other people and the community. This view corroborates that of Campus (2012) which says that social wellness emphasizes interdependence with others and nature. Still on promoting social wellness Chobdee (2012) contends that when individuals seek to live in harmony with others and to develop healthy behaviors social wellness is enhanced. This is supported by Oberlin (2012) who maintains that social wellness involves the pursuit for harmony in one’s family and having positive interaction with others as well as enjoying their company. Similarly, Santa Clara University (Scu) (2011) says that the social wellness
dimension values living in harmony with fellow human beings, seeking positive, interdependent relationships and developing healthy communication skills.

According to Oberlin (2012), individuals who are well socially deliberately and consciously choose to enhance personal relationships, and to nurture important friendships as well as build a just and caring society. This corroborates Scu’s (2011) assertion that socially well individuals discover that they have the power to make wilful choices to enhance personal relationships, important friendships, one’s community and ultimately the world. Consistent with these views is Corbin (2012)’s idea about wellness that it is an active process of becoming aware of choices and making them towards a more meaningful existence.

1.7.2 Cultural diversity

In beginning to teach in a culturally diverse school, Ngobese (2004) asserts that teachers must understand the cultural setting in which the school is located in order to develop effective instructional strategies. On the contrary, Morin (2013) states that the starting point is to accept the individual in order to demonstrate a positive regard for the students’ past and cultural experience. Saravia-Shore (2008) points out that having a good understanding of the nature of cultural diversity helps one to teach culturally diverse students population. It is my view that it does not necessarily matter from which angle one approaches it but all of these ideas are valid and essential in successfully handing cultural diversity in the classroom. They are prerequisites to successfully teaching individuals in culturally diverse classroom.

According to Saravia-Shore (2008), arguing for diversity on its own does not improve institutions, rather, personal and institutional conviction for diversity that pays attention to the human issues of commonality, universality, unity, connectedness, belonging and community do. This idea is similar to that of Chartock (2010) who says that people’s bonds transcend their differences. National Association of School Psychologists (Nasp)
(2014) also advocate for cultural sensitivity, which they say emphasizes the similarities and commonalities among human kind, rather than their differences.

1.7.3 Inclusive Education

Hannel (2008) suggests that for inclusion to be effective, teachers need to teach learners to value diversity and individual differences by valuing diversity themselves. In addition, they can point out to learners that people have got many differences yet they each have something special, adding that inclusion as an attitude and approach should be adopted in an entire school to promote its effectiveness. This view corroborates that of Slee (2011) who argues that inclusion relates to treating people equally and as normally as possible, with normalization as the guiding principle where accommodation is not viewed as special but as something normal and something which is institutionally guaranteed. Similarly, Hannel (2008) states that inclusive practices should form the integral part of what teachers do, not something added on, adding that the very foundation of inclusive education relates to working effectively with diversity, variety and differences.

White Paper 6 (2001) stipulates that inclusive education is about acknowledging and respecting differences in learners regardless of language, ethnicity, disability and the like. This corroborates Hannel (2008)’s idea that in being inclusive of learners from diverse backgrounds, teachers ought to remind them that they are each unique and that they are the only one exactly like themselves in the whole world to enhance their self-esteem, self-confidence and self-acceptance. Similarly, Corbett (2001) observes that the different learning needs among learners need to be addressed to avoid exclusion from the learning system. Inclusive education therefore as the Education White Paper 6 (2001) presents it, seeks to change attitudes, behaviours and the environments to meet the needs of all learners, having accepted that all of them are different in some way. It is therefore essential that schools create conducive environments where learners’ needs as per their diversity can be catered for.
1.7.4 Primary School

Primary school is the first phase of the schooling system where children learn formally following a prescribed curriculum, which in South Africa usually begins from grade R up to grade seven. According to Dictionary/Thesaurus (2012), primary school refers to an elementary or junior school which usually offers the first six to eight grades of school to young children.

1.8 Research paradigm

In this study, the researcher used the interpretivist paradigm. The interpretivist paradigm was used because the research method for this study is qualitative. According to Henning, Van Rensburg, and Smit (2010), the interpretivist paradigm can only be used in qualitative research as it is descriptive in nature and seeks to present the participants’ reality from their own viewpoints. The researcher therefore described participants’ values, views, intentions, beliefs, reasons, self-understanding, meaning making and observations as reflected in the collected data to construct knowledge and interpret meaning. This idea is derived from Henning, et al. (2010) who say that the interpretivist paradigm is concerned with meaning, and views knowledge as being constructed by descriptions of people’s beliefs, meaning making, intentions, values, self-understanding in addition to observation.

1.9 Research Methodology

The research methodology used was qualitative in nature. Qualitative questions encouraged the free flow of information from participants with no interference from the researcher. Morse (1994) says that in qualitative research, the researcher should not interfere with the participants’ provision of knowledge to avoid hampering the trustworthiness of empirical data.
1.10 Research Approach

Case study is the research approach employed in this study. Yin (2012) describes case study as an analysis of a person or group for the purpose of drawing general conclusions about a larger group or society as a whole. For this study the case is a primary school in Gauteng province where a group of learners and educators was sampled and analysed in order to draw general conclusions about the school and all primary schools nationally.

1.11 Selection of Participants/ Sampling

In this research, sampling of participants was done purposively because the research method of this study was qualitative. Purposive sampling is the selection of the most knowledgeable participants with regard to the topic under investigation, and these participants must fit the criteria of desirable participants as per the researcher’s knowledge of the topic (Henning, et al. 2010). Fifteen participants, who were representative of all the cultural groups in the school, were selected. Ten of the participants were learners from grades five, six and seven. The other five were teachers of between thirty five and forty six years of age.

The study was conducted in Gauteng because it is where the socially unwell school the researcher mentioned in the rationale for embarking on this study is located.

1.12 Instrument

The data collection instrument that was used in this study was an open-ended questionnaire. The questions were qualitative in nature. Kumar (2005) also concurs that a questionnaire can have open-ended questions.

1.13 Ethical Measures

Permission to conduct the study was sought and obtained from the University’s Ethics Committee and from Department of Basic Education. The principal of the case school
gave consent for the study to be conducted in the school. In addition, adult participants gave their consent to take part in the study. The parents and guardians of learner participants also gave consent on behalf of the children to participate, while the learner participants themselves gave assent. Moral principles were upheld to maintain human rights and prevent harming participants (Denzin and Lincoln, 2005). Therefore, voluntary participation, confidentiality and anonymity, and the right to withdraw at any point of the research were explained and emphasized to all participants, the principal and to the parents and guardians of the learner participants before any consent or assent were given.

1.14 Data Collection

Data collection is the actual gathering of research data and evidence through an instrument such as a questionnaire or interview schedule. The process may involve the meeting of the researcher and participant. Myburgh (2011) describes it as referring to the obtaining of data from the participant by the researcher in the most effective way. To gather data, the researcher scheduled an appointment to go to the participants’ school where questionnaires were issued and participants were asked to fill them in right away. The researcher was with the participants as they completed the questionnaire, clarifying and explaining to them how they were supposed to answer the questions. The researcher then collected the questionnaires as soon as participants had finished completing them.

Participants filled in the questionnaire with open-ended questions in the researcher’s presence while the researcher waited. They handed them back as soon as they finished completing them. According to Kumar (2005), it is the best way of administering a questionnaire, calling it ‘collective administration’. The advantages of this method are that the researcher is able to get back the same number of questionnaires that were administered. Furthermore, the method is quick, convenient and inexpensive as compared to other data collection methods (Kumar, 2005). It provides the researcher with an opportunity to have direct and personal contact with the participants, and can
therefore explain certain questions where necessary, including the purpose, importance and relevance of the study. Kumar (2005), who says that participants should clearly understand the purpose and relevance of the study, especially when using a questionnaire, supports this view. Moreover, any questions that participants had have been clarified.

1.14.1 Data Analysis

Merriam (2009) describes data analysis as the process of deriving meaning from the collected study information. To derive meaning from collected data, the researcher analysed the data. Data for this study were analysed by transcribing it from questionnaires, reading it through, colour coding similar segments of meaning and putting similar segments of meaning into categories, deriving themes from the categorized segments of data and interpreting the data respectively.

1.15 Trustworthiness of the study

Guba and Lincoln (1988) identify four factors that they say are important for establishing the trustworthiness of the study. They are as follows:

**Credibility:** According to Guba and Lincoln (1988), credibility is the evaluation of whether the findings truly reflect the participants’ perceptions. They suggested prolonged engagement, member checking, persistent observation, triangulation, peer debriefing, referential adequacy and negative case analysis as techniques to ensure credibility in qualitative research. All these techniques were followed in this study, and they will be presented in detail in Chapter Three.

**Transferability:** Guba and Lincoln (1988) describe transferability as the degree to which the findings of a study can apply beyond the project. Therefore, in this study as is suggested by Guba and Lincoln (1988), the researcher provided a rich, thick description of contextual information, field experiences and findings in order to achieve transferability.
**Dependability:** It is an assessment of the quality of data collection, data analysis and findings through auditing by an expert (Guba & Lincoln, 1988). To establish dependability for this study, the researcher consulted the project supervisor who then audited all the processes involved.

**Confirmability:** According to Guba and Lincoln (1985), confirmability is about how well the research data supports the findings of an inquiry and how free these are from bias. They suggest external auditing, audit trail and reflexivity as techniques for establishing confirmability—which the researcher will present in detail in Chapter Three. To establish confirmability, the researcher discussed the study at length with another researcher in the field to verify the findings.

**1.16 Chapter Outline**

This dissertation is presented in the following manner per chapter:

**1.16.1 Chapter 1**

In this chapter, the researcher introduced the study, the background of the study, problem statement, the research question, aim of the study, the theoretical framework, and the structure of the study and a summary of the chapter.

**1.16.2 Chapter 2**

Chapter Two discusses literature review on social wellness and its importance to humans, as well as the environment in which it flourishes best. The chapter also focuses on the value of an inclusive educational setting, the extent to which cultural diversity impact on social wellness as well as how cultural diversity can be used to promote social wellness with a particular focus on the roles of teachers and learners in doing this.

**1.16.3 Chapter 3**
In this chapter, the researcher discussed the research methods used in the study with a particular focus on the research paradigm, research methodology, ethical considerations and the instrument used for collecting data. Sampling procedures and the biographical information of participants, data collection, data analysis and trustworthiness of the study are also discussed.

1.16.4 Chapter 4

Chapter Four presents the research findings and interpretations in the form of themes derived from the data with regard to the need for social wellness. The interpreted data depicted the specific roles members of a school community should play in promoting social wellness in a culturally diverse school setting.

1.16.5 Chapter 5

Chapter Five discusses findings, the limitations and strengths of the study; gave recommendations and then concluded the entire study.

1.17 Summary

The chapter outlined the background and rationale of the study, as well as the structure of the study, research questions and aims of the study, research questions and aims of the study as well as the structure of the study. The theoretical framework of the study and literature review will be the focus of the next chapter.
CHAPTER 2
LITERATURE REVIEW

2.1 Introduction

The current chapter focuses on the theoretical framework which guides the study, the literature on social wellness locally, in African states and internationally. The literature will shed more light on the social wellness of individuals within a culturally diverse context as well as the challenges faced by individuals. It also focuses on education, and foreign students in South Africa, as well as ethnicity and how it affects social wellness within a school setting. A particular focus is also given to inclusive education, and on the relationship between inclusion and diversity. The chapter also looks into cultural diversity in other countries.

2.2 Theoretical Framework

The lens that guided the current study is the wellness theory of Hettler (1970) and the Ubuntu principle as described by Letseka (2000). Therefore, this study is based on an integrative lens where both the wellness theory and the Ubuntu principle have been used.

2.2.1 Wellness Theory

Hettler (1970) proposed six dimensions of wellness. The first one is the social wellness dimension which he describes as the ability to live in harmony with fellow human beings, seeking to have positive interdependent relationships with others as well as advocating for mutual respect and cooperation with others. The second one is the emotional wellness dimension which he describes as the continuous process of being aware of a wide range of feelings in oneself and in others and accepting these, including valuing interpersonal support and assistance while being able to function alone. The third one is the intellectual wellness which he says is the ability to direct
one’s own behaviour and to think creatively, critically and independently, as well as being able to stimulate oneself and others mentally. The fourth one is physical wellness which he says refers to investing time in the pursuit of endurance, strength and flexibility and involves being careful and responsible for minor illness as well as the ability to know when professional medical attention is necessary. The fifth one is occupational wellness which he says is about contributing one’s unique talents and skills to work that are meaningful and rewarding, as well as non-paying activities that are personally rewarding for the individual and contribute to the community’s well-being. The sixth one is spiritual wellness which he says has to do with being involved in the formulation of value systems that give unity, purpose and goals to one’s actions, hopes and thoughts, the ability to tolerate opposition from one’s world and others’ beliefs as well as the continuous search for meaning and purpose in human existence.

Of Hettler’s six proposed dimensions of wellness, I have used only the social wellness dimension as my lens in this study.

2.2.2 Ubuntu

Letseka (2000) describes Ubuntu as a philosophy for promoting social good whose essential element is humanness. Letseka (2011,3) highlights the key element of Ubuntu as the notion that “motho ke motho ka batho” and “umuntu ngumuntu ngabantu” which he says in English translates to “a human being is a human being because of other human beings”. (The above sayings are in Sotho and Nguni languages respectively). Ubuntu therefore, according to Letseka (2000), is an interactive ethic which highlights people’s deep rootedness in community and social interdependence, thus implying that people are co-dependent beings whose humanity is shaped through interaction.

Letseka (2000) also sees Ubuntu as an African worldview which refers to personhood, humanness and morality. Letseka (2011) also observes Ubuntu as an African perspective which encompasses the moral values and norms such as kindness, caring, altruism, compassion, generosity, sharing, courtesy, benevolence, treating others with
fairness and justice as well as having a concern and respect for others. Letseka (2000) thus sees Ubuntu as a theory of human interconnectedness and community which places emphasis on responsibility for each other, harmony, reciprocity, dignity and humanity with the aim of maintaining and strengthening the community.

Letseka (2000) identifies interdependence, sensitivity towards others, communalism and caring for others as aspects of Ubuntu. Similarly, Letseka (2011) argues that Ubuntu as an African principle of human interconnectedness places priority and emphasis on community rather than the individual; and on commonality and interdependence of the community members. It is in this light that Letseka (2011) asserts that Ubuntu can potentially serve as both public policy and as a moral theory; and as such, it can play a critical role in enabling diverse communities to achieve a common understanding.

Letseka (2000) further argues that the promotion of Ubuntu in South Africa through education is critical since South Africa emerged from a political era that was marked by discrimination, racial segregation, domination and exclusion. In light of this, Letseka (2011) asserts that Ubuntu is a moral theory that serves as a moral value in the face of adversity, which promotes cohesion and strengthens the community. In addition, Letseka (2011) suggests that the everyday practices of schools and politics should be welcoming and familiar, rather than exclusionary and alienating.

Letseka (2000) asserts that Ubuntu consists of communally desirable and acceptable ethical standards which are acquired throughout life; (in which education plays a role in transferring), and is not something a person is born with. Similarly, Letseka (2011) observes that Ubuntu determines the formation of perceptions, which influence social conduct, and embodies the valuing of human life, loving others, viewing others as worthy of flourishing, and can thus potentially promote shared moral discourse to promote cohesion in society.
2.3 Social Wellness

According to Davis (2013), social wellness refers to the social well-being of individuals and is an aspect of overall wellness, which includes the relationships that people have, and how they interact with each other. Furthermore, building of a general connection, which fosters healthy, supportive, nurturing and intimate relationships with those around oneself, is important in social wellness. This is consistent with Duke University Wellness (Duwell)'s (2013) assertion that individuals must be able to build personal connections with others and to be part of a positive social network if they are to be socially well. Trainer (2011) who says that relationships are essential to maintaining wellness and health echoes the same view, and therefore the ability to develop and maintain friendships and supportive social networks is a sign of social wellness. Similarly, Oberlin (2012) says that building a strong social support network can create a good mood and enhance self-esteem and social wellness. Oberlin therefore urges individuals to adjust to, and develop new friendships whenever possible or when they move to a new place. In light of this, Chobdee (2013) contends that individuals should seek to have positive rewarding relationships with others, pointing out that people who maintain their social network and support systems do better under stress.

Oberlin (2012) urges individuals to develop and build close friendships and practice empathy as they interact daily with others. In these interactions, Duwell (2013) suggests that individuals maintain the same values, beliefs, and attitudes in a group as they do when interacting with any other person if they are to be socially well. Similarly, Chobdee (2012) concurs that the ability to be oneself in all situations is a sign of social wellness.

According to Corbin (2012), social wellness promotes the welfare of others and that of self, thus contributing to the common welfare of the community. This idea corroborates what of Campus (2012) highlights that being aware of the social concerns in one’s community and getting involved in solving them is a good sign of social wellness.
Similarly, Trainer (2011) says that the ability to be involved in solving community problems is a practice that enhances social wellness.

Social wellness is enhanced by the ability to use skills that one has of relating with people in different contexts (Chobdee 2012). This is consistent with Duwell’s (2013) assertion that the development of the ability to relate with people in various settings is a practice that enhances social wellness. It is my view that the ability to relate well with people in various settings is closely related to one’s ability to resolve conflict. With regard to this, Oberlin (2012) says that dealing with interpersonal conflict as healthy and in a respectful manner enhances social wellness. Also in line with this, is Corbin (2012)’s view that social wellness is the ability to deal with conflict and to peacefully resolve interpersonal conflicts as they arise.

According to Chobdee (2012), individuals should initiate better communication with those around them, thus taking part in improving their world. This is consistent with Campus’ (2012) view that individuals should take time to communicate and spend time with those they care about to develop relationships of mutual respect and support. Johnstone, et al. (2013) support this view by saying that healthy communication techniques that include open and honest communication should be learnt, practiced and maintained for the sake of social wellness. The same view is echoed by Trainer (2011) who says that communication should be clear in order for it to effectively convey one’s thoughts, ideas, needs and wants to build worthwhile relationships with others and feel good about oneself.

According to Campus (2012), individuals should value others’ opinions, have respect for others and be non-judgmental, honest and trustworthy if they are to promote social wellness. In the same vein, Trainer (2011) reports that trust and honesty go hand in hand, adding that it is nearly impossible to trust a dishonest person. With regard to respect, Corbin (2012) says that social wellness involves respecting oneself and others. It is my view that in the presence of mutual respect people can easily be comfortable with each other, hence Oberlin (2012) points out that social wellness entails being
comfortable and at ease with people, and the ability to enjoy being with others. This is supported by Campus’ (2012) view that valuing time alone and with other people is a practice that enhances social wellness, therefore, as Trainer (2011) says, as a good sign of social wellness, individuals like this are not afraid of going to a place where they might not know anyone.

Campus (2012) asserts that exploring diversity by interacting with people from different cultures, backgrounds and beliefs is a practice that enhances social wellness. In addition, in light of this, Oberlin (2012) urges teachers to commit themselves to building a community of learners who value, respect and appreciate personal uniqueness and choices, and who challenge stereotypes and promote inclusion and mutual understanding.

2.3.1 Social wellness in South African schools

According to Tabani and Human-Vogel (2010), racial tensions in South African schools continue despite local and national efforts to promote social wellness, and this is evidenced by the continuing reports of interracial violence, which suggests that desegregation as a strategy for social cohesion is not working as well as it should. They also point out that there are frequent reports of racial discrimination and violence between black and white learners at schools. Singh and Rampersad (2010) who say that learners treat each other with prejudice and suspicion echo these views and there is no cultural tolerance, instead ethnocentricism and racism are practiced. Consistent with these views is Terry and Irving’s (2010) observation that schools have been successful in meeting the demand for desegregation than achieving the ideal of social integration.

Phatlane (2007) points out that the old racial divisions in which society was compartmentalized ceased to exist in 1994. Sadly, such divisions still persist both at societal and at school level because the deep seated distrust of the other could not be wiped out overnight, nor could integration take place without deliberate state
22

intervention. School integration and the social cohesion of learners are possible if a proper enabling environment is created. Meier and Hartell (2009) contribute to this stance by stating that the opening of schools to all races does not ensure an automatic understanding and acceptance of learners by educators and among learners themselves. They (Meier & Hartell 2009) further argue that desegregation does not necessarily lead to predictable and meaningful attitude changes of groups to each other, and can even lead to heightening of tension and prejudices. Meier and Hartell (2009) go on to highlight that, since policy is not practice, and although formal arrangements for democratic education in South Africa are in place, the country still has a long way to go in making ideals concrete and achievable within the educational institutions. In view of this, Panther (2006) says that there is little interaction between the racial groups in South Africa and hostility is evident in some cases which results in fights between black and white learners.

2.3.1.1 Social wellness in other countries

Campus (2012) says that a great number of interventions are carried out overseas to improve social wellness. They include social wellness and citizenship policies, legislation, social marketing campaigns against racism as well as initiatives to improve intercultural understanding and community cohesion, adding that many countries have established human rights commissions or equivalents to administer antidiscrimination and antiracism laws, some of which conduct surveys and publish reports on racism and discrimination in their countries. This is supported by Trainer (2011) who says that the Colorado Department of Education developed what they call Comprehensive Health Education Standards whereby knowledge and skills are used to enhance mental, emotional and social well-being.

Saravia-Shore (2008) suggests that France, Netherlands and the Scandinavian countries tend to have more integrative policies whereby they expect newcomers to their countries to learn. What they expect people to learn includes the following:
language, norms, values and the traditions of the country, assuming (through these policies) that the country’s national identity and core values can be clearly defined. In contrast, Australia teaches values and norms through the Australian Citizenship test and has the Living in Harmony initiative as well as the annual Harmony Day every 21st March to acknowledge the cultural, social and religious diversity in the country in order to encourage integration. According to Trainer (2011), Denmark’s Integration Act 1999 and Norway’s Introduction Act 2005 are unusual pieces of legislation, which aim at supporting new migrants and refugees to settle and also to receive free language tuition and financial assistance.

2.3.1.2 Xenophobia as an obstacle to social wellness

Culbertson (2009) defines xenophobia as an irrational dislike of people from other countries. The Merriam-Webster dictionary (2012) describes it as the fear or hatred of foreigners. According to Cherry (2013), people who are xenophobic may display fear or even anger towards foreigners. Harris (2001) says that xenophobia has a negative effect on the overall social cohesion of a nation and it consists of prejudice against foreigners, which is against human rights and thus stands in the way of social cohesion. Similarly, Cherry (2013) identifies xenophobia as one of the issues that hinder social cohesion.

According to Harris (2001), South Africa is increasingly becoming an important alternative option for people seeking refugee from other countries or choosing to live here. Osman (2009) also indicates that foreigners leave their countries for job opportunities, to pursue studies in South Africa and for fear of political persecution. Unfortunately, as Harris (2001) points out, South Africans hold largely negative attitudes and perceptions of foreigners with most of them having very little knowledge of the rights accorded to refugees and migrants in South Africa, and most of them demonstrating a marked lack of concern about the plight of refugees and migrants in South Africa. Similarly, Culbertson (2009) says that South Africa’s public culture has become increasingly xenophobic, with the prevalence of openly expressed anger and
resentment against many foreigners, which is seen daily in the newspapers, heard on radio and expressed in the streets. This is consistent with Osman’s (2009) view that the majority of South Africans currently believes that immigration and migration impact unfavourably on the country and puts a strain on South Africa’s resources. In light of this, therefore Hunter (2007) indicates that xenophobia has become a part of everyday life for many non-nationals in South Africa.

According to Culbertson (2009), migrants have become a target of abuse at the hands of South African citizens who include the police, the army and the Department of Home Affairs. In addition, there is also a growing unfounded perception that migrants are responsible for a variety of social ills such as unemployment, the spread of disease and crime. Similarly, Harris (2001) notes that some political parties have capitalized on xenophobia by campaigning for the need to protect South Africans from the threat posed by foreigners to South Africans’ social and economic security, with some senior political figures demonstrating their xenophobic prejudices through inflammatory statements about foreigners such as linking them to crime, taking jobs and drugs.

Hadland (2008) says that violence commonly viewed as xenophobic in nature erupted in South Africa in May 2008 leaving more than 60 people dead and tens of thousands of people displaced. It is the researcher’s view that such an occurrence was a disruption to social cohesion and wellness. This is in contrast to many South Africans who had been welcomed into exile in the 1960s and 1970s in Tanzania, Zimbabwe, Zambia, Mozambique and other states, xenophobia was a betrayal of friendship. Osman (2009) attributes this to the government’s lack of determined initiative to address the immigration crisis, although it has, among its many objectives, the promotion of human rights based culture in both government and civil society in respect of migration control. In view of this, Hadland (2008) points out that there is need for South Africans to be educated about issues of migration.
2.3.2 Education and foreign students in South Africa

Hunter (2007) says that teachers need to affirm students' ways of life as the norm so that they are able to deal more easily with their classroom experience, adding that individuals feel empowered when their way of life is represented in every sphere of society. In addition, Osman (2009) suggests that if schools are to be places of support and care for refugee children, then the ethos, curriculum and practices must encourage and support all cultures represented in the school.

Osman (2009) indicates that the South African education policy is based on principles of inclusivity. However, as Hemson (2006) points out, South African schools express intolerance and prejudice towards anything that deviates from the traditional norm established during apartheid. This corroborates Osman’s (2009) view that it is not only the adult foreigners who were victims of xenophobia, but children are also targeted and experience xenophobia through name-calling and sometimes physical violence. Hence, foreign learners lament taunts by teachers in the classroom and bullying by other learners at the playground for being 'makwerekwere'- a derogatory name. Furthermore, Osman asserts that South African learners do not easily befriend foreign learners, as they believe that they are taking their places in the school, in the debate team, in the sports awards, and the like. They also feel neglected and have the perception that the needs of foreigners supersede theirs, thus stirring feelings of animosity. The views of these learners however are contrary to Hunter’s (2009) assertion that education is a universal right for all children where migrants should not be discriminated against. Education is a tool for countering xenophobia and other forms of discrimination in the wider population, and the Freedom Charter’s declaration that the doors of education shall be open to all.

According to Osman (2009), the Department of Education is aware of the violence and intimidation against migrant children and the government of the day admits that it has not done enough to fight xenophobia. Hunter (2007) therefore calls on teachers as
animators of South Africa to use their powerful positions to affect the ideology of many people against xenophobia.

Vatala (2001) says South Africa is multicultural in terms of language, culture, norms values and tradition. In summary, South African History Online (SAHO) (2013) avers that there is a variety of ethnic groups and languages in South Africa. Vatala (2001) comments that ethnicity is an inevitable, absolute necessity that entails the origin of a social group and cannot be changed as people are born in a unique social background. In addition to the indigenous diversity, Williams (2013) points out that the diversity that has resulted from international migration has also created some important challenges especially in the degree of social cohesion in host communities.

According to SAHO (2013), the South African law divided the population into black African, whites, Indians and coloured until 1991. However, until now many South Africans still view themselves according to these categories; noting that the differences among the various ethnic groups such as between whites and non-white, and amongst Xhosa and Zulu were overemphasized by the apartheid government such that these groups turned against each other rather than against government. (SAHO) (2013) also notes that ethnicity has been a major source of conflict in South Africa for centuries, and that the white apartheid government promoted divisions among black ethnic groups, not only among coloured people, Indians and Africans and among African tribes.

Vatala (2001) asserts that it is natural for certain levels of ethnic conflict to occur wherever human beings interact with one another at a social, political or economic level. The observation made by Vatala (2001) is that, during the apartheid era, ethnic conflict was deliberately created. However, today ethnic conflict is a time bomb that the country is sitting on, which requires the government to swiftly and proactively deal with, and is not a new phenomenon in South Africa. Consistently, SAHO (2013) notes that with the arrival of white settlers, racial divisions intensified ethnic divisions in many ways with the white government using ethnicity as a divisive tool in order to consolidate their power.
SAHO (2013) says that the policy of racial segregation favoured the economic and political power for the whites; hence, until today the country has to deal with the consequences of this disastrous policy. Vatala (2001) points out that the situation in South Africa is such that it is people from certain ethnic groups, who should be in authority. This happens even if sometimes they do not even have the necessary qualifications, to the extent that when someone from a different ethnic group has to be part of those in authority rules are changed - so that he/she does not fit. Vatala (2001) further states that one is treated differently when he/she does not belong to the ethnic group of top managers, or to their circle of friends.

According to Vatala (2001), tension still exists between the various ethnic groups, which emanates from the historic departmentalization of society in terms of socio-economic, political and cultural backgrounds. SAHO (2013), who says that there is still a trench between the populations, echoes the same view, with black and white leading largely separate lives regardless of democracy. Vatala (2001) argues that, from a practical experience in South Africa, African people are treated in an unacceptable manner - with white people being preferred and being given better service at public domains. Vatala (2001) further asserts that the language that one speaks determines to a large extent whether one will get a service before someone who speaks the language of the attendant.

Vatala (2001) says that strategies should be employed to remedy the existing xenophobia, which prevails among ethnic groups within South Africa. In addition, Vatala (2001) points out that there must be a change of attitude and behaviour of all within an institution if relations are to be enhanced. However, he laments that top managers within public institutions are reluctant to transform and change their attitudes towards other ethnic groups. Consistent with this view is Yarbrough’s (2012) argument that the rights of people belonging to a national minority must be fully respected as part of the universal human rights. Furthermore, Yarbrough (2012) points out that the protection of minority rights is essential to the stability of a multi-ethnic state. Similarly, Vatala (2001)
makes a call for race relations to be treated with passion and sensitivity. To conclude this subject, SAHO (2013) highlights that although significant democratic strides have been taken since 1994, South Africa is still far from the ideal multicultural society.

2.4 Cultural diversity

Van Niekerk and Hay (2009) say that culture is about how people create meaning out of the events in their lives, adding that in South Africa one rubs shoulders with people of many cultures, while Lemmer, Meier and Van Wyk (2006) view diversity as a characteristic of every society. In this regard, Lynch (2005) suggests that individuals within schools must appreciate each other’s difference from themselves and be able to relate creatively with all cultural groups, in order to maintain social cohesion and achieve human justice. This idea is consistent with Lin and Bates’ (2014) call on institutions to create environments where differences are regarded as enriching sources, and as yielding fuller understanding of individuals and society at large. They say that conflict should not be avoided for the sake of harmony; rather mechanisms should be developed to identify and manage conflict such that communities are still maintained despite disagreements.

Saravia-Shore (2008) points out that schools are the primary place in which diverse students from different cultural, ethnic, social class and language backgrounds come together. Furthermore, Saravia-Shore (2008) reports that once diverse children have been brought together in the same school and classroom, whether the diversity among students results in positive or negative outcomes depends largely on how students – student interaction within the learning situation is structured. Johnstone, et al. (2013) then suggest that students should be taught a pluralistic set of values about democracy, freedom, liberty, equality, justice and the responsibilities of citizenship. In view of this, Lynch (2006) suggests that schools develop in learners’ empathy for human beings and an understanding of human diversity, similarity and interdependence in order to make them comfortable with a variety of diverse human cultures, adding that schools should
develop in learners a commitment to combat prejudice and discrimination. Therefore, Powell, et al. (1996) advice that teachers view students’ cultural diversity as a strength possessed by the students, hence Sheets (2005) calls on teachers to create environments that make members of a class comfortable.

According to Meier and Hartell (2009), cultural diversity is on the increase in South African schools - which entails that teachers teach learners with languages, cultures and backgrounds unknown to them. This view corroborates what Ngobese (2004) says that learners come from culturally diverse backgrounds, while Panther (2006) points out that teachers are frustrated by cultural diversity in schools. Therefore, Ngobese (2004) advocates for teachers and school principals to be equipped with appropriate skills to manage cultural diversity in schools. Ayres (2012) indicates that managing diversity is not an easy responsibility, especially in South Africa, because the historic racial segregation and institutionalized separate developments, which resulted in a lack of understanding between people from diverse backgrounds and cultures. However, diversity provides benefits that enhance organizational performance if managed well. Wooten (2009) echoes the same view by saying that diversity is essential and its presence assures the ability to thrive.

According to Ngobese (2004), school staff should understand and acknowledge cultural differences and should be sensitive in rendering services to learners, not treating them with prejudice, but instead, sensitizing them about stereotyped differences and encourage all members of the school community to build relationships with those from different cultural backgrounds as well as to promote communication among themselves. Similarly, Singh and Rampersad (2010) argue that it is important for members of a school community to see the world from others’ point of view and to encourage tolerance and dialogue in a culturally diverse school context. Ngobese (2004) hence asserts that the focus in schools should be on reconciling the interests of diverse learners to motivate them and give them a common direction.
Saravia-Shore (2008) says that diversity among people can either be a valued source generating energy, creativity and vitality, or it can be a source of racism, prejudice and divisiveness. Similarly, Chartock (2010) says diversity should not mean adversity. On the same vein, Sheets (2005) argues that teachers should reinforce the concept that differences contribute to the richness of the classroom community and that teachers should therefore explain to learners that differing opinions enrich one’s thinking, and gives one novel ways of thinking about an idea. She further urges teachers to create inclusive, equitable and democratic classroom communities that enable all students to learn. Lin and Bates (2014) suggest that environments should be created where differences are regarded as enriching echo the same view.

Mncube and Harber (2013) argue that students need to study in an environment, which is culturally conducive to learning and free from any form of (ethnic) harassment. Saravia-Shore (2008) concurs that classroom climates that are warm, and welcoming to everyone must be created and maintained, where children are encouraged to accept themselves for who they are and to be free to act, think and talk like members of their own culture. He adds that to do this effectively, teachers need to notice, identify, and remove stereotypic material from the classroom as well as increase their awareness of personal assumptions and attitudes towards diversity.

Bester and Budhal (2001) point out that feelings of isolation have been reported by students from underrepresented groups matriculating at predominantly white institutions, and therefore call on schools to address the feelings of personal isolation. Similarly, Saravia-Shore (2008) advocates that environments should be created which make learners feel good about who they are in terms of their culture. In creating such environments, Richards, Brown and Forde (2006) urge teachers to learn to appreciate and work effectively in a world of difference and should try to make their verbal and non-verbal skills to fit in with many different cultures.
2.4.1 Code of conduct for schools and cultural awareness

Prasad (2013) highlights the need for each school to develop a code of conduct for students and staff to ensure a non-discriminatory environment. Furthermore, Lund (2013) says that children should be made aware of unfairness and challenged to do something about it, while challenging teachers to initiate and take part in casual conversations about cultural diversity with the class. He adds that teachers should initiate and carry out activities with learners that question injustice and act against it, respond to learners’ biased actions and remarks as well as interact with families and learners in a respectful manner. Johnstone, Logue, Minor, Rhudick and Riotto (2013) also state that teachers must be cautious about making decisions based on stereotypic information, and must be careful about the accuracy of their stereotypes. Van Niekerk and Hay (2009) urge individuals to be self-confident and to have confidence in their own values, and to have a non-superior attitude that conveys a genuine appreciation for the beliefs and values of others, not taking one’s cultural assumptions as the norm, but being aware that others may not necessarily share those assumptions and values. They also urge teachers to seek to gain knowledge with regard to the cultural values and beliefs of the group of learners with which they are involved.

In order for students to realize the differences that exist between themselves and others, they need to know themselves and others as well. This idea is consistent with that of Chartock (2010) who says that teachers can help students learn about themselves, about diverse cultures at home and abroad, and about a common vision of equality, liberty and justice – adding that racism, classism and sexism should not be perpetuated in the classroom. This view is related to that of Saravia-Shore (2008) who says that students should be encouraged to appreciate their own ethnic, religious and cultural backgrounds, and those of other students.

According to Beynon (2014), individuals should take pride in, and experience their cultural background, pointing out that lack of cultural awareness and lack of culturally enriching activities contributes to a negative school campus climate. Richards, et al.
(2006) concur that everyone is entitled to be proud of their cultural heritage. Therefore, learners should be taught their own culture and also be exposed to other cultures and helped to be comfortable with, as well as to respect all the ways in which people are different from each other, thus being taught how to relate with one another. This corroborates Lin and Bates' (2014) assertion that individuals should not forget their cultures so that they continue to exist as a distinct people, adding that there is need for individuals to accept and respect each other’s ethnicity and culture, and to increase their sensitivity towards each other’s values and cultures.

2.4.2 Perceptions on different cultures

Van Niekerk and Hay (2009) point out that some people think that their own culture is best or superior and that it is important for one to be culturally sensitive, as well as to respect and accept the complexity and diversity of others’ thinking, feeling and doing. Carbines, Wyatt and Robb (2006) also urge schools to encourage harmonious relations and better understanding among diverse cultural groups, and that greater appreciation for the richness of cultural diversity must be generated. Similarly, Beynon (2014) argues that learners must be helped to function cooperatively and successful in a culturally diverse society and world and that both learners and teachers should be sensitive to the life experiences and cultures of others.

Lin and Bates (2014) report that sometimes differences can be used to put someone down or make oneself feel superior, and that however, teachers should help such a situation by affirming and valuing diversity as well as encouraging learners to respect diversity and other cultures and to help them to live happily and cooperatively in a diverse world. This is consistent with Richards, et al. (2006) who critique that some teachers seldom regard diversity as an exciting and enriching phenomenon, but rather as a deficit and hence wish it away. However, they point out that teachers must accept that whether they like it or not, they will always encounter people who are increasingly unlike them in the context of an increasingly interdependent society. Therefore, they should impart skills, attitudes, knowledge and perspectives that will enable learners to
interact effectively with others who are different from themselves. In light of these views, Saravia-Shore (2008) asserts that diversity should be celebrated in a positive, deliberate way, which should include special games and contests in which diverse cultural groups participate.

Teachers are called upon to make diversity work for them and their students, and not against them (Sheets, 2005). In this regard, Lynch (2005) invites teachers to review and reflect on their current practice to see if the curriculum covers the local, national and international levels, as well as the cultural, social and environmental dimensions. He advocates for a culturally balanced curriculum has a sufficient global breadth. Lin and Bates (2014) echo the same view by saying that school teachers and educational systems must promote education that is related to the culture or country of the students with whom they are working in order to improve instruction for culturally and ethnically diverse students. They want students’ cultural backgrounds to be part of their school learning environments, including the content taught to students.

According to Lin and Bates (2014), a certain degree of empathy is necessary if we are to interact effectively with people who are different from ourselves and develop satisfactory relationships with them as well as understand their motivations and needs. Van Niekerk and Hay (2009) call on individuals to be genuine, non-judgmental, tolerant and open towards others, as well as to behave and think in a flexible way that allows for behaviours and beliefs that are different from their own. Richards et al. (2006) support this by saying that dealing with diversity is fragile and formidable and is something that must be wanted, believed, loved and felt, and that to do this well one would require to involve their value system, beliefs, heart, mind, will and spirit.

2.4.3 Cultural diversity and legislature

In affirming cultural diversity and in an attempt to address cultural diversity in schools, numerous efforts have been made to date since 1994. Lemmer, Meier and Van Wyk (2006) indicate that there are several pieces of legislation which focus on diversity within
South African schools and the way in which it is dealt with. These include the South African Constitution (1996), the South African Schools Act 84 of 1996, the report on the study of racism in schools by the South African Human Rights Commission (1999), the report of the Gender Equity Task Team (1997), and the Manifesto on Values, Education and Democracy (2001). Lemmer et al (2006) however, cite homogenized generalized concepts of identity and stereotypes as affecting the attempts to address diversity in schools. The Convention on Human Rights also addresses cultural diversity by prohibiting discrimination based on any ground such as birth, national or social origin, association with a national minority, race, colour, gender, religion, language, political opinion or any other status.

2.4.4 Practical approaches of dealing with diversity

Currently, the approaches to dealing with cultural diversity in South African schools according to Lemmer et al. (2006) are as follows:

- the assimilation approach which expects learners to adapt to existing ethos of the school and curricula that have been developed for a different learner population;

- the colour blind approach in which educators applying it claim not to see colour in a multiracial class, while trying to suppress their prejudices against learners from racial groups apart of their own; and

- the contributionist approach where a cultural day is selected by the school in which songs in different languages are sung as a way of recognizing the cultures and groups of learners other than the one that dominates the school.

Meier and Hartell (2009) comment that the problem with the last approach is not that schools start here, but that they end here - making this a superficial add-on gesture that does little to bring about unity in diversity. In contrast, Lemmer, et al. (2006) criticize all these approaches as being thoughtless, doing very little to address diversity in a concrete way. They argue that the management of diversity should be planned and
should never be left to chance. Like a number of authorities have done, Saravia-Shore (2008) calls on teachers to develop learning environments that meet the needs of all students and facilitate successful learning for all of them and to understand how to teach students whose cultural backgrounds differ from their own effectively. In as much as these are good ideas and recommendations, the question is: Are the teachers empowered, equipped and enabled to deal with as much cultural diversity as is seen in South African schools today? Whatever the answer to that question but how best can cultural diversity be used to promote social wellness in the school? Castaneda (2011) who asserts that there is a concern as to whether or not teachers have been adequately prepared to establish learning environments that are encouraging and fair to students from various cultural and racial backgrounds echoes this worry. Richards, et al. (2006) are for the view that teachers ought to be empowered to address cultural diversity by providing them with concrete ideas, examples and strategies.

2.4.5 Cultural diversity in other countries

Morin (2013) points out that countries such as Chad, Nigeria, Cameroon, Togo and the Democratic Republic of Congo lead the list of countries that are culturally diverse due to their multitudes of tribal groups and languages. According to Morin (2013), the United States of America ranks close to the middle and is slightly more diverse as compared to Russia but less than Spain, while Argentina, Haiti, the Dominican Republic, the Comoros, Uruguay and Rwanda are ranked as the world’s least diverse countries. Saravia – Shore (2008) indicates that due to cultural diversity, the world over individuals from a country differ from one another as each one is affected by his/her own cultural background (since nations have sub-cultures), and that predicting behaviour and attitude based on a person’s nationality is imprecise. Saravia – Shore (2008) further states that that the norms of one culture may violate the norms of another.
2.4.6 Challenges experienced due to cultural diversity in schools

Singh and Rampersad (2010) conducted a study and identified several challenges that are experienced due to cultural diversity in schools. These include learners from diverse backgrounds were reluctant to work with each other in groups; and in many instances they refused to associate with or talk to each other as they felt they did not have a need to talk to those from different cultural or racial groups since they had their own friends. Singh and Rampersad (2010) add that these children felt they did not know those from different cultural groups, and so they kept to their racial and cultural groups during social and other interactions but were not openly racist toward each other. However, some learners frowned upon those different from them, criticizing their manner of dress, worship, food and language. Singh and Rampersad (2010) go on to highlight that there were prejudices and stereotypes due to language, suspicion and cultural intolerance; while language varieties caused communication problems which contributed to lack of interaction amongst the different groups. Similarly, Bester and Budhal (2001) assert that negative attitudes towards difference, as well as exclusion due to language constitute a barrier to learning.

In view of such challenges and barriers, Singh and Rampersad (2010) suggest that learners should be discouraged from being rigidly bound by membership to any one particular culture while being encouraged to be interculturally competent as they live in a multicultural society. Johnstone, et al. (2013) says that with the understanding that stereotypes do exist, individuals should advocate for a positive and respectful school environment that supports pro-social behaviour such as helping others, respecting others, consideration, self-control and cooperation – while challenging bias and exclusion.

2.5 Inclusive Education

Schwartz (2005) define inclusive education as a concept that seeks to create a unified education system that is able to accommodate the needs of all learners, and is about
social justice and making a commitment to do whatever it takes to enable each child to belong regardless of their social background. This corroborates Slee’s (2011) view that inclusive education is based on democratic values that all human beings are equal and have the same right to full participation, and gives everyone a chance to become an important and valued member of the community. Similarly, Richards, et al. (2006) report that students learn best when they are valued members of a community.

Slee (2011) views inclusion as a principle based on tenets that learners’ differences are less than their similarities and that all learners can learn. In addition, Balsara (2011) sees inclusion as a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities. This is done to reduce exclusion within education, thus placing emphasis on what is in the best interest of the children involved and not on the location in which the education takes place.

According to Corbett (2001), an educationally inclusive school is one in which the teaching and learning, achievements, attitudes and the well-being of every young person matter, and take into account learners’ varied life experiences and needs and offer them new opportunities, as is reflected in their ethos and performance, thus being effective. Furthermore, Corbett (2001) asserts that in an inclusive school, there are high expectations of everyone, students help each other and collaborative working is encouraged. This view is consistent with that of Richards, et al. (2006) who says that learners can learn by emulating their competent peers.

According to Balsara (2011), schools should be made inclusive by building the capacity of teachers to function in an inclusive setting and by making the curriculum flexible and appropriate to accommodate the diversity of school children, thus recognizing diversity among learners in order to inculcate respect for diversity and the concept of an inclusive society. This view corroborates that of Beynon (2014) who says that schools should promote tolerance and understanding in a diverse society, should identify any
pupils who may be missing out or feeling in some way apart, and should constantly monitor and evaluate the progress of each learner.

Slee (2011) points out that in creating an inclusive culture it is of importance that everyone is made to feel welcome, be they visitors, staff or students, and therefore proposals for promoting inclusion need to be integrated into the existing school development plan and on-going priorities. This view corroborates that of Balsara (2011) who calls for the development of all children’s strengths and abilities in place of highlighting their limitations, and for the incorporation of a component of human rights education in teacher education programmes to develop in teachers the pedagogical skills required in inclusive classrooms.

Johnstone, et al. (2013) advocate for inclusive education by asserting that when diverse learners are kept apart, stereotypes are bound to be fostered. Similarly, Betancourt, Green, Carrillo and Firempong (2003) concur that it is only by bringing young people together more frequently that we will begin to rid ourselves of stereotypes. They add that this will potentially help learners to learn about each other’s uniqueness, humanness and similarities.

2.5.1 Inclusion and diversity

According to Masztal (2009), diversity and inclusion go hand in hand and are important for establishing and cultivating an equitable and supportive school environment. This idea is consistent with that of Knauth (2012) who says that diversity is the mix and inclusion is making the mix work. Masztal (2009) asserts that inclusion can be recognized by behaviours or practices, which accept value and support diversity, and it is the responsibility of the institution to protect individuals’ rights. Similarly, Slee (2011) says that inclusion and diversity in education are a human rights issue.

Patel (2013) says that the school should value and respect the cultural, social and linguistic diversity of its community and should encourage inclusive practices in order to provide an environment that is flexible, innovative and productive. He adds that staff
and students ought to be encouraged to maintain high professional standards to be able to interact effectively in culturally diverse communities. Similarly, Uwa (2013) suggests that staff should be encouraged to practice respect, inclusiveness and fairness in all personal and professional interactions, and to respect diversity, and those culturally inclusive practices ought to be embedded in communication and in the environment.

In light of these views, Masztal (2009) advocates for a positive diverse, inclusive culture in order to minimize or eliminate discrimination, promote understanding and appreciation of differences in personal orientation and background, promote team work, increase camaraderie among the staff as well as to create synergistic approach to problem solving and decision making. This is consistent with Corbett’s (2001) stance that an inclusive school culture is essential for making everyone in the school to feel that they belong, and are contributing to the life of the school and enriching the school community through their diverse experiences.

University of West Australia (Uwa) (2013) reports that cultural competence is a critical attribute in ensuring an inclusive environment in an institution and should be embedded in student and staff experiences as an on-going process. In addition, Campus (2011) explains cultural competence as the attitudes, skills, knowledge and behaviours that enable one to better meet the needs of others. In contrast, Stone (2005) says cultural competence refers to being aware of one’s cultural background as well as the diversity and richness found in other cultural backgrounds and involves interacting with people from different backgrounds, lifestyles, both genders, ethnicities, ages and abilities with ease and comfort. This view corroborates that of Uwa (2013) who says that in being culturally competent learners and staff ought to be emotionally and intellectually comfortable with difference.

2.6 Summary

This chapter illuminated Hettler’s (1970) theory of wellness as well as Letseka’s (2000) theory of Ubuntu as the theoretical lens which guided this study. Literature on social
wellness in South African schools and in other countries, cultural diversity and perceptions of different cultures, xenophobia as an obstacle to social wellness, cultural diversity and legislature as well as the code of conduct for schools was reviewed. Inclusion as a guiding principle in dealing with and handling diversity was also illuminated.

The focus of the following chapter will be on the research paradigm, methodology and design of the study.
CHAPTER 3

RESEARCH METHODS

3.1 INTRODUCTION

The previous chapter focused on literature on cultural diversity and social wellness. This chapter focuses on the philosophy under which the research is conducted, that is, the research paradigm. It also explains the research methodology used in the study as well as the benefits of using it in the study. The research approach, sampling procedures, data collection and analysis are explained. The chapter also focuses on explaining what was done to ensure the trustworthiness of the study.

3.2 Research paradigm

The interpretivist paradigm was used for this study because the research method used was qualitative in nature. The paradigm gave insight into the participants’ real-life situations; thus enabling the researcher to understand and interpret participants’ lived experiences (Hennink, Hutter and Bailey, 2011). The interpretivist paradigm was therefore relevant to this study in that, as Henning, et al. (2010) postulate, it seeks to present reality from the participants’ point of view. The researcher therefore interpreted phenomena based on the meanings the participants brought to them as suggested by (Denzin and Lincoln, 2005).

3.3 Research Methodology

The qualitative research method was used in this study to investigate the role of cultural diversity on social wellness, to explore the views of teachers and learners on cultural diversity and to develop guidelines to promote social wellness in a primary school- thus addressing the aim and research questions of the study. This was done to gain a deeper understanding of the phenomenon under investigation. This is supported by Henning, et al. (2010) who say that qualitative methods usually aim for depth and
specifically enable the researcher to gain an understanding of the perceptions, values and actions of the participants under study. Furthermore, Myburgh (2011) says that the qualitative approach helps the researcher to gain new knowledge into the phenomena under study. The researcher therefore used this approach to gain knowledge with regard to the role of cultural diversity on social wellness, and the kind of views that are held by both learners and teachers regarding cultural diversity.

3.3.1 Research Approach

The research approach that was used in this study is a case study. According to Merriam (1998), a case study is an in-depth description and analysis of a bound system whose single most binding characteristic lies in delimiting the objects of the study case. Merriam (1998) goes on to explain ‘bound system’ as fencing in what is being studied, and that a case could be a person, programme, group, and the like. This definition of a case study corroborates that of Zucker (2009) who says a case study is an empirical inquiry, which investigates a contemporary phenomenon within its real life context. In light of the above therefore the case in this study was a primary school in Gauteng Province. In keeping with Zucker’s (2009) assertion data was collected from participants in their school, that is, their real life context where they meet with a lot of cultural diversity. In addition, in order to delimit and encourage the free flow of the responses provided by the participants to the given questions, open-ended questions were given to the participants on a questionnaire.

3.4 Sampling

Sampling for this study was purposive in that the researcher specifically looked for various races, ethnicities and nationalities to participate. Fifteen participants of both genders from a single, culturally diverse school in Gauteng Province were sampled. The population of the school comprises black, white and Indian people. Soanes (2005) describes a sample as a small quantity or part that shows what the whole looks like. Those sampled therefore were a typical representation of their ethical group, race or
nationality - thus also representative of the school. The participants answered qualitative questions presented to them on a questionnaire with open-ended questions. The sample comprised ten learners and five teachers. Learner-participants were sampled from grades five, six and seven, and were aged between ten and thirteen. Both learner and teacher-participants were asked the same questions. However, learners’ questions were a simplified version of the same questions that adults were asked. The phrasing of the questions learners were asked was simplified to enable learners to easily understand them.

Below is an outline of the biographical information of participants who took part in the study.

Table 3.1 Biographical background of participants

<table>
<thead>
<tr>
<th>Participant (Pseudonyms)</th>
<th>Status in school/Race</th>
<th>Gender</th>
<th>Age</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trishan</td>
<td>Learner- Indian</td>
<td>Male</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Mary</td>
<td>Teacher -English (white)</td>
<td>Female</td>
<td>46</td>
<td>Not applicable</td>
</tr>
<tr>
<td>Palesa</td>
<td>Learner- Pedi (black)</td>
<td>Female</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Katlego</td>
<td>Learner- Tswana (black)</td>
<td>Male</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>Tinashe</td>
<td>Teacher- Zimbabwean (black)</td>
<td>Male</td>
<td>42</td>
<td>Not applicable</td>
</tr>
<tr>
<td>Name</td>
<td>Role</td>
<td>Language (Ethnicity)</td>
<td>Gender</td>
<td>Age</td>
</tr>
<tr>
<td>--------</td>
<td>----------------------</td>
<td>-------------------------------</td>
<td>--------</td>
<td>-----</td>
</tr>
<tr>
<td>Jane</td>
<td>Teacher</td>
<td>South Sotho/Sesotho (black)</td>
<td>Female</td>
<td>37</td>
</tr>
<tr>
<td>Nomusa</td>
<td>Learner</td>
<td>Zulu (black)</td>
<td>Female</td>
<td>11</td>
</tr>
<tr>
<td>Sam</td>
<td>Learner</td>
<td>(black) Nigerian</td>
<td>Male</td>
<td>13</td>
</tr>
<tr>
<td>Ayisha</td>
<td>Learner</td>
<td>Ethiopian</td>
<td>Female</td>
<td>13</td>
</tr>
<tr>
<td>Amara</td>
<td>Learner</td>
<td>Congolese (black)</td>
<td>Female</td>
<td>12</td>
</tr>
<tr>
<td>Jayden</td>
<td>Teacher</td>
<td>Afrikaner (white)</td>
<td>Male</td>
<td>48</td>
</tr>
<tr>
<td>Phindile</td>
<td>Teacher</td>
<td>Xhosa (black)</td>
<td>Female</td>
<td>35</td>
</tr>
<tr>
<td>Muntu</td>
<td>Learner</td>
<td>Ndebele (black)</td>
<td>Female</td>
<td>11</td>
</tr>
<tr>
<td>Botshelo</td>
<td>Learner</td>
<td>Venda (black)</td>
<td>Male</td>
<td>10</td>
</tr>
<tr>
<td>Ntsako</td>
<td>Learner</td>
<td>Tsonga (black)</td>
<td>Male</td>
<td>12</td>
</tr>
</tbody>
</table>
3.5 Research Instruments

3.5.1 The Questionnaire on how people can get along well within a school

**THIS QUESTIONNAIRE WILL BE COMPLETED BY TEACHERS ONLY**

**QUALITATIVE QUESTIONS** (Q stands for Question)

Q 1. Write a few ideas about what you think you can do to promote good social interaction in the school.

Q 2. What roles do you think should be played by each of the following people in promoting good social interaction and well-being in the school?
   a) Learners:
   b) Teachers and other Staff Members:
Q 3. What do you think parents should teach their children so that they can be able to easily get along well with everyone at school?

3.5.2 Questionnaire on how people can get along well within a school.

THIS QUESTIONNAIRE WILL BE COMPLETED BY LEARNERS ONLY

QUALITATIVE QUESTIONS (Q stands for Question)

Q 1. Write a few ideas about what you think you can do to encourage people to get along well in the school.

Q 2. What do you think each of the follow people should do to help people to get along well in the school?
a) Learners:
b) Teachers and other Staff Members:

The instruments used to collect data for the study were the above questionnaires containing open-ended questions. The questionnaires asked the same thing but phrasing for the questionnaire to be completed by learner-participants was simplified so that learners could easily understand what was being asked. A questionnaire is a list of written questions to be answered by participants. The researcher transcribed the responses obtained from the participants. Rule and John (2011) define a questionnaire as a printed set of field questions to which participants respond on their own or in the presence of the researcher.

According to Berman (2013), open-ended questions allow the free flow of information from participants thus enabling participants’ perceptions to be explored thoroughly.

Q 3. What do you think parents should teach their children so that they can be able to get along well with everyone at school?

The Principal and Management:

...
Similarly, Frey (2004) asserts that open-ended questions are used in order to help participants respond in detail to the asked questions. Seidman (2005) also asserts that open-ended questions give the participants the platform to take any direction they want within a given established territory. The participants were required to answer the qualitative questions as openly as they could. No answers were suggested for them. In the same vein, Kumar (2005) contends that possible responses are not given in an open-ended question.

The advantages of using the open-ended questions in a questionnaire are that they provide a great deal of various information from participants, as participants feel at liberty to express their opinions. According to Myburgh (2011), the use of open-ended questions balances the questionnaire by eliminating the investigator’s bias, and defeats the disadvantages of using a ‘traditional’ questionnaire, which usually contains closed-ended questions.

3.6 Pilot Study

A pilot study, according to van Teijlingen and Hundley (2001), is a small-scale preliminary study that is conducted in order to evaluate feasibility, cost, time, statistical variability and adverse events in order to predict the appropriate sample size and improve the study design before the full-scale research project can be conducted. Altman, Burton, Cuthill, Festing, Hutton and Playle (2006) echo the same view by saying that a pilot study is an experiment, which is designed to test logistics and gather information prior to a larger study to improve the latter’s efficiency and quality. Prior to collecting data for this study, the researcher therefore piloted the research instrument among primary school learners who were not going to participate in the study to check the instrument’s validity, correctness and appropriateness of language. This is in consistent with Altman, et al.’s (2006) view that a pilot study can reveal deficiencies in the design of a proposed procedure, which can be addressed before time, and resources are spent on a large-scale study, and is part of a good research strategy.
3.7 Data Collection

In collecting data, participants filled in the questionnaires which contained three questions. The questions were not so long but it took some participants up to thirty minutes to complete the questionnaire. They completed the questionnaires in the researcher’s presence and handed them back as soon as they finished completing them. Kumar (2005) recommends this as the best way of administering a questionnaire, and calls it collective administration. The advantages of this method were that the researcher was able to get back the same number of questionnaires that she issued out, and was able to quickly check if the questions are all answered, and right away asked participants to fill in answers, which they omitted. In addition, the method was quick, convenient and inexpensive as compared to other data collecting methods (Kumar, 2005).

Collective administration provides the researcher with an opportunity to have direct and personal contact with the respondents, and can therefore explain certain questions where necessary, including the purpose, importance and relevance of the study. Kumar (2005), who says that respondents should clearly understand the purpose and relevance of the study, especially when using a questionnaire, supports this view. Moreover, any questions that respondents may have can be clarified. In light of this therefore, just before issuing out the questionnaires, the researcher explained to the participants the importance, relevance and purpose of the study as well as how the questionnaire had to be responded to.

However, due to the school’s busy schedule at the time of collecting the data, and due to personal commitments two teacher-participants and one learner-participant requested to take with them the questionnaires and to bring them back completed the following day. The learner participant brought back the questionnaire the next day, still having not filled it in but requesting to complete it in the researcher’s presence. The researcher granted this request. It took some weeks for the other two participants to hand back the questionnaires - which caused delays on the part of the researcher to
proceed to data analysis. Eventually the two participants requested for other forms, stating that they had misplaced the first ones. On receiving the new forms they completed them right away in the researcher’s presence.

3.8 Data Analysis

Data analysis is the process of making meaning of the data and interpreting it. According to Henning, et al. (2010), data analysis is the process of transcribing collected data, fracturing it into units of meaning, and capturing the understanding of the data in writing.

3.8.1 Qualitative Data Analysis

To analyse data for this research, the researcher followed Creswell’s (2009) six sequential steps as follows:

**Step 1: Organise and Prepare the Data for Analysis**

The researcher transcribed the data from the questionnaires word for word. The researcher did not even correct the grammar or spelling mistakes of the participants. Creswell (2009) and Henning, et al. (2010) concur that the transcription has to be verbatim. According to Henning, et al. (2010), transcription of data is the typing of texts from data-gathering tools and instruments. Following this view therefore, the researcher transcribed the data as is suggested by Henning, et al. (2010). The following is a sample of transcribed data:

Table 3.2 A sample of transcribed data (Q stands for Question)

<table>
<thead>
<tr>
<th>Trishan: Q 1 “Don’t discriminate others”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trishan: Q 1 “Respect one another.”</td>
</tr>
<tr>
<td>Trishan: Q. 2a “Learn about the different cultures of others.”</td>
</tr>
</tbody>
</table>
Q 2b “Teach others about ... the good and bad things that one should do and not do.”

Q 2b “Teach others about different cultures”.

Q 2c “Implement culture day awareness campaigns”.

Ayisha: Q 1 “Learn about different backgrounds”

Q 1 “Make friends with people from different cultural groups”

Q 2a “Talk about different backgrounds”.

Q 2a “Make friends with people from different cultural groups”

Q 2b “Teach learners about the importance of accepting people from different cultural groups.”

Q 2c “Organize events that show different cultural groups”

Q 3 “Teach them about respect.

Q 3 “Teach them about ... love of people different from them.”

Q3 “Be good role models.”

Step 2: Obtaining a General Sense

The researcher re-read through the transcribed data to get an overall sense and meaning, and how it connects with the research topic. Henning, et al. (2010) who say
that the analyst should read through the entire text in order to get a global impression of the content, echoes this view.

**Step 3: Begin Detailed Analysis with a Coding System**

The researcher again re-read the transcribed texts very carefully trying to make meaning of each sentence. The segments or units or meaning she came across were marked with markers of different colours. The following is an example of this:

Table 3.3 Data analysis with a Coding System

<table>
<thead>
<tr>
<th>Transcribed data</th>
<th>Categories</th>
<th>Themes/Topics</th>
</tr>
</thead>
</table>
| Be **accommodating** and **helpful to others**. | - Acceptance of people who are different from them  
- Be accommodating  
- Encourage inclusion  
- They should always be open | Tolerance/Hospitality (T/H) |
| **Teach them about respect and** teach them about respect | - Learners must respect.... each other  
- Teach them about respect | Respect/Esteem (R/E) |
| **Encourage inclusion** | - Learners must love each other.  
- Teach them not to hate | Love/Appreciation (L/A) |
| **Learners must love** and **respect** among each other (R/E) | anyone |
| **Teach them not to hate anyone.** (L/A) | Teach them not to hate anyone (L/A) |
| **Should be helpful** with new children in the School they should always be open. (T/H) | Should be helpful be Helpful (H/K) |

The researcher then labelled these segments or units of meaning. These labels are called codes (Henning, *et al.*, 2010). The researcher wrote the codes next to the segments of meaning. The researcher then again read through the data, abbreviating the topics next to the appropriate segment of text as recommended by (Creswell, 2009). Henning, *et al.* (2010) suggest that the labels should consist of more than one word so that they have a precise meaning. The process of identifying the codes is called coding. The researcher then grouped similar codes to form categories and then labelled these categories. Henning, *et al.* (2010), who say that the related codes can be grouped or categorized, supports this view. The researcher then inductively named the ensuring categories, as is advised by Henning, *et al.* (2010) using the data as a guide in deciding what a category should be called, and then placed these codes in alphabetical order.
Step 4: Generating a Description of the Settings as well as Categories or Themes

As suggested by (Creswell 2009), the researcher reviewed the data, reading through the segments of meaning and the codes and their categories very carefully in order to find the best way to describe and give information about the ways by which social wellness can be enhanced. The researcher at this point found that the categories and themes she had created from the data were too many. The researcher then merged similar categories and themes to create new ones. This then led to only five categories being left, and to the renaming of most of the categories. Thus, some of the initial themes used at the beginning were discarded and new ones were formulated. The five themes presented in the study were derived from the five categories mentioned above.

Step 5: The Description of Themes will be Represented in the Qualitative Narrative

In Chapter 4, the themes were discussed and described as to how they related to the promotion of social wellness through cultural diversity in an inclusive educational setting. What the participants do with regard to their interaction with individuals from culturally diverse backgrounds was also narrated, giving a detailed description of this as derived from the transcriptions, categories and themes. Creswell (2009) who says that the description of themes must be in the form of a discussion supports this view.

Step 6: Interpretation

The researcher interpreted the meaning of the data. According to Creswell (2009), the meaning of the data may or may not lead to further questions and research. The researcher in Chapter 5 then related the findings to the literature study she had conducted prior to the investigation, as recommended by Creswell (2009). In her findings, the researcher checked if there were any contradictions or similarities to what other researchers found previously.

The following themes emerged from open-ended questionnaires.
• Knowing one another as well as each other’s cultures

• Respect for equality and human dignity;

• Loving, kindness and compassion towards everyone;

• Positive social interaction/desired attitude; and

• Leading by example.
3.9 Trustworthiness

Guba and Lincoln (1988) assert that trustworthiness evaluates the worth and involves establishing the study’s credibility, transferability, dependability and confirmability. To ensure the trustworthiness of the qualitative research data, the researcher did the following:

**Credibility:** According to Guba and Lincoln (1988), ensuring credibility is one of the most important factors in establishing trustworthiness. They refer to credibility as an
evaluation of whether or not the findings represent a credible perceptual interpretation of the data drawn from the participants. Similarly Morse (1994) describe credibility as the truth as known, experienced and felt by participants and interpreted from the findings as the real truth or the real world. The researcher ensured the credibility of the study by her professional conduct as well as by being present as the questionnaires were being filled in at the case school. This way the researcher was sure that the questionnaires were filled in by those who were meant to fill them in. The researcher also gave transcriptions to participants before data was analysed so that they could verify that the transcribed data was a true reflection of what they wrote in their questionnaires. This way the researcher ensured that the transcribed data was a true reflection of the participants’ perceptions.

**Transferability:** According to Morse (1994), transferability refers to whether a particular study’s particular findings may be transferred to a similar situation or context and still maintain the same particularised interpretation, meaning and inferences as in the completed study. Similarly, Guba and Lincoln (1988) describe transferability as the degree to which findings of an inquiry can apply to or transfer beyond the project. They argue that the technique for establishing transferability is a thick description, which they describe as a way of achieving a type of external validity through describing a phenomenon in sufficient detail to evaluate the extent to which the conclusions drawn are transferable to other times, settings, situations and people. They also state that it is the responsibility of the investigator to ensure that sufficient contextual information about fieldwork is provided to enable the reader to make such a transfer. In addition, they maintain that if practitioners believe their situation to be similar to that described in the study they may relate the study to their own situation. Following this view, therefore the researcher did not generalise the data collected for this study; rather, a rich description of the research process applied and followed in this study was provided, (Morse, 1994).
**Dependability:** Guba and Lincoln (1988) stress close ties between credibility and dependability, arguing that in practice, a demonstration of the former goes a long way in ensuring the latter. They define credibility as an assessment of the quality of the integrated processes of data collection, data analysis and theory generation. Marshal and Rossman (2006) suggest an inquiry audit as a technique for establishing dependability whereby a researcher who is external to the study is requested to examine and challenge both the process and the findings of the research study, thus evaluating its accuracy in order to see if the interpretations, conclusions and interpretations are supported by the data. Following this view, therefore the researcher requested an expert in the field of social wellness to examine and challenge the processes she used in data collection and data analysis to verify her findings.

**Confirmability:** Morse (1994) describe confirmability as referring to repeated confirmations of what the researcher has experienced, seen and heard with regard to phenomena under study. Guba and Lincoln (1988) also describe it as a measure of how well the findings of an inquiry are supported by the collected data and identify the following as techniques for establishing confirmability:

- **External auditing:** Guba and Lincoln (1988) say this involves having a researcher who is an outsider to the research study coming to examine both the process and product of the study to evaluate and establish whether the data supports the conclusions, interpretations and findings of the study. Following this view, therefore the researcher asked an expert researcher to go through the entire process of her study up to the findings, examining it to see whether the findings are supported by the data.

- **Audit trail:** This according to Marshal and Rossman (2006) refers to the transparent description of the steps taken in the research from the beginning of the research project to the reporting of findings. They cite Halpern’s (1983) categories for reporting information when developing an audit trail and these are:
raw data, which they say includes raw notes and unobtrusive measure; data reduction and analysis products which include summaries such as condensed notes, qualitative summaries and theoretical notes as well as utilized information; data reconstruction and synthesis products which include the structure of categories such as definitions, themes, findings, conclusions and final reporting with connections to existing literature and an integration of concepts, interpretations and relationships; process notes which include methodological notes such as designs, strategies, procedures and rationales, trustworthiness notes relating to credibility, dependability and confirmability and audit trail notes; materials relating to intentions and dispositions such as the inquiry proposal, personal notes, motivations and expectations, and all these are kept as records of what happened in the research project; instrument development information which include pilot forms, preliminary schedules as well as the questionnaire formats. The researcher therefore described all the steps she took from the beginning of the study to the end in a transparent way. In doing so she followed Halpern’s (1983) categories for reporting information when developing an audit trail.

• Reflexivity: It is defined by Marshal and Rossman (2006) as an attitude of attending to the context of knowledge systematically at every step of the research process. They recommend that the researcher develops a reflexive journal where he/ she makes regular entries during the research process to record the methodological decisions and the reasons for them, the logistics of the study, the reflection upon what is happening to one’s own values and interests. The researcher kept a reflexive journal where she recorded everything that she was doing in the study, which includes the methodology she was using and why she was using it, the progress of the study, arrangements for when and where to collect data, how her values and interests were being affected and so on.


3.10 Ethical Considerations

Before sampling began, the researcher requested permission from the principal to conduct research in the school. Once permission was obtained from the principal, the researcher then requested him to sign a consent form to indicate that he agreed that the study could be conducted in the school. The researcher then asked for an opportunity to address learners and teachers and request their participation in the project. Creswell (1998) advocates that the purpose of the study should be communicated to the participants. In addressing the would-be participants, therefore the researcher explained the aim and purpose of the research and how it would possibly benefit them. The researcher also explained what the gathered information was going to be used for so that participants could make an informed decision as to whether to participate or not. Henning, et al. (2010) who say that respondents need to give informed consent to participate, supports this view.

The researcher also explained that participation in the project is safe, and that their identities, sensitivity and privacy would be protected. This view is echoed by Lautenbach (2011) who says that the confidentiality and anonymity of respondents must be protected at all times. The researcher also explained that participation in the project is strictly voluntary and that they could withdraw from participating at any time without any penalty. Lautenbach (2011) supports this view by stressing the need for participants to be informed that they may discontinue their participation should they want to do so at any given time. The researcher then informed them that she would request those who volunteer to participate to complete a questionnaire. Lautenbach (2011) suggests that participants should be informed about the devices that will be used to gather information from them, while Oliver (2003) sums up everything regarding ethical considerations by arguing that in research human beings ought to be informed fully with regard to what is being done with them.

The researcher informed participants that they would receive feedback on what the findings would be with regard to the study. The consent and assent forms were then
given to those learners who agreed to take part. The assent form was to be completed by them and the consent letter was to be completed by their parents or guardians because they are still minors. To the teachers the researcher gave only one consent letter per person. To the learners, the researcher explained that only the forms of those who gave written assent and whose parents gave written consent will be considered and collected. The researcher kept all the signed consent forms and treated all the participants fairly, impartially and with respect, thus honouring the trust they bestowed on her. Lautenbach (2011) commends these attributes in a researcher.

3.11 SUMMARY

In this chapter, the researcher described the research paradigm, methodology, approach, ethical considerations as well as sampling procedures. The methodology used was qualitative in nature. Ethical concerns were addressed and the research participants were selected purposively. Brief biographical information about each participant was presented. A questionnaire was used to collect data from learners and teachers. The collected data was analysed. The analysed data was then evaluated to ensure trustworthiness. Credibility, dependability, transferability and confirmability were identified as the different principles of trustworthiness.

The identified themes are discussed in Chapter Five, with the focus of the chapter being on findings and linking the findings to literature.
CHAPTER 4

INTERPRETATION OF FINDINGS

4.1 INTRODUCTION

This chapter presents and interprets the findings of the study in relation to the role of cultural diversity on social wellness. The interpretation of the themes that emerged from qualitative data will be presented, interpreted and discussed. The findings from the qualitative data will be discussed under the following subheadings:

Table 4.1 Themes from qualitative data

<table>
<thead>
<tr>
<th>Themes from Qualitative Data</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Knowing one another as well as each other’s cultures</td>
</tr>
<tr>
<td>2. Respect for equality and human dignity</td>
</tr>
<tr>
<td>3. Loving, kindness and compassion towards everyone</td>
</tr>
<tr>
<td>4. Positive social interaction/Desired attitude</td>
</tr>
<tr>
<td>5. Leading by example</td>
</tr>
</tbody>
</table>

4.2 Themes that Emerged from Qualitative Data

It is apparent from the findings that the participants have a clear understanding and awareness of the cultural diversity in their school. As a result, they were able to suggest
specific actions, behaviours and attitudes by which cultural diversity can best be handled and addressed in order to bring about social wellness. They suggested strong ideas as to what people within a culturally diverse school setting should do in order to achieve social wellness. The ideas expressed by teacher-participants are presented in bold and italics so that there is a clear demarcation of adult and children’s responses.

The following themes emerged from qualitative data:

4.2.1 Theme 1: Knowing one another as well as each other’s cultures

The findings show that participants felt that they did not know each other’s cultures well. They expressed a strong need to learn and know about other cultures as a strategy to promote social wellness in their culturally diverse school. This was expressed as follows by the different participants:

Trishan: Q. 2a “Learn about the different cultures of others.”

Q 2b “Teach others about different cultures”.

Q 2c “Implement culture day awareness campaigns”.

Ntsako: Q 2c “Knowledgeable”

Nomusa: Q 2b “Teach us more about other cultures.”

Ayisha: Q 1 “Learn about different backgrounds”

Q 2a “Talk about different backgrounds”.

Q 2c “Organize events that show different cultural groups”

Mary: Q 1 “I would add more languages in the curriculum. Each and every learner must know at least 4 languages in order to promote social interaction.”

Jane: Q 1 “Discussion on different cultures.”
Q 2a “Telling each other about the respective cultural practices.”

Through these expressions, the participants indicate their belief that when people learn, know and talk about other people’s cultures, they socially interact better. Knowledge of other people’s cultures, as indicated by Muntu would include knowing other people’s languages.

Findings also reveal that participants felt that they did not know one another, and hence needed to do so.

Nomusa: Q 1 “To have a day when everybody talks about themselves.”

Jayden: Q 1 “Promote group work in the school so that children can get to know one another.”

Q 2a “Should learn to work together regardless of age, gender or cultural background.”

Tinashe: Q 1 “They should promote group work and make learners work together.”

Q 2a “… we should all work together …”

Q 2b “Work well together …”

Q 2c “Work together …”

As clearly indicated by Jayden, group work was suggested as a strategy to lead people to get to know each other (as they work together).

4.2.2 Theme 2: Respect for equality and human dignity

The findings suggest that participants view the exclusion of judgment and discrimination based on race and looks as ideal for promoting social wellness.

Trishan: Q 1 “Don’t discriminate others”
Muntu: Q 2b “Should not judge children on how they look or what race they are.”

Q 3 “… teach them not to be racist.”

Palesa: Q 2b “Teachers and staff shouldn’t judge others and use favouritism on how they look and especially what race they are.”

Q 3 “Teach them not to be racist.”

Katlego: Q 2b “… and don’t think low/bad of people”

Botshelo: Q 1 “Nobody should be racist.”

Nomusa: Q 3 “Don’t worry about their race or skin colour.”

In the above expressions, the participants demonstrate an awareness of the negative effects which racism and discrimination might possibly have on social wellness and thus indicate these as undesired social phenomena, given the history of the country. Participants then went on to demonstrate a strong advocacy for rights, equality and human dignity which are closely linked to democracy. They stated the following:

Muntu: Q 2b “They shouldn’t have a favourite child and treat everyone the same.”

Palesa: Q 1 “Treat everyone equally even if they are from different backgrounds.”

Q 2a “… treat everyone equally…”

Katlego: Q 1 “… they are just as I am.”

Q 2a “Should treat everyone equally…”

Q 2b “Treat everyone equally.”

**Jayden: Q 1 “Teach the children about their rights and let them know that everyone is equal.”**
Q 2b “They should make sure they follow all procedure to make equality possible.”

Q 3 “Parents should teach their children about equality.”

Phindile: Q 3 “Parents should instil in their kids/children a sense and attitude of equality, particularly in relation to race, culture within black communities, language and socio-economic contexts.”

Tinashe: Q 1 “Teach children rights and consciousness about who they are.”

Q 2c “Work together to promote equality…”

Q 3 “… making it clear that they are also human.”

Jane: Q 3 “Teach them about human dignity …”

The participants in the above expressions indicate the need for children to be taught about rights, equality and human dignity - with an emphasis on treating everyone the same.

The findings also reveal that the participants felt that mutual respect is essential in a culturally diverse school if social wellness is to be realized.

Trishan: Q 1 “Respect one another.”

Muntu: Q 1 “To always treat people with respect.”

Palesa: Q 1 “Treat everyone with the respect that they deserve…”

Q 2a “… treat everyone … with respect, respect everyone.”

Katlego: Q 1 “… show respect towards everyone else…”

Q 2b “Show all teachers respect.”

Ntsako: Q 1 “Everyone should give respect to each other.”
Q 2a “Respect towards teachers and fellow learners.”

Q 3 “Respect.”

Amara: Q 1 “There must be mutual respect.”

Q 2a “Learners must… respect among each other.”

Q 2c “Respect.”

Q 3 “Respect for others and elder people.”

Phindile: Q 1 “To promote a uniform standard of respect throughout the school, particularly from management.”

Q 2a “Learners can take an active role in promoting good social interaction … based on respect.”

Mary: Q 2a “The learners must respect the teachers and everybody in the school so that the teachers can also treat them with respect.”

Q 2b “Teachers and staff members must treat each and everyone with respect regardless of their background culturally.”

Tinashe: Q 2b “… show example to the learners that respect …”

Q 3 “… that they are also human and should be loved and respected.”

The participants emphasized the importance of respect by expressing the need for it to be taught to children. They seem to be saying that respect is a very important value that cannot just be left for children it out on their own and hence suggest that both teachers and parents teach it to children. They say the following:

Katlego: Q 3 “Teacher your children to be … respectful to peers and elders.”
Botshelo: Q 2b “Talk to learners about respecting everyone. They should teach their children to respect people from different backgrounds.”

Ayisha: Q 3 “Teach them about respect.”

Phindile: Q 3 “Parents should teach their children about … respecting diverse communities, people and situations to ensure that they can flourish in a multicultural school context.”

Mary: Q 3 “They must teach them respect.”

Jane: Q 3 “Teach them about respect…”

It should be noted that the participants do particularly point out that respect should be given to those from diverse backgrounds. In addition, the participants pointed out the responsibility everyone within a culturally diverse school setting has of accepting, accommodating and tolerating others. They say the following:

Palesa: Q 2c “… teaching learners to tolerate … everyone.”

Q 3 “They should teach them to tolerate everyone.”

Ntsako: “Accommodating towards teachers.”

Ayisha: Q 2b “Teach learners about the importance of accepting people from different cultural groups.”

Amara: Q 2b “Be accommodating.”

Q 2c “Encourage inclusion.”

Jayden: Q 3 “Parents should teach their children about … acceptance.”

Phindile: Q 3 “Parents should teach their children about embracing … diverse communities, people and situations to ensure that they flourish in a multicultural school context.”
Tinashe: Q 1 “Teach children... that they should accept ... each other. ...accepting each other the way we all are.”

Q 3 “… they are also human and should be … accepted.”

Jane: Q 3 “Teach them about … acceptance of people who are different from them.”

The participants seem to instruct that inclusivity should be practiced, while suggesting that acceptance of diverse people is something children need to be taught. Tolerance is based on acceptance and inclusion of those from diverse cultural groups.

4.2.3 Theme 3: Loving, kindness and compassion towards everyone

The findings indicate that the participants believe that social wellness can be promoted when members of a diverse school community demonstrate acts of love and kindness to each other.

Muntu: Q 1 “To be kind towards people.”

Q 2a “Should be helpful with new children in the school.”

Q 3 “That they need to be kind to everyone…”

Palesa: Q 2a “Learners should be more … helpful to new children.”

Q 3 “Teach them not to hate anyone.”

Katlego: Q 2a “...be kind.”

Q 2c “Teach your employees and students to be loving and kind.”

Ntsako: Q 3 “Kindness.”

Amara: Q 2a “Learners must love ... each other.”

Jayden: Q 2a “They should be able to help one another...”
**Q 3** “They should also teach them about giving and helping.”

**Phindile:** **Q 1** “Management strategies which work within a framework of compassion…”

**Q 2a** “… compassion…”

**Q 2c** “Management need to work within a framework of compassion for other staff members. Compassion could include the manner in which issues are raised as well as the approach towards certain problems.”

**Mary:** **Q 3** “…they must teach them not to hate people coming from different backgrounds but to also love them like their brothers and sisters. They must also teach them how to care for other people.”

**Tinashe:** **Q 1** “…they should … love each other.”

**Q 3** “… they are also human and should be loved ….”

The findings also show that the acts of kindness also mean that members of a diverse school community are in a position to do the following:

**Katlego:** **Q 1** “… be considerate and commit selfless actions.

**Q 2b** Don’t be selfish.”

**Ntsako:** **Q 2b** “Understanding towards teachers and learners.”

**Amara:** **Q 2a** “Listen to each other.”

**Ayisha:** **Q 3** “Teach them about … love of people different from them.”
4.2.4. Theme 4: Positive social interaction/desired attitude

With regard to social interaction, the participants revealed that they believed that through social interaction, people are able to get along well with each other within a diverse school environment.

Nomusa: Q 2a “Interact with each other.”

Q 2c “Get a day when everybody can interact.”

Sam: Q 2a “… get along with all the teachers…”

Phindile: Q 1 “A better working environment that is based on positive social interaction.

Q 2a Learners can take an active role in promoting good social interaction. Educators could also emphasize positive social interaction.”

Mary: Q 1 “… promote social interaction.”

Tinashe: Q 2a “Learn to socialize with all the kids in their classroom as well as play with kids around the school.”

The participants identified various ways through which positive interaction can be demonstrated and encouraged:

Muntu: Q 2a “They should always be open.”

Palesa: Q 2a “Learners should be more welcoming…”

Katlego: Q 1 “Encourage people to be friendly…”

Botshelo: Q 1 “Make friends with people from different backgrounds.”

Q 2a “Play and make friends with learners from different backgrounds.”

Ntsako: Q 2a “Friendly towards friends and other learners.”
Q 3 “Friendliness.”

Ayisha: Q 2a “Make friends with people from different cultural groups”

*Phindile: Q 2b “Learners could also role play situations which highlight positive and negative social interaction”*

*Tinashe: Q 2a “Have rules or regulations that we should all … be friend.”*

Jane: Q 2a “Playing together. Making friends with people from different cultural backgrounds.

   Q 2b “Talking to learners about the desired attitude towards people from different backgrounds. Organizing debates about promoting good social interaction. Designing programmes that promote good social interaction.”

   Q 2c “Facilitating programmes that promote good social interaction and well-being at school.”

The participants pointed out the need for members of a diverse school community to be honest with each other and develop trust in each other if the school is to socially well. They say the following

Ntsako: Q 2a “Honesty toward teachers and fellow learners.”

Amara: Q 2b “Honesty.”

*Jayden: Q 2a “… learn to trust each other.”*

One of the participants advocates for school staff to adjust to the behaviours of learners.

Sam: Q 2b “They should adjust to the behaviours of learners and should not only stick to have one type of behaviour.”
Sam seems to imply that learners’ behaviours should not be guided or controlled but to be left and accepted as they are. He further seems to imply that the varieties of learner behaviours should be entertained, be they negative or positive.

The other participants however do not share this line of thought. They instead advocate for measures to be put in place to mould and guide learners’ behaviours. They express the need for individuals to be disciplined and good mannered if the school is to promote social wellness. They say the following:

Trishan: Q 2b “Teach others about ... the good and bad things that one should do and not do.”

Katlego: Q 3 “Teacher your children to be disciplined ...”

Botshelo: Q 2c “Talk to us about how we should behave towards different people.”

Ntsako: Q 2c “Disciplined.

Q 3 “Discipline.”

Sam: Q 2c “…discipline teachers and learners.”

Q 3 “Learn manners to behave and not to show violence and violate school property.”

Jane: Q 3 “Teach them ... how to relate to people from different cultural backgrounds.”

The participants go on to propose ideas which can potentially ensure that the discipline is practiced and maintained in the school.

Muntu: Q 2c “Should have assemblies that encourage children.”

Palesa: Q 2c “Have assemblies teaching learners.”
Sam: Q 1 “To learn and follow school rules so teachers, parents and learners will be happy.”

Jayden: Q 2b “They should make sure they follow all procedure ... or be given demerits.”

Q 2c “They should make sure that teachers and staff members abide by the rules ... and should not be lenient on teachers who act otherwise.”

Phindile: Q 1 “Promote a uniform standard ... throughout the school.”

Q 2a “Learners can take an active role in promoting good social interaction by generating class rules which are based on ... various values which epitomize positive citizenship.”

Tinashe: Q 2a “Have rules or regulation...

Q 2b “Have rules or code of conduct that requires teachers and staff to work together.”

Q 2c “Promote equality and include it in the job description or code of conduct so that they all can work knowing what is required of them.”

The participants seem to be calling for rules to be applied and followed by everybody in the school and that there should be consequences for failure to follow the rules.

4.2.5 Theme 5: Leading by example

Some learner and teacher-participants identified role modelling as one of the strategies that will promote social wellness in the school. They encourage parents, staff members and the principal to lead by example when it comes to treating and interacting with those from diverse backgrounds and promoting social wellness.

Ayisha: Q3 “Be good role models.”
Jayden: Q 2b “They should lead by example, show their learners how to treat other people.”

Phindile: Q 2b “Educators can model to learners how they should interact with one another.”

Mary: Q 2c “The principal must be inspirational to the learners and the teachers.”

Tinashe: Q 2b “Show example to the learners... I think the learners will learn from them.”

Jane: Q 1 “Being a good model in promoting good social interaction.”

Q 2 “Modelling the correct or desired attitude towards people from different backgrounds.”

These expressions indicate that the participants notice a deficiency in terms of exemplary guidance and leadership of learners with regard to positive social interaction and wellness. This however does not suggest that school staff conduct themselves inappropriately towards those from diverse backgrounds; it rather suggests that staff should deliberately and consciously draw learners’ attention to their exemplary conduct and attitude towards different people - thus children will see and learn from them.

4.3 SUMMARY

The chapter focused on the results from qualitative data. The following themes that emerged from qualitative data were outlined: knowing one another as well as each other’s cultures, respect for equality and human dignity, loving, kindness and compassion towards everyone, positive social interaction/desired attitude and lastly leading by example. These themes were presented and interpreted.
CHAPTER 5

RELATING FINDINGS TO LITERATURE, RECOMMENDATIONS AND CONCLUSIONS

5.1 INTRODUCTION

In the previous chapter, research findings were presented and discussed. In this chapter, the researcher focused on substantiating the research findings with literature, highlighting the strengths and limitations of the study as well as giving recommendations.

The theoretical framework of this study encompassed both Hettler’s (1970) theory of wellness, particularly the social wellness dimension and Letseka’s (2000) Ubuntu theory to create an integrative lens. These theories, due to their advocacy for moral values and norms, positive interdependent relationships with others (even in the face of adversity), positive social interaction, human dignity, mutual respect, cooperation and responsibility for each other, helped the researcher in the formulation of both the research questions and the questions for the questionnaire. The two theories guided the entire study up to the findings and recommendations. The researcher could see through this integrative lens that it is possible for people from different cultural backgrounds to have positive, cooperative social relationships with each another if they so intend and so channel their efforts. The integrative lens therefore helped to show that through the unconditional application of moral values, the attitudes in the school towards different cultural groups could be positive in spite of the prevalence of cultural diversity in the school, or the school’s negative social historical past.

5.2 Summary of Findings

The following is a presentation and discussion of themes that emerged from the analysis of qualitative data:
5.2.1 Knowing one another as well as each other’s cultures

The findings of this study show that the participants strongly believe that people within a culturally diverse school should know each other’s cultures in order to promote social wellness. Similarly, Deardorff (2006) asserts that it is imperative for people to know the beliefs of others to be culturally competent, and that it is important to be aware of other people’s cultures.

One participant raised the point that discussions on different cultures should be held in school. This view corroborates that of Carbines, Wyatt and Robb (2006) who argue that it is of vital importance for learners and staff members to engage in extensive discussions about intercultural understanding, exchanging views about various aspects of their cultural beliefs thus leading to the breakdown of prejudices, misconceptions and stereotypes about particular cultural groups.

One participant suggested that when more languages are added to the curriculum, and learners compulsorily know at least four languages each social interaction is promoted. This idea is supported by Saravia-Shore (2008) who state that multilingualism promotes high levels of divergent thinking and cognitive flexibility and therefore the inclusion of culturally diverse groups within the organization should be promoted to enhance multilingualism. Similarly Baker (2000) urges teachers to know the language indigenous to the location they work in order to be culturally responsive thus meeting the social and academic needs of their culturally diverse learners.

The study revealed that participants strongly believe that people within a culturally diverse school ought to know one another if they are to get along better with each other. This finding is similar to that of Knauth (2012) who asserts that when people know each other better they become better qualified to live with each other and to respect each other’s otherness. Similarly, Deardorff (2006) asserts that people ought to know others, as well as themselves if they are to be culturally competent.
The participants pointed out group work as a way of getting learners to know each other - which clearly echoes Carbines et al's (2006) assertion that by engaging in small group work discussions learners have managed to know and understand each other's cultural identities better and established friendships that have lasted sometimes beyond school.

5.2.2 Respect for equality and human dignity

The findings of this study reveal that the participants believed that there should be mutual respect among members of a diverse school community if social wellness would be promoted. This echoes Deardorff's (2006) argument that individuals from diverse cultural groups ought to have respect for other cultural groups to be culturally competent. The same finding is consistent with that of Johnstone, et al. (2013) who say that all groups and individuals should be respected in the school.

The participants pointed out that human dignity should be upheld for everyone. This finding corroborates that of Lund (2013) who asserts that schools should encourage belief in the dignity of everybody. Similarly, Nasp (2014) also contends that all people should be treated with dignity, and that adults should help children understand the reasons why they should treat all people with dignity.

The study revealed participants' strong advocacy for rights in an effort to promote cultural diversity. This corroborates Brach and Fraserirector's (2000) assertion that the observance of rights such as the right to non-discrimination and respect ensures cultural competency. Similarly, Lawstuff (2012) suggests the incorporation of children's rights into school rules as a way of teaching and administering them.

In this study, the participants expressed the need for equality to be upheld and applied to all if social wellness is to be promoted - thus echoing Schwartz and Bardi's (2001) assertion that equality enhances and contributes to positive social relationships.

The participants strongly denounced discrimination and racism in this study as obstacles to social wellness. In the same vein, Lin and Bates (2014) condemn any
ethnic or cultural material that communicates racist or discriminatory phrases, words or comments stating that all such should be eliminated. The same finding is supported by Beynon (2014) who upholds that children ought to be helped to develop a healthy non-discriminatory attitude by positively and openly talking to them about race, ethnicity and religion. He adds that discrimination and racism should be overcome by accepting, encouraging, tolerating and supporting cultural diversity.

The participants highlighted that accepting everyone is a necessary value for promoting social wellness. This finding is consistent with Goh, et al.’s (2007) argument that learners ought to accept other learners and their diverse values and lifestyles, adding that members of a school community should accept differences amongst themselves. Similarly, Beynon (2014) asserts that children should be helped to accept other people.

The participants showed a strong advocacy for inclusivity within a culturally diverse school setting. Similarly, Deardorff (2006) also upholds that individuals in multicultural schools ought to be accommodative of people from other cultures if they are to be culturally competent. Similarly, Schwartz and Bardi (2001) assert that accommodating others enhances and contributes to positive social relationships. Nasp (2014) who argues that accommodating diverse people is an all-time value, which includes gender, ethnicities, those with special needs, races and religions, underlines the same finding.

5.2.3 Loving, kindness and compassion towards everyone

The findings of this study reveal that both learner and teacher-participants generally had a good understanding of what it takes for cultural diversity to be promoted in the school. They state, among other things, that members of a diverse school ought to love each other in order to be able to socially get along well with each other. This corroborates Saravia-Shore’s (2008) view that learners just need love and care.

The participants also showed a strong advocacy for compassion as a way of promoting social wellness. This view is consistent with that of Hill, Stremmel and Fu’s (2012)
assertion that teachers should have compassion for the well-being of all learners. Nasp (2014) also advises adults to model compassion to children in speech and conduct.

The study revealed that some participants view listening as an essential ingredient for establishing social wellness in a diverse school. This finding corroborates Deardorff’s (2006) argument that individuals within culturally diverse contexts should have the ability to listen to each other and should possess listening as a skill as part of being culturally competent.

Some participants expressed the need for individuals to be understanding as a way of enhancing social wellness. This finding echoes Johnstone, et al. (2013) who argue that schools should promote mutual understanding by focusing on understanding differences so as to promote positive teacher-learner relationships.

5.2.4 Positive social interaction/desired attitude

The participants indicated that positive interaction should be encouraged in the school. The same finding is consistent with Deardorff’s (2006) assertion that individuals ought to interact constructively in diverse cultural contexts, and to possess good interpersonal skills that enable them to learn through interaction. In the same vein, Lund (2013) points out that high standards of respectful interaction should be enforced in the school.

The participants raised playing with each other as a way of interaction that can promote social wellness. Lyness (2014) echoes the same view by stating that it is important to give children opportunities to play and work with others who are different from them.

One participant suggested that a programme be put in place and facilitated in order to promote social wellness in the school. This echoes Brach and Fraserirector’s (2000) advocacy for the implementation of in-service training for staff members to assist them to handle cultural diversity better, overcome cultural barriers, increase knowledge about minority populations and learn more about specifically targeted cultural groups. Similarly, Lin and Bates (2014) say that teachers should be taken through a
professional development programme to help them feel less overwhelmed in dealing with diverse learner populations.

Honesty was expressed as a necessary value in the promotion of social wellness in a diverse school setting. This finding corroborates that of Schwartz and Bardi (2001) who argue that honesty is of utmost importance pan-culturally and serves as a basis for supportive and cooperative relationships. Similarly, Lyness (2014) asserts that children’s questions about difference should be answered with honesty.

The study highlighted trust as an important value in enabling people in culturally diverse school settings to get socially along each other. Goh, et al. (2007) support this by stating that trust is essential in a culturally diverse school as it creates a safe learning environment and an atmosphere of security. Similarly, Lin and Bates (2014) say that learners ought to build and keep trust with teachers and parents thus being culturally competent.

The study revealed participants’ strong advocacy for all in the school to be disciplined and to follow school rules in order to promote social wellness. For example Sam says, “Discipline teachers and learners”. This echoes Lawstuff (2012) who states that discipline and order are essential for the effective running of the school. As a result, schools ought to have a discipline policy and an approved behaviour plan which spell out the rules. Similarly, Prasad (2013) argues that discipline and order in the school can be maintained through school rules, and that it is extremely important for learners to follow school rules, adding that enforcing school rules helps learners to know how they should behave. In addition, Johnstone, et al. (2013) suggests that discipline within a multicultural setting should take a value-based approach.

One participant suggested that school staff ought to adjust to the behaviours of learners and not just stick to one type of behaviour. This idea seems to oppose the application of school rules to learners, and suggests that learners’ behaviours should not be controlled. This however is contrary to Schwartz and Bardi’s (2001) argument that
learners’ behaviour should be defined and controlled by invoking school values to elicit the desired behaviours. They add that learners should conform to the school norms and the demands of school authority. Schwartz and Bardi (2001) further argue that members of a group must portray behaviours that are socially appropriate and which are in line with the values that people view as desirable. Similarly, Lawstuff (2012) states that school rules should be set to spell out the standard of behaviour for learners.

One participant pointed out that the school should administer justice by way of giving demerits to learners who do not follow school rules. Similarly, Lawstuff (2012) asserts that school rules should spell out consequences for non-compliance to stop learners from upsetting other learners. Similarly, Johnstone, et al. (2013) uphold that disrespectful conduct should never go unaddressed to ensure justice and objectivity.

In this study, one participant expressed that violence and vandalising school property should not be allowed if social wellness is to be promoted. Lawstuff (2012) supports this view by asserting that violence should never be permitted in the school, as it is not socially appropriate. Similarly, Nasp (2014) argues that school staff and parents must act together to prevent violence at school.

5.2.5 Leading by example

The participants called for school staff to model the correct behaviours and attitudes towards other people. This echoes Schwartz and Bardi’s (2001) assertion that values should be instilled through modelling. Similarly, Carbines et al. (2006) state that it is important and strongly recognized for staff to model to learners, and older learners to model to younger learners positive attitudes as the basis of modelling attitudes that are expected of learners inside and outside of school thus accommodating the particular needs of diverse learners.

In addition to calling for the modelling of correct behaviours and attitudes, participants also called for school leadership to lead by example. This finding corroborates Goh et al.’s (2007) assertion that schools should have a mentor that will help individuals to deal
with and address diversity in a better way. Similarly, Leithwood and Riehl (2003) state that school leadership should be exemplary in their response to increasing diversity in learner’s characteristics that includes cultural background and immigration status.

The researcher concludes the discussion of findings by stating that each one of the themes discussed above serves as a guideline for promoting social wellness in a primary school. The role played by cultural diversity in formulating these themes was that of promoting sensitivity and consideration in speech and conduct towards others, which leads to social wellness. Cultural diversity therefore, if handled positively and appropriately, can play a major and significant role in making social wellness a reality in the school.

5.3 LIMITATIONS OF THE STUDY

The limitations of the study are considered to be as follows:

- At the time the researcher went to collect data at the case school, the school was busy with other educational programmes, and as a result, not all data could be collected in one sitting in the school hall as had been planned. The three participants who could not complete their questionnaires in the school hall with the rest of the participants took with them questionnaires to complete at home. The questionnaires were not being returned at the same time and it took time for some of those participants to return the completed questionnaires. The researcher had to wait for several weeks before receiving back some of the questionnaires.

- The researcher would have liked the principal to complete the questionnaire as well, as he also interacts with the cultural diversity in the school on a daily basis and probably manages it. The principal had not been part of the sample from planning. On receiving all the completed questionnaires and going through the participants’ responses the researcher began to wonder how the principal would
have responded to the questions and wished she had made him part of the sample. It was then too late to include him, as the ethical clearance obtained from the Gauteng Department of Education (GDE) did not permit office bearers such as the principal and district officials to take part in the study. A different ethical clearance letter was required if he had to be part of the sample. It was however no longer possible at that time for the researcher to apply for such clearance, as the deadline given by the GDE for research data for the year to have been collected from the case school was close.

5.4 STRENGTHS OF THE STUDY

The following are considered to be the strengths of the study:

- The group of participants included boys, girls and teachers of both genders.
- The school welcomed and supported the study to be conducted with both learners and staff.
- It was revealed in the study that participants have more perceptions and insights to share that can be useful and enriching for Life Skills and Life Orientation lessons. These insights and perceptions may be made applicable to learners and staff’s daily lives.
- The participants responded to all the questions asked on the questionnaire.
- The study proved that even the learners have valid insights and perceptions that they can share and therefore should not be undermined.
- The researcher conducted the study in a school within the area where she stays, which is characterized by more cultural diversity which allowed her to better understand the circumstances of the participants.
5.5 RECOMMENDATIONS

According to Vaccaro (2006), Ubuntu is a worldview that represents the spirit of kinship across race and creed thus uniting man-kind to a common cause. In light of this, the following recommendations are made in order to promote social wellness in culturally diverse school settings:

5.5.1 Role of the Department of Basic Education

- The Department of Basic Education should plan and put in place a compulsory formal in-service training programme, particularly for primary school teachers and school administration staff on appropriate ways of handling and dealing with cultural diversity in the school. Sufficient funds should be allocated and set aside for this programme.

- The Department of Basic Education should develop a compulsory programme for all parents of primary school learners that will be delivered in a series of workshops on how to appropriately respond to diversity in the community and in society as a whole seeing that South Africa is a ‘rainbow’ nation - as some have come to call it. This programme may be extended to other education stakeholders such as parents of high school learners, social workers, psychologists as well as counsellors. The programme must also specifically provide ideas to parents as to how to instil in children positive attitudes towards cultural diversity and promote social wellness.

5.5.2 Role of schools

- Schools should plan the management of diversity and should never leave it to chance.
• Schools should apply the assimilation approach, which expects learners to adapt to existing ethos of the school, and curricula that have been developed for a different learner population.

• Schools should apply the contributionist approach where a cultural day is selected by the school in which songs in different languages are sung as a way of recognizing the cultures and groups of learners other than the one that dominates the school.

• Each school should develop a code of conduct for students and staff to ensure a non-discriminatory environment.

• Schools should organize and conduct workshops to train teachers specifically on how to appropriately deal with and respond to cultural diversity in the school.

• Schools should formulate policies that encourage friendliness and free interaction with different fellow learners while discouraging pairing off and hostility among learners.

5.5.3 Learners

• Primary school learners should be taken through a compulsory programme that focuses on handling cultural diversity in the family, school, community and society while particularly denouncing stereotypes, discrimination, prejudices and racism. It is recommended that such a programme be made part of the primary school curriculum.

5.5.4 Role of Policy makers

• Policy makers should make it policy that all teacher training institutions, in particular, should have a programme that specifically focuses on handling and managing diversity in the school and in the classroom, as well as how to teach the compulsory programme suggested for primary school learners above. The
programme should be designed in such a way that it fully equips the would-be teachers with skills and knowledge to impart to learners on how best to react and respond to diversity in the school and society as a whole.

5.5.5 Role of Teachers

- Teachers should understand the cultural setting in which the school where they teach is located in order for them to develop effective instructional strategies.

- Teachers should develop learning environments that meet and address the cultural needs of all students.

- Teachers should teach learners to value diversity and individual differences by valuing diversity themselves.

- Teachers should apply the colour blind approach in which educators applying it claim not to see colour in a multiracial class, while trying to suppress their prejudices against learners from racial groups apart of their own.

5.5.6 Role of Parents

- Parents should model positive attitudes towards cultural diversity to their children.

- In addition, parents should teach their children that cultural diversity is a normal attribute of humanity and that cultural diversity should be accepted as such.

- Parents should discourage their children from being racist, discriminatory and to avoid stereotyping.

5.6 Recommendations for Future Research

- A convenient time to collect data from all participants at the same time (in one sitting) should be found to avoid delays in analysing the data.
• If possible research data should be collected from the school at a time when the school is more settled and not so busy so that the school may not have to compromise much or cause delays on the part of the researcher.

• The principal as someone who interacts with the cultural diversity in the school on a daily basis and probably manages it is likely to provide invaluable insights with regard to the promotion of social wellness in a culturally diverse setting and should therefore be made part of the sample.

5.6 CONCLUSION

The study aimed at investigating the role of cultural diversity on social wellness, with the case under study being a culturally diverse school in Gauteng Province. Data were collected and analysed. Emerging themes from qualitative data were outlined. Many views were expressed by participants that are aimed at improving social wellness in culturally diverse school settings, among which was the view that it is imperative for each school to formulate school rules which spell out acceptable attitudes and behaviours in the school.

The study revealed that in general, the case school employs values that help in the promotion of social wellness, thus proving that it is possible to be socially well even in the midst of a lot of cultural diversity. It is in this manner that the study has managed to satisfy the researcher’s rationale of embarking on this study.

The findings highlight the need to promote the good of society and that of the individual, while seeking to promote the good of the community above self-interest – which is the essence of Ubuntu (Letseka, 2000). The Ubuntu concept was part of the integrative lens that guided this study.
Bibliography


Campus (2012). Accessed from:  
[http://www.campusrec.illinois.edu/wellnesscentre/dimensions/social.html](http://www.campusrec.illinois.edu/wellnesscentre/dimensions/social.html). Date accessed 11.04.2013)


Cherry, K. (2013). *What is xenophobia?* Accessed from:  
[Psychology.about.com/od/xindex/g/xenophobia.htm](http://Psychology.about.com/od/xindex/g/xenophobia.htm). Date accessed 11.04.2013.


Corbin, C. B (2012). (Arizona State University) Accessed from: 


Davis (2013) Davis Campus: University of California. Davis One Shields Avenue: Davis


Hunter, J. (2007). *Teachers’ perspectives on non-nationals in Durban schools: Negotiating past and present ideologies.* Submitted in partial fulfilment of the requirements for the Degree of Master of Arts in Forced migration studies at the University of the Witwatersrand.


Lawstuff Australia (2012). *Know your rights*. Accessed from:


Wooten, L. P. (2009) *Diversity management and inclusive culture as a vehicle for creating excellence in organisations: From vision to action*. Michigan: Centre for positive scholarship


## GDE RESEARCH APPROVAL LETTER

<table>
<thead>
<tr>
<th>Date:</th>
<th>10 March 2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>Validity of Research Approval:</td>
<td>10 March to 3 October 2014</td>
</tr>
<tr>
<td>Name of Researcher:</td>
<td>Nkomo A.</td>
</tr>
<tr>
<td>Address of Researcher:</td>
<td>6614 Ivory Park Extension 8 Midrand 1693</td>
</tr>
<tr>
<td>Telephone Number:</td>
<td>078 139 4382</td>
</tr>
<tr>
<td>Email address:</td>
<td><a href="mailto:nkomo.anna@gmail.com">nkomo.anna@gmail.com</a></td>
</tr>
<tr>
<td>Research Topic:</td>
<td>The impact of cultural diversity on social wellness in a primary school in Gauteng</td>
</tr>
<tr>
<td>Number and type of schools:</td>
<td>ONE Primary School</td>
</tr>
<tr>
<td>District/s/HO</td>
<td>Johannesburg East</td>
</tr>
</tbody>
</table>

**Re: Approval in Respect of Request to Conduct Research**

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed with research in respect of the study indicated above. The onus rests with the researcher to negotiate appropriate and relevant time schedules with the school/s and/or offices involved to conduct the research. A separate copy of this letter must be presented to both the School (both Principal and SGB) and the District/Head Office Senior Manager confirming that permission has been granted for the research to be conducted.

The following conditions apply to GDE research. The researcher may proceed with the above study subject to the conditions listed below being met. Approval may be withdrawn should any of the conditions listed below be flouted:

\[\text{Initials} / 8 / 3 / \text{D} \]

**Office of the Director: Knowledge Management and Research**

9th Floor, 111 Commissioner Street, Johannesburg, 2001
P.O. Box 7710, Johannesburg, 2000 Tel: (011) 355 0508
Email: David.Makhdo@gauteng.gov.za
Website: www.education.gpg.gov.za
1. The District/Head Office Senior Manager/s concerned must be presented with a copy of this letter that would indicate that the said researcher/s has/have been granted permission from the Gauteng Department of Education to conduct the research study.

2. The District/Head Office Senior Manager/s must be approached separately, and in writing, for permission to involve District/Head Office Officials in the project.

3. A copy of this letter must be forwarded to the school principal and the chairperson of the School Governing Body (SGB) that would indicate that the researcher/s have been granted permission from the Gauteng Department of Education to conduct the research study.

4. A letter / document that outlines the purpose of the research and the anticipated outcomes of such research must be made available to the principals, SGBs and District/Head Office Senior Managers of the schools and districts/offices concerned, respectively.

5. The Researcher will make every effort obtain the goodwill and co-operation of all the GDE officials, principals, and chairpersons of the SGBs, teachers and learners involved. Persons who offer their co-operation will not receive additional remuneration from the Department while those that opt not to participate will not be penalised in any way.

6. Research may only be conducted after school hours so that the normal school programme is not interrupted. The Principal (if at a school) and/or Director (if at a district/head office) must be consulted about an appropriate time when the researcher/s may carry out their research at the sites that they manage.

7. Research may only commence from the second week of February and must be concluded before the beginning of the last quarter of the academic year. If incomplete, an amended Research Approval letter may be requested to conduct research in the following year.

8. Items 5 and 7 will not apply to any research effort being undertaken on behalf of the GDE. Such research will have been commissioned and be paid for by the Gauteng Department of Education.

9. It is the researcher's responsibility to obtain written parental consent of all learners that are expected to participate in the study.

10. The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopiers, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.

11. The names of the GDE officials, schools, principals, parents, teachers and learners that participate in the study may not appear in the research report without the written consent of each of these individuals and/or organisations.

12. On completion of the study the researcher/s must supply the Director: Knowledge Management & Research with one Hard Cover bound and an electronic copy of the research.

13. The researcher may be expected to provide short presentations on the purpose, findings and recommendations of his/her research to both GDE officials and the schools concerned.

14. Should the researcher have been involved with research at a school and/or a district/head office level, the Director concerned must also be supplied with a brief summary of the purpose, findings and recommendations of the research study.

The Gauteng Department of Education wishes you well in this important undertaking and looks forward to examining the findings of your research study.

Kind regards

........................................

Dr David Makhado
Director: Education Research and Knowledge Management

DATE: ........................................

Making education a societal priority

Office of the Director: Knowledge Management and Research
9th Floor, 111 Commissioner Street, Johannesburg, 2001
P.O. Box 7710, Johannesburg, 2000 Tel: (011) 355 0596
Email: David.Makhado@gauteng.gov.za
Website: www.education.gpg.gov.za
Dear Colleague,

Kindly be informed that Ms. Anna Nkomo who is currently registered with the University of South Africa, will be conducting research in your school and the topic is: The impact of cultural diversity on social well-being in a Primary School in Gauteng.

Participants will be informed that being part of the study is voluntary and that they would have the right to withdraw from this study, without penalty, at any stage of the research.

Hope for a positive outcome at the end of the research.

Thanking you for your cooperation.

Yours in Education

Mr. Raymond Martin
Johannesburg East District Director
Addendum B: Consent Letter: School

15 August 2014

To: The Principal

Dear Sir/Madam

Re: INVITATION FOR YOUR SCHOOL TO PARTICIPATE IN A RESEARCH STUDY

My name is Annah Nkomo, an Inclusive Education student at the University of South Africa. I am kindly inviting your school to take part in my research study. My research topic is ‘The impact of cultural diversity on social wellness in a primary school in Gauteng’. Social wellness has to do with how well people interact and get along with each other. The purpose of the study therefore is to investigate the impact of cultural diversity on social interaction and social well-being of members within a school community as well as to develop guidelines that can be used to promote social well-being within a culturally diverse school setting. The university’s Ethics Committee that guides research has given approval for the research to be conducted. As a benefit from the study, the school will receive a summary of the research findings with the recommendations and guidelines as to how best to maintain social wellness in the school inspite of cultural diversity.

To conduct this research I will require the participation of teachers and learners from a variety of cultural backgrounds from whom I will gather information using a questionnaire, and the approximate number of participants will be 15. The questionnaire to be used is attached, and may take up to an hour to complete. There are no foreseeable risks in taking part in the study, nor will there be any expenses incurred on the participants’ part, hence reimbursements and compensation will not be necessary.

Participation in the study is strictly voluntary, and confidentiality, anonymity and privacy are guaranteed. All data collected will be treated with strict confidence and no names will be mentioned in any report. Participants may however withdraw their participation at anytime without penalty.

Please feel free to ask any questions that you may have, and should you need to discuss any aspect of the questionnaire, kindly contact me on cell number: 078 1394 382, email address: nkomo.anna@gmail.com. For research related queries you may contact Professor M.D. Magano on telephone number: 012 429 4115, or email address: maganmd@unisa.ac.za.
I will be greatly honoured to conduct the study in your school. To indicate acceptance of my invitation please complete the consent form below.

Kind regards

Annah Nkomo  
Signature…………………………

I grant Annah Nkomo permission to conduct research in the school.

Name of Principal: ............................... Signature.................................

Date: ........................................

School’s Stamp: .......................
Dear Learner

My name is Annah Nkomo, and I am a student for Inclusive Education at the University of South Africa. I am kindly inviting you to take part in my research project by filling in a questionnaire. However please discuss participation with your parents before signing that you agree to take part. I will also ask for permission from your parents for you to participate. My research topic is ‘The impact of cultural diversity on social wellness in a primary school in Gauteng’. Social wellness is about how well people interact and get along with each other, and I am doing this research in order to get information on how differences in culture can affect the way people relate socially, and also to find out what can be done to improve the way people treat and regard each other in a school with many different cultures. The university’s Committee that guides research has allowed me to carry out this research. The school will gain from this research by receiving a summary of the results of the research with some advices and suggestions to help people to always get along well in the school, and I will tell you of these results. Your role is to give me information through completing the questionnaire as honestly as you can.

I need teachers and learners from different cultures to fill in the form, and all together they must be 15. The form to be used may take up to an hour to fill in. There is no known danger for those who will be part of the research, and you will not be asked to use any money, therefore there will be no need for you to be paid back.

Taking part in the study is by choice, and your name and what you wrote in the form will be kept a secret. Your privacy will be respected and your name will not be `written in any report. You may however withdraw from taking part at anytime and nothing will be done to you.

Please feel free to ask me any questions, and should you need to discuss any aspect of the questionnaire, kindly contact me on cell number: 078 1394 382 or email address: nkomo.anna@gmail.com. For information about the research you may contact Professor M.D. Magano on telephone number: 012 429 4115, or email address: maganmd@unisa.ac.za.

I will be very thankful if you take part in my research. If you are willing to be part of this research please show this by filling in your information below, and I will give your parents a copy of this form after you have signed it.
Kind regards

Annah Nkomo

I accept Annah Nkomo's invitation to participate in the research.

Name of Learner: .........................
Signature...............Date.........................

Home language: .........................Signature of Annah Nkomo..........................
Addendum D: Consent Letters: Parents/Guardians

15 August 2014

To: The Parent/Guardian

Dear Sir/Madam

Re: Invitation for your child to participate in the research study

My name is Annah Nkomo, an Inclusive Education student at the University of South Africa. I am kindly seeking your permission to conduct research with your child. Your child’s role in this research is to complete a questionnaire as honestly as possible. My research topic is ‘The impact of cultural diversity on social wellness in a primary school in Gauteng’. Social wellness is about how well people interact and get along with each other. The purpose of the research therefore, is to investigate how cultural diversity affects the social interaction and well-being of members of the school community as well as to develop guidelines that can be used to promote social wellness in a culturally diverse school setting. The university’s Ethic Committee that guides research has given approval for the research to be conducted. As a benefit from the study, the school will receive a summary of the research findings with the recommendations and guidelines as to how best to maintain social wellness in the school inspite of cultural diversity.

To conduct this research I will require the participation of teachers and learners from a variety of cultural backgrounds from whom I will gather information using a questionnaire. The approximate number of participants will be 15. The questionnaire to be used may take up to an hour to complete. There are no foreseeable risks in taking part in the study, nor will there be any expenses incurred on the participants’ part, hence reimbursement and compensation will not be necessary.

Participation in the study is strictly voluntary, and confidentiality, anonymity and privacy are guaranteed. All data collected will be treated with strict confidence and no names will be mentioned in any report. Participants may however withdraw their participation at anytime without penalty.

Please feel free to ask any questions that you may have, and should you need to discuss any aspect of the questionnaire, kindly contact me on cell number: 078 1394 382, email address: nkomo.anna@gmail.com. For research related queries you may contact Professor M.D. Magano on telephone number: 012 429 4115, or email address: maganmd@unisa.ac.za.
I will greatly appreciate it if you allow me to conduct the research with your child. If you agree that your child should take part in the study please complete the consent form below.

Kind regards

Annah Nkomo

I give Annah Nkomo permission to conduct research with my child.

Name of Parent/Guardian: .................................................................
Signature.................................................................

Date: .................................................................
Signature of Annah Nkomo.............................................
Addendum E: Consent Letters: Teachers

15 August 2014

To: The Teacher/Staff Member

Re: Invitation to participate in the study

My name is Annah Nkomo, an Inclusive Education student at the University of South Africa. I am kindly inviting you to participate in my research study. My research topic is ‘The impact of cultural diversity on social wellness in a primary school in Gauteng’. Social wellness is about how well people interact and get along with each other. The purpose of the research therefore is to investigate the impact of cultural diversity on the social interaction and social well-being of members of a school as well as to develop guidelines that can be used to promote social wellness in a culturally diverse school setting. The university’s Ethics Committee that guides research has given approval for the research to be conducted. As a benefit from the study, the school will receive a summary of the research findings with the recommendations and guidelines as to how best to maintain social wellness in the school in spite of cultural diversity. You will also receive a summary of the findings.

To conduct this research I require the participation of teachers and learners from a variety of cultural backgrounds from whom I will gather information using a questionnaire. The approximate number of participants will be 15. The questionnaire to be used may take up to an hour to complete. There are no foreseeable risks in taking part in the study, nor will there be any expenses incurred on your part, hence reimbursement and compensation will not be necessary.

Participation in the study is strictly voluntary, and confidentiality, anonymity and privacy are guaranteed. You are under no obligation to participate. All data collected will be treated with strict confidence and no names will be mentioned in any report. You may however withdraw your participation at anytime without penalty.

Please feel free to ask any questions that you may have, and should you need to discuss any aspect of the questionnaire, kindly contact me on cell number: 078 1394 382 or email address: nkomo.anna@gmail.com. For research related queries you may contact Professor M.D. Magano on telephone number: 012 429 4115, or email address: maganmd@unisa.ac.za.

I will greatly appreciate your participation in my study. To indicate acceptance of my invitation please complete the consent form below.
Kind regards

Annah Nkomo Signature……………………

I accept Annah Nkomo's invitation to participate in the research.

Name of Teacher/Staff Member: ........................................

Signature ............... Date .................................

Home language: .........................
Addendum F: UNISA Ethical Clearance

UNISA

Research Ethics Clearance Certificate

This is to certify that the application for ethical clearance submitted by

A N Nkomo [47781343]

for a M Ed study entitled

The impact of cultural diversity on social wellness in a Primary School in Gauteng

has met the ethical requirements as specified by the University of South Africa College of Education Research Ethics Committee. This certificate is valid for two years from the date of issue.

Prof KP Dzvimbo
Executive Dean : CEDU

Dr M Claassens
CEDU REC (Chairperson)
mcdtc@netactive.co.za

Reference number: 2014 JULY /47781343/MC 16 JULY 2014
Addendum G: Research Instruments

The Questionnaire on how people can get along well within a school

THIS QUESTIONNAIRE WILL BE COMPLETED BY TEACHERS ONLY

QUALITATIVE QUESTIONS (Q stands for Question)

Q 1. Write a few ideas about what you think you can do to promote good social interaction in the school.

Q 2. What roles do you think should be played by each of the following people in promoting good social interaction and well-being in the school?
   a) Learners:
   b) Teachers and other Staff Members:
   c) The Principal and Management:

Q 3. What do you think parents should teach their children so that they can be able to easily get along well with everyone at school?

Questionnaire on how people can get along well within a school.

THIS QUESTIONNAIRE WILL BE COMPLETED BY LEARNERS ONLY

QUALITATIVE QUESTIONS (Q stands for Question)

Q 1. Write a few ideas about what you think you can do to encourage people to get along well in the school.

Q 2. What do you think each of the follow people should do to help people to get along well in the school?
   a) Learners:
   
   b) Teachers and other Staff Members:

c) The Principal and Management:

Q 3. What do you think parents should teach their children so that they can be able to get along well with everyone at school?
Addendum H: Sample of Transcribed Data

Trishan: Q 1 “Don't discriminate others”
Trishan: Q 1 “Respect one another.”
Trishan: Q. 2a “Learn about the different cultures of others.”
    Q 2b “Teach others about … the good and bad things that one should do and not do.”
    Q 2b “Teach others about different cultures”.
    Q 2c “Implement culture day awareness campaigns”.

Ayisha: Q 1 “Learn about different backgrounds”
    Q 1 “Make friends with people from different cultural groups”
    Q 2a “Talk about different backgrounds”.
    Q 2a “Make friends with people from different cultural groups”
    Q 2b “Teach learners about the importance of accepting people from different cultural groups.”
    Q 2c “Organize events that show different cultural groups”
    Q 3 “Teach them about respect.
    Q 3 “Teach them about … love of people different from them.”
    Q3 “Be good role models.”
Addendum I: Sample of Data Analysis with a Coding System

<table>
<thead>
<tr>
<th>Transcribed data</th>
<th>Categories</th>
<th>Themes/Topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be accommodating and helpful to others.</td>
<td>-Acceptance of people who are different from them</td>
<td>Tolerance/Hospitality (T/H)</td>
</tr>
<tr>
<td></td>
<td>-Be accommodating</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Encourage inclusion</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-they should always be open</td>
<td></td>
</tr>
<tr>
<td>Teach them about respect and</td>
<td>-Learners must respect each other</td>
<td>Respect/Esteem (R/E)</td>
</tr>
<tr>
<td>teach them about respect</td>
<td>-Teach them about respect</td>
<td></td>
</tr>
<tr>
<td>acceptance of people who are different to them</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teach them about respect</td>
<td>-Learners must love each other.</td>
<td>Love/Appreciation (L/A)</td>
</tr>
<tr>
<td>encourage inclusion</td>
<td>-Teach them not to hate anyone.</td>
<td></td>
</tr>
<tr>
<td>Learners must love and respect among</td>
<td>-be helpful</td>
<td>Helpfulness/Kindness (H/K)</td>
</tr>
<tr>
<td>Learners must love ... each other</td>
<td>-Be ... helpful to others</td>
<td></td>
</tr>
<tr>
<td>Teach them not to hate anyone.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Should be helpful (H/K) with new children in the School</td>
<td>they should always be open. they should always be open (T/H)</td>
<td></td>
</tr>
</tbody>
</table>
Addendum J: Adult-participants’ Responses to Questions per Theme

Theme 1: Knowing one another as well as each other’s cultures

Mary: Q 1 “I would add more languages in the curriculum. Each and every learner must know at least 4 languages in order to promote social interaction.”

Jane: Q 1 “Discussion on different cultures.”

Q 2a “Telling each other about the respective cultural practices.”

Jayden: Q 1 “Promote group work in the school so that children can get to know one another.”

Q 2a “Should learn to work together regardless of age, gender or cultural background.”

Tinashe: Q 1 “They should promote group work and make learners work together.”

Q 2a “… we should all work together …”

Q 2b “Work well together …”

Q 2c “Work together …”

Theme 2: Respect for equality and human dignity

Jayden: Q 1 “Teach the children about their rights and let them know that everyone is equal.”

Q 2b “They should make sure they follow all procedure to make equality possible.”

Q 3 “Parents should teach their children about equality.”

Phindile: Q 3 “Parents should instil in their kids/children a sense and attitude of equality, particularly in relation to race, culture within black communities, language and socio-economic contexts.”
Tinashe: Q 1 “Teach children rights and consciousness about who they are.”
   Q 2c “Work together to promote equality…”
   Q 3 “… making it clear that they are also human.”

Jane: Q 3 “Teach them about human dignity …”

Phindile: Q 1 “To promote a uniform standard of respect throughout the school, particularly from management.”
   Q 2a “Learners can take an active role in promoting good social interaction … based on respect.”

Mary: Q 2a “The learners must respect the teachers and everybody in the school so that the teachers can also treat them with respect.”
   Q 2b “Teachers and staff members must treat each and everyone with respect regardless of their background culturally.”

Tinashe: Q 2b “… show example to the learners that respect …”
   Q 3 “… that they are also human and should be loved and respected.”

Phindile: Q 3 “Parents should teach their children about … respecting diverse communities, people and situations to ensure that they can flourish in a multicultural school context.”

Mary: Q 3 “They must teach them respect.”

Jane: Q 3 “Teach them about respect…”

Jayden: Q 3 “Parents should teach their children about … acceptance.”

Phindile: Q 3 “Parents should teach their children about embracing … diverse communities, people and situations to ensure that they flourish in a multicultural school context.”
Tinashe: Q 1 “Teach children... that they should accept ... each other. ...accepting each other the way we all are.”

Q 3 “… they are also human and should be … accepted.”

Jane: Q 3 “Teach them about … acceptance of people who are different from them.”

**Theme 3: Loving, kindness and compassion towards everyone**

Jayden: Q 2a “They should be able to help one another…”

Q 3 “They should also teach them about giving and helping.”

Phindile: Q 1 “Management strategies which work within a framework of compassion ...”

Q 2a “… compassion …”

Q 2c “Management need to work within a framework of compassion for other staff members. Compassion could include the manner in which issues are raised as well as the approach towards certain problems.”

Mary: Q 3 “…they must teach them not to hate people coming from different backgrounds but to also love them like their brothers and sisters. They must also teach them how to care for other people.”

Tinashe: Q 1 “…they should … love each other.”

Q 3 “… they are also human and should be loved ….” Phindile: Q 1 “A better working environment that is based on positive social interaction.

Q 2a Learners can take an active role in promoting good social interaction. Educators could also emphasize positive social interaction.”

Mary: Q 1 “… promote social interaction.”

Tinashe: Q 2a “Learn to socialize with all the kids in their classroom as well as play with kids around the school.”
Theme 4: Positive social interaction/desired attitude

Phindile: Q 1 “A better working environment that is based on positive social interaction.

Q 2a Learners can take an active role in promoting good social interaction. Educators could also emphasize positive social interaction.”

Mary: Q 1 “… promote social interaction.”

Tinashe: Q 2a “Learn to socialize with all the kids in their classroom as well as play with kids around the school.”

Phindile: Q 2b “Learners could also role play situations which highlight positive and negative social interaction”

Tinashe: Q 2a “Have rules or regulations that we should all … be friend.”

Jane: Q 2a “Playing together. Making friends with people from different cultural backgrounds.

Q 2b “Talking to learners about the desired attitude towards people from different backgrounds. Organizing debates about promoting good social interaction. Designing programmes that promote good social interaction.”

Q 2c “Facilitating programmes that promote good social interaction and well-being at school.”

Jayden: Q 2a “… learn to trust each other.”

Jane: Q 3 “Teach them … how to relate to people from different cultural backgrounds.”

Jayden: Q 2b “They should make sure they follow all procedure … or be given demerits.”

Q 2c “They should make sure that teachers and staff members abide by the rules … and should not be lenient on teachers who act otherwise.”

Phindile: Q 1 “Promote a uniform standard … throughout the school.”
Q 2a “Learners can take an active role in promoting good social interaction by generating class rules which are based on ... various values which epitomize positive citizenship.”

Tinashe: Q 2a “Have rules or regulation…

Q 2b “Have rules or code of conduct that requires teachers and staff to work together.”

Q 2c “Promote equality and include it in the job description or code of conduct so that they all can work knowing what is required of them.”

**Theme 5: Leading by example**

Jayden: Q 2b “They should lead by example; show their learners how to treat other people.”

Phindile: Q 2b “Educators can model to learners how they should interact with one another.”

Mary: Q 2c “The principal must be inspirational to the learners and the teachers.”

Tinashe: Q 2b “Show example to the learners... I think the learners will learn from them.”

Jane: Q 1 “Being a good model in promoting good social interaction.”

Q 2 “Modelling the correct or desired attitude towards people from different backgrounds.”
TO WHOM IT MAY CONCERN

This letter serves to confirm that I have edited and proofread Ms. A.N. Nkomo's dissertation entitled: "THE ROLE OF CULTURAL DIVERSITY ON SOCIAL WELLNESS IN A PRIMARY SCHOOL IN GAUTENG."

I found the work easy and enjoyable to read. Much of my editing basically dealt with obstructionist technical aspects of language which could have otherwise compromised smooth reading as well as the sense of the information being conveyed. I hope that the work will be found to be of an acceptable standard. I am a member of Professional Editors Group and also a lecturer in the Department of English at the University of South Africa.

Thank you.

Hereunder are my particulars:

Jack Chokwe (Mr)

Department of English (Unisa)

Contact numbers: 072 214 5489 / 012 429 6232

jmb@executivemail.co.za

Professional EDITORS Group