

**THE STATE OF TEACHER-LEARNER RELATIONS IN A CULTURALLY DIVERSE
GRADE 10 CLASSROOM IN GAUTENG PROVINCE: A SOCIAL WELLNESS
PERSPECTIVE**

by

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DECLARATION

I Annah Ndlovu Nkomo Student Number 47781343 declare that this thesis entitled **THE STATE OF TEACHER-LEARNER RELATIONS IN A CULTURALLY DIVERSE GRADE 10 CLASSROOM IN GAUTENG PROVINCE: A SOCIAL WELLNESS PERSPECTIVE** is my own work. I also declare that I have used secondary sources to support my work and have acknowledged these by means of providing complete references, as per the university's requirements.

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DEDICATION

I dedicate this work to my two sons Phakamile and Nkosinhle whom, for as long as it took to work on and complete this thesis, I starved of motherly attention in order to focus mainly on my studies. This work is hence a result of sacrifice both on my part and theirs.

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ABSTRACT

The study set out to investigate the state of teacher-learner relationships in a culturally diverse Grade 10 classroom from a social wellness perspective. The views of teachers and learners who were purposively sampled as study participants were explored on issues relating to the phenomena under study. A triple integrative theoretical lens comprising three theories, namely, Ubuntu theory, the self-system theory and the social wellness theory were used to guide this study. These theories collectively view the social system as influencing individuals' attitudes, beliefs, feelings, and relationships with others, and as determining individuals' development of the total self and identity, ultimately.

The study is qualitative in nature and hence employed the interpretivist paradigm as well as the case study design. The case was a multicultural secondary school located in Gauteng Province, South Africa. Data were collected from participants using an open-ended questionnaire and structured interviews. Data collected through the open-ended questionnaire were analysed using Creswell's (2009) sequential steps for data analysis, while data from structured interviews were analysed through Tesch's (1990) steps of data analysis. Analysed data was interpreted from the participants' viewpoint and discussed in relation to related literature. Several themes were identified from the analysed data and these answer the research questions. Generally, the findings reveal that in the case school, the teacher-learner relationship is positive, and that the cultural diversity in the school is recognised, acknowledged, valued, and embraced. Basically, the case school embraces the values of Ubuntu.

The researcher managed to generate a new theory called the 'Self with Others Wellness Theory, derived from the study's findings which embraces the African values of Ubuntu. Therefore, the study contributes and adds to existing theory, and is valuable for guiding and informing policy. The study also therefore adds value to the practice of education and other disciplines to which it is applicable.

KEYWORDS: Teacher-learner relationships; cultural diversity; social wellness; Ubuntu; self-system; relationships; culture; culturally diverse; social interaction; personhood.

ISIFINGQO

Ucwaningo lolu luqonde ukuhlaziya isimo sobudlelwano bothisha nabafundi bebanga leshumi abanamasiko ahlukile egumbini labo lokufundela esifundazweni saseGauteng. Imibono yothisha neyabafundi ababambiqhaza ocwaningweni behethwe ngokwenhloso iye yahlolwa, yaphenyisiswa ngokuphathelene nobudlelwano babo basegumbini lokufundela. Uhlaka oluhlangene Iwemibono olunemibono emithathu lusetshenzisiwe kwaba yilo oluqondisa lolucwaningo. Loluhlaka Iwemibono ehlangene lugoqela umbono woBuntu, uhlelo lokuzenzela kanye nempilo yenhlalo. Imibono le yomithathu ithi inkolelo yabantu, isimo sabo sengqondo nemizwa yabo kuthuthukiswa luhlelo Iwezenhlalo.

Ephenyweni lolu kusetshenziswe ucwaningo lokuqonda yingakhonje kuye kwasetshenziswa futhi neparadigm yomhumushi kunye nomklamo wesifundo sesigameko. Isigameko sesifundo yisikole samabanga aphezulu esinabafundi nothisha abanamasiko ahlukile esifundazweni saseGauteng, eMzansi Africa. Imininingo yophenyo yathathwa kwababambiqhaza ocwaningweni kusetshenziswa uhla Iwemibuzo evulekile kunye nezingxoxo ezhlelekile ezinemibuzo evulekile. Indlela ka Creswell (2009) yokuhlaziya imininingo yophenyo yasetshanziswa ukuhlaziya imininingo yophenyo eyaqoqwa kusetshenziswa uhla Iwemibuzo evulekile; ikanti imininingo yocwaningo eyaqoqwa kusetshenziswa izingxoxo ezhlelekile ezinemibuzo evulekile yona yahlaziwa kusetshenziswa indlela ka Tesch (1990) yokuhlaziya imininingo yophenyo. Imininingo yocwaningo ehlaziyiwe yaxoxwa yabuye yachazwa ngendlela ababambiqhaza ocwaningweni abayibona ngayo, yasisekelwa yimibhalo yabacwaningi bangaphambilini. Imibono embalwa yavela kumininingo yophenyo ehlaziyiwe, kanti lemibono izimpendulo kwimibuzo yocwaningo loluphenyo oluqonde ukuyiphendula. Jikelelenje, kutholakala ukuthi ubudlelwano phakathi kothisha nabafundi egumbini lokufundela esikoleni sesigameko buhle, nokuthi futhi ukwehluka kwamasiko kulesikole kuyabonakala, kuyavunywa, kuyamukelwa ikanti njalo kuyabalulekiswa. Kuye kwavelake futhi kuloluphenyo ukuthi isikole sesigameko siyabubalulekisa Ubuntu.

Umcwaningi wenelisile ukwakha umbono esebezisa impumela yalolucwaningo wawubiza ngokuthi yi ‘African Self with others wellness theory’, okuchaza ukuthi mina nabanye kumele siphilisane njalo sihlalisane kahle. Lokhu kuyingxenye

yobuntu. Lolucwaningo luyelwengeza imibono ekhona ngakhoke lubalulekile futhi luyakwazi ukwazisa inqubomgom. Lolucwaningoke luyawuphakamisa umkhuba wezemfundo kunye neminye iminyango ehambisana nawo.

AMAGAMA ASEMOKA: ubudlelwano bothisha nabafundi, ukwehluka kwamasiko - impilo yenhlalo, Ubuntu, uhlelo lokuzenzela, ubudlelwano, amasiko, ukuxhumana komphakathi

TLHALOSO KA BOKOPANA

Peyakanyo ya dipolo tša dinyakišišo tše tša thutho e tšweleditswe go nyakišiša seemo sa phedišano magareng ga morutwana le morutiši ka phaphušing ya bolesome yeo e swerego bana bao ba tšwago ditšong tše di fapanego, gagologolo go lebedišišwa phedišano go ya ka maitswaro a botho. Mebono ya barutwana le barutiši e šomišitšwe bjalo ka mohlala go bakgatha tema mo dinyakišišong tše, go lekodišišwa ditabanatabana tše di sepelelanago le peyakanyo ya mongwalo wo. Setšweletšwa sa go bonagatša sa mmono seo se hlagišago ke megopol e meraro yeo e kopanego, se šomišitšwe go hlahla peyakanyo ya mongwalo wo e le ge gothwe ke mogopol wa botho, mokgwa wo motho a ipotšago ka gona le boemo ba tšumišo ya botho bathong. Megopol ye e tšweletša mokgwa wo re phelago ka gona, go na le seabe mo go fekeetšeng mokgwa wa motho, maitshwaro a motho, maikutlo a motho le go phedišana le ba bangwe e bile go bonagatša tswelopele ya motho gore ke mang ge se a feleletše ka bo yena go fihla bofelong.

Peyakanyo ya mongwalo wo e tšweletšwa gabotse ke tlhago, e šomišitše mekgwana ya go hlalosa ka setlwaedi e le ka mokgwa wo mongwalo wo o kgabišitšwego ka gona. Tirelo ya mongwalo wo e diretšwe mo sekolong sa bana ba batšwago ditšong tše fapanego, gona Provenseng ya Gauteng, Afrika borwa. Kgoboketšo ya ditaba e humanwe gotšwa dipoledišanong tše beyakantšweng le mekgwana yeo e šomišiwago go botšišana ka go lokologa mo bakgathatemeng. Kgoboketšo ya ditaba tše di tšwago go wona mokgwa wa go botšišana ka go lokologa, dilekodišitšwe e le ge go berekišitšwe mokgwa wa tekodišišo ya kgato ka kgato ka go latelelana ya go lekodišiša ya Creswell (2009), mola kgoboketšo ya ditaba tše di tšwago go poledišano tše di beyakantšwego di lekudišišitšwe ka mokgwa wa tekudišišo ya dikgato ya Tesch (1990). Tekodišišo ya ditaba e be e lebeletše gagolo mebono ya bakgathatema gammogo le go boledišana ga bona mo mongwalong wo. Tlhogo ya ditaba e bile ya lemogiwa gotšwa go ditekodišišo tše di dirilwego e le ge di araba dipotšišo mo dinyakišišong tše. Ka kakaretšo go humanegile gore maitshwaro a morutiši le morutwana ke a mabotse ka maatla e bile le ditšo tše fapanego di ya

kgona go lemogiwa, di amogelegile, di dumelletšwe, e bile di ya hlomphiwa le go ratiwa. Gabotse mongwalo wo o kgantšha maemo a godimo a botho bathong.

Monyakišiši wa tša dipuku o kgonne go tšweletša mogopol o moswa wo o bitšwago gore “Motho ke Motho ka Batho” e le ge o etšwa dinyakišišong tše humanegilego tša go kgantšha botho ba Mafrika bathong. Peakanyo ya mongwalo woo e ba le seabe le go oketša megopol oye e bego e le gona, e bile e bohlokwa go šomišwa go hlahla le go beya melao yeo go ka phelwago ka yona. Peakanyo ya mongwalo wo e oketša mokgwa woo thuto le mekgwa ye mengwe e mebotse e tšwelelago ka gona.

MANTŠUMAGOLO: Phedišano ya morutwana le morutiši, gokopana ga ditšo tše fapanego, go phela gabotse bathong, Botho, mokgwa wo motho a o šumišago wa botho, phedišano, setšo, ditšo tše kopanego, tshwarano ya botho

TABLE OF CONTENTS

DECLARATION	I
DEDICATION	II
ACKNOWLEDGEMENTS	III
ABSTRACT	IV
TLHALOSO KA BOKOPANA	VII
LIST OF TABLES	XV
LIST OF FIGURES	XVI
CHAPTER 1.....	18
OVERVIEW OF THE STUDY.....	18
1.1 INTRODUCTION AND BACKGROUND OF THE STUDY	18
1.2 RATIONALE FOR THE STUDY	19
1.3 SIGNIFICANCE OF THE STUDY	21
1.4 PROBLEM STATEMENT	22
1.5 RESEARCH QUESTION	22
1.5.1 Sub-questions.....	23
1.5.2 Aim	23
1.5.3 Objectives	23
1.6 THEORETICAL FRAMEWORK	24
1.6.1 The social wellness dimension	26
1.6.2 The emotional wellness dimension	26
1.6.3 The intellectual wellness dimension.....	26
1.6.4 The physical wellness dimension.....	26
1.6.5 The occupational wellness dimension	27
1.6.6 The spiritual wellness dimension	27
1.7 CONTRIBUTION TO THE BODY OF KNOWLEDGE, THEORY, PRACTICE AND POLICY.....	27
1.7.1 Policy	28
1.7.2 Theory	28
1.7.3 Practice.....	28
1.8 CONCEPT CLARIFICATION.....	29
1.8.1 Culture	29
1.8.2 Diversity	29
1.8.3 Wellness	29
1.8.4 Social wellness	29
1.8.5 The teacher-learner relationship.....	30
1.8.6 The classroom	30
1.9 RESEARCH METHOD	30
1.9.1 Research paradigm	31
1.9.2 Epistemology	31
1.9.3 Ontology	32
1.9.4 Axiology	33
1.10. RESEARCH DESIGN	33

1.10.1 Selection of Participants/ Sampling	34
1.10.2 Instruments	35
1.11 DATA COLLECTION.....	35
1.11.1 Data collection through an open-ended questionnaire.....	35
1.11.2 The structured interviews.....	36
1.12 DATA ANALYSIS	36
1.12.1 Analysis of data collected through the open-ended questionnaire.....	36
1.12.2 Analysis of data collected through the interviews	36
1.13 ETHICAL MEASURES	37
1.13.1 Ethical clearance	37
1.14 TRUSTWORTHINESS OF THE STUDY	37
1.15 CHAPTER OUTLINE.....	38
CHAPTER 2.....	41
THEORETICAL FRAMEWORK.....	41
2.1 INTRODUCTION	41
2.2 UBUNTU THEORY	42
2.2.1 Ubuntu: a theory of human interdependence and interaction	43
2.2.2 Ubuntu: communalism versus individualism	44
2.2.3 Ubuntu and personhood	45
2.2.4 Ubuntu and human dignity.....	47
2.2.5 Ubuntu and legislation in South Africa	47
2.2.6 Ubuntu and cultural diversity.....	49
2.2.7 Ubuntu and consensus	50
2.2.8 Ubuntu and learner responsibility	50
2.2.9 Ubuntu in schools and in classroom practice.....	51
2.2.10 Ubuntu: an inclusive approach to education	52
2.2.11 Ubuntu and school discipline	53
2.2.12 Ubuntu and academic success	55
2.2.13 Ubuntu and the teacher-learner relationship.....	55
2.3 THE ORIGINS OF THE SELF-SYSTEM THEORY.....	56
2.3.1 The self-system theory	57
2.3.2 McComb's (1986) self-system theory and the learning context	58
2.3.3 The self-system and the three basic psychological needs	61
2.3.4 The self-system and motivation	65
2.3.5 The self-system and learners' conduct	68
2.4 WELLNESS THEORY	71
2.4.1 Hetler's (1976) model of wellness.....	72
2.5 SOCIAL WELLNESS THEORY	81
2.5.1 Healthy/positive relationships	82
2.5.2 Seeking to enhance social wellness	84
2.5.3 Positive energy and confidence	90
2.5.4 Indicators of social wellness	91
2.5.5 The role of social wellness on overall well-being	94
2.5.6 Benefits of social wellness	96
2.5.7 Consequences of social disconnection and social isolation.....	97

2.6 OTHER WELLNESS DIMENSIONS NOT INCLUDED IN HETTLER'S (1976) MODEL	99
2.6.1 The various models of wellness.....	99
2.6.2 Environmental wellness	100
2.6.3 Financial wellness.....	101
2.6.4 Creative wellness.....	101
2.6.5 Diversity/Social justice	101
2.6.6 Community wellness.....	102
2.6.7 Cultural wellness.....	102
2.7 SUMMARY	103
CHAPTER 3.....	104
LITERATURE REVIEW	104
3.1 INTRODUCTION	104
3.2 THE TEACHER-LEARNER RELATIONSHIP.....	104
3.3 THE ROLE OF THE TEACHER-LEARNER RELATIONSHIP IN EDUCATION.....	106
3.3.1 The role of the teacher in the learner's life.....	107
3.4 THE CLASSROOM ENVIRONMENT	108
3. 4. 1 The teacher-learner relationship and learners' relatedness needs	110
3.4.2 The teacher-learner relationship and learners' competence needs	111
3.4.3 Learners' autonomy needs	113
3.4.4 The teacher-learner relationship and learner motivation.....	114
3.4.5 The teacher-learner relationship and learning	115
3.5 DEVELOPING POSITIVE TEACHER-LEARNER RELATIONSHIPS	115
3.5.1 Paying attention to the learner's voice as a strategy for enhancing teacher-learner relationships	116
3.5.2. The application of punitive measures	118
3.5.3 The teacher-learner relationship and learners' discipline.....	120
3.5.4 The envisaged teacher-learner relationship.....	122
3.6 OBSTACLES TO POSITIVE TEACHER-LEARNER RELATIONSHIPS.....	123
3.7 OVERCOMING OBSTACLES TO TEACHER-LEARNER RELATIONSHIPS	125
3.8 THE SELF-SYSTEM THEORY.....	129
3.9 WELLNESS	129
3.9.1 Hettler's (1970) wellness dimensions	130
3.9.2 Social Wellness	132
3.10 CULTURE AND DIVERSITY.....	136
3.10.1 Cultural diversity	137
3.10.2 Cultural diversity in South African schools	137
3.10.3 Cultural diversity globally	139
3.10.4 The teacher-learner relationship in a diverse school context.....	139
3.10.5 The teacher-learner relationship in a homogeneous context	140
3.10.6 Cultural diversity and learner diversity	141
3.11 THE POST- 1994 DESEGREGATION OF SCHOOLS.....	143
3.11.1 The educational approaches to addressing cultural diversity in schools	144
3.12 SUMMARY	146

CHAPTER 4.....	148
RESEARCH METHODOLOGY.....	148
4.1 INTRODUCTION	148
4.2 RESEARCH PARADIGM.....	148
4.2.1 Epistemology	149
4.2.2 Ontology	150
4.2.3 Axiology	151
4.3 RESEARCH DESIGN	152
4.3.1 The qualitative research method.....	152
4.3.2 The case study design.....	154
4.5 THE SAMPLE AND SAMPLING.....	156
4.5.2 Sampling method.....	157
4.6 LOCATION	159
4.7 INSTRUMENTS FOR COLLECTING DATA.....	159
4.7.1 The open-ended questionnaire	159
4.7.2 Structured interviews	159
4.8 PILOT STUDY.....	160
4.9 DATA COLLECTION	160
4.9.1 Data collection through the open-ended questionnaire.....	161
4.9.2 Data collection through interviews	162
4.10 DATA ANALYSIS	166
4.10.1 The analysis of data from the open-ended questionnaire	168
4.10.2 The analysis of data from structured interviews	170
4.11 RESEARCH FINDINGS.....	176
4.12 THE STUDY'S TRUSTWORTHINESS.....	176
4.13 ETHICAL CONSIDERATIONS	179
4.14 SUMMARY	183
CHAPTER 5.....	184
INTERPRETATION OF THE STUDY'S RESULTS	184
5.1 INTRODUCTION	184
5.2 THEMES FROM ANALYSED RESEARCH DATA	185
5.2.1 Theme 1: Cultural consciousness as a means to promote positive teacher-learner relations in a culturally diverse classroom	185
5.2.2 Theme 2: Cordial interactions lead to positive teacher-learner relations (social wellness)	195
5.2.3 Theme 3: Speaking a common a language promotes teacher-learner relations in a culturally diverse context	205
5.2.4 Theme 4: Academic support leads to positive teacher-learner relations.	211
5.3 SUMMARY	227
CHAPTER 6.....	229
DISCUSSION OF FINDINGS.....	229
6.1 INTRODUCTION	229
6.2 DISCUSSION OF THE FINDINGS DERIVED FROM ANALYZED RESEARCH DATA.....	229

6.2.1 THEME 1: CULTURAL CONSCIOUSNESS AS A MEANS TO PROMOTE POSITIVE TEACHER-LEARNER RELATIONS IN A CULTURALLY DIVERSE CLASSROOM	229
6.2.2 Theme 2: Cordial interactions lead to positive teacher-learner relations (social wellness)	239
6.2.4 Theme 3: Academic support leads to positive teacher-learner relations and social wellness.....	256
6.2.5 Theme 4: A few incidences of negative interaction are challenges that affect teacher-learner relations in culturally diverse school contexts	268
6.3 CONCLUSION.....	274
CHAPTER 7.....	275
OVERVIEW OF THE STUDY, RECOMMENDATIONS AND CONTRIBUTION OF THE STUDY	275
7.1 INTRODUCTION	275
7.2 OVERVIEW OF THE STUDY.....	275
7.3 HOW THE THEORETICAL FRAMEWORK GUIDED THE STUDY.....	275
7.4 STRENGTHS OF THE STUDY.....	278
7.4.1 The integrative theoretical lens used in the study	278
7.4.2 Limitations of the study	279
7.5 RECOMMENDATIONS	280
7.5.1 Policy makers	280
7.5.2 Curriculum planners.....	280
7.5.3 The Department of Basic Education	281
7.5.7 Schools.....	282
7.5.4 Teachers.....	282
7.5.5 Learners.....	283
7.5.6 Parents/SGB.....	283
7.6 CONTRIBUTION OF THE STUDY.....	283
7.6.1 Contribution to the body of knowledge (epistemology)	283
7.6.2 Contribution of the study to theory	284
7.6.3 Contribution of the study to policy	284
7.6.4 Contribution of the study to practice	285
7.7 CONCLUSION.....	286
CHAPTER 8.....	287
THE GENERATED THEORY, CONCLUSIONS AND RECOMMENDATIONS FOR FUTURE RESEARCH	287
8.1 THE GENERATED THEORETICAL MODEL: THE AFRICAN SELF WITH OTHERS WELLNESS THEORY (ASWOWT MODEL)	287
8.2 CONCLUSIONS.....	291
8.3 RECOMMENDATIONS FOR FUTURE RESEARCH.....	292
REFERENCES.....	293
ADDENDUMS.....	325

ADDENDUM A: PERMISSION LETTERS FROM THE DEPARTMENT OF EDUCATION	325
ADDENDUM B: UNISA ETHICAL CLEARANCE	328
ADDENDUM C: CONSENT LETTER: SCHOOL PRINCIPAL	330
ADDENDUM D: CONSENT LETTER: PARENT/GUARDIAN.....	332
ADDENDUM E: ASSENT LETTER FOR A CHILD.....	334
ADDENDUM F: CONSENT LETTER FOR A TEACHER.....	336
ADDENDUM G: RESEARCH INSTRUMENTS	339
ADDENDUM H: EDITING AND PROOFREADING CERTIFICATE	346
ADDENDUM I: TURNITIN REPORT.....	347

LIST OF TABLES

Table 4.1: Biographical information of participants	141
Table 4.2: A sample of transcribed data from the teacher questionnaire and the learner questionnaire	150
Table 4.3: A sample of data analysis with a Coding System	152
Table 4.4: A sample of transcribed data from both teacher and learner interviews	154
Table 4.5: A sample of interview data analysis	156
Table 4.6: An illustration of the stages in the analysis and interpretation of interview data	158
Table 5.1: Merged themes from the data collected through both the questionnaire and structured interviews	167

LIST OF FIGURES

Figure 7.1: The integrative theoretical lens used in the study	261
Figure 8.1: Illustration of how the African Self with Others Wellness Theory (ASWOWT model) will work	270

ACRONYMS

DBE	Department of Basic Education
SGB	School Governing Body
WHO	World Health Organization
Q	Question

CHAPTER 1

OVERVIEW OF THE STUDY

1.1 Introduction and background of the study

South Africa is a diverse and multicultural society whose population is best described as the rainbow nation (Tutu, 2006). The South African population consists of people of various races such as Africans, Indians, whites, and coloureds. This diversity is reflected by the country having 11 official languages and all these languages belong to a people with diverse beliefs, religions, values and a way of life (Ross, Mager & Nesson, 2011). South Africa's biggest asset is its people who have rich and diverse cultures, with a population of over 58 million (Stats SA, 2019) people with a variety of cultures, languages and religions (Ross et al, 2011). The researcher observes that the country's 'rainbowness' and cultural diversity are well reflected in the multi-cultural and multi-racial schools in different provinces. Multilingualism is especially common in South African schools and therefore reflects the prevalence of cultural diversity in schools.

Although cultural diversity gives the country its identity as a 'rainbow nation' (Tutu, 2006, 261) and makes it beautiful, this diversity is still met with hostility in certain sections of the post-apartheid South Africa. These hostilities, some in the form of discrimination and xenophobia based on ethnicity, one's country of origin, race, gender and the like are prevalent in those communities (Charman & Piper, 2012). For example, it is pointed out that there has been undeniable incidences of hate speech, racism and xenophobia in various parts of the country, such as in Cape Town (Charman & Piper, 2012; Kirkland, 2004). Such hostilities, as Osman (2009) notes, have also been reported in schools, with South African learners reluctant to befriend foreign learners whom they perceive as taking their places in the school, sporting awards and debating teams. In light of these views therefore, it is argued that South Africa still remains far from the ideal multicultural society, although significant democratic strides have been taken since 1994 (Charman & Piper, 2012; Kirkland, 2004; Ross et al., 2011, Osman, 2009).

In addition to the domestic cultural diversity caused by the variety of people that constitute South Africa, urban migration is another factor that adds to the already existing cultural diversity (Osman, 2009). It is also noted that a great influx of

economic refugees and immigrants is coming into South Africa from all over Africa much to the reshaping of South African communities and schools, given that some of the immigrants bring along school-going children (Tati, 2006). Some of these children know none of the local languages including English – which then becomes a challenge for teachers who have to teach the curriculum to learners who neither know nor understand the language of teaching and learning (Sheets, 2005).

It is observed that some teachers, owing to their upbringing and socialisation, prejudice and undermine individuals who are from cultural backgrounds other than their own; and that teachers also bring a range of diversity issues to the classroom in as much as learners also bring prejudices, stereotypes and negative attitudes to school (Osman, 2009; Nkomo, 2015; Sheets, 2005). Hence, it is advocated that we make diversity work, not against us, but for us in promoting social wellness (Sheets, 2005).

It is asserted that it is natural for certain levels of conflict to occur wherever human beings interact with one another (Abidin & Robinson, 2004). Teacher-learner interactions are not exempt from this, as it is reported that there are learners who have conflict in their relationships with teachers, which often results in teachers imposing consequences on such learners; consequences which may include taking such learners to school management who would then call in the learners' parents (Sheets, 2002; Henry, Knight, & Thornberry, 2012). Teachers are hence called upon to create positive relationships with all learners, including those learners who are behaviourally difficult (as behaviourally difficult learners are not easy to relate with) (Rimm-Kaufman & Sandilos, 2015).

1.2 Rationale for the study

As an educator, I have taught in several schools in Gauteng Province for nine years. All the schools the researcher has taught in are culturally diverse, owing to race, ethnicity and nationality among both teachers and learners. A few challenges caused by cultural diversity would once in a while crop up, and school management would successfully address them right away. Some of these challenges were in the form of conflicts between teachers and learners in various grades. However, there was one particular incident in one of these schools which school management struggled to resolve. Great conflict arose between many Grade 10 learners and several of their

teachers. The teachers concerned (who were mainly from diverse backgrounds) reported that learners were xenophobic, (since several of them were non-nationals), racist, rebellious, arrogant and disrespectful, while learners reported that teachers were also racist, judgmental, hostile and favoured those learners from the same cultural backgrounds as themselves. On a similar note Soldaat (2016) asserts that the teacher-learner relationship can bring about negative experiences, disappointment, anxiety, emotional strain and anger. Tension grew between the teachers and learners and resulted in learners being just passive towards their teachers and some even missing school unjustifiably. Both learners and teachers became frustrated. This view is consistent with that of Murray and Pianta (2009) who remark that negative teacher-learner relationships can be stressful for both teachers and learners. Teachers seemed well-meaning though, and their efforts to reach out and reconcile with learners on a number of occasions bore no real positive results. Soldaat (2016), on a similar note, remarks that teachers trying to develop bonds with learners encounter challenges which include social-cultural distance and a classroom climate that is negative, among other things. With time the general performance of many grade 10 learners deteriorated much to the alarm of many parents and school management. Murray and Pianta (2009) back up this view in pointing out that negative teacher-learner relationships can be detrimental to learners' academic development. Furthermore, Spilt, Koomen and Thijis (2011) argue that negative teacher-learner relationships have deleterious effects on learners' learning. The School Governing Body was informed about the matter and they, together with the school management, created a platform where both the teachers and learners were given an opportunity to air what had turned out to be grievances. When closely questioned, learners reported that they preferred to be taught by local teachers while some went further mentioning that they preferred to be taught by members of their own race or ethnicity. Cultural diversity had in this particular school served as a dividing wall between teachers and learners. It is against this background that I embarked on this study on the basis of the above experiences. I therefore sought to gather empirical evidence to prove that it is possible for teachers and learners to have relations that are healthy and positive in spite of the existing cultural differences; and that social wellness can flourish even in a culturally diverse classroom setting..

1.3 Significance of the study

The study sought to demonstrate that positive teacher-learner relationships are vital in education (Ma, 2003); even in the face of cultural diversity. The results of this study alerted teachers to the centrality and importance of the positive teacher-learner relationship to effective classroom teaching and learning (O'Connor & McCartney, 2007); as well as to learners' self-esteem and autonomy. The study also sought to motivate teachers and learners to regard each other positively regardless of any differences in culture and background. The results of the study motivated teachers and learners at all levels of the school system to develop positive relationships with each other (Pennings, van Tarwijk, Wubbels, Claessens, van der Want & Brekelmans, 2013); considering that all teaching and learning involve a certain level of relatedness between teachers and learners (Ma, 2003). This implies that without positive teacher-learner relationships effective teaching and learning is unlikely to take place. The development of positive teacher-learner relationships was therefore envisaged through this study so that teachers and learners would know each other as well as each other's expectations (Goodman, 2015; Murray & Pianta, 2009); among other things.

I personally regard the growing reports of learner ill-discipline in schools (Rossouw, 2003; Mohapi, 2014; Marais & Meier, 2010), and low learner performance in schools (Makgato, 2006) as resulting from a lack of close and positive teacher-learner relationships (Murray & Pianta, 2009), and differences in culture (Klem & Connell, 2004; Bender & Shores, 2007), to some extent. Schools and teachers applied the approaches that were recommended as was derived from the findings of the study. Policy makers in education and education managers received guidance on what to stress to teachers with regard to the building and maintenance of positive teacher-learner relationships in diverse classroom contexts. This study therefore emphasises to teachers and other education stakeholders that positive teacher-learner relationships are vital and conducive for academic success and learner-discipline (O'Connor & McCartney, 2007; Murray & Pianta, 2009); and that cultural diversity in the classroom should not mean adversity, but social enrichment (Sheets, 2005; Schrodt, Witt, Myres, Turman, Barton & Jernberg, 2008).

The current study has uncovered for me important knowledge and reality with regard to the state of teacher-learner relations in a culturally diverse Grade 10 classroom in

Gauteng Province, from a social wellness perspective- knowledge and reality which other researchers have not yet uncovered. This led to the discovery and formulation of a new theory concerning the state of teacher-learner social relations in a culturally diverse Grade 10 classroom from both a social wellness perspective and African viewpoint.

1.4 Problem statement

It is asserted that learners' academic and social development are enhanced by improved teacher–learner relationships, and that learners with positive, close and supportive relationships with their teachers achieve better academically than those learners with conflict in their relationships with teachers (Rimm-Kaufman & Sandilos, 2015). However, research also shows that it is difficult for teachers to create relationships that are supportive and positive with learners who misbehave (Varga, 2017; Soldaat, 2016).

Recent research shows that learners who have had experiences that are negative in their relationship with the teacher in the past find creating positive relationships with teachers going forward more difficult (Varga, 2017). However, improving relationships with teachers is highlighted as having important long-lasting implications for learners' academic development (Rimm-Kaufman & Sandilos, 2011). In the same line of argument, Spilt et al (2011) insist that healthy teacher-learner relations contribute to teacher and learner well-being. In light of these views, I felt compelled to embark on a study to investigate the state of teacher-learner relations in a culturally diverse classroom context. I sought to draw conclusions and develop guidelines that will be useful in improving and promoting good teacher-learner relationships in such contexts, and to also contribute positively both to theory and to the body of knowledge.

A number of authors such as Sheets (2005), Saravia-Shore (2008) and Gay (2010) have researched the concept of cultural diversity, while some such as Dunn (1964), Hettler (1976) and De Jager and Van Lingen (2001) have focused on wellness. Still others such as Pianta, Hamre and Allen (2012), Murray and Malmgren, (2005) and Muller, (2001) focused their studies on teacher-learner relations. Not much, however, has been done to precisely investigate the state of teacher-learner relations in a culturally diverse classroom from a social wellness view point. Furthermore, to date,

the significance of the interpersonal relationship between teachers and learners to social wellness has been largely ignored (Spilt et al (2011). I therefore identify this as gap in research and hence am focusing this study on investigating the state of teacher-learner relations in a culturally diverse Grade 10 classroom from a social wellness perspective.

1.5 Research question

The following are the research question and sub-questions of the study:

- What is the state of teacher-learner relations in a culturally diverse grade 10 classroom in Gauteng Province, from a social wellness perspective?

1.5.1 Sub-questions

- What are the views of teachers and learners with regard to the state of teacher-learner relations in the school?
- What promotes teacher-learner relations in culturally diverse contexts?
- What challenges affect teacher-learner relations in culturally diverse school contexts?
- What framework can be developed to promote social wellness through teacher-learner relations in a culturally diverse grade 10 classroom?

1.5.2 Aim

The aim of this study is to investigate the state of teacher-learner relations in a culturally diverse Grade 10 classroom in Gauteng Province from a social wellness perspective.

1.5.3 Objectives

The objectives of this study are to:

- Investigate the views of teachers and learners with regard to the state of teacher-learner relations in a culturally diverse Grade 10 classroom.
- Promote teacher-learner relations in culturally diverse contexts.
- Identify challenges that affect teacher-learner relations in culturally diverse school contexts.

- Develop a framework to promote social wellness through teacher-learner relations in a culturally diverse Grade 10 classroom.

1.6 Theoretical framework

The study was guided by a triple lens consisting of the African Ubuntu philosophy, McComb's (1986) self-system theory and Hettler's (1976) wellness theory. My view is that Ubuntu is an age-old African tradition and philosophy that has governed African communities long before anyone could write about it, and which for years has been passed on generationally through oral tradition. It is the African people themselves, as I note, who own African Ubuntu as it depicts the African way of life that embodies and values collectivism, inclusivity, community, and human interdependence. I therefore, cannot attribute Ubuntu philosophy to a single author or individual as its founder. Hence, the writings of a number of authors on Ubuntu were consulted in discussing and building the theoretical framework of this study based on the philosophy. I thus note, therefore, that African Ubuntu is a way of life as understood, experienced and lived particularly by African people (not necessarily referring to race).

Ubuntu is an African view which underpins virtues such as concern for others, and courtesy (Ramos, 2002; Nussbaum, 2003; Biko, 2006; Tutu, 1999). It upholds community and prescribes the acceptable and desirable virtues, norms, forms of conduct, and values of a particular group of people or community (Letseka, 2000; Nussbaum, 2003; Tutu, 1999). Ubuntu philosophy also values human interdependence which is highlighted by the sentiment 'umuntu ngumuntu ngabantu'. This saying entails that a person is defined by the community as a person; and that people are seen as human when they conform to communally desirable, consistent and acceptable standards (Mbhele, 2015; Letseka, 2000; Masondo, 2017). Therefore, community is seen as fundamental to the Ubuntu ethic (Nussbaum, 2003; Biko, 2006; Tutu, 1999; Mbhele, 2015; Letseka, 2000; Masondo, 2017). Through Ubuntu, sought to highlight that it is possible to have positive teacher-learner relationships even in the midst of cultural diversity, and that cultural diversity is a normal attribute of humanity.

Through McComb's (1986) theory, sought to establish how well the learners' relatedness needs are met in the classroom through the teacher-learner relationship

as well as how the competence and autonomy needs are affected by the state of the teacher-learner relationship. McComb (1986) proposed the self-system theory which he argues places emphasis on the importance of learners' motivation and explains the importance of teacher-learner relationships. The theory assumes that learners come to school with three basic needs, which are as follows: competence which McComb (1986) explains as the learners' need to feel academically capable; autonomy which refers to learners' feeling that they have the ability and choice to make decisions; relatedness which refers to learners' feeling of connectedness to their teachers and peers. The theory holds that the classroom can meet all of these needs through learners' interaction with both the learning environment and their teachers.

According to McComb (1986), theory views learners' motivation as important and therefore places emphasis on the importance of teacher-learner relationships. The theory also holds that positive relationships learners have with their teachers help them to meet the three psychological needs. For example, as Harter (2006) explains, the feedback the teacher offers learners supports learners' feelings of competence, while learners' feelings of autonomy are bolstered when teachers show respect and regard for learners' individual differences and demonstrate knowledge of their learners' preferences and interests. Learners' need for relatedness is met when teachers foster positive social interaction in their classrooms and establish caring personal relationships. This theory reveals that positive teacher-learner relationships can help in meeting learners' relatedness, autonomy and competency needs.

The self-system theory also holds that effective teacher-learner relationships make learners feel that teachers support their academic efforts and care for them. In light of this, the researcher used McComb's (1986) theory to explain the most envisaged state of teacher-learner relations that led to the fulfilment of learners' competency, autonomy and relatedness needs. This is because the self-system theory holds that the employment of practices in the classroom that foster the three psychological needs is likely to motivate and engage learners in a manner that is conducive for academic success and learning.

Hettler (1976) proposed six dimensions of wellness which he labelled and described as follows:

1.6.1 The social wellness dimension

The social wellness dimension, according to Hettler (1976), places emphasis on the importance of interdependence of people and their environment. Hettler (1976) further describes this dimension as having to do with seeking to have positive interdependent relationships with other people, living in harmony with others and striving for mutual respect and cooperation with others while discouraging any forms of conflict (Hettler, 1976). The dimension holds that individuals should realise their own impact and importance to society while actively seeking to improve their world, for example by initiating good communication with, and encouraging healthy life styles to those around oneself (Hettler, 1976).

1.6.2 The emotional wellness dimension

This dimension refers to the extent to which one feels enthusiastic and positive about life and oneself; and the continuous awareness and acceptance of a wide range of feelings in others and in oneself (Hettler, 1976). It includes the ability to function alone as well as to value interpersonal assistance and support, while placing emphasis on the ability to effectively manage one's life, behaviours and feelings (Hettler, 1976). The dimension also puts emphasis on building and maintaining mutually satisfying, trusting, respectful relationships with others that are based on commitment, while discouraging the denial of one's feelings and pessimism, but rather encourages taking responsibility for one's actions (Hettler, 1976).

1.6.3 The intellectual wellness dimension

Intellectual wellness is the ability to think independently, creatively, critically and to stimulate others mentally while directing one's own behaviour (Hettler, 1976). The dimension puts emphasis on the discovery of one's potential, the expansion of one's skills and knowledge and on sharing these with others (Hettler, 1976). Furthermore, this dimension puts value on creativity, problem solving, intellectual stimulation as well as intellectual growth (Hettler, 1976).

1.6.4 The physical wellness dimension

Hettler (1976) describes this dimension as involving taking care of and being responsible for one's physical health and fitness through physical activity regularly as well as good eating habits; and the ability to tell when medical attention is required (Hettler, 1976). According to Hettler (1976) the dimension focuses on continuously

investing time in the pursuit of strength, endurance and flexibility. The physical wellness dimension discourages the use and abuse of drugs and tobacco, and the abuse of alcohol, while encouraging learning about nutrition, diet and safety (Hettler, 1976).

1.6.5 The occupational wellness dimension

The occupational wellness dimension is concerned with the contribution of one's unique skills and talents to both rewarding and non-paying work; and to activities that contribute to the well-being of the individual and the community (Hettler, 1976). The dimension views occupational development as being dependent on one's attitude towards one's work; and also has to do with one's enrichment and satisfaction through work (Hettler, 1976).

1.6.6 The spiritual wellness dimension

This dimension's emphasis is on the continuous search for purpose and meaning in the existence of humanity and on tolerating other people's beliefs and any form of opposition one encounters (Hettler, 1976). The dimension encourages taking part in the formulation of values that promote unity, and on defining the goals and purpose of one's thoughts, actions and hopes (Hettler, 1976). Conversely, this dimension discourages intolerance but encourages individuals to live in consistence with their beliefs and values in order to formulate a form of world view for others to emulate (Hettler, 1976).

Although the six wellness dimensions proposed by Hettler (1976) are in a way interconnected to each other, for the purpose of this study, however, only the social wellness dimension was used as part of the study's theoretical framework. The social wellness dimension was used in this study to encourage the development of harmonious, mutually respectful and satisfying relationships between teachers and learners and also to emphasise that the onus is on both teachers and learners to contribute towards building positive and satisfying teacher-learner relationships.

1.7 Contribution to the body of knowledge, theory, practice and policy

This study contributed to the existing body of knowledge by specifically influencing theory, policy and practice in the following manner:

1.7.1 Policy

New knowledge was generated from the research findings which may be recommended for use in policy formulation; therefore contributing to policy. The discovered new knowledge pertains to the state of teacher-learner social relations in a culturally diverse Grade 10 classroom. The new knowledge is intended to guide, inform and influence education policy makers towards formulating policy which concerns the state of teacher-learner relations in culturally diverse classroom contexts from a social wellness perspective, with a particular focus on the Grade 10 learners; putting into consideration that Grade 10 learners are the first year of the National Senior Certificate. To this effect, the education policy makers hopefully implemented the guidelines and recommendations as were recommended by the researcher, deriving from the results of the study.

1.7.2 Theory

Through this study I sought to discover the reality and gain knowledge concerning the state of teacher-learner relations in a culturally diverse classroom situation from a social wellness viewpoint. The knowledge gained in light of the reality discovered was theorised, therefore contributing to theory. The developed theory was presented and is incorporated in the recommendations and approaches to be implemented by education policy makers, education managers and teachers for the betterment of teacher-learner relations and social relations in culturally diverse school contexts.

1.7.3 Practice

Approaches for education managers and teachers were developed deriving from the research findings. These findings may conscientise them of the importance and benefits of positive teacher-learner relations. The implementation of these approaches may also help teachers to develop and promote healthy and positive teacher-learner relationships, while supporting and encouraging positive attitudes towards cultural diversity and those from diverse backgrounds. These approaches when implemented may also lead to the development of an appreciation for cultural diversity and subsequently social wellness and cohesion. When this happens, practice in education is improved.

1.8 CONCEPT CLARIFICATION

1.8.1 Culture

Culture is the sum total of the beliefs, knowledge, values, norms, mannerisms and ways of life of a particular group of people which are passed on through interaction, and may include, and is dependent on race, origin, ethnicity, language, and religion of any given people (Morrison, 2017). Several studies have mostly defined culture as a way of life that distinguishes individuals and which includes any norms, values, knowledge and behaviours individuals acquire through interaction and by which they can be identified (Sheets, 2005; Nkomo, 2015; Morrison, 2017).

1.8.2 Diversity

Diversity in respect of this study refers to the differences among people in any of the above cultural attributes (Sheets, 2005; Nkomo, 2015). Cultural diversity hence refers to the differences among people with regard to various cultural attributes and traits. Sheets (2005) defines cultural diversity as the existence of various ethnic or cultural groups within a given society.

1.8.3 Wellness

Wellness refers to being optimally well in all of the following dimensions: spiritually, emotionally, occupationally, intellectually, physically, and socially as well as being able to deliberately take action and make choices that enhance well-being in all these dimensions; in addition to the absence of infirmity and disease (De Jager & Van Lingen, 2001). It is seen as the state of complete well-being that seeks to maximise one's individual potential, in addition to the life-long movement towards enhancing individuals' environmental, spiritual, intellectual, social, emotional, and spiritual well-being (Davis, 2000; Myers & Sweeney, 2005). Wellness is also the state of being aware of, and actively making conscious choices towards a fulfilling healthy lifestyle (Riedel, Lynch, Baase, Hymel & Peterson, 2001).

1.8.4 Social wellness

Social wellness is a dimension of wellness which thrives on people's positive social interactions and social interconnectedness (Schrodt et al., 2008; Villegas & Lucas, 2007). It is also the positive and meaningful interactions people have with others as well as the ability to create and maintain healthy relationships with others (Davis,

2000; Villegas & Lucas, 2007). In summary social wellness is the state of connectedness, relatedness and having mutual dealings with other people (Davis, 2000; Davis, 2000; Villegas & Lucas, 2007).

1.8.5 The teacher-learner relationship

The teacher-learner relationship refers to the academic or personal interactions between teachers and learners, their roles, as well as subject matter, and is the most influential relationship which is core to learning (Murray & Malmgren, 2005; Murray et al., 2009). It is a positive relationship where learners look up to their teacher for guidance and mentorship, and where the teacher never lets the learners down (Guruswamy, 2014). Contrary to the latter view, however, it has been noted that the teacher-learner relationship can be negative, and at times be characterised by conflict (Rimm-Kaufman et al., 2014; Klem & Connell, 2004).

1.8.6 The classroom

Pianta, Hamre and Allen (2012) describe the classroom as a setting that engages developmental processes through interactions. The authors point out that relational experiences in the classroom draw learners in and engage with their needs and desires to feel competent and connected to others, while also highlighting that the interactions and relationships between teachers and learners are key to understanding engagements. It is hence suggested that learners be encouraged and facilitated to be independent in both action and thinking through teacher-learner relationships in the classroom, while being frequently given feedback concerning their behaviour and academic performance (Murray & Malmgren, 2005; O'Connor & McCartney, 2007).

1.9 Research Method

The methodology that was used in this study is the qualitative research method. The qualitative research method was used in this study in order to explore and investigate the state of relations between teachers and learners from a social wellness viewpoint, as well as investigate the views of teachers and learners with regard to teacher-learner relations, thus gaining a deeper understanding of the phenomenon under investigation. Henning, Rensburg and Smit (2010) support this stance by asserting that qualitative methods usually aim for depth; and specifically enable the researcher to gain an understanding of the perceptions, actions and

values of the participants under study. Myburgh (2011) echoes the same view that the qualitative approach helps the researcher to gain new knowledge into the phenomena under investigation. This method was therefore used to gain knowledge with regard to the state of teacher-learner relations in a culturally diverse Grade 10 classroom from a social wellness point of view, and the kind of views that are held by both learners and teachers regarding teacher-learner relations.

1.9.1 Research paradigm

In this study, the interpretivist paradigm was used. According to Henning et al. (2010), the interpretivist paradigm can only be used in qualitative research because it is descriptive in nature and seeks to present the participants' reality from their own point of view. Participants' views, intentions, values, reasons, beliefs, meaning making, observations, and self-understanding as was reflected in the collected data were described in order to derive and construct knowledge and interpret meaning. According to Henning et al. (2010), the interpretivist paradigm is concerned with meaning, and regards knowledge as being constructed by descriptions of people's beliefs, values, intentions, self-understanding, meaning making and observation.

Bauwens, Kennes and Bauwens (2013) argue that the researcher should state the axiological, ontological and epistemological positioning of the study through the research paradigm to make the study more understandable. The subsequent paragraphs outline each component of the paradigm.

1.9.2 Epistemology

According to the Merriam-Webster dictionary (2016), epistemology is a term taken from the Greek word *episteme* which means knowledge; and from *epistanaï* which means to know or understand. Furthermore, epistemology was explained as a theory that deals with the nature of knowledge with a particular focus on its validity and limits. This view echoes what Klenke (2008) says that epistemology is the study of the nature of knowledge, its extent, foundations, validity, and assumptions. This study therefore explored the truth with regard to the state of teacher-learner relationships in a Grade 10 classroom by means of analysing qualitative data gathered from purposively selected participants (Henning et al., 2010). This was done in order to gain valid knowledge about the phenomenon under investigation. The newly acquired knowledge was added to the existing body of knowledge.

Researchers bring certain epistemological assumptions to the process of research, even unawares and these influence their interpretation of data (Klenke, 2008). My epistemological assumption in this study is that some Grade 10 learners in Gauteng Province have conflict in their relationship with their teachers. The source for this knowledge and belief is the researcher's experiences as outlined in the rationale for this study. This assumption keeps up with Klenke's (2008) assertion that epistemology addresses how people acquire knowledge, the sources of knowledge and the belief systems of the researcher concerning the structure, certainty and complexity of the knowledge; therefore, also explaining how the researcher knows what she knows and the relationship between what is known and the one who knows.

The assumption I brought into the study is that the teacher-learner relations of Grade 10 learners and their teachers are negatively affected by the prevalence of cultural diversity in the classroom; logically deriving this from her experiences as a teacher in different culturally diverse schools in Gauteng Province. This epistemological assumption corresponds with Bauwens et al.'s (2013) explanation that epistemology is the objective logic behind the researcher that leads to reality being pursued and arrived at. In this light, I addressed the nature, origin and the extent of what people know, therefore dealing with the relationship between the researcher and what is researched; the known and the knower; which is epistemology.

According to Fisher and Harrison (2005), epistemological assumptions confirm and verify the ontological assumptions of the researcher; and epistemology is related to ontology in that epistemology addresses how reality (ontology) comes to be known. In view of this, by exploring the truth by means of collecting and analysing research data, the reality of the phenomenon under study was revealed through the findings of the study; and this reality is ontology. This way my assumptions were verified.

1.9.3 Ontology

D'Cruz and Jones (2004) explain ontology as the nature of reality, and ontological assumptions as what the researcher believes to be the reality and nature of the study field but with no proof. In this light, my ontological assumption was that owing to the prevalence of cultural diversity in the classroom, some Grade 10 learners and teachers relate negatively with each other.

Klenke (2008) asserts that ontology seeks to address the reality of a situation or an issue. In view of this, the researcher uncovered the reality concerning the state of teacher-learner relations in a culturally diverse classroom context; interpreting this from a social wellness viewpoint. The study sought to establish reality with regard to the actual state of teacher-learner relationships in a culturally diverse Grade 10 classroom in Gauteng Province.

1.9.4 Axiology

Axiology is defined as the theory of value (Klenke, 2008). It is the nature of value; and is what is intrinsically worthwhile as well as what is valued in research (D'Cruz & Jones, 2004; Bauwens et al., 2013). In my teaching experience I noted that generally, members of the different cultural groups extremely valued their own cultures, some to the extent of undermining other cultures and members of diverse cultural groups. Unlike in the above scenario, the researcher's axiology was that she ought to be objective and unbiased towards all the culturally diverse participants of the study, as well as in collecting and analysing the research data and interpreting the study's findings. I also value the positive interactions between teachers and learners as well as positive relations between individuals from different cultural backgrounds.

1.10. Research design

The research design that was employed in this study is the case study. A case study is an analysis of a group or a person in a bound context in order to draw general conclusions about a larger group or the whole society (Yin, 2012). A case study in qualitative research is also described as a detailed, in-depth, contextual, and particularistic analysis of a unit or small units which may include a group, individual or institution (Merriam, 1998). It is also asserted that a qualitative case study facilitates the exploration of the topic of interest in its natural context to reveal its multiple facets and make it more understandable (Baxter & Jacks, 2008). Yin (2003) remarks that case studies are a good research design that takes a holistic view of the situation under investigation and focus particularly on a group, programme, situation, event or phenomenon; and therefore are important for what they reveal about the phenomenon under study.

The type of case study used in this research is the explanatory case study. According to Yin (2003), an explanatory case study is a type of case study that seeks to answer a question intending to explain the presumed phenomenon in their real-life context that could not be explained through experimental or survey strategies. This study employed a case study in order to develop theory and formulate guidelines that are helpful in the development and maintenance of teacher-learner relationships (Merriam, 1998). The case in this study was a culturally diverse Grade 10 class in a high school in Gauteng Province. Grade 10 were chosen because of the personal experience I outlined in the rationale of the study (1.2; page 2).

1.10.1 Selection of Participants/ Sampling

Sampling of participants was purposively done because the methodology for this study is qualitative. Purposive sampling refers to the selection of participants with the most knowledge regarding the topic under investigation. According to Henning et al. (2010), these participants must fit the criteria of desirable participants as per the researcher's knowledge of the topic. Therefore, I sampled ten learner-participants from a single culturally diverse Grade 10 class and five teachers who taught Grade 10 to make a total of 15 participants. Participants were selected on the basis of them volunteering but also being knowledgeable about cultural diversity. The specific class was chosen because it was the most culturally diverse, that is, it happened to have all the various ethnic and cultural groups found across the school. In this way this class seemed to have experienced much more cultural diversity as compared to the other classes which, although also diverse, did not include all the cultural groups in the school. Therefore, I sampled ten learner-participants from across 3 culturally diverse Grade 10 classes and five teachers who taught Grade 10 to make a total of 15 participants. Participants were selected such that they were representative of all the cultural groups in the school, who include the Sotho, Nguni, Venda, Tsonga and the non-nationals, as is depicted in Table 4.1. The total number of grade 10 learners in the school was 78, while the total number of grade 10 teachers was 9. Three of the selected learner participants and two of the teacher participants also participated in the interview in addition to completing the questionnaire. The study was conducted in a high school in Gauteng Province because it is where I interacted with most cultural diversity and where I first became fully aware that cultures are diverse, even

amongst the indigenous population. The specific school was chosen because it is culturally diverse and because it the closest one to where I stay.

1.10.2 Instruments

The instruments that were used to collect data for the study were a questionnaire consisting of qualitative questions and structured interviews.

1.10.2.1 The open-ended questionnaire

A questionnaire is a list of written questions the answers to which must come from respondents and must be recorded. Rule and John (2011) define a questionnaire as a printed set of field questions to which participants respond to on their own or in the presence of the researcher.

1.10.2.2 Structured interviews

Structured interviews are a schedule of predetermined questions which are administered verbally and are quick and easy to administer (Gill, Steward, Treasure & Chadwick, 2008). The interview questions were open-ended and easy to understand (Rubin & Rubin, 2005, Gill et al., 2008).

1.11 Data Collection

Data collection refers to the effective gathering of research data from participants through an instrument such as a questionnaire. It is the systematic gathering of data from various sources for a particular purpose (Gill et al., 2008).

1.11.1 Data collection through an open-ended questionnaire

The questionnaire that was used in this study contained open-ended questions. Qualitative questions encouraged the free flow of information from participants with no interference from the researcher. This is consistent with Morse's (1994) argument that in qualitative research, the researcher should not interfere with the participants' provision of knowledge to avoid hampering the trustworthiness of empirical data.

Participants were encouraged to answer the qualitative questions as openly as they could, and with strictly no answers being suggested for them. All answers therefore completely come from the participants. Kumar (2005) supports this stance by asserting that no possible responses are given in an open-ended question. Data gathered this way from participants was qualitative in nature.

As an advantage, a great deal of various information was obtained from using a questionnaire with open-ended questions as participants felt at liberty to express their opinions. Participants also got an opportunity to express themselves freely as they were not restricted to selecting answers from a list, and this way the investigator's bias was eliminated (Rule & John, 2011).

1.11.2 The structured interviews

Structured interviews with open-ended questions were also used in the study to collect data since the study is qualitative in nature. The structured interviews yielded a large amount of information leading to more insight into participants' experiences and perspectives (Rubin & Rubin, 2005). Therefore, data was collected first-hand from the participants which helped address the research problem and answer the research questions (Rubin & Rubin, 2005).

1.12 Data analysis

Data analysis is the process of breaking down research data into segments, deriving meaning as well as interpreting it. This view is in line with that of Henning et al. (2010) who describe data analysis as a process that involves the transcription of collected data, breaking it into segments of meaning, and writing down the understanding of the data.

1.12.1 Analysis of data collected through the open-ended questionnaire

Transcribed data from the questionnaires was analysed by following the sequential steps proposed by Creswell (2009). These involve organising and preparing the data for analysis, reading to obtain a general sense of the data, beginning a detailed analysis with a coding system, generating a description of the settings and categories, describing themes and interpretation.

1.12.2 Analysis of data collected through the interviews

Data collected through structured interviews was analyzed using the eight steps of data analysis as proposed by Tesch (1990). These steps include reading and transcribing data, coding, listing together similar segments of data, and describing the emerging themes, among other things.

1.13 Ethical Measures

1.13.1 Ethical clearance

Ethical clearance to conduct the study was obtained from the committee that guides research at the University of South Africa (Unisa). Permission to conduct research at the case school was also acquired from the Provincial Department of Basic Education in Gauteng and also from the District Education office in which the case school is located. Another permission was also obtained from the principal of the case school to conduct research in the school. All the permissions and clearances were issued in writing. Consent and assent to participate in the study were also obtained in writing from participants.

1.14 TRUSTWORTHINESS OF THE STUDY

The trustworthiness of this study was evaluated through the establishment of the dependability, credibility, confirmability, and transferability of the study (Guba & Lincoln, 1988).

Credibility: I established credibility by getting the participants to complete the questionnaire in her presence to ensure that the intended participants filled in these questionnaires. I also ensured that the transcription of data was truly reflective of participants' perceptions by giving participants a chance to read the transcribed data before it was analysed. All this was done in compliance with Morse's (1994) view on credibility.

Transferability: According to Guba and Lincoln (1988), 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 describe transferability as the degree to which findings of an inquiry can apply to or transfer beyond the project. They further argue that it is the responsibility of the investigator to ensure that sufficient contextual information about field work is provided to enable the reader to make such a transfer, maintaining 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, I wrote a thick, full and detailed account of data collected in the field as well as the research processes followed in the study.

Dependability: In compliance with Morse's (1994) view, I established the study's dependability by requesting a social wellness expert to assess and challenge the data collection and analysis processes used by the researcher to verify the findings of the study.

Confirmability: I evaluated the study's confirmability as follows:

- **External auditing:** According to Guba and Lincoln (1988), the researcher requested a research expert to examine the whole research process to establish whether the research data supports the findings.
- **Audit trail:** I transparently described all the steps taken in the research – from where the study began up to the end, thus complying with Halpern's (1983) categories of reporting research information (cited in Guba & Lincoln. 1988).
- **Reflexity:** As according to Marshal and Rossman (2006), I recorded everything she did- such as where data were collected, the study's progress, the methodology employed in the study, interests, values, how these are affected, and so on, in a reflexive journal.

1.15 CHAPTER OUTLINE

The researcher presented the thesis as follows per chapter:

Chapter 1

In this chapter, the introduction to the study, the background of the study, problem statement, the research question, aim of the study, the theoretical framework, clarification of concepts, the structure of the study, and a summary of the chapter are presented.

Chapter 2

This chapter focuses on, and presents the theoretical lens that guides this study. The study is guided by three integrative theories which are African Ubuntu theory, McCombs's (1986) self-system theory and Hettler's (1976) wellness theory, and in particular, the social wellness dimension. The three theories complement one another and all thrive based on the social system. The social system is seen as influencing the attitudes, beliefs and feelings individuals hold, and is seen as ultimately determining the development of the total self of an individual.

Chapter 3

This chapter presents a review of literature that focuses on teacher-learner relationships and cultural diversity, and also explains how cultural diversity can be handled such that teacher-learner relationships are improved, thereby promoting social wellness. The literature study highlights the atmosphere in which positive teacher-learner relationships can be established and in which they can flourish. Furthermore, the literature focuses on how cultural diversity impacts on teacher-learner relationships and affect social wellness.

Chapter 4

The research methods used in the study which include the research methodology, research paradigm, ethical considerations, sampling procedures data collection instrument and methods, data analysis, the biographical information of participants, data collection, and the trustworthiness of the study are presented in this chapter.

Chapter 5

This chapter focuses on presenting the findings of the study and their interpretation. The findings are interpreted under the themes that emerged from the analysis of data that was gathered through open-ended questionnaires and structured interviews. The interpreted data highlights the specific roles teachers and learners should play in promoting social wellness through positive teacher-learner relationships in a diverse classroom context.

Chapter 6

In this chapter, the findings of the study are discussed. The researcher discusses the findings under each theme, linking them to a study of related literature. The findings of the study in general reveal that the teacher-learner relationship in the case school is positive; and that the cultural diversity in the school is recognised, valued, regarded positively and accepted.

Chapter 7

This chapter presents the overview of the study and discusses the limitations and strengths of the study; the integrative theoretical lens that was used in the study and gives recommendations – particularly to policy makers, schools, teachers, and learners.

Chapter 8

Through this study, the researcher has generated a new theory called the ‘African self with others wellness theory’ or ASWOWT, in short; which embraces the African values of Ubuntu, derives from the findings of the study and also draws from both the self-system and social wellness theories. The generated theoretical framework is discussed at length and is intended to add to existing theory, guide and inform policy and to be used in practice in education and across disciplines as it is also applicable to other disciplines. A conclusion to the study is also presented, followed by the recommendations for future research.

CHAPTER 2

THEORETICAL FRAMEWORK

2.1 Introduction

This chapter focuses on the theoretical lens that guides this study. As has already been indicated in the previous chapter, the study is guided by three integrative theories. Together the three theories constitute the current study's integrative theoretical framework. These theories are the African Ubuntu philosophy, McCombs's (1986) self-system theory and Hettler's (1976) wellness theory, and in particular, the social wellness dimension. These theories complement each other in that, as alluded to by McCombs (1986), the self-system of an individual is built based on the approvals and disapprovals of others in the social system. McCombs (1986) points out that it is others who determine what behaviours one should exhibit or block out, and also influence the attitudes, beliefs and feelings one holds which ultimately determine the total self of an individual. In the same vein, it is argued that it is only when a person conforms to communally desirable, consistent and acceptable standards that the community defines him or her as a person (Nussbaum, 2003; Letseka, 2000; Masondo, 2017).

Like the self-system, social wellness and Ubuntu precisely depend on interactions with others for their development and non-development, and thrive based on the appropriacy, type and quality of the social interactions and social associations one has with others (Hettler, 1976). Therefore, the three theories are based on individuals' interactions and associations with others. They are a reflection of how individuals are influenced by others. Thus, as the above views point out, the social system is the backbone of Ubuntu, the self-system and the social wellness theories; and that individuals' experiences in the social system determine their social wellness and Ubuntu; and whether these will develop negatively or positively.

I find it interesting that the development of Ubuntu and the self-system are both dependent on the interactions within the social system while the attainment of social wellness also depends on the individuals' interactions within the social system. Nussbaum (2003) clearly highlights on this note that people are not inherently born with Ubuntu but acquire it through human interconnectedness, interdependence and interactions, an aspect which is true about both social wellness and the self-system.

I note that in as much as the self-system, social wellness and Ubuntu develop and thrive within the social system, their development may also be frustrated and thwarted by the social system. Therefore, I argue that in as much as the social system determines how one's self-system develops, it also determines how socially well one becomes as well as how much Ubuntu one acquires and is able to express. This view is consistent with that of Sullivan (1953) who asserts that the self-system originates from the character of society and culture; and that the self-system is formed and evolves when individuals conform to the prescribed behaviours and ways of doing things in order to maintain relations with others; relations that are adequate, satisfactory, appropriate, profitable, positive, and workable. The same view is echoed through the African Ubuntu expression 'umuntu ngumuntu ngabantu', which means a human being is a human being through other human beings (Mbhele, 2015; Letseka, 2000; Mkabela & Lithuli, 1997; Masondo, 2017). It is further highlighted that conformity to communally desirable and acceptable standards makes one to be seen as human, otherwise he or she is regarded as an animal or just not as a human being (Ramose, 2002, Nussbaum, 2003; Tutu, 1999; Mbhele, 2015).

2.2 Ubuntu theory

African Ubuntu is a theory or philosophy which embodies the principles and values of common humanness and community. It is an African worldview that embodies values such as concern for others, communalism, generosity, benevolence, compassion, kindness, respect, fairness, and courtesy (Ramose, 2002, Nussbaum, 2003; Tutu, 1999; Mbhele, 2015; Letseka, 2000; Masondo, 2017). Ubuntu is concerned with the needs of humanity, their dignity and interests and views these as important (Biko, 2006; Nussbaum, 2003; Tutu, 1999). Ubuntu is therefore seen as a social ethic whose concern is the welfare of human beings, and also as a measure of humanity's flourishing (Biko, 2006; Mbhele, 2015; Letseka, 2000; Masondo, 2017).

Ubuntu is seen as a moral norm which places value and worth on human life and ascribes great worth to every person (Tutu, 1999; Nussbaum, 2003). Ubuntu is also seen as an ethic that prescribes the acceptable and desirable norms, virtues, forms of conduct, and values of particular people or community (Biko, 2006; Mbhele, 2015; Letseka, 2000; Masondo, 2017).

2.2.1 Ubuntu: a theory of human interdependence and interaction

Ubuntu is a Zulu phrase which derives from, and is part of the saying ‘umuntu ngumuntu ngabantu,’ which means a person is a person through other people, and implies ‘I am because we are, and because we are, I am’ (Mbhele, 2015; Mkabela & Lithuli, 1997; Letseka, 2000; Masondo, 2017). In the Sotho languages ‘umuntu ngumuntu ngabantu’ is ‘motho ke motho ka batho’ (Letseka, 2000; Masondo, 2017; Letseka, 2012; Nussbaum, 2003). Ubuntu can also be translated as: ‘A person is a person through others,’ and ‘I belong, therefore, I am’; and also as ‘I am what I am because of who we all are’ (Yusef; 2014; Broodryk, 2006). Human beings are thus viewed as being connected even in ways that they can not see (Williams, 2018; Thompsell, 2019). In the context of this study, I interpret it as meaning that the teacher is because there are learners, and the learners are because there is a teacher. Both are because of the other, and neither can be without the other, and hence they are interdependent for them to maintain who they are, and they therefore need each other. In light of this therefore there is need to keep their relationship in a positive state, as is envisaged by this study.

Ubuntu is described as an African philosophy of humanism which sees human beings as existing in interdependence, interconnectedness and community with each other (Masondo, 2017; Letseka, 2012; Nussbaum, 2003). Belonging and community are at the heart of traditional African life, with the view ‘I am because we are’ at the centre of the concept of Ubuntu, which is seen as a theory of interdependence (Chmela-Jones, 2015; Yusef; 2014; Broodryk, 2006; Masondo, 2017; Letseka, 2012). It places emphasis on the notion of belonging and interdependence, and is a principle and ethic for human interdependence – a philosophy that serves the African identity and culture better (Chmela-Jones, 2015; Letseka, 2012). Ubuntu therefore is about human connectedness and togetherness, essentially (Williams, 2018; Thompsell, 2019). These views seem to imply that naturally teachers and learners have a mutual relationship or connection without which their respective goals of teaching and learning cannot be realised. Theirs therefore, is to nurture that relationship and keep it positive such that through it they are able to mutually and effectively benefit from each other.

2.2.2 Ubuntu: communalism versus individualism

The Ubuntu worldview sees individuals as living corporately, and not in isolation; such that what happens to the group affects the individual; and what happens to the individual affects the group (Biko, 2006; Yusef; 2014; Masondo, 2017; Broodryk, 2006; Letseka, 2016). It is a theory of co-existence which holds that individuals are interconnected and have responsibility towards each other (Masondo, 2017; Letseka, 2012). Therefore, Ubuntu sees the self as being rooted in community (Biko, 2006; Nussbaum, 2003; Broodryk, 2006); with human beings existing not in isolation but in interconnectedness with others (Yusef, 2014). Ubuntu excludes selfishness and includes community where individuals aim to become human fully; therefore becoming personally fulfilled (Biko, 2006; Metz, 2011). From these views, it can be deduced that the teacher should fully and effectively perform their teaching responsibility to the learner, and the learner should also fulfil their responsibility to the teacher by being cooperative, teachable and doing their assignments timeously; and that both should derive satisfaction from fulfilling their obligations to each other in order to create, maintain and promote positive teacher-learner relationships.

The Ubuntu theory views individuals as existing and living for others and the community (Biko, 2006; Letseka, 2000); while placing emphasis on the need for individuals to contribute towards the collective good (Lefa, 2015). Ubuntu is seen as an African traditional ethic whose values are communally founded, and not focused on an individual, with the individual being liable and responsible to the clan and family (Biko, 2006; Chmela-Jones, 2015). Ubuntu is hence described as a communal value, which is rooted in community (Nussbaum, 2003; Gathongo, 2008). Communalism, collectivism, relationships, community, and teamwork are hence seen as prerequisites for true Africanness which are essential to Ubuntu; with Ubuntu being expressed through relationships with others (Lefa, 2015; Biko, 2006; Broodryk, 2006). Deriving from these views therefore, and in the current study's context, I argue that both teachers and learners should perform their best in terms of their obligations and in terms of relating with each other and also in terms of expressing Ubuntu with the aim of lifting the school's name and pleasing the learners' parents as well.

Through the Ubuntu lens, individuals are seen as interdependent on each other; and individualism as having lesser value as compared to communalism, ethically;

therefore ruling out self-sufficiency (Letseka, 2012). Ubuntu supremely values society and places primary importance on communal and social obligations, interests, rights, and duties above those of an individual (Metz, 2011). Ubuntu focuses more on communalism than individualism, and places more value and priority on the common good than the good of an individual (Nussbaum, 2003). This implies that individuals' freedoms and rights should not conflict with or violate those of the common good (Thumi & Horsefield; Letseka, 2012). Therefore, from the Ubuntu perspective, the groups' success is appreciated better than that of the individual's (Yusef, 2014; Thumi & Horsefield). I think it is the group's versus the individual's. Hence, in comparison to Western society, Africa is generally socialist, community-based and humanist by nature (Gathogo, 2008). These ideas therefore, allude to the fact that teachers and learners should put their personal differences aside (if any), and focus more on the interests of the school and of the stakeholders such as parents. By so doing, the positiveness of the teacher-learner relationship is prioritised in order for teaching and learning to be effective.

2.2.3 Ubuntu and personhood

The self in the Ubuntu philosophy is viewed as emerging from relationships with other people and also from interaction with the natural environment (Letseka, 2000). Ubuntu is about the self in relation to others, and sees individuals as being with others (Gathogo, 2008). Individuals are also defined in terms of their relationships with others (Gathogo, 2008); and are therefore seen to be in constant interaction and communication with others and with nature, therefore being strongly interdependent on each other (Nussbaum, 2003). This implies that teachers and learners, whether consciously or unconsciously, continuously interact with each other in the learning environment. There is therefore a need for their relationship to be civil, socially positive and based on Ubuntu values so that they benefit the most from each other, and also so that their interaction is pleasant and not burdensome.

Ubuntu is described as personhood, morality and humanness which upholds the reality of human relatedness and interdependence (Yusef, 2014; Letseka, 2000). It is however argued that individuals cannot be human on their own without others, but through certain positive acts such as generosity; as they interact with others, they are able to express and realise their personhood (Metz, 2011; Thumi & Horsefield). It is further argued that an individual can only be described or defined in relation to the

community, and that selfhood is seen as only attainable through others (Nussbaum, 2003). Therefore, individuals need other human beings in order for them to become fully human (Nussbaum, 2003). This means that the teacher can only sharpen their teaching skills and become effective teachers only as they interact with and teach learners, and learners also can only be the best they can be as learners as they sit under the mentorship, guidance and coaching of a teacher. This implies that none can be their best without the other, and that they both depend on each other for them to excel; hence the need to consciously maintain a positive relationship between them.

People earn their personhood or humanhood through other people as they continuously get incorporated by others (Letseka, 2000). Human interaction, belonging and interdependence bring forth the humanness from an individual (Chmela-Jones, 2015). In African Ubuntu, individuals' humanity is through their relationships with others (Yusef, 2014). Individuals acquire their Ubuntu values through interactions with others, and discover their own human traits and qualities through interactions with others (Gathogo, 2008; Metz, 2011). Teachers and learners should therefore take advantage of their inevitable interaction (Letseka, 2016).

Ubuntu promotes values such as reciprocity, co-operation, empathy, caring, sharing, and compassion, and is manifest through the expression of reciprocity, humanity, compassion, justice, dignity, harmony, caring, and the maintenance and building of community (Nussbaum, 2003; Tutu, 1999). Ubuntu is a moral theory which calls for individuals to develop and exhibit moral humanness and personhood (Metz, 2011). These views seem to imply that expressing more of the Ubuntu attributes leads helps individuals to relate better and more positively.

Ubuntu is a theory that advocates conduct and noble actions that prescribe the acceptable and desirable behaviour forms in a given community (Metz, 2011; Letseka, 2012). It champions values and principles that shape and guide African social, cultural, ethical and political action and thought; and that in recognition that for human beings to develop, flourish and reach their full potential, they need to conduct their relationships in a manner that promotes the well-being of others (Gathogo, 2008; Metz, 2011). These views therefore seem to advocate that teachers and learners treat each other well and act towards each other in ways that are right and acceptable in order to promote positiveness in their relationship with each other.

Ubuntu is about treating others the same way one would like to be treated (Gathogo, 2008; Metz, 2011). The community defines a person as a person; and conforming to desirable and acceptable communal standards makes one to be seen as a person, and not a dog or non-human (Nussbaum, 2003; Metz, 2011; Mkabela & Lithuli, 1997). Ubuntu is therefore about exhibiting the correct behaviours, the correctness of which is defined in terms of one's relationships with others (Thompson, 2019). Individuals who exhibit behaviour which is different and not in line with Ubuntu principles and values are sometimes described as not being human and are labelled as animals or dogs (Gathogo, 2008; Metz, 2011). Community is therefore highlighted as fundamental to the Ubuntu principle; hence the saying 'umuntu ngumuntu ngabantu', which means a person is a person through other persons (Nussbaum, 2003; Letseka, 2000; Metz, 2011). It entails the good that individuals do spreads out and reaches other human beings (Gathogo, 2008). In light of these views, I envisage that teachers and learners treat each other and relate in ways that best express their humanness in the interest of forming and maintaining positive teacher-learner relationships.

2.2.4 Ubuntu and human dignity

Ubuntu is a worldview that accords every individual unconditional dignity, moral status, acceptance, value by virtue of them being human (Nussbaum, 2003; Metz, 2011; Biko, 2006). Ubuntu views all people as dignified, and regards every person essentially the same (Biko, 2006; Nussbaum, 2003). Therefore, Ubuntu views individuals as being naturally dignified (Metz, 2011); while it is argued that respect for human dignity reflects Ubuntu (Lefa, 2015).

The Ubuntu values seek to promote every person's dignity and the maintenance and development of relationships that are mutually enhancing and affirming (Letseka, 2000; Nussbaum, 2003). Human dignity, caring, respect, compassion and decency; group solidarity, concern for others, generosity, benevolence, kindness, altruism and sharing are all values upheld and embodied in the concept of Ubuntu (Tutu, 2006; Metz, 2011; Letseka, 2012; Letseka, 2016).

2.2.5 Ubuntu and legislation in South Africa

The Republic of South Africa's Constitution has as Ubuntu principles as its value base (Letseka, 2000). Values such as non-discrimination, non-racism, respect for

human dignity and human rights, non-sexism, and the like are all enshrined in the Constitution of South Africa and they underpin the Ubuntu ethic and coincide with those of Ubuntu (Letseka, 2012). Ubuntu philosophy also underpins the Department of Basic Education's 2008 Bill of Responsibilities which encourages tolerance, respect, compassion, accountability, kindness, responsibility, giving and integrity. Moreover, Ubuntu has also been incorporated in South Africa's nation-building and democratic transformation, transformation of the public service sector through the Batho Pele principles, foreign policy, national consciousness and was also the basis on which the hearings of the Truth and Reconciliation Commission were carried out (Letseka, 2000). Ubuntu is also the philosophy that underlies the South African Bill of Rights (Metz, 2011). In light of this, it is apparent that Ubuntu is a philosophy that is applicable globally (Gathogo, 2008). I also note that wherever Ubuntu has been applied in South African legislation the outcome turned to be positive and hence envisage that teachers and learners need to make Ubuntu the basis for their interaction and relationship.

Ubuntu potentially serves as a public policy which is widely received and thought of as a public policy, social order, world-view, moral theory, and a principle of communal justice and pedagogical principle (Letseka, 2012; Mwipikeni, 2018; Letseka, 2016). It is noted that it is the ordinary South Africans who embrace the principle of Ubuntu and who are committed to peaceful co-existence with others and who enabled the peaceful transition of South Africa to a multi-party society from a totalitarian rule (Gathogo, 2008). It is hence accepted that Ubuntu can be used to guide the resolutions of disputes on justice in our day (Metz, 2011). I conclude therefore, based on the above views, that acting within the confines of Ubuntu leads to peacefully co- existence, interaction and relations.

Letseka (2012) argues that Ubuntu should be promoted in South Africa, especially considering her political past which was marked by discrimination, exclusion, racial segregations, subordination and civil strife. In the same vein Quan-Baffour (2014) highlights that South Africa is a country that was polarised by racism, apartheid, xenophobia, and ethnicity and therefore needs Ubuntu in schools in order to promote and encourage social cohesion. Masondo (2017) then points out that Ubuntu guided the transition in South Africa from apartheid to majority rule and was advocated for in place of vengeance, retaliation and victimisation against the perpetrators of the

apartheid system; and is thus seen as the vision or ideal for a positive, envisaged society. Mbhele (2015) notes that Ubuntu promotes forgiveness, honesty and reconciliation. In light of these views, I remark that it is important to purposefully and consciously aim at living in harmony with others, forgiving one another of any wrong doing and getting reconciled.

Ubuntu is viewed as important to South Africa, and as enabling South Africa to reach common understanding (Letseka, 2012). Ubuntu is also seen as ever important to South Africans both as an ethic and principle for social responsibility, empathy and involvement in contexts of social and communal interactions (Broodryk, 2006). Mutual understanding, communication, consensus, reconciliation, and the maintenance of harmony are very important values in Ubuntu (Nussbaum, 2003; Biko, 2006; Thumi & Horsefield, 2004). Therefore, Ubuntu is an appropriate democratic model and also is a philosophy originating from Africa which has given the world a face that is more human (Letseka, 2012; Gathogo, 2008).

2.2.6 Ubuntu and cultural diversity

Ubuntu is about embracing others' uniqueness, otherness, and promoting dialogue and relation as well as continuous interaction, contact, inclusivity, consensus, collectivism and communalism (Biko, 2006; Letseka, 2000). It is an open-ended worldview, which allows to be, and to become, while promoting the realisation of the self through others, and also promoting others' self-realisation (Gathogo, 2008). Acknowledging others' values, backgrounds, customs, and languages that are diverse is all part of Ubuntu (Gathogo, 2008). Mutually recognising and acknowledging each other are also part of expressing Ubuntu (Nussbaum, 2003). In the context of this study, the researcher urges teachers and learners to accept each other and everyone from a diverse cultural background and relate with them positively.

Ubuntu values and appreciates human differences, mutual understanding and promotes cultural tolerance (Letseka, 2012). It is a social approach that assists individuals interacting and relating in diverse cultural settings where values are varied to have respect for others and for human rights; respect for the practices and beliefs of others, their backgrounds, individuality and particularity (Yusef, 2014). Ubuntu is also a theory that advocates for an appreciation of differences in an honest

way (Chmela-Jones, 2015). Therefore, and as is apparent in these views, Ubuntu is seen as essential in multicultural, multifaceted and multiracial societies like South Africa as it defines personal identity and plays a role in how individuals relate and interact with others. These views, in the context of this study, seem to be a call on teachers and learners to appreciate, tolerate, value and respect human differences, uniqueness and particularity and seek to relate positively with those from diverse cultural backgrounds.

Ubuntu promotes cultural pride (Mbhele, 2015). It underpins appreciation for human difference and leads to mutual understanding, acceptance, coresponsibility as well as positive and equal treatment of all (Masondo, 2017; Biko, 2006). Patience, tolerance, understanding, forgiveness, empathy, kindness, and diplomacy are some of the attributes of Ubuntu (Masondo, 2017). Ubuntu upholds the values of human rights, equality, inclusion, and diversity; adding that diversity in a school is a reflection that the school embraces Ubuntu (Nussbaum, 2003). In the context of this study, these values urge teachers and learners to embrace their own cultures, treat everyone the same inspite of cultural differences, exercise patience in dealing with each other and develop mutual understanding.

2.2.7 Ubuntu and consensus

Negotiation, democracy and consensus are all embodied in Ubuntu (Metz, 2011; Biko, 2006). Ubuntu encourages discussion, debate, dialogue, participation, and promotes openness in society (Yusef, 2014). It recognises diversity and advocates for consensus (Lefa, 2015). It also underpins mutual understanding, peace, love, compassion and embodies an active appreciation and tolerance of human difference (Letseka, 2016). In the context of this study these views seem to advocate that teachers and learners openly debate and discuss issues that pose as obstacles to positive teacher-learner relationships and reach consensus and common understanding.

2.2.8 Ubuntu and learner responsibility

Responsibility and accountability help learners to become responsible adults and citizens in future and hence calls on teachers to help learners handle and cope in diversity so as to be able to adjust and participate in society (Broodryk, 1997). Ubuntu values prepare learners for adult life, teach them responsibility and develop

in them strategies for life (Mbhele, 2015). Ubuntu also helps learners to acknowledge others' humanness in addition to their own, and to express care towards others (Metz, 2014). In view of this, I remark that teachers ought to teach learners the Ubuntu values and to stress the need for them to embrace them fully and for life.

2.2.9 Ubuntu in schools and in classroom practice

Groupings such as organisations that are formal or any other groupings within African societies are embodied in the Ubuntu philosophy (Chmela-Jones, 2015). Ubuntu is the philosophy and ethical principle that takes centre place in the education process; and that has an impact on South African schools and contributes to the school's effectiveness and success (Lefa, 2015). Yet, several researchers have observed, many South African schools have been portrayed as centres where racial intolerance, violence and disrespect for the law proliferate (Ncontsa & Shumba, 2013; Brodryk, 1997). Burton (2008) further notes that based on the findings of the study conducted by the Centre for Justice and Crime Prevention, the Department of Education publicly acknowledges that indeed violence is a problem in South African schools. Values which include Ubuntu, respect, social justice and reconciliation should therefore be taught in the classroom (Yusef, 2014). In light of these views therefore, envisage schools that embrace and teach the values of Ubuntu in the classroom.

Mbhele (2015) asserts that Ubuntu is essential to education and suggests that teachers should learn about Ubuntu and then impart its values to their learners. In the same vein, Masondo (2017) argues that through Ubuntu, teachers are able to give learners positive school experiences. Similarly, Quan-Baffour (2014) points out that effective teaching and learning in the school reflects Ubuntu; and hence calls on teachers and school management to show care and respect towards each other and to learners despite their differences in background, culture and circumstances – which are attributes of Ubuntu. This hence stresses the need for teachers to embrace and master Ubuntu so that they can teach effectively, leading to improved relations with learners.

It is argued that the creation of environments that are conducive to learning reflects Ubuntu, and that school leaders are the ones responsible for the creation of conducive environments to teaching and learning (Mwipikeni, 2018). It is further

pointed out that it is important for schools to embrace Ubuntu, and that embracing Ubuntu helps members of the school community to apply the values of human dignity, respect, compassion, and kindness in their treatment of each other (Mbhele, 2015). It is also noted that schools and societies that value and embrace Ubuntu address stereotypes that pertain to language, gender, race, ability, and seek to improve relationships within the school; and that Ubuntu is promoted when social barriers within diverse school settings are addressed (Metz, 2014). This, in the context of this study, underscores the need for school management to create environments that are conducive to addressing various stereotypes and which are conducive to learning.

Teachers with Ubuntu encourage the participation of learners in the learning process and respect learners' cultures, ethnicity and religion. Furthermore, teachers who embrace Ubuntu should discourage discrimination in the classroom and ought to be committed towards providing equal education to all learners regardless of their cultural backgrounds and circumstances (Metz, 2011). Ubuntu in the classroom involves inclusivity, cooperation, mutual respect, dignity, engaging with others, sharing, fairness and the holistic valuing of learners which supports their potential (Yusef, 2014). It is also argued that Ubuntu in the classroom implies peer collaborative learning, cooperation of learners with each other, peer support, mutual respect, mutual love, and cohesion. Therefore, learning is a social activity which can benefit from Ubuntu (Quan-Baffour, 2014). Masondo (2017) underlines these views by asserting that harmony is prevalent in schools that embrace Ubuntu. In relation to the study, these views seem to urge teachers to ensure that all learners, inspite of their cultural backgrounds, fully participate in learning.

2.2.10 Ubuntu: an inclusive approach to education

Ubuntu in education is seen as an approach that is inclusive (Lefa, 2015). It is an inclusive ideal that promotes the dignity of every person, in light of which school leadership are urged to promote inclusion in schools (Masondo, 2017). It is argued that inclusive schools are accessible to all, promote social justice and equality, strive for equity and embrace the Ubuntu principle. Hence, school leadership are called upon to help members of the school community to embrace principles of Ubuntu which include cooperation, and to shun social injustices (Masondo, 2017). In relation to the study, and in light of these views, there seems to be a call on schools to

embrace and uphold Ubuntu, to improve and promote accessibility to the school, and to promote inclusivity, equality and cooperation in the school.

Ubuntu encourages cooperation and transparency which lead to mutual support and understanding (Quan-Baffour, 2014). It goes hand in hand with teamwork, and the lack of teamwork reflects the absence of Ubuntu (Letseka, 2000). Positive collaboration based on Ubuntu is a culture that promotes mutual respect, problem solving and shared vision among members of the school community (Masondo, 2017). Collaboration, cooperation, participation, and support are all encouraged and underpinned in Ubuntu (Gathogo, 2008). In relation to the study, therefore, I envisage that teachers and learners work cooperatively with each other while upholding transparency; and with teachers encouraging and creating opportunities for learners to work collaboratively in order to improve relations with each other.

Ubuntu is about allowing full and equal participation and inclusion of everyone in the school and society (Nussbaum, 2003). In the same vein, it is argued that learners should be exposed to cooperative learning where they participate in small groups that are inclusive of culture, race and ability so that they can develop mutual respect, compassion, self-respect and respect for human dignity (Letseka, 2012). It is also asserted that learners should be encouraged to share and to work cooperatively with each other, and to engage; and that togetherness promotes Ubuntu (Lefa, 2015). Allowing learners to debate a variety of points and to share ideas is part of Ubuntu; and valuing others' contributions, studying together and expressing opinions as well as assisting others are part of Ubuntu (Thumi & Horsefield, 2004). These views therefore, in relation to this study, seem to urge schools to create opportunities for learners to engage with each other regardless of ability, race or culture, expressing views and ideas openly as they support and help each other in their learning.

2.2.11 Ubuntu and school discipline

Quan-Baffour (2014) sees Ubuntu as a concept or principle that guides behaviour, and where behaviour is expressed through acts of compassion, appreciation, sharing, love, and caring. Similarly, Lefa (2015) asserts that learners who portray many of the Ubuntu values such as forgiveness, sympathy, respect, compassion, tolerance, and humanness show more interest in school and in learning; and are better disciplined. Mkabela and Lithuli (1997) also posit that there is a direct

relationship between embracing Ubuntu principles and the discipline of learners, and hence concludes that discipline promotes Ubuntu, and that through Ubuntu teachers, learners and school staff are able to accept guidance and authority which lead to the progress of the school. In this study's context, the above arguments seem to advocate that schools impart the Ubuntu values to learners as a way of managing and directing their behaviour leading to better relationships with teachers and school management.

Ubuntu encapsulates the view that individuals are responsible and accountable to society for their behaviour (Mbhele, 2015). Through Ubuntu, individuals are able to conform their behaviour to community and societal norms and expectations, and are able to act and behave rationally, respectfully and with regard for others' rights and also with unbiased consideration (Yusef, 2014). Ubuntu governs behaviour, and that the ethics and social behaviours that define Africans and the way they relate with the community are underpinned in the Ubuntu philosophy (Masondo, 2017). These views therefore, in relation to the study, seem to underscore that schools instil in both teachers and learners the view that they are accountable to society for their behaviour and urge them to align themselves with, and conform to the expected behavioural norms as prescribed by Ubuntu and the school code of conduct.

It is argued that the school culture influences people's thoughts and actions, and that the school culture that incorporates Ubuntu promotes better discipline in the school and classroom (Nussbaum, 2003). It is also noted that school discipline reflects Ubuntu in the school; and that the level of discipline in the school portrays the absence or presence of Ubuntu in that school; and also that learners' behaviour towards adults and peers reflects Ubuntu or the lack of it (Lefa, 2015). Ill-discipline in schools is hence seen as a reflection of a failure to embrace Ubuntu principles. Positive behaviour is positive is seen as being related to, and being in line with the philosophy of Ubuntu (Yusef, 2014). It is however noted that where Ubuntu is not embraced, disrespect and indiscipline manifest and prevail (Thumi & Horsefield, 2004). In light of these views therefore, and in relation to the current study, schools need to adopt cultures that embrace Ubuntu, and to charge members of the school community to mandatorily express Ubuntu values in various acceptable ways in their interactions with each other.

2.2.12 Ubuntu and academic success

Lefa (2015) argues that there is a direct relationship between embracing the Ubuntu principle and the academic success of learners. Lefa (2015) further notes that lack of Ubuntu in schools results in outcomes that are undesirable, and that high academic performance is most probably influenced by the practice of Ubuntu. Broodryk (2006) similarly argues that the Ubuntu principle implies that treating people well most likely makes them perform better. Quan-Baffour (2014) concludes that Ubuntu results in outcomes that are desirable in schools, and that Ubuntu influences outcomes in education. In light of this, the researcher urges learners to embrace the values of Ubuntu and to express them always. This, in the logic of the argument, is likely to win them the teachers' favour, leading to improved teacher-learner relationships and better academic performance.

2.2.13 Ubuntu and the teacher-learner relationship

Lefa (2015) asserts that Ubuntu in education puts teachers and learners in a position where they feel responsible towards each other. In the same vein, Metz (2011) argues that good order, effective discipline, enforcing clear, fair and well understood rules consistently and mutual respect all reflect Ubuntu and promote positive relationships between teachers and learners. Meanwhile, Mbhele (2015) insists that Ubuntu values communication; noting that in schools without Ubuntu the teacher-learner relationship is characterised by poor communication. Similarly, Letseka (2012) notes that when teachers pay more attention to learners and listen to them, Ubuntu is promoted. The same logic in relation to the study is hence a call on teachers to always communicate clearly and effectively with learners, listen to them, formulate as well as communicate fair rules to encourage positive teacher-learner relationships.

Lefa (2015) asserts that schools that embrace Ubuntu value and promote diversity, adding that Ubuntu is the expression of care towards others. Yusef (2014) also argues that treating all learners equally is Ubuntu and hence advocates that teachers and learners make it their aim to treat each other with fairness which amounts to Ubuntu. This is likely to lead to teacher-learner relationships that are positive, as is envisaged in this study.

According to Lefa (2015), dignity, respect, solidarity, survival, and compassion are seen as key social values underpinning the Ubuntu philosophy. Similarly, Mbhele (2015) notes that Ubuntu leads to more cultural respect and encourages positive dialogue between teachers and learners in addition to advocating that teachers, learners and all school staff exhibit Ubuntu values. The latter include respect, kindness and compassion so as to reinforce human dignity and promote Ubuntu. Letseka (2016) further contends that teachers who embrace Ubuntu are dedicated, competent, caring, fair and show all learners respect regardless of cultural backgrounds. In the same line of thought, and in light of these ideas, positive dialogue and the mutual expression of Ubuntu in various ways seem to help in developing and maintaining positive teacher-learner relationships.

Ubuntu promotes social justice and the improvement of relationships between teachers and learners and amongst learners themselves (Lefa, 2015). Quan-Baffour (2014) also views Ubuntu as an educational approach which is anchored by respect and dignity in relationships that are mutual in the school and in the classroom; and which contributes to improved respect between teachers and learners. Letseka (2000) also views Ubuntu as the soul of African societal life through which relationships are created within African communities. Yusef (2014) further notes that schools that embrace Ubuntu have positive teacher-learner relationships, and relationships between the school and parents. Mbhele (2015) hence concludes that Ubuntu strengthens and promotes teamwork in schools and in the teacher-learner relationship; while Yusef (2014) asserts that the school culture that incorporates Ubuntu promotes better cooperation between teachers and learners. In relation to the study, these views seem to urge teachers and learners to promote the teacher-learner relationship through mutual respect, cooperation, teamwork, and valuing human dignity.

2.3 The origins of the self-system theory

The self-system theory started as a concept and strategy to address anxiety (Sullivan, 1953). Harry Stack Sullivan (1953) conceptualised this theory and intended it to strategically address and eliminate anxiety among psychiatric patients. Sullivan (1953) describes the self-system concept as a collection of the individual's self-perceptions. He also viewed it as a network comprising interconnected beliefs that help individuals to decide what tasks and goals to pursue and helps them to make

sense of the world. Sullivan (1953) further explains the self-system concept as a description of one's own self-based on a collection of one's own experiences which are unique. Sullivan (1953) viewed interpersonal relationships as vital in the development of individuals' personality and in self-system formation; hence, the type of appraisals individuals get from care givers and significant others play a major role in this regard.

Sullivan (1953) describes the self-system as a concept that explains the self, that is, the 'me', and the 'I', as an outcome of what an individual becomes having been socialised into and conformed to or blocked out others' approvals, disapprovals, and appraisals. However, Sullivan (1953) asserts that these personifications do not adequately or fully describe the individual or that which they personify. Sullivan (1953) further notes that our perceptions of other people are in a number of respects inaccurate and not exact; while noting that personifications and the personified have a multiple or complex relationship.

Sullivan (1953) viewed anxiety as being passed on from mother to child in infancy and as emanating from threats to one's security in later life. However, as individuals grow the self-system comes about because of a certain level of satisfaction and minimal anxiety; and aims at attaining a necessary or reasonable amount of satisfaction while keeping the levels of anxiety quiet low (Sullivan, 1953). Sullivan (1953) highlights that this becomes a security measure which forms the self-system; and the self-system acts as a control and protective measure over individuals' behaviour to minimise anxiety.

2.3.1 The self-system theory

Sullivan's (1953) self-system concept has since developed and evolved to become an interpersonal theory which is applicable to many fields, and particularly to the field of education; as is reflected, for example, in McComb's (1986) work and many others', such as Bandura (1986); Harter (1980); Markus and Ruvulo, (1990) and Harter (2006).

Personally I appreciate Sullivan's (1953) work but for the purposes of this study will not directly use it as a theoretical lens because it is based in the field of health. Therefore, the researcher opts to use McComb's (1986) work as part of the integrative theoretical lens of this study because McComb's work develops Sullivan's

self-system concept and is based in the field of education. McComb's (1986) work is also applicable to the classroom situation. Therefore, McComb's (1986) work is relevant to the current study which is also conducted in the field of education and focused on the classroom situation. It is undeniable however that Sullivan's (1953) work does influence and contribute to this study (especially in the sense that the study upholds interpersonal relationships and the development of individuals' personality which Sullivan (1953) also upholds).

2.3.2 McComb's (1986) self-system theory and the learning context

The self-system is an individual's fixed personality that is based on behaviour patterns that are approved by others and where disapproved behaviour patterns are blocked out (Psychology Dictionary, 2017). The self-system theory assumes that individuals evaluate their own behaviour based on anticipated future consequences, past experiences and perception; therefore exercising control over their own behaviour (McCombs 1986; Strauman, Vieth, Kolden, Woods, Klein, Papadakis, Schneider, and Kwapił, 2006; Eddington, Strauman, Vieth & Kolden, 2017). In the same vein, Bandura (1978) views the self-system as comprising of one's ability to perceive, evaluate and regulate their own behaviour; while Strauman et al (2017) assert that individuals' capacity to self-regulate emerges in childhood resulting from their experiences of socialization, cognitive maturation and underlying temperament. Therefore, Bandura (1978) rejects the notion that the self-system is a behaviour controlling agent in individuals.

Sullivan (1953) argues that there is no individual without a self-system, and that the self-system is always with us; whether we praise it or wish it away. In this regard, McCombs (1986) observes that learners enter school with a belief system that is well developed; and that individuals create unique beliefs, thoughts and understandings of their world based on their environment. These unique thoughts, beliefs and understandings may affect relationships with others either positively or negatively. Thus the state of teacher-learner relations in a culturally diverse grade 10 classroom setting (which is the focus of this study) may be influenced or determined by these. In light of these views the researcher advocates for the creation of positive beliefs and thoughts as well as the changing of negative belief systems into socially beneficial attitudes that encourage and promote social wellness.

Below is a discussion of the components of McCombs's (1986) self-system theory

2.3.2.1 The self-system and the learning context

The self-system and learning are viewed as inseparable, with the presenting task (what should be learnt) passing through the self-system, while the self-system determines whether to learn it or not, as well as what ought to be learnt (McCombs 1986). The self-system hence is the one that determines whether learning will take place in the context of learning or not (McCombs 1986; Roth & Kleiner, 1995).

Through the self-system individuals are able to learn and judge their own progress (McCombs 1986). In addition to this, and in order for the learning process to succeed, learners within the context of learning should become, and perceive themselves to be activators of the learning process through a positive self-concept, competence and control (McCombs 1986).

2.3.2.2 The teacher-learner relationship

The study focuses on the classroom situation in relation to teacher-learner relationships whose underlying goal is effective learning. McCombs (1986) regards positive teacher-learner relationships as the cornerstone of effective teaching and learning; and asserts that such relationships do promote effective learning. Similarly, Marzano (2003) and McCombs (1986) note that the self-system is the root and basis of all learning while McCombs (1986) argues that the self plays a fundamental role as an agent in the learning process with the self-system determining the quality of academic achievement. Marzano (2012) asserts that all learning is based on the self-system. The researcher hence finds these views to be aligned with the study in that they both uphold the importance of learning and the self-system (which is part of the integrated theoretical lens of this study); and also highlight the importance of the teacher-learner relationship which is part of the focus of the study. McCombs and Whistler (1997) underscore these views in asserting that if learners' school experiences are to be positive, value should be placed on the relationships in which learning takes place for learners. They also advocate that the teacher-learner relationships be taken into account when planning for learners' learning.

2.3.2.3 Cultural diversity

As McCombs (1986) postulates, social interaction and communication with others in flexible culturally diverse contexts develops the self-system and facilitates learning; and notes that learners' unique backgrounds influence learning. McCombs and Whistler (1997) echo the same view when asserting that understanding that the learning environment can consist of people with unique cultures, beliefs, thoughts, and understanding. Appreciating these leads to the creation of learning environments that are effective for all learners and individual differences among learners and their talents and rich diversity are needful and necessary in our complex world today, and that teachers should take advantage of this diversity. Similarly, Sullivan (1953) asserts that the self-system's origins are entrenched in the character of society and culture. In the researcher's view, these views embrace both cultural diversity and social wellness. It is therefore apparent that relationships can possibly be positive (socially well) even in a culturally diverse school or classroom setting, which is the focus of this study. Therefore, the researcher urges teachers and learners from diverse backgrounds to accept each other's diversity as a normal, acceptable and necessary aspect of each individual. These cultural differences should be regarded positively in order for social wellness to thrive in cultural diversity.

McCombs (1986) observes that learners react to what teachers do, who the teachers are and how comfortable they are in the classroom. In the same vein, McCombs and Whistler (1997) assert that if learners' school experiences are to be positive, value should be placed on the differences and uniqueness of individuals within the learning environments. These views are about cultural diversity and therefore are aligned to the focus of the study. In light of these views, therefore, the researcher stresses that teachers should be empathetic, reasonable, open, friendly, and fair in their interactions with learners in order for all learners to feel comfortable and welcome in the classroom. This is likely to facilitate the formation of positive teacher-learner relationships, which are part of the focus of this study. In addition, the differences in any cultural aspect such as race and language should be regarded positively and regarded as necessary and important. In relation to the study these views seem to encourage that peers and teachers should have a positive regard for others

regardless of their cultural backgrounds and to build and maintain cross-cultural relationships that are positive and which are mutually beneficial and encouraging.

2.3.2.4 The learning environment/atmosphere

McCombs and Whistler (1997) assert that if learners' school experiences are to be positive, how the learning environments supports learning should be recognised. In the same vein McCombs and Whistler (1997) maintain that teachers should make the learning environment supportive, comfortable, motivational, and enjoyable to learners in a way that they will appreciate; adding that the learning atmosphere should be safe for all learners. It is also asserted that teachers should create learning environments that encourage learning (Abele & Wojciszke, 2007) while McCombs and Whistler (1997) highlight that it is important for the learning environment to address learners' intellectual, physical, emotional, and social needs. Abra-ul-Hassan (2009) sums these views up by arguing that teachers should maintain the positive learning environment/atmosphere through good and strong teacher-learner relationships and also through appreciating learners' progress and efforts.

These views relate to the study in that they highlight the maintenance of good teacher-learner relationships and the meeting of learners' social needs (among other things) as conditions that are necessary for the creation of positive learning environments. Teacher-learner relationships are the primary focus of this study.

2.3.3 The self-system and the three basic psychological needs

As already highlighted in the previous chapter, McCombs's (1986) self-system theory holds that learners enter school with three psychological needs, which are the need to feel competent, the need for relatedness and also the need for autonomy – all of which are basic psychological needs. According to the theory, all of these needs can be met in the classroom through interactions with both peers and the teacher; through positive teacher learner-relationships as well as through the employment of classroom practices that foster the three psychological needs. This leads to motivation and the creation of learning environments that are conducive to academic achievement. The same view is echoed by Bandura (1978) who asserts that the self-system encompasses individuals' motivational, cognitive, selective, and affective

processes as well as the individuals' beliefs and perceptions with regard to their capabilities to perform in given settings.

2.3.3.1 The learners' competence needs

McCombs and Whistler (1997) posit that caring teacher learner relationships lead to more success in learning. They further argue that teachers should focus on how best learners learn and what their needs are so as to lead to more students' success and satisfaction in school. In the same vein, McCombs (1986) concurs that learners ought to have self-perceptions of competency that are specific. Basically these ideas point to the fact that the teacher-learner relationship leads to the fulfillment of the learners' competence needs. In meeting the learners' competence needs, McCombs and Whistler (1997) advocate that teachers patiently and tolerantly present content in a variety of teaching approaches to cater for learners' interests, learning abilities therefore meeting the learners need for competence. These views are aligned to the study in that they highlight the benefits of the teacher-learner relationship. The aim of having positive teacher-learner relationships is to help learners learn effectively such that they attain academic success.

2.3.3.2 The learners' autonomy needs

Sullivan (1953) asserts that the self-system is a product of individuals' experiences and interactions that are educative and which affect the way individuals view themselves and others. Similarly, McCombs (1986) postulates that positive relationships based on trust help learners to be able to make good choices inside and outside the classroom and help learners to take responsibility for their own learning, therefore, being autonomous. Furthermore, McCombs (1986) underscores that relationships that show care, recognise as well as genuinely appreciate and accept individuals' unique talents enhance learners' learning experiences. These views link with the study in that, since relationships are part of the focus of this study, they apparently hold that caring and positive teacher-learner relationships have many positive benefits especially for learners which include the development of learner autonomy, which basically is independence in learning. This means that learners become responsible, independent thinkers who are capable of taking decisions and making choices about their learning (McCombs, 1986).

McCombs (1986) holds that many individuals from childhood have the intrinsic ability to judge their own progress, which is a natural aspect of individuals' ability to learn. Similarly, McCombs and Whistler (1997) argue that learners are naturally capable of directing their own learning. McCombs (1986) further asserts that teachers ought to be aware of the degree to which each learner can be stimulated by learning tasks and how these are related to individual learners' interests, level of skill development, the level of learner-choice and control that each task encourages as well as the external supports provided. In view of these ideas, the researcher urges teachers to give learners tasks that cater for their interests, level of mental development and that also cater for their need for autonomy. This can be done, for example, through the provision of opportunities for learners to assess themselves using simple and user-friendly tools designed by the teacher, but with the teacher's full support and guidance. This will help learners to take charge and ownership of their progress and learning and to feel generally satisfied with school and motivated to learn (Sullivan, 1953). This then is likely to motivate learners to take more positive interest in their teacher, therefore relating better and improving the state of teacher-learner relationships in the classroom. The researcher feels that, on the contrary, if learners are denied autonomy completely, they may generally become dissatisfied with school, resist the teachers' authority and become rebellious. This would then jeopardise social wellness and the teacher-learner relationship, which are the focus of this study. McCombs and Whistler (1997) however caution that too much control should not be given to learners so that they do not take advantage of the teacher.

2.3.3.3 The learners' relatedness needs

Sullivan (1953) observes that individuals cannot and do not exist apart from their relationships with other people; and hence views the development of the self-system as being dependent on interpersonal behaviour as well as interpersonal events or situations. This is echoed by McCombs and Whistler (1997) who state that each learner is important to the equation of learning and therefore should be given attention at a personal level to make them feel supported, known, challenged, respected in addition to feeling good. I remark that such an environment is positive and conducive for learning, learner motivation and for the development and improvement of teacher-learner relationships (which are the focus of this study); therefore meeting learners' relatedness needs.

According to McCombs and Whistler (1997), relationships and interactions within the learning setting should be positive while the learning environment acknowledges, validates, respects, and appreciates individual learners and is comfortable for them all. In light of this, the researcher urges teachers to take the initiative in establishing positive relationships with learners where learners feel that they have the teacher's attention at a personal level. This is likely to go a long way in meeting learners' connectedness needs and improving the state of teacher-learner relationships in diverse classroom contexts. It is therefore argued that associations that are positive within the learning context have been proven by research to yield positive results (Riggs, 2009).

McCombs (1986) observes that caring and respectful relationships enhance learners' feelings of connectedness. This view echoes that of Sullivan (1953) who points out that the self-system focuses on experiences with those who are close, such as care givers and peers in order to form a clear image of self. In relation to this study, these views apparently indicate that the teacher-learner relationship is important to satisfying learners' relatedness needs.

According to Sullivan (1953), the self-system is a dynamism which uses all the physiological apparatus and zones of interaction which are, from an interpersonal viewpoint, meaningful and integrative without any physiological apparatus and zones of interaction of its own. Sullivan (1953) adds that the self-system enables individuals to be actively involved in society outside their family groups; therefore being social. These views relate to the current study in that they focus on interpersonal interaction and allude to social wellness, which are what this study investigates.

Sullivan (1953) asserts that the self-system is an essential dynamism to comprehending interpersonal relations and also as a conception that is explanatory and which explains the 'I', 'me' or 'my'. Similarly, Bandura (1978) describes the self-system as a set of mental structures or processes that to a certain extent bring consistency to individuals' behaviour. From these views, I deduce that when learners and teachers behave in a way that is consistent, and when they relate in a comprehensive manner within the classroom setting; they are likely to get along well with each other which leads to good teacher-learner relationships. Good relationships are an indication of social wellness, which forms part of the theoretical lens of this study. In addition, these ideas, from my personal viewpoint, allude to the

question of the state of teacher-learner relationships which this study sought to address.

2.3.4 The self-system and motivation

2.3.4.1 Learner motivation

McCombs's (1986) theory places emphasis on learner-motivation and views motivation as something that can be attained through the teacher-learner relationship. In the same vein, Marzano (2012) notes that the self-system encompasses the feelings, beliefs and attitudes which determine whether or not one will be motivated to complete the given task. Motivation determines how much learners learn; and that meaningful learning motivates learners (Abele & Wojciszke, 2007). Teachers should therefore motivate learners by rewarding them in a way that helps them to connect better (Abele & Wojciszke, 2007). McCombs (1986) hence advocates that teachers establish positive relationships with learners in order to create a learning climate that is productive and motivational. This, according to McCombs (1986), helps in addressing learners holistically and appropriately. In the researcher's view, when this happens, the state of teacher-learner relations which directly relates to this study, will improve.

The self-system enables learners to accomplish tasks the teacher would consider to be by far difficult for them (McCombs, 1986; Marzano, 2003). Similarly, it is noted that individuals' self-system which is constituted in their feelings, beliefs and attitudes determines whether they will be motivated to accomplish a given task (Sullivan, 1953; McCombs 1986). In the same vein, Marzano (2012) highlights that emotions, efficacy and importance among other things comprise the self-system and determine whether one will be motivated to learn. Abra-ul-Hassan (2009) asserts that learners' motivation is a predictor of their success. The researcher believes that learners acquire some of their beliefs and attitudes through their relationships and interactions with their teachers. This therefore implies that the teacher-learner relationship (which is part of the focus of this study) directly or indirectly influences and determines learners' motivation. McCombs (1986) views the teacher-learner relationship as key to learner-motivation.

2.3.4.2 The learners' voice and motivation

McCombs (1986) accentuates that paying attention to each learner's voice leads to the establishment of positive relationships and learning climates that are productive ultimately resulting in social satisfaction. It is suggested that learners' viewpoints and opinions be taken seriously and that teachers be accommodative and respectful of learners' cultural backgrounds, abilities, interests, and experiences (McCombs & Whistler, 1997). It is also stated that opportunities be provided for the learners' voice (Wood, 2005). McCombs (1986) hence advocates that teachers establish positive relationships with learners and pay attention to each learner's voice in order to create a learning climate that is productive and motivational. In view of this, McCombs and Whistler (1997) buttress that teachers view learners as co-participants in the learning and teaching process. These views relate to the study in that they highlight the importance of teacher-learner relationships, which is the focus of the study.

2.3.4.3 Peer-learning and learner-motivation

According to McCombs (1986), students learn from each other, even through the sharing of their individual perspectives and paying attention to each other. According to McCombs (1986), this helps learners to establish relationships with each other and to create productive climates which lead to social satisfaction. McCombs and Whistler (1997) echo the same views when they assert that students should be actively involved in the learning process for them to learn more effectively. These views relate to the study in that they embrace social wellness and diversity – concepts that are key to this study. In light of these views, the researcher hence urges learners to value and respect each other's viewpoints and contributions, and to learn from each other as much as possible inspite of their differences in culture and otherwise. Teachers are also urged to give learners tasks that are doable in a way that motivates them and allows for learner autonomy and confidence while boosting their feelings of competence and connectedness. These views are supported by McCombs (1986) who asserts that engaging learners in activities or tasks that are related to their competence, connectedness and control needs and feelings appeal to learners' curiosity and interest.

McCombs (1986) argues that learners across all ages are naturally skilled at managing and directing their own learning, behaviour and at being self-motivated as long as they regard the tasks to be done as fun, interesting and personally meaningful to some extent. McCombs (1986) hence envisages learners who view themselves as activators of the learning process so as for the learning process to be engaged. In view of these ideas the researcher urges teachers to challenge learners towards maximizing their potential by, for example, giving them room to research, investigate and gain knowledge of learning matter on their own in pairs or groups. McCombs (1986) concurs that learners ought to have control in specific or particular learning situations. It is hence advocated that teachers give learners clear, sufficient examples and points of reference of what they are expected to do (Myres & Claus, 2012).

Peer learners identify better and feel more comfortable with their helpers than with authority figures who are adults, hence peer learning helps learners develop interpersonal skills, self-confidence, esteem, and can be fun (Myres & Claus, 2012). In light of this, the researcher encourages that the tasks assigned to learners motivate and help them to relate better both with each other and with the teacher; which amount to social wellness and positive relationships which directly relate to this study. Peer teaching is seen as encouraging the building of relationships that are supportive and improve learners' social competence (Cohen, 2004). This is consistent with McCombs (1986) who asserts that the teacher should help establish positive learner relationships that help learners to collaboratively and cooperatively learn with and from each other – therefore helping learners to be more responsible for their learning.

2.3.4.4 Self-esteem and motivation

According to Sullivan (1953), a child who only encountered belittling events in life will develop a self-system which conforms to these standards, that is, the individual will look down upon him/herself and will find everything he/she does faulty. The same view is echoed by McCombs (1986) who observes that teachers' judgments, assessments and rankings can determine individuals' self-esteem and status, among other things. Sullivan (1953) concludes that the self-system derives from the appraisals and interactions the child receives, and also views its development as being affected by negative events or situations the child may experience.

The self-esteem plays a role in learners' learning and motivation to achieve in school; and it affects learners' ability to make friends and keep them (Schrodt et al., (2008). In order to help develop and boost learners' self-esteem and to motivate them, McCombs (1986) urges teachers to always praise learners for their achievements and for trying; and never to pass negative remarks about, for example, learners' low academic performance, gender or cultural background. Similarly, the researcher encourages self-motivation, self-confidence and the 'I can' attitude in learners whereby they develop positive perceptions of themselves and others regardless of the prevalence of cultural diversity in the classroom and the negative remarks they may receive from others. McCombs (1986) supports this by stating that learners ought to possess generally positive self-views.

The researcher suggests that teachers take the initiative in building positive and encouraging relationships with each learner (which is the primary focus of this study) so that their self-esteem and most probably their academic performance and motivation are boosted. This is supported by McCombs and Whistler (1997) who highlight that relating with each learner at a personal level and as an individual who is unique better facilitates learners' learning. McCombs (1986) asserts that positive relationships that show care and respect and are generally positive enhance learners' feelings of esteem and promote positive self-development. This, I remark, is also motivational for learners and might lead to them relating more positively with others (which leads to social wellness).

2.3.5 The self-system and learners' conduct

2.3.5.1 Learners' behaviour

According to Sullivan (1953), the self-system develops when individuals conform to the prescribed behaviours and norms. In the same vein, McCombs (1986) argues that positive relationships based on trust should be used to address learners' negative behaviours. In light of these views, the researcher believes that addressing misbehaviour through a relationship of trust instils learners' desire to conform to the teacher's wishes and may motivate learners not wanting to disappoint their teacher in anyway – therefore behaving better. I also remark that, in the context of this argument, learners are more inclined to listen and obey those teachers with whom they have a positive relationship and that learners hardly disappoint the teachers

who show confidence in them, but instead try to always please such teachers. Positive teacher-learner relationships and based on trust are envisaged in this study.

According to Sullivan (1953), the self-system can chiefly influence one to block out or incorporate unwanted or even desirable changes in one's personality; and observes that individuals possess a set of interconnected beliefs that help them to decide which goals and tasks to pursue and with which to make sense of the world. Sullivan (1953) further notes that the self-system serves as a guide towards behaviours approved by others while discouraging behaviours and actions others disapprove of. In the same vein, it is noted that learners observe the behaviours of their models in their social environments such as teachers and parents and imitate them if these are reinforced and then incorporate them into their personality (McCombs, 1986; Bandura, 1978). In light of these views, Sullivan (1953) concludes that the self-system acts as a guardian of one's security, sanctioning certain forms of behaviour and denying others. These views allude to the fact that learners sometimes do relate with their teachers in ways that inspire them to emulate them and to avoid those behaviours that their teachers disapprove of. This, in my view, leads to enhanced teacher-learner relationships which relate to this study.

2.3.5.2 Learner discipline

McCombs (2007) suggests the involvement of learners in the formulation of classroom rules in order to reduce anxiety and as a way of providing learners with choice in their discipline and learning while also serving as a strategy to promote autonomy. This view echoes that of McCombs and Whistler (1997) who state that learner-centred experiences of learners give them control and choice over their learning and makes learning more relevant and interesting for them, leading them to being more cooperative with teachers and other learners and more responsible for their learning. In light of these assertions, I suggest that learners be given an assignment where they come up with ground rules that will be used in the classroom. These will then be compiled together on a chart and all the learners sign them up to indicate ownership. This gesture of the teacher will indicate to the learners that the teacher has confidence in them and hence is awarding them responsibility over their own discipline, behaviour and learning. Learners who feel that teachers have confidence in them better adhere to the teacher's rules, instructions, are better disciplined and have self-confidence. McCombs (1986) concurs that caring and

respectful relationships enhance learners' feelings of self-confidence. This study envisages learners who show respect, are disciplined and who relate better with their teachers.

2.3.5.3 Learner- punishments

Bandura (1978) notes that personality is a product of the self-system and observes that individuals' behaviours are affected by the self-system. Sullivan (1953) asserts that introjection or punitive measures are applied to individuals to help them conform to the prescribed behaviour patterns and actions; after which they then align with the prescribed behaviour patterns and way of doing things in order to avoid punishment. Bandura (1978) explains the self-system as the regulation and observation of one's social behaviour through a set of mental process so that they can consciously decide and choose the behaviours to engage in according to whether or not they view these behaviours as being reinforced. Therefore, I remark that within the school setting, teachers and learners relate better when both parties conform to the prescribed behaviour patterns and align themselves with the expectations of their role. This view hence relates to this study in that it alludes to teacher-learner relationships which are the focus of this study. The views of Sullivan (1953) and Bandura (1978) also allude to the type of context in which positive teacher-learner relationships flourish. In the researcher's view, better and improved relations imply social wellness, which is part of the integrative theoretical lens of this study.

Sullivan (1953) views anxiety as resulting from interpersonal relationships; and observes that individuals gradually learn that they can avoid anxiety (or punishment) by conforming to others' wishes. In the same vein, Bandura (1978) argues that individuals through the set of mental processes perceive, symbolise, evaluate, and observe whether their behaviour is appropriate and efficient functionally depending on how the future looks to them. Bandura (1978) further argues that the self-system is self-regulatory and encompasses cognitive or mental structures and substructures that serve to regulate, evaluate and perceive behaviour. These views seem to urge that the teacher and learners openly and clearly communicate their expectations of and to each other and try to conform to these expectations if appropriate. I further remark that this is likely to lead to better understanding and mutual acceptance – which is a good preparatory ground for positive relationships and social wellness, both of which are directly related to this study.

2.4 Wellness Theory

The other theoretical lens of the study focuses on wellness; and social wellness in particular, as proposed by Hettler (1976). The term ‘wellness’ was coined by Halbert L. Dunn (1959), a physician, who used the term to describe a lifestyle that promotes psychological and physical health and well-being. Hettler then expanded the concept in 1970 and proposed six interdependent dimensions of wellness which can also be referred to as the whole person wellness model. Dunn (1959) defines wellness as a method of functioning that is integrated and oriented towards the maximisation of the individual’s potential and capabilities. Similarly, Ballentine (2010) defines wellness as a term that describes many concepts and that encompasses all the factors that contribute to individuals’ overall functioning. Therefore, wellness is viewed, not just as being the absence of disease, but as including the social, physical and mental well-being.

According to Geneseo (2017), wellness is a dynamic process of striving towards attaining one’s potential in all the wellness dimensions and all the wellness dimensions are interlinked. Similarly, it is observed that wellness is more than just the absence of illness, but it embraces well-being in all dimensions (Abbott & Baun, 2015). In the same vein, it is noted that wellness is more than physical health; and is the awareness and process of making decisions and choices that lead to a fulfilling and healthy life (Ardell, 1986). In addition, it is asserted that wellness is when the states of well-being in the different dimensions of wellness are fully integrated (Ardell, 1986). Hence, the pursuit for complete wellness is viewed as entailing stronger emotional, social and mental health, and also a reduction in stress and illness risk (Abbott & Baun, 2015). I therefore understand wellness to be the overall state of well-being in all the dimensions of wellness. In this regard, Arioski (2009) suggests walking, reading, talking, eating, and bathing as activities that can enhance one’s overall wellness experiences and social well-being.

Dunn’s (1959) method presents a continuum which requires purposeful direction and maintenance of balance from within their environments where they function. Hollingsworth (2009) echoes the same view when he asserts that individuals throughout their lives move along a continuum from wellness to illness and vice-versa through the reactions and choices they make. Dunn’s (1959) wellness model was followed by that of Hettler (1976) (Hollingsworth, 2009).

2.4.1 Hetler's (1976) model of wellness

Hettler (1976) proposed a multidimensional model of wellness which comprises the physical, intellectual, spiritual, emotional, occupational and social dimensions of wellness. All these dimensions of wellness are closely knit together, interconnected, interrelated, interdependent, affect, balance, interact, and influence each other on a continuous basis (Hunter, 2015; Ardell, 1986; Abbott & Baun, 2015). The dimensions of wellness contribute to the overall quality of individuals' lives (Abbott & Baun, 2015).

Hettler (1976) views the dimensions of wellness as comprising a person's holistic wellness. These dimensions of wellness together define one's quality of life as well as constitute one's overall state of wellness (Ardell, 1986). The incorporation of all the dimensions of wellness into one's life results in one experiencing health and wellness holistically (Hunter, 2015).

It is noted that if one of the dimensions is missing, all of them will be missing a very crucial part; and a void is created (Ardell, 1986). Just as physical wellness impacts directly on the other wellness dimensions, when one is in a good physical state, wellness in all the other dimensions is almost guaranteed (Ardell, 1986). It is hence concluded that the dimensions of wellness overlap (Buchanan, 2013). In light of these views, therefore, I deduce that neglect in one of these dimensions certainly leads to a drop in one's overall wellness and quality of life; and that it is not possible to experience complete wellness in the absence of wellness in any one of these dimensions.

Since these dimensions overlap and are interdependent, and although only the social wellness dimension is part of the integrative lens that guides this study, the researcher discusses all of them. Below is a discussion of each of Hetler's (1976) dimensions of wellness.

2.4.1.1 Spiritual wellness

This dimension of wellness embraces individuals' understanding of their purpose in life (Hettler, 1976). In light of this, spiritual wellness is described as the realisation of purpose and worth in living and in one's life as well as in the rest of creation (Nelson-Becker, Ai, Hopp, et al., 2013). Similarly, searching for purpose and meaning in life is seen as promoting and constituting spiritual wellness (Poston & Turnbull, 2004).

Spiritual wellness involves a great appreciation for nature and human life (O'Brien, 2008). Both negative and positive feelings such as anger and joy are experienced on the path to spiritual wellness, and these contribute to one's search for purpose in human life and include one's beliefs, values and morals (O'Brien, 2008). Spiritual wellness hence is when one acts and displays emotions in ways that are consistent with one's beliefs which constitute a world perspective or view (King, 2013). The researcher believes that individuals can understand their purpose in life only when they search for it in relation to others; and that an appreciation of human life involves healthy relationships with those around oneself. This dimension is then viewed as being related to this study because it alludes to human relationships and interaction-elements which are embraced in this study.

The spiritual wellness dimension embraces one's ability to create harmony and peace in one's life (Hettler, 1976). Similarly, the establishment of harmony and peace with the rest of creation, oneself and in one's life is also seen as amounting to spiritual wellness (King, 2013). In addition, experiencing peace and harmony with one's emotions and feelings constitutes spiritual wellness (Kim & Canda, 2006). The above views are aligned with this study in that they place emphasis on peace and harmony which are, in the researcher's view, necessary for building positive teacher-learner relationships. Teacher-learner relationships were the focus of this study.

According to Hettler (1976), the spiritual wellness dimension is concerned with the understanding of, as well as living in accordance with one's morals, values and beliefs. In light of this, knowing and accepting one's beliefs and values, and living true to them is seen as an indication of spiritual wellness; and individuals should open their minds to, and tolerate other people's beliefs that differ from those of themselves (Koenig, McCullough & Carson, 2012). Upholding one's values promotes and constitutes spiritual wellness (Kim & Canda, 2006). In addition, the application of one's values to one's actions and decisions as well as the acceptance of other people's views and making time for prayer and relaxation are all an indication of one's engagement in the path towards spiritual wellness (Nelson-Becker et al., 2013). I remark that the acceptance of others' beliefs, value systems and views leads and amounts to accepting others as they are which is, and leads to social wellness.

Spiritual wellness is the journey towards finding fulfillment for one's inner needs as well as the practice of love, faith, compassion, altruism, forgiveness, seeking fulfillment, joy, the practice of one's beliefs, values, morals and principles indicate one's spirituality (Nelson-Becker et al., 2013). Praying and connecting to a higher power, exploring one's belief system, meditation, affirmations and engaging in practices that are specific to spirituality are viewed as means to spiritual wellness (Poston & Turnbull, 2004). The search for meaning and seeking to be connected to other people, practicing religion, gratitude, kindness, forgiveness, compassion and being non-judgmental towards others lead to spiritual wellness (King, 2013). Spiritual wellness encourages tolerance for diverse beliefs and a personal search for meaning (Nelson-Becker et al., 2013). These, in my view, are likely to lead to both social wellness and positive relationships, which are key focus of this study.

2.4.1.2 Occupational wellness

This dimension of wellness focuses on individuals' ability to integrate their passion and skills in a satisfying work that makes them feel motivated, valued and engaged in what they do (Hettler, 1976). Occupational wellness refers to personal enrichment and satisfaction through one's work and which involves the contribution of one's expertise, talents and gifts in a personally rewarding, meaningful and fulfilling way (Koenig et al., 2012). Occupational wellness is achieved when individuals derive satisfaction from their work and convey their values through work activities (Simmons, 2008). Furthermore, occupational wellness is also attained through the enjoyment, interest, meaning, and personal fulfillment one derives from a career or job (Poston & Turnbull, 2004). Enthusiasm, integrity and personal fulfillment deriving from full engagement in one's job responsibilities and the ability to balance these with life outside work amounts to occupational wellness (Geneseo, 2017). These views relate to the study in that they place emphasis on fulfillment in this dimension which when achieved guarantees almost certainly wellness in the other dimensions such as in social wellness which directly relates to this study. Social wellness cannot be fully attained without occupational wellness (as has already highlighted above) since these dimensions overlap.

According to Hettler (1976), occupational wellness is concerned with one's contribution to the community's and organisation's greater and higher goal. Occupationally well individuals are able to actively transfer their skills to others at

given opportunities (Simmons, 2008). Using one's career to contribute to the greater good of society is occupational wellness (Koenig et al., 2012). The positive contributions one makes in one's career impact positively on the community, society and organisation and lead to occupational wellness (Koenig et al., 2012). Career wellness (which is the same as occupational wellness), hence is the individuals' ability to adopt a lifestyle that is consistent with their goals and values that are derived from their engagement with their careers for personal gain, enrichment and satisfaction (Poston & Turnbull, 2004). The transfer of skills to others and seeking the good of society and of the organisation means selflessness – which is a necessary and conducive environment for social wellness. Therefore, though not so directly, these views align with the study.

Occupational wellness is about one's search and finding of a suitable career path (Simmons, 2008). Individuals should choose career paths that best suit their interests, ambitions, values, and talents and then get trained in them (Geneseo, 2017). It is noted that individuals' values and attitudes are conveyed through the work activities they are involved in at work (Koenig et al., 2012). Positive attributes and values, the contribution of one's unique skills, gifts, talents, positive career ambitions, and good performance all contribute to occupational wellness (Poston & Turnbull, 2004). In view of this, I personally note that individuals bring their experiences to the workplace through which they demonstrate their skill and expertise in a variety of ways. I also regard values, attitudes, interests, and ambitions as all deriving from and influenced by one's cultural background to a greater extent. Thus therefore, these ideas relate to this study.

Career wellness flourishes when individuals are able to balance leisure and work time, creating and maintaining positive relationships with co-workers, positively handling and addressing stress from the workplace and finding enrichment, satisfaction, purpose and meaning in what they do (Simmons, 2008). One's eagerness to go to work, effective management of one's workload and the ability to communicate problems with one's superior and colleagues are all seen as indicators of occupational wellness (Koenig et al., 2012). These views relate to the study in that they embrace positive relationships and getting along well with others. These translate to social wellness, which is the perspective of the study.

2.4.1.3 Intellectual wellness

According to Hettler (1976), intellectual wellness is about one's commitment to lifelong learning and one's curiosity to continue learning. The expansion of one's knowledge through lifelong learning, learning things that are new and the involvement of one in activities that are thought-provoking and creative leads to intellectual wellness and prevents cognitive impairment (Koenig et al., 2012). Individuals who are intellectually well engage in and value critical thinking, lifelong learning, pursue knowledge through education to extend worldviews while reasoning and seeing issues from a moral perspective (Simmons, 2008). In view of this, the researcher holds that intellectually well people do not sail through life passively but are active contributors of knowledge, ideas and views to worthy causes, and are generally mature, objective, creative thinkers, who are good at problem solving and have the capacity to reconcile people. The pursuit for knowledge, life-long learning, the expansion of world views critical thinking as well as seeing things from a moral perspective helps one to acquire skills and develop in all other dimensions of wellness such as occupationally, physically and socially (whereby one is able to exercise fairness and reconciliation). In this way, though indirectly, these views are related to this study.

Hettler (1976) views intellectual wellness as being constituted in individuals' ability to embrace new concepts about the greater good as well as about themselves. Intellectual wellness is also seen as referring to one's openness to new experiences, learning, ideas and the ability to contribute and apply these to personal decisions and also to decisions which pertain to the common good (Koenig et al., 2012). Intellectual wellness is also being manifest through individuals' interest, care and curiosity in their environment and community and also through individuals' engagement in cultural activities, their pursuit for new understanding, new ideas, and in intellectual activities that encourage growth mentally (Simmons, 2008). These views relate to the study in that they touch on culture which is part of the focus of this study. In addition, I derive from them that mental growth, the pursuit for new ideas and understanding leads to growth and improvement in the rest of the dimensions, since they are all interdependent – therefore relating to the study.

It is argued that intellectual wellness can be developed and reflected through problem solving, studying, reading widely, learning a variety of things and skills,

keeping abreast with the latest ideas and news and being creative (Poston & Turnbull, 2004). Intellectual wellness can hence be defined as the individuals' ability to recognise their potential, share their gifts and skills with others while expanding their knowledge and applying their mental abilities (Koenig et al., 2012). These ideas relate to the study in that, sharing skills and gifts and problem solving lead to social wellness, which is the perspective of the study.

2.4.1.4 Emotional wellness

Emotional wellness refers to one's ability to cope with stress, anger, loss, worry, and sadness which lead to emotional stability (Hettler, 1976). Emotional wellness is also the management of pressure, stress and the ability to cope with life's demands (Kim & Canda, 2006). It is also the positive expression of one's emotions (Kim & Canda, 2006). Emotional wellness is also one's ability to cope under stressful circumstances and one's ability to embrace joy, love and excitement in a positive manner. The positive expression and handling of emotions such as stress, love, anger, joy, pressure, and excitement, in the researcher's view, reflect and lead to social wellness and positive relationships with others, which are concepts being investigated in this study.

According to Hettler (1976), the ability to understand one's feelings is emotional wellness. Emotional wellness is seen as thriving when individuals acknowledge and accept their feelings of sadness, anger, joy, love, loss, fear, and stress positively (Kim & Canda, 2006). The awareness of one's emotions and the ability to control and manage them is viewed as amounting to emotional wellness (Abidin & Robinson, 2002). The recognition and acceptance of one's feelings promote emotional wellness (Abele & Wojciszke, 2007). These views relate to this study in that they allude to social wellness by placing emphasis on the acceptance, management and control of one's feelings.

Hettler (1976) holds that emotional wellness embraces the acceptance of oneself as well as one's limitations. Emotional wellness also includes accepting and liking oneself (Abidin & Robinson, 2002). Positive regard of oneself, others and one's circumstances lead to emotional wellness (Kim & Canda, 2006). In relation to this study, I underscore that positive regard of oneself, others, one's circumstances,

liking and accepting oneself and one's limitations are a conducive climate for positive relationships with others which ultimately leads to social wellness.

Enthusiasm, enjoyment of the current moment, as well as being generally content are signs that one is positive emotionally (Abele & Wojciszke, 2007). Some of the indicators for emotional wellness are the acceptance of conflict as something healthy, the acceptance of help and support from others, accepting challenges as a healthy element of life, taking calculated risks, learning from mistakes, and accepting those mistakes (Kim & Canda, 2006). Appreciating help from others such as counsellors in order to reach informed personal decisions, to find ways to reduce one's worries and stress and applying these; striking and keeping a balance between one's many obligations, family work and friends were all seen as reflecting emotional wellness (Kim & Canda, 2006). Making time for work, friends and family, accepting challenges and conflict positive as well as accepting help from others lead to both social wellness and healthy relationships with others which are the focus of this study (Abele & Wojciszke, 2007).

Positive emotions lead individuals to socialise and interact more with others while emotions that are negative may lead to withdrawal and isolation (Abele & Wojciszke 2007). It is also observed that learners who feel good learn well; and hence argue that fostering positive emotions in learners promotes positive associations among those within the learning context (Abele & Wojciszke, 2007). They also assert that positive emotions have been found to help individuals acquire the skills necessary for success academically; and therefore highlight that fostering positive emotions in the classroom leads learners to be broad-minded, more aware of their surroundings, more accepting of others and more determined to achieve academically and are able to cope better under adverse situations. These views are aligned to this study in that they place emphasis on acceptance of others, socialising and interacting with others more and on positive associations which together amount to social wellness, the perspective of the study.

Positive emotions help learners feel more connected to their teacher and to the school leading to improved behaviours in the classroom and better success academically (Abele & Wojciszke, 2007). The researcher believes that this also leads to improved teacher-learner relationships, which are part of the focus of this study. It is hence advocated that happiness in the classroom be cultivated to help

learners to be more mindful, resilient and feel a sense of connectedness and physical health (Abele & Wojciszke, 2007). They also note that positive emotions promote effectiveness in learning which is supported by effective cognitive or mental processing.

It was argued that the lack of emotional wellness leads to mental and physical illness (Kim & Canda, 2006). Emotional wellness was described as one's ability to personally manage, express and identify one's different feelings and seeking help in addressing emotional states or challenges that cause concern (Abidin & Robinson, 2002). It was also highlighted that emotional wellness is promoted by forming positive relationships with others that are mutually trusting, loving, respecting, and are based on commitment (Abele & Wojciszke, 2007). These views relate to this study in that they highlight relationships with others as something important, while at the same time, relationships are what this study sought to investigate. I also note that open and transparent communication has an effect and impacts on emotional wellness.

The environment of the classroom should be positive in order to promote academic determination, and classroom learning should also be uplifting and joyous (Abidin & Robinson, 2002). In light of this, I do acknowledge that positive emotions are vital in learning and that they lead to as well as contribute to positive interactions and associations within the learning context. I also note that positive emotions lead to social wellness.

2.4.1.5 Physical wellness

According to Hettler (1976), physical wellness is about embracing and maintaining good health habits such as exercising who encourages physical exercise. It is hence advised that physical exercises and activity should be frequent and regular, and these should be up to at least $2\frac{1}{2}$ hours per week (Banks & Smith, 2011; Davis, 2000; Bradley, Elkins, Herrin & Elbel, 2011). It is also stated that the ability to engage in healthy behaviours such as routine exercise, keeping emergency numbers and calling for help when necessary, going for medical check-up and the pursuit for a healthy, quality lifestyle all contribute and amount to physical wellness (Bradley et al., 2011). This dimension relates with the study in that without physical wellness, social wellness which is the perspective of the study cannot be fully realised.

Hettler (1976) asserts that having quality sleep and a balanced diet promote physical wellness. It is asserted that the ability to engage in healthy behaviours such as sleeping sufficiently as well as the consumption of a balanced diet improve physical wellness (Bradley et al., 2011). Eating well and exercising are also viewed as promoting physical wellness (Banks, Marnot, Oldfield & Smith, 2006). Also, learning about nutrition and diet and putting what is learnt into practice leads to physical wellness (Banks et al., 2006). Individuals are therefore urged to get information about nutrition and diet (Banks et al., 2006). I note from the assertions above that physical wellness is the stem from which the rest of the dimensions branch. In this regard, therefore, I argue that health should be promoted in the physical wellness dimension in order for wellness to abound in the rest of the dimensions.

Hettler (1976) views the avoidance of unnecessary fatigue as contributing to physical wellness. In addition, the ability to engage in healthy behaviours such as avoiding undue physical stress and fatigue amounts to physical wellness (Banks et al., 2006). Physical wellness can also be improved by adopting a lifestyle that avoids injury and illness (Bradley et al., 2011). Physical wellness includes safety (Braveman & Egerter, 2008).

Hettler (1976) holds that the avoidance of excessive stress, drugs and alcohol are embraced in physical wellness. The intake of drugs, excess alcohol and tobacco is discouraged to promote physical wellness (Banks et al., 2006). It is also highlighted that the physical wellness dimension views as detrimental the excessive alcohol intake as well as the use and abuse of drugs and tobacco. It is advocated that individuals engage in healthy behaviours such as the avoidance of drugs, excessive alcohol and tobacco (Braveman & Egerter, 2008). The practice of unsafe sex, among other things, is detrimental to health, and safety is an attribute and indicator of physical wellness (Davis, 2000). These views relate to the study in that they discourage drug usage and excessive alcohol whose usage from the researcher's personal experience lead to social disorder, conflicts and fights. Refraining from using these promotes social wellness and healthy relationships.

Physical wellness embraces physical fitness, the administration of appropriate health care on oneself, consuming healthy food in appropriate amounts and leading a life that avoids injury, physical harm and other forms of harm (Bradley et al., 2011). Physical wellness also involves caring about one's minor injuries, illness,

understanding one's body signals and overall taking responsibility for one's health (Banks et al., 2006). Bathing, looking good and overall physical cleanliness are also part of physical wellness and enhance self-esteem, and one's sense of direction (Banks et al., 2006). I therefore derive from these ideas that individuals' self-confidence and sense of self-worth can be boosted by physical cleanliness, looking good as well as feeling good. I also note that looking good can also attract others to oneself resulting in positive social relationships and social.

Strong social networks and close relationships that are warm and positive help individuals to cope better in stressful situations as they boost the immunoglobin levels (Banks et al., 2006). The immunoglobin keeps away infections from cavities and the respiratory system (Banks et al., 2006). Socially connected and supported people handle stress better, and in ill people social support enhances psychological health and promotes healing and health physically. These views closely relate to social wellness and social relationships, which are the focus of this study.

2.5 Social wellness theory

The social wellness dimension forms part of the integrative theoretical lens that guides this study. According to Hettler (1976), social wellness is a dimension that embraces one's ability to create and maintain positive relationships with others such as family and friends. Social wellness is seen as the ability to positively interact with people around oneself, and which involves the creation of meaningful relationships, good skills in communication, mutual respect; respect for oneself and the creation and building of a support system (Anderson & Hung, 2015). Social wellness is also being able to interact well with others, getting along with them in various settings such as online and face-to-face as well as the application of sensitivity to those interactions (Abele & Wojciszke, 2007). Interaction with others is hence an essential part of everyone's life (Howell, Digdon, Buro & Sheptycki, 2008).

Social wellness refers to having relationships with others and it involves positive interactions, empathy as well as developing and keeping relationships with others (Wright, 2006). It is also seen as the ability to interact with others, communicate well, create effective support systems and to have meaningful and respectful relationships with others (Wellsource, 2019). Showing care for others and oneself and reviving or building and nurturing supportive, positive and respectful relationships with others

also leads to social wellness (Howell et al., 2008). The building of a support network with people where individuals become aware of each other's feelings, apply sensitivity, mutual respect, trust and are interdependent on each other is a sign of social wellness (Hollis-Walker & Colosimo, 2011).

Below is a detailed discussion of the components of social wellness.

2.5.1 Healthy/positive relationships

Healthy relationships are a pillar of social wellness (Abele & Wojciszke, 2007). They are characterised by positive communication, mutual respect, trust, understanding, active listening and reciprocation; adding that all relationships, including those that one has with friends, family, significant others and colleagues should be happy (Ury, 2007). Socially well relationships should also be characterised by the exercise of fairness (Umberson & Montez, 2010). It is hence advocated that individuals take the lead in willingly enhancing their relationships with others, in living in harmony with others as well as in willfully keeping important relationships and friendships (Grossman, Niemann, & Walach, 2004). Socially well relationships imply social wellness which directly relates to this study.

A healthy and positive lifestyle can be attained through positive social interactions that grow and nurture the relationships we have with others (Umberson & Montez, 2010). Relationships that are positive, nurturing, supportive, loving, meaningful, and that run deep are necessary for the building of social support systems that are good, positive, happy and that improve the quality of one's life (Kroenke, Kubzansky, Scherhammer, Holmes & Kalawachi, 2006). It is hence advocated that individuals revive old, positive, accepting, loving, and respectful relationships that strengthen their social support system (Myers & Sweeney, 2005). Social wellness is therefore a lifestyle of continuously striving towards social fulfillment and satisfaction through positive choices (Umberson & Montez, 2010).

Positive relationships with others add value, perspective and they support individuals' experiences of life (Abele & Wojciszke, 2007). Close relationships also offer support and encouragement for one to take better care of oneself, for example by seeking medical attention when necessary (Umberson & Montez, 2010). It is hence urged that individuals positively interact with friends, family and neighbours, and that individuals should stay in touch and interact with people who are supportive

towards them as a way of enhancing social wellness (Howell et al., 2008). It also advocated that learners be urged to form and keep positive, rewarding and healthy relationships with others; and to act in accordance with social norms (Anderson & Hung, 2015). Individuals are also urged to form and keep relationships that involve empathy and positive interactions (Braveman, Egerter, Woolf & Marks, 2011^c); and to take positive advantage of potentially productive and mutually benefiting relationships (Abele & Wojciszke, 2007). These views relate to the study in that positive, rewarding and potentially productive relationships promote social wellness which forms part of the integrative theoretical lens of this study.

Positive social connectedness and support enhance one's life quality and cautions against events in life that are adverse (Braveman et al., 2011^c). Individuals are therefore urged to socially interact with others and to create and nurture relationships with them (Anderson & Hung, 2015). It is also advocated that individuals create relationships with others and get connected to social networks that are positive (Umberson & Montez, 2010). These views relate to this study in that they together highlight the importance of social wellness.

From the views discussed above, the researcher urged both teachers and learners to develop good relationships with each other as well as with their peers and family members.

2.5.1.1 Social connectedness

Hettler (1976) views the social wellness dimension as involving how well one connects with others. Social wellness is also about positive social connections which can be in the form of friends and family who ensure that one receives support in times of crisis and need while giving one a self-image that is positive; and a broader focus on life (Abele & Wojciszke, 2007). It also involves valuing connections with others, showing others care, and caring about one's community, environment and society while viewing oneself as an interdependent part of these (Anderson & Hung, 2015). Individuals are hence called on to work on their social connections with others in order to abound in social wellness (Umberson & Montez, 2010).

Social wellness is about nurturing relationships with others, openly expressing one's feelings, desires, needs and thoughts while also being an active listener to others (Optimum Performance Institute, 2018). It is the ability to generally connect with all

people around oneself including strangers, colleagues, friends and family; and is also the ability to foster close, healthy, supportive, caring and loving relationships with them (Genesco, 2017). The ability to connect and get along with people in one's world as well as the capacity to create and maintain relationships with others is also seen as contributing and amounting to social wellness (Abele & Wojciszke, 2007). It is also argued that the creation of a social support system that involves family and friends amounts to social wellness (Howell et al., 2008).

Humans are social beings with the need to connect with others and to care for and feel cared for by others (Abele & Wojciszke, 2007). Individuals should therefore show care and openly appreciate others for the kind acts they do for them while allowing themselves to be appreciated and taken care of as well by others (Howell et al., 2008). It is also argued that permitting others to take care of oneself is an indicator for social wellness (Umberson & Montez, 2010).

It has been noted that people with no social connections are easily attacked by illnesses and have a two to three times higher death rate than those with social connections (Abele & Wojciszke, 2007). On the contrary, it has been found that social wellness increases individuals' feelings of belonging (Howell et al., 2008). In light of these views, Anderson and Hung (2015) assert that building and maintaining relationships with others lead to social wellness (Anderson & Hung, 2015).

2.5.2 Seeking to enhance social wellness

It is asserted that individuals can enhance social wellness by choosing healthy social habits such as taking an active role in a social organisation, group or club and contributing positively to it (Anderson & Hung, 2015). Social wellness can also be enhanced when individuals make time for both work and leisure and are also able to be at ease at both of these. In addition, strong social networks are seen as enhancing social wellness, positive self-esteem and a positive mood. It is hence suggested that individuals grow their social network through meeting new people and neighbours as well as building social connections with them as a way of enhancing social wellness (Umberson & Montez, 2010), which is the focus of this study.

Geneseo (2017) asserts that meeting and socialising with new people, going for outings and exploring new places, supporting and helping others and requesting for

help are all tips for enhancing social wellness. Individuals, in their bid to improve social wellness should also attend or join a wellness forum, club or organisation that interests them; identify their needs and deliberately seek to interact with positive, supportive people who can nurture those needs (Abele & Wojciszke, 2007). In the same vein, Howell et al. (2008) assert that getting involved in organisations, events or social clubs promote social wellness.

Active listening can enhance social wellness whereby full attention is given to the speaker, and that individuals should speak in turn without interrupting others' incomplete sentences (Ury, 2007). In addition, active listening is also suggested as a tip for enhancing social wellness (Genesco, 2017). Hence, it is advocated that individuals enhance social wellness through understanding others' point of view, building and having positive and effective relationships with others – both peers and adults while maintaining a positive attitude toward others and oneself (Umberson & Montez, 2010). These views relate to the study in that they are about enhancing social wellness, the perspective of the study.

Social wellness can be enhanced by making other people feel good and important while being genuine (Abele & Wojciszke, 2007). Knowing one's needs, attending to them as well as associating with people who are able to nurture those needs also improves social wellness (Abele & Wojciszke, 2007). Social wellness also involves mutual trust, respect, value, security, empathy, comfort, active listening, compassion, understanding, sharing and encouraging others to be their best and to grow (Braveman et al., 2011). It is hence apparent that social wellness needs effort, time, intention, care, and energy on the part of individuals for it to flourish (Anderson & Hung, 2015).

2.5.2 .1 Apologizing

In order to promote social wellness (which is directly related to this study), and also in order to enhance health in social relationships, individuals should apologise when having wronged others (Braveman et al., 2011c). Individuals should apologise genuinely whenever they have done wrong, even if it was a mistake and not intentional; and should forgive others of their wrongs while focusing on others' similarities to oneself to contribute to social wellness (Genesco, 2017). In light of this,

therefore, there is a need for learners to develop social skills, and to apply these to different situations (Anderson & Hung, 2015).

2.5.2 .2 Accepting cultural diversity positively

Cultural diversity is one of the focus areas of this study. Schools in our day are multilingual and multicultural, with learners from diverse economic, social and cultural backgrounds (Young, 2010). Individuals in diverse cultural settings are therefore urged to focus more on their common ground, the point where they agree with the other party, their common interests and interdependence in order for social wellness to be achieved (Villegas & Lucas, 2007). Social wellness in the midst of cultural diversity can also be improved by one's acceptance of diversity, allowing for mutual interdependence, active involvement in one's community and the nurturing of healthy relationships, having realistic expectations of others and requesting for help (Umberson & Montez, 2010).

In promoting social wellness individuals in culturally diverse contexts should acknowledge, support and express each other's beliefs and values, while also realizing and accepting that others may not be all the things one wishes, expects and wants them to be (Braveman et al, 2011c). Individuals are also urged to understand and be aware of the social behavioural norms of their school and community, and to be compassionate and sympathetic with those from diverse backgrounds (Anderson & Hung, 2015). It is advocated that individuals' interaction with those from diverse cultural backgrounds and the maintenance of positiveness in one's relationships with others indicates and promotes social wellness (Charman & Piper, 2012). In interacting in diverse contexts, therefore, it is highlighted that individuals ought to apply principles of cooperation which include respect, communication, consensus, and equality; and should manage their differing values, interests, perspectives, and belief systems in order to enhance social wellness (Young, 2010).

People in diverse cultural settings may have varying values, belief systems, conditioning, interests, perspectives, objectives and experiences and these may result in conflict (Villegas & Lucas, 2007). In promoting social wellness, however, individuals ought to do away with biases and accept those around them in their diversity (Abele & Wojciszke, 2007). It is also advocated that individuals develop good behaviours that are healthy and which lead to relationships that are

interdependent, healthy and positive (Umberson & Montez, 2010). Individuals are hence urged to willfully seek to have strong, important and improved relationships with others so as to contribute to, and improve social wellness (Anderson & Hung, 2015). In light of these views, I regard cultural diversity as a natural and essential component of the social system which should be viewed and accepted as such; and which no one can evade or get rid of. I also realise that society comprises of people from different cultural beliefs and backgrounds from which the classroom cultural diversity derives; and all these people ought to live in harmony with each other if social wellness (which encompasses self-confidence) is to be realised.

2.5.2 .3 Shunning xenophobia

Nkomo and Magano (2016) view xenophobia as an obstacle to social wellness and also as amounting to a denial of human rights. Xenophobia is also seen as impacting on individuals' social and psychological dimensions, and manifests through violence, conflict, social and racial tensions, segregation as well as non-violent discrimination (Galariotis, Georgiadou, Kafe & Lialiouti, 2017). In addressing xenophobia, therefore, individuals ought to embrace and accept diversity while viewing diversity among people as making the world more interesting (Genesco, 2017). There is hence a need for individuals to be aware of, and eliminate their own biases towards certain people so as to achieve social wellness (Genesco, 2017). It is apparent from these views that shunning xenophobia leads to social wellness and therefore relates to this study.

In light of the above views, I challenge both teachers and learners to particularly befriend individuals from cultural backgrounds different from their own and to purposefully and consciously greet or talk to someone from a diverse cultural background at least every day. They are also urged to learn more about others' cultures and focus on those aspects of others' cultures that are interesting or positive. Teachers and learners are further urged to openly shun and condemn any form of racism, xenophobia, name-calling or anti-social behaviour or speech to promote positive relationships and social wellness.

2.5.2 .4 Conflict resolution

Individuals should selflessly avoid conflict with others and the environment in order to enhance social wellness (Bracey, 2009). In addition, all situations should be

resolved as compared to bottling up which can lead to seriously negative health situations (Brooks, 2006) while conflict should be dealt with in an appropriate manner (Baker, 2006). The common underlying goal for conflict resolution is social wellness, which is the perspective of the study.

Differences and disagreements should be handled calmly through appropriate and positive communication so that social wellness is promoted (Goodman, 2015). The use of 'I' statements and active listening in conflict resolution and in the development of cooperative self-systems is also urged (Abele & Wojciszke, 2007). Also, agreeing to disagree is healthy in a relationship and should be given room, and the resolutions sought should be win-win for the relationship, not for the individuals involved (Rothstein, Jacobsen & Wilder, 2008). Individuals can also maintain social wellness through self-knowledge and the maintenance of positive self-regard even in the face of blame, negative criticism, judgment, and attitudes (Brooks, 2006). They should use conflict to improve and define relationships, their communities and society, as conflict may be constructive (Baker, 2006). They however should not force relationships, but rather realise when a relationship or friendship has reached its end while noting that social wellness closely relates to conflict management (Rothstein et al., 2008). These views relate to the study in that they together have social wellness as their underlying goal.

2.5.2 .5 Stress management

Stress management is one of the pillars of social wellness (Wright, 2006). It is hence warned that, in the interest of social wellness, individuals should avoid getting off-topic even when upset or stressed, by bringing up all the things that angered or irritated them in the past (Wu, Woody, Yang, Pan & Blazer, 2011). Rather it is advised that they leave in the past all the past negative incidences, grievances and misunderstandings that were addressed so that social wellness is enhanced (Ziersch, Gallaher, Baum & Bentley, 2011).

Individuals are strongly urged to control their actions and reactions under stressful situations as well as be mindful and careful of how they relate with others in order to encourage social wellness (Umberson, Liu & Reczek, 2004). Individuals are also urged to prevent stress and enhance social wellness through effective, honest, open communication which sets for oneself some necessary boundaries (Wright, 2006).

Common goals and needs can therefore be identified and discussed in order to reach agreements that are mutually beneficial (Ziersch et al., 2011). Humour should also be applied appropriately to an odd situation to yield positive results leading to social wellness.

Research has revealed that socially connected and supported people handle stress better (Ziersch et al., 2011). Research also indicates that individuals with strong social networks have a blood pressure and heart that responds to stress in a better way (Wright, 2006). It is also noted that strong and close social networks as well as strong, close, warm and positive relationships help individuals to cope better in stressful situations (Umberson et al., 2004). Positive social relationships are therefore vital to physical health (Wu et al., 2011). Furthermore, positive social relationships imply social wellness which is the lens of the study.

2.5.2.6 Communication

According to Hettler (1976), the social wellness dimension also has to do with how well one communicates with others. Communication is identified as one of the pillars of social wellness (Ury, 2007); and the ability to communicate well and also communicate one's needs, feelings and desires indicates social wellness (Nichols, 2009). Effective communication of one's thoughts, needs and feelings while being oneself in all situations initiates relationships and is seen as an important step towards social wellness (McKay, Matthew, Davis & Fanning, 2008). Individuals can hence willfully enhance and keep important relationships and friendships by taking the lead in good communication (Greene & Burleson, 2004). These views relate to the study in that they uphold social wellness.

Individuals should mind and manage how they communicate as it has an effect on social wellness (Nichols, 2009). In addition, the ability to communicate in a good way, respecting oneself and others as well as interacting positively with people is social wellness (McKay et al., 2008). The expression of thoughts, needs and feelings in an open way also enhances wellness in relationships (Ury, 2007). Individuals should hence be considerate but assertive in communication in order to balance their communication style, enable them to express their needs and wants, while caring about others' needs and wants too (Nichols, 2009). These views are aligned to this

study in that they are about communication which has been identified as one of the pillars of social wellness.

Social wellness goes together with assertiveness and the creation of boundaries, mutual trust, communication, support and attending to one's personal needs (Greene & Burleson, 2004). Knowing one's boundaries, preferences, oneself, one's interests, ambitions, values, and needs as well as communicating these creates opportunities for one to get involved in positive relationships with those with similar attributes; therefore encouraging growth (Nichols, 2009). To achieve social wellness, therefore, individuals ought to know themselves better, and just be themselves regardless of their company.

Conflict in relationships results from miscommunication, misperceptions, emotions which are negative, repeated unbecoming behaviour patterns, poor communication, incompatible values and belief systems (McKay et al., 2008). However, clearly communicating one's desires, needs, thoughts and feelings openly and the ability to show empathy and to listen actively while enjoying relationships and interactions with others at a professional and friendship level is an indication of, and lead to social wellness (Ury, 2007). The practice of self-disclosure is also seen as contributing to the improvement of social wellness (Ury, 2007). Social wellness hence provides an outlet for one's emotions and reduces chances of stress and its impact on mental and physical wellness (McKay et al., 2008).

In light of these views, and in relation to the study, both teachers and learners ought to apply politeness, kindness, openness and sensitivity to all communication in order to promote social wellness. All communication should also be respectful, honest and considerate if social wellness is to be realised.

2.5.3 Positive energy and confidence

According to Hettler (1976), the social wellness dimension generates positive energy and confidence in individuals. Social wellness is reflected in individuals' self-confidence, friendliness, ability to function and socialise positively with others as well as in their knowledge and awareness of their needs (Wright, 2006). Self-confidence enhances openness and honesty in relationships leading to social wellness (Schrodt et al., 2008). Social wellness is hence essential in the maintenance of confidence to function in a variety of situations where others are involved (Wright, 2006).

The researcher used this theory to help individuals within the school community to realise that people need each other for social status, social connectedness, self-esteem, self-confidence, social well-being and social existence. Therefore, the researcher places emphasis on both Hettler's (1976) social wellness perspective and McCombs's (1986) self-system theory as theories of human interdependence (as these are dependent on human interactions/interdependence for their development).

2.5.4 Indicators of social wellness

The following were identified as indicators of social wellness:

- having an interest in others including those from different cultural backgrounds than one's own;
- developing and maintaining strong and healthy relationships with friends and family;
- the ability to get along with most, if not all people from a variety of backgrounds; and
- helping and being compassionate, showing empathy, care and being a good listener (Nelson-Becker & Sullivan, 2012).

Positive interactions among people in conjunction with reaching out to offer friendships to others are also said to indicate and contributes to social wellness (Villegas & Lucas, 2007). Individuals should hence develop social networks with others that are strong to promote social wellness (Nelson-Becker & Sullivan, 2012).

2.5.4.1 The positive school climate

Schools should have a positive and safe climate and culture that fosters positive behaviours and academic success while clearly communicating the school's expectations, values, and norms (O'Connor, Dearing & Collins, 2011; Shannon, Merlo, Basch, Wentzel & Wechsler, 2015). The general school climate should be safe and positive for learners, and the school's social environment should be positive as it can affect students' learning (Baker, 2006). Social wellness as well as general wellness are important to learners' success in school and impact significantly on learners' education (Baker, 2006). I therefore derive that a positive school climate is a pre-requisite for positive teacher-learner relationships and hence views these concepts as being related to this study. A positive school climate is indicative of

social wellness. Shannon et al. (2015) concur that a positive school climate is not only just one where there is no bullying, peer victimisation, violence, abusive disciplinary actions and aggression; but where there is enhanced academic success, connectedness to the school and a decrease in absenteeism.

According to Shannon et al. (2015), the school's climate can socially, emotionally and physically affect and influence learners' learning. Classrooms should hence promote learners' social development and provide the opportunity for socially acceptable norms and behaviours to be practiced (Macpherson, 2007). Schools should also provide learners with positive educational and social experiences (Shannon et al., 2015). The social and emotional infrastructure of wellness, health and safety, among other things, are a necessity and a pre-requisite to learners' educational success which should never be ignored (Baker, 2006). Social wellness is thus pertinent to learners' educational success and potential (Baker, 2006).

Individuals' socially acceptable norms, behaviours and social experiences are part of the individuals' self-system (Sullivan, 1953; McCombs, 1986); which is part of this study's theoretical lens. It is hence noted that the school climate that is positive is associated with effective learning and teaching (Shannon et al, 2015).

2.5.4.1.1 Teacher-learner relationships and learner-connectedness to the school

According to Shannon et al. (2015), teacher-learner relationships are an aspect of the school climate and influence learners' academic performance, learners' behaviours and general practices. The construct of wellness encompasses learners' academic success; and that within the framework of wellness children enjoy life and become productive (Hollingsworth, 2009). However, Shannon et al. (2015) note that teachers' health problems and behaviours that are negative impact negatively on learners and also reduce their productivity and effectiveness in the classroom. Teachers should therefore model social skills that promote teacher-learner relationships and also explicitly teach these to learners (Macpherson, 2007).

Research has found that school connectedness, (which the researcher views as a by-product of positive teacher-learner relationships), has been found to contribute to learners' staying longer in school, academic success and higher scores in classroom tests (Shannon et al., 2015). Research has also indicated that school connectedness

is effective in reducing behaviours such as violence, substance or drug abuse, early alcohol drinking and sexual indulgence in learners (Shannon et al., 2015). Teacher-learner relationships are therefore key to learners feeling connected to the school.

In light of the above views, and in relation to the study, both teachers and learners should personally take the initiative to ensure positiveness in their relationships with each other.

2.5.4.2 Community/environmental welfare

Hettler (1976) holds that socially well individuals seek the good of the community above the good of an individual. The contribution of one's money and time to community and social projects is a reflection of social wellness (Brulle & Pellow, 2006). Taking the lead in the preservation of nature's beauty and seeking the greater good of the community as well as living in harmony with the environment and others enhance social wellness (Braveman & Egerter, 2008). It is therefore highlighted that the ability to balance one's needs with those of others and obeying the rules and laws of society reflect social wellness (Baldasano, Valera & Jimenez, 2003).

Social wellness is about contributing to one's physical environment for the common good and for the welfare of the community (Wright, 2006). It also places emphasis on human mutual interdependence and human interdependence with nature; and also values the contributions individuals make to their community and the environment (Bambra, Gibson, Sowden, et al., 2010). The social wellness dimension hence encourages responsibility, working collectively and alone in order to achieve change that is positive in society (Braveman & Egerter, 2008).

Social wellness is the interdependence of individuals on others and their environment as well as their contribution to the community and the environment (Braveman & Egerter, 2008). It embraces an advocacy for, and a resolution to live in harmony with one's environment and those around oneself while avoiding conflict and hostility with them (Bambra et al., 2010). Social wellness is hence about seeking to live in harmony with others and valuing the interdependence that exists between nature, self and others (Braveman & Egerter, 2008).

Seeking to improve one's community and the world at large while initiating and encouraging good and positive communication with those close or around oneself contributes to social wellness (Baldasano et al., 2003). In the same vein, Braveman

and Egerter (2008) argue that social wellness involves a deliberate and purposeful contribution to the community's preservation and embraces positive behaviours that enable, support and encourage mutually positive relations, harmony and interdependence with others while placing value in such relationships. Social wellness therefore involves developing relationships with others that are satisfying, nourishing and encouraging (Braveman & Egerter, 2008).

Social wellness is when people reflect on themselves in an open pursuit for enlightenment on the connection, meaning and purpose of humanity in depth; so as to gain balance and harmony with nature, the environment and fellow human beings (Wright, 2006). It entails taking an active role in the preservation of nature and the community; as well as the awareness of one's importance in, and contribution to, society (Baldasano et al., 2003). Social wellness therefore refers to caring for the common good and for others (Wright, 2006).

In light of these views, and in relation to the current study I underscore that teachers and learners potentially contribute to the school community's climate and general mood and therefore should deliberately seek to contribute positively to it. I also realise the need for teachers and learners to each selflessly and wilfully work towards peace and harmony in the school, and for the general positiveness of the school climate as well as for the welfare of all in the school.

2.5.5 The role of social wellness on overall well-being

Below is a discussion of how social wellness affects each of the following components of overall well-being:

2.5.5.1 Overall wellness

Social wellness is essential to overall wellness and is directly affecting all the other dimensions of wellness (Kroenke et al., 2006). It is a dimension that is key to the wellness in all the other dimensions of wellness (Umberson & Montez, 2010). Social wellness is also key to the overall wellness of individuals and it encompasses the skill and ability to socialise and adjust to different social settings (Nelson-Becker & Sullivan, 2012). Social wellness is therefore greatly essential to individuals' overall well-being (Myres & Sweeney, 2005).

The social wellness dimension encompasses individuals' social activities, relationships with others, the support they offer and how these are nurtured (Umberson & Montez, 2010). It is noted that individuals' social needs are met through interacting with others (Kroenke et al., 2006). This implies that social wellness is about having an active social life. It is hence proposed that individuals interact more with people than with the television, radio or computer, while also regularly contacting far away and close friends, relatives and people that are lonely (Abele & Wojciszke, 2007).

2.5.5.2 Balanced social life

It is argued that personal and social life should be balanced, which basically encompasses valuing time spent alone and with others (Umberson & Montez, 2010; Kroenke et al., 2006). Social wellness entails living a life that is appropriately balanced, one that is characterised by peace, joy, love and harmony with nature and everyone around oneself (Nelson-Becker & Sullivan, 2012). The first step in striking this balance is to practice self-care which basically involves bathing, avoiding excess intake of alcohol, brushing teeth and taking part in activities that nurture one intellectually, physically, spiritually and emotionally (Kroenke et al., 2006). Activities such as attending church, exercising, taking medication when necessary, reading, writing, engaging in hobbies and therapy add balance to one's life (Myres & Sweeney, 2005). Social wellness is therefore constituted in striking a balance with all the other dimensions (Abele & Wojciszke, 2007).

2.5.5.3 Longevity

Research shows that social wellness adds to longevity of life and benefits individuals psychologically and physically (Kroenke et al., 2006). Research also shows that positive social relationships lead to social networks, and people with social networks that are strong live a longer life (Umberson & Montez, 2010). Therefore, social wellness prolongs life and leads to a life that is fulfilling to a greater extent (Myres & Sweeney, 2005). General longevity, the retention of motor skills and the preservation of memory function can therefore be attributed to positive relationships with others.

2.5.5.4 Physical health

Studies have repeatedly shown that positive social relationships contribute to good health (Kroenke et al., 2006). It is also argued that healthy relationships have the

capacity to improve overall health (Cone Health, 2019). Positive social relationships are therefore vital to physical health (Myres & Sweeney, 2005). Positive relationships with others also make individuals better, healthier and happier (Marsh-Ryerson, 2018). Studies have also revealed that social connections can be attributed to survival from cancer, therefore suggesting that physical health can be significantly and concretely impacted on by individuals' relationships and social endeavours (Marsh-Ryerson, 2018). Research has also shown that individuals with strong social networks have an immune system whose ability is enhanced to effectively fight diseases and infections, and also have a cardio-vascular function and endocrine system that are healthier; with the blood pressure and heart responding to stress in a better way (Umberson & Montez, 2010).

2.5.6 Benefits of social wellness

Social wellness has biological effects on individuals which include a reduced chance of getting colds and cavities, while psychologically it enhances self-esteem, creates a good mood and helps individuals to better handle stress (Anderson & Hung, 2015). Strong and close social networks that are warm as well as positive relationships also boost the immunoglobin levels (Umberson & Montez, 2010). The immunoglobin keeps away infections from cavities in the respiratory system (Kroenke et al., 2006). It is also argued that social wellness provides an outlet for one's emotions and reduces chances of stress and its impact on mental and physical wellness (Anderson & Hung, 2015). In line with this, it has been noted that socially connected and supported people handle stress better (Umberson & Montez, (2010).

Myres and Sweeney (2005) note that social support enhances psychological health and promotes healing and health physically on ill people. It is also noted that the other benefits of social wellness according to medical research are overall positive health and longevity, improved chances and pace of recovering from illness and injury, relief from stress and depression, improved immunity and cancer surviving chances, enhanced feelings of self-esteem, self-worth, independence and accomplishment, among other things (Kroenke et al., 2006). It has also been noted that positive touches such as hugs can also potentially improve one's health (Umberson & Montez, 2010).

Patients who are socially well and have more visitors in hospital heal faster; and patients who suffered a heart attack recover faster and are less likely to suffer another heart attack if they have a strong social support (Umberson & Montez, 2010). Socially well people also have stable levels of cholesterol; and immunoglobulin A, which is an infection and cavities prevention antibody in the respiratory system rises in levels in individuals who are positive socially (Myres & Sweeney, 2005).

2.5.7 Consequences of social disconnection and social isolation

Loneliness is seen as resulting from individuals' feeling disconnected from others (Kamber, 2018). Social isolation is also seen as leading to loneliness which then potentially impacts negatively on mental and physical health (Marsh-Ryerson, 2018). Social isolation also leads to pre-mature death and renders one more prone to illness while also raising cholesterol levels (Kamber, 2018). Isolation has also been linked to a greater risk of heart disease and Alzheimer's disease (Kaye, 2018).

Loneliness and social isolation lead to health risks that are comparably the same as the health risks associated with obesity, high blood pressure and the smoking of cigarettes (Kaye, 2018). Dysfunctional relationships can also trigger chronic disorders and ill-health (Kamber, 2018). Hence loneliness is dangerous and bad for health (Marsh-Ryerson, 2018). Individuals are therefore urged to take the initiative to be socially connected with others (Marsh-Ryerson, 2018). Relationships are therefore powerful, contributing to one's happiness overall while it is noted that socially isolated people have raised levels of cholesterol (Kaye, 2018).

2.5.7.1 Effects of social isolation on individuals as per previous research findings

Word Press (2017), an online publishing platform, wrote an article based on the research conducted by Duke University (2001) on the effects of social isolation on individuals. In the article, it is highlighted that medical and psychological research has without doubt demonstrated that individuals' state of social connectivity impacts directly on mental and physical health. The following are cited as well-known results of a lack of social connectivity:

- several mental and physical health issues such as a higher likelihood of frequent colds and flu;

- depression;
- a shorter span of life;
- longer recovery periods from illnesses and injury;
- proneness to chronic diseases such as diabetes, heart disease and cancer;
- less happiness levels;
- feelings of tiredness;
- low energy;
- loneliness, and
- vitality.

In the article, an example is given of media articles on the impact of social isolation that were published on the same day, that is, the 30 August 2007 on a Thursday, across different media houses as follows:

- The Archives of General Psychiatry published that socially isolated people are two times more likely to develop Alzheimer's disease;
- The Australian Centre for Aging Studies published that people who are seventy years and up and have social relationships with many people live longer than those who do not;
- The Journal of Health Psychology published that isolated and lonely first year university students responded weakly to a flu vaccine;
- The Daily Science published that restorative sleep is interrupted among lonely people resulting in the body's wear and tear at an accelerated rate;
- The University of California published that cancer infections caused by viruses and a higher chance of heart disease all emanate from social factors and cite loneliness and isolation as the causes of the changes that take place in the activities of the genes that are responsible for the control of inflammation;
- The University of Chicago published that loneliness accumulated over time affects the cells in the body;

- Current Direction in Psychological Science reported that the blood pressure of lonely people over the age of 65 was higher by 16 points as compared to that of the people of the same age group with the same amount of challenges and stress but are not lonely. The same study also revealed that feelings of being threatened, helplessness and chronic stress were reported among lonely middle aged and older people.

I have used the social wellness theory to highlight the need for, and encourage positive relationships between teachers and learners which are based on care, support, kindness and acceptance of all people.

2.6 Other wellness dimensions not included in Hetler's (1976) model

Hollingsworth (2009) points out that there are several models of wellness in existence such as Hetler's (1976) social wellness dimension; Prochaska and DiClemente's (1983) Trans theoretical Model; Travis and Ryan's (1981) Wellness Continuum ; Ardell's (1986) High Level Wellness and Myers and Sweeney's (2005) The Indivisible self. Myers and Sweeney (2005) note that many of the early wellness models came from the medical field perspective, and observe that Greek philosophers have described the concept of wellness for centuries. Dimensions of wellness impact on individuals' overall wellness and health (Geneseo 2017).

2.6.1 The various models of wellness

Other dimensions of wellness have been identified other than the ones identified by Hetler (1976). These are environmental wellness, financial wellness and creative wellness, diversity/social justice, community wellness and cultural wellness (Amaya, Melnyk & Neale, 2018; Frank-miller, Covington, Despard, Hannon, Grinstein-Weiss, 2017; Carlin & Robinson, 2012; Malchiodi, 2013; Buchanan, 2013; Geneseo, 2017; Duxbury, 2003). Although these dimensions are not directly included in Hetler's (1976) theory of wellness, they are somehow incorporated in Hetler's theory of wellness and influence as well as contribute to the wellness in the dimensions identified by Hetler (1976). These are incorporated in Hetlers (1976) dimensions of wellness in the sense that for example, one needs an occupation (occupational dimension of wellness) in order to get financial rewards which then lead to financial wellness; and that one can not bypass social wellness to become culturally well,

rather, it is social wellness (the social wellness dimension) that leads to cultural wellness (Anderson & Hung, 2015).

Below is an outline and explanation of the dimensions of wellness identified by other researchers.

2.6.2 Environmental wellness

Hettler (1976) incorporated environmental wellness in most of his dimensions of wellness although he did not identify this as a dimension on its own. The researchers who identify environmental wellness as a dimension seem to be building on what Hettler (1976) started, in the researcher's view. It is noted that environmental wellness is when individuals appreciate their interdependence with nature, take measures and the responsibility to protect, preserve and improve their community and the environment (Amaya, Melnyk & Neale, 2018). This dimension flourishes when individuals make a positive impact to the planet, community and their immediate environment such as their homes by keeping them clean, healthy and preserved (Wright, 2006). Environmental wellness is also attained when individuals take responsibility in reducing air, land, noise, and water pollution in the environment and communities and to protect themselves from hazards that may emanate from the environment (Wright, 2006; Amaya et al., 2018). It is hence implied that individuals' attitude and feeling towards their environment impacts on their overall feeling and wellness (Amaya et al., 2018).

Secondary smoke of cigarettes is an example of an environmental hazard or threat that stands against environmental wellness and which should be avoided and prevented (Brulle & Pellow, 2006; Geneseo, 2017). Individuals are therefore called upon to adopt lifestyles that are respectful of, rather than harmful to, their environment.

Environmental wellness is promoted through recycling, preventing or fixing safety hazards in the environment such as a whole in the pavement (Amaya et al., 2018).

Environmental wellness entails the following:

- using the earth's natural resources sparingly and with respect;
- awareness of one's surrounding environment;
- being conscious of the effects of one's daily habits on the environment;

- adopting a lifestyle that accounts to the long term and immediate needs of the environment;
- the awareness that natural resources are limited; and
- can be extinct if no recycling takes place (Brulle & Pellow, 2006; Amaya et al., 2018).

This dimension relates to the study in that, as some researchers note (Brulle & Pellow, 2006), the state of the environment directly impacts on individuals' overall wellness.

2.6.3 Financial wellness

Financial wellness comprises the awareness of one's state financially, saving money, budgeting it, managing one's finances, setting realistic goals to be achieved financially, and adhering to one's budget (Frank-miller, Covington, Despard, Hannon, Grinstein-Weiss, 2017; Carlin & Robinson, 2012). I understand financial wellness to be the state when one can financially afford a basic lifestyle at least and can live within one's means while avoiding excessive and unnecessary debt, careless and unnecessary spending and too tight budgeting that denies one financial freedom, economic pleasure and basic economic comfort and pampering. I also note that financial wellness impacts on and contributing to wellness in the rest of the dimensions of wellness, therefore relating to this study.

2.6.4 Creative wellness

Creatively well individuals value, appreciate and understand their surrounding world and actively participate in a wide range of diverse cultural arts and experiences (Stuckey & Nobel, 2010; Malchiodi, 2013). Creative wellness is seen as closely related to the health of the intellect, healing and general well-being (Malchiodi, 2013; Stuckey & Nobel, 2010; Malchiodi, 2002). This dimension relates to the study in that it embraces participation in a variety of diverse cultural events and experiences (Malchiodi, 2013) of which cultural diversity is part of the focus of this study.

2.6.5 Diversity/Social justice

This dimension of wellness refers to individuals' ability to examine their own prejudices, biases and assumptions (Buchanan, 2013). It also refers to examining and critiquing one's own perspectives and appreciating other people's values,

practices and traditions (Villegas & Lucas, 2007; Buchanan, 2013). Using oneself as an instrument for change; supporting and seeking the distribution of society's resources to all individuals while having a feeling, and portraying a sense of social responsibility towards oneself and others are all indicators of the diversity/social justice wellness dimension (Buchanan, 2013). Exploring the impact of diversity in individual's experiences and acknowledging these reflects this dimension (Villegas & Lucas, 2007). This dimension is aligned to the study in that it is about diversity and how to positively handle it which is one of the focus areas of this study.

2.6.6 Community wellness

Community wellness is the impact that individuals together have on the health of their community (Brulle & Pellow, 2006). It encompasses individuals' willingness and ability to always act together for the good of their communities and in ways that are beneficial for everyone (Geneseo, 2017). The health of a community is dependent on individuals' relationships with each other and the effort they put in attending to the problems they encounter. Community wellness is also about celebrating the successes of the community (Brulle & Pellow, 2006). This dimension of wellness relates to the study in that it is dependent on relationships (which are part of the focus of this study) and is related to environmental wellness which is entrenched in the Hettler's (1976) social wellness dimension and which is part of the theoretical lens of this study.

2.6.7 Cultural wellness

Cultural wellness refers to individuals' awareness of their background and also their awareness of cultural diversity (Beaulieu, 2004). It involves the awareness of the richness and diversity encompassed in the cultural backgrounds of others (Duxbury, 2003). Cultural wellness also encompasses seeking to know about other cultures apart from one's own, respecting and understanding cultural diversity (Carranza, 2002). In the same vein, it is asserted that aspects of cultural wellness entail understanding aspects of diversity; and that the cultural soundness of an individual is reflected by his/her acceptance and acknowledgment of the different aspects of diversity such as age groups, ethnic and racial backgrounds, religion, disability, and sexual orientation (Duxbury, 2003). Cultural wellness entails meeting and interacting with people from a variety of cultural backgrounds and applying cultural sensitivity to

those interactions (Carranza, 2002). These views directly relate with the study in that they are centred on one of the focus areas of this study, that is, diverse cultural backgrounds of individuals.

2.7 Summary

This chapter focused on the three integrative theories that guided this study. All of these theories focus on human interdependence, and their development is solely dependent on human social interactions in the social system. These are African Ubuntu philosophy, Hettler's (1976) social wellness dimension, and McCombs's (1986) self-system theory. The chapter presented and discussed in detail the components of each of these theories. The next chapter presents a study of literature.

CHAPTER 3

LITERATURE REVIEW

3.1 Introduction

This chapter presents a review of literature related to teacher-learner relationships, cultural diversity and social wellness as well as how these influence education, learning and learner academic performance. The chapter also examines strategies that can be used to enhance teacher-learner relationships. Educational approaches that are currently used in addressing cultural diversity in South African schools are also discussed.

3.2 The teacher-learner relationship

The term ‘teacher-learner relations’ refers to the academic and personal interactions between teachers and learners where teachers guide and mentor learners within the learning environment. Previous studies have generally defined the teacher-learner relationship as an academic and formal relationship between teachers and learners which is guided and governed by the policies of schools and teachers’ and learners’ roles (Garica, Arias, Murri, & Serna, 2010). The current study attempted to investigate the state of teacher-learner relations in a culturally diverse Grade 10 classroom from a social wellness perspective. This relationship is inevitable and therefore it must be examined and guarded well, and where it is found to be negative, measures should be put in place to improve it. From experience, the researcher has observed that the teacher-learner relations can sometimes be positive, negative or even be characterised by conflict.

From the present study’s perspective, the teacher-learner relationship is very important. Examined literature supports this assertion by showing that teacher-learner relations are critical to children’s experiences in the school and put learners in a position where they can benefit the most from the life experiences of the teacher (Gallagher, 2014; Khalid & Abdulrahman, 2007). Similarly, literature indicates that through positive teacher-learner relationships learners learn important academic and social skills (O’Connor et al., 2011). Still other researchers similarly point out that, in addition to influencing learners’ relations with their peers in the classroom, positive teacher-learner relations are the cornerstone for the development of the positive self,

self-esteem and an environment for effective learning (Knoell, 2012; McCombs & Whistler, 1998).

The significance of positive teacher-learner relationships which the present study attempts to highlight cannot be over-emphasised. The same line of reasoning is reflected in previous research where it is revealed that positive, supportive teacher-learner relationships are a means for teacher well-being and learner motivation which are beneficial for learners and have strong positive effects for them (Pennings et al, 2013; Klem & Connell, 2004; McCombs & Whistler, 1998). Prior studies further posit that positive bonds between teachers and learners enable learners to be productive socially and academically, therefore making classrooms places of support and warmth (Gallagher, 2013). That said therefore, it is apparent that positive teacher-learner relationships are central to learners' social and academic development and well-being.

I take note that interactions are inevitable in the teaching and learning environment, hence, there is need for such interactions to be positive if social wellness and positive teacher-learner relations are to be realised. Earlier literature supports this view by describing teaching as an interactive process that involves the interactions between the teacher and learners whose minds are growing and active (O'Connor et al., 2011). The same researchers also found that good teacher-learner relationships encourage learning and cooperation. On the contrary, negative teacher-learner relationships fail even thoughtful subsequent teaching methods (Hamre & Pianta, 2006). In light of these views, and in relation to the current study positive teacher-learner relationships enhance personal positiveness, instil a feeling of wellness and a generally good feeling about oneself.

Positive teacher-learner relations are regarded in this study as enabling teachers to teach learners more effectively. The same stance is upheld in previous research work which similarly indicates that a positive teacher-learner relationship is the most powerful weapon secondary school teachers have in establishing a positive climate for learning (Wood, 2005). Against this backdrop, therefore, research advocates for teaching through relationships which refers to the engagement of learners by teachers in activities, conversations and shared experiences in environments that are socially complex (Goodman, 2015). Furthermore, teaching through relationships is seen as an approach that embraces individual learners' biographies, complex

identities and the stories they bring to class; in addition to helping teachers know individual learners' learning styles, abilities, potential, interests, knowledge, and background (Goodman, 2015).

3.3 The role of the teacher-learner relationship in education

In the present study, positive teacher-learner relationships are viewed as exceptionally important to learners' success in school. This view is echoed in Pennings et al. (2013) who report that studies conducted in various parts of the world such as in Canada, Netherlands, China, United States of America, Australia, and Indonesia in different contexts (such as universities and secondary schools) revealed that the teacher-learner relationship is crucial in education. Other studies also highlight that the teacher-learner relationship is a vital component of the education process, in addition to it being an ideal situation for better learning (Khalid & Abdulrahman, 2007; O'Connor et al., 2011). Through the insights drawn from these perspectives, I conclude that teacher-learner relationships count; and propose that environments that promote effective teacher-learner relationships should be created.

This study views the teacher-learner relationship as the principal relationship in education, and therefore envisages that it be kept healthy and positive. In the same logic, reviewed literature shows that the teacher-learner relationship takes centre place in the success of teaching and learning, and influences success in education (Khalid & Abdulrahman, 2007; Cazden, 2001). Another similar view raised in literature is that positive teacher-learner relationships are a means for learner academic success (Pennings et al., 2013).

The present study holds that the teacher-learner relationship influences learners' academic performance and motivation to succeed. Similarly, Harter (2006) reports that studies have shown that learners' relatedness to teachers is essential for their academic achievement and engagement in learning. Other studies similarly argue that the teacher-learner relationship has positive and strong effects on learning and educational experiences, and therefore, helps learners focus on the scope of what they are learning (Pennings et al., 2013; Meehan, Hughes & Cavell, 2003). Given these views therefore, the researcher concedes that relationships are vital in education.

Positive teacher-learner relationships are seen in this study as motivating learners to do well in school and to exhibit desirable traits. The same line of argument is echoed in examined literature which states that learners with close relationships with their teachers report liking school more and are willing to help fellow learners learn new concepts (Rimm-Kaufman et al., 2014). Likewise, other studies similarly argue that positive teacher-learner relationships promote the desire to learn and draw learners more into the process of learning; therefore getting learners to be more engaged in learning and to achieve better academically (Rimm-Kaufman & Sandilos, 2015). I hence remark that teacher-learner relationships are critical to children's experiences in the school.

The current study attempts to indicate that the teacher-learner relationship is the main relationship in education through which learners access learning matter. This is supported by earlier research which highlights that the teacher-learner relationship is arguably the core of all learning relationships (Ma, 2003). Research further reports that teacher-learner interactions are necessary and impact on the learners' academic success (Liesveld, Miller & Robison, 2005). Hence it is conceded that teacher-learner relationships matter; and that the quality of the teacher-learner relationship is directly associated with the success of the teacher in teaching (Knoell, 2012; Khalid & Abdulrahman, 2007). From the studied literature, it is apparent that teachers teach learners better when they relate positively with them; and that teaching and relationships are inseparable.

3.3.1 The role of the teacher in the learner's life

The teacher is seen as playing an essential role in the learner's academic, behavioural and personal dimensions, and hence the study's advocacy for the teacher-learner relationship to always be kept positive to enable this. Likewise, previous research reports that teachers play a vital role in the lives of learners, acting as important mentors who help them acquire desirable behaviours and develop socially and academically (Wubbels & Brekelmans, 2005). In the same line of argument, research further yields that teachers play a critical role as live classroom role models for appropriate communication and social behaviours (Rimm-Kaufman et al., 2014). It hence acknowledged that teachers' own behaviours help regulate learners' behaviours through relationships and interactions- a phenomenon

applauded as a modality that is effective and positive for teaching (Rimm-Kaufman et al., 2014).

From this study's point of view, teachers are important and determine the kind of experiences learners have in the school. The same view is echoed in reviewed literature which argues that teachers are very vital to learners' overall experience in school and have a unique opportunity to play an essential role in the learners' formal school experience; in addition to supporting learners' social and academic development throughout the schooling years (O'Connor & McCartney, 2007; Gallagher, 2013). Literature further yields that high school learners in low income areas are likely to avoid the risks associated with low income such as school dropout if they have positive relationships with their teachers; this being evidence that positive teacher-learner relationships make a difference in learners' lives (Gallagher, 2013). Moreover, teachers are seen as key to learners' success in school, their enjoyment of school; acting as a secure base from which learners explore the school and the classroom setting socially and academically (Pianta & Stuhlman, 2004; Gallagher, 2013).

3.4 The classroom environment

The classroom plays a significant role in teaching and learning, and hence its atmosphere should be positive at all times. Its importance is also captured in reviewed literature whereby the classroom is described as a setting that engages developmental processes through interactions; with relational experiences in the classroom drawing learners in and engaging with their needs and desires to feel competent and connected to others (Pianta et al, 2012). The interactions and relationships between teachers and learners are key to understanding engagements. As a result, researchers further suggest that learners be encouraged and facilitated to be independent in both action and thinking through teacher-learner relationships in the classroom, and to also be frequently given feedback concerning their behaviour and academic performance (Murray & Malmgren, 2005).

It is common knowledge that many children's school experiences happen in the classroom. Classrooms are therefore essential to learners' social and academic development and school experiences. Several studies support this view by arguing that children experience schools through classrooms; with positive teacher-learner

interactions in the classroom impacting significantly on learners' learning (Gallagher, 2014; Cazden, 2001; Marzano, 2003; McCombs & Whistler, 1998). Furthermore, studies have in the same logic maintained that teacher-learner everyday classroom interactions are essential to learners' academic performance and provide a platform for teachers and learners to engage in a form of social relationship which does not exist elsewhere in society (Gablinske, 2014; Downey, 2008).

This study regards the classroom as extremely important for the development of learners academically, socially and emotionally. The same is reported by other researchers who likewise established that the classroom environment affects both the teacher and learner; and is extremely important to both (Wubbels & Brekelmans, 2005). These researchers further highlight the need for classroom environments to become warm, welcoming, safe, and friendly to all (Wubbels & Brekelmans, 2005). In the same line of reasoning, teachers are also challenged to create classroom climates that encourage feelings of being respected, wanted and accepted in every learner; in addition to being inclusive, supportive and representative of all learners equally – where each learner feels that their contributions in class matter (Murray & Malmgren, 2005; Wubbels & Brekelmans, 2005).

I personally envisage that teachers create learning environments that cater for, as well as address learners' social, academic and emotional needs. In the same way, other studies have similarly posited that the classroom environment should make each learner feel better in whatever circumstances they are going through, therefore being emotionally supportive of learners (Wubbels & Brekelmans, 2005). Studies have also advocated that relationships within learning contexts be caring, socially accommodative, respectful, genuine, appreciative of individuals' talents and potential coupled with classroom environment that are conducive to learning in order to give learners positive and effective learning experiences (McCombs & Whistler, 1998; Wubbels & Brekelmans, 2005). Given these views therefore, I concede that teachers have a significant role to play in meeting learners' needs in the classroom; and in making the classroom environment conducive for learners' all-round development and the development of positive teacher-learner relationships.

3.4.1 The teacher-learner relationship and learners' relatedness needs

From my perspective, the teacher-learner relationship is capable of effectively addressing learners' relatedness needs. Research supports this by asserting that positive social bonds improve learners' sense of belonging, enhance self-esteem, improve their sense of purpose, and academic success, in addition to lengthening life expectancy and improving the speedy recovery from illness (Ma, 2003). In addition, research has maintained that learners are at their best when they sense confidence, and closeness to the teacher; stressing the need for positive closeness, warmth and bonding that foster positive teacher-learner relationships (O'Connor et al., 2011). Moreover, it is noted that positive teacher-learner relationships are vital in the learners' development of self-confidence and also impact on their well-being and behaviour (O'Connor et al., 2011). On the basis of these views, teachers are urged to positively connect with their learners and to work towards filling their classrooms with positive challenge, warmth, comfort, and joy.

Ehrensaft (2005) conducted a study and found that ill self-conduct for juvenile girls was a result of negative interpersonal relationships. Still another researcher found that learners with no attachment and security in relationships misbehave often times; while those who relate positively with their teachers view the teacher as a secure base; and therefore associate the teacher-learner relationship's features with those of the parent-child relationship (Kauffman, 2005). Given these views therefore, I remark that positive teacher-learner relationships are a source of safety and security for learners in the classroom.

The present study asserts that teacher-learner relationships should make learners comfortable and feel welcome in the classroom. Examined literature supports this by describing positive teacher-learner relationships as a bond that makes learners take the school as their second home, and to strive to meet the school's requirements and goals both behavioural and academically (Strahan & Layell, 2006). Furthermore, literature also argues that learners who feel cared for by their teachers achieve better in school and are less likely to drop out of school (O'Connor & McCartney, 2007). Through the insight gained from the examined literature, the I hence assert that positive teacher-learner relationships encourage greater engagement in class and boost feelings of belonging and confidence in learners.

When the teacher values learners, they reciprocally like the teacher in return, therefore strengthening the teacher-learner bond. The same view is held in reviewed literature which reports that learners who feel valued by their teacher have a sense of belonging to the school, feel happier, calmer, more comfortable, and content with school and to feel connected to the school (O'Connor & McCartney, 2007). Reviewed literature further points out that the sense of belonging is closely associated with a reduced chance of mental illness, distress and substance abuse even later on in life, increases learners' sense of community, helps them develop social competence, increases their commitment to school and improves their self-esteem (O'Connor et al., 2011; O'Connor & McCartney, 2007). On the other hand, however, it is argued that the first step in establishing positive relationships and good rapport with learners is to know each learner (Jacobson, 2000).

From the standpoint of the present study, close and positive teacher-learner relationships are a refuge for learners which shields them from different forms of victimisation while also restricting them from engaging in undesirable behaviours such as academic nonchalance, substance abuse, truancy, as well as school dropout. Previous studies similarly assert that learners with close relationships with their teachers experience less bullying, less peer victimisation, are better disciplined and have enhanced academic prospects (Klem & Connell, 2004). Studies also claim that strong, positive connections are enjoyable, safe and are characterised by honesty, respect and mutual acceptance; coupled with contributing to well-being, happiness and good health – therefore meeting learners' connectedness needs (Ma, 2003).

3.4.2 The teacher-learner relationship and learners' competence needs

This study posits that when learners feel academically supported by both teachers and parents, they feel competent. The same view is echoed in earlier research work which points out that strong and supportive teacher-learner relationships help learners to feel more competent and to gain more academically (Cazden, 2001). In the same logic, studies further reveal that learners with a strong relationship with their teacher achieve better academically, adjust better and more positively socially and emotionally than those learners with no relationship with their teacher (Gallagher, 2013). Given these views therefore, other researchers advocate that

teachers instil the confidence in learners that they can be academically successful (Khalid & Abdulrahman, 2007).

The current study argues that learners who relate positively with their teachers perform better academically. The same view is supported by the reviewed literature which reports that strong teacher-learner relationships are essential for academic success, and are a factor that is important and influential to learners' classroom success (Hamre & Pianta, 2006; Knoell, 2012). Other researchers similarly argue that positive teacher-learner relationships contribute to learners' social skills, academic performance and to improving their academic resilience (Rimm-Kaufman & Sandilos, 2015).

The present study sought to point out that learners with healthy relationships with their teachers are more committed to schoolwork and perform better academically. The same view is consistent with earlier studies which indicate that learners' connectedness with the teacher is associated closely with improved grades and academic achievement from the 8th to the 12th grade (Heineman, Dunlap & Kincaid, 2005). In the same logic, other studies show that positive teacher-learner relationships impact directly on learners' academic achievement even for the future and also help reduce future academic failure and school dropout (Hamre & Pianta, 2006; Miller, 2012). In light of these views therefore, it seems apparent that the teacher-learner relationship is influential in the academic, social and behavioural dimensions.

It is through the teacher-learner relationship that the teacher is able to determine learners' level of performance, their interests as well as the most appropriate teaching strategies for a particular class of learners. In the same line of thought, previous research work points out that teacher-learner relationships are central to predicting and mapping the progress of learners and in keeping learners engaged in their academic pursuits, leading to improved grades (Meehan et al., 2003; Hamre & Pianta, 2006). Research also shows that learners who regard their teachers positively have few problems and perform better at school. On the contrary, learners who are in conflict with teachers achieve lower academically and show more discipline and behavioural problems (Crosnoe, Johnson, & Elder, 2004; Rimm-Kaufman et al., 2014).

This study attempts to point out that learners with healthy relationships with their teachers and regard them positively perform better academically. Some researchers have in the same line of argument reported how learners perceive their teachers affect their academic performance (Klem & Connell, 2004). Furthermore, studies have maintained that learners work harder and behave better if they perceive their teacher to be caring, valuing their success and understanding (Knoell, 2012). In the same way, other studies assert that learners who have developed trust in their teacher perform better academically, noting that the teacher-learner relationship supports and affirms learners in a way that helps them to reach their full potential (Lee, 2007; Khalid & Abdulrahman, 2007).

Cazden (2001) points out that a longitudinal study that was conducted with adolescents in grades 7 and 12 revealed that teacher-learner relationships that are positive impact directly on learners' behavioural and academic outcomes. In contradiction of this result however, Khalid and Abdulrahman (2007) state that in another study that was conducted with medicine college students it was found that the teacher-learner relationship and learner-academic performance are independent. There could be several possible explanations for this contradiction in results. One could be that college students are already adults and have outgrown the need for the teachers' 'parental' love and closeness (as some could be parents themselves in their own right) whereas to the younger learners in the other study the teachers' affection and attention still matter much.

3.4.3 Learners' autonomy needs

The present study envisions learners who are autonomous, able to cooperate with others in learning tasks but also capable of working alone and making independent decisions. Learner autonomy is defined as learners' willingness and ability to act cooperatively and socially with others; and to also act independently and responsibly (Al Asmari, 2013). In the same logic, other researchers regard an individual's ability and capability to learn on his/her own and to control their learning as autonomy (Klem & Connell, 2004). In addition to this, other studies see autonomy in learning as yielding positive outcomes and enabling learners to cope with the world's demands and as being about giving learners choice and a voice in learning and in academic activities (Al Asmari, 2013). Thus autonomy is seen as also preparing learners for

the real world situation and for their future lives as adults whereby they will need to be independent thinkers and decision makers.

This study is premised on the belief that autonomy makes learners to become fully developed and balanced, better self-controlled, accountable for their own actions, therefore being responsible. In the same logic, previous studies highlight that through autonomy, education's goal to produce individuals with a positive character, and who are also responsible and have a mind that is well developed can be realised (O'Connor & McCartney, 2007; Borg & Al-Busaid, 2012). Furthermore, studies show that when learners perceive teachers to be supportive and warm, they develop a personal sense of control of learning outcomes (Pritchard, 2005); therefore becoming autonomous. Given these views therefore, and in relation to this study, it is apparent that teachers ought to deliberately create an atmosphere that allows learners to become responsible for their learning and become independent thinkers.

The present study insists that when teacher-learner relations are positive, learners become autonomous and confident of their learning while teachers also become confident with their teaching. This stance is consistent with earlier research which asserts that teachers who relate positively with their learners report that their learners are more self-directed, more engaged in learning and less likely to avoid school (Klem & Connell, 2004). Research further demands that teachers meet the autonomy needs of learners and develop in them feelings of attachment to the teacher to make them feel secure and confident (Gordon, 2003). It is hence envisaged that teachers create classroom environments that support and encourage learner autonomy and the positive teacher-learner relationships.

3.4.4 The teacher-learner relationship and learner motivation

From this study's viewpoint, teacher-learner relationships are powerful, influencing as well as contributing to learner motivation. This is supported by the reviewed literature which insists that teacher-learner relationships and interactions are essential to motivating learners to do their best in school; highlighting that influencing their engagement in, and commitment to school (Liesveld et al., 2005; Bergeron, Chouinard & Janosz, 2011). Similarly, literature also points out that learners are influenced by their teachers' encouragement, instructional style, warmth, high expectations and empathy (O'Connor & McCartney, 2007). Literature further remarks

that teaching is inseparable from caring, and that learners who feel cared for by teachers are prosocial and feel motivated to perform academically (O'Connor & McCartney, 2007; McEwan, 2002).

3.4.5 The teacher-learner relationship and learning

When teacher-learner relationships are positive, there is better cooperation in teaching and learning. Examined literature similarly shows that teacher-learner relationships that are good lead and contribute to learners' cooperation, learning, adjustment and performance in school regardless of whether it is negative or positive (Kauffman, 2005; Pianta & Stuhlman, 2004). Literature further asserts that teacher-learner relationships are important to both primary and high school learners; and hence challenge teachers to engage learners in learning through positive relationships (Rimm Kaufman & Sandilos, 2015).

From the perspective of this study, the classroom environment should challenge all learners to perform better academically, and relate better socially. Some researchers similarly urge teachers to create classroom climates that set high expectations for learning and appropriately high standards of academic performance for all learners while providing social and emotional support that pay attention to all learners indiscriminately (Rimm Kaufman & Sandilos, 2015). Likewise, other studies propose that teacher-learner interactions motivate learners to both cooperate and learn; the teacher becoming to learners a source of positive insight and social reinforcers (Kauffman, 2005; Hamre & Pianta, 2006). Given these perspectives, therefore, and in relation to the present study, the teacher-learner relationship should be encouraged.

3.5 Developing positive teacher-learner relationships

The current study challenges teachers to build teacher-learner relationships that are close with all learners. The reviewed literature in the same line of reasoning recommends that teachers create positive relationships with learners by seeking to know and connect with all learners in the classroom, calling them by their names always and understanding their needs and interests (Rimm-Kaufman et al., 2014). Examined literature further challenges teachers to focus on improving relations with their learners, making an effort to build relationships with difficult learners as well as enhancing relations among learners by creating a positive climate in the classroom

(Rimm-Kaufman et al., 2014). In addition, it is proposed that individuals regularly perform acts of kindness in order to bring happiness in relationships and improve their health significantly (Ma, 2003). In light of these views therefore, I challenge teachers to build positive relationships with learners.

From my personal standpoint, both teachers and learners should communicate with each other in ways that promote the teacher-learner relationship and social wellness in the learning environment. Prior studies have likewise cautioned that teachers' words and actions towards learners matter and may have long-term positive or negative consequences; hence the advocacy for teachers to involve learners in positive discussions, including those that pertain to prosocial interactions; while modelling positive interactions consistently (Rimm-Kaufman et al., 2014). In addition, research envisages that teachers develop good communication with learners, for example, spending time making small talk with learners occasionally to open up communication lines (Gordon, 2003). This, according to studied literature, gives teachers an opportunity to know learners better, develops positive communication with learners and improves understanding between teachers and learners (Gordon, 2003; Al Asmari, 2013). Based on the examined literature therefore, I encourage teachers to continuously strive to improve the teacher-learner relationship.

3.5.1 Paying attention to the learner's voice as a strategy for enhancing teacher-learner relationships

Teachers are because there are learners and learners are because there are teachers, and hence both are important to the equation of learning. Previous research work similarly notes that each learner is an essential and significant part of the learning process and environment (Hamre & Pianta, 2001). In view of this, other studies hence are of the view that learners' issues and ideas should be considered and given attention; in addition to respecting older learners' interests, opinions, showing warmth, and also respect towards all learners in the school (McCombs & Whistler, 1998; Rimm-Kaufman & Sandilos, 2015).

Through the present study, I sought to reveal the need for healthy teacher-learner relationships that are mutually beneficial and which add great value to both teaching and learning. Similarly, prior research has reported that when learners from middle school were asked what they would like their teachers to know about them they

emphatically responded that their desire was to have relationships with their peers and teachers which are rewarding and healthy; while being characterised by fellowship, respect, friendship, compassion, and personalisation (Banks, 2009). Research further points out that one of the learners highlighted that teachers should know each of their learners and develop a relationship with them; while another learner pointed out that she worked so hard in school because the teacher knows where she is in life, otherwise she would not work so hard for that teacher (Banks, 2009). In addition, research notes that rapport is established between teachers and learners when the teacher knows the learners (Khalid & Abdulrahman, 2007; Banks, 2009). These perspectives thus highlight the importance of the teacher-learner relationship.

Without positive teacher-learner relations, academic success is unlikely. Similarly, Saul (2005) found that all the learners he interviewed highlighted the importance of teacher-learner relationships to their school success. One of them argued that teachers should connect with and understand learners and also be willing to have a relationship with them as this makes a vast difference (Saul, 2005). Given these views therefore, other studies have advised teachers to see things from the learners' perspective so as to enhance their academic success (McCombs & Whistler 1998).

Knoell (2012) reports that in 1958, Barr found what Good and Brophy in 1985 identified as characteristics of teachers that learners liked the most and which included buoyancy, being considerate and patience. Knoell (2012) also conducted a study and found that learners valued the following attributes in their teachers: sense of humour, listening to learners with full attention, supportiveness, helpfulness, the inclusion of fun in learning such as games, the teachers' use of written or spoken reinforcements or encouragements, teachers' positive behaviour and positive treatment of learners. Learners however seemed not to be concerned about their teachers' appearances (Knoell, 2012). This therefore shows that learners are more concerned about the exhibition (by teachers) of positive attributes that are socially and morally acceptable, and which lead to the development and promotion of teacher-learner relationships.

Openness between teachers and learners is regarded in this study as leading to enhanced teacher-learner relationships and social wellness. Previous studies similarly advocate that individuals communicate their mind, feelings and expected

boundaries even about uncomfortable topics such as sex; asking questions and sharing information about themselves in order to know one another (Beaulieu, 2004). Accordingly, studies argue that, however, learners should be helped to see that the beliefs they hold about teachers and themselves directly affect and impact on their learning, hence the need to communicate with others in order to correct one's beliefs (McCombs & Whistler, 1998).

3.5.2. The application of punitive measures

This study maintains that learner-punishments should match the offence and that these should be applied with consistency, therefore ruling out bias and favouritism, if teacher-learner relationships are to be maintained and enhanced. Research also indicates that punishments should be appropriate for the learners' personal and academic developmental needs as well as for the infraction (Holloway, 2003). The same author maintains that in doing this, teachers seek to understand learners' bottom-most causes of the perceived mis-behaviour through listening to the learner and understanding the learner's culture; in addition to seeking to uphold dignity and fairness for all learners. Other studies also advise that teachers should, after each disciplinary or correctional session, tell the difficult child that they care for him/her, respect him/her and that they have completely laid aside all of the particular child's wrong doing and are handing them a new slate (Wubbels & Berekelmans, 2005). This will assist in restoring the teacher-learner relationship as well as the learner's dignity and self-perception quickly.

It is the stance of the current study that teachers should handle and deal with learners' misbehaviour appropriately and correctively without embarrassing them so that social wellness and the teacher-learner relationship are promoted. Earlier studies support this by highlighting that teachers should not use accusing statements when addressing misbehaviour in learners; neither should they punish the whole class if they are not sure which child did wrong (Riggs, 2009). Research further points out that it is very important for learners to be corrected constructively, in addition to having positive expectations communicated to learners (Wood, 2005). Similarly, literature postulates that teachers should solve problems and resolve conflict by taking ownership of the problem through the use of 'I' statements or messages (instead of 'you'); therefore giving learners a positive and powerful

interaction experience that helps teachers to regain control of their classrooms (Gordon, 2003).

Respect, trust, care, and communication are regarded in this study as key to the creation and maintenance of any meaningful, positive and lasting relationship, without the exception of teacher-learner relationships. The same view is echoed in prior studies which have proposed that when dealing with problem behaviour, teachers should show trust, respect, unconditional positive regard and should also listen to learners actively in order to pave way for future cooperation. In the same way, other studies challenge teachers to show care for their learners; expressing care in many ways which include positive communication (Gordon, 2003). The same author further asserts that communicating positively results in learners feeling accepted, known, supported, and understood. Teachers are also urged to make sure that in communicating with learners, their positive statements outnumber the negative ones (Gordon, 2003). The researcher hence deduces from these views that it is important to establish rapport with learners before implementing assertive discipline.

This study insists that teachers should never be judgmental of learners if teacher-learner relations and social wellness are to be maintained in the school and classroom. Prior studies in the same logic present that teachers should avoid negative evaluations of learners even when dealing with problem behaviour; but should always react in a manner that is non-threatening in diffusing situations that are charged when learners challenge authority (Gordon, 2003). Likewise, other studies suggest rather that the teacher keeps the parents informed about their child's good or bad behaviour as a way of working together with parents in shaping the child's behaviour (Schwartz, 2001).

It is envisaged in this study that learners in culturally diverse school settings exhibit socially appropriate behaviours and attitudes in order to avoid punishments and also enhance teacher-learner relations and social wellness. Previous research work similarly reflects an advocacy for teachers to lessen punishments and criticism of learners in order to limit anti-social behaviours (Gallagher, 2014). In the same line of thought, the researcher proposes that teachers use reframing – which refers to communicating something good in a situation where a learner is misbehaving (Gordon, 2003). The same investigator claims that reframing helps in making

learners want to learn and cooperate, and to keep their relationship with the teacher positive. Hence the assertion that learners who at individual level feel that the teacher cares and values them willingly comply with the teacher's wishes more; in addition to the advocacy for teachers to exercise authority concurrently with care, sensitivity and respect (Wood, 2005; Hamre & Pianta, 2006).

3.5.3 The teacher-learner relationship and learners' discipline

This study sought to highlight that the teacher-learner relationship directly influences learners' discipline. Studies support this by arguing that positive teacher-learner relationships are the linchpin and starting point for successful classroom management and behaviour; causing learners to seek to please their teacher, behave more appropriately and to follow set rules (Hamre & Pianta, 2006; Wood, 2005). Studies further highlight that positive teacher-learner relationships are an important and effective step towards the establishment of a positive and disciplined classroom climate where learners learn the academic expectations, socially appropriate behaviours and how to achieve the set expectations (Gallagher, 2013; Rimm-Kaufman & Sandilos, 2015). Still other studies remark that relationships are consequential, and therefore a proactive stance should be taken to promote positive social experiences (Rimm-Kaufman & Sandilos, 2015).

The current study posits that the teacher-learner relationship helps modify learners' behaviour. In the same line of reasoning, research shows that teachers' positive relations with learners influence learners' behaviours; helps prevent or reduce problem behaviours in learners, and changes trajectories for learners facing risk (Gallagher, 2013). In addition, literature points out that learners with high quality relationships with their teachers have fewer behavioural problems, perform better academically and engage more in the classroom (de Brok & Levy, 2006). Research further notes that learners with behaviour problems benefit from supportive relationships with their teachers and improve their behaviours over time (Klem & Connell, 2004). From these insights, I deduce that the teacher-learner relationship influences learners' behaviour.

This study holds that when teachers formulate classroom rules and clearly communicate these to learners, learners behave better leading to enhanced teacher-learner relations. In the same line of reasoning, earlier studies assert that teachers

should let their learners know all their expectations, for example, those expectations concerning verbal communication and classroom rules (Klem & Connell, 2004). Hence the proposal that teachers give learners a chance to create the classroom rules so that it will be easier for them to obey those rules; and the advocacy for teachers to teach learners the proper and desirable behaviours in order to improve the atmosphere of the classroom (Wubbels & Berekelmans, 2005; Diedrich, 2010). Accordingly, other researchers argue that teachers should use praise as a means of reinforcing desirable behaviours (Marzano, Marzano & Pickering, 2003).

Learners who relate closely with the teacher follow the school and classrooms rules better, and are seldom in trouble with the teacher or other school authorities. This is supported by previous literature which has reported that positive teacher-learner relationships are key to learners' obedience of school rules, positive behaviour and a positive mind-set that is needful for school success (Marzano et al., 2003). In the same logic, other researchers argue that positive teacher-learner relationships help learners behave better in class; while on the other hand learners with no positive relationship with their teacher misbehave oftenly (Rimm-Kaufman & Sandilos, 2015; Gordon, 2003).

The current study argues that learners' perceptions of their teacher directly impacts on their behaviour and academic performance. The same logic underlies prior research which notes that when high school students with intense and frequent behaviour problems perceive their teachers to be trustworthy, their behaviour becomes less defiant (Heineman et al., 2005). Hence teachers are cautioned not to right the misbehaving learner off, but rather show care and tell the misbehaving learner that they still have confidence in him or her even when he or she makes a mistake (Wubbels & Berekelmans, 2005). In light of this, Rimm-Kaufman and Sandilos (2015) advocate that teachers particularly develop and sustain positive relationships with behaviourally difficult learners, making an effort to know their interests and what motivates them; while particularly mentioning the positive behaviour the difficult learner exhibits in order to motivate and involve them more in the process of learning, therefore establishing trust.

3.5.4 The envisaged teacher-learner relationship

It is envisaged in this study that positive teacher-learner relationships need to be created with learners in culturally diverse classroom contexts. Earlier research has similarly indicated that current discourses focus on the creation of positive teacher-learner relationships; and that teachers have always had on their minds the building of teacher-learner relationships that are positive (Kauffman, 2005). Other studies similarly offer that many teachers have aimed at building positive teacher-learner relationships; with the envisaged teacher-learner relationship being characterised by mutual respect, knowing, caring, and trust (Hamre & Pianta, 2006; Pianta & Stuhlman, 2006).

Warmth and positivity in the teacher-learner relationship is viewed in this study as yielding many benefits for both the teacher and the learner. Likewise, other studies have shown that teacher-learner relationships ought to be characterised by closeness, positivity and warmth, in addition to being positive and supportive (Gallagher, 2013; Gallagher, 2014). These studies similarly point out that teacher-learner relationships should be characterised by warmth and support from the teacher (as opposed to anger, punishments and hostility); and should encourage prosocial behaviours, providing learners with a suitable model for exploring positive relationships (Gallagher, 2014).

Positive teacher-learner relations through which teachers are able to model for learners the desirable and acceptable attitudes, behaviours and values are envisaged in this study. Other studies have in the same way noted that in an ideal teacher-learner relationship, teachers become to learners a desirable, positive role model that they can emulate (Rimm-Kaufman & Sandilos, 2015). Research further envisages that the teacher always be available for learners as a mentor and be trustworthy, positive and give learners sufficient and appropriate attention (de Brok & Levy, 2006). This attention will help in shaping learners' behaviour and sharpen their skills for academic, social and emotional success and development (de Brok & Levy, 2006; Duxbury, 2003). As a result, other studies remark that academic and social outcomes can be impacted on positively when teachers are supportive and respectful of learners in the learning environment (Gallagher, 2013).

It is encouraged in this study that both teachers and learners be able to relate well with others in a culturally diverse classroom context so that the teacher-learner

relationship and social wellness are promoted. Examined literature likewise states that learners need to have strong interpersonal relationships with their teachers which focus on learners' strengths; with teachers using humour, express speech, moving around, enthusiasm, the use of gestures, signals, calling learners by name, showing concern for them, repeating difficult learning matter or instructions and asking questions (Gablinske, 2014; McCombs & Whistler, 1998). Reviewed literature also argues that learners should know each other by name in a conducive learning environment and should be willing to share, with the teacher-learner relationships characterised by harmony and respect (Wubbels & Berekelmans, 2005; Bergeron et al., 2011).

The current study posits that in creating and building positive teacher-learner relations with learners, it is important that teachers first establish rapport with them. Research also envisages that teachers become more flexible, friendly, respectful to learners, have positive rapport with learners, show concern for them, give good and tangible examples in learning, honour and accept learners' view points and opinions and become generally learner-centred (McCombs & Whistler, 1998). In the same line of research, literature encourages that teachers should create classroom environments which are learner-centred where supportive and warm teacher-learner relationships flourish, coupled with fairness in their assessment of learners (Strahan & Layell, 2006; McCombs & Whistler, 1998). Furthermore, other researchers assert that good teachers are the same as learner-centred teachers and these show an interest in teaching the subjects they teach, know more than the learners know in terms of their subjects, are helpful and available to learners, and have clear expectations of subjects (McCombs & Whistler, 1998).

3.6 Obstacles to positive teacher-learner relationships

In as much as this study envisages positive teacher-learner relationships and from which both teachers and learners can gain immensely, obstacles to the creation and maintenance of such relationships are inevitable. Earlier research work has identified the following as obstacles to positive teacher-learner relationships: barriers that learners put between teachers and themselves; reinforcing misbehaviour; leaving learners stuck in the problem without providing a solution, and also using 'you' statements (Gordon, 2003). The same author also identifies learners' lack of a secure attachment relationship with the teacher, feelings of insecurity in their

relationship with the teacher as well as a lack of learner autonomy as obstacles to positive teacher-learner relationships. Another researcher also observes as an obstacle to positive teacher-learner relationships the fact that many teachers react to learners' rule infraction without the comprehension that learners may not yet be capable of complying with that rule, therefore demonstrating a lack of problem-solving and interpersonal communication skills (Lane-Garon, 2001). Research further found that teachers inconsistently imposed punishments on learners for infractions, and learners also perceived teachers as escalating disciplinary problems by their actions thereby leaving learners with feelings of alienation (Sheets, 2002). Such learners, according to Sheets (2002), challenged their teachers verbally rather than conform to expected behaviour. Based on the reviewed literature therefore, I challenge teachers to address all of the obstacles to positive teacher-learner relationships and also, as a way to show respect for learners' concerns, consider the reasons why they misbehave before disciplining them.

The current study urges teachers to relate positively with all learners, reaching out equally to all learners, including the difficult learner so that teacher-learner relations and social wellness are enhanced. Similarly, prior studies report that teachers spend less time with learners that they have conflict with, (which then becomes a barrier to the creation of positive teacher learner relationship); and that learners who are in conflict with their teachers receive less support and scaffolding academically and socially from their teachers and peers (Gallagher, 2014). The same researcher further observes that conflicts between learners and teachers lead to hostility as well as cold, negative interactions which result in learners missing out on important scaffolding that is essential for behavioural, social and academic skills. In the same vein, other studies also assert that teachers, like everybody else, try to maintain relations with children who are socially adept, attentive and cooperative (Klem & Connell, 2004; Hamre & Pianta, 2006). On the other hand, learners with negative teacher-learner relationships are believed to signal school difficulties in future which predict academic problems that are sustained (Klem & Connell, 2004; Hamre & Pianta, 2006). This in my perspective hinders the establishment of positive teacher-learner relationships, and hence envisage that conflict and communication breakdown between teachers and learners be minimised in diverse cultural school settings.

3.7 Overcoming obstacles to teacher-learner relationships

As has already been mentioned earlier, obstacles to positive teacher-learner relationships are inevitable. However, they can be addressed and overcome. One of the ways of doing so as offered by this study is to show positive interest in every learner regardless of their cultural backgrounds. This is seen as leading to strong, positive teacher-learner relationships in this study. The same reasoning underlies reviewed literature which proposes that, in overcoming obstacles to positive teacher-learner relationships, and in order to achieve lasting, positive and powerful effects, teachers show interest in learners as persons and also know learners' interests and validate them (Hamre & Pianta, 2006). In the same vein, other researchers insist that it is important for teachers to show personal interest to individual learners and to unexceptionally accept all learners as they are, without however condoning their negative behaviour in order for learners to benefit more from the learning process (McCombs & Whistler, 1998). In addition to this, literature further remarks that relationships for older learners are dependent on whether teachers have a sense of humour, are caring and show interest in learners' interests and passions (Gordon, 2003; Hamre & Pianta, 2006). Hence it is proposed that teachers use and show humour, become interesting, playful and fun to their learner; taking interest in learners' positive interests (Gordon, 2003; Hamre & Pianta, 2006). Showing positive, personal interest in individual learners yields positive results, impacting learners positively.

The current study envisages that teachers and learners in a culturally diverse school context should relate with each other in a way that shows sensitivity and empathy if teacher-learner relations are to improve. Likewise, other studies have pointed out that high school students benefit from sensitive and respectful interactions with teachers, and therefore urge teachers to offer each learner an opportunity to connect with them socially and emotionally (Rimm-Kaufman & Sandilos, 2015). In the same way, literature advocates that teachers become guides and allies for learners, and also act as their sources of comfort who are sensitive and considerate in dealing with and communicating with learners (Hamre & Pianta, 2006). Given these views, therefore, I envisage that teachers teach learners the curriculum and also be able to guide, help and challenge them to develop socially and emotionally.

Teachers should find ways of incorporating every learner's culture in the classroom so that learners feel welcome, wanted and important in class. The same stance is supported in recent studies which argue that in diverse school settings, teachers should know more about their diverse learners' culture so as to be better able and equipped to teach them (Chamberlain, 2017). Other studies likewise state that teachers should know the backgrounds of their learners coupled with encouraging in learners the feeling of being understood and known, (which may include addressing them by their names, listening to them and attending to them and their needs individually where appropriate (Carranza, 2002). Gordon (2003) also argues that teachers should encourage in learners the feeling of being understood and known, stating that this may include addressing them by their names, listening to them and attending to them and their needs individually where appropriate. In view of these perspectives, McCombs and Whistler (1998) comment that active listening reflects care and is essential in enabling learners to independently solve their problems.

Recent research points out that in culturally diverse school settings, learners may want to first have a relationship with their teacher before they can learn from them (Chamberlain, 2017). In the same way, several studies echo that teachers should seek to know their learners personally as well as their level of academic performance if they are to engage them fully in learning (Green, Davis, Karshmer, March, & Straught, 2005). Based on these ideas and in relation to the present study, I hence envision teachers that create relationships with learners and also teach them that their behaviour should align with the school environment.

The present research posits that cultural diversity and culturally diverse individuals should be welcomed, accepted, valued, and appreciated. Reviewed literature similarly argues that teachers should value learners' differences in culture, in addition to advocating that the diversities of individuals be accommodated and respected (Meier & Hartell, 2009). Literature also posits that cultural diversity should be appreciated and cherished rather than be feared or judged; arguing that if cultural diversity is properly managed, schools can develop a strong culture that appreciates and values their own cultural diversity (Morrison, 2017; Niemann, 2006).

The current study proposes that teachers be trained on how to handle cultural diversity in the classroom and in the school in a way that promotes social wellness and the teacher-learner relationship. The same argument is echoed in earlier studies

which advocate that managers of schools be trained in managing diversity; and that individuals in diverse settings should acquire skills to solve problems and manage conflict and should focus more on their similarities and common goals rather than on their differences (Niemann, 2006). If this happens, it leads to healthy and positive relationships in schools. Similarly, Lane-Garon (2001) asserts that teachers should get trained in problem solving and interpersonal communication in order to improve their sensitivity and ability to deal with learners from diverse populations; therefore, being able to establish positive interactions between themselves and their learners.

From the standpoint of this study, when principals embrace cultural diversity, social wellness and positive teacher-learner relationship are supported. The studied literature similarly provided the understanding that it is important for managers of schools to be committed to promoting diversity where individuals are taught and helped to value and understand differences among people (Niemann, 2006). The same author maintains that institutions should prioritise diversity and put in place a variety of structures to help manage diversity, creating synergy by merging the interests of various individuals.

This study asserts that teachers should always communicate positively with learners in order to promote social wellness and the teacher-learner relationship. Prior research supports this by envisaging that teachers should be able to exercise good judgment without labelling learners, but avoiding negative communication and evaluations of learners (Green et al., 2005; Gordon, 2003). Similarly, other studies assert that the exercise of good and positive judgment and communication skills by the teachers as well as their employment of sensitivity leads to good teacher-learner relationships (Kauffman, 2005).

Previous research highlights that one of the ways to prevent negative teacher-learner relationships is for teachers to examine and address their own stereotypes and assumptions that prevent interconnectedness (Green et al., 2005). The examined literature likewise offers that assumptions, stereotypes and biases should be identified and addressed in order to positively change attitudes towards diversity and to promote health in relationships (Niemann, 2006). The reduction or prevention of the teacher's own stress and frustration as well as the proper handling of these can also be a strategy for the development of powerful relationships with learners, in the researcher's view.

The current study upholds social wellness which, in the researcher's view, is the opposite of stress. On this note, examined literature remarks that stress impacts negatively on individuals' overall well-being (Ballentine, 2010). Given this therefore, the researcher also believes stress impacts negatively on individuals' relationships with others, if unmanaged appropriately. The literature review hence asserts that individuals ought to attend to their personal needs, take care of themselves, be honest with their thoughts while being flexible and aware that with time relationships change (Beaulieu, 2005).

This study envisages and advocates that cultural diversity and culturally diverse individuals be accepted and accommodated in the classroom. In the same vein, previous research points out that teachers should accept cultural pluralism in the classroom and respect diversity without viewing it with any inferiority (Gay, 2013). In addition, teachers are called upon to be mindful of cultural diversity in learners' behaviour and create a safe environment for all learners (Gordon, 2003). These studies hence highlight the need for good work to be rewarded using uniform standards and consistent criteria which is objective and balanced to ensure that differences are recognised and that positive teacher-learner relations are maintained (Niemann, 2006).

Teachers should employ teaching methods and strategies that are relevant to their learners and that enable them to learn and relate better with the teacher. Earlier literature similarly argues that some instructional strategies and behaviours help in the formation of teacher-learner relationships that are strong with culturally diverse learners (Ma, 2003). In addition to this, studies further assert that the teacher-learner relationship is helpful in the clearing of misunderstandings and tension between learners and teachers; while noting that learners who have concerns relating to their culture, self and spirituality may fail to concentrate on other areas such as academic performance (Goodman, 2015; Ballentine, 2010). On the other hand, literature notes that experiencing comfort in those areas of concern leads to more focus and success in academic performance. Teachers who teach, reinforce and model cross-cultural understanding are hence envisaged.

This research study advocates that teachers relate with all learners positively so as to promote social wellness in the classroom. Similarly, reviewed literature states that teachers' interactions with individual learners influence how other learners accept the

particular learners (Gallagher, 2014). This then seems to imply that teachers should mind how they portray each learner to the class because if learners find that the teacher portrays them negatively, the teacher-learner relationship with the particular learners may become adversarial.

To avoid misinterpretations and social discord, individuals in culturally diverse settings should open up to others and communicate freely with them so that they also open up to them and talk. Likewise, previous research shows that one of the tips to enhance social wellness in relationships is to ask what others' motives are and how they feel; not making assumptions (Beaulieu, 2004; Bergeron et al., 2011). Moreover, it is also suggested that individuals use more of 'I' statements rather than 'you' in order to avoid accusing others (Beaulieu, 2004). It is further suggested that, in overcoming obstacles to positive teacher-learner relationships and in order to promote social wellness in relationships, individuals should negotiate the times that best suit all for a certain activity (Beaulieu, 2004).

3.8 The self-system theory

Reviewed literature shows that the self-system helps to explain individuals' consistency in behaviour, acting upon individuals' behaviour and their environment; affecting and being affected by both (McCombs, 1986; Bandura, 1986). The self-system theory describes the task at hand as a presenting task (Bandura, 1986). During the process of learning, the presenting task passes through the individual's self-system and is judged by that individual as to whether it is doable or undoable (Sullivan, 1953; Markus & Ruvulo, 1990). The individual then feels motivated to engage in the goal or task if it was judged as doable or important (Sullivan, 1953; Markus & Ruvulo, 1990). On the contrary, low motivation and negative effect are generated if the presenting task is perceived as undoable or irrelevant (Markus & Ruvulo, 1990; Harter, 1980). The self-system theory hence holds that individuals make choices through their self-system to determine how they utilise their cognitive system knowledge domain (Bandura, 1986). The self-system also guides individuals in what they ought to learn (McCombs, 1986; Bandura, 1986).

3.9 Wellness

In the study, wellness is seen as the state of total well-being whereby the individual is able to function at their maximum potential. Previous research has defined

wellness as the state of being completely well spiritually, emotionally, occupationally, intellectually, physically and socially; being able to deliberately take action and make choices that enhance well-being in all these dimensions; in addition to the absence of illness or ailments (De Jager & Van Lingen, 2001). Other studies have also explained wellness as the state of being aware of, and actively making conscious choices towards a fulfilling, healthy lifestyle (Davis, 2000). The programmes that are aimed at promoting and supporting students' well-being and health on institutional campuses are also viewed as wellness (Ballentine, 2010).

The present study attempts to highlight the importance of wellness in social relationships and the value it adds to human interactions. Examined literature however reveals that the early wellness models sought to establish the distinction between well-being and lack of disease or illness; with wellness then being applied to mental health, and precisely to counselling at the beginning of the 1990s (Ballentine, 2010). Literature further indicates that the earlier models have led the way for evidence-based models which are meant to inform clinical practice; and that these models sought to determine the relationships between health, longevity and quality of life.

3.9.1 Hettler's (1970) wellness dimensions

Hettler (1976), president and co-founder of the National Wellness Institute proposed a wellness theory that consists of six interactive dimensions. These dimensions balance and influence each other continuously, leading to overall wellness; and when one of them is missing, a void is created resulting in the rest missing a very crucial part (Abresch, Johnson & Abresch, 2000). Therefore, although this study adopts a social wellness perspective, all of Hettler's (1976) wellness dimensions are included and explained as they are all interlinked and interdependent. It is the researcher's stance that all of Hettler's (1976) wellness dimensions are embodied in each other. More attention, however, is paid to the social wellness dimension which is part of the theoretical lens which guides this study.

Hettler (1976) hypothesises that a well-balanced and rounded life can be attained by satisfying the wellness dimensions (Abresch et al., 2000). Other researchers therefore see Hettler's (1976) dimensions as a guideline that can be used to attain a

completely whole life (Abresch et al., 2000). These dimensions are explained below and are as follows:

Physical wellness dimension: This dimension is about how one treats one's body, which includes the ability to attend to major and minor injuries and illness; the maintenance of a healthy diet, improving one's flexibility, endurance and strength through regular exercise, sleeping sufficiently and the avoidance of harmful substances, activities and habits (Hettler, 1976; Abresch et al., 2000). Hettler (1976) also argues that the body is not static but changes all the time.

Spiritual wellness dimension: This dimension involves an appreciation and acceptance of that which is not completely understandable, and embraces the desire to understand the meaning and purpose of life as well as seeking to understand universal values (Hettler, 1976; Abresch et al., 2000). The search for universal values involves the following feelings: joy, doubt, pleasure, disappointment, eagerness, dislocation, fear and discovery (Hettler, 1976; Abresch et al., 2000). The dimension is also about seeking to experience that which is beyond the realm of the physical and embracing that which is meta-physical (Hettler, 1976; Abresch et al., 2000).

Emotional wellness dimension: Hettler (1976) describes this dimension as a process of continuous growth and change. It involves the awareness of one's emotions and the acceptance of these as well as being comfortable with one's feelings and thoughts (Hettler, 1976; Abresch et al., 2000). It also involves the ability to express one's sensations and thoughts as well as those of others (Hettler, 1976; Abresch et al., 2000).

Intellectual wellness dimension: The dimension involves behaviour that is self-directed and includes one's continuous development, acquisition of knowledge, critical thinking, articulation, and the expression of abilities that are focused on achieving an existence (Hettler, 1976; Abresch et al., 2000). Intellectual wellness is reflected through one's ability to be open-minded and to embrace life-long learning, thought processing, creativity, the ability to solve problems actively and to interact with those around oneself (Hettler, 1976; Abresch et al., 2000).

Occupational wellness dimension: This refers to the contribution of one's skills, talents and expertise to a setting in order to experience satisfaction (Hettler, 1970;

Abresch et al., 2000). This may come with financial rewards and fulfilment, therefore contributing to one's happiness and sense of accomplishment (Hettler, 1976; Abresch et al., 2000). Individuals who are well occupationally contribute their unique talents and skills to rewarding and meaningful work (Hettler, 1976).

Social wellness dimension: It involves the ability to have and maintain relationships with individuals, communities and groups of people (Hettler, 1976; Abresch et al., 2000). Socially well individuals seek to create positive relationships which are interdependent (Hettler, 1976). Mutual respect, harmony and one's contribution to the common good of one's community lead to social wellness (Hettler, 1976; Abresch et al., 2000). Engaging in, and encouraging others to engage in habits, lifestyles and healthy and positive activities lead to social wellness (Abresch et al., 2000).

3.9.2 Social Wellness

The present study upholds social wellness as a quality of well-being that should be strived for and promoted in human relationships. Social wellness can be defined as the individuals' ability and deliberate action to create and maintain positive relationships with others, while interacting positively and constructively. The same line of reasoning is echoed in reviewed literature. The latter regards social wellness as encompassing the creation of nurturing, supportive relationships which foster genuine connectivity with those around oneself; as well as the deliberate choice to enhance personal relationships, build a just and caring community as well as nurturing important friendships (Schrodt et al., 2008; Wright, 2006; Chamberlain, 2005).

Prior studies posit that social wellness contributes to the welfare of both the individual and the community by placing value and emphasis on living in harmony with others and one's community, and also in pursuit for positive interdependent relationships with others (Villegas & Lucas, 2007). The same position is embodied in the present study. Literature further describes social wellness as being about valuing living in harmony with fellow human beings and seeking positive interdependent relationships with others, in addition to developing healthy communication skills (Schrodt et al., 2008). The same research work further reports that social wellness embraces interconnectedness and the understanding that one's actions affect other

people and the community, which the current study also maintains (Schrodt et al., 2008). In addition to this, other studies have asserted that socially well individuals seek to build relationships with others, deal with conflict appropriately and connect to a positive social network (Young, 2010).

As is noted in this study, social wellness does not just occur from nowhere; certain conditions or criteria have to be in place in order for it to flourish.

Reviewed literature identifies the following as the route to social wellness:

- empathy and active listening;
- practicing self-disclosure,
- participating in group discussions,
- reflecting on one's social needs,
- aspects of social life one enjoys as well as those parts one should improve on;
- building positive, supportive and healthy relationships with others that enable one to be comfortable with who they are in a variety of social situations - therefore enhancing one's self-esteem; and
- the ability to create boundaries that encourage emotional resilience, communication, conflict management and trust (Chamberlain, 2005).

The following are also identified in literature as signs of social wellness:

- the ability to balance personal and social time;
- the ability to be oneself in all situations;
- treating others with respect, being assertive rather than being passive or aggressive;
- being supportive of friends and family;
- the ability to develop and maintain friendships and social networks continually as well as valuing diversity; and
- the ability to manage conflict, encourage trust and communication while having fun and creating boundaries within the relationships (Young, 2010).

Given these views, the researcher highlights the need for individuals, including teachers and learners, to engage in activities and embrace attitudes and values that promote social wellness in culturally diverse classrooms, schools or communities.

The current study also notes that, in addition to being established, social wellness can also be enhanced. The same assertion underlies earlier literature which identified the following as practices that enhance social wellness:

- valuing time alone and with others;
- exploring diversity by interacting with people from different cultural backgrounds and beliefs;
- creating a social support network which is strong;
- developing and putting into practice healthy communication skills;
- being able to relate to people in various settings;
- handling and managing interpersonal conflict healthily and with respect; and
- taking part in solving community problems and addressing social concerns one is aware of (Schrodt et al., 2008).

In the same vein, examined literature also identifies practices that are viewed as enhancing general wellness as follows:

- engaging in healthy, supportive relationships so as to maintain health and wellness;
- communicating clearly, and effectively conveying of one's thoughts, wants and ideas which lead to better management of one's time and life, and help in building trustworthy relationships with others;
- the ability to distinguish between good and bad stress, and
- the ability to manage and cope with stress leading to social and emotional stress (Young, 2010).

In addition, examined literature shows that social wellness enhances health and well-being in general; and that a socially well individual respects others and oneself, while utilising good communication skills to build a system of support that involves friends and family (Villegas & Lucas, 2007). Furthermore, literature highlights that

socially well individuals develop positive behaviours, and actively seek to balance as well as preserve nature and the community, while valuing and taking time to be with friends and family, and enjoying time spent alone as well (Villegas & Lucas, 2007). In brief, social wellness is about having rewarding relationships with others (Villegas & Lucas, 2007).

3.9.2.1 Social wellness and overall well-being

From the perspective of this study, social wellness leads to overall well-being. The same stance is supported by several studies which reveal that social wellness enhances the immune system, improves the health of the cardio-vascular system, stabilising one's blood pressure, reduces the risk of depression, in addition to contributing to individuals' good mood, positive emotional state as well as physical and mental health with socially well or connected people having a longer life than those who are lonely or isolated (Nelson-Becker & Sullivan, 2012; Abele & Wojciszke, 2007). Studies also reveal that for the elderly regular social interactions lead to a longer life which is independent (Nelson-Becker& Sullivan, 2012). Furthermore, literature reveals that positive social support systems are associated with a lower depression risk and higher self-esteem (Ma, 2003).

This study asserts that social wellness contributes to the enjoyment of life and relations with others; and hence encourages individuals to build and maintain relationships with others. Likewise, reviewed research shows that human beings are naturally social, and cautions that in making new friends they should maintain old ones in order to increase social support systems that are good (Ma, 2003). Furthermore, research reveals that positive social relationships are important and necessary; and that well-being is enhanced when individuals receive care, guidance, love, assistance, intimacy and assurance of their worth through their social relationships (Knoell, 2012). Similarly, research notes that relationships, be they negative or positive, have effects that are profound on one's quality of life; and that individuals' well-being is directly dependent on the quality of their personal and social relationships (Landsford, Antonucci, Akiyama & Takahashi, 2005; Knoell, 2012). Other studies also posit that anxiety, depression and general ill-health can result from a lack of positive relationships (Landsford et al., 2005).

3.9.2.2 Social wellness and academic success

The current study views social wellness as a conducive condition and atmosphere for academic success. This is supported by other studies which argue that there is a relationship between academic success and social wellness as well as overall wellness; and that depending on their state, relationships can be a source of positive or negative influence on an individual's wellness and academic performance (Hollingsworth, 2009). Studies further indicate that interpersonal social interactions, communication and relationships influence learning (Knoell, 2012). Examined literature also highlights that positive interactions and interpersonal relationship where learners feel admired, appreciated, respected, and acknowledged are an ideal environment for learning to take place (Knoell, 2012). On the contrary, however, in a study conducted by Ballentine (2010), overall wellness was found to have little or no bearing at all on the academic success of first year college students. Nevertheless, Ballentine (2010) also states that classroom academic success is attributed to students' higher level of overall functioning.

3.10 Culture and diversity

The term 'culture' in the context of this study can be defined as the collective beliefs, social behaviours, ideas and customs of a particular society or group which are passed on through interaction. Likewise, existing studies have defined culture as a particular way of life of a given society or people that depicts their shared beliefs, knowledge, values, norms and mannerisms which they acquire through interaction with one another (Morrison, 2017; Nkomo, 2015). Culture includes, but is not limited to origin, race, ethnicity, language, and religion, and is comprised in individuals' identity (Sheets, 2005; Nkomo, 2015).

Diversity refers to the condition of being different or unique. In respect of this study, diversity refers to all the varieties among people in the dimensions of ethnicity, religious beliefs, social behaviour, race, values, and the like (Sheets, 2005; Nkomo, 2015). Cultural diversity therefore refers to all the differences in cultural attributes and traits found among people from various cultural groups that are within a given community or society (Sheets, 2005).

3.10.1 Cultural diversity

Cultural diversity in this study is valued, acknowledged and received an essential and normal attribute of humanity; and the study envisages that it be received as such. The literature review likewise highlights that culture is essential, noting that learners who are disconnected from their cultures often perform poorly socially and academically, resulting from interrupted social and emotional growth (Green et al., 2005). In addition, literature challenges schools to value and appreciate diversity as a sign of social wellness, and to teach and encourage learners to be connected with their cultures (Young, 2010; Morrison, 2017). Studies also advocate that learners be taught that people with different ideas, cultures and viewpoints are at the core human just like themselves (Morrison, 2017).

3.10.2 Cultural diversity in South African schools

The researcher from experience posits that cultural diversity is generally prevalent in Gauteng Province, and in South African schools. The literature review supports this assertion by reporting that cultural diversity has increased in contemporary South African schools, becoming very common such that learners in schools are viewed as generally diverse (Meier & Hartell, 2009; Niemann, 2006; O'Connor et al., 2011). Schools are therefore faced with more cultural diversity which they have to handle and deal with on a day to day basis (Holloway, 2003). This most likely poses a challenge for teachers who do not have the specific and necessary skills to handle, address and deal with cultural diversity.

From the perspective of the present study, the diversity in South Africa is clearly portrayed in the case school and its surrounding location as in many other places in the country, as has been noted by the researcher. Prior research supports this view by attributing the cultural diversity in schools to the fact that South Africa is an ethnically diverse country with up to 11 official languages, namely, Xhosa, IsiSwati, IsiZulu, IsiNdebele, Sepedi, Sesotho, Setswana, TshiVenda, English, XiTsonga and Afrikaans (Ross et al., 2011; De Kadt, 2005). Furthermore, studies describe South Africa as having a fascinating variety of citizens who are at times described as the rainbow nation; and that cultural diversity is one of South Africa's strongest assets (Tutu, 2006; Ross et al, 2011).

The South African national anthem consists of several languages, which to the researcher is very powerful symbolism. Previous studies similarly provide the understanding that the national anthem is a perfect portrayal of the country's cultural diversity and multilingualism; asserting that South Africans are generally proud to be South African regardless of their cultural background or heritage; with this becoming an overarching culture (Ross et al, 2011). In this respect, literature further urges learners to embrace their own cultures and appreciate them, in addition to embracing those of others (Morrison, 2017). Furthermore, research advocates that diversity in institutions be regarded positively and as a source of perspective, ideas and innovation; with teachers in culturally diverse settings engaging learners appropriately linguistically and culturally (Niemann, 2006; Meier & Hartell, 2009).

Cultural diversity is so prevalent in South African schools such that even the language of teaching and learning for many learners is not the home language, based on the researcher's lived experiences as a teacher. The same reasoning underlies other studies who offer that many learners do not speak the language of teaching and learning at home – a phenomenon which is said to present new challenges for schools (Holloway, 2003). Research hence recommends that schools develop culturally sensitive pedagogy and rules that are developmentally appropriate, in order to create environments that are hospitable for learners. Other studies echo that same view by highlighting the need for schools to strive to implement policies and procedures that are culturally relevant and to work towards raising the performance of culturally diverse learners. In light of these views therefore, I envision teachers and learners who utilise their inevitable interactions to explore cultural diversity whenever opportunity avails.

The current study was based on the premise that cultural diversity should be recognised, acknowledged, accepted, and valued in the school so that social wellness and the teacher-learner relationship are promoted. Examined literature also envisages that schools promote the recognition of differences through placing emphasis on religion, gender, race and highlighting that these are necessary and should be accepted as such (Niemann, 2006). Furthermore, the same researcher advocates that diverse individuals be encouraged to work together in institutions in order to promote unity and harmony, while discouraging conflict and tension. In the same vein, another investigator argues that teachers should accept and appreciate

their learners' differences and similarities in culture; positively and enthusiastically acknowledging and identify learners' cultural and individual differences (Schwartz, 2001). In addition, other studies have also advocated that teachers understand and acknowledge race in the classroom (Carranza, 2002).

3.10.3 Cultural diversity globally

Cultural diversity is not only prevalent in South Africa, but is also a global phenomenon as many people around the world are migrating, moving from one place to the other. This stance is echoed in other studies which indicate that culturally diverse schools and classes are on the increase all over the world owing to increased migration internationally (Klem & Connell, 2004). Teachers are also called on to understand the cultural differences among learners so as to employ pedagogical practices and teaching strategies that are culturally responsive, and that ensure success for every learner (Klem & Connell, 2004). Furthermore, studies show that culturally responsive education assists learners to respect many cultures and people with whom they interact (Morrison, 2017).

3.10.4 The teacher-learner relationship in a diverse school context

The current study envisages positive teacher-learner relationships even in diverse school contexts. Previous research however indicates that in diverse learning contexts it is easy for teachers and students from different cultural backgrounds to misunderstand and misinterpret each other, therefore potentially leading to negative teacher learner relationships (Klem & Connell, 2004). The same researchers then advocate that parents work with teachers to identify those misunderstandings and problems of communication; engaging trained counsellors where parents and teachers come from different cultural backgrounds, as they are culturally well informed. The later view potentially leads to and promotes social wellness among culturally diverse individuals, and thus closely relates to the study.

This study condemns any form of discrimination, stereotypes and prejudice with the utmost contempt possible. Reviewed literature points out that Thijs et al. (2012) conducted a Dutch study and found that learners of Moroccan origin had less positive relationships with ethnic majority teachers (Klem & Connell (2004). Other studies hence remark that teachers have the potential to decrease in learners discrimination, stereotypes and prejudice through positive influence; and hence urge

teachers to positively influence learners' attitude towards diversity and help them to establish the correct behaviours and thoughts towards those who are not like themselves (Bender & Shores, 2007). In addition, studies also suggest that teachers should first seek to understand where their learners are coming from both figuratively and in reality, in order for this to be done accurately and effectively (Klem & Connell (2004). In the same vein, other studies propose that teachers get to know individual learners' learning styles, abilities, potential, interests, knowledge and background; adding that taking time to know one's learners creates an opportunity for the teacher to go deeper into the curriculum, and to even be better able to effectively communicate the formal aspects being taught (Goodman, 2015).

3.10.5 The teacher-learner relationship in a homogeneous context

Several studies view teacher-learner relationships as the result of day to day teacher-learner interactions. The latter's development is dependent on the school and its culture, the child's age, the exercise of authority, positive communication, showing care, teachers' being fun, playful and the use of a positive touch; a stance held by the current study (Pennings et al. 2013; Hamre & Pianta, 2006). It is stated that in China the teacher-learner relationship is characterised by teachers being viewed as the masters and absolute sources of knowledge which they transfer to learners; while learners in return give and show teachers respect, attention and interest (Richards, Brown & Forde, 2007). It is also remarked that in China, the teacher-learner relationship is greatly influenced by both the cultural and social contexts such that it is hierarchical, with a great distance of power between teacher and learner (Patchen & Cox-Peterson, 2008). It is further stated that teachers who call for learner-participation and involvement in discussions are viewed as weak; while learners who discuss or spontaneously ask questions are viewed as disrespectful as learners are viewed as subjects who must follow the ruler (teacher) who in return is expected to care for his subjects (the learners) (Richards et al., 2007). Research further reveals that, unlike in China, in the Danish society, the power distance is small and the teacher-learner relationship is less hierarchical – with homogeneity and equality as core values that are embedded in Danish society; therefore helping teachers to minimise the gap between teachers and learners (Richards et al, 2007). With homogeneity and equality being practiced as the norm, Danish teachers cannot even reveal which learners are top of the class in a given

assignment – in an effort to make all learners feel safe and comfortable (Richards et al., 2007). Furthermore, it is remarked that Danish learners are urged to challenge what the teacher says and to ask questions as teachers are not viewed as masters nor as powerful individuals.

3.10.6 Cultural diversity and learner diversity

The case school is culturally diverse, and is one of many such schools in Gauteng Province in South Africa. In the same line of argument, previous research remarks that learners come to class from a variety of cultural contexts, backgrounds, experiences, and worldviews and hence insist that teachers should recognise and address diversity in their classrooms through the creation of inclusive classrooms (Ma, 2003). The same reasoning is echoed in other studies which argue that teachers should teach learners about the different ethnic, cultural and racial heritages and backgrounds (Gay, 2013). In light of these insights therefore, recent research then suggests that learners be provided with an opportunity to share information about their own culture and to learn about others' cultures in order to appreciate the different cultures (Morrison, 2017).

This study posits that cultural diversity and different learning styles should be accommodated and allowed in the classroom. Earlier works of research support this view and point out that learners' cultural, developmental, ability, need, and style differences should be respected and taken into account in the classroom (McCombs & Whistler, 1998). Similarly, other researchers assert that teachers should be culturally responsive to the diversity and culture portrayed by their learners; and should also seek to acquire appropriate skills, attitudes and knowledge to effectively handle cultural diversity in schools (Gay, 2013; de Brok & Levy, 2006).

De Brok and Levy (2006) cite that Levy et al (1999) conducted a study and found that the teacher was less dominant and cooperated with learners better when the class was composed of culturally diverse learners. Other studies have also revealed that the inclusion of diverse teaching staff in classrooms directly narrows or closes the achievement gap; and therefore advocate that learners in each school be exposed to diverse teachers (Gay, 2010; O'Connor & McCartney, 2007). Against this backdrop, the researcher envisages that individuals in culturally diverse contexts seek to understand others better, understand diverse cultures within their settings

and appreciate the richness of each culture as reflected by those with whom they interact.

Communication is seen as playing a vital role in the creation and maintenance of the teacher-learner relationship. Likewise, previous research grants that communication is essential to preparing teachers to work with a diverse learner population (Wright, 2006). In the same line of reasoning, research further yields that communication and social interactions with others in flexible and diverse settings facilitate learning (McCombs & Whistler, 1998).

Research has shown that the ethnicity of the teacher indirectly influences how learners perceive the teacher's behaviour (Klem & Connell, 2004; Gay, 2010). In addition to this, research also shows that diversity issues influence the teachers' and learners' expectations of the classroom and determine the value they place on it (Ma, 2003). The researcher however argues that it is not the ethnicity or diversity of the teacher that determines behaviour or expectations in the classroom, but the personality, discipline, professionalism, and commitment of the teacher that affect everything in the classroom; from the atmosphere of the class, discipline, commitment of learners to their academic performance.

Some researchers have reported that the success of learners in culturally diverse school settings is dependent on factors such as the general attitudes and school atmosphere with regard to diversity as well as the curriculum's cultural responsiveness to cultural diversity (Ma, 2003). Another key thing to remember presented in these studies is that when the basic principles for effective instruction, motivation and learning are applied to all learners irrespective of their race, physical capabilities, ethnicity, gender or socio-economic status, learners achieve better academically (Woolf, 2011; McCombs & Whistler, 1998). Given these views, therefore, I envisage that positive learning environments that are conducive to learning, have order, respect and also encourage diversity and diverse perspectives from learners be created.

Prior studies encourage that, in view of the prevalence of cultural diversity in South African schools, diversity should be accommodated, appreciated, encouraged and managed; in addition to being valued which is the essence of managing similarities (Niemann, 2006). Furthermore, the same author highlights that it is necessary for

schools to build their own institutional cultures based on the diversity within them. Against this backdrop, I therefore argue that understanding differences potentially adds to individuals' understanding and knowledge of reality which leads to the exhibition of behaviours and attitudes that are inclusive, respectful and acceptable to all.

3.11 The post- 1994 desegregation of schools

Earlier studies reveal that South Africa had to desegregate schools after 1994 in order to be inclusive of the diversity in society, and this has been done successfully (Meier & Hartell, 2009). Similarly, other studies remark that after desegregation of schools in 1994, schools have become diverse in terms of class, language, religion, race, and physical ability, which has led to schools becoming multiracial, multi-ethnic and multilingual (Lemmer & Meier, 2011). Furthermore, research reports that however, to date aspects of diversity such as race are still sending negative messages to fellow learners; and this negatively affects particularly learners of the black race more than those of other races (Meier & Hartell, 2009). For this reason, therefore, it is noted in research that the envisaged social integration has not yet been achieved (Meier & Hartell, 2009).

Incidents of conflict and misunderstanding among teachers and learners from culturally diverse backgrounds within the desegregation era have been experienced - **source**. The examined literature likewise offers that the desegregation of schools in itself does not grant that teachers and learners or learners and their peers will mutually understand each other automatically (Meier & Hartell, 2009). In addition, the same researchers note that although South Africa has put impressive policies in place since 1994, desegregation in schools actually led to more prejudices and tensions (Meier & Hartell, 2009). Furthermore, other studies report that policy and practice are not the same, and point out that South Africa still has a long way to go to achieve the educational ideals within its institutions (Pellertin, 2005). Given these views, Meier and Hartell (2009) advocate for a deliberate and conscious change of attitude of diverse groups within South Africa towards each other.

The cultural diversity in the case school includes individuals from different ethnic groups around South Africa and neighbouring countries. Reviewed literature supports this view by stating that following the desegregation of schools, learners

from Kenya, Zimbabwe, Nigeria, and Malawi entered the formerly racially segregated schools, with a number of black South Africans doing the same, but notes that this resulted in xenophobia (Vandeyar, 2010). It is also reported in research that schools respond inadequately to changes in education and to diversity. Therefore, it is argued that the constitutional measures that enabled desegregation in schools did not thereafter interrogate learners and teachers' personal attitudes to desegregation or the quality of interactions within the desegregated schools; and that neither did it seek to interrogate the ethos of the school and the institutional arrangements following desegregation (Meier, 2005; Vandeyar, 2010).

Many schools in Gauteng Province in South Africa are culturally diverse. This is supported by literature which states that the desegregation of schools means culturally diverse learners can attend any public school they choose which includes the formally white, coloured and Indian schools (Vandeyar, 2010). Studies further highlights that the pre-1994 South African teachers had trained as teachers to teach learners from a particular race; but the desegregation of schools after 1994 for some then meant that they were now teaching learners in their second language and were also teaching learners who were not even proficient in the language of teaching and learning (Vandeyar, 2010). It is apparent therefore that, in view of the reviewed literature, teachers teach learners with cultures and backgrounds that are foreign to them. This is likely to stress teacher and impact on their values, identities and belief systems (Meier & Hartell, 2009; Vandeyar, 2010).

3.11.1 The educational approaches to addressing cultural diversity in schools

3.11.1.1 Multicultural education

Previous research has portrayed multicultural education as an ideal approach for meeting the current needs of the system of education (Fante, 2000). Research further asserts that multicultural education seeks to impart the necessary attitudes, knowledge and skills to enable individuals to effectively function in a culturally diverse society (Vandeyar, 2010). Furthermore, the same researcher argues that multicultural education acknowledges differences and seeks to provide equitable educational opportunities to learners from diverse ethnic, racial, cultural, and social class (Vandeyar, 2010). Another researcher hence advocates for multicultural

education to be included in teacher education programmes in order to help teachers in multicultural contexts to better handle diversity (Lemmer & Meier, 2011)

Examined literature shows that in multicultural education racism is seen as a result of ignorance and prejudice; and is also viewed as something that can be eradicated through understanding others, the promotion of personal contacts, as well as the exchange and acquisition of information about others (Vandeyar, 2010). In the researcher's view, such information about others should be accurate if it is to succeed in realising its intended purpose.

In spite of its good intentions, multicultural education is criticised in reviewed literature however, for its failure to address racism which is deep-rooted in society, and for depoliticising culture; opting instead to ignore racism's structural dimensions and power (Meier & Hartell, 2009; Vandeyar, 2010). Multicultural education is further criticised for assuming that great racial harmony and tolerance can be realised through cultural understanding – an assumption which is described as weak; while failing to address the real reasons for the oppression and victimisation of cultural and ethnic groups (Abdi, 2002). Hence it is necessary, in light of these insights, to deliberately put in place strategies to create and enhance racial harmony and tolerance, and to also address the root causes of some ethnic and racial tensions in society.

3.11.1.2 The assimilationist approach

It is stated in previous research that in response to cultural diversity, most schools adopt the assimilationist approach (Meier & Hartell, 2009). Assimilation can be defined as having one cultural or ethnic group shedding the cultural characteristics of its own and adopting the values, ethos, perspective, character, and behavioural patterns of another group (Vandeyar, 2010). As research points out, with this approach, learners are expected to align themselves with the curricular designed for learner populations other than themselves and with the school character which they found in existence such that the school's status quo remains intact (Meier & Hartell, 2009).

Meier (2005) states that research reveals that teachers who use the assimilationist approach attempt to suppress the personal prejudice they have against learners from different races other than their own. In the same vein, other studies argue that

this approach underpins the belief that newcomers to the school have an inferior cultural and educational background and therefore adjusting the curriculum to accommodate them amounts to lowering the standard of the former white schools (Meier & Hartell, 2009). The same researchers hence advocate that South African schools recognise difference rather than deny it through assimilation.

3.11.1.3 The colour blind approach

The colour blind approach is described in literature as a perspective where teachers claim not to see colour or race among the learners they teach (Vandeyar, 2010). Research also asserts that the colour blind approach keeps the school's status quo intact, and the teachers using it claims to only see children, not colour; therefore, completely turning a blind eye to race in their handling of cultural diversity (Meier & Hartell, 2009; Vandeyar, 2010). It is hence remarked in literature that this amounts to denying differences in addition to suppressing and denying one's own attitudes and prejudices held of the different learners. The approach has also been criticised for lacking consciousness to learners' identity, school organisation and to teaching and transformation (Jansen, 2004). Furthermore, this lack of consciousness is considered a problem in itself.

3.11.1.4 The contributionist approach

A number of researchers have described the contributionist approach as a situation whereby diverse learners (other than those from the dominant culture in the school) are accommodated by recognising aspects of their culture through a culture day, for example (Bank, 2006; Meier & Hartell, 2009). On such a day aspects of the groups' culture such as food, dress, music or dance are showcased (Bank, 2006; Meier & Hartell, 2009). This approach is commended for its recognition of diversity and for starting where it starts, but criticized for ending just where it starts (Meier & Hartell, 2009).

3.12 Summary

In this chapter, literature pertaining to the teacher-learner relationship, cultural diversity, social wellness and related issues was examined and discussed. The study highlighted the importance and centrality of the teacher-learner relationship in classroom learning, learners' behaviour and educational achievement. It also highlighted the role of social wellness in academic success, intercultural interaction

and in building and sustaining healthy teacher-learner relationships. Also, different ways of developing positive teacher-learner relationships and improving them were discussed, among other things.

CHAPTER 4

RESEARCH METHODOLOGY

4.1 Introduction

The preceding chapter focused on literature related to teacher-learner relationships, cultural diversity and social wellness, and revealed that the philosophical foundations of the study are embedded in the study's integrative lens. The current chapter focuses on and describes the research methodology that was followed in this study and its benefits to the study; while also revealing that the research methods are part of the research methodology (Kathari, (2004). The chapter also highlights the research paradigm that underpins the study, which is the philosophy under which the study is carried out. The chapter explains also other aspects of research methodology such as data collection, data analysis, procedures for sampling, the research instruments, and the research design. The measures that were taken to ensure the trustworthiness of the study are also explained in this chapter as well as the ethical measures employed.

4.2 Research paradigm

This study adopts an interpretivist paradigm since it is qualitative in nature (Makombe, 2017). Paradigm is a word that originates from the Greek "paradeima" which when translated means pattern (Kuhn, 1962). The word was for the first time used in 1962 by Thomas Kuhn (Babbie, 2007). Kuhn (1962) described paradigm as a culture in research that researchers have in common with regard to the conduct and nature of research which encompasses its set of assumptions, values and beliefs. A research paradigm is therefore the structure, pattern, system or framework of ideas, assumptions and values that are academic and scientific (Denscombe, 2007). The research paradigm is therefore a system of practices that are interrelated and that explains the nature of enquiry in relation to the methodology, ontology and epistemology (Rehman & Alharthi, 2016; Babbie, 2007). According to TerreBlanche and Durrheim (1999), the purpose of the study is constituted in the research paradigm. This study's purpose is to explore, interpret and understand the state of the teacher-learner relationship in a diverse Grade 10 classroom in Gauteng Province from a social wellness perspective. It is also noted that the world in which

we live and that which we envisage are reflected in the research paradigm (Denscombe, 2007).

According to Kathari (2004), the interpretivist paradigm is concerned with meaning and seeks to understand that which is studied from the participants' perspective and experiences. It also uses observations and interviews and relies on the researcher-participant relationship which is subjective. Therefore, interviews and an open-ended questionnaire were used to collect research data from participants. Also, the interpretivist approach in the context of this study sought to create an understanding of the context in which Grade 10 teachers and learners interact and how they influence the context. It also seeks to enlighten the researcher further as to how and why Grade 10 teachers and learners relate the way they do. The interpretive approach views the researcher as a participant in the research process who interprets meanings as interaction occurs within the given social context (TerreBlanche & Durrheim, 1999).

According to TerreBlanche and Durrheim (1999), the paradigm consists of three dimensions which are epistemology, ontology and methodology.

4.2.1 Epistemology

Epistemology refers to understanding events through interpretations that are influenced by human interactions within the social context. This view is consistent with that of Kumar (2005) who asserts that epistemology assumes that the researcher and the researched are linked, and that individuals are inseparable from the knowledge they have; while also noting that individuals understand themselves, the world and others through who they are and through how they understand their world. By this Kumar (2005) posits that reality and what is known about it are inseparable. What is known therefore as revealed by previous research as the reality with regard to cultural diversity is that the South African society is culturally diverse in nature, and that cultural diversity is increasing in schools (Meier & Hartell, 2009). It is also known that after the apartheid era, South African schools desegregated so as to accommodate the cultural diversity in society, but up to so far, there is no meaningful or predictable change of attitude of diverse individuals towards one another (Meier & Hartell, 2009). I therefore sought to establish the reality of participants and what they know with regard to the phenomena under investigation. In doing this, I sought to

understand and interpret data the way participants did, and constructed knowledge and meaning based on the participants' perspectives and real-life experiences. Therefore, data collected through the open-ended questionnaire and through structured interviews from both teacher and learner participants were interpreted from the participants' point of view thereby arriving at its true and authentic meaning. The researcher and the researched therefore engaged in an interactive process whereby, from the beginning of data collection, there was writing, reading, listening and talking; which enabled the researcher to construct knowledge (Kuhn, 1962).

4.2.2 Ontology

Ontology is the assumption that realities are multiple, and that there are many social realities that result from the various experiences of people which include their views, knowledge, interpretations, and experiences (Gibilisco, (2016). In light of these views, I involved a number of participants who obviously had various views, knowledge, interpretations, and experiences with regard to how teachers and learners relate in a culturally diverse Grade 10 classroom setting (thus addressing the research question). These views, knowledge, interpretations, and experiences of participants as reflected in the collected data proved that indeed realities are multiple and that social realities abound.

The reality in schools with regard to cultural diversity as revealed in previous research is that South African schools were desegregated successfully. However, the integrative ideals remained unachieved owing to desegregation not ensuring mutual acceptance and understanding between teachers and learners, or among learners themselves – therefore potentially posing a risk for more prejudices and tension (Meier & Hartell, 2009). It also noted that since 1994, impressive education policies which commit to democratic practices and principles have been formulated and put in place. Nevertheless, with inadequate changes and responses to diversity forthcoming from schools, South Africa remains a long way from achieving concrete ideals (Jansen, 2004; Meier, 2005).

The reality of the case school as presented by different participants is that teachers and learners relate positively as though they come from the same culture. For some participants, however, the reality is that cultural diversity serves as an obstacle to positive teacher-learner relationships therefore leading to negative school

experiences. Still for some, the reality is that cultural diversity does not affect the teacher-learner relationship at all, and that learners respect all teachers in spite of cultural diversity, as long as they deliver their lessons well. Generally, therefore, the reality of the case school is that the teacher-learner relationship is positive, as derived and interpreted from the data collected from participants through structured interviews and the questionnaire.

According to Kumar (2005), the known reality comes about as a result of collective prejudices and emotions of various people and is also constructed through different people's understandings and meanings which they develop based on their experiences and social interactions. It is pointed out that ontology views reality as being constructed and explored through people's meaningful interactions and actions (Rehman & Alharthi, 2016). Moreover, it seeks to discover how people, through conversations with others, their daily routines and writings (that could be in the form of pictures or texts) make and derive sense from their social worlds (Gibilisco, 2016). In light of this, I analysed the participants' multiple views, knowledge, interpretations, realities, and experiences which were in the form of the collected data and arrived at 'collective prejudices' that were derived from their understandings and meanings in the data. These common prejudices were constructed through participants' various meanings and understandings and are the findings of the study.

4.2.3 Axiology

Axiology is a theory of value and also one of the defining characteristics of a research paradigm which in essence is the nature of value (Klenke, 2008; D'Cruz & Jones, 2004; Makombe, 2017). In research, axiology is that which is intrinsically worthwhile (D'Cruz & Jones, 2004; Makombe, 2017). Moral values in axiology are viewed as important; while wrong or right behaviour is determined by the likely consequences (Klenke, 2008). Generally, throughout my teaching experience, I witnessed members of the various cultural groups placing extreme value on their own cultures such that they would even undermine other diverse cultural groups and their cultures. However, my axiological stance is that individuals ought to be mutually caring; fair, objective, unbiased, and respectful towards each other in spite of their diverse cultural backgrounds; and that relationships between teachers and learners and also between individuals from diverse cultural backgrounds should be positive (Klenke, 2008; D'Cruz & Jones, 2004). My axiological assumptions are that, since

data were collected from all participants in a respectful manner and without bias, and in accordance with the research ethics, the findings of the research would lead to new knowledge from which a new theory would be generated. More importantly, this would subsequently influence education policy, promote positive teacher learner-relations in contexts and classrooms that are culturally diverse. This would also impact positively on practice and teachers' and learners' relations in culturally diverse school contexts, while also being cited and referred to by other researchers.

4.3 Research design

According to TerreBlanche and Durrheim (1999), research design is the master plan that explains how the research will be carried out. It is also an action plan and logic that detail out how the research's major parts work together and also how from the beginning to the end the research will be conducted (TerreBlanche & Durrheim, 1999). This chapter hence serves and sets out the entire design of the study in its detail and how it will unfold.

4.3.1 The qualitative research method

The research method adopted in this study is qualitative research. Qualitative research was adopted because its data generate a deep account of the reality of participants; while its methods lead to describing, interpreting and understanding a context or phenomenon to give it meaning (Tesch, 1990). Also, qualitative research is a process that is subjective, emic, systematic, holistic, and inductive (Tesch, 1990; TerreBlanche & Durrheim, 1999; Marshall 1996). An inductive research is one which is concerned with explanations and the acquisition of meanings (Lacey & Luff, 2009); while a holistic approach or perspective is adopted in order to establish understanding. The research method of the study underlies data collection and the research design, and is the strategy used for the enquiry (TerreBlanche & Durrheim, 1999).

Qualitative research is a form of scientific research which sets out to answer a question using a set of systematic and predetermined procedures (Creswell, 2007). According to Creswell (2007), qualitative research is an investigation that collects data or evidence and arrives at findings that were not predetermined and which are applicable to similar research contexts and beyond the current study. As such, this study set out to answer research questions by means of analysing data collected

through means and procedures which were predetermined; and unpredetermined findings were unearthed. Transferability of the study was established to ensure that the findings of this study are applicable beyond this study.

According to Easterby-Smith et al (2012), the meanings of people's attitudes, interactions, social life, actions, interpretations and behaviours can be explored through qualitative research. Similarly, Creswell (2007) asserts that people's values, social contexts, behaviours and other information that is culturally specific can be most effectively studied through qualitative research. As is highlighted by these views, this study set out to study the social state of teacher-learner relationships in a culturally diverse Grade 10 classroom – the diverse classroom being their social context. The study also explored the views of teachers and learners with regard to the state of teacher-learner relationships in order to explain how teachers and learners relate; and also to identify what promotes teacher-learner relations in culturally diverse school contexts. This is supported by TerreBlanche and Durrheim (1999) who state that through qualitative research approaches, the researcher is able to study socio-cultural phenomena. In contrast, Merriam (2002) points out that qualitative research is explanatory and seeks to explain why, as well as involves the application of reasoning. Similarly, Merriam (2009) notes that qualitative research, through its methods and as reflected in its aims, seeks to understand certain aspects of the social life and hence generates data to be analysed; and the data are in word form not numbers. TerreBlanche and Durrheim (1999) also state that qualitative research seeks to discover and explore issues about the given problem and is naturalistic, interpretive, seeking to interpret, and derive sense from the phenomena under investigation.

Merriam (2009) notes that in qualitative research, reality and knowledge are constructed through social interactions with others. Merriam (2009) further asserts that people construct meanings as they interact with the world in which they are engaged. In light of this, I sought to study the reality, knowledge and meanings the Grade 10 teachers and learners had constructed with regard to the state of their relations with each other. I also sought to explore, understand and describe the relationship between Grade 10 teachers and learners who are in a culturally diverse context. This is supported by Woods (2011) who notes that qualitative research collects and interprets data in order to understand the social lives of the targeted

groups, populations or places, and is therefore a type of social sciences research. Similarly, Sunday (2018) points out that qualitative research sets out to understand people, their contexts and interactions, as well as develop concepts which help individuals to understand social phenomena in their natural settings in order to duly emphasise the views, experiences and meanings brought by the participants. In the same light, Merriam (2009) highlights that in qualitative research, researchers seek to understand people's interpretations of their experiences and the meanings they attach to them; while also aiming at uncovering and interpreting meanings, discovering how meanings come to be constructed as well as how individuals interpret and make sense of their lives and circumstances. In addition, Kathari (2004) also observes that qualitative research methods seek to make the social world more understandable. In light of these views, qualitative research methods were employed in order to understand and explain how teachers and learners in a culturally diverse Grade 10 classroom setting relate with each other, and also to understand and explain what promotes the teacher-learner relationship in a culturally diverse classroom context.

4.3.2 The case study design

This study adopted an exploratory interpretivist case study. A case study, sometimes called a naturalistic design, is an approach in research through which a multifaceted and deep understanding of a complex issue is gained in its natural context (Harrison, Birks, Franklin & Mills, 2017; TerreBlanche & Durrheim, 1999; Simons, 2009). Yin (2003) describes a case study as an empirical enquiry and which investigates phenomena in their natural settings. It is also a research design that is established and which is used especially in social sciences and other disciplines to deeply explore, explain and describe a phenomenon in its real life setting (Simons, 2009; TerreBlanche & Durrheim, 1999).

A case study research approach can be descriptive, exploratory and explanatory and uses multiple sources of data types in order to gain deeper understanding of the case under investigation (Yin, 2012). The current study is an exploratory case study, which means it has no clear, pre-determined set of outcomes (Rubin & Rubin, 2005). Based on the views above, I explored the state of teacher-learner relations in a culturally diverse Grade 10 classroom in Gauteng Province from a social wellness perspective by exploring the views, experiences and meanings of both Grade 10

teachers and learners in order to explain the findings from the participants' perspective. These views were explored through the analysis of data collected from the participants through an open-ended questionnaire and structured interviews. Fifteen participants in all were involved as sources of data for both the questionnaire and structured interviews which were the data collection instruments. It is also noted that in a case study, several data sources and data collection methods are used in order to obtain the richest research data possible (Stake, 2005).

Stake (2005) explains that a case study is that which is studied, not the choice of methodology. As Merriam (2009) postulates, the nature of a qualitative case study is a bounded system, that is, what is being studied is fenced in – which is what the current case study is. It is also asserted that a case study should be bound by determining what it will and what it will not be (Yin, 2012). Following these views, I defined what this study sets out to do through its aim, objectives and questions and this way alludes to what it is not concerned with. The current case under study is the selected multicultural secondary school in Gauteng Province which includes the Grade 10 stream and teachers as well as the study participants; as it has been noted that a selected case includes sources of data (Marshall, 1996; Cohen & Crabtree, 2006). This study is therefore a bounded case (by both context and definition) to ensure that its scope remains reasonable (Rubin & Rubin, 2005).

A case study seeks to investigate and understand a single phenomenon such as a single school, practice, classroom, activity, patient and so on (Martinez-Mesa, Gonzalez-Chica, Duquia, Bonamigo & Bastos, 2016). Through the current case study, I sought to understand the state of teacher-learner relationships in a culturally diverse classroom context and how these affect social wellness.

Easterby-Smith, Jackson and Thorpe (2012) note that case studies are used for wholly portraying participants' experiences with regard to the phenomenon under investigation, and also for answering the 'why' and 'how' questions. In view of this, I explored the views, realities, experiences, and meanings of teachers and learners with regard to the state of teacher-learner relations in a culturally diverse Grade 10 classroom in order to understand how they relate and why in order to derive meanings and explanations from them. I also presented the participants' meanings in their original forms without adding to them or subtracting – therefore fully portraying their views. This is in line with TerreBlanche and Durrheim's (1999) view that

meaning as derived from participants is of particular concern in a case study, as in qualitative research in general.

Merriam (1998) notes that case studies are a research design that is being used across research traditions and disciplines and highlights that the goal of the case study approach is to understand the complex patterns of the behaviour of the bonded system and its boundaries, as well as to completely understand the case in its complexity. Therefore, I identified the challenges that affect teacher-learner relations in culturally diverse school and classroom contexts as well as sought means to promote teacher-learner relations in culturally diverse contexts.

4.5 The sample and sampling

A sample refers to the people or group that is selected to participate in a study (Martinez-Mesa et al., 2016; Kathari, 2004). According to Martinez-Mesa et al. (2016), a sample is a subset of a group or population from which research data is collected in order to make inferences about the entire group or population. In the context of this study, the sample comprised teachers and learners drawn from a multicultural secondary school. Marshall (1996) contends that a selected sample should be representative of the target population, that is, the characteristics of the targeted population should be reflected in the sample so that the findings of the study can be transferable to that population. In light of this, the sample for this study was made up of individuals from diverse cultural backgrounds and therefore was fully reflective of the population from which it was drawn. The sample is a direct portrayal of the universe from which it was taken.

Sampling in qualitative research entails the selection of the most knowledgeable sources from whom data will be collected to address the objectives of the research (Martinez-Mesa et al., 2016). Sampling is also described as the selection of a group which is representative of the population under investigation from which it is drawn. In light of these views, a group of participants was sampled who, by their positioning, were knowledgeable about the phenomena under investigation and are sources from whom the research data was be gathered. These were representative of their school population and provided the data through which this study was a success. Marshall (1996) notes that sampling is pivotal to the study as the sample provides the data that addresses the problem of the study.

4.5.1 Sample size

Marshall (1996) notes that a sample in qualitative research is small, which is also the case in this study. In this study, only 15 participants were selected; ten of them being Grade 10 learners, and five being Grade 10 teachers. All of these participants completed the questionnaire. Of the 15 participants, only two teachers and three learners participated in the structured interviews; making a total of five participants. The size of the current study's interview sample is supported by Dowkin (2012) who states that an extremely large number of books, articles and book chapters recommend that any number between 5 and 50 participants is adequate for qualitative interviews. Also, the number of interview participants had to be minimal because data was gathered at a time of the year when the case school was busy, including both teacher and learner- participants. These volunteered to participate in both interviews and completing the questionnaire.

4.5.2 Sampling method

Participants in this study were selected purposively. Purposive sampling is the selection of research participants through criteria that are pre-selected and relevant to the study question and from whom rich information can be obtained (TerreBlanche & Durrheim, 1999). Through purposive sampling, I deliberately selected a small group of the most useful, knowledgeable, productive, information-rich, particularly informative participants from whom much would be learnt (Merriam, 2002; Kathari, 2004; Sunday, 2018). This is supported by Stake (2010) who holds that purposive sampling is meant to capture sources of information that can supply rich and thick data. The selected participants were well aware of the cultural diversity in their school and were selected such that each of the diverse cultural groups within the school was represented (Marshall, 1996; Kathari, 2004).

I selected the research participants purposively in order to address a specific research purpose and need; and therefore took the individual participants' characteristics in relation to the research question into consideration (Martinez-Mesa et al., 2016; Kathari, 2004). Purposive sampling is ideal when selecting a diverse sample or when experts' opinion on a particular subject is needed (Martinez-Mesa et al., 2016). The table below therefore presents the biographical information of the purposively sampled participants for the study.

Table 4.1 Biographical information of participants

Participant (Pseudonyms)	Status in school	Gender	Age	Ethnicity
Relebogile	Learner	Female	15	South Sotho
Mashudu	Learner	Female	16	Venda
Muraro	Learner	Female	16	Ndebele-South Africa
Bheka	Learner	Male	15	Zulu
Onke	Learner	Male	17	Xhosa
Sukoluhle	Learner	Female	17	Ndebele- Zimbabwe
Yoliswa	Learner	Female	16	Xhosa
Samuel	Learner	Male	16	Swahili- Congo
Akani	Learner	Male	15	Shangani/Tsonga – Mozambique
Tshepo	Learner	Male	16	Tswana
Sibongile	Teacher	Female	52	Zulu
Thato	Teacher	Female	36	Pedi
Shonisani	Teacher	Female	28	Venda
Tafara	Teacher	Male	43	Shona- Zimbabwean
Isaac	Teacher	Male	32	Tsonga

4.6 Location

The study took place in a multicultural secondary school in Gauteng Province, South Africa.

4.7 Instruments for collecting data

Data for the study were collected through an open-ended questionnaire with open-ended questions and structured interviews. The questions were chosen carefully as they are the door to the acquisition of research data (Merriam, 2009).

4.7.1 The open-ended questionnaire

An open-ended questionnaire is an instrument used to collect research data from participants and can contain either open-ended or closed-ended questions, and can hence collect both qualitative and quantitative data while enhancing the protection of participants' privacy (Brace, 2008). Questionnaires are an inexpensive and convenient way of collecting data from participants and can be used in both qualitative and quantitative research in gathering research data; hence they were used in this study (Bradburn, Sudman & Wansink, 2004). A questionnaire with open-ended questions was chosen and used for this study since the methodology for the study is qualitative in nature. The questionnaire was also chosen because it is of low cost and easier to manage.

4.7.2 Structured interviews

Data for this study was also collected through structured interviews. Merriam (2009) supports this idea when she asserts that qualitative research data can be collected through interviews. According to Woods (2011), interviews are a type of conversation that has a purpose; and which entail the oral collection of large amounts of information about others' experiences, behaviours, feelings, meanings and interpretations that are relevant to the topic of research. In light of this view, the information was collected from participants in order to purposefully address the research problem and answer the research questions. Qualitative interviews are also seen as a conversational technique and which is used by researchers to obtain and record participants' unique opinions on an issue with regard to a particular phenomenon (Rubin & Rubin, 2005).

According to Sunday (2018), interviews can be unstructured, semi-structured or structured; and are about asking participants questions and recording the answers as well as the expressions that are non-verbal. Structured interviews were selected as a technique for this study and these used open-ended questions which helped the researcher to receive first-hand information from the participants leading to more insight into the participants' experiences and perspective (Rubin & Rubin, 2005). Structured interviews were also used because, as Woods (2011) points out, they have internal consistency and hence data collected through them are seen as reliable.

4.8 Pilot Study

A pilot study is a small but essential study used to test the data collection instruments, protocols and sampling in advance and in preparation for the main research project (Peat, Mellis, Williams & Xuan, 2002). The pilot study tests the feasibility of some aspects of the major study with the aim of eliminating most, if not all, the unexpected problems and systematic errors (Polit, Beck & Hungler, 2001) Van Teijlingen. Hundley (2001) similarly notes that a pilot study is a preliminary small-scale study used to evaluate time and cost among other things, so as to determine the size of the sample deemed appropriate; and also to improve the research design before the main research study commences. The data collection instruments were piloted among the high school learners and teachers who were not part of the research sample to check the language appropriacy (as the would-be participants were all English Second Language speakers); and also to check for correctness and validity of the research instruments and also to test the data capturing instruments. This was done in advance of the main study's data collection sessions so that if anything needed to be corrected or modified, it would be done timeously before resources are spent. This view is in line with that of Van Teijlingen and Hundley (2001) who point out that deficiencies in aspects of a procedure or research design can be revealed through a pilot study and then addressed in time before the full-scale study is conducted.

4.9 Data collection

Data collection is the process of acquiring or gathering research information from participants in order to analyse and interpret it. In this study, data collected through

direct encounters with participants, that is, through face-to-face interviews and through the completion of a qualitative questionnaire in the presence of the researcher.

4.9.1 Data collection through the open-ended questionnaire

Data was collected from the participants in the case school (which is the phenomenon's natural setting) to ensure that participants were free from all forms of control and discomfort (Sunday, 2018). Sunday (2018) further notes that social phenomena can only be understood within their own context. Similarly, it is argued that in qualitative research, social phenomena are understood as they occur naturally without manipulation (Marshall, 1996). In light of these views, the researcher collected data from participants from their school which is their natural setting. When I requested for volunteer participants to take part in the study, some of those who were interested came forward and offered to arrange for the questionnaire to be completed in a single venue at the same time and date to which the researcher agreed. The time, date and venue for this appointment were then collectively chosen and agreed upon by the volunteer participants and then communicated to the me.

On the day, I distributed the questionnaire with open-ended questionnaires to the participants who were gathered in one of the classrooms as per their arrangement and appointment with me. All of the 15 participants completed the open-ended questionnaire and gave it back to me soon after. This, according to Kumar (2005), is called collective administration. The advantage of this arrangement is that it was inexpensive, less time consuming and gave me the certainty that the questionnaires were completed by those who were meant to complete them – which directly contributed to the study's credibility.

The questions in the questionnaire were written in a language that is clear, simple, precise, understandable, and at the level of the participants' understanding (since none of them were English first language speakers) (Brace, 2008). This was even confirmed by the participants' not seeking any clarity or explanation of the requirements of any question. I was present in the venue where the questionnaire was being filled such that if any questions or queries had arisen regarding any question or the questionnaire, she could conveniently respond and attend to them. All of the answers to the questions entirely came from the participants; the

researcher did not assist in or influence any responses. The questionnaire was also designed in such a way that it was free from the researcher's influences, biases and clues (Bradburn et al., 2004).

In addition to being understandable, the questionnaire's open-ended questions were sensitive and neutral (Gill et al., 2008); and allowed the participants the freedom to respond to the asked questions in a way that they liked and preferred (Bradburn et al. 2004; Brace, 2008). In view of this flexibility therefore, (as opposed to Yes/No answers), participants worded their responses in any way they wanted to express themselves, with some elaboration and detailed answers. The questions asked were logical and straightforward; therefore, possibly resulted in the research becoming more valuable and original (Brace, 2008). Data gathered through open-ended questions was rich, insightful, unanticipated, and exploratory (Bradburn et al., 2004).

Completing the questionnaire took about 20 minutes for each participant; and I, in the letters to participants requesting their participation had estimated that it would not take more than 30 minutes to complete, and therefore had not underestimated the amount of time each participant was expected to put in to complete the questionnaire. I remained the primary instrument of data collection and data analysis – being adaptive, flexible, a good listener; and overall responsible for the entire research process (Sunday, 2018).

4.9.2 Data collection through interviews

The structured interviews for this study were held face-to-face. This is supported by Easterby-Smith et al. (2012) who concur that face-to-face interviews enable the researcher to study the nonverbal communications of the participants and body language thus enriching the collected data. The interviews were scheduled conveniently for participants in terms of time and place; and in areas that were distraction-free. Gill et al. (2008) note that some participants prefer the interview to be conducted in the evening in their home, and coincidentally all interviews were scheduled and conducted at the participants' homes, which was what the participants preferred. I regard the participants' homes as also part of their natural settings which contribute to their freedom and comfort in the interview. Interviews were held over two months owing to participants' other commitments, and the approximate duration of each interview (which was five minutes) was communicated

in advance; and, as is advocated by Woods (2011), the questions for the structured interviews were pre-planned, therefore making it possible for the interview to be replicated exactly with others. Factual questions were asked first before opinion questions were asked.

The questions of the interview were asked in a particular order, and the sequence of the questions was logical; that is, the questions were asked exactly as they were written on the interview schedule since they were carefully edited and piloted in order for precise information that meets the study's requirements to be collected (Rubin & Rubin, 2005). The interviews therefore gave me as the researcher more control on the flow and order of the interview and of the questions; and, as an advantage, I obtained from the interviews information that was more personal, complete and highly understandable. Where necessity arose to rephrase a question, I made sure that the meaning of the question was maintained (Brace, 2008).

Interview questions were open-ended, detailed, contained pre-determined follow-up questions and were consistently asked to every participant (McGrath, Palmgren & Liljedah, 2018). One such question is as follows: How important is the relationship between teachers and learners, and why do you say so? Questions designed in such a way that they yielded maximum information about the phenomenon under study while also addressing the research objectives and aim (Gill et al., 2008). No leading questions were asked in order to rule out biased answers (Easterby-Smith et al., 2012). The open-ended questions gave the respondents an opportunity to answer the given questions in their own words, and to model their responses as they preferred. I made sure that the interview questions were clear, contained no jargon and were easily understandable to the participants. The participants' experiences, feelings and opinions were captured through the interviews which resulted in the collection of detailed data with regard to the topic under study. Throughout the interviews, I remained neutral and did not influence the participants' responses. As is recommended by Tesch (1990), I was friendly, flexible, non-judgmental, honest, and a good listener during the interviews.

The interviews were conducted in a rigorous way and which ensured reliability, that is, the study's trustworthiness, while also focusing on my need for research data; as is advised by Easterby-Smith et al. (2012). During the interviews, I as the interviewer adopted a posture that was emotionally neutral, open and appropriate and showed

interest in what the interviewees were saying and also ensured that the interviewees were comfortable (Woods, 2011; Gill et al., 2008). In addition, I was sensitive and gentle during the interviews and did not interrupt participants' incomplete sentences but gave the participants time to complete their responses (Gill et al, 2008; Woods (2011). I balanced the turn taking during the interviews while also being a good listener (Gill et al., 2008; Woods (2011). I used silence strategically and looked interested and encouraging while also smiling, nodding and making other encouraging cues and gestures (Gill et al., 2008). Throughout the interview, my focus was to understand clearly what the interviewee was saying and to accurately interpret the information that was received.

It is noted that participants naturally tend to want to respond to interview questions based on what they think the interviewer would like to hear. However, the responses to qualitative interviews are likely to be honest as it is not easy for a participant to foretell what the researcher wants to hear (Rubin & Rubin, 2005). I explained to the participants that there was no right or wrong answer, and that their opinions were important. Rapport was established with the participants prior to the interview, as confidence between interviewer and interviewee leads to rich data being shared, therefore developing the interview further (Gill et al., 2008).

The structured interviews were used to explore the research topic and to provide insight and information that is deeper and richer concerning the state of Grade 10 teacher-learner relationships in a diverse classroom in the case school. This supported by Easterby-Smith et al. (2012) who asserts that interviews can be used to collect research data through considerably deep exploration of the research topic with few people. These interviews were conducted in an informal way so that participants feel like they are participating in a normal conversation (Woods, 2011). According to Easterby-Smith et al. (2012), interviews help researchers to discover the viewpoints of participants and to understand why they hold such views.

The interviews were useful in exploring the beliefs, experiences and views of the Grade 10 teachers and learners who were the research participants, while also helping me to understand social phenomena more deeply (Gill, et al., 2008). The interviews also expanded my understanding and insight in the way Grade 10 teachers and learners relate in a culturally diverse classroom setting; with the responses given by participants being very rich and adding depth and value to the

study, as some participants explained even with examples and illustrations what they meant. Through interviews, I obtained detailed insight from participants and also obtained in-depth and complex data easily. Therefore, I managed to sufficiently cover everything I had to cover in the interview, and then thanked the interviewees at the end of the interview for their time. At the end of each interview, I thanked the participants for their participation and time, and asked them if they wanted to add something to what they had already said.

Data was recorded on two audio recorders for backup; and notes were taken during the interviews for further backup and to capture the interview context (Beaulieu, 2004; Gill et al., 2008). As is advised by Gill et al. (2008), field notes about observations, ideas and thoughts that crossed my mind and about the interview I recorded after each interview. Similarly, Raymond (1992) recommends that notes be taken during the interview and then amplified later from memory. I also kept a memo (diary) where all the ideas that came to mind with regard to any part of the research were recorded (Sunday, 2018).

The collected data was qualitative in nature. Sunday (2018) avers that qualitative data is related to people's values, opinions, behaviours, concepts and their social contexts and hence is not easily reducible to numbers. Following this view, the data collected used words only and so could not be converted or reduced to graphs or figures even during analysis.

It is advised that qualitative interviews be held informally; hence the interview was not formal to encourage the natural flow of responses from the participants, although the interview questions were predetermined (Rubin & Rubin, 2005). The interviews were conducted in the participants' homes after hours where possible; or else in the participants' school at a convenient time for the participants (Gill et al., 2008).

I got familiar with the interview schedule prior to interviewing participants to make the process appear natural than rehearsed (Valenzuela, & Shrivastava, 2005; Gill et al., 2008). The interview questions were open-ended, designed to address the research aim and objectives; while being easy to understand, sensitive and free of bias (Gill et al., 2008).

During the interviews, I adopted a body posture that was emotionally neutral and open; and used nodding and silence strategically to encourage unlimited responses

from the participants (Valenzuela, & Shrivastava, 2005; Gill et al., 2008). The interview questions covered what the participants felt, knew, thought, saw and have heard; and the last question requested the participants to give any information they may prefer with regard to the topic under investigation (Valenzuela, & Shrivastava, 2005). The interview data was captured by a tape recorder and also by taking notes (Gill et al., 2008).

4.10 Data analysis

Qualitative data analysis is the process of examining raw data, categorising, coding, and combining them in order to understand, interpret and explain situations, people or phenomena under investigation (Miles, 2013). Similarly, Vosloo (2014) describes data analysis as the process of deriving meaning, sense and theory from the research data. Theory is an interrelated set of propositions, definitions and concepts that provide a new view of situations or events that is systematic (Sunday, 2018). Lacey and Luff (2009) view qualitative data analysis as an activity that transforms the qualitative data collected through procedures of analysis to make it insightful, understandable and trustworthy. These views are summarised by Merriam (2009) who describes data analysis as the identification of the recurring patterns in the data.

According to Marshall and Rossman (1999), data analysis brings structure, order and gives meaning to the collected data. In the same vein, Sunday (2018) notes that qualitative research can generate theory that is based on research data; and that through qualitative research phenomena can be described. Sunday (2018) further notes that data analysis is not linear, but circular; and that the results from qualitative research are not predetermined and usually provide experience, meaning and views.

I closely interacted with the research data during data analysis. I sought to gain insight into, and describe the teacher-learner relationship of Grade 10 teachers and learners in a culturally diverse context through the analysis of data that is explanatory, in-depth and collected from a sample that is small (Sunday, 2018). TerreBlanche and Durrheim (1999) support this when noting that the design of qualitative research is such that the researcher gets to understand people and their cultural and social contexts and knowledge claims through methods of collecting and analysing data. Data was analysed and interpreted inductively and against the backdrop of the research's theoretical framework (TerreBlanche & Durrheim, 1999).

Data from both the questionnaire and interviews was transcribed verbatim, that is, word for word (Lacey & Luff, 2009; Raymond, 1992). According to Gill et al. (2008), verbatim transcription of data helps to keep the data from bias while keeping it as it was said. A sample of transcriptions of data from both the questionnaire that was filled in by teachers and the one that was filled in by learners are depicted in Table 4.2. The transcriptions in bold are for teacher-participants while those which are plain are from learner-participants

Table 4.2: A sample of transcribed data from the teacher questionnaire and the learner questionnaire (Q stands for Question)

Tshepo: Q 1 “Normally teachers are able to relate with learners in English (FAL).”

Q 1 “That’s the only language that can make a learner and a teacher to be able to relate with each other.”

Tshepo: Q. 1a “I think its because we as learners we come from different cultures and we cannot be able to communicate using our home languages.”

Q 1 a “So teachers use English because it is the only language that is understandable.”

Q 2 “So far I think teachers and learners get along in the classrooms”.

Q 2 “It’s because we all communicate by using First Additional Language.”

Q 2 “And we can easily get along with each other.”

Sibongile: Q 1 “**Social relationship is good as both teachers and learners acknowledge and respect each other’s cultural backgrounds.**”

Q 1a “**They both learn from one another and they appreciate their differences as that makes them who they are and unique from the others.**”

Q 2 “**To always be open minded and be willing to explore and learn different cultures so as to understand them better.**”

Q 2a “**Mutual respect is very important regardless of one’s culture as this will make it easier for both teachers and learners to**

communicate openly about their cultures.”

4.10.1 The analysis of data from the open-ended questionnaire

Scott and Usher (2011) state that the typical approach in qualitative data analysis is: coding data into segments and classifying them into categories with similar meaning; examining the classifications to see relationships amongst them; deriving sense from the data which at this stage has turned into constructs of theory. Similarly, Kleiman (2004) proposes the following steps for data analysis: reading the entire data to get its sense globally; re-reading the data at a reduced pace to identify units of meaning from the data; integrating units of meaning that are similar. The first step in analysing data from questionnaires however is transcribing it verbatim (Sunday, 2018). Themes and concepts were developed from research data that is qualitative in order to provide understanding of the social world (Merriam, 2009).

To analyse data collected through the questionnaire, Creswell's (2009) sequential steps for data analysis were followed. Below is a discussion of these steps.

Step 1: Organising and preparing the data for analysis

Data from the questionnaires was transcribed verbatim (Henning et al., 2010; Creswell, 2009). According to Henning et al. (2010), data transcription refers to the typing of information from the data gathering instruments and tools. The data from these instruments was qualitative in nature.

Step 2: Obtaining an overall sense

As is advised by Tesch (1990), I read through the transcribed text in order to obtain its global sense. I then again read through the transcribed data to get its general meaning while linking it to the research topic, aim and questions.

Step 3: Beginning a Detailed Analysis with a Coding System

Once again I read the transcriptions carefully in order to derive meaning from each sentence to identifying what Henning et al. (2010, 105) term ‘segments or units of meaning’. The units of meaning that were identified were then marked in various colour using markers, with similar ones being marked in the same colour. The segments of meaning were then labelled, and these labels were written next to the

units of meaning and then abbreviated wherever they appeared throughout the data (Henning et al., 2010; Tesch, 1990; Creswell, 2009). The formulated labels had more than one word to ensure that they had a precise meaning (Henning et al., 2010).

This process of identifying codes is called coding. Coding refers to the process of labelling segments of texts in research data in order to compare and group related or similar segments of data (Sunday, 2018). Similar codes were identified and grouped into categories which were then labelled with the guidance of data in deciding what each category should be called (Henning et al., 2010; Tesch, 1990). The codes were then ordered alphabetically (Henning et al., 2010; Tesch, 1990; Creswell, 2009).

The following is a sample of data analysis with a coding system.

Table 4.3 A sample of data analysis with a Coding System (for both the teacher and learner questionnaire)

Participant/instrument	Transcribed data	Categories	Themes/Topics
Teacher questionnaire	<p>They both learn learning from each other(T) from one another and they appreciate appreciating differences differences(T) their differences as that makes them who they are differences=identity(I/P) and unique difference/ peculiarity(I/P) from the others</p>	<p>-Mutually learning from others -Appreciating differences</p> <p>-differences define individuals' identity -differences make individuals peculiar</p>	Tolerance (T) Identity/Peculiarity (I/P)
Learner questionnaire	<p>Normally teachers are <u>able</u> to relate relating with others with learners in English (FAL) language/ communication</p>	Ability to relate with others	Relations (R)

	<p>That's the only language^{language/communication} that can make a learner and a teacher to be able to relate^{relating with others} with each other</p>	Language of relation	Language (L)
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Step 4: Generating a description of the settings and categories or themes

This step entails carefully reading through the data and reviewing it so as to find the most suitable way of describing them (Creswell, 2009). Meanwhile themes that best described each category were formulated to represent each category. In this way I was able to inform about the state of teacher-learner relations in a culturally diverse Grade 10 classroom appropriately from a social wellness point of view as was presented through and derived from the collected and analysed data.

Step 5: The description of themes represented in the qualitative narrative

The formulated themes were described in relation to the state of teacher-learner relationships in a culturally diverse Grade 10 classroom, using the contents of each category as a guide, as is derived from Creswell (2009). The description derived its details from the raw transcriptions, categories and themes and was detailed. The way relations stand between teachers and Grade 10 learners in a culturally diverse classroom was narrated.

Step 6: Interpretation

Data was interpreted to gain its meaning and the findings linked to the literature study that was undertaken by the researcher before the study commenced. The findings were then related to literature in view of the fact that the meaning of data might lead to further research or questions, as Creswell (2009) observes.

4.10.2 The analysis of data from structured interviews

Data from interviews was recorded by means of an audio recorder and was then transcribed verbatim in preparation for analysis and interpretation. This is supported by Vosloo (2014) who states that verbatim transcription of data refers to writing down all of the participants' responses to interview questions from a qualitative interview in order to be ready for data analysis and data interpretation. The transcription was

then presented to each participant to verify and sign for the accuracy and reliability of the data (Vosloo, 2014). After this the entire transcription was thoroughly read through in order to gain its overall, comprehensive sense (Vosloo, 2014). Data was then coded, that is, identifying and labelling segments of meaning (Henning et al., 2010; Vosloo, 2014). Coding is the process of dividing raw qualitative data conceptually and can be done by marking the data with a coloured pen, putting brackets or through numbering (Lacey & Luff, 2009). Similar codes were manually arranged into categories and then a theme was developed for each category based on the general meaning generated from each category (Vosloo, 2014). Next the codes were evaluated in relation to the research aims; and then listing the codes that are related into categories according to the literature study, theoretical framework and research aims. Themes were then described in relation to the study (Vosloo, 2014).

To be precise, data from interviews was analysed through Tesch's (1990) steps of data analysis. I summarised Tesch's 8 (1990) proposed steps of data analysis (in De Vos, 1998:343-344) into sub-headings and presents them as such with a brief discussion in the following manner:

Step 1: Reading through the transcribed data to get its general or global sense and recording down any ideas coming to mind

Data from the interviews was captured through a tape recorder and was then transcribed verbatim. As is proposed by Tesch (1990), the first step in analysing data was transcribing the interview data. The data was then carefully read through with notes and emerging ideas being written down. Table 4.4 displays a sample of interview data that was transcribed verbatim from the tape recorder.

Table 4.4: A sample of transcribed data from both teacher and learner interviews

Relebogile: Q 1 "Um- yes I'm satisfied with the way they relate um- because in the school that I go to currently there is no- there is very little conflict."
Q 1 "So teachers are able to interact and relate very well with the learners and everthing is professional."
Q. 2 "Teachers are- they- they respond the same way to all types of um- culture- culturally different students in the sense that um- there is

very little notice in the difference.”

Q 2 “So they view learners as learners.”

Q 2 “A student is a student regardless of their cultural backgrounds”.

Ayisha: Q 1 “I am satisfied because um- I’ve never seen any que- um I call them what- um clashes between the teachers and the learners.”

Q 1 “The way from my experience I’ve always see- uh- seen a good relationship between teachers and learners.”

Q 2 “From what I’ve seen uh – the – what some teachers might at first they uh – you find that they don’t understand some learners especially there is the issue of isiphandla.”.

Q 2 “You find that someone has never seen it in their life but they first meet it in class.”

Q 2 “Then until someone explains o themthen they tend to understand them.”

Q 2 “And also the way, uh like sometimes the way they relate – you find that the moment they understand at the end of the day the way they relate everything flows smoothly.”

Step 2: Selecting a single case or interview and reading it through to get its meaning and recording the derived meaning in the margin

As is derived from Tesch (1990), I selected one interview, read it through to get its meaning and recorded the meanings that came to mind in the margin.

Step 3: Making a list of all similar themes and topics and gathering together the themes and topics that are similar

I read through all the interview transcripts and derived themes and topics from the data, as is advised by Tesch (1990). Then I grouped the similar topics and similar themes together, taking note of those which constitute major or unique topics, as well as left overs (Tesch, 1990; Miles, 2013). Columns were created and labelled

'unique topics, major topics and left overs' and topics that are similar were grouped under these, having read through all the data transcriptions. The table below illustrates this.

Table 4.5 A sample of interview data analysis

Participant	Transcribed data	major topics	unique topics	left overs
Teacher-Sibongile	<p>I am satisfied because um – I've never seen any que- um – I call them what- um- clashes between the teachers and the learners. The way from my experience I've always see- uh- seen a good relationship between teachers and learners.”</p>	Cordial relations	Satisfaction	<p>que- um- I call them what- um-</p> <p>see- uh-</p> <p>The way from my experience</p>

Step 4: Abbreviating themes as codes and writing them next to the appropriate segment of data in the transcript

Following Tesch's (1990) proposal above, I abbreviated the themes and topics as codes and wrote each of these codes beside the relevant segment of text. I then checked the arrangement of data to see whether new codes or categories emerged (Tesch, 1990; Miles, 2013).

Step 5: Describing the emerging themes, topics and categories using the most descriptive words and finding similarities between these

Deriving from Tesch (1990), I merged themes, categories and topics that were related in order to reduce the number of categories. These were then described fully and in detail using words which were most descriptive.

Step 6: Deciding finally on the abbreviation of each code and placing these codes alphabetically

I made a final decision with regard to the abbreviation of each category or what each category would be called and then listed the abbreviations alphabetically in adherence to Tesch's (1990) recommendation for this step.

Step 7: Assembling data per category and performing a preliminary analysis

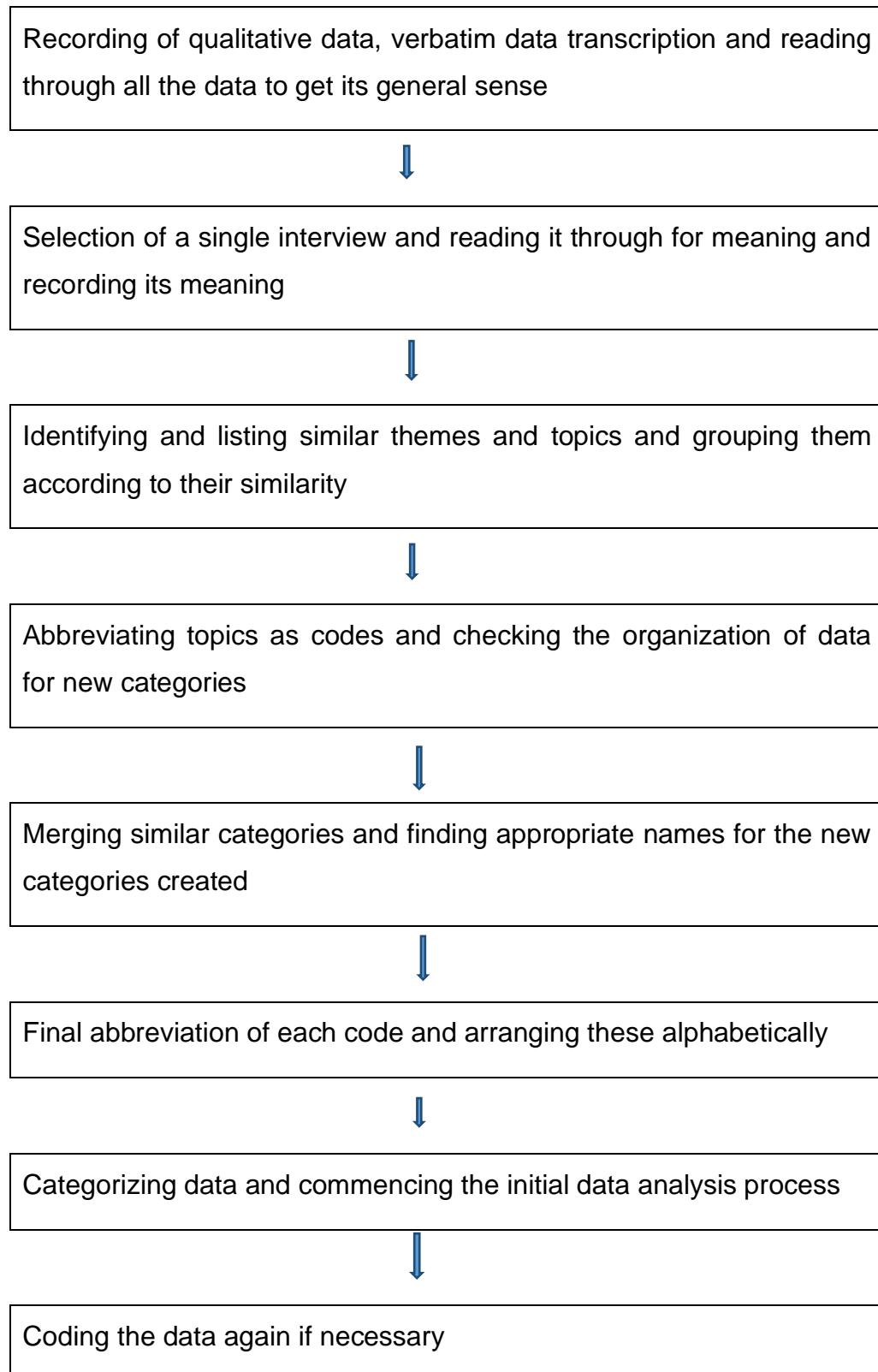
I wrote down each category with its name and data content underneath it and then began the initial data analysis process, as is advised by Tesch (1990). The preliminary data analysis was performed after putting in one place each category's data material.

Step 8: Recoding of data where necessary

As is proposed by Tesch (1990), I recoded the research data as per arising need.

Table 4.6 illustrates the stages involved in analysing and interpreting interview data.

Table 4. 6: An illustration of the stages in the analysis and interpretation of interview data



4.11 Research findings

According to Merriam (2009), research findings are the recurring themes and patterns which derive from and are supported by data. The interpretation of findings is based on what the researcher believes to be the participants' understanding of the issue under study. Based on this, the researcher sought to understand and interpret phenomena the way the participants did. I interpreted findings purely based on and as derived from the data collected from the participants. This is supported by Creswell (2007) who observes that in qualitative research, the phenomena under study are understood from the participants' perspective; with the descriptions of people's experiences on a given research item being qualitative research's strength. Merriam (2009) also points out that the researcher is interested in the understanding of meanings a phenomenon holds for those who are involved.

According to Woods (2011), to some extent the findings of structured interviews can be generalised on the population from which the interview sample was selected.

4.12 The study's trustworthiness

According to Lincoln and Guba (1985), the trustworthiness of a study can be evaluated through establishing its credibility, transferability, dependability, and confirmability. Trustworthiness is comprised in establishing credibility, transferability, confirmability and dependability of the study (Amankwaa, 2016). In order to be trustworthy, the research should be conducted across research techniques, researchers and time and its trustworthiness is explained through qualitative virtues which are aspects of the study (Bitsch, 2005). Trustworthiness in a qualitative research study hence seeks to support the contention that the results of the study are worth considering (Amankwaa, 2016). Therefore, the trustworthiness of the study is constituted in ensuring that credibility, transferability, confirmability, and dependability are all evident or present in the study (Bitsch, 2005).

Credibility: According to Lincoln and Guba (1985), the credibility of a study is the truthfulness of a research's findings and confidence in the finding's truth. To ensure the study's credibility, I arranged that participants complete the questionnaire in a single venue at the same time in her presence. By this it was certain that the questionnaires were completed by those who were meant to complete them. Also, the structured interviews were conducted face-to-face. Then I transcribed data from

the open-ended questionnaire and from structured interviews verbatim, analysed it and interpreted it from the viewpoint of participants. Therefore, the research findings are a representation and true reflection of participants' ideas and views, and are therefore credible.

To increase the study's credibility, once I had transcribed and interpreted data from both the open-ended questionnaire and structured interviews, I did member checking whereby research participants were shown the data collected from them and how I, as the researcher had interpreted it; and were then requested to verify and give feedback on the accuracy of the interpretations, data and the findings. This trust between participants and myself increased and led to participants filling in some gaps they had left open during data collection. This was in keeping up with Lincoln and Guba (1985) who assert that the trustworthiness of a research project should be verifiable. To sum this up, TerreBlanche and Durrheim (1999) assert that the extent to which the research analysis and findings are believable and consistent with reality is credibility.

Crystallization: Crystallization was used to verify and establish the study's credibility. According to Cohen and Crabtree (2006), crystallization is a process whereby immersion (which is the reading or examination of research data) is temporarily suspended in order for the researcher to reflect on the experience of data analysis in order identify and articulate themes and patterns noticed during immersion. As is advised by Cohen and Crabtree (2006), I therefore continued to alternate the two processes (of immersion and crystallization) until I had examined all the research data to the point that meaningful claims and patterns emerged – patterns which could be substantiated and well articulated. Therefore, the credibility of the study was increased through crystallization.

Transferability: Transferability is the generalisability and applicability of the research's findings to other situations, contexts, populations, groups, settings, subjects, phenomena or circumstances that are outside the study; and is the ability to generalize the findings of the study to greater or other populations (Shenton, 2003; Lincoln & Guba, 1985; TerreBlanche & Durrheim, 1999). It is advocated that whenever possible the procedure for obtaining research results should be explicit in a way that makes it to be replicated (TerreBlanche & Durrheim, 1999). Shenton (2003) hence points out that a thick description can be used to show the applicability

of the study's findings to other situations, circumstances and contexts. In view of this, transferability in this study was established through the provision of a rich, thick and detailed description of the entire research process which was followed in the study. The thick description gave sufficient information about the research process, context, participants, and about the researcher as the primary instrument for research. The field work and the context of the study should be described in detail, the analysis procedures and the sampling strategy should be clearly described and justified; and also that the methods used in the study and the study's theoretical framework should be explicit always (Bitsch, 2005). These details were provided so that readers are able to apply the findings to their own contexts.

Confirmability: According to Lincoln and Guba (1985), confirmability is the degree to which the findings of a study are neutral to the researcher's interest, motivation and bias; as well as the extent to which these findings are representative and reflective of the participants' responses. Similarly, Shenton (2003) describes confirmability as entirely basing the findings of the study on the participants' responses without allowing the researcher's potential prejudices, biases and influences to interfere; that is, purely deriving the interpretation of data from the research participants' perspectives. In addition, confirmability refers to the extent to which the findings of the study can be confirmed through the research data (Amankwaa, 2016).

The study's confirmability was established through external auditing. External auditing refers to involving an external researcher to the study to examine and evaluate the process and findings of the study in order to establish whether the findings, interpretations and conclusions of the study are supported by the research data (Guba and Lincoln 1988). In light of this, the researcher had her supervisor, who is external to the study, examine, scrutinise, and evaluate the entire study processes to verify their confirmability. Also, to further ensure the study's confirmability, the researcher made sure that the findings of the study solely derived from the data as captured from participants to the exclusion of other views, motivations, biases, stereotypes, and interests. It is similarly highlighted that the phenomena under investigation should be reflected or signified in the results of the study as far as possible, as opposed to the theories, beliefs and biases of the researcher (Bitsch, 2005).

Dependability: Dependability refers to the extent to which other researchers could conduct the same study and come up with the same or similar findings. According to Lincoln and Guba (1985), dependability is the consistency and replicability of the findings in similar contexts. It is about how consistent or dependable the results of the study would be if it were to be repeated in a similar context or with the same subject matter (Schurink, 2009).

The dependability of the study was established through an enquiry audit. An enquiry audit is whereby an outsider to the study is requested to examine and review the process that was followed in the research and in the analysis of data to establish whether the findings can be repeated and are consistent thus establishing the study's dependability (Shenton, 2003). In establishing dependability, the researcher involved her supervisor who is external to the study to check, challenge and audit the procedures followed in the study to see if they are appropriate and render the study dependable.

4.13 Ethical considerations

Lincoln and Guba (1985) view research ethics as morals in research that ensure the researchers' accountability to the public, and promote values that make collaborative work possible such as mutual respect, trust and fairness. Ethics in research are the conduct standards that spell out what is the acceptable and right behaviour and what is not (Wasserman, 2013). Ethics are also the norm in research which promote and support the pursuit for truth and knowledge (Sikes & Piper, 2010). According to Lincoln and Guba (1985), research ethics ensure that social values and morals that are important are upheld such as public safety and health, human rights, adherence to stipulated laws, and social responsibility. Ethics also ensure that the interests of society and groups are upheld in research while also promoting public support for research through ensuring the research's integrity, quality and trustworthiness (Stichler, 2014).

Research ethics apply when human participants are involved in research to protect the participants, examine if the research project's activities are ethically sound, considering issues that relate to anonymity, confidentiality, risk management, and informed consent (Lincoln & Guba, 1985; Stichler, 2014).

Ethical clearance: In light of the above views, the first step that the researcher took in adhering to the research ethics was to apply for ethical clearance to the committee that guides research at the University of South Africa (Unisa). The Committee evaluated the researcher's research ethical clearance application, approved it and gave written clearance to conduct the study. I then also sought clearance from the Gauteng Department of Education to conduct research in one of their secondary schools; and the permission was granted also in writing. After this, and as is procedural, I also sought permission to conduct research from the district education office under which the particular secondary school serves, and was also granted in writing. Procedurally, I then also requested for permission to conduct research from the principal of the particular school, and it was granted in writing.

Voluntary participation: Having obtained the above clearances, the researcher proceeded to seek for volunteers to participate in the study. I neither coerced participants to participate in the study, nor employed practices that are deceptive to get them to participate; rather the researcher ensured that all participants took part in the study voluntarily. I was privileged to be allowed an audience with the Grade 10 teachers and learners where she was introduced by one of the senior teachers as a research student at Unisa. I took advantage of this meeting and established trust and rapport between herself and the potential participants through the communication of the research ethics which would lead to informed consent. Participants were also told that participation was completely voluntary and that their names or identities would not be mentioned or published anywhere thus protecting their confidentiality, privacy, anonymity, and dignity.

Informed consent: To ensure informed consent, I made it a point that all the participants knew and understood what their participation in the study involved, what they were particularly required to do and that they were participating in a research. During this meeting, I communicated the aim and topic of the study as well as its purpose and benefits. the number of participants needed (which was five teachers and ten learners all from Grade 10) was also mentioned. In addition, the instruments for collecting and capturing data which included the questionnaire, interview, audio recorder and note-taking; the number of questions to be answered with each of the instruments was divulged. Furthermore, the approximate duration of each data

collection session which was estimated at not more than 30 minutes each was determined; and that if they had any questions they should feel free to ask.

It was advocated that research participants should be informed about the research purpose, what they are expected to do including the amount of time they will be required to put in, whether there are benefits involved in participating, that participation in the study is strictly voluntary and that participants should also be assured of the protection of their confidentiality and privacy (Wasserman, 2013). It is similarly asserted that the purpose of the study, voluntary participation, the data collection method, why the participant is being chosen to participate, instruments, means and duration of data collection means such as questionnaires, audio recorders and interviews should be communicated to participants; and that the participants' confidentiality, privacy and anonymity should be protected (TerreBlanche & Durrheim, 1999; Woods, 2011).

Safety of participation in the study: I made sure that the research was safe for participants and hence informed the participants that participation in the study is safe, free of any form of harm and also free of charge. Research should not only seek beneficence (which is doing good), but it should also seek malfeasance, which is the avoidance of doing harm (Stichler, 2014). The same view echoes that of TerreBlanche and Durrheim (1999) who state that risk and harm as ethical issues in research mean that the study should not hurt participants.

Withdrawal from the study without penalty: Participants were also informed that that they could withdraw their participation at any time without penalty, if they wished to do so. This is consistent with Lincoln and Guba (1985) who highlight that participants in the study can withdraw from the study at any time without negative consequences. It is also pointed out that participants should be informed that they can withdraw their participation at any time without penalty (Sikes & Piper, 2010).

Contact details of the researcher: My contact details and those of my supervisor were also communicated. The contact details and names of the investigator and of the person who can be contacted about problems, questions and about one's rights as a participant in research should be provided (Amankwaa, 2016). All of the information discussed above was also included in the consent letters to parents and

teachers and also in the assent letters to learners that each of the would-be participant received.

Completion of consent and assent forms: It was explained to learners that those who wished to participate should complete the assent forms and also have their parents give written permission for them since they are still minors and cannot give their own consent. Hence learners were given two letters which proposed their participation in the study, one addressed to them and the other addressed to their parents; requesting them to give permission for their child to participate in the research study. They were also given an assent form on which to sign if they were willing to participate and a consent form which would be signed by their parents if they allowed them to participate. It was emphasised that only those who signed the assent form and whose parents have given written consent would be allowed to participate. Teachers were also asked to give consent in writing if they wished to participate.

Communication with participants: All communication was done at a level and in a language that all of the would-be participants understood. Communication with participants should be at a language level that is easily understandable to them; and consent to participate should be in written form (Sikes & Piper, 2010). All of the information that was communicated through letters and in the meeting with the Grade 10 learners enabled the would-be participants to give informed consent to participate in the study. Participation in research was informed to ensure that the decision as to whether to participate or not is arrived at consciously and deliberately (Sikes & Piper, 2010). Informing participants of the ethical measures involved, among other things, assuring participants of confidentiality and anonymity in order to increase the chances of the researcher obtaining honest data. The information communicated to participants helped participants to know what is expected of them which is also part of the process of informed consent (Gill et al., 2008).

Trust and honesty: TerreBlanche and Durrheim (1999) include trust and honesty as part of the ethics in research. In light of this, I established trust with the research participants based on the research ethics discussed above, and proceeded to present the research findings truthfully and honestly as they directly derived from the data that was collected from that participants without changing the participants' meanings. In addition, I completely and consciously excluded her own biases,

influences and interests from the research process and findings. I also employed cultural sensitivity throughout in dealing with and interacting with the research participants.

4.14 Summary

This chapter focused on, described and addressed the research methodology, paradigm, approach, instruments, sampling procedures, ethical concerns as well as the measures taken to ensure the trustworthiness of the study. The methodology used in this study was qualitative in nature. The chapter also provided justification for the selection of the research methodology and design. Participants' biographical information was presented in brief. Data were collected through structured interviews and also through an open-ended qualitative questionnaire and was analysed. To ensure trustworthiness, the analysed data was then evaluated in light of the four principles of trustworthiness which are credibility, transferability, dependability and confirmability. The themes that emerged are presented in chapter 5, and are then discussed in relation to a study of literature in chapter 6.

CHAPTER 5

INTERPRETATION OF THE STUDY'S RESULTS

5.1 Introduction

The chapter presents the study's findings as derived and interpreted from the research data. These findings relate to the state of teacher-learner relationships in a culturally diverse Grade 10 classroom from the perspective of social wellness. The findings are discussed under themes or subheadings that emerged from the analysed data collected through the open-ended questionnaire and the structured interviews. The ideas that are presented in italics and bold are from teacher-participants while those from learner-participants are in italics without bold. This has been done to clearly indicate learners' and teachers' responses where they are presented verbatim. Generally, both teacher and learner participants expressed views that are the same or similar. To arrive at this remark, data from both teacher and learner participants were analysed, interpreted and then merged under the same themes. The presented themes are hence inclusive of the ideas from both learner and teacher participants' views.

Data from the two instruments used to collect data for the study, that is, the open-ended questionnaire and the structured interviews, were analysed separately and the identified themes from these were merged. Table 5.1 presents the identified themes from the analysed data.

Table 5.1: Merged themes from the data collected through both the questionnaire and structured interviews

Themes from the collected data
Cultural consciousness as a means to promote positive teacher-learner relations in a culturally diverse classroom.
Cordial interactions lead to positive teacher-learner relations/social wellness).
Speaking a common language promotes teacher-learner relations in a culturally diverse context.
Academic support leads to positive teacher-learner relations and social wellness.
A few incidences of negative interaction are challenges that affect teacher-learner relations in culturally diverse school contexts.

5.2 Themes from analyzed research data

The findings demonstrate that participants understand what cultural diversity entails and they suggest ways through which positive teacher-learner relationships can be promoted in culturally diverse school contexts. In doing this, participants express generally strong, relevant and realistic ideas that, when implemented, can lead to social wellness and teacher-learner relationships that are positive.

5.2.1 Theme 1: Cultural consciousness as a means to promote positive teacher-learner relations in a culturally diverse classroom

The views under this theme directly respond to the research question which seeks to establish the state of teacher-learner relations in a culturally diverse Grade 10 classroom in Gauteng Province, from a social wellness perspective. Also, through this theme, the views of teachers and learners with regard to the state of teacher-learner relations in the school are revealed, thereby responding to the study's first sub-question.

The study's findings reveal that participants are aware that their school is culturally diverse. They are aware that there are different cultural groups in their school and that they come from different cultural backgrounds and have different cultures.

For example:

Mashudu : Q 1a "...we as learners we come from different cultures".

Yoliswa : Q 2b "...they... come from different culture."

: Q 2b "...they... come from different ...religion."

: Q 2 "We have diffent cultures."

Yoliswa : Q 2 "We are from diffent cultures and they respect that."

Isaac: : **Q 3 "We here are a very diverse school ..."**

The results of the study show that participants recognise and acknowledge the differences among individuals in their school. They point out that they are a very diverse school, with the population of their school being composed of individuals with different shades of skin, different cultural backgrounds and with teachers and learners coming from different places. Participants hence explain that in terms of culture, they are not all the same in the school but have different cultures owing to some of the learners and teachers coming from outside the country while others are locals but from diverse cultures. They also accept and acknowledge that regardless of the differences in culture they essentially are all human. Some of the participants' expressions that support these findings are as follows:

Relebogile : Q 6 "...essentially a person is a person."

Q6 "... show them that yes, you are different, it is there the colour of your skin, your background is different, and your culture is different ..."

Q 4 "... there are so many different people ..."

These expressions reveal the ideal stance for promoting positive teacher-learner relationships and social wellness. Participants highlight that they were aware, they knew and recognised that their school had many different people. However, they indicated that essentially people are the same and that the difference in terms of who they are as people is very little. For example:

Relebogile : Q 6: "...we are all the same."

Q 4 "There is very little difference in terms of who they are as people."

Isaac : Q 3 "...with some teachers coming from outside the country and while learners most are South Africans."

Yoliswa : Q 2 "We are from diffent cultures ..."

The study's findings reveal that all the cultural groups in the school are viewed as important. These findings also highlight that there is no culture that is superior and more important or better than others; but that all cultures are equally important. Participants urge that learners be taught that all cultures are important and equal, therefore showing an advocacy for the equal acceptance and treatment of each cultural group in the school. For example:

Tafara : Q 3d "Teach ... kids that all cultures are equally important."

Q 3d "There is no one culture more important or superior than others."

Sibongile : Q 2b "No culture is better than the other."

The study's results show that participants understand that the cultural diversity within their school means that they are not all the same but are different and unique. They actually state that it is their differences that make them unique and that they appreciate those differences. These results also reveal that participants envisage that individuals within culturally diverse school contexts should understand that people are different in certain ways so that social wellness and positive teacher-learner relationships are promoted. They state, for example:

Isaac : Q 2b "... have an understanding that people differ in their own way."

Sibongile : Q 1a "Differences ... makes them... unique from others."

Q 1 "They appreciate their differences."

Participants seem to value the cultural differences within the school and view them as being linked to individuals' identities. They in fact point out that individuals derive their unique identities from their cultural affiliations and backgrounds. They hence urge individuals to know their backgrounds and who they are in terms of their culture;

understand where they come from culturally and to embrace and hold on to their cultural identities. They seem to believe that when individuals know their cultural backgrounds and embrace their cultural identities, they relate better with others leading to social wellness. Participants therefore highlight the importance of culture by urging individuals to neither lose nor forget their cultural identities – these being suggested as ways to promote social wellness between teachers and learners. For example:

Sibongile : Q 3a “*...they must never loose their own identities.*”

Q 3d “*Never forget who they are.*”

Q 1a “*Differences... makes them who they are...*”

Q 3a “*Stay true to who they are.*”

Q 2 “*Teachers need to ... understand where they come from.*”

Tshepo : Q 2b “*...know your background...*”

Isaac : Q 2a “*...they try to find themselves.*”

Participants urge individuals to take pride in their cultural backgrounds and identities, not being ashamed of their cultural backgrounds. They suggest that individuals should without fail wear their cultural clothes on culture day to showcase their cultural identities. Some of those expressions is as follows:

Bheka : Q 2b “*They should make it a point that on the culture day learners do wear their cultural clothes*”.

Muraro : Q 2b “*They must be proud of where they come from.*”

Samuel : Q 2 “*By wearing your own cultural clothes.*”

Q 2 “*By wearing their cultural clothes so that teachers will know...*”

Relebogile : Q 1 “*...the teacher not being shy.*”

The study results reveal that participants regard the cultural diversity in their school positively. Cultural diversity is seen and described as good, positive, powerful and actually nice in that it exposes individuals to different types of people instead of only one type; therefore, opening up the wider world. Cultural diversity is also seen as

giving individuals an open mind in the sense that in their interactions in diverse cultural contexts, individuals get to learn new ideas which may inspire individuals to come up with other new ideas which may ultimately lead to the creation of a better world for everyone. They say, for example:

Yoliswa : Q 4 “*It gives you an open mind.*”

Q 6 “*We get to get new ideas and some of those new ideas will inspire somebody to inspire someone to come up with new ideas so at the end of the day we have a beautiful globe ...*”

Isaac : Q 4 “*... in a broader sense cultural diversity is always good in that it broadens the minds of the learner.*”

Q 4 “*It opens up the wider world instead of only being exposed to a certain type of people*”.

Yoliswa : Q 6 “*I think it has power.*”

Q 2 “*It's positive.*”

Q 2 “*It's actually nice.*”

The findings of the study reveal that learners and teachers related very well and easily get along with each other in the classroom, with learners also relating well with each other. Participants point out that the current state of teacher-learner relations in a culturally diverse classroom in the case school is positive. They also highlight that teachers treat learners well and that both parties respect each other's languages in class and communicate.

Sibongile : Q 1a “*Social relationship is good...*”

Shonisani : Q 1 “*They interact well with one another...*”

Relebogile : Q 2 “*So far I think teachers and learners get along well in classrooms.*”

Q 3a “*Learners... have a good relation with each other.*”

Bheka : Q 1 “*Learners and teachers relate very well and good.*”

Q 3 “*Teachers and learners relate good.*”

Q 1 “*They treat us very well.*”

Akani : Q 1 “*They relate well.*”

Mashudu : Q 2 “*And we can easily get along with each other.*”

Q 3b “*And they can easily get along.*”

Relebogile : Q 2b “*Teachers and learners respect each other languages in the class.*”

Relebogile : Q 1 “*I think what makes it happen is a communication.*”

Participants also reveal that teachers relate with learners in a way that does not highlight the differences among the learners and that learners reciprocate the action. Learners are hence said to notice very little in terms of difference. Apparently cultural differences among people are not seen in a negative light in the case school as learners are said to respect their teachers despite their differences in culture. It is also pointed out that teachers protect learners while teachers and learners are said to relate as if they come from the same culture. These findings are supported as follows:

Yoliswa : Q 1 “*We relate... as if we come from the same culture.*”

Relebogile : Q 3 “*... the learner is able to reciprocate those actions towards the teacher because the teachers don't um – point out the differences.*”

Q 3 “*They relate the same way that they do to them, so they notice very little in terms of difference.*”

Shonisani : Q 1 “*Learners are giving respect to their teachers irrespective of their cultures and backgrounds.*”

Sukoluhle : Q 3c “*... they are protecting us.*”

It is also highlighted that when individuals learn from each other and are taught about the different cultures that are in existence, they begin to realise that there is a bigger world other than their own family, language and race, therefore, broadening their minds. Participants also strongly advocate that, not only should individuals learn about the cultures in South Africa, but they should learn about cultures around Africa

and the world so that they have a better understanding of others' behaviour which ultimately leads to social wellness. For example:

Sibongile : Q 6 “*... I think uh both the teachers and the learners have to learn about different cultures which are – we can not say only in South Africa, may be which are around Africa so that at the end of the day when they see someone behaving in a certain way they'll understand the reasons behind the behaviour.*”

Isaac : Q 6 “*Cultural diversity ... broadens the mind of the learners ... instead of only being exposed to to a certain type of people.*”

Q 6 “*... they see that there's a bigger world out there, not just my language, not just my skin colour, not just me and my family.*”

It is revealed in the study that when teachers and learners are exposed to other cultures, they relate better. Participants therefore suggest that teachers and learners be exposed to different cultures as a measure for promoting the teacher-learner relationship. They also advocate that individuals within culturally diverse school settings should be allowed to mix and interact with each other (such as through sporting activities) and not be prevented from doing so in order that they learn to accept each other as well as each other's cultures, therefore promoting social wellness and the teacher-learner relationship. Participants also advocate that all cultures and cultural backgrounds be allowed and accepted into the school, as opposed to having just one culture if social wellness is to be promoted.

Isaac : Q 6 “*Instead of saying in this school we only accept this kind of culture or this kind of background – allowing that mix of people ...*”

Sibongile : Q 3d “*Should allow ... learners and teachers from different cultures.*”

Isaac : Q 6 “*... the extra measures that may be taken to promote that relationship ... is exposure ... to other kinds of cultures ...*”

Participants argue that cultural diversity within the school exposed both teachers and learners to a real world setting whereby they interacted and learnt to relate with individuals from diverse cultural backgrounds. Cultural diversity in school was also

seen as generating in individuals an understanding of different cultural backgrounds therefore addressing some of life's obstacles and paving way for social wellness and positive teacher-learner relationships to be established. In addition, cultural diversity in the school and classroom is seen as also preparing learners for a future in the real world setup and also enables them to relate in the real world. Some of those expressions are as follows:

Relebogile : Q 5 “... *it prepares that student for um – their future and ... who knows where that student will go ... in the future?*”

Yoliswa : Q 4 “... *are able to relate to certain people in the real world.*”

Q 4 “*Even out there, I think in the real world, you begin to understand and to be able to manipulate some of the life's obstacles.*”

In the findings, Africa is described as a very beautiful continent in its entirety, and its cultural diversity was also described as beautiful. In contrast, South Africa is described as a country which is very rich in terms of culture, and with a population that values its culture and from whose cultures others have learnt immensely. The findings also reveal that participants view cultural diversity as promoting an eagerness in individuals to learn about other cultures as they describe it as the new fun whereby individuals get to learn from each other. Therefore, cultural diversity is seen as contributing positively to the classroom situation. It is also seen as promoting and encouraging togetherness and not segregation. Some of the expressions that support these finding are:

Isaac : Q 4 “... ***being a diverse – a diverse culture (stammers) ... encourages and promotes – togetherness.***”

Relebogile : Q 4 “...*diversity...it doesn't promote segregation...*”

Yoliswa : Q 6 “... *Africa as a whole is a very beautiful continent with a very beautiful diversity.*”

Sibongile : Q 6 “***South Africa is a very rich country in terms of culture ...***”

Sibongile : Q 6 “... ***I've learnt a lot from their cultures ...***”

Participants argue that if everyone was the same or imitated each other, people would just be a bunch of imitations and would not learn anything. It is maintained in

the revelations of participants that cultural diversity is therefore a positive aspect of humanity that promotes social wellness and positive relations. Some of the views that support these finding are as follows:

Isaac : Q 4 “*I think it is a very positive aspect being ... a diverse culture ...*”

Yoliswa : Q 6 “*If everybody just imitated everybody it would just be a whole lot of imitations and you wouldn't learn anything at the end of the day.*”

Q 4 “*I think it plays a huge role because at the end of the day you learn something from another culture.*”

Tolerance is also advocated for as a way of promoting social wellness and positive teacher-learner relationships in a culturally diverse classroom context. There are those participants, however, who feel that social wellness and positive teacher-learner relationships in a diverse cultural school context would be achieved by interacting with each other as if their cultures are the same, or rather by ignoring the cultural aspects of individuals. They suggest that when interacting with each other, individuals from culturally diverse settings should leave their cultures at home, or relate by simply not talking about their cultures. Some of the expressions that support these findings are follows:

Relebogile : Q 2a “*Learners and teachers should leave their cultures home.*”

Akani : Q1a “*The easy way to relate mostly we don't talk about our culture or beliefs.*”

Tafara : Q 2b “***Both must ... not regard others as coming from a particular tribe.***”

Q 3a “*Tolerate each other's cultures.***”**

The results of the study show that cultural diversity does not only creates tolerance; it also leads to denouncing selfishness and bias towards one's own language, family and skin colour, therefore paving way for positive teacher-learner relationships and social wellness. Cultural diversity was also seen as leading to empathy for fellow learners and teachers. These findings are supported as follows:

Isaac : Q 1 “... *you think of your classmate, you think of your teacher who is part of that group who is vilified and you say but no ...*”

Q 4 “... *they see that there is a bigger world out there, not just my language, not just my skin colour, not just me and my family.*”

Q 4 “*It it – (stammers) creates tolerance ...*”

The study reveals that cultural diversity should be viewed as a norm if social wellness and positive teacher-learner relationships are to be promoted. For example:

Yoliswa : Q 6 “*And it should also be a norm – it should also be regarded as a norm.*”

The study fundings reveal that social wellness and positive teacher-learner relationships in a culturally diverse classroom context can be promoted when teachers and learners from diverse cultural backgrounds accept each other as well as each other's cultures. Participants show an advocacy for peers to accept each other's backgrounds, accept each other and that teachers accept the cultural background of each learner. Participants also call on parents to teach their children to accept the different cultures. The following expressions support these findings:

Tafara : Q 3d “*Honours lay with parents to socialise their kids to embrace other cultures.*”

Shonisani : Q 1a “*Acceptance of both the teacher and the learner.*”

Tafara : 3a “*Learner to accept each other.*”

Isaac : Q 16 “... *learners learning to accept other – other cultures ...*”

Tafara : Q 3b “*Teachers should embrace ... the cultural background of each learner.*”

Tafara : Q 3b “*Help learners to ... embrace their peer's backgrounds.*”

The above ideas in general clearly indicate that participants are aware of the cultural diversity in their school, their own cultural uniqueness, others' diversity and are embracing them all. They show a generally positive attitude towards cultural diversity and highlight cultural diversity as providing opportunities for positive interaction. These views also collectively express that cultural diversity within a school setting is

good, positive, necessary and of benefit to individuals within such settings. A statement from Samuel, one of the participants, can sum up these views:

Isaac : Q 4 “So once they are diverse I don’t see any negative effect...”

5.2.2 Theme 2: Cordial interactions lead to positive teacher-learner relations (social wellness)

Participants' views expressed under this theme respond directly to the second sub-question of the study which sought to establish what promotes teacher-learner relations in culturally diverse contexts.

The study's findings reveal that interaction between teachers and learners is important and led to social progress. It is also noted that when teachers and learners relate well, better relationships are created between them. Participants' views seem to encourage teachers and learners to always relate cordially. In addition, participants' views also urge teachers and learners to interact cross-culturally with each other. The following support these findings:

Sibongile : Q 3d “Encourage both teachers and learners from different cultures to interact.”

Isaac : Q 5 “So for me the interaction is between the teacher and the learner is very important ...”

Q 5 “... we can interact ... with our diverse backgrounds ...”

Q 1 “That way there can be progress ... socially.”

Relebogile : Q 5 “... if a teacher and students are able to relate well, it ... creates a better relationship between them ...”

The interaction of individuals from diverse cultural backgrounds is seen as leading to understanding of others' cultural backgrounds as well as others' needs. Participants hence advocate that teachers and learners from diverse cultural backgrounds interact with each other in order to understand each other. Teachers and learners are also encouraged to build and promote positive relationships with each other. For example:

Tafara : Q 3b “*To build a good conducive teaching and learning relationship.*”

Q 2a “Promote positive relationships ...”

Q 3b “Teachers should understand ... the cultural backgrounds of each learner.”

Isaac : Q 3b “*To understand ...learners needs.*”

Onke : Q 3a “...so that we can understand each other.”

Q 1 “...make us understand each other...”

Tshepo : Q 2a “They should interact with each other.”

Participants highlight that it is very important for teachers and learners to be taught to be mindful of how they interact with and talk to each other so that through their communication and interaction with each other, social wellness and the teacher-learner relationship can be promoted. For example:

Relebogile : Q 6 “*So it's very important to teach them ... also be aware of how they speak to each other or how um – the – how the students themselves interact with each other, and also how teachers interact with the students.*”

Participants highlight that respect as leading to mutual understanding and the promotion of positive teacher-learner relationships. For example, they say:

Onke : Q 1 “*The only thing that will help us to understand each other is respect.*”

Respect for cultural diversity and individuals from culturally diverse backgrounds is highlighted as an attribute that promotes both positive teacher-learner relationships as well as social wellness. Learners are urged to respect teachers and the school management. It is also pointed out that when teachers respect their diverse learners they may learn something from them. Teachers and learners are hence urged to respect each other in order to enhance social wellness and the teacher-learner relationship. Some of their expressions are as follows:

Tshepo : Q 1a: “*There must be ... respect between teachers and learners*”.

Bheka : Q 2a “*Teachers have to respect learners as well so they can get along.*”

Sibongile : Q 1 “***Respect each other’s cultural backgrounds.***”

Q 3b “*Show respect to their culturally diverse learners.*”

Q 3c “*Interact with one another respectfully.*”

Sukoluhle : Q 3a “*First we must have respect for one another.*”

Onke : Q 3a “*We as learners we must always respect teachers.*”

Bheka : Q 6a “*Should respect teachers and authority of the school ...*”

Sibongile : Q 3b “***Show respect to their culturally diverse learners to learn from them.***”

The study findings reveal that teachers in the case school respect learners from diverse cultural backgrounds, understanding and respecting the fact that not all learners come from the same cultural backgrounds. Participants point out that some teachers do respect learners’ cultural beliefs and values, and view mutual respect as very important. Overall, participants point out that teachers and learners in the case school relate in a way that is conducive for the establishment of positive teacher-learner relationships:

Muraro : Q 1a “*They respect each other.*”

Sibongile : Q 3b “***Show respect to their culturally diverse learners.***”

Sibongile : Q 2a “***Mutual respect is very important regardless of one’s culture.***”

Mashudu : Q 1 “... *there are some teachers who respect learners’...cultural beliefs and values.*”

Yoliswa : Q 1 “*The teachers they understand that we are not all the same, but we have different cultures.*”

Participants see mutual respect as enabling individuals within culturally diverse school settings to communicate therefore leading to enhanced teacher-learner relationships and social wellness. For example they say:

Sibongile : Q 2a “*Mutual respect ...will make it easier for both teachers and learners to communicate.*”

Mutual respect irrespective of cultural backgrounds is seen as leading to mutual understanding. Participants also argue that it is important that the relationship between the teacher and the learner should be characterised by mutual respect if the teacher-learner relationship is to be positive, as learners do not feel safe around teachers who show them no respect. They also express that learners feel safe when teachers respect them, and that for learning to take place, there has to be mutual respect. They therefore advocate that teachers and learners respect each other, that is, the teacher respecting the learner and the learner respecting the teacher. Some of the expressions that support these findings are:

Isaac : Q 5 “*The teacher must respect the learner, the learner must respect the teacher.*”

Q 5 “*... for learning to take place, I think there must be mutual respect.*”

Mashudu : Q 5 “*... it's important ... that ... a teacher and a learner ... they respect each other in terms of their cultures .*”

Q 5 “... me as a student, I see a teacher as my mum ... So to have your mum disrespecting you because you come from another place ... you as a learner would not feel safe around that type of person.”

Sibongile : Q 2a “*Mutual respect is very important regardless of one's culture.*”

Participants' revelations illuminat mutual respect as a cross-cultural value which teachers and learners ought to portray in their interactions with each other in diverse classroom contexts in order to promote social wellness. Positive behaviour is seen as ideal for social wellness and for enhanced teacher-learner relationships. Culture is hence seen as teaching individuals the way to behave and helping in modifying their behaviour:

Sibongile : Q 6 “*It also teaches them the way to behave.*”

Q 6 “*It's helping them to behave.*”

Thato : Q 3c “*... discipline.*”

Grade 10 learners are described as the most problematic and vulnerable learners who face different challenges. The way teachers handle learners' challenges is alluded to as potentially failing to appropriately address learners' negative behaviour thus leading to lack of concentration in class, which are a barrier and hindrance to social wellness and positive teacher-learner relationships. The lack of disciplinary measures in schools is seen as an obstacle to social wellness and positive teacher-learner relationships. One's values, behaviour and upbringing were also highlighted as determining whether the teacher-learner relationship becomes positive or negative. For example:

Thato : Q 1a “**Values, upbringing, behaviour and the lack of disciplinary measures in schools.**”

Isaac : Q 1 “**Grade 10 are the most... problematic learners.**”

Q 1 “Grade 10 are the most vulnerable... learners with different challenges they faced.”

Q 1a “How teachers deal with their challenges leads to their bad behaviour and lack of concentration in class.”

In resolving learners' disciplinary challenges so that social wellness is enhanced, participants suggested that teachers be accommodative of learners and understand their needs and problems. They seem to point out that teachers can play a positive role in terms of meeting participants' needs and addressing their challenges. Participants also urged that learners adhere to the code of conduct while parents ensure that their children do as expected at school. They also suggest that learners who do not respect the school rules should be expelled from school:

Muraro : Q 3c “*If there is a learner who does not respect the law must be chased away from school.*”

Thato : Q 2 “**Adherence to the code of conduct.**”

Shonisani : Q 3d “*...ensure that they ...do as expected.*”

Isaac : Q 1 “**To... accommodate learners needs.**”

Q 1 “There has to be a teacher ... accommodating their problems.”

Q 1 “There has to be a teacher involvement in terms of understanding... their problems.”

Q 1 “To... accommodate learners needs.”

Participants highlight that learners should know that in relation to teachers, they are children and that teachers are parent figures who should act in a manner that shows that they are adults themselves, if social wellness is to be realised and positive teacher-learner relationships promoted. They advocate that learners be given certain rights, while encouraging them to be conscious of their rights and to act responsibly within those rights so that social wellness is promoted. For example, they say:

Thato : Q 2 “Awareness of rights and responsibilities ...”

Q 2b “learners knowing that they are children...”

Q 2b “...learners knowing that.... educators are adults and parents.”

Q 3b “Teacher are elderly people and they should behave elderly.”

Bheka : Q 3c “Must give the learners the right to do their hair styles but learners should... use a black colour on their hair.”

Participants view communication as a major contributing factor to positive teacher-learner relationships and social wellness, and seem to use it as such. They urge teachers and learners within diverse cultural classroom contexts to openly, freely and meaningfully communicate with each other, voicing out their problems so that they will understand each other. Communication is also seen as key to the promotion of social wellness in all relationships:

Relebogile : Q 2a “Communication is a major key ...”

Bheka : Q 3d “Should help learners to say their problems out.”

Shonisani : Q 2 “Openness.”

Shonisani : Q 2 “Freedom of expression.”

Tshepo : Q 2a “Teachers should provide meaningful information to all.”

It is revealed through the study’s results that when learners have self-confidence, are trusted by the teacher, with the teacher knowing that learners trust them, teacher-

learner relations improve. It is therefore envisaged that learners be self-confident in the classroom. The findings of the study also show that trust between teachers and learners promotes the teacher-learner relationship. Participants point out that when teachers and learners trust each other, their relationship is promoted and can proceed properly:

Issac : Q 5 “*... I've got to ... have that kind of relationship of trust between me and the learners. That way ... it then is promoted, it can proceed properly.*”

Q 2 “They need to believe in themselves.”

Q 2a “Trust their own judgment.”

Tshepo : Q 2 “*... know your story when you are in the classroom.*”

Q 2b “*... you must know your story.*”

Sukoluhle : Q 3d “*... have hope on us...*”

Muraro : Q 3a “*...our teacher... he now how much we trust do we have for them.*”

The results of the study envisage that teachers have a positive regard for learners and speak to them gently, not shouting at them.

Tafara : Q 2a “*Teachers will look at the learner and regard him/her as someone who is seeking knowledge...*”

Muraro : Q 3b “*Must not be so loud to the learners.*”

The research results reveal that assuring parents of their children's safety at school is a contributing factor to social wellness and positive teacher-learner relationships. Participants express that parents need to be assured that their children are safe and in good hands at school, that teachers are not insulting them and that they have positive learning experiences at school. Some of their expressions are as follows:

Yoliswa : Q 3d “*The parents need to know that their children feel safe when they are at school.*”

Q 3d “*The parents need to know that their children are not insulted by their teachers...*”

Tshepo : Q 3d “*They must know that we are in good hands.*”

Q 3d “*They must know that ... we have good experience.*”

The study's findings encourage individuals to learn about different cultures and to acknowledge the various cultural groups in their midst. Participants envisage that individuals within diverse school settings willingly seek to learn about different cultures so as to promote social wellness and the teacher-learner relationship. Therefore, teachers and learners are encouraged to learn about different cultures as a way of promoting the teacher-learner relationship:

Sibongile : Q 6 “*I think uh- both teachers and learners have to learn about different cultures ...*”

Q 2 “*...always... be willing to explore ... different cultures so as to understand them...*”

Q 3d “*... learn new and different cultures.*”

Yoliswa : Q 3a “Learners must ... have a knowledge about culturally diverse.”

Relebogile : Q 4 “*... diversity does promote for people to want to learn about the other cultures.*”

Q 5 “*... learners ... can also learn.*”

Mutually learning from each other about cultures is seen as a strategy to promote social wellness and enhance the teacher-learner relationship. It is therefore proposed that in promoting social wellness and improving the teacher-learner relationship, a day be set aside every week whereby individuals within a culturally diverse school come together and each explain their own culture so that others learn from them. This is believed to lead to mutual understanding, improved teacher-learner relations and social wellness. It is therefore highlighted that teachers can learn from learners and that learners can learn from teachers in terms of culture. These findings are supported as follows:

Yoliswa : Q 5 “*... teachers can also learn from us and we can also learn from them.*”

Q 5 “*... for example, there should be a day whereby everybody comes and explains and then we get to learn from them.*”

Q 5 “... lets say for example, every Friday we get to have a study group and then we learn about each other’s cultural beliefs ...”

It is also highlight that when individuals learn from each other and are taught about the different cultures that are in existence, they begin to realise that there is a bigger world other than their own family, language and race, therefoe broadening their minds. Participants also strongly advocate that, not only should individuals learn about the cultures in South Africa, but they should learn about cultures around Africa and the world so that they have a better understanding of others’ behaviour which ultimately leads to social wellness. For example:

Sibongile : Q 6 “*... I think uh both the teachers and the learners have to learn about different cultures which are – we can not say only in South Africa, may be which are around Africa so that at the end of the day when they see someone behaving in a certain way they’ll understand the reasons behind the behaviour.”*

Isaac : Q 6 “*Cultural diversity ... broadens the mind of the learners ... instead of only being exposed to to a certain type of people.”*

Q 6 “... they see that there’s a bigger world out there, not just my language, not just my skin colour, not just me and my family.”

It is revealed in the findings that when teachers and learners are exposed to other cultures, they relate better. Participants therefore suggest that teachers and learners be exposed to different cultures as a measure for promoting the teacher-learner relationship. They also advocate that individuals within culturally diverse school settings should be allowed to mix and interact with each other (such as through sporting activities) and not be prevented from doing so in order that they learn to accept each other as well as each other’s cultures, therefore promoting social wellness and the teacher-learner relationship. Participants also advocate that all cultures and cultural backgrounds be allowed and accepted into the school, as opposed to having just one culture, if social wellness is to be promoted.

Isaac : Q 6 “*Instead of saying in this school we only accept this kind of culture or this kind of background – allowing that mix of people ...”*

Sibongile : Q 3d “**Should allow...learners and teachers from different cultures.**”

Isaac : Q 6 “**... the extra measures that may be taken to promote that relationship ... is exposure ... to other kinds of cultures ...**”

Participants urge both teachers and learners to openly talk about their own cultures so that they get to know each other well, therefore enhancing social wellness in their relationship with each other:

Sibongile : Q 2a “**... teachers and learners to communicate openly about their cultures.**”

Onke : Q 2a “*To know each other very well.*”

Shonisani : Q 2 “**Openness.**”

The results of the study highlight love and patience between teachers, learners and the School Governing Board (SGB) as a crucial factor in enhancing social wellness and in promoting healthy social relationships within the school.

Participants point out that when the principal loves teachers, learners and SGB members, social wellness in the school is promoted:

Relebogile : Q 6c “*He or she must be ... loving learners, Teachers and the SGB members ...*”

Sukoluhle : Q 3c “*...loving learners.*”

Muraro : Q 3c “*...loving... teachers.*”

Q 3c “*...loving SGB members.*”

The study's results show that when teachers befriend learners, get close to them and comfort them, they are better able to address their social and academic problems, thereby improving the teacher-learner relationship. Participants also express that when teachers give advice to learners who are in trouble and direct them in the correct path, the teacher-learner relationship is improved. Some of their expressions are as follows:

Mashudu : Q 6 “*Oh, and teachers can also give advice to learners who are in trouble.*”

Yoliswa : Q 5 “*... to me a teacher ... is supposed to ... at times direct me in the correct direction.*”

Yoliswa : Q 5 “*... to me a teacher ... is supposed to ... at times direct me in the correct direction.*”

Mashudu : Q 6 “*... teachers can ... try to comfort the student ...*”

Participants propose learning to work together, removing cultural labels and putting effort in helping to breakdown negative cultural labels as factors that contribute to positive social relationships and social wellness in culturally diverse school settings. Teachers are also called upon to act and put to an end the negative cultural labels in order to promote positive teacher-learner relationships and social wellness. Reference to others by derogatory names is strongly condemned.

Tafara : Q 2b “*The cultural labels must be completely removed in the school environment.*”

Muraro : Q 2 “*By not calling each other names like forainas or by saying Shangann.*”

Tafara : Q 3a “*Learn to work together... without the negative labels.*”

Q 3d “*Teachers should also try to help... breakdown the cultural labels labels, i.e., negative ones.*”

The above views generally express that teachers are seen as playing a significant role in the learners' life. The views also put forward proposals and suggestions as to how best the teacher-learner relationship can be created and promoted.

5.2.3 Theme 3: Speaking a common language promotes teacher-learner relations in a culturally diverse context

The views expressed under this theme, like in the previous one, respond to the study's second sub-question which seeks to establish what promotes teacher-learner relations in culturally diverse contexts.

It is indicated in the study that if positive teacher-learner relationships are to be enhanced, teachers should not use their home languages in classroom communication. It is also revealed that when teachers use a language that is unknown to learners, some learners think that the teacher is insulting them – which

becomes an obstacle to social wellness and healthy teacher-learner relationships. Participants therefore insist that teachers should use English when talking to learners. They say, for example:

Yoliswa : Q 3b "*The teacher must use English when talking to the learners.*"

Sukoluhle : Q 2a "*The teachers they must use one language which is English...*"

Tshepo : Q 1 "*The teacher will have to use (English).*"

Yoliswa : Q 3d "*The parents need to know that their children are not insulted by their teachers with the language that we do not understand.*"

Participants express a strong advocacy for a single common language that is understood by both teachers and learners to be used in the classroom if social wellness is to be enhanced between teachers and learners. The English language was singled out and suggested as the only language that could be a solution to the language barrier between teachers and learners, and whose use would lead to more positive teacher-learner relationships. Participants strongly advocate that both teachers and learners communicate with each other in English. Interestingly, all of the ten learner participants indicate in various ways their frustrations owing to language or the teacher's use of another language other than English. Some strongly express their option for English as the language that should be used in a culturally diverse classroom context if social wellness and the teacher-learner relationship are to be promoted. These were some of their expressions:

Mashudu : Q 1a "... *English. because it's the only language that is understandable.*"

Sukoluhle : Q 2a "*The teachers they must use one language which is English...*"

Mashudu : Q 2a "... *(FAL) is the only language that can help.*"

Relebogile : Q 2a "...*use English as our language.*"

Onke : Q 2b "*The teacher must inform us by talking in English.*"

Onke : Q 3a "*We as learners we must always...speak in English...*"

Samuel : Q 2a "*By talking English.*"

Mashudu : Q 3d "*Use English when speaking with teachers...*"

Onke : Q 3d "...learners must ... speak in English so that they can communicate with the're teachers or other learners."

It is indicated in the study that currently the teacher-learner relationship between Grade 10 teachers and learners is positive, and attribute this to the use of the English language. They explain that most of the time, teachers and learners use only English as a lingua franca to communicate with each other which enables those from diverse cultural backgrounds to understand what is being said. For example, Mashudu and Yoliswa say the following:

Mashudu : Q 2 "It's because we all communicate by using English First Additional Language".

Q 1 "Normally teachers are able to relate with learners in English (FAL). That's the only language that can make a learner and a teacher to be able to relate with each other".

Yoliswa : Q 1a "...the teacher talks Eng. so that people from different cultures would be able to hear."

In light of how the use of the English language has been advocated for by participants, it is apparent that schools and classrooms ought to adopt languages that make learners learn better and teachers teach better while also relating better with each other.

English is identified as the common language that helps both teachers and learners in culturally diverse classroom contexts to understand each other in spite of their cultural diversity. The use of English language is hence seen as leading to mutual understanding between teachers and learners. For example:

Onke : Q 1a "To speak or communicate in English will make us understand each other."

Mashudu : Q 3c "Must speak with teachers...with English so that they can understand each other."

Samuel : Q 1 "By speaking the language that both teacher and learner they understand."

Mashudu : Q 3c “*Must speak with teachers...with English so that they can understand each other.*”

Onke : Q 1a “*To speak or communicate in English will make us understand each other.*”

Mashudu : Q 1a “*So teachers use Eng. because it's the only language that is understandable.*”

Samuel : Q 1a “*Is the language that we are using so every child or a learner can understand.*”

: Q 2a “*...it might happen that the teacher and the learner they are coming from different cultures.*”

The research findings indicate that teachers and learners relate better when they use the English language, with English language being highlighted as the only language through which this can happen. Individuals within culturally diverse contexts were hence encouraged to learn English so that they could easily get along with others. Participants strongly urge that individuals in culturally diverse classroom settings learn English and use it in order to promote social wellness and the teacher-learner relationship. They also urge individuals within the culturally diverse school settings to make an effort to speak to others in English in the classroom. For example:

Bheka : Q 3d “*Should also try to communicate with other learners in English...*”

Mashudu : Q 1 “*That's the only language that can make a learner and a teacher to be able to relate with each other.*”

Q 2a “*I think learners must learn English so that they can easily get along.*”

Q 1 “*Normally teachers are able to relate with learners in English (Fal).*”

On the contrary however, it is noted that learners do understand each other's languages in their culturally diverse classroom:

Sibongile : Q 3a “***Learners are able to hear and understand each other's languages in the classroom.***”

The results of the study reveal that if the teacher-learner relationship is positive, teachers and learners are in a position to teach their languages to each other in the interest of social wellness.

Yoliswa : Q 2a “*If teachers and learners have a good relationship, they can be able to teach each other their home languages.*”

It is revealed in the research findings that when communication is interpreted between teachers and learners, the teacher-learner relationship is strengthened. Participants hence advocate that communication between teachers and learners from diverse cultural backgrounds be interpreted:

Tshepo : Q 1a “*There must be... interpretations between teacher and learners in order for the relationship to be strong between them*”.

The study's findings show that teachers can use the teacher-learner relationship to help them perform well in their duties. Participants suggest that teachers use the teacher-learner relationship to render good service to learners. For example:

Shonisani : Q 2a “***They can be used for them to be able to carry out their duties well.***”

Participants seem to believe that when one language is used in a culturally diverse classroom, equality is achieved. They also seem to regard equality as leading to social wellness and positive teacher-learner relationships.

The use of a single common language, and particularly English is therefore highlighted as leading to equality:

Sukoluhle : Q 2a “*They must use one language which is English in order for us to be equal.*”

The expressions of participants concerning language challenges generally seem to reveal an underlying frustration in terms of language. In light of the revelations made by participants concerning language thus far, it is apparent that the usage of any other language other than English is frowned upon as causing inequality, frustration and misinterpretation which lead to social discord. It was also apparent that within the culturally diverse Grade 10 classroom in the case school, most learners understand the English language, and that there are those who do not understand

certain home languages spoken in the classroom, and others who do; hence the advocacy for the use of English language in the classroom.

Contrary to the above views, however, some participants saw the use of English language as a barrier to communication because some learners do not know the language. They argue that English is difficult for some learners and that learners should be allowed to speak their own languages in cases where they are not able to speak English. The same participants advocate for the use of their home languages in conjunction with English and hence suggested that individuals get opportunities to learn and to speak their languages. Moreover, they seem to suggest that learners in particular should have periods at school where they are allowed to use their home languages. They also encourage parents to continue talking to their children in their home languages:

Mashudu : Q 3d “*Should carry on using their home languages to their children.*”

Bheka : Q 3b “*... English...it's hard for some learners.*”

Q 3b “*...some of the learners do not know English.*”

Q 3a “*Should always get the opportunity to speak their home languages when they are not able to speak in English.*”

Tshepo : Q 1a “*We must understand our languages...*”

Muraro : Q 3a “*They must go have classes whereby they speak their language.*”

Sukoluhle : Q 1 “*...we separet wern it is time for venerc.*”

The expressions under this theme indicate participants' awareness of the language challenges and barriers in the school and their own frustrations with regard to these challenges. They hence strongly advocate that both teachers and learners use English as a common language in order to promote social wellness, teacher-learner relations and equality in the culturally diverse school, a language which none of them speak as a home language.

5.2.4 Theme 4: Academic support leads to positive teacher-learner relations

Participants' views under this theme respond to the second sub-question of this study which investigate what promotes teacher-learner relations in a culturally diverse context.

The results of the study pointed out that when teachers motivate, encourage, guide and support learners, the teacher-learner relationship is promoted. It is therefore envisaged that teachers motivate, encourage, guide and support learners in their learning. Some of the participants' expressions are as follows:

Shonisani : Q 2 “*They must motivate learners.*”

Q 3b “*Give them... encouragement for their learning.*”

Q 2b “*Give them guidance for their learning.*”

Q 2a “*Give them support right through their learning.*”

Thato : Q 3c “*Support.*”

It is alluded in the study that learners' social problems can be a barrier to their learning. Participants therefore advocate that teachers address learners' social problems first and also assist low performing learners in order that their academic performance can be improved and that they can be socially well. The expressions that support these findings are as follows:

Bheka : Q 3d “*...teachers to help out the learners.*”

Sukoluhle : Q 3a “*...help us learn.*”

Q 2a “*...that can only be done with the help of the teacher.*”

Q 5 “*... if that means maybe em- em- befriending to uplift social problems so that you can then put those aside if those were a problem ...*”

Referring learners with social and academic problems to other professionals is seen and suggested as a strategy for addressing learner performance and for enhancing the teacher-learner relationship and social wellness:

Isaac : Q 5 “*... if I had seen that this learner is lagging behind, then I may ... even eh – recommend to other eh – I mean professional people.*”

It is highlighted in the study that learners expected teachers to know them well, understand them and protect them. This seem to be an indirect call on teachers to protect learners, understand them and know them fully well so that the teacher-learner relationship could be enhanced:

Yoliswa : Q 5 “*...to me a teacher its like ... somebody who protects me, who is supposed to understand me, and also to read my mind ...*”

The results of the study reveal that a good relationship between the teacher and the learner helps the teacher to understand both the learner's performance and the learner as a person, therefore leading to social wellness. A relationship between the teacher and the learner is also seen as helping the teacher to establish whether the learner comes from a poor background and comes to school having eaten or not, and whether the teacher can help. Such knowledge and understanding of learners is seen as leading to more sensitivity on the part of teachers who would then avoid saying certain things which they perceive could hurt the learner, therefore enhancing positive teacher-learner relations and social wellness:

Sibongile : Q 5 “***But the moment you understand the child you'll avoid those things that might end up hurting the child.***”

Q 5 “*... if ever there is a good relationship between the teacher and the learner you will understand the learner's performance.*”

Q 5 “*It is very important so that at the end of the day ... you'll ... understand the learner.***”**

Q 5 “*If you are to take for example a child who is coming from a poor background, every morning they ... come on an empty stomach. And if you have got a relationship with that child you can assist.***”**

Positive teacher-learner interaction is seen as improving the teachers' ability to attain goals and achieve better results. Participants point out that when teachers engage in a relationship with learners, they are in a position to better assist the learners to achieve their educational and career goals, while also being in a position to improve results through their teaching. Positive teacher-learner relationships are hence envisaged and encouraged so that teachers are enabled to succeed in delivering on their mandate and in achieving their teaching goals which, ultimately, lead to

learners' academic success and positive teacher-learner relationships. In addition to this, teachers are urged to commit themselves to their work and to their learners:

Relebogile : Q 2 "The teachers should be committed to their work and learners..."

Isaac : Q 5 "I interact with this learner in order to better help this learner achieve the goals."

Q 5 "Interaction is between the teacher and the learner is important in how it improves the ability to help the learner achieve the learner's goal of results of career and life ..."

Q 5 "But then in the classroom we have a goal. For me it's teaching Mathematics."

The teacher's role in the life of the learner is seen as very significant such that teachers were likened to learners' parents. Participants point out that although historically teachers were racist towards learners from diverse cultural backgrounds, nowadays, it is not the case. Teachers are described as learners' second parents. They are also described as learners' mother, father, uncle, and aunt from whom learners expect protection and guidance so that the teacher-learner relationship is promoted. Participants indicate that learners are able to talk to teachers as their own parents:

Yoliswa : Q 1 "... we are able to talk to them as our parents."

Q 1 "They are our second parents."

Q 1 "... a teacher to me its like my parent..."

Mashudu : Q 4 "But we know that long time ago teachers um- would be racist towards other learners who are different culturally – who are from a different culture."

Q 5: "... as a student I see a teacher as my mum, my dad, my aunt, my uncle."

Participants highlight that teachers essentially shape the future of the world and also lay the foundation that sets learners up for life through teaching:

Relebogile : Q 5 "... teachers shape the future of the world essentially ..."

Q 5 “... if a teacher is able to ... simply just teach a learner, it gives them that foundation that sets them up for life...”

The study reveal that teachers can make learners welcome both in the school and in the classroom. Participants suggest that this can be done by the teacher putting up posters in the classroom about different cultures expressing what each of those cultural groups does. When this is done, the study reveals that learners can see that the teacher understands their culture, and therefore respect the teacher, leading to better teacher-learner relationships and to social wellness. For example:

Mashudu : Q 6 “*... it would make the students respect the teacher because they can now see that the teacher is understanding their culture ...”*

Q 6 “... make the students feel more welcome in the school and in the classroom.”

Q 6 “... a teacher can put up posters um – about different cultures expressing what this culture does, and what this other culture does.”

The research findings show that teachers emphasise the value of education and the reading culture as well as point out education as the way to a better future. Participants highlight that when the teacher highlights the value of education and its importance in leading to a better future to learners, the teacher-learner relationship is promoted.

Isaac : Q 2 “*... I try to put forward that view of... of... of... (stammers) of education and a reading culture – education being the way forward to a better future.”*

Participants report that teachers are more interested in seeing the academic culture being upheld in different cultural groups, and that when this happens, it helps the teacher in the classroom and leads to more positive teacher-learner relationships. Participants highlight that when cultural groups uphold education and emphasised the reading culture while inculcating those values that are academically helpful in the classroom, teachers and learners relate better. They also, however, express that in cases where cultures put more emphasis on the traditional aspects while downplaying education, teachers became concerned. For example:

Isaac : Q 2 “*If maybe in that culture then they emphasise more eh – traditional aspects maybe downplaying education, that's where I might be concerned.”*

Q 2 “... do they inculcate those values that will then help me in the classroom? Those – as a teacher, is what I'm interested in.”

Q 2 “... my interest would be, in that culture that you are coming from, do they emphasise, a reading culture?”

The study reveal that teachers' attitudes towards those learners from culturally diverse backgrounds are dependent on how those learners' cultural backgrounds affect classroom teaching and learning, stating that what is outside can only impinge on what is inside. Learners' cultural backgrounds are seen as important only in light of how they affect teachers' ability to teach. Participants explain that if negative attitudes towards education are found from the learners' cultural backgrounds, the teacher tries to assist those learners and expose them to views on the importance of education. Teacher participants particularly point out that even in the face of negative attitudes towards education, they try as much as possible to view learners as uniform and continue to regard a culturally diverse classroom as a classroom:

Isaac : Q 2 “... I try as much as possible to view the learners as uniform ...”

Q 6 “Otherwise a culturally diverse classroom for me is a classroom.”

Q 2 “Here I can talk about my own attitude ... it's more based on the effect in the classroom of the cultural background ...”

Q 2 “What is coming from outside can only impinge on what is in the classroom in as far as how does it affect the way I teach.”

Participants' views reveal their underlying passion to see cultural groups embracing the importance of education and showing positive attitude towards it. Teachers' love and commitment to their work and learners are seen as contributing to positive teacher-learner relationships. Participants envisage that teachers demonstrate a love for, and commitment to their work and a commitment to learners as well. They view the teachers' adherence to the timetable in terms of giving tasks, timeously attending

to periods and teaching all of their subjects as leading to enhanced teacher-learner relationships and social wellness. They say, for example:

Tshepo : Q 1a “*...task should be brought on time...*”

Sukoluhle : Q 3b “*...making sure they come to class on time.*”

Q 2b “*...the timetable... has time and arrangement for ... the teachers to balance the learning areas.*”

Relebogile : Q 2 “*The teachers should be committed to their work and learners...*”

Q 1a “*...the love of the teacher doing their job.*”

The study reveals that learners are receptive to learning and appreciative of what the teacher imparts to them. It is also revealed that learners regard the teacher as a figure of authority and hence accord them the utmost respect.

Isaac : Q 3 “*If you are a teacher ... you are a person of authority in front of them, and then and then... (stammers) they will accord you the utmost respect and ... learners they will be receptive to to (stammers) they will be receptive to learning.*”

The results of the study reveal that when learners are committed to learning, loving to do their schoolwork and willing to learn, the teacher-learner relationship is improved. Participants encourage learners to be focused on their learning. They also urge learners to love their schoolwork and to produce good results so that the teacher-learner relationship stays positive. Learners are encouraged to request for help from their parents and teachers where they encountered problems in their schoolwork, and also to commit themselves to their schoolwork and learning. Participants also point out that when learners do their homework and do so timeously, they easily get along with teachers:

Tshepo : Q 2 “*By doing their homework that will be easy to get along with teachers.*”

Q 1a “*...home work should be done immediately.*”

Shonisani : Q 2b “*They must... be committed... for their learning.*”

Relebogile: Q 2 “*Learners be committed to their school work.*”

Q 3a “*Should ...be committed to their school work.*”

Q 2 “*...and learners be committed to their school work.*”

Sibongile : Q 1 “***Willingness to learn....might teach you a thing or two.***”

Q 2a “*They must... be.... focused for their learning.*”

Tshepo : Q 3b “*... show them good result or achievement.*”

Relebogile : Q 1 “*It is the love of the learners doing their school work.*”

Shonisani : Q 3a “***They should ... consult their teachers and parents in cases where they are experiencing problems in their learning areas.***”

Learners' attendance to lessons as per the timetable, and participating during lessons is seen as promoting positive relations between learners and teachers and also leading to social wellness.

Sukoluhle : Q 2b “*We have a timetable.*”

Yoliswa : Q 3a “*Learners must... participate during the teaching time.*”

The study reveal that when learners pay attention and willingly listen to the teacher, the teacher-learner relationship was enhanced. Participants stress the need for learners to pay attention and listen to their teachers, and to always be willing to listen to them. They also state that while the teacher is yet speaking, the learner must be silent so as to promote the teacher-learner relationship:

Muraro : Q 1a “*... the learner must not talk and the teacher speaks.*”

Bheka : Q 2 “*We have to listen to teachers...*”

Onke : Q 1 “*Pay attention.*”

Sibongile : Q 3a “***Should always be willing to listen...***”

Relebogile : Q 1a “*... a will of the learners listening to the teacher.*”

In the study, participants challenge learners to have a dream so that teacher-learner relations are enhanced. Learners are further challenged to know why they are at school, and to not allowing anyone to destroy their dream. It is also implied that

when learners know their purpose of being at school, the teacher-learner relationship becomes positive. For example:

Isaac : Q 3a “*Know their purpose of being at school.*”

Q 2b “*To have a dream and let no one destroy it.*”

The results of the study reveal that when learners in a diverse classroom context help one another, social wellness is promoted. Participants point out that when learners support each other in their learning, the teacher's teaching and their learning become effective. They therefore urge that learners help one another, stating that they can learn from each other. Participants point out that learners ought to partner with each other in learning to enhance social wellness. For example, they say:

Sukoluhle : Q 3a “*... helping one another.*”

Sibongile : Q 1a “*They both learn from one another.*”

Shonisani : Q 2a “*Supporting... each other for learning and teaching to be effective.*”

Tafara : Q 2b “*Both must ... regard others as ... partners in learning.*”

Parental involvement in learners' learning is seen as promoting social wellness and positive social relationships. Participants advise that parents meet their children's teachers to discuss their children's performance and to intervene in their children's work. Parents are also urged to support, encourage and help their children with their school work and to see to it that they perform well. They are also advised to make sure that their children go to school do their work so as to enhance social wellness in the teacher-learner relationship. For example:

Isaac : Q 3d “*Ensure that their kids go to school to do their work.*”

Thato : Q 2 “*Involvement of parents.*”

Shonisani : Q 3d “*Ensure that they are involved in their children's performance at school.*”

Isaac : Q 3d “*Must be involved...*”

Q 3d “Meet with the teacher to discuss their kids.”

Shonisani : Q 3c “Must get report from the teachers about the learners and intervene.”

Q 1a “Encouragement in the things they are doing.”

Relebogile : Q 3d “Should support their kids.”

Sukoluhle : Q 3d “They have to support us...”

Q 3d “...they must give us carriage.”

Bheka : Q 3d “... help out the learner.”

Participants feel that if teachers and school management became exemplary, learners would emulate them therefore improving the relations between them. They mention that if teachers are respectful, learners will emulate them, therefore reciprocating the action to the teacher which leads to social wellness:

Relebogile : Q 3 “If the teacher is able to respect the learner, the learner is able to reciprocate those actions towards the teacher...”

Sukoluhle : Q 3c “He/she must be a good example to the school.”

Muraro : Q 3b “...respect them and they will do the same to you.”

Akani : Q 3a “...help us ... treat on other in a similar way.”

The study's findings highlight that properly running and managing the school leads to improved teacher-learner relations and social wellness. Monitoring to ensure that teachers and learners relate well even in their diversity, that teachers' treatment of learners is good and that teachers use the language that learners understand are seen as something that enhance social wellness and positive teacher-learner relationships:

Isaac : Q 3c “To ensure...that learners are not mishandled by the teacher.”

Q 3c “To ensure that there is proper running of the school.”

Q 3c “To ensure...that learners are not mishandled by the teacher.”

Samuel : Q 3a “Checking that the teacher is good to the student.”

Q 3a “*Checking that the teacher is...speaking the understandable language.*”

Q 6c “*Principal must make sure that teachers and learners have a good relationship regarding their cultural diverse.*”

Thato : Q 3c “Manage.”

The provision of sufficient furniture in the classroom is seen as contributing positively to social wellness and the teacher-learner relationship.

Tshepo : Q 3c: “*Make sure there is no shortage of furniture in our classrooms.*”

Participants’ expressions under this theme reveal that good school leadership, teacher and parental support and diligence on the part of both teachers and learners lead to enhanced teacher-learner relationships and social wellness.

5.2.5 Theme 5: A few incidences of negative interaction are challenges that affect teacher-learner relations in culturally diverse school contexts

The views of participants under this theme directly answer the third research question which sought to identify challenges affecting teacher-learner relations in culturally diverse school contexts.

The results of the study indicate that participants are generally satisfied with the way teachers and learners relate in the case school. Some participants express that they are satisfied because they have never seen any clashes between teachers and learners, and that they have never had any problems with the teacher-learner relationship in the school. They cite that from their own experiences, they have not had any negative social relationships in the school. They highlight that teachers interact and relate very well with learners in the classroom academically and in the sports field – which translate to positive teacher-learner relationships and social wellness. They say the following, for example:

Isaac : Q 1 “Socially we interact in the classroom, we interact in the sports field, academically – I’ve not had any problem.”

Q 1 “From my experience ... I have had good relations with those learners.”

Bheka : Q 1 “...I have never seen any ... clashes between teachers and learners.”

Relebogile : Q 1 “... I'm satisfied with the way they relate...”

Sibongile : Q 1 “I am satisfied ...”

Participants emphatically indicate that in the case school socially all is well. One of the participants even expresses that everything in the school is professional, to stress this point. Teachers and learners seem to have, and portray a good relationship in spite of them being culturally diverse. For example:

Relebogile : Q 1 “... teachers are able to interact and relate very well with the learners ...”

Q 1 “... everything is professional.”

Isaac : Q 1 “I have not had any problems with the social relations between teachers and learners.”

Q 1 “... there's no negative social interaction that I've – I've experienced myself.”

On the contrary, other participants express that they are not fully satisfied with the way teachers and learners socially relate in the school. They point out that there are teachers who judge learners such that learners end up not fully opening up to them for fear of being judged. These participants state that, although learners are able to relate and express themselves to teachers in some matters, they cannot do so in others for fear of being judged. They, however, highlight that the conflict in the school is very little, and that they can talk to teachers as their parents. For example:

Relebogile : Q 1 “The school that I go to currently there is no – there is very little conflict.”

Mashudu : Q 3 “There are teachers who judge other learners ...”

Yoliswa : Q 1 “They become afraid of talking to them because they fear being judged at times.”

Yoliswa : Q 1 “At times I'm not, but then at times I am because ... we are able to relate to them to some of the things.”

Yoliswa : Q 1 “*We are able to talk to them as our parents.*”

In place of judging, participants advocate that learners be regarded as learners regardless of their cultural backgrounds so that social wellness and positive teacher-learner relationships are promoted in the classroom. They also envisage that teachers be willing always to explore different cultures in order to understand them leading to positive teacher learner relations:

Sibongile : Q 2 “*...always... be willing to explore ... different cultures so as to understand them...*”

Relebogile : Q 2 “*A student is a student regardless of their cultural backgrounds.*”

The study findings reveal that teachers are friendly towards learners and are close to them.

Isaac : Q 5 “*...I've got to be close to the learners ...*”

Q 5 “*...I interact ... if that means ... befriending ...*”

Mashudu : Q 2 “*... we have a ... teacher that ... talk to a ... student in a normal way, in a friendly way ...*”

On the contrary, one participant point out that some teachers are rude towards learners:

Mashudu : Q 2 “*... there are other teachers who have this rudeness towards students from other cultures um- um- (laughs).*”

Learners who find themselves in situations where teachers are being rude to them are advised neither to care nor to try to make such teachers like them as this is described as a waste of their energy. For example:

Mashudu : Q: 6 “*... just ignore and don't give a care...*”

Q: 6 “*... just ignore and don't give a care....*”

Mashudu : Q: 6 “*... you will be wasting your energy trying to make someone like you because of ... where you come from.*”

The results of the study reveal that teachers show no favouritism to learners but treat all learners the same regardless of their cultural backgrounds. The findings also

show that teachers consciously make an effort to treat learners and view them equally. Hence favouritism is denounced and seen as a factor that leads to animosity and segregation – factors which are equally denounced as working against social wellness and positive teacher-learner relationships:

Relebogile : Q 3 “*... teachers don't ...have preferences or um- specific children that they – that they prefer over the other ones.*”

Q 3 “*There shouldn't be any favouritism ... that could promote any type of animosity.*”

Isaac : Q 5 “**Once they are in the classroom I try as much as possible to view the learners as uniform.**”

One participant notes that, although teachers relate with learners inclusively, learners treat teachers conditionally and inconsistently depending on some factors:

Thato : Q 1 “**Educators relate in an inclusive way with learners but learners tend to treat educators differently depending on which grade they teach, where they come from as well as how they treat them.**”

The study findings reveal that certain learners' attitudes towards those teachers from diverse cultural backgrounds are at times discriminative and stereotypical, with learners being at times difficult to the teachers owing to them being teenagers. Participants point out, however, that these teenagers at the end of the day do realise and accept that cultural diversity is naturally there and can neither be changed nor be done away with – points which work well for positive teacher-learner relationships and social wellness. The findings also reveal that there are some members of the diverse classroom community who discriminate, stereotype, show bias and despise those from culturally diverse backgrounds, which are obstacles to social wellness and positive teacher-learner relationships.

Tafara : Q 1 “**Some teachers are discriminative and biased towards their own tribe.**”

Q 1 “**Some teachers are discriminative.**”

Q 1 “**Some teachers are ... biased towards their own tribe.**”

Q 1 “Some learners look down upon learners of other tribes who are considered to be inferior.”

Q 1a “Its all about stereotyping.”

Yoliswa : Q 3 “Teenagers will be teenagers ... They become difficult to them, they discriminate, they become stereotypical but then at the end of the day they do accept that ... diversity – it can never be changed – it's what it is.”

Contrary to the above however, it is argued that teachers are not discriminative towards learners:

Bheka : Q 1 “Teachers do not discriminate us.”

It should be here noted that it is only a single participant who describes teachers as discriminative. In the interest of promoting and enhancing social wellness, discrimination and stereotypes are denounced. Participants voice that the tendency to discriminate others and their cultures should be stopped. They also point out that they come to school to learn and not to be discriminated against. Participants advocate for non-discrimination, pointing out that discrimination and stereotypes negatively impact on social wellness. They also suggest that teachers and learners be taught about the negative consequences of stereotyping and be urged to amicably work together without stereotyping each other. Healthy relationships which are non-discriminatory are seen as leading to the promotion of social wellness automatically:

Thato : Q 1 “If the relationship is healthy no-discriminatory... automatically that will promote social wellness.”

Q 1a “We go to school to learn not to be discriminated.”

Akani : Q 2 “For them not to discriminate other people's cultures.”

Akani : Q 2a “To stop the tendency of discriminating others.

Tafara : Q 2a “If the negative impacts of stereotyping are understood, it means both learners and teachers will learn to work together as humans.”

Thato : Q 1 “If the relationship is healthy no-discriminatory...) automatically that will promote social wellness.”

Thato : Q 2b “Non-discrimination.”

Tafara : Q 2 “Both parties need to be re-socialised on issues of stereotyping and its negative impact.”

Still on a negative note, the findings reveal that certain learners have got negative attitudes towards teachers and are xenophobic towards teachers who are from outside the country. It is point out that, for example, in Life Orientation lessons when dealing with the topic on xenophobia, learners would emphasise that someone who is a foreign national was justly beaten because he is taking their job. It is explained that those learners would express this in a way that is particularly intended for the teacher who is a foreign national to really feel and see what they are actually saying. The findings also show that these learners criticise fellow learners, teachers and fellow learners' cultures that they neither know nor understand.

Sibongile : Q 4 “You find that certain learners ... criticize learners from a culture which they do not understand.”

Q 4 “... the negative part it becomes learners starting to criticize the teachers' culture which they might not understand.”

Q 3 “For example I'm an LO (Life Orientation) teacher. You find that there is a topic on xenophobia. And the way learners – when you ask them why do – why are foreigners being beaten, they will emphasise that the person was beaten because they are taking their jobs. And they can see ... if you are not a local, they want you to feel and see that this is what they are saying.”

It should be noted, however, that these negative revelations are from a single participant. Contrary to the above, however, other participants point out that learners are respectful of teachers regardless of where they come from. They also argue that learners are adaptable and respect teachers by virtue of them being teachers; and more so if the teacher is qualified for their job, know what they are doing and effectively deliver their lessons. One of these participants in particular argues that from his own experience of teaching in South Africa, himself being a foreign national, learners' attitudes towards teachers are not based on the teachers' cultural backgrounds. He explains that learners are respectful and appreciative even to those

teachers from outside the country as long as they effectively teach and impart knowledge and skills to them. He then states that, however, this is his own limited experience or maybe bias, but in the few years he has been teaching in South Africa he has not encountered issues with learners' attitudes towards him as a foreign national. He concludes his argument by saying:

Isaac : Q 3 “I don't know may be there are other issues in other areas but I've not encountered...”

Q 3 “Myself I'm from outside the country and then the learners are very respectful and appreciative of what I'm imparting to them.”

Q 3 “What I've seen is learners are very adaptable, they are very respectful regardless of where you are coming from.”

Q 3 “If you are a teacher and you know what you are doing, are qualified and you deliver your lesson, they will respect you.”

It is pointed out in the study that teachers always eventually learn the learners' culture. They argue that when teachers have learnt the learners' culture, including their cultural beliefs and values, they understand learners better:

Mashudu : Q 4 “I have noticed how teachers become more understanding with the learners' culture, beliefs, values, and all of that.”

Sibongile : Q 4 “... the teachers end up learning the learners' culture ...”

Participants point out that the history textbooks reveal that nothing good came out of mistreating people because of their differences in culture and from segregating them owing to cultural or racial lines. They explain that historically the consequences of treating people differently because of their culture were all negative, and that this negativity was only reversed by integration whereby segregation was abandoned and people from diverse cultural backgrounds began to attend the same schools. Participants then highlight and argued that integration led to more positive attitudes and behaviours towards those from culturally diverse backgrounds. They hence advocate that teachers and learners alike denounce any segregatory and discriminatory behaviour in the strongest sense. Participants further envisage that teachers and learners seek to learn about the different cultures that are in the school

as a way of promoting togetherness and social wellness in their culturally diverse school context. The following is expressed, for example:

Relebogile : Q 6 “*I think it is very important to be educated about the different-um- cultural backgrounds that are there.*”

Q 6 “*... diversity ... it doesn't promote segregation ...*”

Q 6 “*Both must ... regard others aspartners in learning.*”

Q 6 “*For example, when we talk of segregation, in the history text books it shows that nothing good came from that ...*”

Q 6 “*... it was the change – the change of integrating them that ultimately improved the – the learners' attitudes, the learners' behaviours ...*”

The expressions under this theme reflect the maturity of participants in knowing what should be done or avoided so that social wellness and positive teacher-learner relationships are promoted. For example, they denounce discrimination and stereotypes, while encouraging positive social interaction and cordial relationships which are constituted in mutual understanding, respect, friendliness and togetherness. These views also collectively express that cultural diversity within a school setting is seen as good and necessary. Participants' views also indicated that they have had different experiences in the school in relation to their culturally diversity. It is apparent however that, although some have had negative experiences in the school in relation to their cultural backgrounds, generally the experiences in the school are positive and sound.

5.3 Summary

The findings of the study are presented in this chapter as derived and interpreted from the data gathered through both the open-ended questionnaire and structured interviews. These findings are presented in the form of themes which have been used as subheadings. Basically, both instruments yielded the same results, and hence the findings were merged. These reveal that participants are aware of the cultural diversity in their school and acknowledge it. They also generally show that cultural diversity is good, positive, essential, and should be accepted. In addition to this, the findings also encourage that individuals in culturally diverse school settings

interact, create positive relationships with each other, share with each other some aspects of their culture, know their own cultural backgrounds, learn about diverse cultures, value diversity, acknowledge it, and view it in a positive light. The findings also advocate for mutual respect and mutual understanding while denouncing social negatives such as segregation, stereotypes, xenophobia, and discrimination.

The study also reveals that there are individuals who have had negative experiences within the school in relation to their cultural background. These however seem isolated and few, with the general atmosphere of the school portrayed as positive. Collectively speaking therefore, and based on the experiences and understandings of the majority of participants, the reality of the case school is that the teacher-learner relationship is good, positive and generally unaffected by the prevalence of cultural diversity in the school.

CHAPTER 6

DISCUSSION OF FINDINGS

6.1 Introduction

The previous chapter focused on presenting the findings and their interpretation. The findings were interpreted under the themes that emerged from the analysis of data gathered through open-ended questionnaires and structured interviews with open-ended questions. Among other issues that emerged, participants viewed cultural diversity as good and positive while advocating that individuals within culturally diverse settings learn about others' cultures, embrace cultural differences, respect others and seek to understand those from diverse cultures. The current chapter, however, focuses on linking the study's findings to relevant literature.

6.2 Discussion of the findings derived from analyzed research data

6.2.1 Theme 1: Cultural consciousness as a means to promote positive teacher-learner relations in a culturally diverse classroom

This theme directly addresses the research question which sought to establish the state of teacher-learner relations in a culturally diverse Grade 10 classroom in Gauteng Province, from a social wellness perspective. Through this theme it has been revealed that teachers and learners are fully aware that they are a culturally diverse school, and that they view their diversity in a positive light leading to positive teacher-learner relations. This theme also reveals the views of teachers and learners with regard to the state of teacher-learner relations in the school, therefore responding to the study's first sub-question.

The results of the study show that the case school is culturally diverse. Likewise, other studies have reported that the South African school system is very diverse; noting also that the world over teachers today are faced with increasingly diverse classrooms (Richards & Rodgers, 2011; Garcia & Wei, 2015). Hence the remark that diversity is what humanity has in common is relevant (Arantes, 2007). This outcome is consistent with the study's integrative theoretical framework (explained in chapter 2 of the current study) which points out that within a school setting, diverse cultures

can be found (McCombs & Whistler, 1997; Ramose, 2002; McComb, 1986; Hettler, 1976).

The study reveals that teachers in the case school understand the cultural diversity in their school and are also understanding. Participants point out that when learners realise that teachers understand their culture, they respect the teacher for it, leading to a more positive teacher-learner relationship. This result echoes the findings of earlier studies which highlight that the teacher's positive attitude towards learners sets a foundation for learners to want to learn and respect the teacher; and hence teachers should be understanding and patient towards learners (Murray & Malmgren, 2005; Hofstede, 2001). This finding is supported by the study's integrative theoretical framework whose values and attributes are understanding, cultural tolerance, inclusivity, appreciation of human difference, among others (Letseka, 2012; Gathogo, 2008).

The results of the study indicate that in as much as learners recognise that their school is composed of culturally diverse people, they also recognise that, in spite of all the diversity, they are all essentially human and are the same, and that the difference in terms of who they are as people is very little. This finding is compatible with prior studies which have insisted that we are all human, and that it should be noted that as a people we have so much in common (Villegas & Lucas, 20007).

Prior research further highlights that individuals in multicultural contexts should always remember that we are all just one people; and that human beings have many differences and similarities – failure to reconcile or accept which may lead to prejudice (Spencer-Oatey, 2008; Buehler et al., 2009). This finding is supported by the study's integrative theoretical framework presented in chapter 2 of this study which underpins that human beings have a collective identity and are essentially the same, in spite of their different races and culture (Metz, 2014; McComb, 1986; Hettler, 1970).

It is revealed in the study that cultural diversity is positively regarded in the case school, therefore promoting teacher-learner relations in culturally diverse classroom contexts. I regard valuing and positively regarding cultural diversity are key to the establishment of positive teacher-learner relations in culturally diverse classroom contexts. This finding supports the work of other studies which revealed that in diversity, positive attitudes should be encouraged, culture should be valued and that

teachers should value diversity and urge learners to emulate them in doing so (Richards et al., 2007; Richards, Brown & Ford, 2007; Arantes, 2007; Gay, 2010). The same finding is also supported by the integrative theoretical lens of this study which underpins cultural diversity, values it, and portrays it as positive (Masondo, 2017; McComb, 1986; Hettler, 1976).

As the results of the study reveal, it is apparent that cultural diversity is recognised, valued and acknowledged in the case school and teacher-learner relations are generally positive. The same outcome is consistent with the work of other studies which offer that recognising, valuing and respecting diversity shows that diversity among people is a good thing; pointing out that globally diversity in terms of culture, religion, economic groups, and language is on the increase (Gay, 2010; Villegas & Lucas, 20007). In addition, these studies argue that diverse cultural groups should be recognised (Arantes, 2007). The same finding is supported by the integrative theoretical lens of the study which posits that diverse cultures should be recognised, valued, acknowledged, and embraced (McCombs & Whistler, 1997; Hettler, 1976).

It is demonstrated in the study that the various cultural groups in the school are acknowledged. This finding is consistent with previous studies where acknowledging diverse cultural groups was advocated and seen as ultimately leading to informing policy and to the addressing of migrants' challenges (Arantes, 2007; Gay, 2010). The integrative theoretical lens of this study also resonates with the acknowledgement, recognition and embracing of diverse cultures (Nussbaum, 2003; McComb, 1986; Hetler, 1976).

The study findings reveal that acknowledging learners' cultures makes learners feel welcome in both the classroom and the school, and makes them see that the teacher understands their culture which also enhances the teacher-learner relations. Other studies likewise confirm that learners learn more effectively when the teacher acknowledges their backgrounds, culture and abilities while also creating a learning environment that makes each learner feel respected and valued (Mazer, 2012; Gay, 2010). In the same way, other studies reveal that in a culturally diverse setting, everyone should feel welcome, important and included, and that each person should feel that their culture is important to others (Gay, 2010; Villegas & Lucas, 2007). The integrative theoretical lens of this study also supports this by postulating that

individuals ought to recognise and acknowledge others and their cultures (Ramos, 2002; McComb, 1986; Hettler, 1976).

A similar pattern of results shows an advocacy for cultural differences to be recognised, accepted and embraced and that it is important to realise that every person has unique set of beliefs, thoughts and actions even if they share a culture with others (Allington & Cunningham, 2007; Spencer-Oatey, 2008). This finding is consistent with the integrative theoretical lens of this study which advocates that individuals embrace, tolerate and accept others' uniqueness and otherness (Yusef, 2014; McComb, 1986; Hettler, 1976).

Cultural diversity is valued in the study and seen as giving individuals an open mind whereby through social interactions, they get to learn new ideas which might inspire them to come up with other new ideas which may ultimately lead to the creation of a better world for everyone. Likewise, earlier writings point out that through cultural diversity, individuals' minds are opened to different approaches to life as they realise that there are many different or even better ways of doing things; therefore, adding certain dimensions to one's life (Gay, 2010). In addition, other studies have argued that cultural diversity leads to new ways of solving or approaching challenges, and also generally leads to novel ways of thinking, new knowledge, unique experiences and to the creation and welcoming of ideas that are new, different from and greater than those of oneself (Arantes, 2013; Allington & Cunningham, 2018). Furthermore, literature reveals that every person's viewpoint is important, and that diverse cultural groups are a possible source of wisdom, ideas and customs which can potentially enrich communities and solve problems (Richards, 2013; Villegas & Lucas, 2000). Research hence proposes that the activities of the classroom be structured in a way that they promote multiple perspectives, therefore making groups benefit from each other's unique perspectives and strengths (Richards, 2013; Villegas & Lucas, 2000). This finding is supported by the study's integrative theoretical framework which holds that individual differences among learners, their talents and rich diversity are essential and necessary in our complex world today, and urges teachers to take positive advantage of cultural diversity (McCombs & Whistler, 1997; Letseka, 2000; McComb, 1986; Hettler, 1976).

Cultural diversity is described in the study as good, positive, normal, powerful and actually nice in that it exposes individuals to different types of people instead of only one type; therefore, opening up the wider world. In the same way, earlier studies have described cultural diversity in the classroom as wonderful, and culture as good because through it individuals are able to tell what is normal, abnormal, proper, and improper (Garcia & Wei, 2015; Arantes, 2013). Research further offers cultural diversity as the standard by which individuals naturally judge the cultures of others, appreciating other people's values, practices and traditions (Garcia & Wei, 2015; Arantes, 2013; Gay, 2010; Villegas & Lucas, 2007). This finding is consistent with the integrative theoretical lens of this study which views cultural diversity as good and normal, especial in societies like South Africa (Gathogo, 2008; McComb, 1986; Hettler, 1976).

In the study, cultural diversity in the school is seen as adding value and developing in individuals an understanding of different cultural backgrounds therefore addressing some of life's obstacles and paving way for social wellness and positive teacher-learner relationships to be established. This finding resonates with reviewed literature which posits that cultural diversity in the classroom creates mutual understanding and promotes respect among learners; giving them perspective about others' culture and making it easier to build relationships with them (Villegas & Lucas, 20007; Garcia & Wei, 2015). Furthermore, literature advises that diversity should be used positively, for the greater good, in problem solving, and in bringing culturally different people to work together towards a common goal, not in isolation (Villegas & Lucas, 20007; Gay, 2010). This finding is consistent with the integrative theoretical framework of this study which embraces cultural diversity, social wellness and positive social relationships (McComb, 1986; Hettler, 1970; Masondo, 2017).

As the findings of the study show, cultural diversity within the school is viewed as essential, exposing teachers and learners to a real world setting whereby they interact and learn to relate with individuals from diverse cultural backgrounds.

Several studies have in the same way report that cultural diversity has increasingly become more important and hence call on teachers and learners to understand and embrace diversity (Young, 2010; Villegas & Lucas, 20007; Gay, 2010). Other studies also observe that bringing people with diverse cultural backgrounds and experiences together in a school can result in better academic performance (Garcia & Wei, 2015).

This finding is supported by the integrative theoretical framework of this study (presented in the second chapter of this study) which notes that within the learning environment, people with unique cultures, beliefs, thoughts, and understanding can be found (McCombs & Whistler, 1997; Gathogo, 2008; Hetler, 1976).

It is highlighted in the study that no culture is more important or better than other cultures; but that all cultures are equally important. Contrary to expectations and to this result, however, other studies argue that there are indeed cultures that are better than others, especially when compared (with them); and that the quality of any culture can improve (Gay, 2010; Arantes, 2007). The integrative theoretical lens of this study supports the finding of the current study by underpinning that all human beings share a universal brotherhood, common humanity and identity and are essentially the same (Ramos, 2002; Metz, 2014; McComb, 1986; Hetler, 1976).

The current study findings show an advocacy for learners to be taught that all cultures are important and equal, and that all should be equally accepted and treated in the school, if social wellness and teacher-learner relations are to thrive. This basic finding is consistent with previous research advocating that all cultures be appreciated (Villegas & Lucas, 2007). A similar pattern of results was obtained where members of the school community were advised to counteract their intolerances (Gay, 2010). This finding is underpinned in the study's integrative theoretical framework which upholds cultural tolerance, acceptance of and appreciation for human differences (McComb, 1986; Hetler, 1976; Metz, 2014).

The research findings reveal the value of cultural diversity by highlighting that if everyone was the same or imitated each other, people would not learn anything. Other studies have in the same way proposed that learners be made to see that it would be so boring if people were all alike with no uniqueness and differences among them; advising them not to wish to all be the same or alike, but rather aspiring to build communities where diversity is encouraged (Villegas & Lucas, 2007; Gay, 2010). This finding seems to advocate for human cultural diversity and is in line with the integrative theoretical lens of the study which underpins cultural diversity and sees individuals as developing their personal identities and personalities only through others, therefore ruling out self-sufficiency (McComb, 1986; Hetler, 1970; Nussbaum, 2003).

The results of the study show that cultural differences make individuals unique, and should be appreciated. Likewise, previous studies have noted that every person is unique and this uniqueness should be embraced; and that in a culturally diverse setting, individuals should appreciate each other's differences (Spencer-Oatey, 2008; Hofstede, 2001; Gay, 2010). Other studies have similarly indicated that when learners feel appreciated and understood by the teacher, they perform better academically (Villegas & Lucas, 2007). This finding is supported by the integrative theoretical framework of this study which highlights that cultural differences are a positive characteristic of humanity which is needful and essential (McComb, 1986; Hetler, 1976; Masondo, 2017; Brodryk, 1997).

The study's findings reveal that culture defines individuals, and that individuals derive their unique identities from their cultural backgrounds. In the same way, earlier studies have viewed culture as a source of human identity and as the way people are in terms of their shared beliefs, language, values, behaviours, and norms (Arantes, 2007). In addition, culture is seen as influencing people's views, humour, loyalties, values, hopes, fears and worries, and as a strong part of their lives (Villegas & Lucas, 2007). Furthermore, it is argued in literature that individuals should know their identity as members of the cultures from which they come; and that individuals in culturally diverse schools should be aware of, and be honest about their own biases which are cultural (Crofts & Stephen, 2004; Richards, 2013). The integrative theoretical framework of the study supports this finding by asserting that individuals derive their personhood and personal identity from other human beings through human interactions; and that the self-system develops through interactions with others in the social system (McComb, 1986; Hetler, 1976; Ramose, 2002).

The results of the current study maintain that individuals should know who they are in terms of their cultural backgrounds. Previous research confirms this finding by insisting that individuals should know their own cultural values and beliefs, starting however with knowing one's own values, beliefs and biases (Spencer-Oatey, 2008). In addition, research shows also that it is important for individuals to know themselves, their beliefs, values, cultures, and be aware of them so that they can effectively relate with others from diverse cultures (Gudykunst & Kim, 2003; Garica et al, 2010). This finding is supported by the integrative theoretical framework of this study which alludes that embracing one's own cultural identity and others'

uniqueness leads to common understanding (McComb, 1986; Hetler, 1976; Lefa, 2015).

The research findings show that if individuals maintain and not lose their own cultural identities, but embrace and hold on to them while understanding where they come from culturally, they relate better with others, eventually leading to social wellness. The same findings are reported in earlier research which found that it is important for individuals not to give up their own cultures (Giffin, 2009). This finding is consistent with the integrative theoretical lens of this study which highlights that affirming one's own humanity through recognising the humanity of others promotes social wellness (McComb, 1986; Hetler, 1976; Broodryk, 1997).

In the study individuals are urged to take pride in, and always showcase their cultural identities by wearing their cultural clothes on cultural days, therefore celebrating diversity. In the same vein, earlier studies have insisted that the differences among people be celebrated; highlighting that cultures, cultural differences and culturally diverse groups should be celebrated every day (Allington & Cunningham, 2007; Arantes, 2007; Spencer-Oatey, 2008). This finding is also supported by the study's integrative theoretical lens which underpins and promotes cultural pride (Participants urged individuals in culturally diverse contexts to learn about other cultures, describing cultural diversity as the new fun. This resonates with earlier studies which point out that learning about others' cultures is seen as helping individuals understand and sympathise with each other (Gay, 2010). This finding is consistent with the integrative theoretical lens of the study which underpins appreciation, tolerance and acceptance of human difference (Masondo, 2017; Lefa, 2015; Biko, 2006).

In the study teachers and learners are urged to openly talk about their own cultures, not being ashamed of them, so that they get to know each other well. In relation to this, earlier studies have also maintained that individuals from diverse cultural backgrounds should tell others about their cultural practices, beliefs and religion as opposed to hiding their cultural identities (Allington & Cunningham, 2007; Gay, 2010). In addition, it is important to discuss differences in culture without debating which culture is superior; but only focusing on what is considered to be the bad and good in the different cultures (Allington & Cunningham, 2007; Gay, 2010).

Accordingly, the integrative theoretical lens of this study also upholds this result by advocating for openness and friendliness in teacher-learner interactions in diverse cultural contexts (McComb, 1986; Hetler, 1976; Ramose, 2002).

The study findings reveal that cultural diversity is important as it helps individuals to eventually learn about other cultures and become more tolerant and better understanding towards people. This finding ties well with prior studies which have observed that learning about others' culture leads to better understanding of others' backgrounds and more tolerance of others (Gay, 2010). In the same vein, it is asserted that teachers should be tolerant, understanding and kind (Whipp, 2013; Pianta et al., 2001). Other studies also argue that learners should learn about each other, seeking to know and learn about different countries' cultures in which they take interest; and about the different cultures that are in existence in order to understand cultural diversity (Gay, 2010; Spencer-Oatey, 2008). This finding is in line with the study's integrative theoretical framework which underpins cultural diversity, tolerance and mutual understanding, among other things (McComb, 1986; Hetler, 1976; Thumi & Horsefield, 2004).

Learning about diverse cultures and cultural groups is highlighted in the study as important. This outcome aligns with earlier research work which states that it is great when individuals want to understand cultural backgrounds other than their own; and that learning about others' differences from oneself can reveal how much we have in common with each other as people, therefore bringing us closer together (Spencer-Oatey, 2008; Villegas & Lucas, 2007). In addition, it is offered that when people from diverse cultural backgrounds learn from each other's cultures and understand others' perspectives, they can dispel negative personal biases and stereotypes about various cultural groups (Gay, 2010). The integrative theoretical framework of this study supports this finding by advocating that individuals recognise and acknowledge others' values, backgrounds, customs and languages that are diverse (Lefa, 2015; McComb, 1986; Hetler, 1976).

A further finding is that when individuals within diverse school settings willingly seek to learn about different cultures and understand them, social wellness and the teacher-learner relationship are promoted. As anticipated, reviewed literature supports this result by remarking that it is a good thing when individuals want to

understand others' cultures; highlighting that learning about others' cultures clears cultural misunderstandings and helps one to understand why others do the things they do (Spencer-Oatey, 2008; Dragojevic, Gasiorek & Giles, 2015). This outcome is consistent with the integrative theoretical lens of this study which encapsulates cultural diversity, cultural understanding, social wellness and positive relationships (McComb, 1986; Hetler, 1976; Brodryk, 1997).

In the study, cultural diversity is seen as contributing to the promotion of togetherness, and not segregation. In the same way, reviewed literature maintains that the school culture should not be discriminatory but inclusive (Garica et al., 2010). This finding aligns with the study's integrative theoretical framework which places value on the differences and uniqueness of individuals within the learning environment (McCombs & Whistler, 1997; McComb, 1986; Hettler, 1976).

Participants point out that cultural diversity leads to empathy for fellow learners and teachers and does not encourage selfishness and bias towards one's own language, family and skin colour, therefore paving way for positive teacher-learner relationships and social wellness. This result echoes the findings of earlier studies which have highlighted that individuals should take part in community work so that they develop empathy and sensitivity, therefore shifting from focusing on themselves (Mazer, 2013; Whipp, 2013). The same result tallies with this study's integrative theoretical lens which excludes selfishness and includes community and inclusivity, with emphasis being placed on the notion of belonging and interdependence, where individuals empathise and have responsibility towards each other (Metz, 2011; Letseka, 2012; Chmela-Jones, 2015).

The study findings reveal that cultural diversity is essential as it teaches individuals the way to behave and helps modify their behaviour. Several studies have likewise argued that culture influences individuals and that in the case of learners, it influences learners' behaviour and helps modify it; highlighting that there is a relationship between behaviour and culture (Gay, 2010; Richards et al., 2007). This is consistent with the study's integrative theoretical framework which holds that when individuals interact with others in diverse social contexts, they conform to the prescribed behaviours and norms therefore conforming to others' wishes. (Lefa, 2015; McComb, 1986; Hettler, 1976; Sullivan, 1953).

In the study, Africa was described as a very beautiful continent in its entirety, and its cultural diversity was also described as beautiful. Other studies have likewise noted that Africa has beautiful, most significant places and is the most diverse continent on earth with up to 54 countries (Hountondji, 2009; Ross et al., 2011). South Africa was similarly described as an exciting place with many different cultures and people living in it, a country which is very rich in terms of culture (Ross et al., 2011; Hountondji, 2009). This finding corroborates with the study's integrative theoretical framework which points out that societies in Africa are productive, cohesive and work together as a family (Yusef, 2014; Masondo, 2017).

6.2.2 Theme 2: Cordial interactions lead to positive teacher-learner relations (social wellness)

This theme directly responds to the second sub-question of the study which seeks to establish what promotes teacher-learner relations in culturally diverse contexts. The views of both teachers and learners in relation to what leads to positive teacher-learner relations in culturally diverse classroom situations are presented and supported with literature.

The results of the study reveal that in the case school, the state of teacher-learner relations is positive and cordial, with teachers treating learners well and not discriminating against them. The same findings are reflected in earlier research which offers that individuals in diverse social contexts should be accommodative of others, regarding cultural diversity positively and not being discriminative (Allington & Cunningham, 2007). This outcome is also echoed by the values embodied in the integrative theoretical lens that guided the current study (McComb, 1986; Hettler, 1976; Broodryk, 1997).

The teacher-learner relationship is described in the study as a very important relationship. This finding is compatible with earlier research work which regards the teacher-learner relationship as special, highlighting that solid teacher-learner relationships are essential to learners' success in school and calling on teachers to build positive relationships with learners (Hofstede, 2001; Murray et al., 2009; Bergin & Bergin, 2009). This finding aligns well with the integrative theoretical lens of this study which highlights the teacher-learner relationship as an important relationship (McComb, 1986).

The study's current findings show that a good teacher-learner relationship helps the teacher to understand both the learner's performance and the learner as a person, therefore leading to social wellness. It is also noted in the study's findings that through a good teacher-learner relationship, the teacher is able to establish whether the learner comes from a poor background and comes to school having eaten or not; and whether the teacher can help. Previous studies have likewise cautioned that teachers in township schools should be prepared that their learners come from families that are generally poor and are of low income, with some learners coming to school hungry owing to lack of food at home (Richards & Rodgers, 2011). Other studies have also advised teachers to go an extra mile to ensure learners' well-being which for some might mean donating food, clothes or other stuff that the learner might be in need of (Hofstede, 2001). In the same way, other studies have advocated that teachers seek to know about their learners' backgrounds, and even some of their languages so that they understand them better and demonstrate such an understanding (Garcia & Wei, 2015). The integrative theoretical framework of the study which underpins compassion, caring, kindness, helpfulness, sharing, charity, and benevolence supports this finding (Masondo, 2017; McComb, 1986; Hettler, 1976).

In the study's findings social interaction is highlighted as important and as something that leads to social progress, social wellness and positive teacher-learner relations. Earlier studies likewise propose that individuals within culturally diverse settings interact with those from other cultures; mixing with people from diverse backgrounds, and seeking to understand and experience other cultures (Arantes, 2007; Spencer-Oatey, 2008). This finding is consistent with the integrative theoretical lens of this study which has at its centre human interactions which are seen as developing each individual's humanness, identity and selfhood (Letseka, 2000; McComb, 1986; Hettler, 1976).

The results of this study highlight the interaction of teachers and learners (in particular) from diverse cultural backgrounds as contributing to social wellness and to the promotion of the teacher-learner relationship in a culturally diverse school context. This ties well with earlier studies which view positive teacher-learner interactions as great, highlighting that understanding others who are from diverse cultural backgrounds leads to more cooperation and collaboration; adding that

meaningful and positive relations that are based on mutual understanding should be built with those from diverse cultural backgrounds (Arantes, 2007; Hamre & Pianta, 2001). The integrative theoretical framework of this study (presented in the second chapter of this study) supports this finding by embodying mutual understanding, peace, love, compassion, and an active appreciation and tolerance of human difference (Metz, 2014; Gathogo, 2008; Hetler, 1976).

The study findings reveal that the interaction of individuals from diverse cultural backgrounds leads to improved mutual understanding and the building of healthy relationships with those from diverse cultural backgrounds. This finding is consistent with previous research which posits that individuals within culturally diverse settings should interact with those from other cultures so that they understand them better (Arantes, 2007). The integrative theoretical lens of this study also supports this finding by advocating that individuals interact with those from diverse cultures in order to promote social wellness (Hetler, 1970; McComb, 1986; Nussbaum, 2003).

In the study it is revealed that teachers relate with learners in a way that neither highlights the differences among them nor negatively point out these differences – an action which learners reciprocate, with them being said to notice very little in terms of difference. Contrary to this finding however, reviewed literature in this area proposes that cultural differences be noticed, and that individuals should actively seek to understand the cultural diversity in their midst (Spencer-Oatey, 2008). This finding is in line with the study's integrative theoretical lens which advocates that cultural diversity be embraced (McComb, 1986; Hettler, 1976; Brodsky, 1997).

Some participants feel that when the cultural aspects of individuals are ignored, such that individuals relate as if their cultures are the same, not talking about their cultures, social wellness and positive teacher-learner relationships in a diverse cultural school context would be enhanced. A possible explanation for this offered in previous research is that some people fear that recognising differences may divide people (Villegas & Lucas, 2007). Other studies however, contrary to this particular finding, caution that ignoring differences may make individuals fail to understand the needs of those different from themselves, and hence advocate that differences among people should not be ignored, but recognised (Allington & Cunningham, 2007; Villegas & Lucas, 2007). It is further highlighted that as a people our

differences and cultures matter, and that in terms of culture everyone plays an important role (Villegas & Lucas, 2007; Allington & Cunningham, 2007). In addition, the integrative theoretical framework of this study asserts that human differences should be recognised and acknowledged (Letseka, 2012; Nussbaum, 2003; McComb, 1986; Hetler, 1976).

It is revealed in the study show that it is very important for teachers and learners to be mindful of how they interact and talk to each other if social wellness and the teacher-learner relationship are to be promoted. Previous research has similarly offered that teachers should be kind to learners in their speech and should be conscious of the language they use in class (Whipp, 2013). Research further insists that communication in culturally diverse contexts should be clear and polite, with different communication styles being respected and understood (Allington & Cunningham, 2007). Other studies also report that individuals ought to learn how to communicate with those from diverse cultural backgrounds (Spencer-Oatey, 2008). In the same vein, the integrative theoretical lens of the study underpins and promotes positive communication, harmony and advocates that these values be embraced by all (Mwipikeni, 2018; Quan-Baffour, 2014; Nussbaum, 2003).

The study calls on teachers to show more sensitivity, know learners' backgrounds, needs and circumstances, and to refrain from saying certain things which might hurt the learner. This would enhance positive teacher-learner relations, social wellness and creating a learning environment that is inclusive. This is supported by earlier works of research which maintain that individuals should seek to know about cultures other than their own, and should be culturally sensitive (Villegas & Lucas, 2007). In addition, it is pointed out that the classroom atmosphere should be open and inclusive as a way of managing diversity (Allington & Cunningham, 2007). Furthermore, other studies argue that teachers should create environments that are conducive to learning so that all learners feel safe and comfortable in class which leads to academic success (Gay, 2010). This finding tallies with the integrative theoretical lens of this study which advocates that individuals in their interactions with others employ sensitivity in order to promote harmony in human interactions (McComb, 1986; Hettler, 1976; Tutu, 1999).

The research results reveal that when teachers befriend learners and get close to them, they are better able to address their social and academic problems thereby improving the teacher-learner relationship. This result is consistent with earlier research which argues that teachers should be friendly with learners as friendships are very important to a developing child and to the formation of identity in adolescents (Soto Huerta & Riojas-Cortez, 2011). This finding is in line with the integrative theoretical framework of this study which is generally about forming and maintaining friendships and positive relationships with others (Lefa, 2015; Masondo, 2017; Broodryk, 1997; McCombs, 1986; Hetler, 1976).

The results of the study show that teachers in the case school are accommodative of learners and therefore understand their needs and problems. This outcome echoes previous research work which offers that teachers should accommodate learners' needs (Mazer, 2012). This finding is consistent with the integrative theoretical lens of the study which underpins human mutual acceptance and mutual understanding (McComb, 1986; Hetler, 1976; Letseka, 2000).

The current study's findings indicate the need for individuals within the culturally diverse case school to accept cultural diversity as a norm and also as a positive social reality so that social wellness and the teacher-learner relationship are promoted. In the same way, earlier research work proposes that individuals in culturally diverse settings acknowledge the fact that people are different and accept those differences as normal (Spencer-Oatey, 2008). Research further insists that individuals ought to accept others' differences from themselves; highlighting that accepting that all people are different and unique makes it easier for individuals to embrace and understand cultural diversity (Allington & Cunningham, 2007; Spencer-Oatey, 2008). Participants reveal that teachers and learners in the case school mutually respect each other as well as each other's cultural backgrounds, beliefs and values; and that mutual respect is essential for teaching and learning to take place. The same finding is reflected in earlier studies which assert that the teacher-learner relationship should be characterised by mutual respect, and that teachers and learners should respect each other (Murray et al., 2009; Jones & Jones, 2004). Previous research also posits that teachers should respect learners and let them have a voice in the classroom (Garica et al., 2010). This finding is consistent with the study's integrative theoretical framework which highlights mutual respect as core to

all positive human social relationships (Mbhele, 2015; McComb, 1986; Hetler, 1976).

The study findings reveal that mutual acceptance of others and their cultures leads to social wellness and positive teacher-learner relationships in culturally diverse classroom contexts. It is encouraging to note that previous literature supports this outcome by highlighting that when individuals are in an environment that accepts them, their feelings of safety are enhanced and they feel personally valued; and hence advocate that differences among people should be accepted, understood and embraced (Bergin & Bergin, 2009; Allington & Cunningham, 2007). Mutual acceptance, positive teacher-learner relationships and social wellness are all underpinned, promoted and positively regarded by the study's integrative theoretical lens (Letseka, 2000; Hetler, 1976; McComb, 1986), therefore supporting this finding.

The results of this study reveal an advocacy for peers to accept each other's cultural backgrounds and each other; and also for teachers to accept the cultural background of each learner. In the same way, other studies report that accepting learners unconditionally makes them work harder in school, succeed more and feel as part of the school community (Villegas & Lucas, 2007). The integrative theoretical lens of this study also embeds the acceptance of others and their backgrounds, and promotes positive relationships between individuals, among other things and therefore supports this finding (Yusef, 2014; Hetler, 1970; McComb, 1986).

In the study, it is revealed that tolerance promotes social wellness and positive teacher-learner relationships in culturally diverse classroom contexts. Likewise, other studies report that cultural differences and culturally diverse groups should be tolerated; highlighting that cultural diversity in the classroom creates tolerance (Arantes, 2007; Garcia & Wei, 2015). The study's integrative theoretical lens upholds this finding by advocating that individuals embrace tolerance and develop positive relationships with each other even in culturally diverse school contexts (Nussbaum, 2003; McComb, 1986; Hetler, 1976).

The results of the study show that individuals in the case school are culturally diverse and respect cultural diversity, therefore promoting positive teacher-learner relationships and social wellness. This finding ties well with prior studies which have highlighted that differences among people and diverse cultural groups should be

respected, pointing out that cultural diversity helps individuals to respect each other's cultures (Arantes, 2007; Murray et al., 2009). These studies see respect as leading to the creation of contexts which promote openness, safety and reflection; hence respecting people from diverse backgrounds is seen as very important (Murray et al., 2009; Koss et al., 2017). This finding is consistent with the study's integrative theoretical lens which underpins and embraces respect for diverse individuals and their cultures, the promotion of positive relationships and social wellness (Masondo, 2017; McComb, 1986; Hettler, 1976).

Learners are urged in the study to respect teachers and school management in order to promote teacher-learner relations. Previous literature has in the same manner insisted that learners should respect their parents, teachers and elderly people; and that individuals ought to respect each other, therefore reflecting positive regard for another person (Murray et al., 2009). Respect is highlighted and promoted in this study's integrative theoretical lens. In the researcher's view, it is the main pillar that sustains the integrative theoretical lens of this study (McComb, 1986; Hetler, 1976; Nussbaum, 2003).

The study's findings point out that if teachers are respectful, learners will follow their example and therefore reciprocate the action to the teacher and also go on to show respect to fellow learners which leads to social wellness. This finding is compatible with the work of other studies which advocates that teachers be positive role models for learners, modelling positive attitudes, acceptable and good practices and encouraging learners to follow their example (Allen et al., 2010; Garica et al., 2010; Richards et al., 2007). This finding is consistent with the study's integrative theoretical framework which underpins respect for all in spite of cultural diversity (Yusef, 2014; McComb, 1986; Hettler, 1976).

Mutual respect is highlighted in the study as a value which both teachers and learners should portray in their interactions with each other in diverse classroom contexts regardless of their cultural backgrounds so that social wellness is promoted. In reviewing literature, it was similarly found that when teachers establish mutual respect and self-esteem in their classrooms, it may result in positive relationships (Murray et al., 2009). The integrative theoretical framework of the study envisages

that individuals mutually respect each other regardless of their differences in culture (McComb, 1986; Hetler, 1976; Metz, 2014).

The current study found Grade 10 learners to be the most problematic and vulnerable learners who face different challenges. The same finding has also been reported in other studies which note that many adolescents have behavioural and emotional problems that emanate from their families (National Research Council & the Institute for Medicine (NRCIM), 2004; Murray et al., 2009). In addition, these studies highlight that some children are at risk owing to poverty and behaviour, and that such learners need support, education and social intervention to help them succeed in school (NRCIM, 2004; Murray et al., 2009). Furthermore, research also explains that vulnerable learners are those whose social or academic problems are at risk of increasing through the given demographic characteristics and conditions that predict problems; and that many children at some point in time have been at risk (Murray et al., 2009). In light of this finding, however, it is of particular note that the integrative theoretical lens of this study points out that individuals who embrace Ubuntu have improved behaviour and better discipline (Broodryk, 2006; Lefa, 2015; Ramose, 2002).

It is revealed in the current study that when teachers appropriately handle learners' challenges, learners refrain from negative behaviour, improve their concentration in class resulting in social wellness and positive teacher-learner relations. In the same way, earlier research work shows an advocacy for teachers to address learners' inappropriate behaviours appropriately and calmly, speak to learners in private about their unpleasant behaviour so that they are not embarrassed, and to review classroom rules to make learners aware that they have violated them (Gallagher, 2018; Whipp, 2013). Other studies also maintain that teachers should have professional skills to handle problems and situations authoritatively and professionally, while also being kind, patient, creative, and enthusiastic when interacting with learners (Pianta & Hamre, 2001; Hofstede, 2001). Furthermore, it is argued that teachers should acknowledge learners' feelings and address their emotional issues (Koplow, 2002; Allen, Gregory, Mikami, Hamre & Pianta, 2013). The integrative theoretical lens of this study also supports this finding by highlighting the need for teachers to be sensitive to learners' needs. The theoretical lens of this study maintains that when learners embrace Ubuntu they easily accept guidance

and authority in the school, noting that there is a direct relationship between Ubuntu and the positive discipline of learners (Quan-Baffour, 2014; McComb, 1986; Hetler, 1976).

One interesting finding is that resolving learners' disciplinary challenges enhances social wellness and the teacher-learner relationship. This outcome is consistent with research which has reported that learners' behavioural challenges may be overcome through strong teacher-learner relationships; and that learners who relate well with their learners have lesser behavioural challenges (Baker, Grant & Morlock, 2008). In the same way, it is highlighted in reviewed literature that, as a way of promoting positive behaviour among learners, teachers should support learners, seek to understand their behaviour, manage it, adopt a restorative approach to challenging behaviour, promote positive discipline in the school and classroom, create relationships with learners, and encourage them to be responsible (Mazer, 2013). In light of this therefore, teachers are urged to connect with their learners through positive relationships (Murray et al., 2009). It should be noted that, in respect of this finding, the study's integrative theoretical lens highlights that every individual is responsible and accountable to society for their behaviour, and envisages that individuals conform to the prescribed behaviours and norms of society (Mwipikeni, 2018; McComb, 1986; Hetler, 1976; Letseka, 2000).

The study's findings bemoan the lack of disciplinary measures in schools as an obstacle to social wellness and positive teacher-learner relationships. This finding supports the work of other studies in this area which state that every day teachers encounter threatening situations which result from learners' negative behaviour since the abolishing of corporal punishment; and that the problem of learners' behaviour has been a great concern for teachers, parents and school administration (Mazer, 2013). The integrative theoretical lens of this study posits that there is need for rules to be put in place to prescribe acceptable behaviours and norms. On the contrary, the theoretical underpinnings of the study suggest that learners should be involved in the formulation of classroom rules so that they take ownership of those rules and obey them better (Sullivan; 1953; McComb, 1986; Hetler, 1976; Thumi & Horsefield, 2004).

The results of the study envisage that learners adhere to the school code of conduct, while parents ensure that their children do as expected at school in terms of discipline. This basic finding is consistent with research which has highlighted that parents should encourage their children to live up to the school code of conduct (Mazer, 2013). This finding is consistent with the integrative theoretical lens of the study which holds that individuals develop as they adhere to prescribed behaviours and norms, and advocates that individuals conform to community and societal norms and expectations, and behave rationally, respectfully and with regard for others' rights (Sullivan, 1953; McComb, 1986; Hettler, 1976; Broodryk, 1997).

The current study envisages that teachers behave in a way that demonstrates that they are adults so that social wellness and the teacher-learner relationship are enhanced. This outcome is directly in line with previous findings which advocate that teachers be professional and adult enough to conduct themselves in a manner that is worthy of their profession; being modest, exemplary and having a morally good character (Hofstede, 2001; Pianta & Hamre, 2001). This finding is in line with the integrative theoretical framework of the study (explained in chapter 2 of the current study) which underpins that individuals are accountable to society for their behaviour and highlights positive teacher-learner relationships as essential relationships (McComb, 1986; Hettler, 1976; Broodryk, 1997).

The results of the study reveal that when learners know their rights and the responsibilities that go with those rights and adhere to them, social wellness is promoted. Other studies have similarly reported the same results, calling for parents to teach their children that rights and responsibilities are intertwined, and proposing that learners be given more rights which will increase their responsibility (Mazer, 2013). The integrative theoretical framework of the study however highlights that individuals' rights and freedoms should not violate those of the common good (Letseka, 2012; McComb, 1986; Hetler, 1976).

The study's results point out that when parents are assured of their children's safety at school, social wellness and the teacher-learner relationship are enhanced. This finding is in accordance with prior research which advocates that schools be made safe for all learners, and that parents should be reassured about the measures that are in place at school to ensure their children's safety (Soto Huerta & Riojas-Cortez,

2011). The integrative theoretical lens of this study advocates for school safety, conducive environments that promote social wellness and positive relationships, and therefore supports this finding (Masondo, 2017; McComb, 1986; Hetler, 1976).

The results of the study show an advocacy for teachers to position themselves such that they can learn from learners by indicating that when teachers respect learners, they may learn something from them. With respect to this, other studies likewise report that respecting learners enhances the teacher's effectiveness in teaching and that therefore teachers should respect learners and treat them with love (Hofstede, 2001; Pianta & Hamre, 2001; Whipp, 2013). The integrative theoretical lens underpinning this study embraces and envisages respect in all human interactions (Lefa, 2015; McComb, 1986; Hetler, 1976; Brodryk, 1997).

In the study, it is revealed that teachers can learn from learners and that learners can reciprocally learn from teachers in terms of culture, therefore leading to enhanced teacher-learner relations. It was also proposed in the study that a day be set aside every week whereby individuals within a culturally diverse school come together and each explain their own culture so that others learn from them. In the same way, reviewed literature proposes that a working lunch be held every month where each person shares information about their culture; adding that this helps the school to become more culturally inclusive and makes individuals feel celebrated and heard (Allington & Cunningham, 2007). In addition, other studies suggest that a cultural day can be hosted where learners each share information about their cultural identities with others so that they learn from each other. Contrary to this finding however, other findings maintain that no special day should be set aside to recognise diversity and social justice; rather this should be done daily and continuously (Gay, 2010). This finding is consistent with the values of the integrative theoretical framework underlying this study which advocate that cultural differences be recognised, acknowledged and accepted (Quan-Baffour, 2014; McComb, 1986; Hetler, 1976).

The study's results highlight that when individuals learn from each other about cultures, they begin to realize that there is a bigger world other than themselves, their own family, language and race, therefore broadening their minds and making them aware of community. In reviewing literature, it was similarly confirmed that the

same helps individuals to move from the Western perspective which places emphasis on the individual (which scholars have called a historical anomaly), and begin to prioritize the community's well-being, thereby placing the interests of the community above those of oneself (Gay, 2010). This finding is supported by the integrative theoretical lens of the study which underpins community, universal brotherhood and the embracing of others' cultures, uniqueness, and the realization that diversity is a normal and essential characteristic of humanity (Biko, 2006; McCombs & Whistler, 1997; McCombs, 1986; Hettler, 1976).

The results of the study show that teachers always eventually learn the learners' culture; and that when teachers have learnt the learners' culture, they understand learners better. Likewise, other studies confirm that teachers do embrace learners' cultures and urges teachers to always learn their learners' culture, learning style, interests, and cultural backgrounds (Villegas & Lucas, 2007; Gay, 2010). This finding resonates with the integrative theoretical lens which underpins that individuals learn from each other through social interactions and mutual interdependence (McComb, 1986; Hettler, 1976; Broodryk, 1997).

Participants argue that when teachers and learners understand each other, their relationship becomes smooth, therefore enhancing social wellness. This is supported by earlier research work which states that individuals should seek to understand others and their culture (Spencer-Oatey, 2008). This finding aligns with this study's integrative theoretical lens which underpins, among other values, mutual understanding, positive teacher-learner relationships and social wellness (Metz, 2014; Hettler, 1976; McCombs, 1986).

It is highlighted in the study that when teachers know learners well, understand them, protect and guide them, the teacher-learner relationship is promoted. This finding is consistent with several studies which advocate that teachers know their learners; remarking that knowing learners socially and academically leads to learners' success (Villegas & Lucas, 2007; Whipp, 2013). The same line of results has shown that a positive teacher-learner relationship helps the teacher to know the learners better, understand their behaviour, know how they think and how this links with their learning (Spencer-Oatey, 2008). It is also highlighted that teachers who know their learners teach them better and connect better with them; urging teachers

to know their learners (Myres & Claus, 2012). This finding corroborates with the integrative theoretical framework that guides this study presented in chapter 2 of this study which underpins positive acceptance of authority, guidance and correction among its values (Lefa, 2015; McComb, 1986; Hettler, 1976).

It is revealed in the findings that mutual understanding between teachers and learners is important and leads to improved teacher-learner relationships. Participants note that when teachers and learners share information about their diverse cultural backgrounds, they relate and understand each other better; and hence urge that teachers and learners talk to each other about their cultures in order to promote mutual understanding. In the same way, reviewed literature is congruent with this finding and envisages that meaningful and positive relations that are based on mutual understanding be built with those from diverse cultural backgrounds and that individuals within culturally diverse settings should seek to better understand those from other cultures (Arantes, 2007). Mutual understanding and positive relationships are embedded in the integrative theoretical lens which guides this study (Lefa, 2015; McComb, 1986; Hettler, 1976).

The research findings show that communication is used and seen as a major contributing factor to mutual understanding, positive teacher-learner relationships and social wellness in the case school. This outcome aligns well with previous research which asserts that within the school setting everyone should communicate with others, urging individuals to talk to those from culturally diverse backgrounds so that they know them better (Spencer-Oatey, 2008; Woods, 2005). In addition, it is argued that teachers can better understand learners' situations in life through communication; hence the call for teachers to build good relationships with learners through communication (Murray & Malmgren, 2005). The integrative theoretical framework of this study supports this finding by highlighting communication as one of the pillars of social wellness (Yusef, 2014; Hettler, 1976; McComb, 1986).

The results of the study show that when teachers and learners trust each other, their relationship is promoted. In the same way, reviewed literature points out that trust leads to strong teacher-learner relationships that learners who trust their teacher learn better and that learners should be able to trust their teachers and all the staff members in the school (Hofstede, 2001; Bergin & Bergin, 2009). In addition,

previous research also insists that trust should be built between teachers and learners; stressing that an atmosphere of trust is essential for the creation of positive teacher-learner relationships (Mazer, 2013; Villegas & Lucas, 2007). This finding is in line with the study's integrative theoretical lens which views positive social relationships as generating trust in individuals which then lead to social wellness (Hettler, 1970; Yusef, 2014; McComb, 1986; Hettler, 1976).

6.2.3 Theme 3: Speaking a common language promotes teacher-learner relations in a culturally diverse context

This theme, like the previous one, answers the current study's second sub-question which sought to establish what promotes teacher-learner relations in culturally diverse contexts. The study's results point out that English is a language that everyone understands in the school, and hence advocates that both teachers and learners use English in classroom communication in order to promote teacher-learner relations and social wellness. Likewise, literature from previous studies highlights that to achieve common goals, a common language must be used in the school by everyone. Some of these studies describe English as South Africa's common language which is officially used in media, politics and business despite that it is the home language of a few people in the country (De Kadt, 2005; Braden & Rodriguez, 2016; De Kadt, 2004). Communication and mutual understanding are values underpinned in the integrative theoretical framework of this study through which individuals get socialised into the norms and values of the community (McComb, 1986; Hetler, 1976; Ramose, 2002).

The study's findings reveal that learners think that the teacher is insulting them when he/she uses a language they do not understand, and hence it is emphasised that teachers should use only English in classroom communication. With respect to this, however, and contrary to this particular finding, other studies have argued that both English and the home language should be used alongside each other for classroom instruction. This entails the teacher code switching from English to the home language so that learners do not value a single culture or language over the other (Richards, 2013, De Kadt, 2004). In addition, other studies have also remarked that languages are privileges that beautify the world (Koss, Martinez & Johnson, 2017). In view of this finding, it is of particular note that the integrative theoretical framework

of this study posits that miscommunication and poor communication can lead to conflict in relationships and hence advocates that communication with others be always positive in order to promote social wellness (Masondo, 2017; McComb, 1986; Hettler, 1976).

English is identified in the study as the only language that helps teachers and learners in culturally diverse classroom contexts to relate better and understand each other inspite of their cultural diversity. This finding supports the work of other studies in this area which have argued that language is at the centre of all communication and is key to the development of relationships and that communication and language influence the development of the teacher-learner relationship (Harrison & Killion, 2007). Furthermore, language is seen as connecting people and as being part of every culture the world over (Botelho & Rudman, 2009). In light of this finding, it is noteworthy that the integrative theoretical framework of the study advocates that individuals wilfully enhance and keep important relationships and friendships through positive communication, while being mindful of how they communicate in the interest of social wellness (Masondo, 2017; McComb, 1986; Hettler, 1976).

The study's results show an advocacy for individuals in culturally diverse classroom settings to learn English and make an effort to use it in classroom communication so that social wellness and the teacher-learner relationship are promoted. Likewise, the same finding is echoed in earlier writings which point out that there are many schools that encourage learners to use English in the school premises; asserting that teachers should urge learners to use the language of teaching and learning in the classroom and to take risks with it (De Kadet, 2004; Richards, 2013; Jones & Jones, 2004). In addition, it is insisted that teachers should praise and support learners for their attempts and effort to use the language of instruction, and accept each learner's language mistakes (De Kadet, 2004; Richards, 2013). Furthermore, it is highlighted that learning a language and reaching out to others through it can lead to equality and social justice and being willing to learn and understand other languages reflects a willingness to cooperate and be at peace with others (Botelho & Rudman, 2009). It is cautioned, however, that lack of proficiency in English language should not be associated with a low level of intellectual ability (Arantes, 2007). The integrative theoretical framework of this study presented in chapter 2 also supports this finding

by identifying communication as one of the pillars of social wellness which has to do with how well one communicates with others, while the ability to communicate well and also communicate one's needs, feelings and desires is seen as indicating social wellness (McComb, 1986; Hetler, 1976).

The study's findings reveal that if the teacher-learner relationship is positive, teachers and learners are in a position to teach each other their languages, which is socially beneficial. Likewise, other studies have proposed that learners be given the opportunity to teach others their cultures and home languages, highlighting that learning and speaking another person's language show respect for others and their culture (Koss et al., 2017; Botelho & Rudman, 2009). Furthermore, it is highlighted that respecting other people's languages is very important, and leads to the development of the teacher-learner relationship which is associated with outcomes that are positive (Koss et al, 2017; Harrison & Killion, 2013). The study's integrative theoretical framework also envisages positive teacher-learner relationships and views these as leading to and promoting social wellness (Quan-Baffour, 2014; Masondo, 2017; McComb, 1986; Hetler, 1976).

The research findings point out that communication within a culturally diverse classroom context should be interpreted. This supports earlier research works which assert that learners prefer the application of certain translation techniques in the classroom in most places, and that translation should be overt and principled while noting that communication and language are linked (Richards & Rodgers, 2013; Harrison & Killion, 2007). In light of this finding, it is hence noted that the integrative theoretical framework of this study underpins positive communication and views it as one of the principles of cooperation (alongside respect, consensus and equality) through which individuals can manage their differing values, interests, perspectives, and belief systems in order to enhance social wellness (McComb, 1986; Hetler, 1976; Ramose, 2002).

The results of this study show that equality can be achieved when English language in particular, is used as a single common language in a culturally diverse classroom. Other studies have also advocated for the promotion of equality in culturally diverse classroom settings while conceding however, that cultural diversity in the classroom may lead to some challenges, and that it is challenging to maintain an atmosphere of

equality in a multicultural classroom (Villegas & Lucas, 2007; Garcia & Wei, 2015). Equality is one of the values that are embraced, envisaged and promoted by the study's triple integrative theoretical lens (McComb, 1986; Hettler, 1976; Brodryk, 1997).

Some study participants, however, contrary to the above views, regard the use of English language as a barrier to social wellness and communication in the classroom; citing that English is difficult for some learners, and that some learners are not proficient in the language. They therefore advocate that learners be allowed to speak their own languages. The same findings have been reported in previous research work which has repeatedly revealed that learners benefit better from the use of their home languages in the school, that curriculum content is better understood in the home language and that the use of the home language facilitates the learning process (Torres, 2007; De Kadt, 2004). The same pattern of results is also echoed in other studies which maintain that learners be allowed to use their home languages in the school and classroom sometimes. These studies propose this to be tolerated; adding that multilingual books which depict various cultures, traditions and ethnicities integrating learners' languages be selected and made available in the classroom (Richards & Rodgers, 2011; Richards, 2013). This finding aligns well with the integrative theoretical framework of this study which advocates that social interaction and communication with others in culturally diverse contexts be flexible, and that the learning environment should be supportive; comfortable, motivational and enjoyable to learners in a way that they will appreciate (McCombs & Whistler, 1997; Hettler, 1970; Abra- ul- Hassan, 2009).

The study results urge parents to continue talking to their children in their home language. In the same pattern of results, other studies have also urged parents to encourage their children to speak their home languages at home, arguing that speaking the home language shapes learners' identity and links them with their culture (Richards, 2013). In addition, learners are also challenged to learn other languages other than the language of instruction, and to have at least two languages that they can use proficiently at school, one of which being the home language and then English, in the case of some schools (Richards, 2013; Richards, 2006). Accordingly, this finding is consistent with the study's integrative theoretical lens which promotes cultural pride and advocates that individuals understand and know

their own cultural beliefs, values and norms (McComb, 1986; Hetler, 1976; Metz, 2014).

6.2.4 Theme 4: Academic support leads to positive teacher-learner relations and social wellness

This theme directly answers the second sub-question of this study which investigates what promotes teacher-learner relations in a culturally diverse context. The results of the study show that when school management are exemplary in such a way that learners can emulate them, social wellness and teacher-learner relations are enhanced. Likewise, other studies state that educational leaders should lead by example if they are to make a huge impact in their schools (Woods, 2005). Furthermore, it is also remarked in literature that principals influence the teaching and learning environment, and that their excellent school leadership leads to excellent teaching, excellent learning and excellent schools (Hall, 2005^b). The finding is also supported by the study's integrative theoretical framework which views individuals as interconnected and as continuously affecting and influencing each other through interactions even in terms of acceptable societal norms, desirable behaviour, attitudes, values, beliefs, and conduct (Lefa, 2015; McComb, 1986; Hetler, 1976).

The study's findings show that when teachers support, encourage and help learners academically, the teacher-learner relationship is promoted. The study hence calls on teachers to guide, support and encourage learners in their learning. Several studies confirm this finding and insist that teachers should be helpful and supportive of learners regardless of their cultural backgrounds (Pianta & Hamre, 2001; Jones & Jones, 2004; Villegas & Lucas, 2007; Mazer, 2013). The integrative theoretical framework of the study also supports this finding by calling on teachers to use the teacher-learner relationship to support, encourage, motivate, and guide learners (McCombs, 1986; Metz, 2014; Hetler, 1976).

The results of the study reflect an advocacy for teachers to motivate learners as a way of enhancing the teacher-learner relationship. This finding is congruent with earlier studies which have urged teachers to motivate learners to succeed, observing that positive teacher-learner relationships also motivate learners to work harder in school (Koplow, 2002; Baker et al., 2008). Other studies also remark that teachers can have a great impact on learners, and observe that positive teacher-learner

relations provide opportunities for teachers to praise learners and offer them constructive advice and guidance, while also stirring in them a desire and love for learning (Rimm-Kauffman & Sandilos, 2005; Garica et al., 2010). This finding is in line with the study's integrative theoretical lens which sees the teacher-learner relationship as key to learner-motivation and as influencing and determining learners' motivation both directly and indirectly (McComb, 1986; Hettler, 1976; Broodryk, 1997).

The study's findings show that when learners in a diverse classroom setting help each other, work collaboratively, guide, support, and help each other in their learning social wellness is promoted and the teacher's teaching and learners' learning become effective. This resonates well with other studies which have advocated that teachers help learners learn by themselves and also from their peers; giving them an opportunity to contribute to their own learning so that they take more responsibility for their learning (Mazer, 2012; Murray et al., 2009; Whipp, 2013). These studies advocate that learners should be given control over their learning to encourage them to enjoy learning (Macpherson, 2007; Whipp, 2013). This finding is consistent with the study's integrative theoretical framework which advocates that opportunities be created where learners can work collaboratively, learn from each other, and where all learners can fully participate in learning through cooperative learning. This would encourage positive teamwork therefore leading to mutual support, understanding, mutual respect, problem solving and shared vision (Yusef, 2014; McComb, 1986; Hettler, 1976).

In the study, teachers are seen as essentially shaping the future of the world and also as laying the foundation that sets learners up for life. The study also highlighted that positive teacher-learner relationships enable teachers to prepare learners for the future. In the same way, reviewed literature maintains that teachers do change the future of the world and can support and empower learners to become anything they aspire to be in future (Garica et al., 2010). Research also insists that teachers should be appreciated as they influence the future of any nation and its development, as well as what learners become in life, their success and also whether they become good both as members of society and as citizens (Gabriel, 2005). This finding is in line with the integrative theoretical framework of the study (explained in chapter 2 of the current study) which sees learners' autonomy, competence and relatedness

needs as being met by teachers. On the contrary, learners' personalities, identities and personhood are shaped and developed through interactions with the teacher and with others, highlighting that each individual is because of everyone else who is (Lefa, 2015; McComb, 1986; Hettler, 1976).

In the current study, the teachers' role in the life of the learner is seen as very significant such that teachers were likened to learners' parents to signify the positive relations that exist between teachers and learners in the culturally diverse school. Several previous studies in the same way note that teachers guide, advise and give learners lessons of life, therefore making a difference to their lives and to their learning (Gabriel, 2005; Allen et al., 2013). In addition, other studies highlight that teachers shape the lives of learners, prioritising them and always being there for them, while selflessly inspiring them to pursue their dreams (Murray & Malmgren, 2005). Furthermore, it is argued that teachers help learners improve and succeed academically, growing them in many dimensions, motivating them to learn and work hard in school to ensure a successful future and shaping their moral and rational virtues (Baker et al., 2008; Gallagher, 2018; Murray et al., 2009). This finding resonates with the study's integrative theoretical framework which sees community members as members of the same family, as sisters and brothers and also as being related biologically to a broader family (Yusef, 2014; Letseka, 2000; McComb, 1986; Hettler, 1976).

Teachers are described in the study as learners' second parents to indicate the closeness and positiveness of the relations of teachers and learners in the case school. Other studies similarly confirm that teachers are seen by learners as second parents; stating that teachers are parents to learners and are actually learners' second parents who support and guide them (Wentzel, 2002; Murray & Malmgren, 2005). This finding aligns with the study's integrative theoretical framework which embeds the view that it takes a community to raise a child (Lefa, 2015; Masondo, 2017; Broodryk, 1997; McComb, 1986; Hettler, 1976; Mbhele, 2015).

Participants describe the teacher as a figure of authority whom learners accord utmost respect leading to positive teacher-learner relations. This outcome is in harmony with previous research which has cautioned that teachers should however not misuse their authority, but treat every learner with respect, dignity and courtesy;

with everyone in the school also showing respect and positive regard for others (Hofstede, 2001; Garica et al., 2010; Murray et al., 2009). The integrative theoretical lens of this study supports this finding by pointing out that teachers feel responsible towards learners and enforce good order, effective discipline, as well as clear, fair and well understood rules consistently leading to mutual respect and promoting positive relationships between teachers and learners (Hetler, 1976; McComb, 1986; Mbhele, 2015).

Participants argue that teachers can make learners comfortable both in the school and in the classroom therefore leading to positive teacher-learner relationships. They suggest that this can be done through the teacher putting up posters in the classroom that depict various cultures and which express what each of those cultural groups does. In the same way, previous research advises that in an educational setting, materials that represent different cultures should be used within that setting (Arantes, 2007). The same line of findings reveals that it is important for learners' differences in culture to be recognised and distinguished to be able to create an inclusive environment which is safe for all learners (Villegas & Lucas, 2007). The integrative theoretical framework of this study supports this by highlighting that teachers meet learners' needs in the classroom such as their need for competence thus leading to comfort, confidence and self-esteem on the part of learners (McComb, 1986; Broodryk, 1997; Hettler, 1976).

The study findings reveal that teachers do emphasise the value and importance of education to learners, pointing at education as the way to a better future. The same finding is likewise echoed in other studies which maintain that teachers should explain to learners the value of what they are being taught; pointing out that teachers can change the attitude of learners towards school work by pointing at its long-term benefits (Zmuda et al., 2004; Baker et al., 2008). This is supported by this study's integrative theoretical framework which views teachers as figures of authority who are positioned to guide, discipline, teach, and address learners' educational needs (McComb, 1986; Lefa, 2015; Masondo, 2017; Hetler, 1976).

It is indicated in the study that teachers are more interested in seeing the academic culture being upheld in different cultural groups, and that when this happens, it helps the teacher in the classroom and leads to more positive teacher-learner

relationships. This result echoes the findings of earlier studies which advocate that teachers create a culture of learning in their classrooms and maintain it, and also instil the value and culture of learning in learners (Zmuda et al., 2004; Gudykust & Kim, 2003). In addition, research emphasises the need for teachers to make learners feel that they can master the subject matter they are learning (Macpherson, 2007). This finding is supported by the integrative theoretical lens of this study which advocates that schools have a positive academic climate and culture that fosters positive behaviours and academic success (Masondo, 2017; McComb, 1986; Shannon et al., 2015).

Participants express that in cases where cultures put more emphasis on the traditional aspects while downplaying education, teachers become concerned. With respect to this, earlier studies advise that in places where cultural diversity is on the increase, it is very important to link the school and the home (Villegas & Lucas, 2007). Similarly, the integrative theoretical framework of this study advocates for the creation of environments that are conducive to both teaching and learning regardless of the diversity in culture (Broodryk, 1997; McComb, 1986; Hettler, 1976).

Participants highlight that when cultural groups uphold education and emphasise the reading culture while inculcating those values that are academically helpful in the classroom, teachers and learners relate better. The same outcome is echoed in earlier findings which posit that education should be viewed positively, arguing that such a stance should be upheld in the classroom (Zmuda et al., 2004). This finding is consistent with this study's integrative theoretical framework which encourages the provision of equal education to all learners as well as the participation of all learners in the learning process, respect for learners' cultures, ethnicity and religion and discouraging discrimination in the classroom (Yusef, 2014; McComb, 1986; Hettler, 1970).

The study's findings reflect an advocacy for the creation of good teacher-learner relationships that are conducive to learning and teaching. This result is consistent with earlier studies which insist that the teacher-learner relationship is important, influences and affects learners' academic performance, improves their social, emotional and cognitive growth, as well as their academic self-image and autonomy (Murray et al., 2009). Reviewed literature also advocates that relationships and

alliances with groups and people from diverse cultures be built and established; highlighting that people in diverse cultural settings should strong build relationships (Villegas & Lucas, 2007; Koplow, 2002). Research hence urges teachers to always strive to create and build relationships with their learners (Gay, 2010; Koplow, 2002). This finding is consistent with the integrative theoretical lens of the study which underpins and envisages positive relationships that are beneficial to all and are conducive to teaching and learning (McComb, 1986; Hetler, 1976; Masondo, 2017).

The study advocates that teachers show a commitment to their learners, indicating that when the teachers are committed to their work, the teacher-learner relationship is promoted. In the same way, several studies report that the teachers' commitment to their work motivates learners to learn, influences their performance, facilitates learning, inspires learners to love learning, leads to the establishment of environments that promote effective learning, and leads to job satisfaction on the part of the teacher (Whipp, 2013; Mart, 2013; Mazer, 2012; Murray et al., 2009). In addition, it is argued that teachers should be passionate and enthusiastic about what they teach, and should teach in ways that are creative and fun to learners, therefore maximising every learner's potential to learn in class (Hofstede, 2001). The integrative theoretical lens that guides this study alludes to the fact that teachers' commitment leads to effective teaching and learning, and influences learners to perform better, which subsequently leads to healthy teacher-learner relationships (Yusef, 2014; McComb, 1986; Hettler, 1976).

The study's findings show an advocacy for teachers to show learners love in order to enhance the teacher-learner relationship. This outcome resonates with earlier studies which have similarly remarked that good teachers show learners affection, making every learner feel loved, appreciated, and wanted in the classroom (Hamre & Pianta, 20007; Murray, 2009). Others have also called on teachers to love both their work and their learners; highlighting that some learners come to school in pursuit of love, having been denied love at home (Whipp, 2013; Murray & Malmgren, 2007). More importantly, this finding is consistent with the study's integrative theoretical framework which highlights that the teacher-learner relationship is important to satisfying learners' relatedness needs (Gathogo, 2008; McComb, 1986; Hettler, 1976). The findings of the study show that when teachers adhere to the timetable in terms of attending to class periods, teaching their subjects and giving tasks, the

teacher-learner relationships and social wellness are enhanced. The findings from previous studies have in the same way confirmed that teachers should attend to their class period, start teaching on time as well as end the lesson on time; having prepared for their lessons more thoroughly so that lessons can be conducted smoothly and with easy discipline (Mazer, 2013; Garica et al., 2010). This finding is supported by the integrative theoretical framework of this study which shows that there is a relationship between good performance, responsibility towards others and healthy social relationships (Lefa, 2015; McComb, 1986; Hettler, 1976).

It is revealed in the study that learners' social problems can be a barrier to their learning, and hence advocate that teachers address those social problems in order that their academic performance can be improved and that they can be socially well. The findings also show that when learners with social and academic problems are referred to other professionals, learner-performance and the teacher-learner relationship are enhanced. Likewise, previous studies confirm that referring learners to where they can find appropriate help shows learners that the teachers care and that teachers refer learners when they do not feel professionally competent or qualified to handle the problem the learner presents (Jones & Jones, 2004). In addition, it is remarked that it is easier to meet the needs of those that you frequently relate with (Zmuda et al., 2004). This finding is consistent with the integrative theoretical framework of this study which highlights the need for teachers to give learners positive school experiences, showing care towards learners in spite of their differences in culture and circumstances, and creating conducive environments to effective teaching and learning in schools (McComb, 1986; Yusef, 2014; Hettler, 1976).

The results of the current reveal that when teachers assist low performing learners, the teacher-learner relationship is promoted. This finding is in tune with earlier literature which, in the same way has stated that low-performing learners should be helped using relevant strategies; adding that teachers ought to understand that learners do not develop at the same time and hence should find ways of reaching out to assist low performing learners (Mazer, 2012). Likewise, other studies have asserted that teachers should assist learners with learning difficulties; advocating that teachers have an interest in learners and show concern for them and their learning; recognising that each learner is a unique individual whose understanding is

at a certain level, and noting that learners are different in some ways (Macpherson, 2007; Garica et al., 2010). This finding is in line with the integrative theoretical lens of the study which advocates that all learners be taught effectively in environments that are supportive of each learner's learning (Masondo, 2017; McComb, 1986; Hettler, 1976).

The study's findings reveal that when learners are committed to learning, the teacher-learner relationship improves. This outcome is consistent with previous work which offers that learners should attend all classes, complete the given assignments on time, have the correct books, pens and the like ready in preparation for class and also be ready and open to learning when attending class (Mazer, 2012; Murray et al., 2007). This finding is supported by the integrative theoretical lens of this study which holds that there is a direct relationship between the academic success of learners and positive teacher-learner relationships (Lefa, 2015; McComb, 1986; Hettler, 1976).

In the study learners are urged to love doing their schoolwork and to be willing to learn so that they produce good results and improve the teacher-learner relationship. The reviewed literature aligns with this finding and posits that good teacher-learner relationships help learners to be positive both about school and learning; and that strong and positive teacher-learner relationships enable teachers to be more effective in their teaching, with learners achieving better academically (Mazer, 2012; Baker et al., 2008). In the same way, it is asserted that learners who feel connected to their teacher and who frequently talk with their teacher achieve better academically, behave well and are more engaged in learning (Murray et al., 2007). Improved, healthy and positive relationships are viewed as the cornerstone for social wellness, Ubuntu and the self-system and they are seen as leading to better academic performance and hence this finding is in line with the study's integrative theoretical framework (Nussbaum, 2003; McComb, 1986; Hettler, 1976).

It was found in the study that when learners do their homework, they easily get along and relate better with teachers. With respect to this, other studies have likewise urged learners to do their best when it comes to homework, class tests and assignments and to personally own their school work and put more hard work and effort in it (Mazer, 2012; Zmuda et al., 2004; Murray & Malmgren, 2007; Murray et

al., 2007). This finding is consistent with the integrative theoretical lens of this study which upholds responsibility and accountability towards others (Letseka, 2012; McComb, 1986; Hettler, 1976).

Participants argue that when learners perform well academically, teacher-learner relationships are promoted. This finding resonates with earlier studies which have maintained that learners' enhanced academic performance leads to positive teacher-learner relationships; and also that learners with a strong relationship with their teachers succeed academically; highlighting that there is a relationship between learners' academic success and positive teacher-learner relationships (Whipp, 2013; Gallagher, 2018). Earlier studies have also posited that positive, supportive and close relationships with teachers develop learners socially and lead to better academic achievement; and that learners who relate well with their teacher engage better in learning, behave better and have an enhanced sense of belonging and pride (Murray et al., 2007; Garica et al., 2010). Furthermore, it is argued that the teacher-learner relationship sharpens learners' academic skills, and therefore teachers are urged to connect with their learners through positive relationships (Whipp, 2013; Gallagher, 2018). This finding is in line with the study's integrative theoretical framework which highlights that there is a relationship between positive teacher-learner relationships and academic success (Gathogo, 2008; McCombs & Whistler, 1997; Hettler, 1976).

It is pointed out in the study that when learners attend to their lessons as per the timetable and participate during lessons, social wellness is promoted. In the same way, several researchers have also argued that learners should attend class, complete their work on time, become more responsible for their own learning and contribute to it, and positively respond to learning (Murray & Malmgren, 2007; Murray et al., 2007). This finding echoes the integrative theoretical framework which underpinned this study, which promotes the full participation of all learners in learning, and envisages learners who take responsibility for their own learning and discipline (Mbhele, 2015; McComb, 1986; Hettler, 1976).

The study stresses the need for learners to always pay attention, listen to their teachers and not interrupt them while they speak if the teacher-learner relationship is to be enhanced. Other studies have likewise proposed that learners listen when the

teacher is talking, pay attention to their teacher, speak in turn with others, and listen to others' ideas and perspectives (Mazer, 2012; Allington & Cunningham, 2018; Murray et al., 2007; Garica et al., 2010). This finding is in line with the study's integrative theoretical framework which encourages positive dialogue and active listening between teachers, and advocates that teachers, learners and all school staff communicate with respect, kindness and compassion so as to reinforce human dignity (Lefa, 2015; McComb, 1986; Hettler, 1976).

Participants urge learners to be confident in the classroom and also encourage mutual trust between teachers and learners. Earlier findings however, point out that learners need to first feel physically and emotionally safe in order for them to be confident and to learn; remarking that when learners feel safe, they better open up to learning and become at ease (Bergin & Bergin, 2009). These studies further assert that teachers should strive to create a safe environment for learners in the classroom, build positive relations with learners which are based on trust, believe in learners and express confidence in them while also striving to earn learners' trust and respect (Hofstede, 2001; Whipp, 2013; Wood, 2005). This finding is consistent with the study's integrative theoretical framework which holds that social wellness generates positive energy and confidence in individuals and encourages mutual trust, friendliness and self-confidence (Gathogo, 2008; McComb, 1986; Hettler, 1976).

The results of the study show that when learners have goals and pursue them, and know their purpose of being at school, social wellness and teacher-learner relations are enhanced. With regard to this, reviewed literature has proposed that learners be assisted to attain their goals, remarking that when learners attain their academic goals, they feel fulfilled internally (Jones & Jones, 2004; Zmuda et al., 2004). Healthy, positive relations and social wellness are embedded in this study's integrative theoretical framework (McCombs & Whistler, 1997; Hettler, 1976).

The study encourages learners to work hard and request for help from their parents and teachers where they encountered difficulties in their schoolwork. Other researchers also reported a similar finding, positing also that learners should work hard so that they can succeed in life (Murray et al., 2007; Murray & Malmgren, 2005). This finding is in line with the study's integrative theoretical framework

(explained in chapter 2 of the current study) which views human beings as co-existing and interconnected with others whereby they have responsibility towards each other, and can only develop through interactions with others, therefore excluding selfishness (Nussbaum, 2003; Metz, 2011; McComb, 1986; Hettler, 1976).

In the study, parents are urged to be involved in their children's schoolwork to promote social wellness and positive social relationships. Other studies have likewise reported consistent findings where parents are urged to be involved in their child's education; pointing out that it is essential for schools to understand parents' perspectives and concerns so that they can effectively partner with them in their children's learning (Mazer, 2013; Soto Huerta & Riojas-Cortez, 2011). The integrative theoretical framework of this study does not directly specify the role of parents in the individuals' development. However, it does allude to their role by asserting that individuals' existence is dependent on others, and are therefore interdependent and co-dependent upon others for character and personhood formation through interactions with others who mould their humanity as they continuously get incorporated by others (Yusef, 2014; McCombs, 1986, Hettler, 1976).

Through the study's findings, parents are advised to meet their children's teachers and discuss their children's performance, and to also intervene in their children's work. This finding directly corresponds with literature from previous studies which has similarly stated that parents should create a relationship with their child's teacher in order to improve the child's sense of security at school; however, noting that barriers such as family or job demands may prevent parents from being involved in their children's education (Mazer, 2013; Soto Huerta & Riojas-Cortez, 2011). This finding adds to the integrative theoretical framework of the study that urges teachers to identify learners' needs, abilities and interests as well as how they learn and then apply a variety of teaching approaches in addressing these, while showing care, patience and tolerance in order to promote academic success (McCombs & Whistler, 1997; Ramose, 2000; Hettler, 1970).

The study's findings urge parents to support, encourage and help their children with their school work. Several studies have similarly contended that parents should be supportive of their child's education and encourage them to be positive thinkers

(Mazer, 2013; Richards et al., 2007). This finding expands and contributes to the integrative theoretical framework of the study which holds that positive teacher-learner relationships and school climates and cultures that are generally positive, safe and that foster positive behaviours lead to learner academic success, satisfaction and meet their competence needs (Shannon et al, 2015; McCombs & Whistler, 1997; Gathogo, 2008; Hettler, 1970).

The results of the study offer advice to parents to ensure that their children behave well, do their schoolwork and perform well at school so that social wellness is enhanced in the teacher-learner relationship. Previous literature has likewise highlighted that parents should be responsible for their children's discipline (Mazer, 2013). However, the integrative theoretical framework of this study (explained in chapter 2 of the current study) advocates that learners become more cooperative with teachers, more responsible for their own learning and take responsibility for their own discipline and behaviour (Yusef, 2014; McCombs, 1986, Hettler, 1970).

The school's climate is seen as potentially affecting and influencing learners socially, emotionally and physically as well as their learning. Earlier studies uphold this outcome by maintaining that classrooms should promote learners' social development and provide the opportunity for socially acceptable norms and behaviours to be practised (Myres & Claus, 2012). This finding is consistent with the integrative theoretical lens of this study which holds that the general school climate should be safe and positive for learners; and that the school's social environment should be positive as it can affect students' learning (Shannon et al., 2015; McComb, 1986; Hettler, 1976).

The current results show that when school managers skillfully run the school, monitoring how teachers treat learners and the teacher-learner relationship, social wellness and positive teacher-learner relationships are enhanced. This is in harmony with earlier research which points out that when the principal skilfully balances transactional and transformational leadership, the outcome is the establishment of effective quality learning and teaching in a conducive environment (Harris, 2005; Hall, 2005^b). Furthermore, other studies have argued that principals should create positive social environments that enable teachers and learners to establish positive relations with each other which promote academic success (Wood, 2005; Hall,

2005^b). In view of this finding, it is of particular note that the integrative theoretical lens of the study advances positive teacher-learner relationships and environments where teaching and learning effectively takes place, and indicates that when individuals are treated well they perform better (McComb, 1986; Hettler, 1976; Masondo, 2017).

The study's findings reveal that the provision of sufficient furniture in the classroom contributes positively to social wellness and the teacher-learner relationship. Reviewed literature is coherent with these findings and reports that resources in South African schools are limited, with desks and chairs in some schools not being enough. However, it highlights that the provision of adequate resources in the classroom leads to enhanced teaching and learning; and also enhance the process of learning (Zmuda, 2004; Richards & Roberts, 2008; Zmuda, 2005). Hence the advocacy for teachers needs to be resourceful (Hamre & Pianta, 2001). This finding is about making the environment of teaching and learning conducive, comfortable, appropriate, and enriched through the provision of the necessary resources so that teaching and learning effectively take place – values which underlie the integrative theoretical lens which guides this study (Letseka, 2000; McComb, 1986; Hettler, 1976).

6.2.5 Theme 5: A few incidences of negative interaction are challenges that affect teacher-learner relations in culturally diverse school contexts

This theme directly responds to the third research question which sought to identify challenges affecting teacher-learner relations in culturally diverse school contexts. Although the majority of the study's participants highlight that they are satisfied with the way teachers and learners relate in the case school, a few incidences of negative interaction in the school are also reported. A few participants have however, expressed that they are not fully satisfied with the way teachers and learners socially relate in the school, citing that teachers judge learners as the reason for this. These participants pointed out that learners end up not fully opening up to teachers for fear of being judged. The same outcome is echoed in earlier findings which observe that teachers do judge learners based on performance, expectations, recommendations

and so on; stating as an example that there are Maths and English teachers who underestimate certain learners' academic potential (Wenz et al., 2010). Individuals are therefore cautioned not to judge others, especially based on a single opinion – which then becomes stereotyping; noting that passing judgment based on culture may lead to discrimination (Bergin & Bergin, 2009; Spencer-Oatey, 2008). Research further suggests that instead, individuals should take it upon themselves to learn about other people by conducting a personal research to find the truth so that stereotypes and inaccurate judgments about other people are lessened (Spencer-Oatey, 2008). The integrative theoretical framework of this study also advocates that diverse cultures, practices, beliefs, backgrounds, and individuals be respected and accepted, as opposed to being judged (Yusef, 2014; McComb, 1986; Hettler, 1976).

The study's results of the study show that, although relations in the school are generally positive, some learners in the school have been mistreated because of where they come from culturally, with some individuals within the culturally diverse school setting criticising others' cultures which they neither knew nor understand. This outcome resonates with prior studies which have noted that there are people who have been oppressed or mistreated because they belong to a certain cultural group (Villegas & Lucas, 2007). The values embedded in this study's theoretical lens however, do not support this particular finding of the current study as they promote among other things embracing others' uniqueness and diversity, dialogue, positive relations, inclusivity, consensus and collectivism as well as the appreciation of human differences (Letseka, 2000; McCombs, 1986; Hettler, 1976).

The results of the study present another disappointing outcome whereby one participant reports that there are incidences of derogatory name-calling, discrimination, stereotypes, bias, and despising of those from culturally diverse backgrounds in the case school. These have been strongly condemned and spoken against by other participants in the study, with participants advocating that in the interest of social wellness, all forms of discrimination, stereotypes and negative social interaction be denounced. Other studies have similarly condemned name-calling, arguing that people should never be described using terminology that is regarded as generally negative or unacceptable even if those described are minority groups from culturally diverse backgrounds – therefore challenging schools to confront and counteract intolerances and any dehumanizing, stereotypical and

hurtful words (Garica et al., 2010; Allen et al., 2013). The integrative theoretical lens which underlies this study underpins values such as inclusion, community, love, harmony, peace, forgiveness, reconciliation, mutual understanding, consensus, non-discrimination, non-racism, respect for human dignity and human rights, non-sexism, social cohesion and the like, and therefore does not support any forms of discrimination and social discord (Hettler, 1976; McComb, 1986; Mbhele, 2015).

The research findings show a strong advocacy for individuals within culturally diverse school settings to be taught about the different cultures that are in existence. Learning about others' cultures is seen as something that is very important and which leads to a better understanding of others' behaviour and which ultimately leads to social wellness. Other studies also echo this finding, reporting that learning about different cultures leads to better understanding among individuals from diverse groups and enriches one's experiences of life (Arantes, 2007; Gay, 2010). This finding is consistent with this study's integrative theoretical framework which advocates for the promotion of continuous interaction, contact, inclusivity, consensus, collectivism, communalism, and for the embracing of others' uniqueness and otherness (Lefa, 2015; Masondo, 2017; McComb, 1986; Hettler, 1970).

It is pointed out in the study that during the apartheid era, people were mistreated and segregated along cultural or racial lines and that, as revealed in the History text books, nothing good came out of that; with the historical consequences of treating people differently because of their culture all being negative. There is hence a strong advocacy among the study's participants for teachers and learners to condemn any segregatory and discriminatory behaviours that are culturally insensitive, show prejudice or bias. Other studies reflect the same outcome by highlighting that any behaviour that is hurtful, disrespectful or does not tolerate diversity should be completely shunned, and that teasing, bullying and any other negative behaviour should never be tolerated in the classroom (Gay, 2010). The integrative theoretical framework of this study also supports this finding through its advocacy for values such as non-discrimination, non-racism, respect for human dignity, tolerance, respect, compassion, accountability, kindness, responsibility, giving, and integrity (Letseka, 2012; Gathogo, 2008; Yusef, 2014).

The research findings reveal an advocacy for diverse cultures and cultural backgrounds to be allowed and accepted into the school so that not just one culture prevails in the school, if social wellness is to be promoted. This finding is consistent with reviewed literature which postulates that individuals should not isolate themselves from those who are culturally different from themselves, but should be inclusive, openly accepting everyone at all times, therefore potentially leading to the removal of obstacles in one's social path (Richards et al., 2007; Villegas & Lucas, 2007; Gay, 2010). It therefore stresses that diversity and inclusivity should be promoted in schools in order to foster open-mindedness (Patchen & Cox-Peterson, 2008). This finding aligns with the integrative theoretical framework of this study (explained in chapter 2 of the current study) which encapsulates cultural tolerance and the appreciation of human differences, among other things (Lefa, 2015; Broodryk, 1997; Hettler, 1976; McComb, 1986).

The results of the study point out that teachers show no favouritism to learners but treat all learners the same regardless of their cultural backgrounds. It is also highlighted in the study that teachers consciously make an effort to treat learners equally. The same outcome is reflected in earlier findings which remark that most teachers want to treat learners equally, fairly, consistently and with no favouritism (Buehler et al., 2009; Hofstede, 2001). This finding sits well with the study's integrative theoretical lens which embraces and envisages non-discrimination, fairness, inclusivity, and the provision of equal education to all learners regardless of their cultural backgrounds and circumstances (Lefa, 2015; McComb, 1986; Hettler, 1970).

The same line of findings offers a contradictory and disappointing result, with a minority of the study's participants noting that some teachers show favouritism, treat learners badly and prefer those learners from their own cultural groups while disliking those from backgrounds that are culturally diverse. The same result is reflected in previous research work which posits that teachers do not fully accept learners from outside the country and even mock them by their surnames, making fun of them (Allen et al., 2013; Villegas & Lucas, 2007). In the same line of results, it is also pointed out that there is therefore need for teachers to be trained on how to handle diversity, and on being sensitive when dealing with diversity (Gay, 2010; Hofstede, 2001). Furthermore, studies have maintained that diversity among people should be

appreciated and liked, with the whole school being involved in fighting hatred, as well as in identifying, condemning and denouncing all internalised stereotypes and biases (Gay, 2010; Allen et al., 2013; Hofstede, 2001). This finding is contrary to the values of the integrative theoretical lens that underpin this study, namely, fairness and the equal treatment of all within a given setting and which also assumes that all members of a community are essentially the same (Yusef, 2014; McComb, 1986; Hettler, 1976; Lefa, 2015).

Also, on a disappointing note, one participant point out that there are learners who do not treat teachers cordially. The study findings revealed that certain learners' attitudes towards teachers from diverse cultural backgrounds is at times discriminative and stereotypical, with learners being at times difficult to teachers. The study also shows that some learners have negative attitudes towards teachers in general and are xenophobic towards those teachers who are from outside the country, viewing them in a negative light. A possible explanation for this rather contradictory result may be that, as indicated in earlier research, it is characteristic of schools to have isolated incidences of bullying and disrespect (Murray et al., 2009); seeing that this was reported by only a minority of the study participants (only one participant, to be precise). Other studies have likewise warned that those applying for teaching jobs in South Africa should know that circumstances will not be perfect for foreign teachers (Richards & Rodgers, 2011). In the same way, these studies indicate that some South Africans fail to be responsible for their own actions and hence fuel xenophobia through blaming foreign nationals which then affects teacher-learner relations in schools (Charman & Piper, 2012). Hence the advocacy for individuals needs to be more appreciative of difference, calling on learners to make teachers confident of their teaching skills by being appreciative and receptive of the teachers' teaching (Allen et al., 2013; Murray & Malmgren, 2005). This particular finding of the current study, however, is contrary to the values underpinned in the study's integrative theoretical lens which advocates for harmony, inclusivity, appreciation, and tolerance for human differences and positive social relationships, among other things (Gathogo, 2008; McComb, 1986; Hettler, 1976).

The findings of the current study present a contradictory outcome showing that, in some participants' view, learners' attitudes towards teachers are not based on the teachers' cultural backgrounds. They also explain that learners are respectful and

appreciative even of teachers from outside the country as long as they effectively deliver their lessons and impart knowledge and skills to them. A possible explanation for this rather contradictory result may be that different teachers and learners have differing experiences in the school and in life. The same finding is echoed in other studies which argue that learners accept foreign individuals in the classroom and therefore accept diversity (Allen et al., 2013). It is hence urged that teachers thoroughly know their subject content and effectively teach their lessons, giving learners quality in terms of education in order to maintain and promote teacher-learner relations (Murray et al., 2009). This finding is consistent with the study's integrative theoretical framework which observes that in society individuals interact and relate in diverse cultural settings where values are varied and have respect for others and for human rights (Letseka, 2012; McComb, 1986; Hettler, 1976).

It is pointed out in the findings of the study that learners do not feel safe around teachers who show them no respect and are rude towards them, and hence participants asserted that the relationship between the teacher and the learner should be one of respect if the teacher-learner relationship is to be positive. Likewise, other studies state that no one wants to be around a negative person and hence urge teachers to be positive, polite and respectful towards learners at all times (Spencer-Oatey, 2008; Hofstede, 2001). This finding seems to highlight the importance of respect and of safety in the school environment, and hence aligns with the study's integrative theoretical framework which underpins both respect and safety as part of its central values (Letseka, 2000; McComb, 1986; Hettler, 1970). The integrative theoretical framework of this study also envisages and underpins politeness, friendliness, kindness and intercultural brotherhood, among other things (Metz, 2014; Mbhele, 2015; McComb, 1986; Hetler, 1976).

The research findings point out that teachers are not discriminative towards learners. Other studies have also reported the same findings, arguing that not many people want to discriminate (Buehler, Gere, Dallavis & Haviland, 2009). However, and contrary to expectations, other studies have surprisingly revealed that teachers do discriminate and stereotype learners based on socio-economic status, among other things; cautioning that stereotypes lead people to mistreat and judge others (Wenz, Olczyk & Lorenzo, 2016). In the same vein, it is asserted that individuals should not stereotype others, rather each person should be taken on their own merit if relations

are to be positive in culturally diverse contexts (Spencer-Oatey, 2008). This finding aligns perfectly with the integrative theoretical lens of this study which promotes inclusivity and community, among other things, as opposed to discrimination (McComb, 1986; Hettler, 1976; Metz, 2014).

6.3 Conclusion

In the current chapter, the themes that emerged from the findings were discussed in relation to literature. These themes directly respond to the research questions and reveal what ought to be done for social wellness and the teacher-learner relationship to flourish in a culturally diverse school context, while also highlighting the challenges that affect the teacher-learner relationship. The findings also show that the cultural diversity in the case school is generally recognised, regarded positively and is valued. The findings also revealed that the teacher-learner relationship is socially well and positive generally in the case school, although a few incidents are reported of certain individuals having experienced negativity in their relations with others in the school. I note that precisely, the positive report presented in the findings of research comes from the majority of participants. Only two of the study's participants gave the negative report concerning the phenomenon under investigation.

CHAPTER 7

OVERVIEW OF THE STUDY, RECOMMENDATIONS AND CONTRIBUTION OF THE STUDY

7.1 Introduction

In the previous chapter, the findings of the study were linked to literature. The findings of the study in general reveal that the teacher-learner relationship in the case school is positive; and that the cultural diversity in the school is recognised, valued, regarded positively, and accepted. The current chapter presents the study's overview, strengths, limitations, the integrative theoretical lens that was used in the study, recommendations, the generated theory, conclusions of the study, and suggestions for future research to focus on.

7.2 Overview of the study

The study set out to investigate the state of teacher-learner relationships in a culturally diverse Grade 10 classroom in Gauteng Province from a social wellness perspective. The views of teachers and learners with regard to the state of teacher-learner relations in the school were explored. Through the study, the researcher managed to establish what promotes the teacher-learner relations in culturally diverse classroom settings as well as identify the challenges that affect the teacher-learner relationship in culturally diverse school settings. For example, learning about others' cultures and accepting those from diverse cultural backgrounds, among other things, were seen as leading to more positive teacher-learner relationships and social wellness while discrimination, stereotypes and reference to others using derogatory terms were, among others, identified as challenges that negatively impact the teacher-learner relationship and social wellness in culturally diverse school settings. In spite of the social challenges that were identified and seen as negatively impacting the teacher-learner relationship, participants maintained that the teacher-learner relationship in the school is good and positive, and that cultural diversity is positive and essential.

7.3 How the theoretical framework guided the study

As has already been mentioned earlier on, the current study was guided by three integrative theories, namely, African Ubuntu, McComb's (1986) self-system theory as well as Hetler's (1976) wellness theory. The three theories guided this study by

recommending certain values, behaviours and attributes that, when exhibited, can lead to positive relations between teachers and learners in class and among individuals in culturally diverse settings. Values such as concern for others, courtesy, tolerance, respect, and other desirable forms of conduct were commended through the theoretical lens as leading to good teacher-learner relations that promote social wellness.

The theoretical lens guided this study by showing that the African way of life embodies values of collectivism, inclusivity, community, and human interdependence which imply that alone, one cannot be. What this implies is that teachers who they are because of learners; and that learners are learners because there are teachers, which basically means that without the other none of them can be. This stance is underpinned in the theoretical framework and cultivates mutual appreciation as well as mutual acceptance in both learners and teachers – thereby leading to improved teacher-learner relations. With this, the theoretical framework highlighted the inevitable importance of human interdependence (even in contexts that are diverse), thereby pointing the direction the study is taking.

The theoretical framework also guided this study by way of presenting cultural diversity as positive, good, essential, and needful to society and lobbying that it be accepted as such. The theoretical lens pointed out that cultural diversity is an inevitable attribute of the human race which ought to be accepted as such. Therefore, this promotes peaceful human co-existence which essentially translates to allowing to be and let be, to live and let live which basically is a promotion of cultural diversity. Peaceful human existence was seen as leading to and promotes harmony, social wellness and better relations among people. It is in this light therefore that the integrative theoretical lens maintained that it is possible to have positive teacher-learner relations even in the midst of cultural diversity, and insisted that individuals should interact positively within the social system in order to promote social wellness – therefore determining the tone of the study.

The theoretical lens influenced the study in a number of ways, such as by stressing the value and impact of the social system on human interactions and how it prescribes the behaviours, attitudes, values, and actions that one should exhibit or forgo. Therefore, the social system was seen as providing a necessary platform for

necessary interactions to take place, and these interactions are key and essential to the development of both the self and social relationships. The theoretical lens hence indicated that it is through positive classroom interactions that positive bonds are formed leading to enhanced teacher-learner relations, social wellness and the fulfillment of learners' competence, autonomy and relatedness needs. This study was therefore framed within the influences of, and perspectives embodied in the theoretical lens of the study.

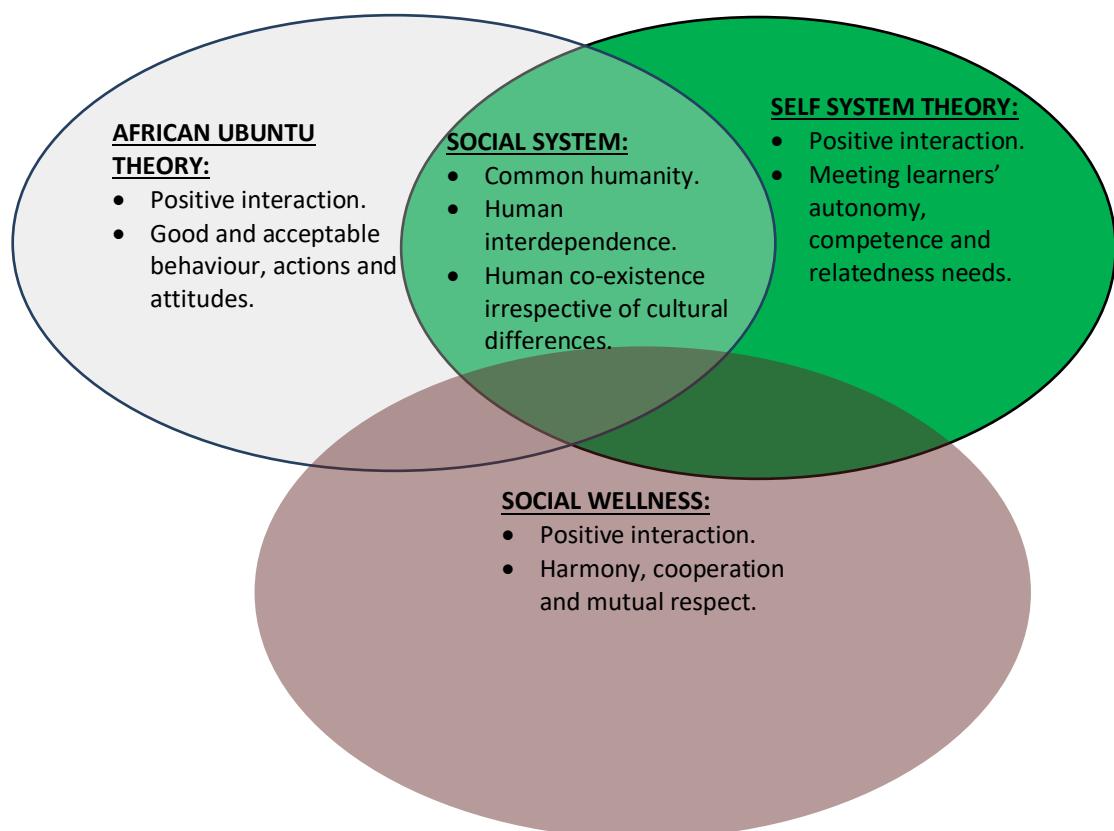
7.4 Strengths of the study

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

7.4.1 The integrative theoretical lens used in the study

The figure below illustrates the integrative theoretical lens which underlies the current study.

Figure 7.1: The integrative theoretical lens used in the study



The study was guided by a triple theoretical lens, consisting of the African Ubuntu philosophy, McComb's (1986) self-system theory as well as Hetler's (1976) wellness theory; and this is considered to be the strength of the study. These theories complement each other in that they all flourish based on the quality of human interactions which occur within the social system; with the social system being the life-line of all of these theories. All of the three theories also see individuals' behaviours, attitude, values, and actions as being influenced and governed by the approvals and disapprovals of others in the social system which they learn about through interactions. Furthermore, all of the theories comprising this study's theoretical lens embody and embed common humanity, human interdependence and

human co-existence as well as actions, behaviours and attitudes that are good and positive. All of the three theories share common some common attributes, and the researcher considers these to be the strengths of the integrative lens guiding this study.

Through Ubuntu theory, the researcher was able to establish that cultural diversity should not, and does not mean adversity, and that it is possible for teachers and learners to relate positively even in cultural diversity. Also through the Ubuntu lens, the researcher saw and learnt that teachers and learners (and everyone else) are naturally interconnected, sharing a common humanity and universal brotherhood. The theory also helped the researcher to see that embracing and expressing positive values such as are underpinned in Ubuntu leads to positive teacher-learner relationship.

Through McComb's (1986) self-system theory, the researcher established how well learners' relatedness needs are met in the classroom through the teacher-learner relationship, as well as how the teacher-learner relationship affects their competence and autonomy needs. Through this framework, the researcher established how learners' relatedness to the teacher affects their academic capabilities (competence) as well as their ability to make choices and decisions about their learning (autonomy).

Hetler's (1976) dimension of social wellness is a theory of interdependence through which he advocates that people live in harmony with each other while striving for mutual respect, cooperation and shunning all forms of conflict. Through this framework, the researcher managed to establish what promotes and works for harmony, peace and cooperation in the teacher-learner relationship; and what should be discouraged and shunned if the teacher-learner relationship is to be positive in a culturally diverse school setting.

7.4.2 Limitations of the study

- Unlike collecting data with the open-ended questionnaire which was easy and quick, structured interviews were conducted over a long period of time, as some participants kept scheduling and rescheduling appointments for the interview with the researcher owing to other commitments.

- Some participants pointed out that although they were eager to participate in the study as well as in the interviews, and although they were assured of confidentiality and anonymity, they were not so keen on having their voice recorded. They said it was better for them to write their opinions down than to have their voice recorded. One of them even proposed that research rules should phase out the recording of the voice.

7.5 Recommendations

7.5.1 Policy makers

The researcher recommends that:

Policy makers create a programme that all teacher-training institutions should adopt and compulsorily train teachers on the positivity and importance of cultural diversity as well as its role in society.

The same programme should also train teachers on how to appropriately handle cultural diversity and keep their relations with learners positive in a culturally diverse school and classroom setting, where racism, stereotypes, discrimination, xenophobia, and prejudice are discouraged.

Through this programme, teachers should be assisted to be able to create and maintain positive relations with culturally diverse learners even in the case where some learners portray a cultural superiority whereby they look down upon everyone else's culture, including the teacher's culture, or may be behaviourally difficult.

The programme should also equip teachers with conflict resolution skills such that they become able to resolve conflicts resulting from racial, ethnic and cultural issues which include xenophobia, and the like. The programme should also train teachers on how best to promote social wellness and cohesion through the classroom.

Policy makers adopt the theory that was generated through this study (which is presented in detail in chapter 8) and use it as a guideline and framework for the creation of the suggested programme.

7.5.2 Curriculum planners

It is recommended that curriculum planners plan and incorporate in one of the subjects such as Social Sciences a topic across the grades that teaches learners

about the value, importance, normality and benefits of cultural diversity in the school and society and which discourages racism, discrimination, xenophobia, prejudice, and stereotypes. The topic should also extend to teaching learners about the value, importance and benefits of the teacher-learner relationship, as well as how learners can create and contribute to positive teacher-learner relationships in culturally diverse classroom contexts. The recommendation is for this curriculum component to be developed for all the primary school grades through Grade 12.

The researcher recommends that curriculum planners use the generated theory as a guideline and source to develop the suggested curriculum component.

7.5.3 The Department of Basic Education

- It is recommended that the DBE draw and run an in-service programme which is compulsory for all practising teachers on the importance of cultural diversity in schools and in society, and how to appropriately handle and respond to cultural diversity.
- The programme should discourage stereotypes, racism, xenophobia, prejudice, and discrimination while teaching and highlighting the importance of positive relations between diverse individuals. The programme should place emphasis on the need for a positive teacher-learner relationship and cordial relationships with others within the school or classroom setting, and on how these contribute to effective learning and academic success.
- This programme should equip teachers with skills of how to create and maintain positive relationships with learners in culturally diverse school or classroom settings, and how to teach the curriculum component proposed above.
- The same programme should be modified and extended to other stakeholders in education (such as parents of both primary and high school learners, social workers, counsellors, psychologists, community leaders and even community members) in the form of workshops or meetings.
- The researcher recommends that the DBE adopt and use the proposed theory as its resource document and guideline in drawing up the suggested programme.

7.5.7 Schools

- Schools should recognise, value and embrace cultural diversity and manage it, while instilling positive attitudes towards cultural diversity in learners and members of staff.
- Schools should set up a day on the school calendar whereby individuals in the school share with others aspects of their culture, such as customs, songs, food, dressing and the like as a way of recognising the various cultures in the school. This is called the contributionist approach. Such a day should be handled in such a way as to make each individual in the school to feel that their culture matters, is important to others, and is special.
- Schools should develop codes of conduct that ensure that there is no discrimination, racism, xenophobia, hostility, prejudice, and stereotyping in the school, while encouraging free association, interaction, friendliness and kindness among diverse individuals. Measures should be put in place to ensure that everyone adheres to the school code of conduct.
- Schools should encourage teachers to develop and keep positive relationships with learners.
- Schools should hold workshops in support of the DBE programme proposed above to emphasise to teachers the importance of cultural diversity and how best to handle cultural diversity in the school and in the classroom. These workshops should also train teachers on the importance and benefits of positive teacher-learner relationships as well as equip them with skills on how to develop and maintain positive teacher-learner relationships in a diverse cultural setting.

7.5.4 Teachers

It is recommended that:

Teachers should value the teacher-learner relationship and strive to create and maintain positive and appropriate relationships with all learners regardless of their cultural backgrounds.

Teachers should create learning and classroom environments that are inclusive of all learners and which make all learners feel comfortable and welcome both in the classroom and in the school inspite of their cultural backgrounds.

Teachers should highlight to learners the value, normality and role of cultural diversity both in the school and in society, and the need for them to value and accept it.

Teachers should be accepting of all diverse individuals within the school and society, not showing favouritism, but discouraging stereotypes, xenophobia, racism, prejudice, and discrimination; and should be exemplary to learners in this.

7.5.5 Learners

- Learners should be accepting of all individuals in the school and in society, and to always have positive attitudes towards everyone, including individuals from culturally diverse backgrounds, be it teachers, learners or community members.
- Learners should neither be discriminatory, racist, xenophobic nor stereotypical towards diverse individuals or any other person.
- Learners should value the teacher-learner relationship and do all within their means to keep it positive and appropriate.

7.5.6 Parents/SGB

- Parents should have positive attitudes towards cultural diversity, shunning racism, xenophobia, prejudice, discrimination, and stereotypes; and should be exemplary to their children in this.
- Parents should teach their children that cultural diversity is normal and good, and that it should therefore be accepted and valued as such.
- Parents should have positive relationships with their child's teacher and also encourage their children to have a cordial relationship with their teacher, not bad-mouthing the teacher in the child's hearing.
- The SGB in particular should conscientise other parents and the immediate community on the need to accept cultural diversity as a norm, and to urge parents and learners to value the teacher learner relationship as well as to contribute to its development, and not sabotage it.

7.6 Contribution of the study

7.6.1 Contribution to the body of knowledge (epistemology)

The researcher generated and gained new knowledge from the research findings that contribute to the existing body of knowledge. The new knowledge generated

from the study's findings includes that it is possible for the teacher-learner relationship to be positive even in culturally diverse school settings. The researcher also learnt as new knowledge that the teacher-learner relationship is the cornerstone for effective teaching and learning and that it is a relationship that is crucial and vital to the process of education, is an ideal for better learning, influences success in education, is at the centre of successful teaching and learning and is a relationship that counts. In addition, the researcher learnt as new knowledge that cultural diversity is good, positive and essential, and that it adds value and richness to human interactions. Through the new knowledge, the researcher generated a theory and put forward some recommendations that may assist in the development of policies and curricular that are socially and culturally responsive and relevant. The implementation of the proposed recommendations and approaches may lead to enhanced social relationships, positive teacher-learner relations, the development of an appreciation for cultural diversity, social wellness, and subsequently social cohesion. The generated theory is recommended for use in policy formulation and curriculum planning.

7.6.2 Contribution of the study to theory

The research findings led to the generation of a new theory which is presented in detail in the next chapter. The theory is intended to influence education policy and promote healthy teacher-learner relationships in culturally diverse school settings. The theory is also intended to be cited by other researchers and to potentially serve as a framework for some of their work. The theory is also meant to assist in research that involves or focuses on human interactions in culturally diverse settings across disciplines, and especially in education. The generated theory is relevant to today's society and cultural context which has become increasingly multicultural globally and in schools, as is reflected in the study.

7.6.3 Contribution of the study to policy

Both the study and the generated theory are intended to inform and guide policy on which values and world views to pursue and enforce in schools, and which would ultimately lead to desirable outcomes such as positive discipline, academic success and teacher-learner relationships that are positive. Both the study and the generated theory are also intended to serve as guidelines, resource and framework for the

development of new and relevant policy leading to positive change and transformation in practice.

7.6.4 Contribution of the study to practice

The study generated a theory with approaches that, when implemented, can lead to harmony, peace, and the development of all of the values that contribute to positive teacher-learner relationships and to the acceptance of cultural diversity as positive and normal. The researcher envisages that these approaches, as spelt out in detail in the generated theory, be put into practice, and that the generated theory be adopted as a resource for this practice. The approaches proposed in the generated theory are meant to conscientise stakeholders who include, among others, teachers, school managers and learners about the value of the teacher-learner relationship, its benefits, and how it impacts on academic performance and discipline. The approaches are also meant to inform and guide schools as to which values, philosophies and ethics to embrace, incorporate, uphold and enforce through their codes of conduct, policies and the like in order to realise positive and desirable outcomes in their schools. The approaches also promote cultural diversity and advocate for its recognition and acceptance. Once these approaches are implemented, teachers and learners are likely to develop and promote healthy and positive teacher-learner-relationships, and to also appreciate, support and encourage positive attitudes towards cultural diversity and those from diverse cultural backgrounds. Therefore, the implementation of these approaches as proposed in the generated theory and recommendations is seen as leading to improved practice in education.

7.6.5 Social system

The study contributes to the social system through its advocacy for Ubuntu principles to be upheld by all, and to be incorporated into many spheres of society as proposed through the new theory generated from this study. Ubuntu is a worldview that embodies common humanness, community, concern for others and their needs, generosity, benevolence, compassion, kindness, respect, fairness, and courtesy. The study envisages positive social relationships which include positive teacher-learner relations which are cordial even in culturally diverse settings. It is also

envisaged that cultural diversity to be embraced by all and be regarded positively to promote social wellness leading to social cohesion.

7.7 Conclusion

The current chapter presented the overview of the study and as well discussed the strengths and limitations of the study. The intergrative theoretical lens used in the study was identified as one of the strengths of this study. The researcher also explained how the theoretical framework guided the study. The recommendations and contributions of the study were also discussed in the present chapter. The researcher is confident that if the given recommendations are implemented fully and as per the advice given in this study the state of teacher-learner relations in culturally diverse classroom settings will greatly improve, thus promoting social wellness.

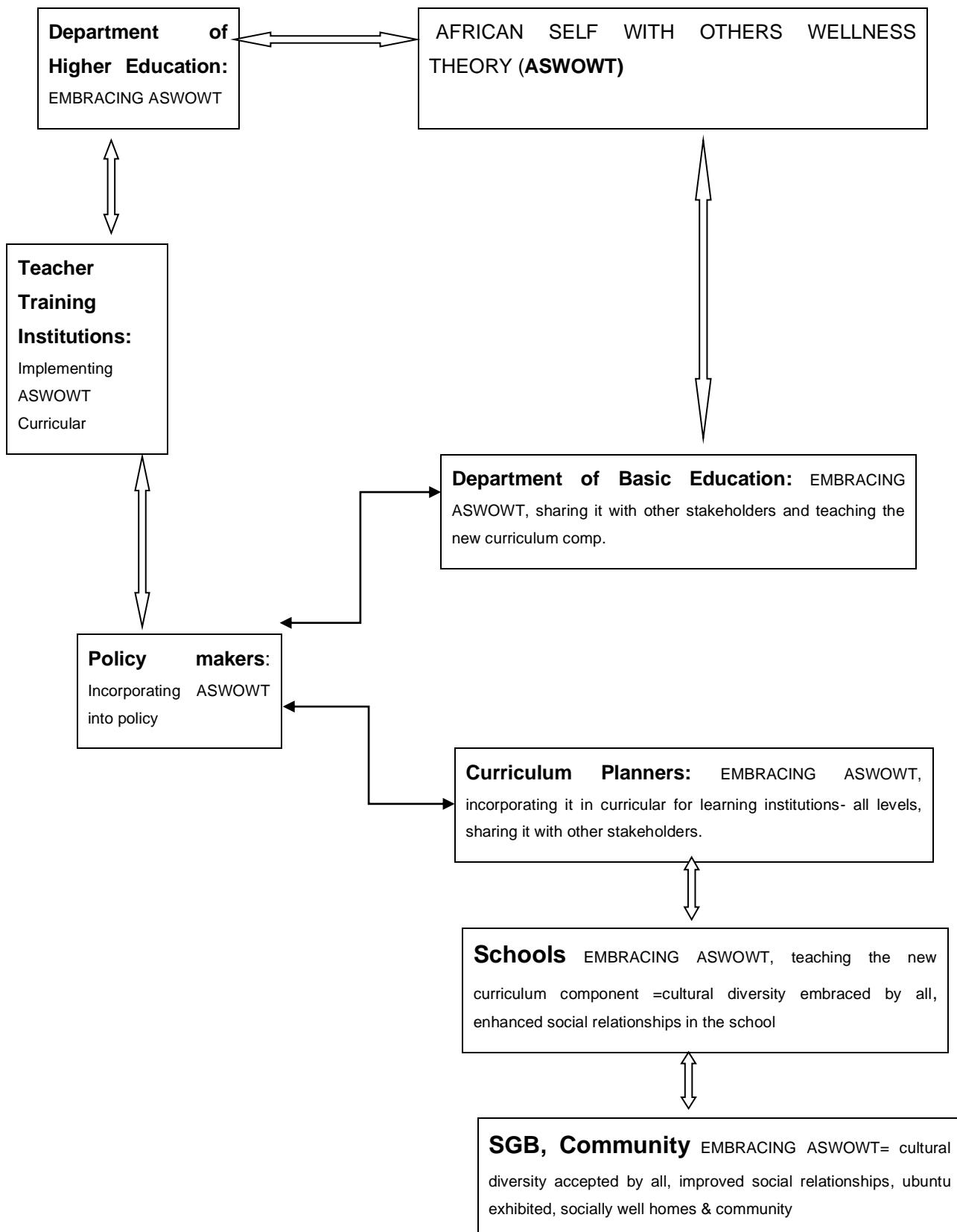
CHAPTER 8

THE GENERATED THEORY, CONCLUSIONS AND RECOMMENDATIONS FOR FUTURE RESEARCH

8.1 The generated theoretical model: The African Self with Others Wellness Theory (ASWOWT model)

This chapter is a direct response to the current study's fourth sub-question which sought to establish a framework that can be developed to promote social wellness through teacher-learner relations in a culturally diverse Grade 10 classroom. The diagram below illustrates how the proposed model is intended to work in the field of education.

Figure 8.1: Illustration of how the African Self with Others Wellness Theory (ASWOWT model) will work



The researcher has generated a new theory which is a framework founded on the African Ubuntu principles and derives from the established reality (findings of the study) which was theorised. The model also draws from both the self-system and social wellness theories. The new framework is intended to add to existing theory and to be used in practice in education (and across disciplines as it is also applicable to other disciplines as well). Furthermore, the theory is also intended to guide and inform policy and to add to the existing body of knowledge while also contributing to social cohesion.

The researcher calls the new generated theory the ‘African Self With Others Wellness Theory’, or the ASWOWT model, in short. The proposed theoretical model views individuals in terms of their relations with others. When individuals adopt good behaviours which others approve of in general, and avoid negative ones, they get positively positioned with others. When one is positively positioned with others that is ‘self with others wellness’, meaning one is relating with others positively. The theory is hence about how well one relates with others in a given context or situation. It is also about how one is viewed by others within a given setting depending on one’s behaviour and attitudes towards others within that setting. It should be noted that, as per this theory, negative behaviour and bad attitudes can negatively position the ‘self with others’, therefore hindering ‘self with others wellness’. The theory hence envisages individuals who strive to be positively positioned with others through what they do and avoid doing, as well as through their attitudes and behaviour, thereby promoting self with others wellness.

The researcher proposes that this theory be used across disciplines and departments or ministries and in contexts where diverse individuals meet or interact. For example, in education, the theory can be used in the study of school relationships which include but not limited to teacher-learner relations, relationships among staff members, school-community relations and relations among diverse groups. Outside the field of education, this theory can be used in theology in the study of relations between pastors and their diverse congregants, doctors and diverse patients, employers and diverse workers, and the like. The Department of Justice can use this theory in their interpretation of case laws, while the departments of Home Affairs, Police and International Relations can use this in the formulation of their policies, among other things.

For education, the theory strategically involves policy makers, teacher-training institutions, curriculum planners, and the DBE who are envisaged to unpack this theory and apply it to policy, curricular and ensure its incorporation into practice. Basically these stakeholders are envisaged to embrace ASWOWT and work cooperatively to promote the recognition and acceptance of cultural diversity in schools and to conscientise about the value, importance and benefits of positive teacher-learner relationships, cultural diversity, positive behaviour as well as how to create and maintain positive teacher-learner relationships and generally cordial relations with others. Once the theory has been incorporated into policy and curricular, media houses can be called upon to inform the public and disseminate information about the new policy and curricular in place. This dissemination would unpack what these entail, the values they represent and promote both in schools and in the general public as well as their implications to, and envisaged effect on, society as a whole. The implications generally include a change of attitude and behaviour towards cultural diversity for many, if not all while the envisaged effects are the embracing of diverse cultural groups and individuals, cordial relations, social wellness, and social cohesion.

The strategic education stakeholders mentioned above should draw on each other's mandate, expertise and experience and cooperatively interact and play a role in educating schools about what this theory envisages in terms of its application to practice through the new curricular. These stakeholders should also hold meetings with SGB members, parents, community leaders, and members and educate them on the need to recognise, accept and value cultural diversity. In such meetings, the value of positive social relationships, cordial crosscultural interactions, positive behaviours which lead to self with others wellness should be emphasised.

The policies, practices and curricular deriving from this theory should all be guided and informed by it. The researcher here proposes that the new theory be recognised and be incorporated into policy, curricular, body of knowledge, and practice.

The new framework envisages that cultural diversity be shown forth as good, and as an essential element of humanity which adds value and richness to human interactions, and which should be embraced by all. It also places value on the differences and uniqueness of individuals within the learning environments in order

for teachers and learners' experiences in the school to be positive. Also, cultural differences that include language and race are regarded positively in this theory, and as necessary; with others being regarded positively and as having value and dignity, and also as being more socially superior to oneself, regardless of their cultural backgrounds – therefore encouraging humility, concern and appreciation for others, as well as self with others wellness.

As has been uncovered by the study, the theory highlights that it is possible for the teacher-learner relationship to be positive even in the prevalence of cultural diversity; and that cultural diversity does not entail nor translate to negative social relationships. Rather, social wellness in cultural diversity is the envisaged ideal in this theory which the current study has proved to be possible.

8.2 Conclusions

The study aimed at investigating the state of teacher-learner relations in a culturally diverse Grade 10 classroom in Gauteng Province from a social wellness viewpoint. A triple lens was used to guide the study, namely, African Ubuntu philosophy, self-system theory and social wellness theory. The study was qualitative in nature, and hence the interpretivist paradigm was used. Two qualitative data collection instruments with open-ended questions were used to collect research data, and these were structured interviews and an open-ended questionnaire. The collected data was analysed and presented as findings. The findings were directly derived and interpreted from the analysed data and are a genuine reflection of participants' reality, views, experiences, observations, and feelings.

The findings of the study show that it is possible for teachers and learners to have relations that are healthy and positive even in culturally diverse school and classroom contexts. The findings also portray the teacher-learner relationship in the case school as being in a positive and socially well state, and highlight cultural diversity as a positive attribute of humanity. The teacher-learner relationship was seen as crucial and essential to education. A theoretical framework was generated through the study. Through the research findings, the study managed to answer the research question and satisfy the research aim. Therefore, the researcher's rationale for embarking on this study has been fulfilled.

8.3 Recommendations for future research

The following are suggested for future research:

The researcher recommends the assessment and testing of the effectiveness of the theoretical framework generated and proposed in this study by other researchers. In doing this, it is suggested that other researchers evaluate whether the cooperation or partnering of the stakeholders suggested in the framework can work towards the promotion, recognition and acceptance of both cultural diversity and the teacher-learner relationship as vital elements to educational success.

The researcher recommends that, unlike in this study where the study sample was from one school in Gauteng Province, future studies should involve several schools in different provinces to be able to generalise the findings country wide. The current study generalises the findings only to the entire Gauteng Province.

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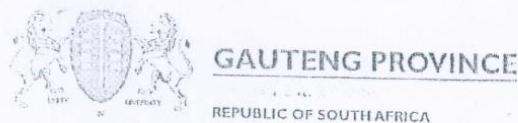
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ADDENDUMS

Addendum A: Permission letters from the Department of Education

Addendum A: Consent Letters: Department of Education



8/4/4/1/2

GDE RESEARCH APPROVAL LETTER

Date:	20 February 2017
Validity of Research Approval:	06 February 2017 – 29 September 2017 2017/01
Name of Researcher:	Nkomo, A.
Address of Researcher:	6614 Sedibeng Street Ivory Park Midrand , 1693
Telephone Number:	0781394382
Email address:	nkomo.anna@gmail.com
Research Topic:	The state of teacher-learner relations in a culturally diverse grade 10 classroom in Gauteng province: A social wellness perspective
Number and type of schools:	One Secondary School
District/s/HO	Johannesburg East

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.

Yolande 01/03/2017

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:

Office of the Director: Education Research and Knowledge Management

7th Floor, 17 Simmonds Street, Johannesburg, 2001

Tel: (011) 355 0488

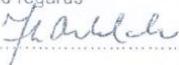
Email: Faith.Tshabalala@gauteng.gov.za

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 6 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, photocopies, 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



Ms Faith Tshabalala
CES: Education Research and Knowledge Management

DATE: 01/03/2017



GAUTENG PROVINCE
EDUCATION
REPUBLIC OF SOUTH AFRICA

Enq: Gugu Khumalo
Tel: 011 666 9066

TO : The Principal
FROM : Mr. Mnyamezeli Ndevu
District Director
DATE : 07.08.2017
PURPOSE : Research Permission

Dear Colleague,

Kindly be informed that Ms. Anna Nkomo who is currently registered with the UNISA will be conducting research in your school and the topic is: The state of teacher-learner relations in a culturally diverse grade 10 classroom in Gauteng Province: a social wellness perspective.

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.

It would be appreciated if the research report was forwarded to the district in order for the district office to attach meaning.

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

Thanking you for your cooperation.

Yours Faithfully


Mr. Mnyamezeli Ndevu.
Johannesburg East District Director

OFFICE OF THE DISTRICT DIRECTOR: JOHANNESBURG EAST

142 Fourth Street, Parkmore, Sandton 2146
Tel: (011) 666-9002 | Email: Mnyamezeli.Ndevu@gauteng.gov.za
www.education.gpg.gov.za | Call Centre: 0800000789

Addendum B: Unisa Ethical Clearance

Addendum B: UNISA Ethical Clearance



UNISA COLLEGE OF EDUCATION ETHICS REVIEW COMMITTEE

2017/05/17

Dear Mrs Nkomo,

REC Ref#: 2017/05/17/47781343/15/MC

Name: Mrs AN Nkomo

Student#: 47781343

**Decision: Ethics Approval from
2017/05/17 to 2022/05/17**

Researcher: Name: Mrs AN Nkomo
Telephone#: 0781394382
E-mail address: Nkomo.anna@gmail.com

Supervisor: Name: Prof MD Magano
Telephone#: 0124294115
E-mail address: maganmd@unisa.ac.za

Working title of research:

The state of teacher-learner relations in a culturally diverse Grade 10 classroom in Gauteng province: A social wellness perspective

Qualification: D Ed in Psychology of Education

Thank you for the application for research ethics clearance by the UNISA College of Education Ethics Review Committee for the above mentioned research. Ethics approval is granted for 5 years.

The medium risk application was reviewed by the College of Education Ethics Review Committee on 2017/05/17 in compliance with the UNISA Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment. The decision was approved on 2017/05/17.

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is

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Telephone +27 12 429 3111 Facsimile +27 12 429 4150
www.unisa.ac.za

- relevant to the ethicality of the study should be communicated in writing to the UNISA College of Education Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
 4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.
 5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
 6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data requires additional ethics clearance.
 7. No field work activities may continue after the expiry date 2022/05/17. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number 2017/05/17/47781343/15/MC should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Yours sincerely,

Signature

Chair of CEDU ERC: Dr M Claassens
 E-mail: mcdtc@netactive.co.za
 Tel: (012) 429 8750

Signature

Executive Dean: Prof VI McKay
 E-mail: mckayvi@unisa.ac.za
 Tel: (012) 429-4979



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Addendum C: Consent letter: School Principal

Date: _____

To: The Principal

Dear Sir/Madam

Request for permission to conduct research at your School

Title of the research:The state of teacher-learner relations in a culturally diverse grade 10 classroom in Gauteng province: A social wellness perspective

My name is Annah Nkomo, a University of South Africa student currently doing research towards a PhD Degree under the supervision of Professor M.D. Magano in the Department of Psychology of Education. I kindly invite your school to take part in my research study whose title is stated above. Social wellness is about how well people interact and get along with each other. The aim of the study is to investigate the state of relations between teachers and learners in a culturally diverse grade 10 classroom in Gauteng province, from a social wellness perspective. Your school has been selected because of the diverse cultural groups that comprise its population.

Approval to conduct the research has been granted by the university's Ethics Committee that guides research and the Gauteng Department of Education. The benefit from the study for your school is that the school will receive a summary of the research findings with the recommendations and guidelines as to how best to maintain social wellness through the utilization and maintenance of positive teacher-learner relationships in the classroom inspite of cultural diversity. To conduct this study, I will need 15 participants in total; 5 grade 10 teachers and 10 grade 10 learners who will all be asked to complete a questionnaire. 2 of the teachers as well as 3 of the learners will also be asked to answer verbal interview questions; and the interview per person will not exceed 30 minutes. There are no foreseeable risks in taking part in the study, nor will there be any expenses incurred on the part of the participants, 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 of individuals or the school will be mentioned in any report. Participants may however withdraw their participation at any time without penalty. Feedback to

the school on the findings of the study will be sent in summary form via email directly to you. If you however feel that you need me as the researcher to come and brief the participants on the findings of the study, please let me know. I will gladly do so.

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. Please complete the attached consent form if you accept my invitation.

Kind regards

Researcher Annah Nkomo Signature:

WRITTEN CONSENT BY THE PRINCIPAL

I have read the letter which invites my school to be part of a study. I have understood the information about the study and I know what the would-be participants will be asked to do. I am willing for my school to be in the study.

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

Name of Principal:

Signature:

Date:

School's Stamp:

Addendum D: Consent letter: Parent/Guardian

Date: _____

Research topic: The state of teacher-learner relations in a culturally diverse grade 10 classroom in Gauteng province: A social wellness perspective

Dear Parent/Guardian

My name is Annah Nkomo, a doctoral student at the University of South Africa. I kindly invite your child to take part in my research study with the above topic. The study is part of my research whose aim is to investigate how well teachers and learners in a culturally diverse grade 10 classroom in Gauteng province socially get along with each other. I am therefore asking for permission to include your child in this study because the child meets the selection criteria of participants that I am using. Permission to conduct the study has already been given by the school principal, the Ethics Committee of the College of Education, UNISA and the Gauteng Department of Education. It is safe for your child to participate in the study and there are no expenses involved. Your child will therefore not be refunded, paid or receive direct benefits from participating in the study. However, the benefits of the study to education are that the school will receive a summary of the research findings with the advices and ways about how teachers and learners in a culturally diverse classroom can make, keep and use their relationship to create a good climate for effective learning.

I need a total of 15 participants for this study, being 10 grade 10 learners and 5 grade 10 teachers from various cultural backgrounds. I will ask all the participants to complete a questionnaire; and 5 of them to take part in an interview at school after lessons. The interview will be verbal and therefore will be recorded with an audio recorder for accuracy. Any information however, that is obtained in connection with this study and can be identified with your child will remain confidential, anonymous, private and will only be disclosed with your permission. Your child's responses will not be linked to his/her name, your name or the school's name in any written or verbal report based on this study. Such a report will be used for research purposes only.

Your child's participation in this study is voluntary and in addition to your permission the child also must agree to participate in the study. Your child may decline to participate or withdraw from participation at any time and there will be no penalty. Similarly, you can agree to allow your child to be in the study now and change your mind later without any penalty.

You are welcome to ask any questions that you may have, and should you need to discuss any aspect of the questionnaire, you may contact me on cell number: 078 1394 382, email address: nkomo.anna@gmail.com. Please direct any research related queries to my supervisor Professor M.D. Magano on telephone number: 012 429 4115, or email address: maganmd@unisa.ac.za. Please complete and return the attached assent form if you have read the information provided above and have decided to allow your child to participate in the study.

Kind regards

Researcher Annah Nkomo Signature:

WRITTEN COSENT BY THE PARENT

I have read the letter which informs me that my child is invited to be part of a research study. I have understood the information about the study and I know what my child will be asked to do. I therefore allow my child to take part in the study.

Parent/guardian's name (print): _____

Parent/guardian's signature: _____

Date: _____

Name of child: _____

Researcher's name (print): _____

Researcher's signature: _____

Date: _____

Addendum E: Assent letter for a child

Date: _____

Title of research: **The state of teacher-learner relations in a culturally diverse grade 10 classroom in Gauteng province: A social wellness perspective**

Dear Grade 10 learner

I am doing research on the above topic as part of my studies at the University of South Africa. Your principal has given me permission to do this study in your school. I therefore invite you to be part of my study. I am doing this study so that I can find ways that you and your teachers can use to relate and socialize better with each other, thus making your classroom a good place to learn in and achieve better results. This may help you and many other learners of your age in different schools, and that way the study is going to be of benefit.

If there are words in this letter you do not know or understand feel free to ask me or any other adult to explain them to you. You may take a copy of this letter home to think about my invitation and talk to your parents about this before you decide if you want to be in this study.

I need a total of 15 people to take part in the study, 5 of them being teachers and 10 grade 10 learners. If you agree to take part in the study, I then ask you to complete a questionnaire which will not take more than 30 minutes to complete. I also ask you to take part in an interview with 6 questions. The interview will also not take more than 30 minutes. I will record the interview with an audio recorder and will write a report of the study. However, I will not use your name in the report or say anything that will let other people know who you are. Participation is voluntary. If you choose to be in the study, you may still decide to stop taking part at any time without punishment. You may tell me if you do not wish to answer any of my questions. No one will blame or criticise you. When I finish my study, I will return to your school to give a short talk about some of the helpful and interesting things I found out in my study. I shall invite you to come and listen to my talk.

Taking part in the study is safe and you will not incur any expenses in doing so. You therefore will not be reimbursed or receive any incentives for your participation in the

research. If you have any questions about this study, you can talk to me on 078 1394 382, email address: nkomo.anna@gmail.com; or my supervisor Professor M.D. Magano on telephone number: 012 429 4115, or email address: maganmd@unisa.ac.za. Do not sign the form until you have all your questions answered and understand what I would like you to do. If you decide to be part of my study, please sign and return the attached form.

Kind regards

Researcher Annah Nkomo

Signature: _____

WRITTEN ASSENT FOR A CHILD

I have read this letter which asks me to be part of a study at my school. I have understood the information about the study and I know what I will be asked to do. I am willing to be in the study.

Learner's name (print):

Learner's signature Date:

Witness's name (print)

Witness's signature Date:

(The witness is over 18 years old and present when signed.)

Parent/guardian's name (print)

Parent/guardian's signature:

Date:

Researcher's name (print) Researcher's signature:

Date:

Addendum F: Consent letter for a teacher

Date: _____

Dear Grade 10 Teacher

Title of the research:**The state of teacher-learner relations in a culturally diverse grade 10 classroom in Gauteng province: A social wellness perspective**

Dear Grade 10 Teacher

My name is Annah Nkomo, a University of South Africa student currently doing research towards a PhD Degree under the supervision of Professor M.D. Magano in the Department of Psychology of Education. I am kindly inviting you to participate in my research study whose title is stated above. The aim of the study is to investigate the state of relations between teachers and learners in a culturally diverse grade 10 classroom in Gauteng province from a social wellness perspective. Social wellness is about how well people relate and interact with each other. Approval to conduct the research has been granted by the university's Ethics Committee that guides research. The benefit from the study is that the school will receive a summary of the research findings with the recommendations and guidelines as to how best to maintain social wellness through the building, maintenance and utilization of positive teacher- learner relationships in the classroom inspite of cultural diversity. You will also receive feedback on the outcome of the research, if you so wish.

To conduct this research, I will need 15 participants all together; who will be representative of the diverse cultural groups in the school. Hence I invite you to participate in the study. The study entails the completion of a questionnaire by 5 grade 10 teachers and 10 grade 10 learners. 2 of those teachers as well as 3 of those learners will be requested to also answer verbal interview questions; and the interview per person will not take more than 30 minutes. The interview will be audio-recorded. There are no foreseeable risks in taking part in the study, nor will there be any expenses incurred on the part of the participants, hence reimbursements and compensation will not be necessary.

Participation in the study is strictly voluntary, with anonymity, confidentiality and privacy guaranteed. All data collected even through the audio recorder will be

treated with strict confidence and no names will be mentioned in any report. Participants may however withdraw their participation at any time without penalty. You are welcome to ask any questions that you may have, and should you need to discuss any aspect of the questionnaire, you may contact me on cell number: 078 1394 382, email address: nkomo.anna@gmail.com. Please direct any research related queries to my supervisor Professor M.D. Magano on telephone number: 012 429 4115, or email address: maganmd@unisa.ac.za.

Please complete and return the attached consent form if you accept my invitation.

Kind regards

Researcher Annah Nkomo Signature:

CONSENT TO PARTICIPATE IN THE STUDY (Return slip)

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I wish/ do not wish (delete the inapplicable) to receive feedback on the research findings.

I agree to the complete the questionnaire and to my voice being recorded by an audio recording device during an interview. I have received a signed copy of the informed consent agreement.

Participant Name & Surname (please print): _____

Participant Signature : _____ Date : _____

Researcher's Name & Surname (please print): _____

Researcher's signature: _____

Date: _____

Addendum G: Research instruments

The data collection instrument to investigate the state of teacher-learner relations in a culturally diverse grade 10 classroom from a social wellness perspective

THIS INSTRUMENT WILL BE COMPLETED BY TEACHERS ONLY

1. From your observation what is the state of relations between teachers and learners in a culturally diverse grade 10 classroom set up?

- 1a. To what would you attribute the state of teacher-learner relations in a culturally diverse grade 10 classroom?

2. What ways and approaches can be used to promote social wellness between teachers and learners in a culturally diverse classroom setup?

2a. How can teacher-learner relationships be used to promote social wellness in a culturally diverse grade 10 classroom?

2b. What attitude or frame of mind should be adopted by both grade 10 teachers and learners towards cultural diversity

3. In your opinion what role should the following people play in ensuring good relations between teachers and learners in a culturally diverse classroom set up?

a) Learners

b) Teachers

c) Principal

d) Parents

The data collection instrument to help study how teachers and learners relate and get along with each other in a classroom consisting of people who come from different cultures

THIS QUESTIONNAIRE WILL BE COMPLETED BY LEARNERS ONLY

1. From your observation how do teachers and learners relate with each other in a grade 10 classroom made up of people from different cultures?

- 1b. What do you think causes teachers and learners to relate with each other in the way they do in a grade 10 classroom made up of people who come from different cultures?

2. What can be done to help teachers and learners to always get along well with each other in a classroom where they all from different cultures?

2a. How can the relationship between teachers and learners be used to help them to get along better with each other in a grade 10 classroom made up of people from different cultural groups?

2b. How should grade 10 teachers and learners regard or view cultural diversity, that is, the differences in culture?

3. In your opinion what should each of the following people do to make sure that teachers and learners in a culturally diverse classroom have good relations with each other?

e) Learners

f) Teachers

g) Principal

Parents

The interview questions to be answered verbally by both learners and teachers

1. Are you satisfied with the way teachers and learners socially relate with each other in the classroom?
2. How are teachers' attitudes towards those learners from diverse cultural backgrounds? Explain your answer.
3. How are learners' attitudes towards those teachers from diverse cultural backgrounds? Explain your answer.
4. From your observation what role does cultural diversity play in influencing the state of teacher-learner relationships?
5. How important is the relationship between teachers and learners and why do you say so?
6. What do you suggest should be done to promote and maintain positive social relationships between teachers and learners in a culturally diverse classroom?

Addendum H: Editing and proofreading certificate

EDITING AND PROOFREADING CERTIFICATE

7542 Galangal Street

Lotus Gardens

Pretoria

0008

10 March 2020

TO WHOM IT MAY CONCERN

This certificate serves to confirm that I have edited Ms A Nkomo's thesis entitled, "THE STATE OF TEACHER-LEARNER RELATIONS IN A CULTURALLY DIVERSE GRADE 10 CLASSROOM IN GAUTENG PROVINCE: A SOCIAL WELLNESS PERSPECTIVE".

I found the work easy and intriguing 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' Guild.

Hereunder are my contact details:



Jack Chokwe (Mr)

Contact numbers: 072 214 5489

jackchokwe@gmail.com



Jack Chokwe
Associate Member

Membership number: CHO001
Membership year: March 2019 to February 2020

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www.editors.org.za



Open Rubric

Addendum I: Turnitin Report

The screenshot shows the Turnitin Document Viewer interface. At the top, it displays the URL turnitin.com/dv?lang=en_us&student_user=1&o=1168148432&u=1060992333&s=1. Below this, there are tabs for 'Originality', 'GradeMark', and 'PeerMark'. The main content area shows a document titled 'THE STATE OF TEACHER-LEARNER RELATIONS IN A CULTURALLY DIVERSE GRADE 10 CLASSROOM IN GAUTENG PROVINCE: A SOCIAL WELLNESS PERSPECTIVE' by ANNAH NDLOVU NKOMO. The document includes sections for 'Submitted in fulfilment of the requirements for the degree of Philosophiae Doctor' and 'in Psychology of Education'. On the right side, a 'Match Overview' panel shows a similarity score of 19% out of 0. It lists six matches with their respective URLs and percentages:

Rank	Source	Percentage
1	uir.unisa.ac.za	4%
2	Submitted to University...	1%
3	repository.up.ac.za	1%
4	link.springer.com	<1%
5	www.tandfonline.com	<1%
6	scholar.sun.ac.za	<1%

At the bottom of the interface, there are various icons for file operations and a status bar indicating '0 Hrs and 7 Mins'.