THE GENEALOGICAL ANALYSIS OF THE IMPLEMENTATION OF INCLUSIVE EDUCATION IN KWAZULU-NATAL FULL-SERVICE SCHOOLS

by

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ABSTRACT

The implementation of inclusive education is stalling in the KwaZulu-Natal (KZN) Province. Full-service schools do not have capacity to implement the inclusive education policy, despite the commitment by the Department of Basic Education (DBE) to support them. Educators are also not coping with the demands of teaching in inclusive classes; since learners with barriers to learning require specialised support. Using genealogy as the conceptual framework, the study seeks to investigate the historical bearing of special needs education on the emergence of inclusive education. In this context, genealogy denounces inclusive education as the continuity of the history of special needs education, since history falsely portrays the birth of new phenomena as the final stage of investigation. The implementation process in full-service schools is therefore analysed, through exposing the errors, miscalculations and deviations in the implementation process and, uncovering the challenges that impact the implementation process.

A qualitative approach was employed to elicit the voice of the participants. It involved conducting semi-structured interviews, focus-group discussions and observations in four purposely selected full-service schools. The findings revealed that the perceived universality of an inclusive education system has been compromised by the KZN-DoE's failure to give adequate financial and material support to full-service schools. This failure manifested itself in the lack of adequate infrastructural development, inadequate funding, lack of training and development of educators and failure to effectively engage parents in their children's education. The unethical behaviour of learners with disabilities towards the ordinary ones, as well as their inability to self-transform and attain self-actualisation exacerbate social exclusion, as well as the failure of inclusive education to be implemented.

It is therefore recommended that the KZN-DoE plays a meaningful supportive role as described in the inclusive education policy and use its power and knowledge to produce individuals and systems that could enable the effective implementation of inclusive education. Further research needs to be conducted on how ethics and aesthetics of existence can influence social inclusion in full-service schools and how power and knowledge can be used to positively influence inclusive education.

KEY TERMS

Inclusive education

Genealogy

Ethics

Aesthetics of existence

Infrastructural development

Continued professional educator development

Full-service schools

Power and knowledge

Differentiated instruction

LIST OF ABBREVIATIONS AND ACRONYMS

CES	Chief Education Specialist
CSIE	Centre for Studies on Inclusive Education
DBE	Department of Basic Education
DBST	District-Based Support Team
DM	District Manager
DoE	Department of Education
EC	Eastern Cape
EFA	Education for All
EWP6	Education White Paper 6
HOD	Head of Department
KZN	KwaZulu-Natal
MEC	Member of the Executive Council
MIET	Media in Education Trust
NCESS	National Committee on Education Support Services
NCSNET	National Commission on Special Education Needs and Training
NEPI	National Education Policy Investigation
NNSSF	National Norms and Standards for School Funding
OBE	Outcomes-Based Education
PERSAL	Personnel and Salary System
PPN	Post-Provisioning Norm
RNCS	Revised National Curriculum Statement
RSA	Republic of South Africa
RWJF	Robert Wood Johnson Foundation
SASA	South African Schools Act
SBST	School-Based Support Team
SCCS	School as Centre of Care and Support
SIAS	Screening, Identification, Assessment and Support
SICLCS	Schools as Inclusive Centres of Learning, Care and Support
SMT	School Management Team
SSRC	Special Schools as Resource Centres
UDL	Universal Design for Learning

UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNGA	United Nations General Assembly
UNISA	University of South Africa

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CHAPTER 1
ORIENTATION TO THE STUDY

1.1. INTRODUCTION

In the current study, I undertook a genealogical investigation of the implementation of inclusive education in KwaZulu-Natal (KZN) full-service schools. Inclusive education has been locally and internationally positioned as the preferred education system to special needs education that preceded it. With the help of Foucault's (1926 – 1984) genealogical views on how power and knowledge influence the discourse in the public domain, I set out to examine the nature of the productive and unproductive power relations that impacted the implementation of inclusive education policy in full-service schools of KZN.

I first described the context in which inclusive education was implemented in the KZN Province. Dunne (2009) describes two forms of governments under which inclusive education can operate, namely, (i) the liberal one and (ii) the neo-liberal one. This author defines a liberal government as one which exercises firm control over the welfare of its population through timeous and effective interventions. A neo-liberal government, on the other hand, is defined as one which forsakes some of its control and reduces or delays its socio-economic interventions. Dunne (2009) further postulates that, under neo-liberal governments, the state has less direct power and therefore employs a highly qualified, professional but flexible labour force to compensate for its lack of effective intervention. From this statement, it can be deduced that under neo-liberalism, the government exercises less of what Foucault (1972) calls 'sovereign' or 'episodic' power, and greater 'pervasive' or 'meta-power' that is able to produce a certain 'regime of truth' or a discourse. The discourse or the regime of truth that is in question in the current study, is the inclusion of learners with barriers to learning in mainstream schooling.

A discourse that portrays inclusive education as a universally accepted form of education to replace special education was created following the Salamanca Statement [United Nations Educational, Scientific and Cultural Organisation (UNESCO), 1994] that advocated for a move towards the inclusion of learners with barriers to learning in mainstream schooling, and South Africa adopted that resolution. Since the current study looks at inclusive education through the lens of genealogy, it is imperative to locate power (one of the main elements of Foucault's

genealogy) within the process of implementing inclusive education in KZN full-service schools.

Foucault's (1988a) work reveals his deep interest in the question of how authority is produced and how a discourse becomes legitimate among the populace. What interested him was the way certain individuals became part of a discourse and are able to speak with authority (Ramhurry, 2010). Foucault's views on genealogy, further discussed in the theoretical framework of the current study (refer to Chapter 2, Section 2.4.2), therefore enabled me to examine how inclusive education has been positioned as the better option (as stipulated in White Paper 6 by the late Minister of Education, Professor Kader Asmal in 2001) than the historical view or policy whereby learners with special needs were educated and provided for in special schools.

Motitswe (2014) emphasises the importance of shifting away from pathological-deficit models towards productive pedagogies in inclusive classrooms. The author maintains that this shift would facilitate the effective implementation of inclusive education, since it requires an attitudinal shift on the part of educators towards inclusive practices. I fully concur with Motitswe's view since, for this shift (from pathological-deficit models towards productive pedagogies) to take place, schools need to be supported by the KwaZulu-Natal Department of Education (KZN-DoE), schools' cultures need to be open to inclusive education policy and, at the same time, parents and communities need to embrace and support inclusive education.

The current study therefore sought to present a view that neither favoured nor rejected the implementation of inclusive education policy but explored the discourses that were permeated by power relations, ethics and aesthetics, utilising Foucault's views of genealogy as the framework. My own experiences, both as an educator and as a school manager, influenced my decision to pursue the current study, hence the need to give my autobiography. 'I' instead of the 'researcher' or 'author' is used in order to add concreteness and authority to the current study. I also sought to claim my unique perspective on inclusive education, which emanates from my personal experiences that are discussed in my autobiography below. Furthermore, Carter (2008) points out that the hiding of human agency in favour of passive constructions such as "it was discovered" instead of "I discovered", was historically done by empirical science disciplines that sought objectivity. Thus, the hiding of human agency signalled the positivist epistemology. So, since the current study adopted the interpretivist paradigm (discussed in Chapter 3, Section 3.3), there was no need to align it or part of it with positivism

ideology. Carter (2008) further posits that in the modern academic writing, the above-mentioned positivist stance has been softened for reasons of readability. Hyndman (2009) concurs that for readability purposes, it is better to use "I" than passive constructions, for example, the sentence "In studying Foucault's model, I explored the effects of power and knowledge in the implementation of inclusive education", which is easier to read than "In studying Foucault's model, the effects of power and knowledge in the implementation of inclusive education were explored".

Moreover, using the 'author" or "researcher" instead of "I" causes textual ambiguities (Carter, 2008). In the discussion of the findings of a study, its findings are compared to the findings from previous studies. Thus, when the reader reads "the researcher found", it may not be clear to him/her whether the researcher who is referred to, is the one for the current study or the researcher from the last-mentioned literature. Lotz (1996) weighs in on the same issue of using "I" instead of "the author" or "researcher", arguing for the importance of a descriptive, rigorous researcher's voice in the form of the first person rather than the traditional third person. The shift from the passive third person to the more active first-person further gains momentum from Sherman's (1993) assertion that, in a qualitative study, such as the current one, the researcher should use the active voice as she/he is engaged in action. The discussion above details the reasons for opting to use "I" instead of "the researcher" or "author" in the current study.

Gramsci (1971) argues that the first important task in studying the intellectual contribution of a writer is the reconstruction of the author's biography, not only with regards to his practical activity, but also and, above all, with regards to his intellectual activity. Concurring with the above-mentioned author, I believe that, by providing an outline of my interests and experiences of inclusive learning to the reader, he/she could better understand what may have shaped my thinking and the research I conducted.

Over the period of 25 years that I have been involved in education, both as a post-level one educator and a principal, I increasingly realised that inclusive education and its implementation process was not just a policy that required necessary action from educators, parents and officials in the KZN-DoE, but a journey in my own struggle with the KZN-DoE authority figures about the need for the education of learners with special needs within mainstream schools to be adequately supported. I have been involved in mainstream teaching for most of my career and have experienced the frustration that accompanied trying to implement policies

that were aimed at providing quality education to learners with barriers to learning in mainstream schools, which, in most cases, failed. By analysing the genealogical practices of the implementation of inclusive education from an insider's (an educator's) perspective and outsider's (observer's) perspective, I explored issues of power relations and resistance, which are deeply personal in origin. They are personal in the sense that I also experienced challenges when I tried to teach learners with disabilities in mainstream schools.

When I started undertaking this research, I was a principal of a combined school which catered for both ordinary learners and learners with mild disabilities. I also had an opportunity to visit two inclusive schools in Norway as part of the "North-meet-South" Education Exchange Programme in 2010, to see how inclusion policy was implemented in that country. My experiences in the above contexts formed and shaped my current thinking on inclusive education. These experiences enabled me to see the inclusion of learners with disabilities in mainstream schools from a particular perspective, a perspective characterised by the presence of power struggles in the processes of implementing inclusive education. My roles in the above spheres also provided me with the inspiration to undertake this research. An important observation I made while fulfilling my roles in all these different workspaces was that, in each and every institution that I had been, there were learners with varying degrees of learning difficulties, but they all needed to receive quality education. All the attempts to provide quality education to learners with barriers to learning were characterised by controversies, differing opinions and power struggles.

When I was doing my Masters' study, I visited some schools as part of my data collection process. During those visits, I was astonished by the reaction of educators, during our informal discussions, on how they view their roles and influence in the implementation of inclusive education. They regarded their input as something that depended on the Department of Basic Education (DBE) and they felt that they did not have authority to decide or control the direction that the process of implementing inclusive education was taking. They felt overpowered and often disregarded in the decisions that were taken regarding the implementation of inclusive education. Some educators seemed uninspired and confused about the whole notion of inclusive education. I therefore saw the need to further conduct a comprehensive research on the topic of inclusive education, guided by the genealogy lens. I felt there was a need for research that would incorporate the genealogical perspective of inclusive education in order to

understand the historical processes that could have unfolded over the years, which shaped the implementation of inclusive education in full-service schools in KZN.

I considered the issues that were raised about inclusive education, such as the educators' lack of adequate knowledge in the field of inclusion, since I had personally encountered some of the challenges in this regard as an educator. As the principal of a school, I had to deal with educators who were frustrated by certain learners who, in their (the educators') view, were not educable. Retrospectively, I also had to deal with learners who had resorted to delinquency and ill-discipline, since the education system they found themselves in did not provide for their needs and they therefore felt alienated. I was motivated to make a contribution to the knowledge that currently exists on this exciting, albeit challenging topic of inclusive education.

When I eventually decided to undertake a Doctoral study, my initial intention was to focus on factors that hamper the implementation of inclusive education in one particular District of Education in KZN. In such a study, I considered investigating the District Manager (DM), the Chief Education Specialist (CES) for special needs education and educators in selected schools. I however realised that such a study would have very little difference to the one I did in my Masters' and would therefore have little or no contribution to make to the pool of knowledge that already existed. After giving it deeper thought, I came to the conclusion that I had to follow a different approach in the current study. The approach that was followed did not only seek to uncover the truth, but as Foucault (1980) asserts, refused to trace the regimes of truth domains of absolute knowledge. I instead sought to link them to regimes of power, ethics and aesthetics, hence my choice of the genealogical approach.

1.2. TOWARDS A GENEALOGICAL APPROACH

Despite sound and well-intentioned policies and budget allocation having been deliberated on for the implementation of inclusive education (DoE, 2001), exclusion from schools and within schools remained the experience of many children and young people in South Africa (Walton, 2011:244). Existing studies (discussed in Chapter 2, Section 2.3.1.2) have highlighted numerous reasons for the lack or delay in progress in the implementation of inclusive education in South Africa, such as competing demands on the country's financial resources (Donohue & Bornman, 2014), overcrowded and under-resourced schools and the lack of basic necessities such as electricity, water and adequate toilets in some schools (Walton, 2011:244). Recent

studies conducted in KZN indicated that progress in the implementation of inclusive education in full-service schools was very slow and haphazard (Jacobs, 2015; Naidoo, Singh & Cassim, 2015; Skosana, 2018; Maphumulo, 2019). Challenges in the implementation of inclusive education in KZN persist despite the fact that the KZN-DoE was reported to have the best models of inclusive education support when compared to other provinces (DBE, 2010).

The research studies that have been conducted on inclusive education in South Africa in general and KZN in particular, point to the challenges that inclusive education is facing (see paragraph above). However, the genealogical analysis of the implementation of inclusive education in KZN full-service schools did not only seek to establish the challenges that were encountered in the implementation process (already accomplished by existing studies), but to investigate the historical bearing that the traditional special needs education system could have had in the emergence of inclusive education as a new phenomenon. Hence the choice of Foucault's view on genealogy as the theoretical framework for the current study. Foucault (1977a) argues that genealogy does not oppose itself to history. On the contrary, it rejects the meta-historical deployment of ideal significations in every new phenomenon. Simply put, Foucault emphasises the fact that, instead of genealogy opposing history, it denounces the notion that the emergence of new phenomena is a result of the continuation of historical events. Instead, knowledge and power relations that exist amongst the role players in the emergence of the new phenomenon, determine its direction and livelihood (Foucault, 1977a). In this genealogical study I therefore sought to establish how knowledge and power relations determined the direction that inclusive education took, as opposed to the historical evolution from the special needs education system to an inclusive education system.

Literature revealed that South African education was characterised by separation and segregation (DoE, 2001). Learners were taught separately on the basis of race and disability. A well-resourced special needs education system served the needs of mainly white learners (and a small portion of Indians and Coloureds), whilst black learners with disabilities either attended schools with little support or did not attend school at all (Walton & Lloyd, 2011:2). Following the fall of apartheid, compulsory education was implemented and segregated schooling practices were abolished. Although the current state of education in South Africa can, in part, be attributed to the legacy of the education policies instituted under apartheid (Donohue & Bornman, 2014), the birth of the new democratic education system and the subsequent inclusive education brought hope and promised better education for the masses of

vulnerable children. Foucault (1977a) however firmly warns that history falsely portrays the birth of particular phenomenon as the final (climatic) stage in the investigation. In other words, the birth of inclusive education as a response to the past injustices of a separate and unequal special needs education system, should not be regarded as the climax in the quest to liberate the minds of all vulnerable children. Instead, it should be celebrated as the beginning and a step in the right direction in the quest to ultimately realise the UNESCO's Millennium Development Goals, of which South Africa is a signatory (UNESCO, 2000). To accomplish the Millennium Development Goals initiative, UNESCO proposed six goals namely;

1. Provision and expansion of early childhood education;
2. Provision of free and compulsory education for all children of school-going age;
3. Provision of learning and life-skills programmes for adults;
4. Improvement of the adult literacy rate by 50% by the year 2015;
5. Elimination of gender inequality in education and;
6. Improvement of all aspects of education in order to provide quality education for all, and Millennium Development Goals number 2, 5 and 6 are the most relevant for the current study.

The genealogical view that the current study adopted rejects the logical continuity that is attached to traditional history (Ramhurry, 2010). In other words, the historical bearings of special needs education such as the lack of support for black learners with disabilities, should not justify similar occurrences during this era of democratic inclusive education. An appreciation and understanding of the past special needs education events and occurrences could however be significant in the investigation of the progress or lack of progress in the implementation of inclusive education. Whilst bearing in mind the devastating effects of apartheid education, it is important for the current research to identify the complete reversals of the progressive inclusive education policy (DoE, 2001; Walton & Lloyd, 2011) that bear resemblance to the past, that is, segregated special needs education. If such resemblances exist, they need to be eliminated.

Literature reviews have indicated that the past special needs education system was characterised by segregation and the dominance of exclusive policies and a lack of support for learners with disabilities (Engelbrecht, Nel, Smit & van Deventer, 2015; Naidoo, Singh & Cassim, 2015; Diseko & Pule, 2019). The current study therefore sought to explore how the present (implementation of inclusive education) unfolds in view of historical challenges, the

ethical challenges confronting educators and learners, the aesthetical considerations of learners with disabilities as well as knowledge and power struggles in the process of implementing policy. Foucault (1977a:144-145) shares his views on historical processes when he argues that:

> The genealogist needs history to dispel the chimeras of the origin, somewhat in the manner of the pious philosopher who needs a doctor to exorcise the shadow of his soul. He must be able to recognise the events of history, its jolts, its surprises, its unsteady victories and unpalatable defeats - the basis of all beginnings, atavisms, and heredities.

The genealogical approach therefore allowed me to venture into the space of the implementation of inclusive education to explore the effects of the relations of power and knowledge amongst the stakeholders that existed within the inclusive education system. The power and knowledge relations which marked the epitome of this genealogical study guided its path towards the findings.

1.3. IMPORTANCE OF THE STUDY IN THE BODY OF KNOWLEDGE

South African Schools Act (Act Number 84 of 1996) Section 5 speaks about the provision for all schools to become full-service schools that would be able to cater for all learners' educational needs without any form of discrimination. Full-service schools were perceived as one of the strategies to build an inclusive education system and as such, had a specific role in providing access to moderate levels of support, resources and programmes to assist learners with disabilities (DBE, 2010). This support should include infrastructural support for accessibility, adaptations of teaching and assessment as well as access to specialist professionals (KZN-DoE, 2009). Furthermore, support services had to be facilitated by District-Based Support Teams (DBSTs) and School-Based Support Teams (SBSTs). The DBEs plan was to convert 500 mainstream primary schools into full-service schools (also known as inclusive schools) (DBE, 2010) over a period of 20 years. The KZN-DoE had already converted 101 primary schools into full-service schools by 2014, something which I commended. Nevertheless, the KZN Education Portfolio Committee (DBE, 2015) gave an alarming report that out of the 101 full-service schools, only 26 had been upgraded between 2012 and 2014 to be able to support learners with disabilities and that was a worrying factor (this is further discussed in Chapter 2, Section 2.5.1).

There have been studies conducted prior to the current study regarding the implementation of inclusive education in KZN (Mbelu, 2011; Ntombela, 2011; Asaram, 2014; Mhlongo, 2015; Hoosen, 2016; Mthethwa, 2017). Some of the findings were that educators were inadequately prepared to implement the policy on inclusive education (Ntombela, 2011) and school managers did not receive adequate training from the district offices of education for curriculum management (Mbelu, 2011). The study conducted by Mhlongo (2015) in Northern KZN indicated that educators who had been in the education system for a longer period, displayed negative attitudes towards inclusive education. This was attributed to the traditional educator-centred approach that they were using to teach learners which did not suit the needs of learners with special educational needs. The lack of resources and poorly developed infrastructure were also listed as challenges (Hoosen, 2016). Research has furthermore shown that the involvement of parents is key in the successful implementation of inclusive education (Afolabi, 2014; Sukys, Dumciene & Lapeniene, 2015; Ntekane, 2018). However, in KZN full-service schools, the participation of parents of learners with disabilities in the education of their children was a cause for concern (Skosana, 2018). Literature revealed that it was not only schools that were found to be unprepared to implement inclusive education as universities were also not ready to support students with disabilities (Mthethwa, 2017). Notwithstanding the negative aspects in the implementation process, some full-service schools were found to be on the right track and their educators understood their new roles within the inclusive education system (Hoosen, 2016). Furthermore, some resource centres were fully supportive of inclusive education and extended their support to neighbouring full-service schools (Asaram, 2014).

Although many studies have been conducted on the implementation of inclusive education in KZN (as highlighted in Chapter 1, Section 1.2 of the current study), not much, if anything has been explored regarding the influence of power and knowledge relations in the process of implementing inclusive education. If used incorrectly or abused, power and knowledge can transform human beings into subjects thereby negating their basic human rights such as the right to education (Teshome, 2019). Thus, the current study investigated the influence and effects of power and knowledge in the implementation of inclusive education.

The existing literature asserts the critical importance of taking learners' cultural backgrounds into account when implementing inclusive education (Philpott, 2007:8; Naidoo, Singh & Cassim 2015:134). However, I could not find evidence of studies that have been conducted in KZN which addressed the effects of power and knowledge as well as the significance of ethics

and aesthetics in the implementation of inclusive education. In the new, democratic South Africa learners with disabilities need to be respected and treated with fairness and dignity (Maguvhe, 2015). Moreover, the moral conduct of learners themselves ought to be such that their social inclusion is enhanced. Hence, the current study sought to investigate how learners with disabilities exercised their power and knowledge to take care of themselves and others.

The inclusive education system was purported to constitute an ethically and culturally superior system compared to the preceding special needs education system in South Africa (DoE, 2001). This was achieved through exploring whether the practical implementation process reflected the inclusive education policy in selected full-service schools with regards to ethical behaviour on the part of learners in particular. Scholars such as Professor Jonathan Jansen hold a view that some policies in South Africa are enacted for political symbolism rather than their practicality (Jansen, 2001). Concurring with Jansen, Hardy and Woodcock (2014) posit that inclusive education policies tend to have broad and ambiguous goal statements with inadequate resource commitments and clear strategies for implementation. As a result, there was a realisation that the development of idealistic policies were not in themselves sufficient for the elimination of historical apartheid inequalities in South African education given such dissonance between the government's socio-political endeavours for change and the existing, unfavourable economic conditions (Schafer & Wilmot 2012; Badat & Sayed, 2014). Therefore, the current study scrutinised the current, on-the-ground processes of the implementation of inclusive education involving the educators, parents and learners to establish the actual practice in relation to the stipulations of the inclusive education policy. On-site interviews, observations and focus group discussions were used as instruments to gather the required data in the selected full-service schools.

The current study further pitted the historical occurrences in the field of special needs education, such as the unequal distribution of resources in schools based on racial prejudices, against the current practices in the inclusive education era in order to expose the continuities and/or reversals that may have led to the current state of inclusive education in the KZN full-service schools. In the process, the study did not just look at the historical events that led to the present situation regarding the implementation process but forged the discontinuity of the unjust and inequitable apartheid special needs education system by examining the current ill-informed appraisals and miscalculations in the implementation of the inclusive education policy.

1.4. PROBLEM STATEMENT

The late Minister of Education, Professor Kader Asmal, launched Education White Paper 6 (EPW6) on Special Needs Education: Building an Inclusive Education and Training System in July 2001 in order to address the inequalities of the apartheid past (DBE, 2001). The inequalities were deeply entrenched in society and in most institutions such as churches, prisons, workplaces and schools, mainly on the basis of race (Naicker, 2006). The education system was viewed as an important mechanism in the quest to transform society and therefore, the White Paper 6 attempts to transform the mainstream schooling system so that there would be more space for vulnerable and disabled learners.

The transition from special needs education to inclusive education is however stalling. Makoelle (2012) asserts that there has been very minimal implementation of inclusive education practices in schools despite the policy shift towards inclusive education. The studies conducted by Dladla (2004); Gwala (2006); Maher (2009); Mthembu (2009); Zulu (2009); Ntombela (2011); Majola (2013); Thabede (2017) and Msomi (2018) also revealed that the implementation of inclusive education is far behind the timeframes that are set out in the Education White Paper 6 (EWP6). The studies (above) conducted on the implementation of inclusive education in KZN revealed various challenges in the implementation process including, the lack of infrastructural development, the lack of adequate training for educators and the lack of parental support. The researchers, mentioned above, furthermore made suggestions and recommendations on how these challenges could be addressed.

However, my belief was that the delay in the effective implementation of inclusive education had deeper roots than the challenges mentioned above. The stalling in the process of implementation symptomised some underlying, obscured hindrances that needed further investigation to determine what, over and above the known challenges, affected the implementation process. The current study, therefore sought to examine the effects of productive and unproductive power relations within the area of implementing inclusive education in KZN full-service schools. In other words, there was a need to clarify the mechanisms by which systems of power were established and sustained in the implementation of inclusive education, and the current study aimed to fill that gap. As a genealogical study, the purpose was not to find solutions to the challenges that face the implementation of inclusive

education, but to explore the effects of power and knowledge relations and reveal their impact on the implementation process.

1.5. RESEARCH QUESTIONS

1.5.1. Primary Research Question

Taking into consideration the history of education for learners with learning difficulties in South Africa and the need to provide meaningful education to all learners regardless of their disabilities, barriers to learning and backgrounds, the current study was guided by the following main research question:

- How does the Provincial Education Department in KZN grapple with the implementation of inclusive education in full-service schools?

1.5.2. Secondary Research Questions

The following secondary questions need to be addressed in order to exhaustively explore the primary question:

- What policy considerations need to be adhered to in the process of implementing inclusive education?
- Are educators well trained to implement inclusive education policy in KZN full-service schools?
- Does the KZN-DoE adequately support full-service schools in the quest to implement inclusive education policy?
- How are parents involved in the education of their children with disabilities in KZN full-service schools?
- How do power and knowledge relations affect the implementation of inclusive education in KZN full-service schools?

1.6. RESEARCH AIM AND OBJECTIVES

1.6.1. Aim

The aim of the study was to analyse the implementation of inclusive education in KZN full-service schools by exposing the positives, errors and deviations in the implementation process that may have impacted the effective implementation of inclusive education.

1.6.2. Objectives

- To establish policy considerations that need to be complied with in the process of implementing inclusive education.
- To establish if educators are well trained to implement the inclusive education policy in KZN full-service schools.
- To determine whether the DoE adequately supports full-service schools in their quest to implement inclusive education in KZN.
- To establish how parents are involved in the education of their children with disabilities in full-service schools.
- To determine how power and knowledge relations affect the implementation of inclusive education in KZN full-service schools.

1.7. THEORETICAL FRAMEWORK

The current study is underpinned by Foucault's genealogy as a theoretical framework. With genealogical analysis, Foucault's intention with was to show that any given system of thought was the result of contingent turns of history, not the result of trends that are logically inevitable (Foucault, 1988). His contention was that the emergence of any new phenomenon was in no way the result of progressive historical evolution, but the effect of power and knowledge relations that are in constant play amongst the participants involved in the origin and unfolding of the emerging phenomenon (Foucault, 1985). Foucault distinguished between two approaches that one could look at in conducting a genealogical investigation (Sharp, 2011). Firstly, the 'theoretical approach' which would entail looking at explicit, reflective theories of the same type one finds in philosophy which concern the essence of human beings in general. An example would be if I were to explore the origins of different theories which informed the

present inclusive education policy in South Africa. Secondly, the 'genealogical approach' which is the one I have opted for in the current study.

With regards to the current study, genealogy was applied to explore the discontinuity from special needs education to inclusive education. The study further sought to present the emergence of inclusive education as a new phenomenon aimed at addressing the diversified needs of learners with disabilities affected the power and knowledge relations rather than a rational progression from special needs education system to inclusive education system.

1.8. RESEARCH DESIGN AND METHODOLOGY

1.8.1. Qualitative research approach

A qualitative research approach, through multiple case study exploration, was adopted for the purpose of how the effects of power and knowledge affect the implementation of inclusive education in KZN full-service schools. The qualitative research approach employed for this study helped to generate data in relation to the research questions formulated and also because the study occurred in a natural context, which is full-service schools. Educators, principals and parents are pivotal in ensuring that inclusive education is effectively implemented, hence their views and experiences in the implementation process were sought.

All participants involved in the study shared their lived experiences of how the process of implementing inclusive education in their respective schools unfolded. These lived experiences and perspectives were explored through a qualitative research approach making it possible to effectively engage contextually with participants' verbatim accounts. The participants' accounts were interpreted and analysed thoroughly to get a clear and concise picture of how power and knowledge influenced the implementation of inclusive education. Creswell (2014) asserted that a purposefully selected qualitative approach may be used to study people in their ordinary, normal settings. Studying individuals requires gaining access to the participants' natural settings and gathering data so as to be able to know more about those people. For the sake of this study therefore, I had to visit the participating schools in order to gather first- hand information about the participants' views and experiences regarding the implementation of inclusive education. If participants are removed from their natural setting or if not directly engaging them in their normal surrounding, the findings might not be credible.

1.8.2. Sampling

The current study adopted a purposeful sampling method. Maxwell (2012) argues that in qualitative studies purposive sampling strategies should comprise intentionally-chosen participants, hence the four full-service schools and the educators that participated in this study were purposefully selected to provide authentic information about the implementation of inclusive education as they are directly involved in the implementation process. Furthermore, Creswell (2015) argues that purposeful sampling strategies selected by the researcher must match the type of study being conducted. With multiple case study, any sampling method may be used (Guetterman, 2015) therefore, a multiple case study was used as the design adopting a purposeful sampling strategy to select the targeted population that complemented the objectives of the current study.

1.8.3. Research Design

Huysamen (1998) in De Vos, Strydom, Fouché and Delport (2005) define a research design as the plan or blueprint according to which data is collected. Huysamen (1998:82) further explains that "…the research design is the guideline within which a choice about data collection methods has to be made, and data collection methods are the ways in which the data is actually obtained". Maree (2011) posit that a research design describes the procedures to be followed when conducting a study and also helps to find answers to research questions. According to McMillan and Schumacher (1993), the research design describes the procedures for conducting the study, including when, from whom, and under what conditions the data will be obtained. The current study is concerned with understanding the implementation of inclusive education from the perspective of the school community (principals, educators, learners and parents). A multiple case study design was preferred for the current study and is further discussed in Chapter 3, Section 3.4.

1.8.4. Research Instruments

1.8.4.1. Semi- structured Interviews

Since the current study is explorative in nature, semi-structured interviews were conducted. According to Welman and Kruger (2001:160), "…. Unstructured and semi-structured

interviews are used in explorative research to identify important variables in a particular area and to formulate penetrating questions on them." The semi-structured interviews that were used in the current study followed a general conversational approach where a great degree of freedom was given to participants, but certain themes were covered by predetermined questions (Du Plooy-Cilliers, Davis & Bezuidenhout, 2014). The semi-structured interviews that were employed for the current study are further discussed in Chapter 3, Section 3.6.1.

1.8.4.2. Focus-group discussions

According to Maykut and Morehouse (1994) focus-group interviews are group conversations with a purpose of establishing (or investigating) what the participants think, feel or know about the phenomenon that is the focus of inquiry (inclusive education in the current study). A focus-group interview is used to determine the attitudes, behaviour, preferences and dislikes of the participants who are interviewed simultaneously by the researcher (Du Plooy-Cilliers et al., 2014). Focus-group discussions are useful for exploring people's knowledge and experiences and can be used to examine not only what people think but how they think and why they think that way (Kitzinger, 1995). This scholar further points out that the idea behind the focus-group interviews is that they (interviews) can help participants to explore and clarify their views in a manner that would be less accessible in a one-on-one interview. Focus-group discussions were therefore a vital instrument in the current study to answer some of the research questions (to be elaborated on in Chapter 3, Section 3.6.2).

1.8.4.3. Observation

According to Creswell (2014) qualitative observation is when the researcher takes notes on the activities and the behaviour of the participants at the research site. Smit and Onwegbuzie (2018) on the other hand, describes observation as high-quality data that provide a researcher with first-hand insights into what participants are doing, feeling and thinking. Adding to Blogger's description of observation, Elmusharaf (2013) defines observation as a method that involves watching, selecting, and recording behaviour and activities of human beings or subjects. The above-mentioned author further asserts that observation enables researchers to learn about the activities of the people being studied in their natural settings through observing or even participating in those activities. Trying to emphasise the significance of observations, Kawulich (2005) posits that observation allows researchers to check definitions of terms that

participants use in interviews and observe events that participants may be unable or unwilling to share when they think doing so would be insensitive or impolite. The observer also observes scenarios that participants have described in interviews, thereby making him or her aware of possible inaccuracies in descriptions provided by those participants.

In addition to the importance of observation as a data collection strategy, Gold (1958) cited in Kawulich (2005) relates four observation stances that the research can take. The importance of taking a stance by the researcher emanates from the fact that the degree to which the researcher involves himself or herself in participation in the culture and activities of the participants makes a difference in the quality and amount of data he or she will be able to gather. The above-mentioned author (Gold) provides the following four observation stances:

- The complete participant. A member of the group being studied who conceals his or her researcher role from the group to avoid disrupting normal activity.

- The participant as observer. The researcher is the member of the group being studied, and the group is aware of the research activity. In this stance, the researcher is interested more in observing than in participating.

- The complete observer. The researcher is completely hidden from the view while observing and the participants are unaware that they are being observed, even when the researcher is in plain sight in a public setting.

- The observer as participant. The researcher participates in the group, however, he or she is an observer who is not a member of the group. The participants (group members) are aware of the researcher's observation activities. This is the stance I took for the current study, as it allowed me to gather first-hand information on the educators' teaching activities without interference. It also allowed for my minimal participation such as taking care of the educators' teaching aids (brought by them) when they were not in use so that they were readily available when the educators needed them during the lesson.

Schoepfle and Werner (1999) outline three types of observations that can be conducted, namely:

- Descriptive observation where the researcher observes everything, assuming that he/she knows nothing.

- Focussed observation emphasises observation that is supported by interviews, where participants' insights guide the researcher's decisions on what to observe.

- Selective observation where the researcher focusses on different types of predetermined activities to assist in delineating the differences in those activities. Du Preez (2008) regards this type of observation as the most systematic as it eliminates the disadvantages of the other two types, such as collecting a lot of irrelevant data that may not be needed in the research.

Selective observation was utilised in this research and it enabled me to concentrate on the particular aspects of lesson preparation and delivery that I wanted to observe which were teaching strategies and assessment. I had to first explain the aim of the study and give assurance to the participants that their identities were not going to be exposed, so that my presence in the classroom was not going to be viewed as threat by anyone (discussion in Chapter 3, Section 3.10 c).

1.8.5. **Data Gathering Strategy**

The data gathering for the current study aimed at addressing the research questions and research objectives, as outlined in Chapter 1, Sections 1.5. and 1.6. respectively and the data gathering instruments used were semi-structured interviews, focus-group discussions and observations. At the beginning of the data gathering process, the purpose of the study was explained to the participants and the anonymity of their identities during and after the research process was assured. Furthermore, the participants' full cooperation and permission to tape record the interviews during the entire process were requested. The participants were also informed about their right to discontinue being part of the process should they wish to do so at any stage during the data gathering process. The principals were interviewed (separately) and the interview transcriptions were typed using a word processing programme on a laptop. Transcribing of the interviews was done soon after each interview, while it was still fresh in my mind.

The interviews were in-depth and semi-structured in order to preclude questions that did not allow room for revealing the feelings and beliefs of individuals (Welman & Kruger, 2001). The first two days of the first week were utilised for the above process. The third day was left open to allow for the soliciting of further information that might have been omitted during the first

two days. The fourth and fifth days were used to consolidate the information that was gathered in the first two days and that which was gathered in the third day. A maximum of three weeks was set aside for data gathering in each school but the process actually took two weeks to be completed. The data obtained from all the data gathering instruments fed into each other for triangulation purposes. Triangulation is further discussed in Chapter 3, Section 3.9.

1.9. CLARIFICATION OF KEY CONCEPTS

In this section, the terms and concepts used in the current study are clarified.

1.9.1. Genealogy

Sharp (2011) defines genealogy as an historical mode of inquiry. Its aim is not to look to history for a single unified process which caused us to be the particular beings we are today nor is it to produce a singular condensed narrative of human history. Instead, it is a complex process that must be dealt with in its specificity and locality. Genealogy is concerned with a diagnosis and understanding of the present. The aim of genealogy is two-fold: first to grasp the present – to understand or produce some sort of knowledge about the character of contemporary reality and secondly, to transform that reality by opening up new possibilities for thought and action (Foucault, 1997). Gutting (2005) states that the primary intent of a genealogical study is not to understand the past for its own sake, but to understand and evaluate the present with a view to discrediting unjustified claims of authority. Gutting (2005:49) concurs with Foucault that, "to provide a genealogy is to identify the accidents, the minute deviations or conversely, the complete reversals - the errors, the false appraisals that give birth to those things that continue to exist and have value for us". The current study therefore sought to discredit unjustified claims of authority regarding inclusive education through a genealogical analysis of the implementation of inclusive education in KZN full-service schools.

1.9.2. Power and Knowledge

Reason and Bradbury (2001) point out that power involves conflict between the powerful and powerless over clearly defined grievances and scientific rules are used to declare the knowledge of some groups more valid than others. Foucault (1980) cited in Gutting (2007:101) on the other hand argues that, "Power is everywhere not because it embraces everything, but because

it comes from everything". Foucault's statement on power by inference means that power and knowledge is not for one group of people only, but it is for everyone, regardless of one's status or position. Gutting (2007) concurs with Foucault, asserting that power depends upon what other persons or groups acting in concert with the first person (who exercises power) do, and it is therefore exercised through a net-like organisation. The views on power and knowledge expressed above, lead to the conclusion that power and knowledge are intertwined; individuals and organisations use power to produce and distribute knowledge to their intended recipients of that knowledge. For the purposes of the current study, the power and knowledge relations that played out in full-service schools during the process of implementing inclusive education policy were explored. Further discussion on power and knowledge takes place in Chapter 2, Section 2.4.3.

1.9.3. Genealogy of Ethics and Aesthetics of Existence

O'Farrel (2005) describes ethics as the relation that one has with oneself, which entails ability to choose one action instead of another. Ethical behaviour is characterised by honesty, fairness and equity in interpersonal, professional and academic relationships. Hamilton (2002) on the other hand says that ethics is about right and wrong, good and bad. The same author also refers to ethical issues, as those issues with which people struggle. Foucault (1980) takes the definition of ethics further by suggesting four aspects for the individual to constitute himself or herself as the moral subject. The first aspect relates to an individual's focus on moral conduct, the second relates to the individual's focus on moral obligations, the third focuses on the means by which the individual transforms and works on themselves and the fourth aspect concerns what sort of person an individual may want to be. In view of the current study's objectives, this description of ethics highlights the importance of providing enabling environments in full-service schools for leaners with disabilities to be able to use their power and knowledge relations to take care of themselves and others.

The third and fourth aspects of how the individual constitutes himself or herself as the moral subject coincide with the claim that aesthetics has to do with the necessity for individuals to constantly critique the world around them as well as themselves in order to reach a mature stage of existence and individual autonomy (Seppa, 2004). This author also concurs or agrees with Foucault that there was a need for individuals to take action in trying to realise their freedom and transformation and not allow historical evolutions to dictate their fate. Aesthetics

to me, therefore, has to do with the vulnerable learners realising their inner beauty, power and potential to transform themselves and the world they live in.

1.9.4. Inclusive Education

Inclusive education entails education for all and, in South Africa, it aims at promoting a democratic society (Engelbrecht, 2006). Elaborating on the description of inclusive education Murungi (2015) asserts that the inclusive education system is founded on the recognition that vulnerable children, such as those with disabilities, indigenous children or girl children have historically been, directly or indirectly, excluded from the education system. Inclusive education was therefore intended to address the imbalances created by the discriminatory education systems of the past. Dalton, McKenzie and Kahonde (2012) further posit that all learners, including learners with disabilities, are expected to be taught, supported and assessed in the ordinary education environment. Therefore, South African inclusion initiatives should adopt the teaching and learning models that will support the necessary adaptation and differentiation of curriculum content and instruction in class.

1.9.5. Full-service schools

The concept of full-service schools was first introduced in South Africa with the shift from the special needs education system to the inclusive education system, which resulted in the reconfiguration of the provision of learning support for learners with disabilities (DoE, 2001). The establishment of full-service schools involved the gradual conversion of 500 mainstream primary schools into schools that would be equipped to provide moderate levels of learning support to learners with disabilities. The main reason for the introduction of full-service schools was therefore to strengthen learning support services for the education of learners with a variety of learning needs (Mhlongo, 2015). A detailed discussion of full-service schools in KZN follows in Chapter 2, Section 2.3.3.1.

1.10. LIMITATIONS OF THE STUDY

Labaree (2009) says that limitations of the study are those characteristics of design or methodology that impact or influence the interpretation of the findings from research. Du Plooy-Cilliers et al. (2014:275), on the other hand, describe study limitations as “constraints or

limits in your research study that are out of your control, such as time, financial resources, access to information and so on". The current study therefore has the following limitations:

- There were accessibility constraints emanating from the fact that the target groups for this research were mainly principals, educators and, to a lesser extent, learners who were in class most of the time. However, I made prior arrangements with the relevant District of Education and full-service schools to gain access with minimal disturbance to the teaching and learning routines.

- The study also used self-reported data which entailed taking what respondents said at face-value. Data that was gathered in this way was hard to independently verify since I had no record of the respondents' credibility, characters or personalities. Purposive sampling was used to mitigate this, as the participants were people who had the required characteristics and those who did not were omitted.

- Generalisability of the sample to the population from which it would be drawn (principals and educators) was also a challenge since the population was so large (there are many full-service schools in KZN). However, a qualitative approach with the interpretivist paradigm was employed, so that sufficient, in-depth description and analysis of the problem could be undertaken and to enable others to judge the applicability to their own context. Mayring (2007) argues that all phenomena are time and context specific and therefore the aim of enquiry is to develop an ideographic body of knowledge. This concept shifted my responsibility from one of demonstrating generalisability to one of providing sufficient description of the implementation of inclusive education in KZN full-service schools.

- The current study required more than anticipated time to complete due to large distances between the schools that needed to be visited since KZN is largely rural. Furthermore, the availability of the participants was confined to specific times when they were not busy in class. Time constraints were taken into consideration during the planning phase by choosing the qualitative research approach which did not require large numbers of participants since it is more concerned with the depth of data received (Du Plooy-Cilliers et al., 2014). The qualitative approach allowed for the non-probability sampling method where the emphasis was not so much on how big the sample size was, but on including sufficient participants in the sample so that the data saturation point could be reached.

Limited availability of genealogical research studies that analyse the implementation of inclusive education was another limiting factor in the current study. There were limited sources to draw tested knowledge and facts from. The choice of the exploratory nature of the qualitative research however, helped me to break new ground by allowing for an in-depth understanding of the implementation of inclusive education without having to depend on previous studies on this topic. This assertion is strengthened by Fluid Surveys' (2014) description of an exploratory research design, whereby the researcher has the ability to understand an issue more thoroughly, before attempting to quantify mass responses into statistically inferable data. This author further points out that, when exploratory research is used properly, it provides information that will help identify the main issues that should be addressed in a survey and reduces a research project's level of bias.

1.11. DIVISION OF CHAPTERS

Chapter 1: Orientation to the study

Chapter 1 presents the introduction or background to the study. It also gives the problem statement, aims and objectives as well as the methodology to be used in data collection. How the current study is going to add to the existing knowledge as well as sampling techniques are discussed in this Chapter. Lastly, clarification of key concepts and limitations of the current study are discussed.

Chapter 2: Conceptualisation of literature and theoretical framework

Chapter 2 presents a literature review as well as the theoretical framework which outlines the structure and the theory upon which the current study is built. It concludes with the summation that helps review the need for the current study and the transition to the methodology that was used to conduct the study.

Chapter 3: Research design and methodology

Chapter 3 explains the research design and methods that were used to gather the information and data for the current study to answer the research question. The Chapter gives clear distinction between research approach, research design and research methodology. Research

methods that were used in the current study as well as the research instruments are also explained. Moreover, the components of the methodology are discussed in this Chapter. The manner in which the methodology was executed as well as the reasons for choosing this specific design and methodology, also form part of this Chapter. Lastly, data gathering and analysis, sampling, trustworthiness of the study and ethical considerations are also discussed in this Chapter.

Chapter 4: Presentation and analysis of generated data

In Chapter 4, the generated data is presented and analysed. The data is presented in a comprehensible form that could be interpreted in order to identify occurrences, trends and relationships in accordance with the research aim, research objectives and research questions.

Chapter 5: Discussion of the findings

Chapter 5 discusses and interprets the findings of the generated and analysed data in relation to the selected theoretical framework for the current study. The findings are aligned to the larger body of literature, the research problem and research questions.

Chapter 6: Conclusions, recommendations and suggestions for further studies

Chapter 6 serves as a conclusion to the study and aims at helping the reader to understand why this research should matter to them after they complete reading it. In this Chapter, a summary of the main topics and some of the arguments made in the study are revised and the key points discussed in the study are synthesised. Recommendations are made regarding the possible solutions for the revealed concerns, challenges and problems. Lastly, areas for future research in the field of inclusive education are suggested.

1.12. CONCLUDING REMARKS

Chapter 1 gives a background to the study, it provides a summary of unresolved issues, social concerns about inclusive education, conflicting findings on this issue by different authors as well as the most current findings in the subject of inclusive education. The problem statement,

as discussed in Chapter 1, Section 1.4 above shows the gap in the knowledge of the implementation of inclusive education policy that the current literature has identified. The said gap in knowledge about the implementation of inclusive education was the reason for the current study. The problem statement therefore contained the explanation of the need for the current study as well the specific problem that would be addressed by the current study.

The purpose of the study and its significance identified the population that was used as well as the research design and methodology that were employed in order to address the problem. The significance of the current study is a statement on why it was important to undertake the current study (why it was important to determine the answer in the gap of knowledge).

Lastly, the implementation of inclusive education policy is underway in the Province of KZN and the current study sought to analyse the challenges encountered based on genealogy as a theoretical framework. In order to mitigate the limiting factors such as gaining access to full-service schools to undertake the current study, I arranged with the relevant District of Education managers and principals of full-service schools to visit in the afternoons, when minimal disturbance to teaching and learning routines would be caused. Moreover, purposive sampling was used to select participants who had the required characteristics, such as experience and direct involvement in the implementation of inclusive education. This helped to generate data that was authentic, and which could be useful in answering the research questions of the current study. Foucault's genealogical philosophy formed the structure on which the current study was built, and it guided it with regards to the direction that it followed.

CHAPTER 2

CONCEPTUALISATION OF THE LITERATURE AND THEORETICAL FRAMEWORK

2.1. INTRODUCTION

Chapter 1 provides both the literature review and the theoretical framework that guided the current study. McCombes (2019) describes a literature review as a survey of scholarly sources on a specific topic. It provides an overview of current knowledge, allowing the researcher to identify relevant theories, methods and gaps in the existing research. A good literature review does not only summarise sources, it analyses, synthesises and critically evaluates in order to give a clear picture of the state of knowledge on the subject (McCombes, 2019). Chapter 2 therefore discusses the views of various authors on the provision of education to learners with disabilities globally, nationally in brief, as well as KZN in more detail, since the current study was based on that province. A brief history of the provision of special needs education is also discussed. The importance thereof is that the current study, genealogically analysed the bearing that special needs education may have had on the current process of implementing inclusive education, in terms of infrastructural development, the training of educators, ethical considerations and other aspects.

Moreover, the theoretical framework that underpins the current study, namely, genealogy, is discussed in this chapter. Dickson, Emad and Adu-Agyem (2018) posit that the theoretical framework of a research study explains the path of the research and grounds its theoretical constructs. The origin of the genealogical approach as well as the rationale for choosing it as the theoretical framework for the current study, are explained. Lastly, the pillars of Foucault's genealogy are discussed in relation to their significance for the current study.

2.2. BRIEF HISTORY OF SPECIAL NEEDS EDUCATION IN SOUTH AFRICA

Before 1900, children with disabilities were excluded from formal education in South Africa and most other parts of the world. When the National Party came to power in 1948, racial segregation became the government's official policy. Due to the political influence of that period, special needs education in South Africa furthermore developed along the lines of

segregation and the exclusion of particular racial groups (Japari School, 2019). This was a factor that distinguished South Africa from other countries regarding the provision of special needs education to its citizens. The effects of the segregated provision of education were widespread. South Africa continues to grapple with the consequences of these of apartheid era education policies (Engelbrecht, 2006).

The apartheid regime expanded special needs education, starting by building specials schools for learners with physical disabilities. Thereafter, separate schools for learners with hearing disabilities and visual impairments as well as those with cerebral palsy and epilepsy were also built to provide education for such learners (Japari School, 2019). These schools catered for white children only, in line with the divisive, separate development policies of apartheid while other racial groups such as Indians and coloureds saw very little progress and black African children with disabilities were completely neglected (DoE, 2001). This led to huge discrepancies in both the number of schools that were built and the quality of education that was provided for different racial groups. Inclusive education had to address all the inequalities that the special needs education system was associated with. It was hoped that all learners' needs would be catered for and adequate support would be provided for them (DoE, 2001).

Amongst the black African population, there were very high incidences of disabilities, both physical and intellectual in nature. These were attributed to factors such as poverty, inadequate healthcare facilities as well as a high illiteracy rate among the black African population (Skuy & Partington, 1990). These factors are associated with all emerging economies of the world and not only South Africa, and they compounded the educational challenges that black African children with disabilities had to endure. Apartheid's separate development lasted for almost half a century, during which time quality special needs education was provided to the minority, that is, only to white children, with limited or no access at all for other racial groups whatsoever. There were also disparities between rural and urban special schools, where the more privileged urban schools received the best resources (Skuy & Partington, 1990). These scholars further argue that black African children furthermore had no access to pre-school facilities. The fact that black African children could not access pre-school facilities meant that they could not be identified early if they had mild disabilities. Mensah and Badu-Shayar (2016) assert that early identification improves learner performance and reduces dropping out. Squires, Humphrey, Barlow and Wigelsworth (2012) however disagree with this notion, contending that early identification leads to over-identification which leaves many learners

unsupported or falsely identified. This could be exacerbated by the fact that there was a severe lack of trained professionals under apartheid. The ratio of educational psychologists to learners was 1:12 000, consequently, many learners with disabilities were without essential care (Japari School, 2019). The DoE committed itself to providing full-service schools with adequate specialist personnel to support inclusive education. It would therefore be against expectation and policy if full-service schools under inclusive education were to experience similar shortfalls that the special schools experienced under special needs education.

When the democratic Government of National Unity took over the reins of power in South Africa in 1994, the democratisation of education, including special needs education, began to take shape. The Minister of Education commissioned the National Commission on Special Education Needs and Training (NCSNET) and National Committee on Education Support Services (NCESS) to investigate the state of special needs education and support and make recommendations (DoE, 2001). The joint report of these commissions is discussed in later on in this chapter.

Naicker (2000) suggests that inclusive education should focus on redress and equity. This author (Naicker) further argues that there has to be major changes with regards to philosophy, structures and practices, which entails that the shift from special needs education to inclusive education requires a shift from functionalism to radical structuralism. According to Naicker (2000) this paradigm shift means departing from the disablist, classist and racist assumptions to non-disablist, anti-class and non-racist assumptions. The discussion above revolves around the evolution of special needs education from a disability-oriented psycho-medical perspective to a child-centred sociological perspective, as described by Clough and Corbett (2000) and supported by the DBE (2001), Ballard (2003), Naicker (2005) and UNESCO (2009), amongst others. The shift from the psycho-medical perspective to the sociological perspective paved the way for inclusive education. The introduction of inclusive education necessitated the modification of curriculum, school improvement and the capacitation of educators through re-skilling them to be able to face the challenges of implementing inclusive education.

2.3. CONCEPTUALISATION OF INCLUSIVE EDUCATION

Inclusive education implies the strengthening of capacity of the education system to ensure access to all learners (UNESCO, 2005). UNESCO further suggests that inclusive education

involves restructuring the practices, policies and culture in schools so that they can respond to the diversity of learners' needs in their locality. For a school to be inclusive, necessary support should be given to learners with disabilities by everyone involved, namely, educators, learners, parents as well as the administrators. Boroson (2017) argues that the history of inclusive education depicts a logical evolution from exclusion to inclusion and from judgement to acceptance. Inclusive education therefore means that all children, regardless of their ability level, are included in a mainstream classroom, or in the most appropriate environment so that learners of all ability levels are taught as equals (Kohama, 2012). This calls for educators to adjust their curriculum and teaching strategies so that all learners can benefit.

Studies conducted by Mitchell (2015); Kirillova (2015) as well as Diseko and Pule (2019) have shown that systems that are truly inclusive reduce drop-out rates and repetition of grades and have higher average levels of achievement, compared to systems that are not inclusive. An education system that is segregated and exclusive could be an impediment to learning for a child. According to Landsberg, Krüger and Swart (2019) everyone has the right to education and, given the necessary support, every child is capable of learning. However, there are factors that could hamper the educational development of the child such as unprepared schools, ill-equipped educators and health issues. The education of all learners, including those with poor health, has received attention in the last few years. Inclusive education grants the right for education to everyone irrespective of their disabilities, and it promotes the expansion of all children's personal opportunities; it is ethical and helps to develop qualities such as tolerance, humanity and readiness to help on the part of typical or ordinary learners (Rieser, 2013; Valeeva & Demakova, 2015; Biktagirova & Valeeva, 2015).

Diseko and Pule (2019) on the other hand, describe the main objective of any education system in a democratic society as the provision of quality education for all learners, including those with physical, mental and socio-economic challenges. These scholars assert that, if learners with disabilities received the required assistance during their schooling years, they could be able to reach their full potential and contribute meaningfully to society and the economy throughout their lives. Kirillova's (2015:31) view on inclusive education is congruent with Diseko and Pule's perspective, arguing that the aim of inclusive education is to eliminate social exclusion. Inclusive education has the potential to overcome negative, ill-natured attitudes and a lack of appreciation for the rich diversity of human existence. Differences based on race, economic situation, social background, ethnic origin, language, religion and individual abilities

should be embraced. Kirillova further postulates that education in many countries is carried out both in the context of formal and informal education, with the involvement of families as well as communities. Inclusive education should therefore not be considered as only a school-based issue, but should play a crucial role in ensuring high quality education for all learners and essential for the creation of more inclusive societies (Landsberg et al, 2019). Akhmetzyanova (2014) argues that inclusive education does not only ensure equitable education for all learners, it raises the status of children with learning difficulties and their families in the society; it promotes tolerance, mutual respect, support and social equality. Akhmetzyanova's view of inclusive education as a catalyst for social status upliftment, is supported by Fajzrahmanova (2014) who argues that inclusive education should aim to achieve social equality; it should be one of the elements of education throughout a human being's life.

2.3.1. History of Inclusive Education

2.3.1.1. An International Perspective on Inclusive Education

The United Nations (UN) has a disjointed history of recommending inclusive education (Kohama, 2012:5). In 1970, the United Nations Educational, Scientific and Cultural Organiszation (UNESCO) recommended "inclusive education as a cheap alternative" to other special education programmes, specifically for developing countries (Lynch, 2002). About ten years later, the UN declared 1981 the "Year of People with Disabilities". This was done to provide a timeframe during which governments and organisations could implement the activities recommended in the World Programme of Action (Kohama, 2012:5). One of the main issues that the World Programme of Action discussed was education. It stipulated that education should be provided within the ordinary school system, without any discrimination against children with disabilities. This pronouncement fuelled the need and importance of inclusive education worldwide.

In 1989, the UN General Assembly (UNGA) adopted the Tallinn Guidelines for Action on Human Resources Development in the Field of Disability (UNGA, 1990). These guidelines talked to the importance of inclusive education at a primary, secondary and tertiary level of education, including vocational training. They highlight the importance of providing supportive educational devices and materials in various formats. The guidelines furthermore emphasise the importance of "cost effective alternatives" to segregated schooling, for example,

the provision of specialist educators as consultants to mainstream educational institutions, resource rooms with specialised personnel and materials, special classrooms in regular schools and interpreters for learners who have auditory disabilities. However, the guidelines also emphasise the importance of including courses in the in-service training of mainstream educators. The Tallinn Guidelines moreover emphasised the importance of inclusion beyond school, into skills for independent living which are essential if people with disabilities are to reach their full human potential post-schooling.

The 1989 Convention on the Rights of the Child produced the Implementation Handbook for the Convention on the Rights of the Child and was adopted by UNGA in December 1993. In this Handbook a section titled "Standard Rules on the Equalisation of Opportunities for Persons with Disabilities", was included. This section targeted equal participation in education (Kohama, 2012). It argued that, the only proper education for people with disabilities is mainstream education and that general education authorities should take the lead in the provision of education for people with disabilities. For this to be successful, support and access to services should be provided at all schools and parents should participate in the education of their children.

Following the 1989 Convention on the Rights of the Child, was the Jomtien Conference on Education for All, which took place in 1990 (UNESCO, 1990). Over 1 500 representatives from 155 governments met in Jomtien, Thailand to discuss the importance of education around the world and UNESCO was tasked with monitoring implementation. This conference marked a major milestone in the international dialogue about education and human development policy. Unfortunately, people with disabilities were not mentioned in the Declaration and Framework for Action when resolutions were finalised. This was despite the repeated use of the phrase 'Education for All' throughout the conference. This left activists who were lobbying for inclusive education disappointed, especially since advocacy and the promotion of inclusive education was gaining momentum (Kohama, 2012).

Four years after the Jomtien Education for All Conference, another conference, the Salamanca Conference on special needs education was held in Spain in June 1994. Ninety-two (92) governments and 25 international organisations formed the Salamanca Conference and South Africa was amongst them. Unlike the Jomtien Conference on "Education for All", the Salamanca Conference centred entirely on inclusion and the importance of inclusive education

(Centre for Studies on Inclusive Education [CSIE], 2018). They agreed on a new statement on education for children with disabilities which called for the implementation of inclusive education. They also adopted a Framework of Action which discussed the need to change education systems from systems of segregation and separation to democratic inclusive education systems (CSIE, 2018). The Framework for Action outlined significant changes that are required to make an education system inclusive. They include changing school ethos, school buildings, teaching methods, curriculum, assessment procedures, extracurricular activities and staffing (CSIE, 2018).

In December 2006, The United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) and its Optional Protocol was adopted at the UN Headquarters in New York. Article 24 of the UNCRPD addresses education. According to the United Nations (2006:14-15) Article 24, titled simply "Education" is split into five sections, as outlined below:

Section one addresses why it is a right for people with disabilities to access the same mainstream education that people without disabilities receive. It posits that education of people with disabilities is more than just a human right; it is vital for the development of learners to their fullest potential.

Section two discusses inclusive education. This section discusses the need for children with disabilities to access quality, compulsory and free education within close proximity to their places of residence. In section two of Article 24, inclusion is described as reasonable accommodation for children with disabilities and should provide them with adequate support in conducive environments that maximise academic potential and their social development.

Section three addresses communication strategies and mobility tools that could ensure maximum participation of learners with disabilities in both school and the community. It calls for the provision of alternative scripts, braille, sign language, suitable mobility aids and other supportive devices that could enable learners to access quality education regardless of the disabilities they may have.

The last two sections discuss educator training and vocational training. Section four deals with recruiting educators, including those with disabilities. These educators would be required to assist mainstream educators in executing their teaching duties.

The last section, section five, discusses the importance of making vocational training accessible to all people with disabilities and ensuring that training programmes are all-encompassing, in order to accommodate people with disabilities.

Most recently, that is in 2015, all UN Member States adopted the 2030 Agenda for Sustainable Development which provides a shared vision for peace and prosperity for people in the world. There are seventeen Sustainable Development Goals (SDGs), which call for the development of people by all countries in a global partnership. The SDGs strive to end poverty and other deprivations using strategies that improve health and education, reduce inequality and enhance economic growth (UN, 2015:22-56). Inclusive education is driven from the perspective of SDG number four, which talks about ensuring inclusive and equitable quality education that promotes lifelong learning opportunities for all (UN, 2015:30).

2.3.1.2. A South African Perspective of Inclusive Education

The Education for All (EFA) initiative, launched in 1990 by the international community, marked a global movement towards providing quality basic education to all children, youth and adults (United Nations Educational, Scientific, and Cultural Organisation [UNESCO], 1990). To realise this objective, six specific goals were proposed, namely, provision and expansion of early childhood education; provision of free and compulsory education for all children of school-going age; provision of learning and life-skills programmes for adults; improvement of the adult literacy rate by 50% by the year 2015; elimination of gender inequality in education; and improvement of all aspects of education in order to provide quality education for all. In 2000, 189 countries renewed their commitment towards reaching these educational ideals through their adoption of the Millennium Development Goals (UNESCO, 2000), of which South Africa is a signatory. Inclusive education is driven from the perspective of SDG 4 which talks about ensuring inclusive and equitable quality education that promotes lifelong learning opportunities for all. In some respects, South Africa has met some of these education goals (Donohue & Bornman, 2014).

Anderson, Case and Lam (2001) argue that, unlike other developing countries, there is no gender gap in the ultimate level of schooling attained for learners of any age group in South Africa. The adult literacy rate is also relatively high, at 89%. Contrary, the quality of general education is poor, with an ongoing national conversation about the crisis in education (Hay &

Beyers, 2011) marked by violence in schools, high dropout and teenage pregnancy rates and decreasing high school graduation rates. Van der Berg (2007) weighs in to say that, even when compared only to other African countries on average achievement, South African learners still perform poorly in both mathematics and reading. The legacy of the apartheid education policies is partly to blame for the current state of education in South Africa (Donohue & Bornman, 2014). Engelbrecht (2006:254) posits that:

> The central feature which distinguishes South Africa from other countries in terms of education provision, is the extent to which racially entrenched attitudes and the institutionalisation of discriminatory practices led to extreme disparities in the delivery of education, a reflection of the fragmentation and inequality that characterised society as a whole.

Different racial groups were educated in separate schools, where there were about twice as many learners per class in black as in white schools (Lomofsky & Lazarus, 2001). Education for white pupils was compulsory and well-funded, but not so for learners from other racial groups (Asmal & James, 2001). According to the DoE (2001), schools were also segregated in terms of disability. Schools for white learners with disabilities were well-funded (DoE, 2001), whereas support services for learners with disabilities who attended black schools were inadequate (DoE, 2001; Lomofsky & Lazarus, 2001).

While many Western countries such as Canada and the United States of America began to dismantle separate special education systems as early as the 1970s **(**Vislie 1995:46), the history of inclusive education in South Africa can only be traced as far back as 1994, with the dawn of democracy. Prior to 1994, South African education was characterised by separation and segregation. Learners were taught separately on the basis not only of race, but also of disability. A well-resourced special education system served the needs of mainly white learners. Black learners with disabilities either attended school with little support or did not attend school at all (Walton & Lloyd, 2011). One of the first tasks of the post-apartheid government was to ratify a new constitution, which was enacted in 1996, entrenching equality and human rights, including the right to education and freedom from discrimination (DoE, 1996). In the same year, the South African Schools Act was promulgated. This Act entrenches the constitutional values in education, with provisions such as making physical amenities of schools accessible

to learners with disabilities and requiring that educational needs of learners be met without discrimination (DoE, 1996).

After consultation with relevant stakeholders, the DoE published White Paper 6: Special Needs Education, henceforth referred to as EWP6 in 2001. EWP6 outlines a national strategy to achieve an inclusive education system that would address and accommodate learners who experience various barriers to learning. The existing system would require significant transformation: selected schools would be converted into full-service schools to meet a variety of support needs; schools and districts would set up support teams to assist classroom teachers; education managers and teachers would be trained and special schools would remain, not only to serve learners with high needs for support, but act as resources for other schools (DoE, 2001). A twenty-year plan was adopted together with a comprehensive funding strategy. Since the publication of EWP6, the DBE has issued various policy documents and guidelines to guide the implementation of inclusive education. These policy documents include guidelines for special schools (DoE, 2007); full-service schools (DBE, 2010), and a strategy for the Screening, Identification, Assessment and Support (SIAS) of learners who experience barriers to learning (DBE, 2014).

The national curriculum is based on the principles of inclusion and social justice (DBE, 2010:3). Curriculum support documents describe ways to address and accommodate barriers to learning in teaching and assessment (DoE, 2005). Walton and Lloyd (2011) posit that there is evidence of the implementation of inclusive education in South Africa as some schools have taken responsibility to include all children in their communities and support their diverse learning needs. However, inclusion is not entrenched in the South African education system. The reason identified for learners of school-going age, being absent from school, is their special education needs (DBE, 2010:37). The 2009 EFA global monitoring report noted that evidence from household surveys showed that the difference in primary school attendance rates, between children with disabilities and those without disabilities was 20% in South Africa and according to UNESCO (2009:5), it was one of the highest on the continent. Inclusive Education South Africa (2018) identifies systemic focus on academic results only, poor budget planning, school admission policy not aligned with broader policy, educator capacity as well as inclusive education not well integrated into all DBE programmes as the main factors that delay the implementation of inclusive education in South Africa.

2.3.2. South African Policy Framework for Inclusive Education

2.3.2.1. National Education Policy Investigation (NEPI) Report, 1992

This report recommended a shift from education that promoted inequality and discrimination in any form, to an education system that promotes equal opportunities of education for all. It provided guidelines for the White Paper on Education that paved the way for the inclusion of all marginalised groups in quality education which was against the previously racially segregated type of education. This report also promoted non-sexism, democracy and a unitary education system to redress the disparities that were created by the apartheid education system.

The NEPI was guided by the following principles:

- The principle of a unitary system which included the integration of all support services into the general system that facilitated access to one curriculum for all learners.
- The protection of human rights, values and social justice, which later resulted in legislation in the form of the South African Schools Act (SASA) of 1996;
- Democracy which emphasised the need for collaboration between all stakeholders, including teachers, parents and learners, in the development of an inclusive education and training system;
- The redress of inequalities in education through providing equal opportunities for learning to all children;
- The cost-effectiveness principle which entails provision of effective and affordable education and support that is sustainable.

The above-mentioned principles of NEPI remain relevant and are cornerstones in the development of a democratic education system in South Africa on which the inclusive education policy is based.

2.3.2.2. White Paper on Education and Training in a Democratic South Africa, 1995

This White Paper outlines the main policy directions for transformation of the entire educational system (Naicker, 2006:3). It also discusses the culture of teaching, learning and services that promote respect for diversity and equal access to quality education for all. This called for educational institutions to re-culture and develop a new ethos to embrace the

inclusion of all learners by removing barriers to learning. In order to successfully transform the centres of learning, additional support structures would have to be put in place so that learners experiencing barriers to learning and development could have access to education in a similar way as ordinary learners, that is, learners without barriers to learning. The curriculum would therefore need to be adapted to cater for the diversified needs of all the learners.

2.3.2.3. The South African Schools Act (SASA), Act 84 of 1996

This Act facilitates and regulates a uniform system of school governance in South Africa. It is informed by the need for a democratic national education system that would be able to respond to the different needs of all learners. Its aim is to redress the past injustices and disparities in the education sector (DoE, 1996). SASA further regulates the admission of learners in public and private schools, emphasising the necessity of providing equal and equitable learning opportunities, as well as education that is sensitive and accommodative of the diversified needs of all learners (DoE, 1996). This Act also played a significant role in the establishment of the inclusive education system that followed later.

2.3.2.4. White Paper on Integrated National Disability Strategy, 1997

This strategy demonstrates how South Africa was to shift from the medical model to a social model of inclusion emphasising the role of society as a whole and the need to embrace broad societal inclusion of all people with disabilities instead of a narrow inclusion of learners with learning difficulties in mainstream schools. It advocates for the restructuring of society, including a change of attitudes and infrastructure to enable the differently abled people to participate meaningfully in society. It calls for an integration of disability matters in all government development strategies, planning and programmes (DoE, 1997a). It emphasises the fact that all government departments have a responsibility to ensure that practical steps are taken to ensure that people with disability are able to access the same basic rights as any other South African. To achieve this, government departments should have a common understanding of the accepted definition of disability. The DoE (1997a) states that, although there is no single definition of disability that has achieved international consensus, all the rights-based definitions share certain common elements even if they emphasise or word them differently. Common elements include:

- The presence of impairment;

- Internal and external limitations or barriers which hinder full and equal participation and
- A focus on the abilities of the person with a disability; and loss or lack of access to opportunities due to environmental barriers and/or negative perceptions and attitudes of society.

It can be deduced from the above-listed elements that disability, therefore, is a product of interaction between people with impairments and attitudinal as well as environmental barriers. As such the South African government, through its agency such as the Department of Social Development, has adopted the social model for addressing the issue of disability. The social model acknowledges that disability is a social construct and assesses the socio-economic environment and the impact that barriers have on the full participation, inclusion and acceptance of persons with impairments as part of mainstream society (DBE, 2015). The DBE has adopted the same model in its quest to support learners with learning difficulties in schools. Despite numerous attempts to address the issue of discrimination towards people with disabilities in various sectors of society, their experiences are characterised by marginalisation, victimisation and violations of numerous human rights (Mahomed, 2017:1). This scholar's view is echoed by Ngwena and Albertyn (2014) who argue that, although the Constitutional Court has had opportunities to apply substantive equality for many protected groups, others such as people with disability are still waiting for their turn. The experiences of people with disability elsewhere in the country are also experienced by learners with impairments in South African schools. Human Rights Watch (2019) further insists that the DBE has failed to deliver on its promise of providing inclusive education that could ensure that children with disabilities have adequate skills for employment. This further necessitates the effective implementation of the inclusive education policy in full-service schools.

2.3.2.5. National Commission on Special Needs Education and Training (NCSNET) and National Commission on Education Support Services (NCESS)

These two commissions were established in 1996 and were mandated to investigate the state of special needs education in South Africa and make recommendations based on their findings (DoE, 2001:5). They (NCSNET and NCESS) jointly presented a final report to the Minister of Education and it was gazetted by the DBE in 1998 for public comment. The main findings of the two commissions included the following:

- Special education and support had been provided for a small percentage of learners with impairments in special schools;
- Specialised education provision and support were provided on a racial basis and the distribution of resources was biased in favour of white children with impairments.
- There were many learners with impairments who were not catered for by the mainstream education system and who could not access any form of formal education.
- The curriculum that was offered mainly in mainstream schools, was inflexible and did not respond to the diverse needs of the learners. This resulted in large numbers of failures and drop-outs.

The two commissions (NCSNET and NCESS) recommended that the education system should be restructured so that it could meet the diversified needs of learners (DoE, 1997a). As a result of the findings and recommendations that were made by these two commissions, the need for an all-encompassing, inclusive education system further gained momentum. The commissions also recommended that all barriers to learning and development needed to be identified and addressed. The NCSNET and NCESS highlighted the fact that barriers to learning could be located within the learner, within the school environment, in the community and within the educational system. These findings and recommendations called for a systematic approach to education, which would be able to respond to the challenges that the current system of mainstreaming and special education failed to resolve. These challenges included the unfair distribution of resources among different racial groups, the inability of mainstream schools to provide quality education for all, as well attitudinal and developmental challenges on the part of educators in respect of teaching learners with different educational needs (DoE, 1996). It was then left to the DoE to return to the drawing board and craft the way forward. The need for a democratic, inclusive education system that would resonate with the newly attained political freedom in South Africa, was increasingly becoming unavoidable.

2.3.2.6. EWP6: Building an Inclusive Education and Training System (DoE, 2001)

In response to the recommendations of NCSNET and NCESS, the DoE drafted EPW6 to inform the development of a policy on inclusive education (Stofile & Green, 2007:55). EWP6 was released in 2001 and gives a detailed description of the envisaged inclusive education and training system including the funding model of such a system (DBE, 2001:5). Naicker (2006) asserts that EWP6 was developed to set out a single education system for all learners to be

achieved within a timeframe of 20 years and provides the framework for establishing the education and training system. While UNESCO (1994) outlined all the practical modalities for the implementation of inclusive education, the South African policy document did not provide clear guidelines on how to implement it. A tangible implementation plan was not provided by the DBE, regardless of the detailed description of what inclusive education entails. This lack of a clear programme of action regarding the implementation resulted in many challenges around the implementation of inclusive education in South Africa. There is no coherent national implementation strategy, thus all nine provinces adopt different strategies. The current study focuses on how inclusive education is implemented in KZN full-service schools.

2.3.2.7. Outcomes-Based Education System (OBE), 1997

The outcomes-based curriculum was an approach adopted by the DoE (1997b) to transform education. According to Botha (2002), the main aim of OBE was to restructure the curriculum to provide access to quality education to all learners, regardless of their differences and capabilities. Spady (1994) outlines three premises on which OBE is based, as follows:

- All students can learn and succeed but not on the same day and not in the same way;
- Successful learning promotes more successful learning and
- Schools control the conditions that directly affect successful learning.

There is a link between these premises and the inclusive education system that is described in EWP6. The first premise that talks about the belief that all learners can succeed emphasises the point that learners need to be given fair opportunities and access to education regardless of their abilities, and with the necessary support, they can succeed. The second premise of success facilitating and enabling further success emphasises the importance of motivating and supporting learners so that they will strive to perform to the maximum of their potential and abilities. The third premise relates to how schools have an effect on learning, leaning towards the social model of inclusion which stresses the modification of the learners' environments to meet their diverse needs. The emphasis is on the education systems and schools needing to accommodate and support all learners so that they can succeed.

The implementation of OBE however came with challenges. Makoelle (2012) cautions that curriculum changes should take the role of teachers into account since effective change requires

them to change their practice. Naicker (2000) posits that OBE is learner-centred, and as such, it allows learners to demonstrate their successes at their pace and in their way.

2.3.2.8. Policy on Screening, Identification, Assessment and Support (SIAS), 2014

The policy on SIAS was promulgated in 2014, after consultation with relevant stakeholders such as schools, districts offices of education, provincial offices of education, institutions of higher learning, professional bodies and government departments. The main purpose of this policy is to provide a framework for the standardisation of procedures to identify, assess and provide support programmes for learners who need additional assistance and support in order to enhance their participation in school activities (DBE, 2014:10). According to the DBE (2014:10), the main focus of the policy is to manage and support teaching and learning processes for learners who experience barriers to learning within the framework of National Curriculum Policy Statement (CAPS) Grade 1 to 12. The policy on SIAS ensures the transformation of the education system towards an inclusive education system in line with EWP6 and introduces the new roles of the DBSTs, SBSTs, special schools as well as full-service schools. For the purpose of the current study, the role and operation of full-service schools in KZN are discussed in Chapter 2, Section 2.3.3.1.

This policy also promotes the modification of learning environments such as schools, so that they can facilitate optimal academic and social development of all learners, consistent with the goal of an inclusive education system. Full-service schools are at epicentres of the academic and social development of learners, including learners with disabilities, therefore this policy covertly advocates for the modification of these schools in order to meet the diverse needs of learners. This is consistent with the social model of inclusion that the South African government, through the DoE sought to implement (DoE, 2001; Engelbrecht, 2006; Murungi, 2015). Donohue and Bornman (2014) further posit that disability is a social construct, meaning that it is enabled by an ability-oriented environment. In other words, disability is exacerbated by an environment that favours only those who are able to access resources. These scholars' view further support the need to have full-service schools that are adapted to cater for the educational and developmental needs of all the learners.

2.3.3. Overview of Inclusive Education in KZN

The inclusive education strategy emerged as a result of a joint project by KZN-DoE and the Media in Education Trust Africa (MIET Africa), an NGO working in the Southern African region (MIET Africa, 2009). The project was aimed at researching and developing a response to poverty and the Acquired Immune Deficiency Syndrome (AIDS) pandemic. As a result of this project, a programme named 'School as Centres of Care and Support' (SCCS) was developed in 2001. The project extended beyond curbing the effects of poverty and AIDS, to include education for vulnerable children. The programme grew rapidly and by 2005, it was operating in more than ninety clusters of schools throughout KZN (Ivala, 2017). In 2006, the KZN-DoE adopted certain elements of the SCCS programme to constitute its inclusive education strategy. This inclusive education strategy was called 'Schools as Inclusive Centres of Learning, Care and Support' (SICLCS) and was piloted over a period of two years (from July 2006 to July 2008) and a total of twenty-one schools participated (Ivala, 2017). The development of this strategy was the KZN-DoE's response to the EWP6 policy (DoE, 2001).

EPW6 mandated the National Department of Education to develop an all-encompassing, democratic education system that would strive to provide quality education of all children regardless of their differences. Studies conducted in KZN (Ntombela, 2011; Mnguni, 2017) however point to educators' lack of engagement with the policy and poor understanding thereof as a consequence of an inadequate professional development strategy employed to prepare them and their schools to implement EWP6. Ntombela (2011) and Mnguni (2017) argue that the DBE relies on a cascade model of diffusion of information, which is not working effectively. These scholars' view is supported by the findings of a study conducted in 2013 in the Northern part of KZN which revealed that EPW6 was not effectively implemented as there was a shortage of specialised educators, educators did not have identification and support skills and furthermore worked in isolation of each other, contradicting EWP6 (Majola, 2013).

A report by the Education Portfolio Committee in the KZN legislature in 2015 indicated there were 101 full-service schools in the province with 4295 learners with disabilities enrolled in them. Of these 101 full-service schools, only 26 were upgraded between 2012 and 2014. The upgrade was in the form of the capacitation of the SBSTs, renovations and the construction of new buildings. In the same period (2012-2014), 73 special schools were strengthened by providing learner transport, improving infrastructure and curriculum delivery. By the end of

2014, sixteen (16) special schools had already been converted into resource centres (DBE, 2015).

A study conducted in the same year by Mhlongo (2015) in KZN painted a completely different picture revealing that there was a dire lack of physical resources in full-service schools, educators were not provided with adequate training or development and the in-service training provided to them was ineffective. Inadequate training and professional development, including through in-service training resulted in educators having negative attitudes as they were ill-equipped and hence frustrated by the implementation process. It is worth noting though that the findings of this research concentrated on the professional development of educators and did not address other aspects that promote inclusive education such as the development of SBSTs, infrastructural development and curriculum delivery.

In 2016 MIET Africa, in collaboration with the KZN-DoE launched a pilot project known as the Technical Support Programme which would be implemented from 2017 to 2021. This pilot project involved 10 schools in the KZN Midlands that fall under the following categories: mainstream schools, special schools as resource centres and full-service schools. The objectives of this project are as follows:

- To strengthen schools so that they can identify learners with impairments and support them.
- To strengthen the districts to more effectively support schools.
- To establish and maintain local multi-sectoral functional support networks.

MIET Africa planned to meet these objectives by advocacy and project establishment, training and supporting SBSTs as well as organising events and awareness campaigns about education for learners with special needs.

The multi-sectoral functional support networks that MIET Africa aimed to establish would mitigate the challenges that Thabede (2017) and Msomi (2018) highlighted in KZN in their respective research which included the shortage of adequate classrooms, insufficient human resources, a lack of material resources, poor teacher training and development while parents' involvement was lacking and some parents refused to accept that their children had serious learning challenges.

It was expected that the challenges facing the implementation of inclusive education that were flagged as early as 2011 (see findings of Ntombela's study above) would have been solved by 2019. Contrary, the research conducted by Maphumulo (2019) indicates that most of the issues remain unresolved. There were still challenges related to the adequate training and development of educators, especially the use of SBSTs to deliver the training. Maphumulo (2019) argues that the SBST model has a number of weaknesses such as the lack of time for educators in the SBST structures to address learners' needs. There is also no additional time allocated to chair meetings and provide effective support since they are full-time subject teachers. The school management team members, who are also SBST members, are already overloaded because of their extensive job descriptions, which include supervising and monitoring curriculum delivery in their respective phases. Overloading managers with too many responsibilities hinders the successful implementation of EWP6.

Maphumulo (2019) further mentions educators' concerns that previous studies did not address. These concerns include the SIAS procedure which they said was too long, complicated and time consuming, policies which were not context sensitive, incoherent district officials' workshops and programmes as well as inadequate parental involvement at the rural primary school where the research was conducted.

2.3.3.1. Full-Service Schools

Full-service or inclusive schools are schools which strive to achieve access, equity, quality and social justice in education by promoting a sense of belonging so that all learners, staff and families experience a sense of worth in the learning community (DBE, 2009). Such schools have the capacity to do the following:

- Respond to diversity by providing an appropriate education for individual needs of learners, irrespective of disability or differences in learning style or pace or social difficulties experienced;
- Establish methods to assist curriculum and institutional information to ensure both an awareness of diversity and that additional support is available to those learners and educators who need it;
- Embrace the vision of a society for all, based on the United Nations Declaration of Human Rights and the Convention on the Rights of Persons with Disabilities;

- Celebrate diversity through recognising potential, increasing participation, overcoming and reducing barriers, and removing stigmatisation and labelling;
- Seek to adopt a holistic, flexible and accommodative approach to development and uphold a spirit of collaboration among all members of the school community;
- Nurture a philosophy that is underpinned by inclusion principles and lastly
- Have an atmosphere that reflects a culture of respect for all people in the school and the community including parents and have educators and parents who recognise that learners have the potential to learn, with all abilities, aspirations and talents being equally valued (DBE, 2009:7-8) in South Africa by becoming models of good inclusive practice.

A key principle that formed the foundation of these schools was that the medical deficit model would no longer be applied since it reinforces a discriminatory practice of stigmatisation (Engelbrecht et al, 2015:11). However, some full-service schools continued to implement the medical deficit model in practice (modified) in that they enrol learners with disabilities but place them in separate classrooms where they were taught by educators who were thought to be better trained to support learners with disabilities in class. Engelbrecht et al, 2015:11) argue that schools and their educators did this because they had not yet been supported to change their perceptions of barriers to learning and development and to change their traditional classroom practices to effectively implement inclusive education.

As mentioned in Chapter 2, Section 2.3.3.1, only 26 of the 101 full-service schools had been upgraded and the upgrades were mostly infrastructural as not much was done about personnel recruitment, training and development. Moreover, not much was done to boost the capacity and build the skills of the DBSTs that were meant to support full-service schools. Although the 2015 report by the Education Portfolio Committee (refer to Chapter 2, Section 2.3.3) indicated that SBSTs had been developed in the KZN province, the studies conducted by various researchers (Maphumulo, 2019; Msomi, 2018; Thabede, 2017) revealed that professional development of educators was still a challenge as SBSTs were not functioning effectively.

2.3.3.2. Support for Full-Service Schools

2.3.3.2.1. Physical and Material Support

In EPW6, it is stated that full-service schools would receive support in terms of their physical and material needs (DoE, 2001:22-23). In providing support to full-service schools, special schools as resource centres (SSRCs) would have a very important role to play in an inclusive system. Their new roles would include providing particular expertise and support, as part of the DBST to neighbourhood schools, especially 'full-service' schools (DoE, 2001:21). Therefore, the relationship between full-service schools, DBSTs and SSRCs would be crucial and focus on collaboration to exchange knowledge, information and technological skills, professional development and support for sustainability (Engelbrecht, Nel, Smit & van Deventer, 2016:5). Makhalemele and Nel (2015:6) further assert that the primary responsibilities of SSRCs are to provide improved educational services to their neighbouring full-service schools and mainstream schools and, should be integrated into DBSTs so that they can provide specialised professional support and resources to their targeted populations.

A qualitative study that was conducted in one district of education in KZN which involved educators of a full-service school, revealed that SSRCs could not fulfil their supportive role to full-service schools as they lacked the personnel and financial capacity to do so (Asaram, 2014). The current study also revealed that SSRCs were not working in collaboration with the SBSTs which resulted in them being under-utilised as they were not part of DBSTs strategy to support full-service schools. Another study that was conducted in a different district in KZN revealed that there was a serious lack of furniture suitable for learners with physical impairments, a lack of basic material such stationary and inadequate learner transport (Thabede, 2017).

Unlike the above-mentioned authors who attribute the lack of physical and material support to full-service schools to the non-existent relationship with the SSRCs; a shortage of funds and these schools being neglected by the DoE, Donohue and Bornman (2014) present a different argument, that many of the challenges identified are in fact, a result of Inclusive education policy ambiguities that hamper the inclusive education practices. They argue that EPW6 is riddled with contradictions in purpose, a necessary prerequisite for its vision to be realised. These authors argue that whilst inclusive education policy may seem good and straight forward,

its practicality is questionable. Jansen (2001:46) concurs and asserts that some policies in South Africa are passed for their political symbolism rather than their practicability. I am in no way suggesting that the inclusive education policy is one such policy, but I brought this argument as an example to confirm Donohue and Bornman's claim of ambiguities in EPW6. These authors further posit that there is no consensus between different stakeholders regarding how inclusive education should be implemented. In support of this claim, they point to Matland (1995:157) to motivate why it is imperative to delegate policy implementation to a sympathetic agency (Donohue & Bornman, 2014:8). In other words, they suggest that the DoE is not sympathetic to the policy of inclusive education. Wildeman and Nomdo (2007) allude that, within the DoE, there are various sectors that compete for limited resources. These include the expansion of Grade R and basic adult education programmes as well as the expansive roll-out of the school nutrition programme while significantly fewer resources were being dedicated to inclusive education.

2.3.3.2.2. Role of the District-Based Support Teams (DBSTs)

The DBSTs consist of learning support advisors, therapists, psychologists and special needs specialists (educators) employed by the DoE (DoE, 2001). Over and above these specialists, there should be educators, curriculum specialists, institutional development specialists and administrative experts who also form part of the team.

According to the DoE (2001:29) the main function of the DBSTs is to evaluate programmes, assess their effectiveness and suggest modifications. They will achieve this through supporting teaching, learning and management and building the capacity of schools to effectively address learning difficulties and accommodate a range of learning needs. The primary aim of the DBSTs is to provide systemic support for all educators who need it, helping to strengthen their skills to cope with more diverse classes (Donohue & Bornman, 2014).

Support for full-service schools cannot be fully achieved if the DoE through the DBSTs works in isolation. As a result, there are other government departments that could be involved such as the Department of Health to assist learners who might need health related support. The Department of Social Development on the other hand, could assist learners who need support that is related to social welfare issues. Moreover, there might be learners with physical disabilities who might need transport to and from school and the Department of Transport could

provide that service. Lastly, the Department of Public Works could assist where infrastructural development is needed.

Other departments, not mentioned above, would be involved on an ad-hoc basis, depending on the particular needs of each full-service school which may differ based on their local context, demographics as well as local resources available. For example, the Department of Safety and Security and the Department of Justice could be involved in cases where there is suspected violence against learners or educators or where other crimes are suspected to have been committed against learners or educators in full-service schools.

None of the studies that were conducted previously in KZN, such as Majola (2013); Mhlongo (2015); Thabede (2017); Mnguni (2017); Msomi (2018); Maphumulo (2019) concluded that the DBSTs were functioning properly. There was also no evidence from these studies, of any collaboration between the DoE and other government departments in support of full-service schools and the effective implementation of inclusive education in that province.

2.3.3.2.3. Role of the School-Based Support Teams (SBSTs)

The composition of the SBSTs largely depends on the individual needs of each school, since EWP6 does not give clear guidelines on who should be a member of the SBST. The primary function of these teams is to establish properly coordinated learner and educator support services. They have to support the learning and teaching process by identifying and addressing learner, educator and school needs. Depending on their needs and context, these teams should be strengthened by expertise from the local community, district-based support teams, faith-based organisations and non-governmental organisations (DoE, 2005b).

Fourie (2017) posits that for the SBSTs to function properly, they should develop well-structured networks that build the social capital of each member of the team. This scholar further assets that, a team that functions effectively, develops strong working relationships with parents, medical practitioners, educators and other supportive agencies. On the other hand, Makoelle (2014) is critical of the role of SBSTs, basing his discontent on the fact that members of the SBSTs, especially those who are educators, are less reflective and collaborative in the execution of their support duties. Makoelle (2014) suggests that the SBSTs members should

continually critique, probe and reflect on their practice in order to transform and develop inclusive practices in full-service schools.

The need to strengthen and support SBSTs is affirmed by the findings of the studies conducted by Jacobs (2015) and Subramoney (2017 in two different districts of education in KZN. These studies revealed that there was uncertainty about the roles of team members, community members in the SBSTs were also unaware of their functions as they had last heard about the SBSTs when they were informed that they had been appointed as team members. Contrary to the findings of the above-mentioned studies, another study which was conducted in one full-service school in another district in KZN indicated that the DBST there was fully functional (Hoosen, 2015) as the findings of the latter study revealed that the educators and learners were receiving adequate support from the team.

2.3.3.3. The role of Special Schools as Resource Centres (SSRCs) in Inclusive Education

EWP6 suggests a radical transformation in the way special schools operate, moving away from serving the selected few who could afford education to education for all (DoE, 2001). According to the DoE (2001:16) the role of special schools as resource centres include the following:

- To work with the community in advocating inclusive education policy and practices
- To recognise the right of people with disabilities to live as independent and respected members of society;
- To provide improved education for learners with diverse needs who require high levels of support;
- To develop learning materials for learners experiencing barriers in mainstream schools;
- To develop a strategic plan for reducing the number of learners who require only low levels of support;
- To be integrated into district-based support teams;
- To work collaboratively with informal support resources in the community;
- To develop a catalogue of educational resources in the community that can be used in mainstream and full-service schools;
- To develop a flexible pattern of placement of learners with disabilities depending on the level of support required;

- To provide a network of support to mainstream schools, including curricular support; assessment support, specialised teaching methodologies and specialised equipment;
- To provide educators with support in curriculum assessment and programme planning for learners with diverse needs;
- To assist in the mobilisation of the 280 000 children and young people who are outside the schooling system and
- To assist in the ongoing evaluation, monitoring and therapeutic support of learners with disabilities in mainstream schools.

The shift in paradigm meant that the SSRCs had to move systematically away from using segregation according to categories to organise institutions. In other words, SRRCs were no longer going to function as, for example, school for the deaf, school for the blind or school for intellectually and physically "impaired", as they were traditionally called. Such descriptive names are no longer acceptable and therefore the SSRCs are institutions that are meant to support all learners who need high levels of support regardless of disability (DoE, 2005c:8).

SSRCs were established under the premise that all learners should strive to attain all outcomes in their respective grade and not automatically be subjected to a compromised or weakened curriculum because of disability (DoE, 2005c). In other words, the SSRCs were established with the conviction that all learners can succeed, given the appropriate kind of support. Curriculum adaptation would be applied; however, curriculum adaptation does not mean a "separate" curriculum for learners with disabilities. Instead, curriculum adaptation means that curriculum is modified to suit the context and the needs of individual learners. Also, assessment practices by the SSRCs staff should be in line with national policy guidelines and be flexible to accommodate diversity (Asaram, 2014).

The DoE (2005c:14-15) alludes that all teaching, as well as support-staff of SSRCs should be regarded as inclusive education branch staff and educators should be able to interchange between mainstream, full-service schools and SSRCs. Interaction between full-service schools and SSRCs should be established as a condition of employment of teachers (DoE, 2005c). Each full-service school should be closely associated with an SSRC and SSRCs should, in turn, be an integral part of the DBST. The envisaged SSRCs that would be able to fulfil all the roles that the DoE had identified, require an ideal type of educator who is well qualified, well trained and has a positive attitude towards inclusive education. It requires school managers with vast

experience and knowledge in curriculum, human resources and inclusive education issues. It also requires well-functioning DBSTs that are always ready to support and give advice to SBSTs. it also calls for communities to embrace the concept of inclusion and be willing to collaborate with the SSRCs, the full-service schools as well as DBSTs. There was accordingly a need for the local multi-sectoral functional support networks that MIETs aimed to establish in KZN (refer to Chapter 2, Section 2.3.3).

The study conducted by Asaram (2014:122-123) on the function of SSRCs in KZN revealed some positives which augurs well for future existence and functioning of SSRCs, namely, that majority of the professional staff are experienced in supporting learners requiring intense levels of support, there was a notable attempt to implement the national SIAS strategy and that the internal professional development programme for inclusive education was ongoing. However, there were some worrying factors that stifled the implementation of inclusive education such as negative attitudes on the part of educators towards CAPS, the failure of the SSRCs to support neighbouring full-service schools, the lack of support from the DBSTs and the fact there were no multi-sectoral functional support networks. Other studies in KZN also painted a bleak picture of the functioning of the SSRCs citing a lack of the required educator support skills, uncooperative DBSTs, financial constraints and non-adherence to the inclusive education policy as some of the main worrying factors (Jacobs, 2015; Naidoo, Singh & Cassim, 2015; Skosana, 2017; Maphumulo, 2019).

2.3.4. Conclusion

Globally, inclusive education was informed by various conventions and treaties such as the Universal Declaration of Human Rights (UN, 1948), the Declaration of the rights of the child (UNGA, 1959) and the United Nations Convention on the Rights of the Child (UN, 1989) (Ivala, 2017:58). It was cascaded through advocacy entities such as the World Conference on Education for All (1990), World Programme of Action proclaimed by the General Assembly (1983-1992) and the United Nations Decade of Disabled Persons (Kohama, 2012).

Disability Africa (2017) contends that in Africa, only 2% of children with disabilities have access to education. Kenya, Burundi and South Africa however are amongst the countries that have taken the agenda of inclusive education seriously (Disability Africa, 2017). The above-mentioned countries have even constitutionalised the implementation of inclusive education.

Other African countries such as Lesotho and Swaziland describe inclusive education as a practice whereby learners with disabilities are educated in mainstream schools (Johnstone & Chapman, 2009). In other words, learners are simply integrated into mainstream schools without the necessary support needed for their success. Whilst countries such as Botswana, Zambia and Lesotho have been making some strides (although at a very slow pace) to implement inclusive education, Namibia has been more concerned about the pass rate in grade 12 until recently (Thabede, 2017).

In South Africa, the government's direction concerning inclusive education was also informed by international treaties, conventions such as those listed above, and it is enshrined in the country's 1996 Constitution and the Bill of Rights (Republic of South Africa [RSA], 1996). Inclusive education within the South African context is therefore framed within a human rights approach (Murungi 2015). Various provinces in South Africa were assigned by the DBE at the national level, the mandate to develop their own strategies of implementing Inclusive education (Ivala, 2017). Although KZN developed a very progressive strategy on paper, practically the implementation of inclusive education continues to stall. The ordinary schools that have been converted into full-service schools continue to face challenges (some of which were discussed above). The ensuing section discusses the theoretical framework that guided and directed the current study.

2.4. THEORETICAL FRAMEWORK

2.4.1. Introduction

Literature describes the history of inclusive education in South Africa as a democratic paradigm shift from the apartheid, divisive special needs education to the new democratic all-inclusive system of education that caters for all learners, including learners with disabilities (Engelbrecht, Nel, Smit & van Deventer, 2015). Thus, full-service schools, as the institutions where the implementation of inclusive education is taking place, are seen as places where democracy and learner-centred teaching approaches should prevail (Engelbrecht et al, 2015). Full-service schools should be characterised by an ethically and culturally sensitive ethos and atmosphere, with equitable support to those who need it (DBE, 2009). The historical narrative purports the implementation of inclusive education as a process of unfolding truth and progress (Davids, 2013:111), systematically drifting away from the special needs education (DoE,

2001:10). In order to investigate this notion, a genealogical approach was adopted as the theoretical framework for the current study.

2.4.2. The relevance of genealogy for the current study

Genealogy was founded on the work of French philosopher Michel Foucault (1926-1984), whose genealogies of mental illness, sexuality and punishment are genealogies of the modern subject. As a method, genealogy is based on an ontological concept of the human subject which rejects the human subject as a universal phenomenon that represents 'true humanity' (Christensen, 2016:3). Instead, Foucault (1984) claims that the human subject is a contingent, historical entity that is constructed through the productive power of discourse. In other words, the nature of power relations would determine the course that the implementation of inclusive education in KZN would follow.

2.4.2.1. Regimes of truth

In his genealogical analysis of systems of thought, Foucault (1980) does not trace regimes of truth domains of undisputed knowledge, but links them to regimes of power. In the following extract from an interview, which is transcribed in *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977,* Foucault (1980: 130-133) elaborates on the conception of truth:

> The important thing here, I believe, is that truth isn't outside power, or lacking in power … truth isn't the reward of free spirits, the child of protracted solitude, nor the privilege of those who have succeeded in liberating themselves. Truth is a thing of this world: it is produced only by virtue of multiple forms of constraint. And it includes regular effects of power. 'Truth' is linked in a circular relation with systems of power which produce and sustain it, and to effects of power which it induces, and which extend it…

In the above quotations, Foucault voices his disapproval of the search for truth in philosophy in favour of searching for the truth in the day to day dynamics of power relations that exist in any given discourse. The central nerve of Foucault's (1977a) genealogical approach, is its rejection of traditional history since it is based on continuity. This scholar argues that the notion of a comprehensive view of history and the desire for logical and continuous development

should be dismantled. Davids (2013:111) contends that discourses such as the history of education are regarded as discursive formations that were constructed by knowledge that was articulated as an effect of power. As such, discursive statements (implementation of inclusive education in this case) are socially constructed, and a historiographical mode of inquiry, such as Foucault's genealogical approach that rejects history as the unfolding of a sublime process, was appropriate for the current study (Davids, 2013:111). In other words, genealogy was used in the current study to counter historical narrative as a process of unfolding truth and progress (Davids, 2013:111).

One is tempted to think that Foucault believed that 'truth' actually rests on the complex nature of human thoughts and activities, contingencies and fragilities of power relations rather than historical continuities; Foucault's writings create such an impression on one's mind. For example, in questioning 'truth,' he advances a principle of discontinuity (Foucault, 1988b). Foucault (1977b) is cited in O'Farrell (1989:35) arguing that, "If certain institutions and ways of thought and values have changed, it is not through some form of historical necessity, but through the far more haphazard channels of human activity: ambition, blunder and any number of historical accidents*".* Foucault's motivation was for the genealogist to analyse the current moment, uncover the central assumptions and bases of current thought and practice and reveal the weak spots that are ripe for change (Foucault, 1980). Garland (2014:373) sums this up:

> Genealogical analysis traces how contemporary practices and institutions emerged out of specific struggles, conflicts, alliances, and exercises of power, many of which are nowadays forgotten. It thereby enables the genealogist to suggest – not by means of normative argument but instead by presenting a series of troublesome associations and lineages – that institutions and practices we value and take for granted today are actually more problematic or more 'dangerous' than they otherwise appear.

The genealogical analysis of the implementation of inclusive education allowed different narratives to coexist by exposing multiple interpretations of what practically takes place in full-service schools regarding the implementation process against the politically symbolic EWP6 (discussed in Chapter 2, Section 2.3.2.6). The study was embedded in authentic experiences of educators, learners and parents, and was not merely the reproduction of existing knowledge without genealogy. Therefore, the different power and knowledge relations that exist amongst

various role players in the implementation of inclusive education produced discourses of different practices and experiences, some of which are reminiscent of the past special needs education and others demonstrated genuine attempts to transform the education system.

Woerman (2012:112) argues that Foucault's theories are already practices and as such, his concern is not to realise philosophical ideals in practice, but rather to make people aware of those forms of knowledge, norms and ideals that constitute their lives. The implementation of inclusive education has been in progress for some time, and there is evidence that points to various challenges in the practice of including learners with disabilities in full-service schools (discussed in the conceptualisation of the literature). However, literature does not provide sufficient evidence of educators' and learners' awareness of the forms of power and knowledge, norms and ideals that determine their actions in so far as the process of implementing inclusive education is concerned. Particularly important for Foucault is to critique the effects of forms of power and knowledge on things that we have come to accept as self-evident (Woerman, 2012:112). Genealogy, therefore, does not aim to critique society or systems that operate in them; the focus is on scrutinising the power that is behind the systems that shape the thinking of the people about a particular phenomenon. Thus, Foucault created a type of critique that does not provide alternatives for the emancipation of society, including learners with disabilities.

Instead of asking about the challenges that face the implementation of inclusive education, Foucault's genealogy compelled me to ask an alternate question, namely, 'How have we come to accept the types of knowledge that informed the process of implementing inclusive education'? In line with Foucault's genealogical approach, I attempted to problematise that which is taken to be self-evident, in order to draw attention to previously neglected issues of change such as the influence and effects of knowledge and power relations (Woerman, 2012:112).

2.4.2.2. Notion of discontinuity

Foucault called himself the 'Professor of the History of Systems of Thought' and saw his historical work as different from the usual historical books and therefore preferred to call it the archaeology of thought and later, genealogy (Foucault, 1972). Gutting (2005) contends with Foucault's view that, at any given period in a given domain, there are substantial constraints

on how people are able to think. Foucault's archaeology of thought however, has interest in the type of constraints which make people think that certain phenomena (such as inclusive education) are universal 'truths' that people need to accept and implement. Since the current study follows Foucault's approach of analysing education, it therefore concerns itself not only with the historical emergence of inclusive education and the implementation thereof, instead, the 'universality' of inclusive education will be put to the test, through an exploration of the practices, errors and deviations in the implementation process in KZN full-service schools.

Almost all Foucault's books were histories, from *The History of Madness* to *The History of Sexuality* but surprisingly, he was not called a historian, instead a philosopher, a social theorist or culture critic (Gutting, 2005). The reason could be that Foucault did not just write historical books for the sake of narrating historical facts and sequences but sought to identify the deviations and expose the errors in the assertions that are presented to humans as valuable and universal (Gutting, 2005) such as inclusive education in the current study. Inclusive education has been universally regarded as a vehicle for the attainment of quality education by all learners, including the differently abled learners (CSIE, 2018). Many of Foucault's histories fall under the category 'history of the present' (Gutting, 2003). Unlike the standard history, which is about the past, Foucault's histories typically begin from the perception that something is horribly wrong in the present (Foucault, 1984). Foucault's embarking on a history is his judgement that certain current social circumstances, institutions, disciplines or social practices could not be tolerated (Gutting, 2003). It is from this premise that the current study moved forward, that there could be something 'intolerable' about the current status of the implementation of inclusive education in the KZN full-service schools. This was in no way trying to pre-empt the findings of the current study, but an assumption based on the theoretical framework that underpinned it. Foucault's genealogical studies are not about understanding the past but understanding the present, or to use the understanding of the past to understand something that is intolerable in the present (Foucault, 1984).

Foucault (1972) contends that genealogy gives perspective to history as it rejects the notion that history is just an evolution of events from the past to the present, but an origin of the present rules, policies, laws and institutions that govern us at present. Hence, the current study's interest in exploring numerous processes that might have unfolded over the years in the implementation of inclusive education that could have re-shaped the course of the implementation process. A new educational policy called inclusive education policy (DoE,

2001) emerged from the old special needs education policy. Was its emergence a smooth evolution of the 'old' to the 'new'? Foucault's ideas on genealogy do not agree with such historical continuation of events (Gutting, 2005). The current study therefore intended to investigate the obstacles, hindrances and changes that may have occurred or still occur in the implementation process of inclusive education in KZN full-service schools.

Following a Foucauldian philosophy, my perspective of 'obstacles and hindrances' does not imply that the implementation of inclusive education is riddled with problems, but that there may be omissions. My genealogical inquiry therefore does not try to unearth any concealed challenges in the process of implementing inclusive education, since many studies have done that (as discussed in the literature review). Instead, the current study problematises the implementation of inclusive education in the present, using history as a resource. The current study does not intend to replace the current histories of inclusive education with another suggestion on how to implement inclusive education. I take my cue from Foucault's (1988b:37) response to questions the historian, Raulet, posed to him, in an interview regarding the work of the "intellectual". Foucault responded that is was fruitful work to describe that-which-is, by making it appear as something that might not be, or that might not be as it is. I regard this project as describing what the implementation of inclusive education currently looks like and making it appear as though it might have been different, had the historical lessons from the special needs education system been learnt. Foucault (1988b) noted that, since some of the post-modern world still adheres to modern thought, an unavoidable danger of genealogical research is that observations and findings revealed may eventually replace previously held beliefs as the new truth. In line with Foucault's (1988b) philosophy, the current study investigated and acknowledges the discontinuous paths in the emergence of ideas and did not seek to promote its observations and ideas as the 'new' truth.

Philosophy today should diagnose the present and describe how our present is different from the past (Foucault, 1988a). The present is not governed by nor is it the product of some historical certainty, but rather the consequence of diverse human activities which are impacted by others' practices (Foucault, 1988b). Foucault was therefore, opposed to continuity as he believed that thoughts, practices, institutions, even human bodies are always vulnerable to change, the change that is brought upon by other people's actions (Ramhurry, 2010). When undertaking a study that is based on genealogy, one does not search for firm foundations or origins. Contrary, one's journey involves the discovery of fragmented and incoherent events,

faulty appraisals and unsubstantiated claims about the phenomenon that is being studied (Foucault, 1983).

2.4.2.3. Control of the deviant learner

Foucault's perspectives on the education of learners with disabilities indicate a critical concern with how special needs education practices and research divided learners by labelling them (Harwood & McMahon, 2014). Knudsmoen and Simonsen (2016:37) posit that the structure of the special needs education system facilitated observation, control and discipline of the deviant learner by expert regimes of knowledge that were linked to power. These expert regimes of knowledge offered measures to govern the politics of welfare and other policies in schools. For example, a learner who had been observed and assessed to be different or having a disability, would be referred to a special school. The referral process was linked to the learner's academic results, social adaptation and personal development in the mainstream school (Knudsmoen & Simonsen, 2016:37). This practice characterised the history of education for learners with disabilities in South Africa.

What about the present? Inclusive education represents the present and its policy puts emphasis on support rather than referring learners to special schools (currently known as Resource Centres) (DoE, 2001). Has the KZN-DoE abandoned the expert regimes of knowledge and power (mentioned earlier) that informed practices such as referring learners with disabilities to Resource Centres, based on their academic results or social adaptations? Could it be that the 'new' inclusive education still carries the baggage of the traditional special needs education, where learners with disabilities continue to be denied access to quality education even in the 'newly-found' full-service schools? The current study sought to establish the truth about the implementation of inclusive education in KZN as Knudsmoen and Simonsen (2016:17) concur with Foucault's view that the construction of truth is not outside power. Hence the need to explore power relations that may have had influence and affected the implementation process.

Ball (2013:3) argues that "Foucault's intellectual project rested on seeking a space beyond traditional disciplinary or theoretical positions, from which he could subject those positions to analysis and critique, and problematise the "inscription of progress" in modern politics and scholarship". Ball further posits that Foucault set himself strongly against the notion of a universal or self-evident phenomenon. In other words, Foucault questioned the authenticity of

the things that society accepted as obvious and universal. Although the current study did not seek to interrogate the nobility and genuine intentions of inclusive education, it however, sought to explore if the implementation process on the ground kept and upheld the noble intentions of the policy, such as giving support to learners with disabilities in full-service schools. Most of Foucault's work focused on the connection between power relations and the formation of social knowledge (Ball, 2013), as well as how the microphysics of power such as classification, exclusion, distribution and regulation affect learners with disabilities (Woermann, 2012:114). Woermann further contends that, theories based in the philosophy of consciousness, have not always been empowering because they do not challenge the power that is invested in the dominant actors and have often gone unchallenged. Genealogy as the theoretical framework therefore, provided tools to explore the effects of power relations amongst the main role players in the implementation of inclusive education which are; the KZN-DoE as the employer versus the educators as employees, the educators versus learners as well as parents versus educators / KZN-DoE.

By applying a genealogical approach to the current study, the aim was to interrogate the practical authenticity of the shift from special needs education to inclusive education. This was achieved through genealogically analysing the implementation of inclusive education currently in KZN full-service schools. This approach did not only facilitate the uncovering of the fundamental challenges that the learners, educators and parents experience as the process of implementation unfolds, but also exposed some gross disregard of the inclusive education policy during the implementation process. The genealogical approach facilitated spotting of fragilities that needed attention or change some strengths as well that full-service schools can build on (to be discussed later). It also enabled the uncovering of the remnants of the inequalities associated with apartheid special needs education in full-service schools. This unravelling potentially rattled the superiority and universality of inclusive education, due to the inexplicable and persistent exclusion of vulnerable learners from quality education, which they continue to endure in full-service schools.

I looked at the specific processes and ethos in the KZN full-service schools that have unfolded from the time when special schools were regarded as only institutions of learners with learning disabilities to the present period of inclusive education. In this regard, the main focus was on the teaching and assessment strategies, infrastructural development, parental involvement as well professional development of educators in full-service schools. According to Foucault

(1977a), genealogical enquiry aims to 'transform' the present by 'grasping' (fully) what it is. This scholar (Foucault) spells out the significance of understanding what is currently transpiring in the process of implementing inclusive education and see if there are gaps between the policy and action that need to be closed through transformation.

2.4.2.4. Paradigm shift from archaeology to genealogy

Ramhurry (2010) posits that in Foucault's shift from archaeology to genealogy, the focus moved from structures and discourses to institutions such as prisons, schools and also to sexuality, where he uncovered how knowledge and power were interlinked and used to perpetuate suppression in the state institutions such as schools (discussed in Chapter 2, Section 2.4.3). His analysis drove home the realisation that where we (human beings) might think we have greater freedom, such as in schools, we might in reality be more tightly constrained than ever before. In his book Discipline and Punish, Foucault (1977a) elaborates on how hanging of offenders in the eighteenth century was followed by a portrayal of an equally painful punishment of life imprisonment, almost a century later. The lesson from the preceding statement is that the removal of physical punishment might in fact have led to a more insidious form of control over human bodies and their souls. In education, for an example, children are protected by laws such as the Bill of Rights and the abolition of corporal punishment in schools but learners with learning difficulties still find themselves 'trapped' in mainstream schools where their special educational needs are not catered for. Some attend special schools, meaning that their freedom of association is supressed and where their social life is limited to the fellow learners with similar disabilities. It is however important to stress that the current study does not seek to portray inclusive education as the answer to the perceived atrocities that were perpetrated during the apartheid special needs education, as discussed but to provide a genealogical analysis thereof in order to establish how learners with disabilities are treated and supported in full-service schools.

Foucault (1977b) suggests that the role of the intellectual is to scrutinise the relationship between the truth and power within an association, rather than to be a "spokesperson for the truth". This statement suggests that power-play within an organisation could create that which could be accepted as the 'truth', when it actually is not. This is evident in Foucault's (1980:130-133) understanding of truth as explained:

> The important thing here, I believe, is that truth isn't outside power, or lacking in power … truth isn't the reward of free spirits, the child of protracted solitude, nor the privilege of those who have succeeded in liberating themselves. Truth is a thing of this world: it is produced only by virtue of multiple forms of constraint. And it includes regular effects of power. 'Truth' is linked in a circular relation with systems of power which produce and sustain it, and to effects of power which induce and extend it.

His argument, as interpreted below by Marshall (1990: 19), is that we should analyse history not as: …culminations of historical processes, intentions of great actors or hidden political designs, but instead, as manifestations of the balances of power over people… The role of the genealogist is to analyse history in order to uncover minute deviations that might have gone unnoticed (Gutting, 2005:49), instead of being content with what the effects of power portray as "truth". This assertion questions the 'revelation' of inclusive education as a universally unstained replacement of the segregated special needs education (UNESCO, 1994); (DoE, 2001). This quotation further verifies the need for a genealogical approach to the analysis of the implementation of inclusive education in order to deconstruct the historically fabricated 'truths' about the universality inclusive education in its current state in KZN. It also dismantles the unjustified claims of authority that inclusive education may have. To this effect as Foucault, cited in Gutting (2005:50), postulates "… the primary aim of history is to understand and evaluate the present with a view to discredit unjustified claims of authority". Therefore, the current study demystified the errors and the deviations to the inclusive education policy.

I refused to confine myself to the exposition and revelation of the implementation of inclusive education in the KZN full-service schools that existing literature presents, instead, I explored more of what is beyond the current implementation process. This is in line with Foucault's (1977a:139-140) view of the purpose of Genealogy:

> Genealogy must record the singularity of events outside of any monotonous finality; it must seek them in the most unpromising places, in what we tend to feel is without history- in sentiments, love, conscience, instincts; it must be sensitive to their recurrence, not in order to trace the gradual curve of their evolution, but to isolate the different scenes when

> they engaged in different roles. Finally, genealogy must define even those instances where they are absent, the moment when they remain unrealised…

In educational research, genealogy has been unveiled as a form of critique that attends to the mundane, sensitising other researchers about the historical phenomena they might otherwise overlook (Peters & Bisley, 2014:100-101; Lewis 2016:328; Allen, 2018: 53). These scholars' assertion is in congruence with Rahm and Fejes' (2017:23-24) view that the genealogist focuses on tracing the emergence of ideas that are taken for granted in the present, so as to question, disrupt and destabilise the present. Thus, the genealogical approach chosen for the current study offered me an opportunity to analyse the present discourse, based on the occurrences of the past and the interpretation of the implementation of inclusive education, which might have been misconstrued or distorted (Christensen, 2016:7). Genealogy, therefore, scrutinises knowledge acquired over a historical period, as well as discourses that might have unfolded over that period to see if they have impacted on the present and how their impact could have influenced the thinking as well as the actions of the present generation. The tenets of Foucault's genealogy namely, 'power and knowledge' as well as 'ethics and aesthetics of existence' are discussed in the following paragraphs in relation to the current study.

2.4.3. Foucault's Views on Power and Knowledge

According to Foucault (1981), power relations are "everywhere". The use of "everywhere" in Foucault's description of power relations specifically refers to his articulation of the analytics of power as something which is not possessed by one individual, organisation or the state. Ball (2017: 20) concurs with this view, asserting that "Power is not something that can be possessed, it is not tangible, and it does not stand over and against something we might call freedom". In full-service schools, for instance, power relations manifest in the interaction between educators and the KZN-DoE, parents and educators as well as in the interpersonal relations amongst learners themselves. Power is a multiplicity of connecting and overlapping kinds of relations that may be joined up or discontinuous and are set within a "process of ceaseless struggles and transformations" (Foucault, 1981:92–93).

2.4.3.1. Power struggles in the implementation of inclusive education

The implementation of inclusive education is therefore not without internal struggles between role-players in the schools and external struggles involving the KZN-DoE at various levels. Since power relations exist everywhere, full-service schools where inclusive education is implemented, form centres of these power relations and therefore it was imperative for the current study to explore the influence and effects thereof in these centres. Foucault (1982) further posits that relations are not static, nonetheless, at some point in time, they may cause disconnect between the enforcers of power and the recipients of power in organisations. Foucault was particularly interested in discontents, uprisings and what he called 'anti-authority struggles' as 'attacks' upon 'a technique, or a form of power' (Foucault, 1982:212). This fitted in with his interest in those who were excluded in mainstream society - the mad, abnormal, and violent - 'exiles and lepers', as he termed them (Ball, 2017:32).

In full-service schools, learners with disabilities are the ones who are at high risk of being excluded or referred to as 'abnormal', therefore genealogy aims to expose their potential struggles, some of which could be perceived as 'anti-authority'. In order to do justice to the genealogical alignment of the current study, it was vital to acknowledge that Foucault's description of power emphasises that it is not a mode of subjugation, or a general system of domination but, it is discursive. Ball (2017:30) contends that Foucault's view of power is not merely oppressive, much of the time it 'makes us up' rather than 'grinds us down'. In other words, power presents opportunities to be successful, and is not always harmful. Therefore, the kind of power relations that prevail in full-service schools could be beneficial to vulnerable learners both academically and socially, depending on the ethos and culture of those schools. Mills (2003: 35) further alludes that power is not a structure but, a complex arrangement of social forces that are exercised; it is a strategy, embedded in other kinds of relations. In other words, power is not a rigid structural body that controls the direction that the implementation of inclusive education follows, but a multitude of social interactions that depend on the power relations that exist.

In trying to explain Foucault's analysis of the relationship between power and knowledge, Gutting (2005:50) postulates that:

> Changes in thought are not due to thought itself, suggesting that when thoughts change, the causes are the social forces that control the behaviour of individuals. Specifically, given Foucault's archaeological view of knowledge, power transforms the fundamental archaeological framework (epistemes or discursive formations) that underline our knowledge.

This implies that social forces that operate outside an individual affect the way that an individual thinks and behaves, therefore the knowledge that one has largely depends on the kinds of power relations that exist between the person and the social forces that influence the thinking patterns of that person. For example, knowledge that the learner has is influenced by the kind of power relations she/he has with her/his educator. Similarly, the knowledge that the educator imparts to the learner, is influenced by the power relations that the educator has with the employer (DoE), since the DoE has a duty to train and upskill educators (DoE, 2001).

Furthermore, Gutting (2005:51) contends with Foucault's view that power has a positive role that it plays, it not only constrains or suppresses knowledge but also produces it. The use of progressive, learner-centred approaches to teach learners in inclusive classes require the knowledgeable other, namely, an educator in the current study. Professional development of educators is essential for this purpose. The expansion of their existing knowledge in the form of in-service training, as well as the acquisition of new knowledge through further training is of paramount importance. Gutting above, therefore emphasises the significance of power in the production of knowledge that is essential for educators to undertake their task of implementing inclusive education. The KZN-DoE as the employer has the productive power to empower and equip educators with required knowledge to support learners with disabilities in their full-service schools. Davids (2013:112-113) agrees with Foucault's view that power and knowledge directly imply one another. In other words, there are no power relations without the correlative constitution of a field of knowledge, or any knowledge that does not presuppose and constitute power relations. Thus, institutionalised forms of power and knowledge are prevalent in any education system and Popkewitz and Brennan (1989:9) affirm this notion, asserting that learning as "embodying a range of historically constructed values, priorities and dispositions", dictates how one should see and act towards the world.

Woerman (2012) on the other hand, positions the learner as constituted within a framework of historically institutionalised forms of knowledge and power. This gives an impression that both learning, and learner are simply human constructs that are developed and shaped through the course of history. However, according to the Foucauldian perspective, the individual (learner) is decentred, and the focus is on studying the system of ideas that constitute the identity of that particular individual (learner) rather than studying the individuals themselves (Woerman, 2012). Therefore, using Foucault's perspective of genealogy decentred the subject (learner) and focused on the conditions under which the 'inclusion' of learners with disabilities occur as a result of the obscured power relations among active stakeholders in full-service schools.

Power manifests itself in different forms of opposition including the opposition of the power of men over women, parents over children, educators over learners, employers over employees, psychiatry over the mentally ill (Faubion, 1994). This scholar agrees with Foucault that these are not just 'anti-authority' struggles but they are struggles that question the importance of an individual, they also assert the choice to be different, they fight everything that separates the individual and challenge issues of equality and quality within the inclusive education agenda. These struggles are an opposition to the effects of power linked with knowledge and they are also an opposition to secrecy, deformation, and mystified representations imposed on individuals (Faubion, 1994). Learners with disabilities in full-service schools identify with the struggles mentioned above in pursuit of quality education. They are constantly compared to the so-called 'normal' learners by the KZN-DoE as their performance is often measured against their counterparts (norm-referenced assessments). Note: Norm-referenced assessment is a type of assessment where the student's performance is ranked against their peers in a particular grade (Burton, 2006). Their inclusion in mainstream schools intensifies this 'competition' and could even create a fierce rivalry between learners with learning difficulties and 'normal' learners in mainstream schools. All the above struggles, according to Foucault (1980), are not about attacking the institutions of power such as the state, but are a technique or form of power. They are against subjectivity and submission.

Foucault (1980) conceptualises power as multiple and decentralised and able to produce knowledge and social structures. In his study, *Discipline and Punish*, Foucault set the nineteenth century transformation of human sciences in the context of how discipline was practised, the kind of surveillance that was put in place as well as the constraints that were there, which made possible the creation of new knowledge of human beings (Rouse, 2005).

Ultimately, lawfulness and the associated knowledge and control, provide the scientific knowledge that dominates the functions and beliefs of the society (Turkel, 1990). In other words, law combines with power to expand patterns of knowledge and control of individuals in various institutions. Foucault was concerned with the transformation, particularly the manner in which power continues to manifest itself in public institutions which requires much greater knowledge of detail. Foucault (cited in Rouse, 2005) describes the shift from the massive exercise of destructive power in the form of public executions, violent oppression, people's 'views' and military occupations, to the uninterrupted constraints imposed in practices of discipline (Rouse, 2005). For example, when corporal punishment was abolished in South African schools, educators resorted to subtle ways of exercising their power, such as detaining learners after school or keeping them in the classroom during break times.

Similarly, there has been a shift from special needs education to inclusive education and with this shift, a certain kind of power and knowledge that dominated the operations of special schools may 'accidentally' have been carried over to inclusive schools in order to 'watch' and control learners with disabilities in those schools. Foucault's argument is that public institutions such as schools, prisons, and health facilities still harbour gross violations of human freedom and dignity but, in a subtle way laws are in place to legalise these violations, and thereby exonerate the perpetrators from public vilification (Rouse, 2005). Is it possible that learners with disabilities are exposed to inhumane disciplinary measures and suffering in full-service schools but such actions continue unabated because of the belief that inclusive schools are democratic structures that do not condone apartheid error atrocities? This brings us to the question of the genealogy of ethics (discussed in Chapter 2, Section 2.4.3.2) in the implementation of inclusive education in full-service schools, and the effects of power and knowledge in the implementation process.

Faubion (1994) offers a differing view that, even in situations where one person might be perceived as exercising power over another, that power depends upon the other person acting in collaboration with the first person. In other words, since power exists 'everywhere" even the ones who look like victims, have a recourse to counter the effects of power in their bodies by exerting their own power within the discourse. Therefore, both educators and learners can resist power that is exerted on them (Foucault, 1985). This means that there may not be any form of consensus between the one who exercises the power and the recipient on whom power is exercised, as Faubion (1994:340) explains, "… the relationship of power may be an effect of a

prior or permanent consent, but it is not by nature the manifestation of a consensus". In other words, people could act in a particular manner, not because they agree or want to act that way, but because those in power or circumstances require them to comply.

According to Foucault (1991), power is not just a negative, coercive act that forces individuals to do things against their wishes, but could be a necessary, productive force in society. To elaborate further, Foucault asserts that power is a major source of social discipline and conformity and this could be observed in the administrative system and social services such as schools, prisons and mental hospitals. According to the South African Schools Act (SASA) Act No. 84 of 1996, corporal punishment is an example of power that is effected through forceful means, and has been abolished. Inclusive education is therefore expected to be implemented within a 'disciplinary power' mode where human dignity is respected. Foucault (1991) points out that 'bio-power' creates a behaviour that is aligned to what is defined as normal, acceptable or deviant.

2.4.3.2. Relationship between power and knowledge

Foucault (1972) identified the relationship between power and knowledge through analysing historical events and archaeological facts. Gutting (2003:35) contends with Foucault's view asserting that "The history which bears and determines us, has the form of war rather than that of language: relations of power not relations of meaning". In relation to the implementation of inclusive education, this implies that the authorities in their positions and possession of power might have used their power and authority to determine and direct the path that the implementation of inclusive education policy is taking at the expense of many voices of learners, educators and parents whose opinions and ideas could potentially steer the process of implementation of inclusive education policy in a different direction. This informed the need for the current study to obtain the views of people who are on the ground implementing the inclusion policy. The above statement regarding the possibility of officials in power wielding their influence is further explained by Gutting (2003:35) that Foucault's genealogy translates "history" from a project of meaning and communication towards a "micro-physics of power".

Therefore, the current study, through the use of the qualitative approach (discussed in Chapter 3, Section 3.2.1), attempted to establish the extent to which power relations influenced and affected the implementation of inclusive education in KZN full-service schools. The nature and

impact of the power relations between the KZN-DoE (employer) and educators (employees); between educators and parents; between educators and learners with disabilities as well as between 'normal' learners and learners with disabilities, on the implementation of inclusive education, are of particular interest to the current study.

2.4.3.3. The Types of Power

2.4.3.3.1. Disciplinary Power

Foucault (1977a:215) describes discipline as a 'physics' or an 'anatomy' of power, a technology, and argues that disciplinary power is responsible for "the mutation" of the punitive system that operated during the contemporary period (Foucault, 1977:139). This scholar further asserts that disciplinary power is a source of disciplinary strategies. Thus, discipline is central in Foucault's description of disciplinary power. This is apparent from Foucault's (1977a:138–139) writing in which he discusses discipline as:

> Small acts of cunning endowed with a great power of diffusion, subtle arrangements, apparently innocent, but profoundly suspicious, mechanisms that obeyed economics too shameful to be acknowledged, or pursued petty forms of coercion.

Moreover, Foucault gives the impression that discipline is a set of procedures or techniques that are used to manage people and make them more productive. Foucault (1977a:139) portrays disciplinary power as something that focuses on an individual's body, as an "object of investments". His explanation was that politicians and other powerful human beings used disciplinary techniques to 'invest' in individuals' bodies which he called a "new micro-physics" of power. He believed that this was done to gain control of others' bodies in order to manipulate them (Foucault, 1977a:138). In this way, discipline produces what Foucault (1977a: 136) refers to as 'docile bodies'. According to Foucault, a body is docile if it could be used, improved and transformed (Foucault, 1977a).

(a) Disciplinary power and the current study

According to Foucault (1980), disciplinary power is exercised through knowledge, practices and discourses in the human sciences. Since, the current study focuses on employing inclusive practices to impart knowledge to all learners in full-service schools, it is in this context that

Foucault's (1977a) definition of the school becomes critical. Foucault (1977a:202) describes the school as "instrumental in defining relations within the institution and in the classroom, its creation of certain subjectivities, as well as the way in which it organises space and time according to particular discourses". In other words, the nature of relations that result in the creation of subjectivities within the school depends on the ethos and culture of that school. Foucault above, presents disciplinary power as an active force that operates within day to day interactions in full-service schools, enabled by the ethos and culture of the schools regarding the inclusion of learners with barriers to learning.

To this effect, Skrtic (1995) argues that disciplinary power raises moral and political concerns about the practices and discourses in the field of inclusive education. This author argues that the concerns are due to the fact that modern societies use disciplinary power to define normality in schools and tend to discriminate against those learners who deviate from it. 'Normality' in schools could mean different things to different people. However, abnormality is associated with those individuals who are excluded in mainstream society (Foucault, 1982) and by inference, these could be learners with disabilities. Foucault's (1981) view of disciplinary power as a means to shape an individual's conduct was used in this analysis to show how discipline works in everyday situations in the implementation of inclusive education. This lens was also used to analyse the control of learners' intrapersonal relations, their school activities as well as their interpersonal interactions with each other.

2.4.3.3.2. Bio-power

Unlike disciplinary power, which is concerned with the control of individuals' bodies, bio-power, on the other hand, is concerned with controlling and shaping the social body (Foucault, 1978:139). In one of the lectures he delivered in France (College de France), Foucault (2007a:1) had this to say about bio-power:

> By this I mean a number of phenomena that seem to me to be quite significant, namely, the set of mechanisms through which the basic biological features of the human species became the object of a political strategy, of a general strategy of power, or, in other words, how, starting from the eighteenth century, modern western societies took on board

> the fundamental biological fact that human beings are a species. This is roughly what I have called bio-power.

Foucault (1978:139) highlights the complementary relationship between bio-power and discipline by describing bio-power as "a bio-politics of the population" and discipline as an "anatomo-politics of the human body". In other words, bio-power embraces the 'social body' factor, which is depicted by 'population' and discipline on the other hand, embraces the 'individual's body' factor which is depicted by 'human body'. Foucault (1978:136) portrays bio-power as a form of sovereign power which, "…incites, reinforces, controls, monitors, optimises and organises the forces under it: a power bent on generating forces, making them grow and ordering them, rather than one dedicated to impeding them, making them submit or destroying them". Thus, the anatomo and bio-politics of power suggests a form of power which aims to invest in life rather than oppress, destroy or kill it, through a series of regulatory control measures (Foucault, 1978:139).

The positive features of bio-power that are explained above, however do not diminish the fact that it suggested that human life was politically controlled.

(a) Bio-power and the current study

As discussed above, Foucault's (1978) concept of "bio-power" offers ideas about the controlling and shaping of the social body. There is arguably a link between the concept of bio-power as described above and Foucault's view on a modern prison: Just like bio-power is utilised to control and shape the social being of the person, the idea behind the construction of prisons was to put the social being under surveillance in order to control their actions, movements and social interactions (Foucault, 1977a). Using the model of Panopticon (form of prison) as an example, in his book *Discipline and Punish*, Foucault (1977a: 207-208) has this to say:

> The panoptic schema, without disappearing as such or losing any of its properties, was destined to spread throughout the social body; its vocation was to become a generalised function...Panopticism is the general principle of a new ''political anatomy'' whose object and end are not the relations of sovereignty but the relations of discipline.

It can be deduced from the discussion above that bio-power, a disciplinary measure that was used to control the social body, was also used in prison (Panopticons) to shape and control the social bodies in those facilities. This assertion is further supported by Garland's (2014:377) contention that, "Foucault connects the modern prison's emergence to techniques of discipline that had been developed in a variety of non-penal settings such as military barracks, schoolrooms, monasteries and manufactories". Garland (2014:377) further concurs with Foucault (1977a:82) that "genealogy suggests a set of disciplinary practices, normalising knowledges, and capillary powers that do not so much 'punish less' as 'punish better'".

In light of the above discussion, the analysis of the current study examined the methods used to monitor and control the movements, actions and interactions of learners with disabilities in inclusive schools to establish if bio-power was not used as a disciplinary measure to shape their social being. Was bio-power not utilised to 'punish' learners with disabilities 'better' than they could have been in special schools for instance? The utilisation of bio-power to monitor and control learners with disability could not be investigated by the current study since it would require knowledge of how learners with disabilities were socially monitored and controlled previously in special schools. That knowledge would have to be compared with what was happening in full-service schools in order to determine if bio-power was utilised in the implementation of inclusive education. That kind of investigation was beyond the scope of this research, which sought to investigate how the KZN-DoE grappled with the implementation of inclusive education in full-service schools.

2.4.3.3.3. Governmentality

Foucault (1991:109) describes governmentality as:

> The ensemble formed by the institutions, procedures, analyses and reflections, the calculations and tactics that allow the exercise of this very specific albeit complex form of power, which has as its target population, as its Principal form of knowledge political economy, and as its essential technical means apparatuses of security.

Governmentality involves the integration of three forms of power, namely, sovereignty, discipline and government (Foucault, 1991:102). In terms of the above three forms of power,

Foucault describes sovereignty as that which represents domination; discipline as that which represents disciplinary power and government as that which represents the self and others. Foucault (1997: 88) further suggests that governmentality is "the art of governing" …

> ……. a domain of strategic relations focusing on the behaviour of the other or others and employing various procedures and techniques according to the case, the institutional frameworks, social groups, and historical periods in which they develop.

The description of governmentality suggests the form of governing that is based on interpersonal relations between the 'governor' and those who are governed. In other words, the will of the 'governor' is not forced on individuals, instead, the governing power is shared amongst the members and institutional groups to be able to govern themselves. Foucault (1997:74) likens this to "neoliberal governmentality" which represents a method of rationalising the exercise of government, a rationalisation that obeys the internal rule of people for maximum economic gain. Dunne (2009) adds that neo-liberal governments abandon some of their control, reduce or delay their interventions. In that way they have less direct power and employ highly qualified, flexible people to compensate for their lack of effective intervention. Foucault's conception of governmentality portrays the idea of some kind of power that does not force compliance by individuals. It accords people the right to exercise their choices under certain conditions.

According to Foucault (1997) governmentality depicts a form of rule where individuals actively participate in their own subjectification. Foucault (1997) describes governmentality as the intersection of technologies of the self with technologies of power, where the technologies of self relate to the 'government of the self by oneself in relation with others' (Foucault, 1997:88). In other words, governmentality does not only focus on how the governor governs, but it also looks at how those who are governed exercise their power in reaction to being governed. The technologies of power on the other hand, relate to a 'relationship in which one person tries to control the conduct of the others' (Foucault, 1997:292). For Foucault, power relations are used by professionals to control others on the one hand, and also used by individuals to control the self, on the other hand. Foucault's version of governmentality depicts a form of governing at ground level which differs from the national level in that at the national level, the government could have laws and rules that are forced down on the people for them

to obey, whilst at ground level, people are able to govern themselves using the power that is 'everywhere' (as described in Chapter 2, Section 2.4.3).

Dean (1999:10-11) highlights the perspective of government as the "conduct of conduct". The perspective of those who want to govern is that the conduct of individuals needs to be controlled, regulated and shaped. Whereas, from the perspective of those that are governed, their conduct does not need external control since they have power to control the self.

(a) Governmentality and the current study

Governmentality identifies and examines specific situations in which the activity of governing comes to be called into question. It questions how the KZN-DoE and the educators directed their own and others' conduct in the process of implementing inclusive education. With regards to this type of power, the conduct of the KZN-DoE towards principals and educators, as well as the conduct of educators towards learners with disability was scrutinised. This included their ethical conduct, namely, their practise of justice, fairness and care. The conduct of 'normal' learners towards learners with disabilities in terms of treatment and care was also scrutinised, though very shallowly since the main focus was the educator-learner relations rather than learner-learner relations in the classroom. Lastly, the ability of learners with disabilities to govern themselves also came into scrutiny with self-discipline being the main variable (see Chapter 5, Section 5.6.2.2 for the findings).

2.4.3.3.4. Pastoral Power

Foucault (1981) discusses pastoral power as the kind of power that ensures that people live a better life. Pastoral power is intended to improve and sustain the lives of each and every one regardless of their political or social standing (Foucault, 1981:235). According to Foucault (1981:227) the exercise of pastoral power is not aimed at saving everyone's life at all cost in times of danger, but to constantly provide individualised care and kindness. He makes reference to Christianity; that under the Christian faith, the 'shepherd' whose task is to look after the sheep, does not only account for the sheep but for "all the good or evil they are liable for, all that happens to them" (Foucault, 1988c:68). Thus, within this Christian analogy, the relationship between the shepherd and the sheep is more than just care and obedience, but absolute individual dependence" (Foucault, 1988c:69). In other words, the shepherd needs to know and understand each sheep's wellbeing in order to be able to account for everything that

happens to each of them. Foucault (1981:227) depicts pastoral power as perpetual since "it is intended to rule in a continuous and permanent way". It is in this context that Foucault (1981) talks about a regulatory technique that pastoral power comes with, which he refers to as 'confessional'. This regulatory technique which includes guidance and obedience, as Foucault (1991:239) suggests, intended to:

> …get individuals to work at their own 'mortification' in this world. Mortification is not death, of course, but it is a renunciation of this world and of oneself: a kind of everyday death. A death which is supposed to provide life in another world.

Foucault (1981) however points out that the focus of pastoral power was no longer to liberate individuals in the next world, but rather to enhance their existence in this world. Therefore, pastoral power is aimed at shaping individual self-identity rather than shaping individual's conduct which is what disciplinary power is all about (Foucault, 1981:254).

(a) Pastoral power and the current study

Foucault (1981) conveys the idea of pastoral power as an individualising form of power, which attempts to normalise its subjects by gaining detailed knowledge about them. This is a valuable concept for the study of intersubjective assessment practice. The essence of this form of power in the assessment context is that, if a learner shares his innermost thoughts, he would be at the mercy of the teacher and other learners, since they possess knowledge of his conscience. Thus, learners can be subjugated by both teachers and classmates through such mechanisms of exploitation. Foucault (1981) argues that one could gain knowledge of the conscience of another under the guise of care and concern for the well-being of another. Foucault's (1981) concept of pastoral power is explored in this analysis particularly because it invites critical attention to the relationships between learners and teachers, the nature and role of teachers' expertise and the everyday lives of learners. The discussions above, which have primarily been drawn from Foucault's (1977a) work, *Discipline and Punish,* gave focus largely to the negative effects of power and knowledge. Consideration is given below to the ideas Freedom, Resistance and the Subject as portrayed in Foucault's (1978) work, *The History of Sexuality*.

The following discussion looks at Foucault's ideas on the positive effects of power-knowledge. The key debates regarding these issues are subsequently highlighted. In the current study,

therefore, the power relationship between educators and learners where educators took care of learners' needs even under unfavourable conditions, had relevance.

2.4.3.4. Genealogy of Ethics and Aesthetics of Existence

The educational system in South Africa, through SASA has moved from a disciplinary notion of normalising learners' conduct to one that emphasises the ability of learners to govern their own conduct with the support of educators. In support of this notion, Knudsmoen and Simomsen, (2016:39) posit that there has been a shift from disciplinary techniques towards creating learners who have the agency to utilise self-technologies by being adaptive, autonomous and engaged in school activities. This shift requires all learners to be able to constitute themselves as ethical subjects of their own actions by demonstrating self-discipline and moral consciousness. Thus, moral inclusion should be a discussion that places the learners at the centre of such a discourse.

Foucault (1982:237) names 'three axes of genealogy' concerning ethics and subject positioning:

- First, there is a historical ontology of ourselves in relation to truth through which we constitute ourselves as subjects of knowledge.
- Secondly, there exists a historical ontology of ourselves in relation to a field of power through which we constitute ourselves as subjects acting on others and ourselves.
- Thirdly, there is a historical ontology in relation to ethics through which we constitute ourselves as moral agents as professionals, students and learners.

The above 'axes of genealogy' put the learner at the centre of all ethical interactions at school: (i) 'The ontology of ourselves in relation to the truth', emphasises the significance of the learner's knowledge, which encompasses his/her experiences, culture and background in the interaction process; (ii) 'The ontology of ourselves in relation to a field of power' emphasises the learner's ability to exercise power on others and on him/herself and (iii) 'The ontology in relation to ethics' emphasises the need for every learner to act in a considerate and ethical manner towards others and towards him/herself. Learners need support from educators and fellow learners to be able to fulfil their ethical obligations. In line with the genealogical approach adopted in the current study, when analysing the learners' relationship

with others and him/herself, the analysis was done by considering the learners' experiences with regards to power, knowledge and norm. Foucault (1984:351) argues that:

> It is not possible to examine a subject's relation to itself without referring to experience, and he does that by considering the subjective experience from the point of view of practices and self-technologies. This means that all texts must be analysed for the same three elements: power, knowledge and norms.

Christensen (2016:8) explains further that, while knowledge is a question of the relation between what is true and what is false, and power concerns the relation between inclusion and exclusion, norms, on the other hand, distinguish between 'good' and 'bad'. In addition, Gulcan (2015) refers to ethics as the study of what is wrong or right, and is constituted by concepts such as virtue, values, justice and injustice. According to Forlin and Gajewski (2017) the principles of ethics are equity, access, justice and care. If one had to put this definition into an inclusive education perspective, one could look at Anderson's discussion on whether fully inclusive classes are better than pull-outs (Anderson, 2012). Full inclusion is achieved when learners with particular learning disabilities are taught together with 'normal' learners in the same class (DBE, 2009). Pull-outs are the combination of regular classrooms instruction and placement in a special education class in one school (Anderson, 2012). In pull-outs, learners with disabilities are taught together with 'normal' learners for a certain period of time and then they go to a special class in the same school where they receive special instructions directly related to the particular learning impairments they may have.

The current study focused on ethical practices in full inclusion, which is what inclusive education is about (DBE, 2009). Issues of how learners with disabilities presented themselves as ethical agents in the process of implementing inclusive education were investigated. This was done bearing in mind the three axes of genealogy that were discussed above which require the learner to utilise 'self-technologies' in order to be autonomous rather than educator-reliant regarding ethical adjustments. Foucault (1997) proposes self-discovery which entails the learner having idea of what he/she knows and as well as appreciating the limits of his/her knowledge. The learner's autonomous adjustment to the ethical requirements of an inclusive school should be practiced in relation to the apparatus of power and

governmentality. Therefore, the care for self should be accompanied by care for others, which Foucault (1997) calls a move from the conditions of acceptability to trusting one another.

According to Moghtader (2017:49), "… this was an ethics of cynics in the Socratic tradition of taking care of oneself and others. In this rests an ethics for education that is self-deciphering, curious and concerned for the present". This has significance for the current study: Ethical issues were tackled on the basis of power, knowledge and norms and therefore the interpersonal interactions amongst learners were analysed together with the intra-personal relations that learners with disabilities had with themselves in the school. In his discussion of ancient Greek philosophical notions of care (for?) the self, it emerged that Foucault did not subscribe to the idea that taking care of the self involves taking care of others, or that taking care of others was an ethic in itself (Foucault, 1997). On the contrary, he believed that 'taking care of the self' should be put before 'taking care of others'. In other words, learners with disabilities in inclusive schools should not be treated differently in the name of ethical considerations, instead every learner should be encouraged and supported to be able to take care of himself/herself as a priority, and then be able to take care of others.

The inclusion of learners with disabilities in mainstream classes poses ethical questions for both 'normal' learners and learners with disabilities in those schools. In line with this view Chambers (2001:12) postulates:

> The supporters of inclusion argue that by removing children with disabilities from their peer groups, we deny normal children the opportunity to learn about, experience and become aware of disability. Therefore, we also lose the chance to change the perceptions that lock people with disability into certain boxes and oppress them.

In support of the importance of ethical considerations as the schools' prerogative when enrolling learners with disabilities, Maguvhe (2015) asserts that, for schools to be truly inclusive, they need to consider whether all learners who have never been part of the main mainstream have been properly welcomed. Foucault (1985) has a different view that speaks to the importance learners' own thoughts, decisions and contributions in their welfare in inclusive environments. Foucault further articulates that ethics is concerned with the kind of relationship

that one has with himself or herself before it is a matter of outside forces. I believe that ethics involves both 'care of the self' and 'care of the other', which means that external factors do have a significant role to play in making learners with disability feel welcome, loved and cared for. Foucault (1990) postulates that human beings are in the continuous process of constituting themselves as ethical subjects through the technologies of the self, ethical practices and the kind of power that is not only based on coercion, domination or repression. In other words, Foucault regarded individuals 'as self-determining agents' who are capable of challenging and resisting the structures that seek domination in modern society (McNay, 1992:4). Levy (2004:28) argues that ethics, defined as the relation of the self to itself, precedes morality that is understood as the relation to the other. This scholar further posits that although, in moral philosophy, the concern is largely with how we should treat each other, the precondition for such a concern is the relationship we have with ourselves. Instead of relying on the educator, parents or 'normal' learners to ethically constitute them, learners with disabilities could do it for themselves.

Knudsmoen and Simonsen (2016) posit that genealogy of ethics is relevant in inclusive education research for the 'deconstruction' of a child with disability. In special needs education, learners with disabilities were regarded as deviant, disordered, challenging and norm and defiant (DBE, 2009). Knudsmoen and Simonsen (2016) however, give a contrasting view that says learners with disabilities bring new dimensions to learning in the classroom, they enhance diversity and increase possibility for learning for both learners with and without disabilities. This view is shared by Chambers (2001), namely, that inclusive education presents an opportunity for 'normal' learners to learn about disability and to provide support and care to those learners who may need it. Therefore, the genealogical approach to the implementation of inclusive education enabled me to explore the implementation process from the self-reflexive, historiographic position (Davids, 2013).

Nica (2015:39) describes Foucault's last period of work as "the ethical turn". In this work, Foucault's reflections upon 'care of the self' and his search for new forms of subjectivity were seen as a major shift from his former political 'problematisations' in favour of an ethical approach, focused on what he called 'aesthetics of existence'. In his later writings Foucault emphasised the importance of ascetic practice of self-formation. Therefore, in the current study aesthetic of existence was approached as meaning self-formation. Foucault (1997:282) describes 'ascetic' in this context as an "exercise of self upon the self by which one attempts

to develop and transform oneself, and to attain a certain mode of being". Rabinow (1994) concurs with Foucault's view that aesthetics means giving style to one's existence by practising self-discipline and self-styling.

The current study explored the ways in which learners with disabilities tried to re-stylise themselves and how the schools' ethos and cultures helped the learners to achieve this. According to O'Leary (2006) aesthetics is the field of sensation and a force of thinking, which occur through the senses in the perception of beauty. One has to apply self-discipline and perform ethical work in order to achieve it. Rabinow (1994) further describes aesthetic work as the work that one performs in an attempt to transform oneself into an ethical subject of one's behaviour. Nevo (2010) further points out that aesthetics has to do with individual reflecting critically on their own era and their individual selves. Adu-Agyem and Enti (2009) draw the relationship between beauty (aesthetics) and the arts, alluding that children who appreciate the beauty around them will be able to appreciate the beauty of words, poems, stories, formulae and people of different cultures. However, the two authors do not discuss the role of the arts and aesthetics in building self-esteem and personal transformation which Rabinow, O'Leary and Nevo discuss as outlined above. Crawford, Brown, Baker, Tischler and Abrams (2015), on the other hand, assert that historically the performing arts have played significant social roles in human beings. They have served as a means for conveying beauty, sanctioning moral values and perpetuating cultural myths.

The project of aesthetics and self-transformation was initially Nietzsche's (Peters, 2005). It was an ethical and political project aimed at understanding the relationship with oneself. Peters further contends that when Foucault developed an interest in it, he substituted political concepts for aesthetic ones, and democratic ones for cultural ones. Thus, self-transformation and self-recreation are processes within a democratic setting, where everyone has freedom of thought and expression. In addition, Xu (2019) argues that aesthetics of existence involves one's relationship with others, and freedom makes both ethical practice and aesthetic practice possible. This has significance to the current study as the investigation included checking if learners with disabilities were accorded freedom of thought and expression in the selected inclusive schools as it was only under such conditions that they could self-transform and self-re-create. The close relationship with 'self' and friendship with others, is vital to Foucault's ethical-aesthetic approach (Huijer, 1999).

Foucault (1997) taking a stance on self-autonomy and self-development, further argues that the ability of human beings to stylise and re-invent themselves beyond what their parents, peers or educators expect them to be, moulds them to be aesthetic beings. The implication of the above statements for the current study is to establish if learners with disabilities have the will and motivation to modify their own behaviour, reconstruct themselves into beautiful beings beyond what other people perceive them to be.

In addition to the views of the authors that are mentioned above about aesthetics of existence, Ginsborg (2014), concurring with Kant posits that constant self-critique helps individuals to reach autonomy. Kant's critique of oneself is called 'Enlightenment', which means a way out or exit (Burnham, Brooker & Reid; 2014). Foucault (1997) initially criticised the idea of self-autonomy and self-development that was propagated by Kant on the basis that human existence and wellbeing is a result of the knowledge and power relations that are beyond the control of an individual. However, he (Foucault) later changed his stance and agreed with these authors, after realising that 'Enlightenment' offers some useful tools in analysing aesthetics of existence. In support of 'Enlightenment', Foucault (1977a:136) had this to say:

> This means that the historical ontology of ourselves must turn away from all projects that claim to be global and radical. In fact, we know from experience that the clam to escape from the system of contemporary reality so as to produce the overall programmes of another society, another way of thinking, another culture, another vision of the world has led only to the return of the most dangerous traditions.

Interaction Design Foundation (2018) further emphasises the point that beauty (aesthetics) is not only universal and objective; it has a subjective side to it as well. The same author also asserts that one's cultural background, education, or class may influence his or her judgements of aesthetic value. Concurring with Interaction Design Foundation, Berleant (1991) argues that one's perceptions are influenced by his or her past experiences, education as well as training, and therefore, the history of style and the history of taste are both bound in the history of culture. Coleman (2012) also agrees with the two authors mentioned above, postulating that true aesthetic appreciation, in its formulation in terms of disinterestedness, is culturally specific. This means that learners of different cultural backgrounds learn to appreciate aesthetics in different ways. Peters (2005) argues that, if human beings can remake themselves

through art, using spiritual exercises that were initiated by the Greeks, utilising the arts of self-reflection through artistic techniques of reading and writing, then they (human beings) can remake themselves through daily conversation and interaction. This assertion calls for conducive school cultures and social inclusion in full-service schools which can facilitate the kind of conversation and interaction that could lead to self-stylisation. Hence the study explored the influence of cultural backgrounds of learners with disabilities on their perceptions of aesthetics.

2.4.4. Conclusion

This section discussed the theoretical framework and thinking that underpinned the current study. It began by describing the importance of basing the study on a theoretical framework and then discussed the relevance of genealogy as the selected theoretical framework on which the current study is based. Furthermore, Foucault's views on genealogy were discussed in relation to the current study. The discussion of Foucault's genealogy encapsulated his views about the history of the present; his rejection of history as a sequential, logical continuity of events from the past to the present. The fundamental aim of history, which is to understand the present and evaluate it, with a view to discredit unjustified claims of authority and universality, was also discussed in this section.

Lastly, the significance of power and knowledge relations in a discourse such as the implementation of inclusive education was discussed. The discussion included the importance of the genealogy of ethics as well as the aesthetics of existence in the implementation of inclusive education. Lastly, the types of power that could affect the process of implementing inclusive education were discussed in the previous section. The ensuing chapter discusses the research design and methodology that was employed for the current study.

2.5. CONCLUDING REMARKS

Chapter two firstly discussed the history of special needs education in South Africa as it bears relevance to the current study since the inclusive education system was introduced as its alternative (DoE, 2001). Secondly, literature that exists in the field of inclusive education globally, nationally (South Africa) and provincially (KZN) was reviewed. The international conventions and treaties that informed the 'birth' of inclusive education globally such as the

Universal Declaration of Human Rights (UN, 1948), the Declaration of the rights of the child (UNGA, 1959), and the United Nations Convention on the Rights of the Child (UN, 1989) were discussed. With regards to the South African perspective on inclusive education, its history and the legal framework that informed the inclusive education policy were discussed. Literature reviewed ended with the discussion of the implementation of inclusive education in KZN, particularly the establishment and functioning of full-service schools and SSRs

Lastly, this chapter introduced Foucault's view on genealogy as the theoretical framework that directed the current study. Foucault's ideas on power and knowledge relations and how they affect a discourse, were discussed in relation to the effects of power and knowledge in the implementation of inclusive education in KZN full-service schools. Forms of power and their relevance to the current study were discussed to indicate how the genealogical concepts of power and knowledge held the current study together. Other important tenets of Foucault's genealogy such as ethics and aesthetics were also explained in this chapter since the exercise of power and knowledge on learners in full-service schools had an ethical and aesthetical bearing on the social inclusion of learners with disabilities.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

3.1. INTRODUCTION

Chapter 3 discusses the methods that were used to generate data for analysis in the current study which explores how the KZN-DoE grapples with the implementation of inclusive education. In this chapter, I present the research design and argue for the methodological decisions taken in producing the data for the study. It deals with the overall research approach and paradigm that informed the data collection and analysis. The research design is then described (the research strategy employed, the sampling procedure and the data collection procedure). Data analysis is thereafter described, as well as the methods used to ensure trustworthiness in the data, the limitations of the study and the ethical considerations that were taken into account. Each of these aspects of the research design are elaborated upon in the ensuing sections of this chapter.

3.2. RESEARCH APPROACH

3.2.1. Qualitative Research Approach

Denzin and Lincoln (2011) describe qualitative research as a study of phenomena in their natural settings, seeking to make sense of or to interpret them in terms of the meanings people attach to them. Flick, Von Kardorff and Steinke (2004:7) provide four basic theoretical assumptions of qualitative research, namely,

- Social reality is understood as a sheared product and attribution of meanings;
- Processual nature and reflexivity of social reality are assumed;
- 'Objective' life circumstances are made relevant to lifeworld through subjective meanings and
- The communicative nature of social reality permits the reconstruction of social reality to become the starting point for research.

The current study sought to elicit relevant data on participants' experiences and perceptions of the process of implementing Inclusive education in their natural settings which involves social

interactions. Thus, its intention subscribes to the above theoretical assumptions, hence the choice of a qualitative approach. According to Ulin, Robinson and Tolley (2004), qualitative research methodology often relies on personal contact over some period of time between the researcher and the group being studied. These authors further argue that qualitative methodologies are inductive, which means that they are oriented toward process of discovery and are less concerned with generalisability. Instead, they are more concerned with a deeper understanding of the research problem in its context. With regards to the importance of people's experiences and perceptions regarding the studied phenomena, Ross (1999) cautions that people's perceptions are different for each person and change over time.

Since qualitative researchers view human behaviour as being dynamic and changing over time and place, they are therefore not interested in generalising beyond the particular people who are studied (Ulin, Robinson & Tolley; 2004). In support of the above authors' assertions, Antwi and Hamza (2015:221) point out that in qualitative research, different groups construct their different realities or perspectives, and these social constructions, reciprocally influence how they "see" or understand their worlds. In other words, their social constructions influence what they see as normal and abnormal, and how they should act at that particular time. Emanating from the above discussion therefore, the views, perceptions, experiences as well as interpretations that educators and parents attach to the process of implementing inclusive education, are vital to the current study in its quest to establish how KZN-DoE grapples with the implementation of inclusive education.

Adam (2014) postulates that the strength of qualitative research is its ability to provide complex texture descriptions of how people experience a given research issue. Looi (2014:102) adds that the primary strength of the qualitative approach is the ability to probe for underlying values, beliefs and assumptions. Through a qualitative approach the current study was able to probe the underlying power relations as well as the ethical and aesthetic considerations that influence the implementation of inclusive education in full-service schools. Yauch and Steudel (2003:472) further argue that, to gain a full appreciation of people's actions in the organisation, it is necessary to understand what is driving their behaviour. In the current study, the qualitative approach enabled me to gain insight into the nature of training educators received in order to establish if and how it impacted on their understanding of inclusive education and the implementation thereof.

Looi (2014:102) adds another benefit of the qualitative approach which is that the inquiry is open-ended, allowing the participants to raise issues that matter most to them. Participants in the current study also had to voice their challenges and articulate their ideas about the kind of support that they needed from the KZN-DoE and parents in order to implement inclusive education. Furthermore, the qualitative researcher does not have a preconceived, finite set of issues to examine (Yauch and Steudel (2003:472). Although there are important advantages for the qualitative approach, Yauch and Steudel (2003:472-473), however, highlight major setbacks associated with this approach, namely, it is time-consuming, a particular important issue could be overlooked, and the researcher's interpretations are limited. Moreover, the researcher's personal experience and knowledge influence the observations and conclusions and the participants have more control over the content of the data gathered. For these reasons, I had to establish a cordial rapport with the participants to ensure that a conducive atmosphere was created for relaxed conversations and trust that could allow for the gathering of credible data.

3.3. RESEARCH PARADIGM

The current study adopted interpretivism as its paradigm. According to Creswell (2013) there is a connection between qualitative methodology and the interpretivist paradigm as the former is a methodological approach and the latter is a means in collecting data. Researchers who are using qualitative and interpretivist methods often seek experiences and perceptions of individuals for their data rather than rely on numbers and statistics (Thanh & Thanh, 2015:26).

The interpretive paradigm allows researchers to view the world through the experiences and perceptions of the participants (Thanh & Thanh, 2015:24). These scholars posit that the researcher who employs the interpretive paradigm, uses the participants' experiences to construct and interpret his/her understanding from gathered data to find answers for research. The current study sought to explore how the KZN-DoE grappled with the implementation of inclusive education in full-service schools and this was achieved through soliciting educators' and parents' perceptions and experiences regarding the implementation process. Creswell (2014) contends that interpretivists believe in the importance of understanding of the context in which any form of research is conducted and is critical to the interpretation of data gathered. In this regard, my experience as an employee of the KZN-DoE as well the information gathered from existing literature, enabled me to understand the general context in which the

implementation of inclusive education took place. Thus, the multiple case study design presented me with an opportunity to further understand the specific context in which inclusive education was implemented by gathering first-hand data in four full-service schools in the uMgungundlovu District of Education in KZN. Furthermore, interpretivists believe that reality is constructed through social interactions and people's perceptions of it (Thanh & Thanh, 2015). It was therefore important for the current study to listen to the voices of people who were at the forefront of the implementation process in order to understand how they perceived the process to have unfolded. As such, interpretivists recognise that individuals with their varied experiences, assumptions and backgrounds contribute to the construction of reality in their social context through social interactions (Wahyuni, 2012:71).

Socially interacting with participants, getting to know their experiences and backgrounds and observing them performing their different roles assisted me in the genealogical analysis of the implementation process that followed later. On the issue of human experiences and perceptions however, Hennink, Hutter and Bailey (2011) postulate that human experiences and perspectives are subjective and therefore social reality may change and participants can have multiple perspectives. Thus, the current study could come to a different conclusion regarding the implementation of inclusive education compared to the findings of previous studies of the similar interest.

Interpretivist researchers prefer to interact and have a conversation with the participants in order to understand the social world from the experiences and subjective meanings that they attach to it (Wahyuni, 2012:71). They use meaning-oriented methodologies that include the interviews or observations, which rely on the relationship between the researcher and the participant (Antwi & Hamza, 2015:219). Concurring with these authors, Newman (2003) contends that interpretivists employ data gathering methods that are sensitive to context and enable a rich and detailed description of the phenomena that is being studied by allowing participants to speak freely and appreciate the researcher's quest for insight into a phenomenon that the participants have experienced (Antwi & Hamza, 2015:219). Hence, the use of data gathering instruments such as observation, semi-structured interviews and focus group-interviews in the current study to gain insight into the process of implementing inclusive education in KZN inclusive schools. Wahyuni (2012) further alludes that interpretivists use a narrative form of data analysis to describe specifics and highly detailed accounts of a particular social reality that is studied. Interpretive Phenomenological Analysis (IPA) was used in the

current study to analyse data and construct meanings as the data was interpreted (Merriam, 2009). The data analysis procedure for the current study is discussed in Chapter 3, Section 3.7.

3.4. RESEARCH DESIGN

Creswell (2014) describes research designs as types of inquiry within qualitative, quantitative and mixed methods approaches that provide clear direction for procedures in a research design. Research designs are also called strategies of inquiry (Denzin & Lincoln, 2011). Sarantakos (2012:105-106) asserts that research design simply explains in detail how the researcher intends to conduct a study:

- It offers a guide that directs the research, and helps to rationalise the use of time as well as resources;
- It outlines order and clarity in the entire process of study;
- It guarantees that all aspects of the study will be addressed and
- It helps to control and minimise undue influences on data collection and help to enhance the quality of data.

The multiple case study was employed as a research design for the current study to explore how the KZN-DoE dealt with the implementation of inclusive education. It is important to look at how different authors define a case study before I turn my focus on the multiple case study that formed the research design for the current study. Maheshwari (2011) describes a case study design as a method based on an in-depth investigation of an individual, group or event. Yin (1984) on the other hand, defines a case study as a scientific inquiry that investigates a current phenomenon within its real-life context. In addition, Denscombe (2007) asserts that a case study focuses on one or more occurrences of an identified phenomenon. However, Thomas (2003) argues that there is no one specific method that describes the case study as it is not a method in itself, but best known as a method of inquiry, sometimes referred to as a design frame and it is a platform that informs the basic structures of research. Stake (1994) agrees with Thomas, that a case study is not a methodological choice, but a design frame that informs research structures. As mentioned above, the type of case study that was selected for the current study was the multiple case study. Maheshwari (2011) points out that a multiple case study consists of a 'whole' study in which facts are gathered from various sources and conclusions drawn on the basis of those facts. In other words, when using the multiple case study method, each case is treated as a single case study and conclusions are used as information contributing

to the whole study. To this effect, the data gathering process for the current study was conducted in four full-service schools that were each treated as a single case, and conclusions drawn from each case contributed to the study as a whole.

According to Vohra (2014) the multiple case study is used to produce detailed descriptions of the phenomenon using constructs to order data and relate it to the existing literature for the purpose of analysis. Therefore, the multiple case study allowed me to explore the implementation of inclusive education as a social process in its contextual environment. This allowed for the understanding of the behaviour of educators, parents and learners in the context of wider forces operating within and outside the full-service schools such as power and knowledge. Yin (1984) stresses that multiple cases strengthen the results by replicating the pattern and thereby increasing the robustness of the findings. The replication of the actions of educators, parents and learners in each of the four full-service schools strengthened the robustness of the findings.

3.5. SAMPLING PROCEDURE

The sample for the current study was drawn from a population with similar demographic/socio-economic status profiles, namely, African, middle class educators and principals. The purposeful sampling was used to select the participants for the current study. Palinkas (2016) alludes that purposeful sampling is used for the identification and selection of information-rich cases related to the phenomenon. Patton (2002) concurs that purposeful sampling is a technique used in qualitative research for the identification and selection of information-rich cases for the most effective use of limited resources. Creswell and Clark (2011) further elaborate that it involves identifying and selecting individuals or groups that are knowledgeable about or experienced with a phenomenon of interest. Hence, the choice of educators and principals in full-service schools who were involved in the implementation of the inclusive education policy. Rule and John (2011) also contend that in purposive sampling, the researcher selects participants deliberately because of their suitability for the purpose of the research.

3.5.1. Selection of participants

The schools that participated were purposively selected due to the fact that they matched the requirements of the study in terms of them being full-service schools and because they were

furthermore engaged in the process of implementing inclusive education. I also used purposive sampling to hand-pick participants within those four schools based on their relevance for the problem I was investigating. Four principals took part in the semi-structured interviews, ten foundation phase educators were selected for focus-group discussions and eight grade one educators were observed teaching in their classrooms.

3.5.2. Profiling of the research sites

A multiple case study that involved four full-service primary schools in one District of Education in KZN, was employed. Two of the full-service primary schools that participated were situated in rural areas, about 60km apart. The areas in which these two schools are located lack basic resources such as water and sanitation as well as healthcare facilities. The other two schools were situated in peri-urban areas about 20km from each other. The areas in which these full-service schools are situated are characterised by dilapidated houses and dense population. Road infrastructure, education and healthcare facilities are better developed than in the areas where the first two schools are located.

Table 3.1: Profiling of research sites

PARTICIPATING SCHOOL	**TYPE OF SCHOOL**
School A (SA)	Rural
School B (SB)	Semi-urban
School C (SC)	Rural
School D (SD)	Semi-urban

3.5.3. Participant codes

The Tables 3.2, 3.3 and 3.4 (below) show the different participants that were involved in the semi-structured interviews, focus-group discussions and observations respectively.

Table 3.2 illustrates the coding of the participants for the semi-structured interviews in the four schools:

Table 3.2: Coding of principals in the semi-structured interviews

SCHOOL	PRINCIPAL (P)
School A (SA)	P1
School B (SB)	P2
School C (SC)	P3
School D (SD)	P4

A total of four principals from the four schools (SA, SB, SC and SD) were involved in the semi-structured interviews, as illustrated in Table 3.2 above.

Table 3.3 below illustrates the coding of participants for focus-group discussions in the four schools:

Table 3.3: Coding of educators in the focus-group discussions

SCHOOL	FOUNDATION PHASE EDUCATOR
SA	E1-E2
SB	E3-E4
SC	E5-E7
SD	E8-E10

Focus-group discussions were conducted with ten foundation phase educators, two in SA, two in SB, three in SC and three in SD, as illustrated in Table 3.3 above.

Table 3.4 below, illustrates the coding of participants that were observed in class, teaching Mathematics or IsiZulu lessons:

Table 3.4: Coding of educators that were observed teaching

SCHOOL	GRADE 1 EDUCATOR
SA	E11 – E12
SB	E13 – E14
SC	E15 – E16
SD	E17 – E18

A total number of eight grade one educators were observed teaching, E11 and E12 in SA; E13 and E14 in SB; E15 and E16 in SC; and E17 and E18 in SD.

3.6. DATA GENERATION METHODS

For the purpose of data generation, I used three methods for data generation which were, semi-structured interviews, focus group discussions and observations. Rule and John (2011) define the process of using multiple sources and methods to support propositions or findings generated in a case study as triangulation. Data generation instruments were designed to obtain data which was then compared to one another, summed up and subjected to qualitative data analysis. Triangulation in the current study is explained in Chapter 3, Section 3.9.

3.6.1. Semi-structured interviews

Semi-structured interviews consist of a dialogue between the interviewer and the interviewee, guided by a flexible interview protocol with probing and follow-up questions (Dejonckheere & Vaughn, 2019). Semi-structured interviews were selected as the means of generating data because it is suitable for the exploration of the perceptions and opinions of the participants regarding complex and sometimes sensitive issues and enable probing for more information and clarification of answers (Barriball, & White, 1994). Cohen, Manion and Morrison (2011) describe semi-structured interviews as a guide which allows open-ended discussions and where probing takes place to seek clarity. This data generation method was used as it allows for follow-up questions and probes which enabled me to ask further questions for clarity purposes and for confirmation of my interpretation of what the participants were saying. In support of this view, Nieuwenhuis (2012) argues that semi-structured interviews allow for further questioning and discussion as inspired by the initial responses. According to this scholar this yields rich insights as it deviated from the original question. The aim of using semi-structured interviews was to obtain information from a number of people while putting less emphasis on a standard approach (Johnson & Johnson, 1994). This implies that semi-structured interviews are flexible and adaptable.

Maree (2007) argues that the process of interviewing requires participants to answer a set of predetermined questions (see Appendix B). These are pre-set questions which initiate discussion, followed by further questions which emanate from discussion (Maree, 2007). On

this note, Rubin and Rubin (2004) emphasises the need to prepare questions ahead of time. The aim of employing semi-structured interviews for the current study was to get the perspectives of the selected participants (see Table 3.2) regarding their experiences and perceptions about the implementation of Inclusive education in their respective inclusive schools. Semi-structured interviews took place on the premises of the participating full-service schools, which was their natural setting (Cohen et al., 2011).

It was important to establish a good rapport with participants first so that there would be an element of trust as an encouragement to speak freely, not fearing the repercussions that could follow as a result of participating in the study. In order to establish a relationship of trust, I introduced myself to the participants well ahead of the data gathering process, when I first introduced the study to them. The kind of school visits I had, did not only allow me to establish relationships but enabled me to observe the culture of the schools. Prior the interview dates, times and venues were negotiated with each interviewee prior to the interview for their convenience. Nieuwenhuis (2012) posits that the ideal setting for the interviews is where there are no interruptions, hence my prior arrangement with the interviewees. Since a digital audio-recorder was going to be used to record verbatim the content and process of the interviews, that was also explained to the participants ahead of the interviews.

3.6.2. Focus-group discussions (Appendix C)

Rabiee (2004:655) describes a focus-group discussion as "…a technique involving the use of in-depth group interviews in which participants are selected because they are a purposive, although not necessarily representative sampling of a specific population; this group being focussed on a given topic". According to Saunders, Lewis and Thornhill (2009), the focus-group discussion yields both diversified types of responses and give an extended basis for designing systematic research into the situation at hand. McMillan (2008) further adds that focus-group discussions could lead to a richer understanding of the phenomena in question, as the participants' (see Table 3.3) insights and opinions about the topic are offered. The difference between interviews and focus group discussions is that interviews involve a one-on-one, qualitative and in-depth discussion where the researcher plays the role of an 'investigator'. This implies that the researcher asks questions and engages in dialogue with a specific individual at a time. Contrary, in a focus group discussion, researchers play the role of a

'facilitator' who facilitates a group discussion between participants and not between the researcher and the participants (Nyumba, Wilson, Derrick & Mukherjee, 2018).

Swanborn (2010) describes the importance of participant selection in focus-group discussions, saying that researchers need to select participants carefully to ensure there is an appropriate mix of people representing various groups (i.e. balance of gender, race, etc.). However, for the current study this could not be practically possible as there was only one racial group and only one gender grouping in SA, SB, SC and SD. The ground rules for the session were agreed before the actual discussions commenced. These included the importance of giving each other an opportunity to speak and respecting each other's opinions on the topic. This method was chosen to allow participants to have their say and it allowed me to probe for more clarity if there was a need to do so.

3.6.3. Observation

Cohen et al. (2011) postulate that observation, as a data gathering tool, is appropriate if the purpose of the case study is to capture and portray the liveliness and situatedness of the behaviour of participants. The assertion by the authors above corresponded with the purpose of the current study which was to capture the principals' and educators' views and experiences regarding the implementation of Inclusive education in their workplaces. Recorded data collected during observations can follow an open-ended format or take place with the aid of an observation schedule. For the purpose of the current study, an observation schedule was prepared (see Appendix D). In participant observation, the researcher plays a dual role of participant and researcher (Rule & John, 2011). Drawing a distinction between participant observation and observation, Fetterman (1998) describes participant observation as a tool that combines participation in the lives of the people being studied with the maintenance of a professional distance that allows adequate observation and recording of data.

The Robert Wood Johnson Foundation (RWJF) (2008) further expresses this distinction by pointing out that participant observation underscores the researcher's role as a participant in the social setting he or she observes. For this reason, I refrained from direct interference with the lesson presentation and assumed a subtler role of the observer as a participant. In this role, I participated by being physically present in all the lessons that I needed to observe, sat in a corner of the classroom and only assisted the educators to bring their teaching aids into the

classroom and taking them back when the lessons were completed. In this way, educators and learners were aware of the purpose of the research (as my presence and its purpose were explained to the participants beforehand) and were open with me even though I was not a member of their group. By participating in group activities, I was better able to understand what was being observed.

I conducted selective observations in different classes without participating in the actual lesson presentations. I observed and recorded my observations to discuss them with the educators after the lessons. The focus was on two aspects of the lesson, as outlined by Weselby (2014) (see appendix D), namely,

- Designing a lesson based on learners' learning style and
- Assessing the learners through formative assessments.

With regards to the lesson design, the focus was on how the lesson plan was structured to accommodate diverse needs of leaners, which includes curriculum differentiation. Regarding assessment, the focus was on the usage of formative as opposed to summative assessments by educators in the classroom (refer to Chapter 4, Section 4.3).

3.7. DATA ANALYSIS PROCEDURE

McMillan and Schumacher (2006) define data analysis as a process of coding, categorising and interpreting data in order to provide explanations of a single phenomenon of interest. These scholars further describe data analysis as an inductive process of organising data into categories and identifying patterns or relationships among categories. Rule and John (2011) concur with the views expressed by McMillan and Schumacher (2006) that coding provides a good opportunity to better understand the data. There seems to be agreement among various scholars (McMillan & Schumacher, 2006; Rule & John, 2011; Cohen et al., 2011) regarding what qualitative data analysis entails, that is, to make sense of data in terms of the participants' definition of the situation, noting the patterns, the themes, the categories and possible regularities. Cohen et al. (2011) further emphasise the importance of foregrounding the perspectives of the participants in the process of making sense of the data. As this research study was qualitative in nature, the data analysis was intended to foreground participants' experiences and perceptions of how inclusive education was implemented in their respective full-service schools. Qualitative data analysis therefore enabled me to establish constructive

descriptions, identify the relevant themes and eventually justify these with substantial explanations.

3.7.1. Identification of themes

Braun and Clarke (2018:3) point out that "in reality, coding and analysis often use a combination of both inductive and deductive approaches". Concurring with this view, Elliot (2018) contends that the researcher can either have pre-specified codes on one hand, or can start coding with no pre-specified codes, on the other hand and let the data suggest the codes. This decision takes cognisance of the study's research questions, theoretical framework and the structuring of the data. This author further suggests that researchers who prefer predetermined codes should be open to additional codes that could emerge during data analysis as this strengthens and qualifies the results of the data gathering process. With Elliot's (2018) view in mind, I used the combination of predetermined (a priori) coding and emergent coding to determine the themes for the current study. This approach facilitated exploring the qualitative data from two perspectives, namely, deductive (driven by the theoretical framework and research question of the current study) and inductive (driven by data obtained from participants) (Jugder, 2016). This method therefore allows for a combination of both inductive (bottom-up) and deductive (a priori) approaches as employed in the current study.

In line with the deductive aspect of determining themes in this approach, themes that emanate from the theoretical framework that underpinned the current study were pre-determined (Cheshier, 1999). Accordingly, themes such as ethics and aesthetics of existence were pre-determined to capture the essence of the Foucauldian genealogy that emphasises the effects of power and knowledge on the phenomena that people accept as 'truth' and universal (the implementation of inclusive education in this case).

The analytical tool used for data analysis in the current study was IPA (as indicated in Chapter 3, Section 3.3). In order to identify the themes, the transcripts of each of the four cases were read several times, noting what was significant about what the participants said in the left-hand margin. Reading the transcripts repeatedly enabled me to become familiar with the raw data and the general account of what the participants had said. As I read the transcripts, I made comments on the contradictions, echoes as well as similarities and differences in what participants had shared. Jugder (2016) emphasises the importance of consistency throughout

the process of identifying themes. Thomas (2003) on the other hand, stresses that an inductive approach allows research findings to emerge from the dominant themes from the raw data. Thomas (2003) further posits three purposes for using an inductive approach, as follows: to condense extensive raw data into a brief format, to establish links between the research objectives and the summary findings derived from the raw data and to develop a theory about the underlying structure of experiences or processes which are evident in the raw data. I then returned to the beginning of the transcripts and used the other margin to jot emerging theme titles. This entailed transforming the initial notes into short phrases in order to capture the important facts that I found in the text.

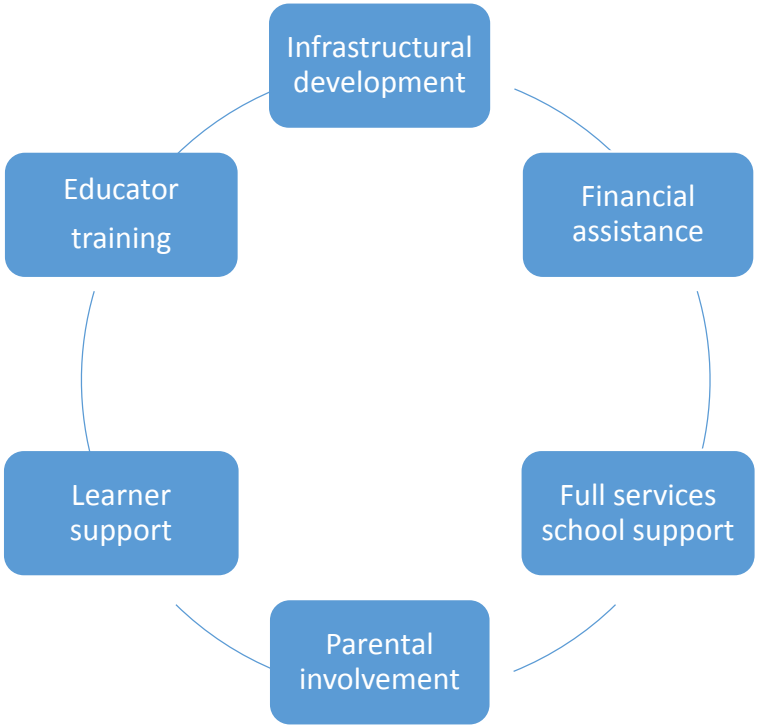
I repeatedly read through the data obtained from the semi-structured interviews and focus-group discussions, searching for patterns, categories and meanings in order to be familiar with the depth and breadth of the content. While I was reading through the data, I was taking notes and formulating ideas for coding that would follow. Coetzee and Rau 2009) describe this stage as bracketing as it requires the researcher to suspend his or her own interpretation and meaning and focus on what the participants are saying. After the list of ideas were generated from the data, initial codes were produced as the most basic elements of data that could be assessed in a meaningful way regarding the implementation of inclusive education and these are called vivo codes. Cope (2010:284) describes vivo codes as "descriptive codes that come directly from the statements of subjects or are common phrases found in the text being examined". From the vivo codes, broader themes were developed.

The themes that were developed from the vivo codes were thus 'data driven' and the aim was to manually code the entire data set. Rossman and Rallies (cited in Saldana, 2009:13) differentiate between a category (code) and a theme, explaining that a code is a word or phrase that describes some elements of the data, whereas a theme is broader; it is a phrase or a sentence that describes more subtle and tacit processes. Further explaining the difference between the codes and themes, Morse (2008:727) posits that categories or codes are developed using content analysis, in which similar chunks of text are placed together, whereas themes are identified through reading the document (e.g. interview script) paragraph by paragraph. The University of Huddersfield (2018:1) sums the argument about codes and themes perfectly by pointing out that "themes in qualitative research are not hiding in the data, waiting to be discovered, rather they arise from the engagement of a particular researcher with a text, as he or she attempts to address a particular research question". I therefore had to engage extensively

with data in order to identify the emergent themes that could help in addressing the research question of the current study.

Initially, six themes were developed, namely: infrastructural development of full-service schools, financial assistance, full-service school support, learner support, parental involvement and educator training, as illustrated in Figure 3.1.

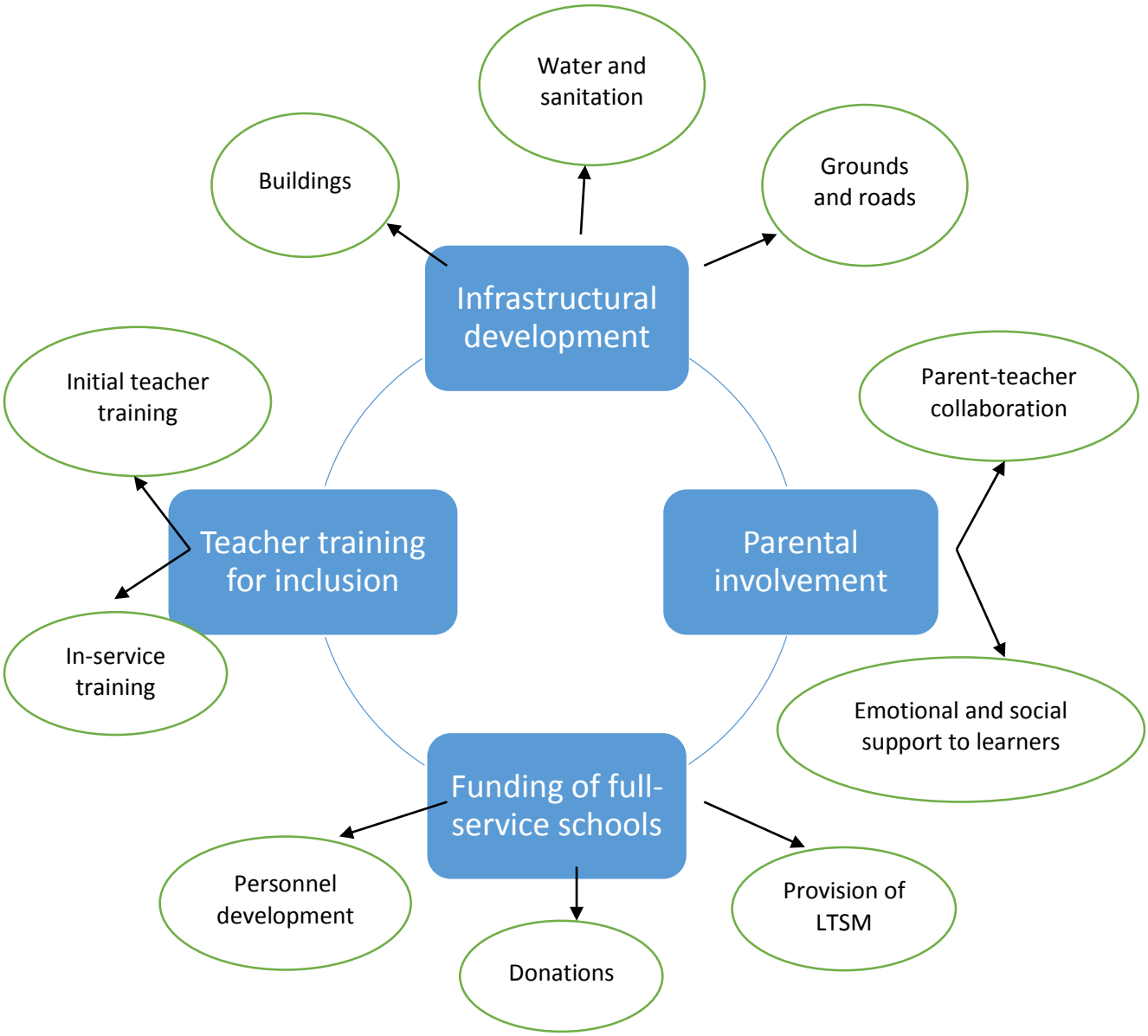
Figure 3.1: Themes



The stage of formulating six candidate themes was followed by the refinement and combination and discarding of themes. 'Financial assistance' and 'full-service school support' were combined to form a new theme called 'funding of full-service schools'. This was done because there was a link between finance and support in the way the participants responded to some of the questions. For example, when asked to respond to the question about the kind of support they expected from the KZN-DoE, the four who participated in the semi-structured interviews provided responses that clearly showed this link. Learner support was discarded due to a lack of sufficient data to support it, since only one of the four participants in the four schools mentioned it. This stage of combining, refining and discarding themes involved reviewing and reading all the collated extracts of each theme, to check if they appeared to show a sound

pattern (Braun & Clarke, 2013). The outcome of the reviewing and refinement process is illustrated in Figure 3.2.

Figure 3.2: Refined themes



As illustrated in Figure 3.2, the following four themes, that is, infrastructural development, parental involvement, funding of full-service schools as well as educator training for inclusive education were the final themes of the semi-structured interviews analysis and my decision to code in this manner is summed up by Faherty (2010:59) who argued that "there are no absolute hard-and-fast rules to data coding". The presentation and analysis of qualitative findings of the study below, details the voices of the participants regarding each of the themes mentioned above and the linking of the participants' views and opinions to the predetermined themes

which were genealogy of ethics and aesthetics of existence. Profiling of research sites in Chapter 3, Section 3.5.2 was done in order to facilitate the presentation and analysis of data and to clearly indicate who the participants in the current study were.

As mentioned earlier, IPA was used to analyse the data for the current study. Smith and Osborn (2008:53) describe IPA as an inductive approach concerned with understanding an individual's personal perception of a particular experience or phenomenon, rather than trying to find causal explanations for events. These scholars argue that when using IPA, the researcher tries to get an 'insider's perspective' of the event or phenomenon, which means that he or she gets as close to the participants' world as possible. Thus, whilst the participants try to make sense of their world, the researcher tries to make sense of the participant trying to make sense of their world. Therefore, through using IPA in the current study, I tried to interpret the participants' perceptions of the implementation of inclusive education in their respective inclusive schools. In this way, IPA offered me a person-centred approach for understanding the perceptions of the principals and foundation phase educators in the process of implementing inclusive education. IPA as an approach for qualitative data analysis is situated within the interpretivist paradigm and enables researchers to gather knowledge often not available from positivist approaches (Clark, 2009:38).

Clark (2009:39) postulates that IPA adopts both emic (insider) and etic (interpretative, outsider) positions. The emic position enables the researcher to understand the participants' perceptions and place their experiences at the centre of the account. Adopting the etic position involves the researcher trying to make sense of the data by bringing in his or her own interpretations and theoretical ideas but using verbatim quotes to ground these interpretations in the participants' actual experiences. On this note, Larkin, Watts and Clifton (2006:109) suggest that an IPA researcher should approach their data analysis with two aims in mind: The first aim is to understand the participants' world by focusing on their experiences of a specific event which is the implementation of inclusive education in the case of the current study. Regarding this aim, Smith (1996) however warns that gaining access to 'experience' is both partial and complex and as a result, the analytic process cannot achieve an absolute first-person account, therefore, the objective during this initial stage is to produce a coherent and informed description of the participants' experiences and perceptions of the unfolding event. The second aim of IPA is to develop an interpretative analysis which positions the initial 'description' in relation to a wider social, cultural and perhaps even theoretical context (Larkin, Watts &

Clifton, 2006:109). This second-order account, according to Smith and Osborn (2003), aims to provide a critical and interpretative commentary on the participants' personal 'sense-making' activities. In other words, it is when the researcher further interprets the participants' interpretations of their contextual world. It is at this stage that I framed the participants' experiences and perceptions on the Foucauldian genealogical theory about the effects of power and knowledge in the processes (such as implementation of inclusive education) that affect human beings (educators, learners with disabilities and parents in this case). In order for the above-mentioned process to be successful, the sample size for the current research had to be smaller and easily manageable. For example, only four participants were involved in individual interviews and they were all principals. The sampling for the current study was discussed in Chapter 3, Section 3.5.

The above discussion has significance for the current study. By assuming an emic position, I was able to understand the participants' experiences (person-in context) (Larkin et al.: 2006), whilst in an etic position I was able to interpret their lived experiences. This was accomplished by fusing in Foucauldian genealogical views about the bodies-of-power that influenced their experiences and perceptions about the process of implementing inclusive education, thereby emphasising what Larkin et al. (2006:108) refer to as 'persons-in context'. For example, the principals told me how they were trying to implement the inclusive education policy, what challenges they were encountering and how they felt about the process (their interpretations) - my *emic position*. I then used their verbatim words to interpret the principals' perceptions through the lens of Foucault's ideas on power and knowledge, particularly his views on the use of bio-power, disciplinary power and governmentality in order to understand how these power modes influenced the principals' perceptions of the process of implementing inclusive education - my *etic position*. In other words, the focus was on the principals' experiences and perceptions of the implementation process, rather than on inclusive education itself.

On this stance regarding the focus of IPA, Smith and Osborn (2003) postulate that IPA analysts focus on a particular person in a particular context and that person's relatedness to the phenomenon at hand (the implementation of inclusive education in the current study). Thus, IPA analysts are interested in how participants understand and interpret their experiences in terms of their relatedness to and their engagement with the phenomenon. In relation to the current study, my interest was on how the participants interpret their experiences of

implementing inclusive education in terms of their backgrounds and their schools' cultures using genealogy as a theoretical lens. Below is a tabulated representation of the IPA process:

Table 3.5: Interpretative Phenomenological Analysis process

Procedural steps	Core Concepts	Description of concepts
1	Phenomenological component	• Maps out the participants' concerns in the form of the experiences • How the participants 'make sense' of the process of implementing inclusive education • Researcher strives to see implementation of inclusive education the way the participants see it i.e. 'insider's view"
2	Interpretative component	• Contextualisation of participants' claims within their cultural and physical environments, • Attempts to make sense of the relationship between participants and 'their world' from within the genealogical framework
3	The overall outcome for the researcher	• Renewed insight into the implementation of inclusive education' informed by the participants' own relatedness to and engagement with it.

Source: Larkin, Watts and Clifton (2006)

Table 3.5 shows the three steps, namely, the phenomenological component, the interpretative component and the overall outcome for the researcher, that were followed when conducting the data analysis.

3.8. TRUSTWORTHINESS WITHIN THE INTERPRETIVIST PARADIGM

In qualitative research, information gleaned from observations, interviews and the like must be "trustworthy" (Eisenhart & Howe, 1992; Amankwaa, 2016), otherwise any themes that emerge from the data will not be credible. Positivists use terms such as validity and reliability to ensure trustworthiness of the data that has been gathered. On the other hand, interpretivists use their own alternative concepts of ensuring trustworthiness, as suggested by Tshifura (2012) which

are credibility, transferability, dependability and conformability. Shenton (2004:64) demonstrates how Guba's constructs correspond to the criteria that is used by the positivists:

- Credibility (in preference to internal validity)
- Transferability (in preference to external validity/generalisability);
- Dependability (in preference to reliability);
- Conformability (in preference to objectivity).

Tshifura (2012) points out that trustworthiness convinces the audience that the findings of a research study are worth paying attention to or worth taking consideration of. To ensure that the current study's findings are worthwhile and represents participants' experiences and perceptions about the implementation of inclusive education, I used the four criteria that are articulated by Lincoln and Guba (1985), namely, credibility, transferability, dependability and conformability. In addition, techniques for evaluating trustworthiness include triangulation, which involves the use of multiple and different methods, investigators, sources, and theories to obtain corroborating evidence (Lincoln and Guba, 1985). The four criteria that I used to ensure trustworthiness of the current study are discussed in detail below:

3.8.1. Credibility

McMillan and Schumacher (2006) point out that credibility in qualitative research requires that the research is conducted in such a way that the phenomenon is accurately described. Concurring with this notion, Amankwaa (2016) posit that, through ensuring credibility of the research, researchers are able to assess the extent to which the data that has been gathered and analysed is trustworthy and believable. For the purpose of the current study, six provisions for trustworthiness as articulated by Shenton (2004:64-69) were made:

- **Examination of previous research findings:** I reviewed existing literature on the implementation of inclusive education in KZN full-service schools to determine what the findings of the studies that were done before this one were. This exercise helped to determine if the findings of the current study were congruent with those of the past studies. The findings were congruent to a certain extent, especially with regards to poor infrastructural development, inadequate training of educators and a lack of adequate support from the KZN-DoE;
- **Detailed description of the phenomenon under scrutiny**: The concept of inclusive education as well as the pre-requisites for its effective implementation were described

in detail in Chapter 2, Section 2.3. Shenton (2004:69) argues that this helps to convey the actual situations that have been investigated as well as the contexts that surround them. Without this insight, Shenton further contends that it is difficult for the reader of the final account to determine if the overall findings are credible;

- **The development of early familiarity with the participating full-service schools:** I had two preliminary visits to the four full-service schools that participated in the current study prior to the data gathering process. The visits aimed at establishing and strengthening rapport between myself and the participants as well as getting to 'feel' and know the cultures of these schools beforehand and this aim was achieved;
- **Tactics to help ensure the honesty of the informants when contributing data**: When the participants were initially approached to take part in the current study, they were accorded an opportunity to refuse and were also told that they were allowed to withdraw their participation at any stage of the research if the felt they did not want to continue. This was done so that only willing participants took part so that they would give honest answers to the questions asked;
- **Iterative questioning**: Throughout the data gathering process, I probed during the interviews and focus group discussions in order to get detailed answers. I also rephrased the same questions to check if there was consistency between the answers given initially and the ones that were given for the rephrased questions and found that participants gave credible answers;
- **Member checks**: Since the interviews were recorded, participants were given an opportunity to listen to the recordings to ascertain if they said what they intended to say in their responses; and
- **Triangulation**: Triangulation in the current study is discussed in detail in Chapter 3, Section 3.9. Brewer and Hunter (1989) and Shenton (2004), different methods to gather data in a study compensates for individual limitations and enhances their respective strengths.

3.8.2. Transferability

Whilst positivists are concerned with external validity, which entails the extent to which the findings of one study can be applied to other situations (Merriam, 1998), interpretivist research is specific to a small number of participants in particular environments and therefore, it is impossible to demonstrate that the findings are applicable to other situations and populations

(Erlandson & Edwards, 1993). A contrasting view is provided by Stake (1994) and Denscombe (1998) who postulate that, although each case may be different, it is an example within a broader population and, as such, the prospect of transferability should not be completely rejected. On the same notion, Firestone (1993) and Amankwaa (2016) contend that it is important that sufficient detailed description of the phenomenon under investigation is provided so that the audience has a good understanding of it. These authors argue that this enables the audience to compare the instances of the phenomenon that is described in the research with those that they may have experienced in their situations. Amongst the background descriptions of the phenomenon that should be provided, Shenton (2004:70) points out that the following information should be given from the onset:

- The number of organisations that would take part in the study and their locations;
- Any restrictions in the type of people who would contribute data;
- The number of participants to be involved in the fieldwork;
- The data collection methods that to be employed;
- The number and length of the data collection sessions;
- The time period over which the data would be collected.

In relation to what Shenton suggests above, as the pre-requisites for the transferability of the qualitative research, the following information was given at the outset of the current study: there were four full-service schools that participated in the current study, two were rural schools and two were peri-urban schools, all of them are under the uMgungundlovu District of Education (see Chapter 3, Section 3.5.2). Interviews and focus-group discussions were restricted to principals and foundation phase educators, since they were the ones on the ground who were practically implementing inclusive education on a day to day basis. However, other stakeholders such as learners, were observed but not interviewed, whilst KZN-DoE officials were not part of the current study. Methods of data gathering for the current study were semi-structured interviews, focus-group discussions and observations, as indicated in Chapter 3, Section 3.6**Error! Reference source not found.**. Interviews took an hour with each group of participants for the four full-service schools that participated, whilst focus-group discussions were also an hour long in each school. The data gathering process took a maximum period of three weeks in each school (see Chapter 1, Section 1.7.3).

3.8.3. Dependability

According to McMillan and Schumacher (2006), dependability is used to test the relevance of data that has been generated and analysed to the actual situation under investigation. These scholars further stress that dependability is concerned with precision and accuracy. Amankwaa (2016) emphasise the close link between credibility and dependability, arguing that, in practice, a demonstration of credibility goes some distance in ensuring the dependability. This may be achieved through the use of 'overlapping methods'. For example, I first conducted individual semi-structured interviews with the principals before focus group discussions with the educators, and some of the questions that were posed to the educators during the focus group discussions were related to those asked earlier during semi-structured interviews. The overlapping of the two methods applied to different participants was done to ensure dependability of the data gathered. Shenton (2004:71) further asserts that in order to address the issue of dependability more directly, the processes within the study should be explained thoroughly, such that a future researcher repeating the work could arrive at the same conclusion. This view is supported by Cohen et al. (2011), arguing that for research to be dependable, it must demonstrate that, if it were to be conducted in a similar context, it would result in similar findings. In the current study, all its processes, including the research design and data gathering strategies, were explained in detail to ensure that the steps that were taken to reach the findings, were clearly understood by the audience.

3.8.4. Conformability

Conformability is defined by Lincoln and Guba (1985) as a qualitative inquirer's comparable concern with objectivity. Babbie and Mouton (2009) refer to conformability as the degree to which the findings are a product of focused inquiry and not biases on the part of the researcher. Shenton (2004:72) affirms the role of triangulation in promoting conformability as it reduces the effect of a researcher's bias. In the current study, triangulation of the three data gathering methods, namely, semi-structured interviews, focus-group discussions and observations were conducted to ensure credibility and conformability (see Chapter 3, Section 3.9). Miles and Huberman (1994) problematises the extent to which the researcher admits his or her own predispositions as the main criterion for ensuring conformability, and in the current study, this was addressed by explaining my experience as an employee of the KZN-DoE in relation to the implementation of inclusive education. I also motivated the choices I made in choosing theories

and research methodology that drove this research. Moreover, the choice of a qualitative approach as opposed to other approaches was explained in Chapter 3, Section 3.2.1. Furthermore, not only the advantages of choosing the qualitative approach was explained, the disadvantages were also outlined in order provide a more balanced view for the reader. To further strengthen conformability, the themes that did not emerge from the gathered data but which were used in the current study, such as the genealogy of ethics and aesthetics of existence, were explained in relation to the theoretical framework that underpins the current study (see Chapter 2, Section 2.4.3.2).

3.9. TRIANGULATION

Cohen, Manion and Morrison (2000:112) describe triangulation as the use of more than one method of data collection to study a particular phenomenon. Creswell (2003) and Patton (2002) elaborate on the importance of triangulation, asserting that it is used to compare data in order to decide if it corroborates. It also reduces the possibility of chance associations, systematic biases and allows for greater confidence in interpretations that are made in the findings of the study (Fielding & Fielding, 1986; Maxwell, 1992). To elaborate on the triangulation process in the current study, Figure 3.3 (below) represents the triangulation of data gathered through three different methods, as follows:

Figure 3.3: Illustration of the triangulation of data gathering methods

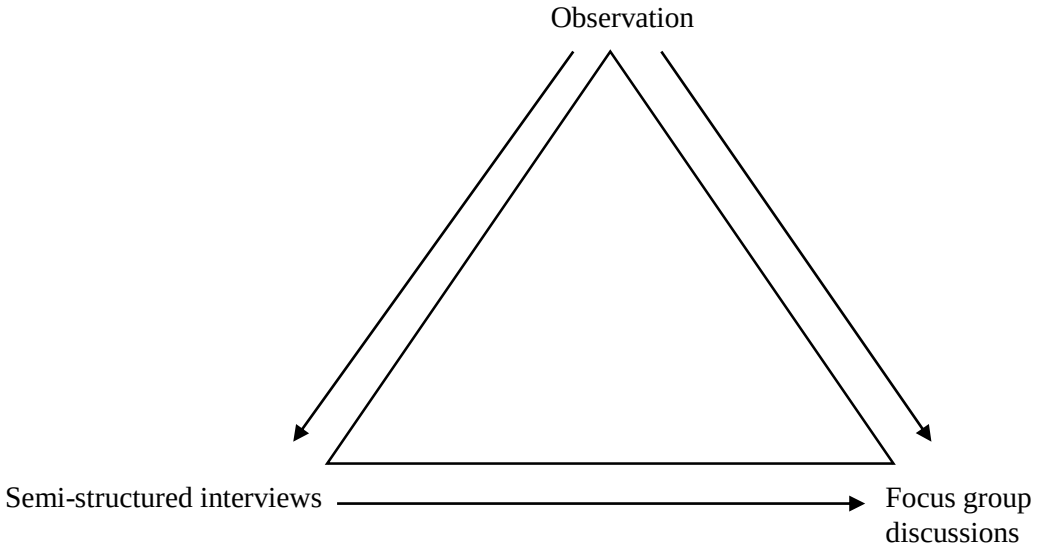


Figure 3.3. shows the three data gathering tools that were used in the current study, namely, observation, semi-structured interviews and focus group discussions placed at the points of a

triangle with arrows drawn on each side to show the interrelationship that was created amongst the data gathering instruments.

Existing literature on the implementation of inclusive education was used as the source of information that informed the kinds of questions that were asked to initiate and sustain the interviews and discussions that occurred during the data gathering process. In other words, questions for the semi-structured interviews and focus-group discussions as well as the aspects of the lessons that were observed for the current study were derived from literature reviewed (refer to Chapter 2, Section 2.3). The current study employed what Polit and Beck (2012) call 'method triangulation' which entails using multiple methods of data gathering about the same phenomenon. The data from the three methods mentioned above were compared to each other and integrated to arrive at the findings. Miller (1997:25) posits that triangulation provides researchers and theorists with more comprehensive knowledge about the object as it looks at the same object from more than one angle or standpoint. In addition, triangulation played a major role in ensuring the trustworthiness of the current study as mentioned earlier.

3.10. ETHICAL CONSIDERATIONS

Since this is qualitative research, I interacted extensively with the participants, thus entering their personal space of values to gather data. In order to afford participants respect, I shared the necessary information about the study and its aim so that the participants could consent to participate based on having been apprised of the relevant information. The idea was for the participants to be fully informed as to what to expect in the research process. According to Bell and Bryman (2006), the following are some of the ethical considerations that every researcher should observe before conducting any research and which I also observed:

- Participants should not be subjected to harm in any way whatsoever.
- Respect for dignity of research participants should be prioritised.
- Full consent should be obtained from the participants prior to the study.
- The protection of privacy of the participants has to be ensured.
- Adequate level of confidentiality of the research data should be ensured.

In concert with the regulations and rules of the University of South Africa regarding how to conduct a research using humans and to observe the above-mentioned ethical considerations, the following were taken into account:

3.10.1. Permission

In order to conduct research in a public school, a researcher needs to obtain permission from the KZN-DoE. This is done to ensure the safety of the participants, minimal or no disturbance of teaching and learning as well as strict adherence to the Code of Professional Ethics during the duration of the research. The KZN-DoE granted me permission to conduct research in selected KZN full-service schools (Appendix A attached).

3.10.2. Informed consent

I informed the participants of the purpose, nature, data gathering methods and extent of the research prior to the commencement of the research. I also explained what was expected of them during the research process. The participants consented based on the above information that I shared with them.

3.10.3. Confidentiality, privacy and anonymity

I ensured that the confidentiality and anonymity of the participants was maintained by removing any identifying characteristics before dissemination of information (Babbie & Mouton, 2001). Information that revealed the identity of participants, such as names and surnames, was not to be shared. To ensure privacy and anonymity of participants in the study, codes were used instead of participants' real names. Furthermore, the schools that participated were also given codes to hide their identity.

3.10.4. Voluntary participation and informed consent

It was explained to the participants that their participation was voluntary; no one was forced to take part in the research. The participants were also informed that they could withdraw from the research at any stage, should they have wished to do so (De Vos et al., 2011). Fortunately, no participant withdrew before or during the research process.

3.10.5. Harm and risk

In the current study, I guaranteed that participants were not going to be put in dangerous situations where they might be physically or psychologically harmed as a result of their participation in the study. There was no physical contact or movement involved as a result of this study as it took place in the classroom with learners seated most of the time whilst the educators were moving around teaching. As a result, the participants were not exposed to any harm.

3.10.6. Honesty and trustworthiness

Adhering strictly to all ethical guidelines served as the standard for the honesty and trustworthiness of the data collected and the accompanying data analysis (Babbie & Mouton, 2001). The authentic data from the participants was presented and analysed as it was, as I ensured that I did not interfere with it nor tried to distort it in any way.

3.10.7. Ethical clearance

Ethical clearance was obtained from the University of South Africa before I proceeded with the current study in the identified schools.

3.11. CONCLUDING REMARKS

In this chapter, the research design was presented. I outlined all the procedures followed during the implementation of the methodology, the themes that emerged as well as the issues for ethical consideration. The procedure that was followed to analyse data using IPA as a tool was also discussed. The next chapter discusses the presentation of the data gathered using different data gathering tools, namely, individual semi-structured interviews, focus group discussions and observations.

CHAPTER 4

PRESENTATION AND ANALYSIS OF FINDINGS

4.1. INTRODUCTION

The framework of this analysis is constituted by IPA and an analytical grid of power and knowledge, in the implementation of inclusive education under six themes, namely, infrastructural development, parental involvement, funding of full-service schools, educator training and development and ethics and aesthetics. The six themes were drawn from the data that were gathered from four full-service schools (SA, SB, SC and SD) using data gathering tools such as individual semi-structured interviews, focus group discussions and observations. Individual interviews were conducted with four principals (P1; P2; P3 and P4), focus group discussions involved ten foundation phase educators (E1; E2; E3; E4; E5; E6; E7; E8: E9 and E10) and observations involved eight grade 1 educators (E11; E12; E13; E14; E15; E16; E17; and E18).

4.2. PRESENTATION AND ANALYSIS BY THEMES

4.2.1. Infrastructural Development

The conversion of ordinary public primary schools into full-service schools meant, amongst other things, that new buildings would be built in those selected schools, renovations would be undertaken, and the provision of water and sanitation would be ensured. EWP6 (DoE, 2001:28) states that the manner in which the physical environment, such as buildings and grounds are developed and organised contributes to the level of independence and equality that learners with disabilities are able to enjoy. From this assertion, it is clear that infrastructural development in schools plays an important role in ensuring that inclusive education is implemented properly. Consequently, the lack of infrastructural development could hamper the implementation process. The participants' views on this matter were as follows:

Participant (P1): *We are happy with the renovations and they were done during holidays so that there would be no disruptions to normal teaching.*

Participant (P2): *The classrooms are very old with some potholes in the floors, they need to be renovated. This is really bad, and I am scared one day a learner will be hurt by these holes in the classrooms.*

Participant (P3): *Our classes are over-crowded since we are admitting additional learners now that we are a full-service school. Educators find it difficult to teach in these conditions.*

Participant (P4): *They (referring to the classrooms) are dilapidated are now dangerous to both staff and learners, especially when there are strong winds or heavy rainfall.*

The participants' responses to the question of the availability of adequate classrooms drew negative responses from the participants, except P1 who expressed satisfaction. This points to the failure of the KZN-DoE to live up to its commitment of providing support to all full-service schools by providing adequate buildings or improving the existing ones. However, it is worth noting that the KZN- DoE has done well in this regard in other full-service schools, as P1 attested. From the responses of participants, I picked up that the subject of infrastructural development evokes different emotions, the use of words such as *we are happy*, uttered by P1, and *I am scared* expressed by P2. There was also a sense of fear and despair caused by the conditions of the classrooms, and this is reflected by utterances such as '…*educators find it difficult to teach',* (P3) and …*classrooms are dangerous,* said by P4. I therefore deduced that in general, the participants' perceptions of the availability of adequate classrooms were negative and led to feelings of dissatisfaction and neglect.

The four participants who gave responses above were in a position of leadership, which goes hand in hand with power and control. At a glance, it seems as if they did not have control or power to change the unfavourable conditions in their respective schools. It seems as if the KZN-DoE as the employer and custodian of education had all the power to change the situation by upgrading or building new classrooms. However, Foucault (1980:89) argues that power is not localised anywhere, in anybody's hands and no one can own it like a commodity. This implies that it is not only the KZN-DoE that has power to act on the given situation; the participants also have some sort of power to deal with adverse conditions that affect the implementation of inclusive education in their respective schools. They had what is called pastoral power. Foucault (1981:235) postulates that pastoral power is power which is subtly diffused throughout society:

> They deal with the relations between political power at work within the state as a legal framework of unity, and a power we can call 'pastoral', whose role is to constantly ensure, sustain, and improve the lives of each and every one.

In other words, whilst the KZN-DoE holds the political power, the principals hold the pastoral power. This is depicted in their responses above as follows: Participant (P1) ...so *that there will be no disruptions to normal teaching*; participant (P2) … *one day a learner will be hurt by these holes in the classrooms*; participant (P3) ... .*educators find it difficult to teach in these conditions* and *P4 … now dangerous to both staff and learners…*

Here, the principals displayed concern and care not for themselves but for both the educators and learners just like a 'pastor' would, showing concern for the congregation. Foucault (1988c:68) postulates that under Christianity, the issue of pastorship is intensified as the shepherd must account not just for the sheep but also for "all the good or evil they are liable to do, all that happens to them". Principals are therefore, 'shepherds' who look after their 'sheep', which in this case are the learners and educators. Principals shared the feelings of happiness with the learners and educators under their leadership. As seen above when P1 expresses joy about renovations that have taken place in his school, he uses the plural "we" instead of "I" in:

We are happy with the renovations…

On a contrasting note, the principals who were worried about the poor state of the classrooms were not only concerned about themselves but for the learners and educators as well. For example, P1:

One day a learner will be hurt… and P3:

Educators find it difficult…

This is what Foucault refers to above, that the shepherd accounts for both the good and the bad that befalls his 'sheep'. It is this kind of power relations that the principals had with their educators that could trigger a positive response from principals to be able to address the adverse conditions and assist the educators and learners and thereby benefit the implementation of

inclusive education in a long run. The most important thing in the current study is not how the principals would try to assist, but the revelation of how power relations operate in a discourse like the implementation of inclusive education where power can be located not only within the KZN-DoE but within its employees (the principals as well).

Over and above the issue of buildings, the availability of adequate toilets also emerged as a thorny issue amongst the participants during the individual semi-structured interviews. Provision of toilets is part of infrastructural development and it is a precarious subject since it carries consequential health hazards if adequate toilets are not provided in schools, more so in inclusive schools with a diversified learner component some of who have chronic illnesses that could require the frequent use of toilets. In this regard, the participants' views on the issue of toilets were divided.

Participant (P1) expressed satisfaction, saying: *There is no problem of toilets here, there is enough…ja, there is enough.* This came as no surprise to me since SA, where P1 is the principal had recently been renovated, which explains the good state of the buildings and toilets there.

There was also an expression of contentment from P4: *Toilets are not an issue, we have enough.* Other participants had different experiences though, for example,

Participant (P2): *The school enrolment has increased considerably in the last two years and, it has become very difficult to keep the toilets clean, I think we need more. The Department is aware of this, but they are not doing anything.*

Participant (P3): *The toilets we have here were built long time ago and even though there are enough pits for everyone, the pits are now nearly full. The smell is unbearable especially when it is hot, you can smell it even from a distance. We have written two letters to the Department requesting toilets, but they have not responded. We even asked the nurse that usually visits us here to also recommend that we need toilets and attached her recommendations on our second letter but the Department (meaning KZN-DoE) does not care.*

The comment by P3 encapsulates the sentiments of P2 as well. Both these principals expressed dissatisfaction and frustration regarding the availability of toilets in their respective schools. This was evident in the use of words such as 'very difficult' in, "…very difficult to keep the

toilets clean", uttered by P2 and 'unbearable' in, "…The smell is unbearable when it is hot", uttered by P3. The principals' perceptions that arose from their experiences are that the KZN-DoE was not concerned and did not take care of the full-service schools' basic needs. This was evident when P2 said:

…but they are not doing anything.

On the same note of exasperation, principal (P3) *said,*

...but the Department does not care.

Principals' (P2 and P3) perceptions portrayed the KZN-DoE as not caring for the wellbeing and health of both learners and educators in full-service schools. The fact that even after the inclusion of a report by the nurse from the Department of Health, the KZN-DoE did not respond indicating how 'not concerned' the KZN-DoE seemed to be about supporting full-service schools in the process of implementing its (KZN-DoE's) project of inclusive education. In EWP6 the DoE talks about a multi-disciplinary approach to the implementation of inclusive education, which amongst other things calls for collaboration with other state departments (DoE, 2001:27) in order to ensure the proper implementation of inclusive education. For this reason, I expected the KZN-DoE to take the recommendations made by the nurse seriously and act accordingly, but that did not happen. It appeared as an inexplicable 'self-sabotage', where on the one hand the KZN-DoE wanted to see the success of the implementation process, but on the other hand, it did not provide the necessary support for the envisaged success.

From the discussion above, the KZN-DoE seemed to be distancing itself from the implementation process by not providing the necessary infrastructure, with the hope that the principals who were in direct charge of the full-service schools would make a plan that would see the implementation process continue. This brings this analysis to the question of 'governmentality' which, according to Foucault, is one of the tenets of power and knowledge (refer to Chapter 2, Section 2.4.3.1.3). Dean (1999:2-3) argues that governmentality is concerned with how people govern and how they are governed, and with the link between how people govern themselves, how they govern others and how they are governed by the state. The KZN-DoE (the state in this case) is the one that governed the principals, who in turn governed themselves as well as the educators and learners in full-service schools.

As the employer, the custodian of education, the KZN-DoE was expected to provide the necessary requirements for the implementation of inclusive education, such as renovations and building of toilets, however, contrary to expectations, the KZN-DoE used its power (governmentality) to abdicate its responsibilities to the principals. On this notion, Dean (1999:10-11) further posits that "From the perspective of those who seek to govern, human conduct is conceived as something that can be regulated, controlled, shaped and turned to specific ends". In other words, from the perspective of the KZN-DoE, the conduct of the principals was paramount in the process of implementing inclusive education and needed to be controlled such that the goal of implementing inclusive education could be achieved. The question was therefore, at whose expense? Reading from the experiences and perceptions of the participants above, it seemed as if the KZN-DoE's goal of implementing inclusive education could partly be achieved at the expense of the frustrated and dejected principals.

4.2.2. Funding for full-service schools

McLaren (2017) points to previous regimes' unequitable distribution of funds to different population groups in South Africa, which was based purely on racial segregation and prejudice, as the main reason for inequalities in the provision of education. This ensured the provision of quality education to only a minority of the population at the expense of the vulnerable majority, who happened to be women, black Africans, Indians and Coloureds. The South African school funding model that was adopted in 1994 prioritised the accessibility of quality education for all, putting special emphasis on the schools that were previously underfunded, by ensuring that they receive relatively more resources from the state than the schools that benefitted from the apartheid policies (McLaren, 2017). In EWP6 (DoE, 2001:40) it is also stated that the implementation of inclusive education would be funded by the government. A lack of funding would not only hinder the implementation process but would also be unconstitutional as it could possibly violate the rights of the learners with impairments to access quality education (The Constitution of the Republic of South Africa, Act 108 of 1996:12). Based on this background, it was imperative to explore how school funding affects the implementation of inclusive education in KZN full-service schools. Hereunder are the participants' views on this matter:

Participant (P1): *The Department* (referring to the KZN-DoE) *expects miracles from us yet, they show no will to help us financially so that we can buy all the stuff that is needed for inclusive education. We use the Norms and Standards for learners with disabilities which is*

too little. We are forced to ask parents of the learners with disabilities, to contribute financially in order to provide for the teaching and learning material needed for those children.

Participant (P2): *There is a shortage of learning and teaching materials and it's expensive, some parents cannot afford it. We use the normal Norms and Standards to buy the little that we have, and it is mainly for the ordinary learners since they are the majority and, the Department did not increase our allocation since we were converted to a full-service school.*

Participant (P3): *No specific funds allocated for the transportation of learners with impairments are given to full-service schools, so our learners with disabilities are really struggling since their parents do not even have cars. On some days they do not come to school as a result of transport problem and we have to ask educators to give them a lift which can be inconveniencing those educators. We were promised additional trained staff and increased financial assistance, but so far, we are struggling financially as this has not happened. We rely on Norms and Standards just like we did before* (meaning before they were converted to full-service school status).

Participant (P4): *You know, learners with impairments require special equipment to help them learn, we do not have extra money for such equipment since our annual allocation is still the same as when we were an ordinary school. They* (referring to KZN-DoE) *simply calculate the number of learners in the schools and give you an amount based on that number, they expect us to function without considering the fact that now we have added responsibilities that require additional financial help. Norms and Standards are not enough now, it would be better if they allocated funds differently to us, not in the same way they do with ordinary schools.*

The principals' experiences were the same regarding funding for full-service schools. They (principals) felt that their schools were not adequately funded to implement inclusive education. There were two issues that were common in all the full-service and were of great concern to the principals, namely, the transport subsidy and money to buy assistive devices for learners with disabilities. These were supposed to have been provided by the KZN-DoE directly to schools as per their needs or for schools to be given funding for this specific purpose (which is what the principals seemed to prefer), probably because of a lack of trust in the KZN-DoE. Some principals felt that the KZN-DoE was forcing them to do what they did not want

to do, something that was against their will or conscience. For example, P1 used the words "forced to ask parents" and P3 said:

We have to ask educators… which is inconveniencing those educators.

It appeared as if the principals felt obliged to carry the responsibility of the KZN-DoE in order to help the implementation process. They felt that the KZN-DoE had let them down and failed to fulfil its commitment to fund the full-service schools and as a consequence, they did not want to let the learners with disabilities down as well, hence they thought they were forced to assist in the KZN-DoE's territory. The broken promises are highlighted by P3:

"*We were promised additional staff and increased financial assistance… this has not happened".* Also, by P2:

…the Department did not increase the allocation since we were converted to full-service school"

There was also a perception on the part of the principals that the KZN-DoE had excessive expectations regarding what the principals should do in the process of implementing inclusive education. In this regard P2 had this to say:

The Department expects 'miracles' from us…

Principal (P2)'s sentiment was echoed by P4:

…they expect us to function without considering the fact that now we have added responsibilities that require additional financial help.

The implied feeling of these principals was that the KZN-DoE was placing unrealistic demands on them to perform even though it failed to provide them with the necessary support to do so. This perception is in line with the one expressed earlier, that they felt as though they were 'compelled' by the employer (KZN-DoE) to perform certain functions that were outside their competency, for the sake of progress in the implementation of inclusive education.

In further interpreting the experiences and perceptions of the principals considering the genealogy framework of the current study, it is important to subject them (experiences and perceptions) to the effects of power and knowledge. Again, the concept of governmentality as a form of power and knowledge has relevance. Ramhurry (2010:89) points out that the concept of governmentality portrays the de-centralisation of power in a society where members are called upon to govern themselves. Foucault (1977a) refers to such a context as 'neoliberal governmentality'. This author (1997:74) elaborates and describes this neo-liberalism as a mentality of rule as it represents a method of rationalising the function of government and rationalisation that obeys the internal rule of maximum economy (Foucault, 1997:74). In the context of the current study, the KZN-DoE left it to the principals to govern the schools, by making proper decisions that would ensure the progress in the implementation of inclusive education. This is implied by P4's response:

…they expect us to function without considering the fact that now we have added responsibilities that require additional financial help. Also, P1:
The Department (referring to the KZN-DoE) *expects miracles from us…*

By so doing, the KZN-DoE shifted its financial burden of funding the full-service schools to the principals, relying on them to develop plans to implement inclusive education without providing the funding that was needed. By easing their financial burden, they 'maximised the economy' (Foucault, 1977a), that means they saved the money that they should have used for the implementation of inclusive education. This, according to the principals, did not help the process, instead it frustrated the learners with disabilities (lack of transport), it frustrated the educators (lack of assistive devices) and also frustrated the parents who had to provide for the transportation of their children and also pay for their learning aids (assistive devices). Elaborating on this, Ramhury (2010) contends that Foucault's conception of 'governmentality' is that of a strategic form of power which does not force individuals to comply. It gives individuals a choice (though limited by circumstances, such as contractual obligations), but takes for granted their willing adoption of certain technologies. In other words, as much as principals expressed their feelings of being 'forced' to perform the KZN-DoE's function of providing assistive devices and transport, they were not as they had a choice to only concentrate on their core duties. However, they were bound by the contracts they had signed with the KZN-DoE to 'manage' the school. Nonetheless, the scope of their 'school management' did not

extend to the funding of full-service schools nor the provision of equipment and transport, which remained the function of the government.

Ramhurry (2010) contends that Foucault's conception of g*overnmentality* is that of a strategic form of power which does not force individuals to comply. Instead, it affords individuals a choice, but undermines their right to adopt certain technologies. The nature of the power relations that exist between the KZN-DoE and the principals, as explained by the concept of 'neoliberal governmentality', coupled with the principals' experiences in their social interactions with educators and learners, made them feel as if they were 'forced' to perform outside their scope whereas they were not forced to do so.

4.2.3. Parental Involvement

This theme emerged in the data that was gathered during the focus group discussions with ten foundation phase educators, namely, E1 and E2 from SA; E3 and E4 from SB; E5, E6 and E7 from SC as well as E8, E9 and E10 from SD. There were two main aspects of the involvement of parents in the education of their children with disabilities at the centre of these discussions, and those were, attending school events and involvement in the learners' academic programmes.

4.2.3.1. Attending school events

The participants' views on parents attending school events were generally positive, showing that in SA, SB, SC and SD parents' attendance was satisfactory. Their views could be summed up by the following participants' responses:

Participant (E1): *They attend the meetings quite well and what I like about them is that even on Saturdays when we have sports or cultural activities, parents do come to support their children.*

Participant (E2): *I have noticed that it is the same parents that attend the school events well and, there are those who are not interested especially the older grandparents. They always have excuses for not attending the meetings. The majority of the parents support their children and the school.*

Participant (E3): *Parents are very cooperative, whenever we need them, they come to school, and it shows that they are also concerned about the education of their children*.

Participant (E4): *We have no problem with parental attendance even on weekends if we have activities such as sports or competitions they come and support the learners. We normally give them the school programme at the beginning of the year so that they plan their own activities of the year around that.*

Participant (E6): *We work together well with the parents of the learners with disabilities, whenever we invite them in the meetings they come. I would like to see them being more involved in discussions though, because what I have noticed is that they just listen to what we (meaning educators) tell them and do not give us their opinions or ideas. I don't like it when they are quiet.*

Participant (E8): *Parents usually do not disappoint when it comes to attending our phase meetings. They come even though you will not get much from them in the meetings. It is only a few that will voice their opinions, many of them take what we tell them and do not even ask questions. Sometimes I wish the DoE officials could be part of our meetings with the parents, but I know it is very difficult to get them as they always complain about shortage of staff.*

Participant (E10): *We are fortunate that the parents are with us in everything we try to do for their children. Even when the Department is not there to give us support, at least we know we have parents that we can rely on. They are willing to help although some have money problems, but they try 'shame'.*

The educators' experiences regarding the attendance of parents of school meetings, phase meetings or grade meetings depicted a healthy relationship that existed between the educators and parents. This was evident in the educators' responses above, for example:

Parents are very cooperative… E3 echoed E6 who said*:*

We work together very well with the parents of learners with disabilities… and E10 had this to say:

…We have parents that we can rely on…

This shows that educators trusted the parents in terms of getting support, especially the younger generation of parents. I expected the younger generation of parents to be more knowledgeable about the importance of their involvement in their children's education than the older generation. They (the younger generation) had better levels of education than the older ones and some of them had been learners themselves not too long ago and they could still remember how they too needed support from their parents when they were at school. So, I could understand the circumstances around the older generation of parents not being keen to attend the school meetings as noted in E2's response:

…There are those who are not interested especially the older grandparents…

The educators also made comparisons between the parents and the KZN-DoE in terms of support that they received with parents getting the nod ahead of the KZN-DoE. This was revealed in responses such as that of E8:

…I wish the DoE officials could be part of our meetings with the parents, but I know it is very difficult to get them as they always complain about shortage of staff. Also, E10's response:

Even when the Department is not there to give us support, at least we know we have parents that we can rely on.

This calls for serious introspection on the part of the KZN-DoE as support has to come equally from all angles not from the parents only, as the responsibility and accountability of the implementation of inclusive education falls on the their (KZN-DoE's) shoulders as well since they are the major stakeholder, mandated by the country's Constitution to provide education to all South African citizens. They (KZN-DoE) are therefore accountable to the very citizens of this country who are both voters and taxpayers.

It is worth noting that even when the experiences and perceptions of the educators are positive regarding their joint involvement in the education of learners with disabilities, the effects of power and knowledge could still be traced in the relations between educators and parents. Foucault (1997) contends that power relations are accompanied by the possibility of resistance.

This scholar posits that since power relations are "mobile, reversible, and unstable", the possibility exists for resistance as "strategic reversal, violent resistance, flight or deception" (Foucault, 1997:292). In this way, Foucault portrays resistance as a force that functions outside and within power, reacting to power, or as producing new expressions of power. This has significance for the current study, for example, in the way some parents, especially the older generation, reacted to the invitations to attend school meetings. The invitations were met with resistance, from this section of parents, non-violent resistance on the part of other parent who did attend the meetings but were passive and did not contribute in the meetings. This showed the instability of power relations and that resistance is a typical characteristic of such relations. The older generation of parents did not attend, and they showed no interest in what was going to be discussed even though it pertained to the education of their grandchildren, as E2 put it:

… they always have excuses for not attending the meetings…

Whilst E1; E2; E3; E4; E6; E8 and E10 were all generally satisfied with the attendance of parents at the meetings, E6 and E8 raised concerns about the lack of active participation of the parents in those meetings. For example, E6 had this to say:

…I would like to see them being more involved in discussions though, because what I have noticed is that they just listen to what we (meaning educators) tell them and do not give us their opinions or ideas… On the same note, E10 said:

They come even though you will not get much from them in the meetings. It is only a few that will voice their opinions, many of them take what we tell them and do not even ask questions…

The perception conveyed by these two educators is that the meetings that they held with parents were not productive as they were only one sided with educators conveying information to parents (top-down) and nothing coming from the parents. The educators were not in favour of these kinds of meetings; they preferred meetings where there would be the flow of information and sharing of ideas from both sides, as this would enhance the process of implementing inclusive education. Voicing her dissatisfaction, E6 had this to say:

… I have noticed is that they just listen to what we tell them and do not give us their opinions or ideas… I don't like it when they are quiet. On the same subject, E8 said:

…It is only a few that will voice their opinions, many of them take what we tell them and do not even ask questions.

It is possible that the parents felt intimidated by the educators, which made them keep quiet. Some parents believed that educators knew better about issues that pertained to education and did not understand their role in the process, especially in the case of the education of learners with disabilities. This was compounded by the fact that advocacy campaigns on inclusive education only targeted the educators and parents were left out. It appeared that some parents had an inferiority complex which interfered with their freedom of expression hence, they chose to keep quiet.

Foucault (1997:284) postulates that liberation is necessary for the formation of new power relationships. In other words, in order to change the kind of relations that are depicted above, where educators were dominant over parents, there was a need for parents to be or feel free, otherwise it was going to be difficult to change to 'new power relations' where educators and parents were going to be equal partners in the process of implementing inclusive education. To emphasise the importance of freedom in power relations, Foucault (1997:292) argues that "Power is exercised only over free subjects, and only insofar as they are free". In other words, it was always going to be difficult to have the balance of power between educators and parents if only educators felt free and parents did not. The onus therefore rested on educators as the organisers and conveners of meetings involving the two parties, to ensure that parents felt free to actively participate.

4.2.3.2. Involvement in the learners' academic programme

There were mixed reactions from educators regarding the extent to which parents were involved in the academic programme of their children with disabilities. The educators' view on this matter are presented below:

Participant (E1): *They do not help much really, even if you write in the communication book what you want the parent to help with, the communication book comes back not signed, an indication that they did not even read it. No, the parents are not involved at all, they leave everything to us* (referring to educators) *and we also struggle to teach some learners with disabilities when we do not even know what their problem is.*

Participant (E2): *As much as we like them to participate in the support programmes and things like that, we know it is impossible, I mean we are even not sure if we are doing the right thing, how much more with grandmothers at home, no ways.*

Participant (E3): *Other than attending meetings and other events, parents are not helping us really, not that I blame them look, we are talking of mostly grandmothers here who themselves do not have decent education, what do you expect? Teaching learners with disabilities requires trained people.*

Participant (E5): *I think the parents are trying their best, just that it is not easy to teach learners with disabilities, as we also do not know how to help certain learners especially those with severe disabilities. So, if I, as a teacher do not know how to assist the learner, how much more with the parent, I do not blame them.*

Participant (E7): *They* (referring to parents) *do assist here and there but not with the academic things such as teaching their children at home. Usually they just check if there is no communication from school and also sign for the work that was done on that particular day.*

Participant (E8): *It is difficult since most of the learners are taken care of by their grandparents, so for older people who are not that educated, you can't expect them to be able to help you with academic things; that will be unfair.*

Participant (E9): *There are parents who really care about their children's progress in my class. They read my communication every day and try to assist learners with their homework, but some learners do not complete the work that they do at home and parents struggle to control them.*

Educators had varied experiences regarding the involvement of parents in the academic programme of their children, ranging from 'not involved at all' (E1) to "trying their best" (E5). It appeared as if the main challenge that the parents had was the lack of knowledge and skill to assist especially with homework, as the following educators put it:

They do not help much really… (E1).

… just that it is not easy to teach learners with disabilities...I do not blame them (E5).

They do assist here and there but not with the academic things such as teaching (E7).

Teaching learners with disabilities requires specialised skills and knowledge, something that they (educators) also do not have and therefore they do not expect much from the parents. This was evident from responses from E1 and E5 above:

…we also struggle to teach some learners with disabilities when we do not even know what their problem is (E1).

…we also do not know how to help certain learners especially those with severe disabilities… how much more with the parents, I do not blame them (E5).

In the midst of uncertainty and confusion about how to assist certain learners with disabilities, educators however, acknowledged the effort that parents put in trying to be part of the academic programmes for their children, except E1 who said the parents were not involved at all, but simply put everything on the educators' shoulders. Other educators had different perceptions, and thought parents were really interested and trying hard to get involved in the academic programmes of their children with disabilities. The views of E9, E7 and E5 were that,

They read my communication every day and try to assist learners with their homework… (E9)

They do assist here and there… (E7)

I think the parents are trying their best… (E5)

The effort that the parents put in went a long way in strengthening the relationship between them and educators which augured well for the implementation of inclusive education. There seemed to be understanding on the part of educators as to why the parents were not actively involved in the academic programmes of the learners with disabilities, which was because of a lack of the necessary skills and knowledge, since the will (as shown by the parents' effort) was clearly there. This understanding could be traced in E5's utterances above when she said, "…I

do not blame them", meaning she did not blame the parents for their lack of active involvement in the academic programmes of their children.

Interestingly, the educators' experiences that are discussed above showed that the resistance to power that was revealed earlier between the elder generation of parents and the educators did not only end with them, but could also be traced in the power relations that existed between the parents and their learners with disabilities. There are learners who refused to complete their work at home when parents tried to assist them. Participant (E9) attested to this view:

…but some learners do not complete the work that they do at home and parents struggle to control them.

The behaviour of these learners proved that power is not a property of an individual or organisation, but it is everywhere and available for everyone to use. To support this view Foucault (1980:89) postulates that "power is never localised here or there, never in anybody's hands, never appropriated as a commodity or piece of wealth". Fortunately, the rebellious actions of the learners towards their parents did not damage the relations between the parents and educators, probably because educators were aware of the different kinds of behaviours that learners with disabilities displayed.

The perceptions of the educators in SA, SB, SC and SD about the parental involvement in the academic programmes of their children with disabilities were generally that most parents were not involved. Educators cited two possible reasons for the non-participation, namely, the lack of knowledge about how to help learners with disabilities with their schoolwork and the fact that most of the learners were looked after by their grandmothers who themselves did not have adequate education. Educators felt that parents were willing to assist but could not as a result of the shortcomings mentioned above and the educators were generally satisfied with the effort that parents put in. The notable relations of power at play were between learners and their parents, where learners refused to follow instructions from their grandparents, clearly showing the force of resistance. This exacerbated the already challenging situation whereby parents were unable to provide the necessary help due to their lack of knowledge and skill.

4.2.4. Educator Training and Development

Educator training and curriculum delivery were discussed during the focus group discussions that involved ten educators from SA, SB, SC and SD. The discussions in each participating school concentrated on three aspects, namely, educators' understanding of the inclusive education policy, initial educator training and in-service training of educators for inclusion purposes.

4.2.4.1. Educators' understanding of the inclusive education policy

In order for the educators to be able to implement inclusive education they needed to understand the inclusive education policy. Below are the responses of educators to the question that sought to establish how much they knew about this policy:

Participant (E2): *It is about the education of learners with disabilities*

Participant (E4): *Inclusive education is teaching of learners with disabilities in ordinary schools.*

Participant (E5): *It is the inclusion of learners with disabilities in mainstream schools.*

Participant (E8): *It is for learners with special needs.*

I expected educators in full-service schools to know more about what inclusive education is and what it entails, but their responses exposed that they had very limited knowledge or they did not have the necessary knowledge at all. Dreyer (2017) provides a more comprehensive definition of inclusive education, saying that it is a system which ensures that all children learn together regardless of any differences they may have. This author further contends that in an inclusive education setting there is the provision of an appropriate curriculum, teaching strategies, organisational support and resources. If one compares Dreyer's definition of inclusive education and the understanding expressed by the participating educators, it indicates how little the educators knew about inclusive education. The glaring, common feature in their responses is the misunderstanding that 'inclusive education is for learners with disabilities', which appeared in E2, E4, E5 and E8 above. This was found in all the four participating schools

since E2 was from SA, E4 was from SB, E5 was from SC and E8 was from SD. Educators ought to know that inclusive education is for 'all learners', as Dreyer explained above, not only for learners with disabilities. There are learners who could be excluded as a result of race, socio-economic status, gender and other differences and inclusive education was meant for all such learners. It worried me that educators in full-service schools seemed not to understand the difference between inclusive education and special needs education, as they gave responses that mistook the former for the latter, for example, E2 and E8 said that inclusive education was about teaching learners with disabilities.

The inclusive education system is a departure from special needs education as they are at the opposite ends of an education system. Another striking observation I made from the educators' responses above, was that, not a single one of them mentioned the importance of adequate resources and support for inclusive education, even though they were expected to provide some kind of support themselves. The reason for this lack of knowledge and understanding of the inclusive education policy could be the way inclusive education policy was introduced to the educators, which was haphazard, uncoordinated and lacked clarity. The responses below talk to the manner in which inclusive education policy was introduced to educators:

Participant (E1): *When our principal informed us that our school was selected to be a full-service school, she did touch on what inclusive education policy meant and it was about accommodating learners with disabilities in our school.*

Participant (E3): *The Head of Department (HOD) that went for training told us that we were chosen to be a full-service school, we were going to teach learners with disabilities.*

Participant (E7): *I remember that in our conversation with the HOD about being a full-service school, she mentioned that our school was going to enrol learners with special needs, and we had to be ready to teach them.*

Participant (E10): *I went for training which took three days and there we learnt that inclusive education policy entails the accommodation of vulnerable learners and teaching them in one class with ordinary learners. We were also told that full-service schools were going to be given specialist educators and proper resources.*

From the responses above, it is clear that inclusive education policy and inclusive education were not properly introduced to educators. It was mentioned in passing that the HODs were probably the ones who had attended the training, as E3 and E7 above alluded or that the training was attended by the principal. In all the participating four schools (SA, SB, SC and SD), principals did not actually attend any training concerning the implementation of inclusive education, instead, they sent the HODs who were seen as better positioned to workshop the educators when they returned from the training. This could be the reason for E1 to claim that it was her principal and not the HOD who told her a wrong definition of inclusive education and had it been the HOD who attended the training, it may have been different. For example, E10 (who was an acting HOD) from SD gave a better definition and showed a better understanding of what inclusive education policy and inclusive education entailed since she attended the training.

Other educators such as E1, E4, E6 and E9, responded in a manner that showed that they had a better understanding of what inclusive education policy and inclusive education entail. Their better understanding could be attributed to the fact they were continuing with their studies and had incorporated inclusive education in their studies. For example, E4's response was:

Inclusive education means that learners should be educated together in mainstream schools not in special schools, but they should be given support according to their needs.

This was echoed by E9: *Inclusive education means that learners with low to mild disabilities should be educated in ordinary schools and be given necessary support by educators, the DoE and their parents instead of referring them to special schools. The policy talks about educating all learners together regardless of their difference.*

The statements by the educators indicate that the initial stage of introducing the concept of inclusion to educators was not properly done. There was no dialogue or thorough consultation with all the relevant stakeholders, including teachers themselves. This implies that the critical stage in preparing teachers for the implementation of inclusive education, which is introducing them to the concept of inclusion in schools was not properly done by the KZN-DoE. Consequently, educators were made to implement something that they did not understand, and this could have led to poor implementation or resistance to implementation. It also highlighted

the inappropriate way in which the KZN-DoE used its dominant power of governmentality over educators to enforce the implementation of inclusive education at all cost.

4.2.4.2. Initial educator training and development of educators

In order for educators to be able to implement inclusive education, they had to be trained and their teaching skills developed further. Below is the presentation of participants' responses regarding the initial, formal training that they received in the institutions of higher learning.

Participant (E1): *Yes, I did a module in inclusive education in my final year of study at the College and I took it as my major for my Honours.*

Participant (E2): *There was nothing like inclusive education during our times at college, and you could not even train to teach in a special school because there were no colleges for that.*

Participant (E3): *Yes, I did a module in inclusive education at the university.*

Participant (E4): *Not at all, I did not receive any training before, I only started to do modules in inclusive education when I enrolled for my Honours.*

Participant (E5): This is new as there was no training for special needs learners during our time at the College since learners with special needs were taught in special schools,

Participant (E6): *No there was no such training when I was at tertiary, I became interested in inclusive education recently and I enrolled for it at Dawn University (*not real name*).*

Participant (E7): *It was only a module; I cannot remember when I was in second or fourth year.*

Participant (E8): *We were not trained to teach in special schools, so this thing is new to many of us.*

Participant (E9): *During my times at the College there were no special needs courses even though we always had special needs learners in our schools.*

Participant (10): *Yes, I did a module in inclusive education during my final year of study at varsity.*

Of the ten participants who were involved in focus group discussions, only four had initial educator training for inclusive education and for all of them it was limited to just one-year module. It was only the younger educators (E1 from SA; E3 from SB; E7 from SC and E10 from SD) who completed their formal teacher education recently. The educators who had their initial teacher training during the apartheid years did not have such training. It was noted from these educators that during apartheid, institutions of higher learning in which these educators received their training did not offer modules to teach learners with disabilities. This was evident in the responses by E2, E5, E6, E8 and E9 who all used the phrases 'my times' or 'our times' to indicate the years during which they were trained as educators. Even though for the current study, the ages of the participants were not revealed, by their usage of these two phrases, they indicated that they probably received their teacher training a long time ago. This further necessitated the provision of refresher courses on inclusive education, in-service workshops or further studies in inclusive education.

In their statements above, educators kept referring to special needs education as though it was the same as inclusive education, for example:

Participant (E9): … *there were no special needs courses…*

Participant (E8): … *not trained to teach in special needs schools….*

Participant (E5): … *no training for special needs learners*

This terminology associated more with the special needs education system than the inclusive education system. The continued use of the above terminology by educators who are teaching in inclusive education shows that, whilst in theory there had been a shift from the old special needs education system to the new inclusive education system, which was also reflected by the policy shift, little change if any, had taken place in the mindset of the educators. This was of concern since the implementation of inclusive education was intended to eradicate all past injustices in the education of learners with disabilities, including the usage of certain

terminology associated with the defunct special needs education system (see Chapter 2, Section 2.3.1.1).

4.2.4.3. In-service training

Inclusive education policy came into being in 2001 and already there were educators who were teaching and had been teaching for years in ordinary schools as was noted in the educators' responses about their initial teacher training experiences. The presence of such educators in full-service schools meant that many existing educators needed to upgrade and refresh their teaching skills and knowledge. This necessitated the provision of in-service training in schools, including full-service schools. Omar (2014) asserts that there is a correlation between effective implementation of curriculum and its success. Therefore, educators need to be aware of the school curriculum, improve their skills in order to be able to interpret the changes of concepts and to implement the new curriculum accordingly, and that is where in-service training fits in. Yee (1993) describes in-service training as the totality of educational and personal experiences that contribute towards the enhancement of an individual's competence in his or her professional role. It focuses on creating conducive learning environments for educators to be more effective in the classroom.

On the matter of the provision of in-service training in SA, SB, SC and SD, the participants shared the following:

Participant (E1): *I am the only one who attends workshops as the HOD and when I come back I hold short sessions to workshop the educators and the principal when she has time. The last time they (*referring to the DoE officials*) visited us here, they gave me this document (*referring to the SIAS document*) and said I must use it to train other educators, including the principal.*

Participant (E2): *There have been no workshops for all of us, they (*referring to DoE*) only invited one person from the school for a three-day training. Even when they come here it's either they talk to the principal or the HOD as if they are the only ones that have to deal with learners with special needs.*

Participant (E3): *There are no workshops that we all attend for inclusive education. It is only the HOD that attends such workshops and give us feedback in the meeting*.

Participant (E4): *I do attend workshops on behalf of the school, and when I come back we sit down with educators to discuss what I learnt in the workshop. Just that they (*referring to the DoE*) do not have those workshops throughout the year, may be once in the first quarter to tell us what they want us to do in the year.*

Participant (E5): *Only one educator was trained for inclusive education and even the workshops are attended by her. If it was not for Mam Zuke (*not her real name and, referring to E7*), there would be no implementation at all in our school, even the principal relies on her. Subject advisors do come but not for issues related to inclusive education, just monitoring the normal teaching.*

Participant (E6): *They only invite inclusive education lead educator and when she comes back, she calls the meeting to give us feedback. That is not enough and there is a lot we are not sure about we need workshops maybe a week long*.

Participant (E7): *As a lead educator in inclusive education, I get invitation if there is something maybe new that the department wants us to know or do. But such workshops are very few, maybe once a term especially at the beginning of the year, after that there will be nothing.*

Participant (E8): *We get workshops here at school arranged and conducted by the HOD. Sometimes the principal is also invited, but we need to go for proper training that will be four or five days so that we can learn all the things we need to know, not this thing of short sessions feedback, it is not enough and the HOD agrees that it is not enough. It would be better if supervisors from the District visit us but if they do they normally talk to the HOD.*

Participant (E9): *No in-service training was done since we were converted to full-service, we rely on the meetings that we have with our HOD, as a group or individuals, like one-on-one. District officials do not visit us specifically for inclusion matters, supervisors do come for normal teaching and learning monitoring and we give them files that they usually want from us.*

Participant (E10): *Eish! I wish there were more workshops for all us (*referring to foundation phase educators*), but what they (*referring to the KZN-DoE*) do is to invite only one rep per school and usually it is the lead educators or HODs. Then, it is up to that lead educator to give*

feedback to everyone and this is not enough since there is a lot of information sometimes you cannot share everything with the educators because of time factor.

Educators' views were unanimous that the KZN-DoE officials did not conduct in-service training of educators, instead they came to conduct routine teaching and learning monitoring and did not offer any help related to the teaching of learners with disabilities. It was the HODs or the lead educators who conducted workshops, mostly in the form of meetings to give feedback. In this respect educators expressed dissatisfaction and wanted district officials to be involved in providing support. Educators who were not lead educators felt left out since they were not invited to the workshops and consequently felt inadequate, as evident in these responses:

Participant (E2): *… even when they come here it's either they talk to the principal or the HOD as if they are the only ones that have to deal with learners with special needs.*

Participant (E5): *… subject advisors do come but not for issues related to inclusive education, just monitoring the normal teaching.*

Participant (E8): *… it would be better if supervisors from the District visit us but if they do they normally talk to the HOD.*

This was another example of the lack of support by the KZN-DoE that left educators feeling dejected. Nonetheless, educators seemed willing to implement inclusive education with the assistance of the lead educators and HODs who, themselves, were not receiving adequate support from the KZN-DoE, as the following participants put it:

Participant (E10): *Eish! I wish there were more workshops for all of us…*

Participant (E7): *… but, such workshops are very few maybe once a term especially at the beginning of the year, after that there will be nothing.*

Participant (E4): *… just that they (*referring to the KZN-DoE*) do not have those workshops throughout the year, maybe once in the first quarter to tell us what they want us to do in the year.*

Participant (E1): … *the last time they (*referring to the KZN-DoE officials*) visited us here, they gave me this document…*

Contrary to the findings of previous studies that the lack of training led to educators being demotivated (see Chapter 2, Section 2.3.3), experiences of neglect and feelings of being left out in the continued development initiative offered by the KZN-DoE, educators in SA, SB, SC and SD did not become demotivated. They seemed motivated and eager to learn more about ways to effectively implement inclusive education. The statements by E10, E8 and E6 affirmed this:

Participant (E10): … *I wish there were more workshops for all of us…*

Participant (E8): … *but we need to go for proper training that will be four or five days so that we can learn all the things we need to know…*

Participant (E6): … *we need workshops, maybe a week-long*…

Principals are the leaders of the schools and the responsibility and accountability regarding the supervision and monitoring of curriculum delivery rest on them. Therefore, I expected them to be leaders in the processes of implementing inclusive education. To my surprise, the principals also relied on the HODs and inclusive education lead educators for information and development. Participants (E1, E5 and E8) above attested to this:

Participant (E1): … *I hold short sessions to workshop the educators and the principal…*
Participant (E5): … *even the principal relies on her* (referring to E7, the lead educator).

Participant (E8): … *sometimes the principal is also invited*…

I found it inappropriate that the principals of full-service schools had to rely on educators for in-service training, something that should be spearheaded by them with the assistance of the HODs or inclusive education lead educators. Principals are supposed to be the ultimate resource persons at schools with all the necessary information and knowledge to support their staff, and not the other way round. The KZN-DoE was supposed to have arranged training for principals when their schools were converted to full-service schools so that they could give

direction and guidance to their staff. Unfortunately, this did not happen, instead only the selected few inclusive education lead educators were trained.

In light of the perceptions of educators about how support from the KZN-DoE was not forthcoming, I shifted this analysis to attempt to make sense of how educators interpreted their experiences regarding the lack of support in terms of in-service training (etic positions, as described in Chapter 3, Section 3.7.1). Ramhurry (2010) concurs with Foucault (1980) that strategies of power-display have their own history, their own trajectory and their own tactics. Foucault (1980:80) thus warns that:

…these mechanisms of power have been, and continue to be invested, colonised, utilised, involuted, transformed, displaced, extended, etc., by ever more general mechanisms and by forms of global domination.

This quote bears a significant implication for the statements made by educators about how, under apartheid, they were denied opportunities to train to acquire the skills required for the education of learners with disabilities, as revealed earlier by the following:

Participant (E2) … *there was nothing like inclusive education during our times at college, and you could not even train to teach in a special school because there were no colleges for that*...*,* and;

Participant (E5): … *there was no training for special needs learners during our time at the College…*

This indicates that under the apartheid regime, the system was designed in such a way that the opportunities for training and further development for African educators were limited and restrictions were systematically applied in the institutions of higher learning such as colleges and universities. The expectation was that under the democratic government, opportunities for training and further development would be abundantly available to educators, inside and outside school. Contrary, the educators' experiences in full-service schools paint a different picture, whilst the systematic, structured restrictions are no longer in existence, limitations in terms of in-service training for African educators still exist, whether by default or otherwise. The KZN-DoE continued to fail to ensure the effective continued academic and professional

development of educators in full-service school in support of the implementation of inclusive education. Foucault (1980:98) argues that "individuals are the vehicles of power". By implication, power exists and is exercised through the actions of individuals, in this case the KZN-DoE is subtly exercising its power negatively, in a similar way that the apartheid regime did by denying educators access to training for the education of learners with disabilities.

4.2.5. Genealogy of Ethics in Full-Service Schools.

With regards to this theme, the analysis focused on how learners with disabilities were able to constitute themselves as ethical subjects of their own actions by demonstrating self-discipline and moral consciousness as discussed in Chapter 2, Section 2.4.3.2. Ethical issues were tackled on the basis of power, knowledge and norms of which, the interpersonal interactions amongst learners were analysed together with the intra-personal relations that learners with disabilities had with themselves in the school. The analysis was based on the educators' perceptions about learners' experiences that they (educators) shared during focus group discussions, rather than learners' own experiences since the learners were not interviewed. The analysis was framed by Foucault's three axes of genealogy concerning ethics and subject positioning that were discussed in Chapter 2, Section 2.4.3.2, which are the historical ontology of ourselves in relation to truth, the historical ontology of ourselves in relation to power and the historical ontology in relation to ethics.

4.2.5.1. The ontology of ourselves in relation to the truth

Educators' views on the significance of learners' knowledge (experiences, culture and background) in the interaction process were sought:

Participant (E1): *Most of the learners with disabilities in the school have experienced discrimination or felt undermined before in one way or another, either at home or even here at school. You can see their withdrawal from conversation and even discussions in class.*

Participant (E2): *Most of them are brought up by grandmothers and the ones who are taken good care of are better in terms of interpersonal communication, others are very shy you can see that they lack self-confidence. As educators we find it hard to deal with such learners*

because they tend to seek love and attention from us in an extreme way, such that other learners who also want your attention could feel ignored.

Participant (E3): *I think the home background and the love that the learners get at home has an effect on how they interact with us and other learners. You got those who are friendly and mingle with others easily and the ones who want to be close to the people they know and do not make new friends.*

Participant (E4): *What I have noticed is that it depends with other kids how they react to the learner with disability, if they are warmly welcome they get along with other kids well, but if they sense rejection they are quick to distance themselves from those whom they feel reject them.*

Participant (E5): *Their previous experiences matter a lot especially in the first term. You can see those who have been treated well where they come from, do not have trust issues but those who have tasted bad treatment do not want to mingle and we then step in to assist them.*

Participant (E6): *It is not easy to tell if their past experiences affect their relations with other learners because you have those who we know come from abusive situations but when they join us you cannot see that. I think it is more about how they are treated in their new environment that matters most.*

Participants (E7): *They are not the same you cannot make judgement, some are friendly regardless of what they have been through, and you have those you can see need help because they do not trust anyone.*

Participant (E8): *There is a girl with disability in my class and she is the naughtiest of all the learners, she is so playful and always happy you can see that she comes from a caring home.*

Participant (E9): *What I have noticed is that those who come from abusive homes and the abuse on them still continues, are the ones who find it hard to form friendship. Even if you ask other learners to play with them, the other learners will tell you that they* (learners with disability) *do not want their company.*

Participants (E10): *You can see when the child has had unpleasant experience that is associated with their disability before. They shy away from other learners, do not want to talk or play. It is better if there are other learners, maybe who are their relatives, then they stick with them and do not allow others to intrude their 'space'.*

The statements by the educators above indicate that the learners' knowledge affected their relations at school. Learners who had negative experiences such as abuse and mockery tended to be shy and conservative. Whereas, learners who came from supportive backgrounds found it easier to relate to other learners. In describing their perceptions of the learners who came from unsupportive backgrounds and experiences, educators E1, E3, E6, E7 and E10 used words such as; 'withdrawal from conversation', 'do not make new friends', 'do not trust anyone', 'shy and grumpy' and 'do not want to talk or play', respectively. On the other hand, in describing their perceptions of learners who had been subjected to just and fair treatment, E8, E5 and E3 used these words 'playful and always happy', 'do not have trust issues' and 'friendly and mingle with others easily'.

Participants E6 and E4 differed with the rest of the educators' perceptions, these two educators disputed that previous knowledge or the learners' experiences and backgrounds impacted on their ability to interact well with other learners as they believed that it was the learner's current environment that determined the kinds of interactions that the learner with disability had with other learners. My take on this issue is that both these educators' contrasting perceptions could be true, you may find learners who struggle to interact and relate to others because of their existing knowledge, at the same time you could have learners with disability whose existing knowledge did not impact on their ability to interact, but their current environment mattered most. This required educators to strive to create an enabling environment, a conducive atmosphere where the learners with disabilities could be able to constitute himself/herself as an ethical subject that could relate easily to himself/herself and other learners.

4.2.5.2. The ontology of ourselves in relation to power

The educators' views on the ability of learners with disabilities to exercise power on others and on themselves were sought and the statements below were their responses.

Participant (E1): *It depends, some are very aggressive, and they bully around others. They are also very difficult to control, but you have those who cannot even protect themselves they just cry. The bullies are often feared and avoided by other learners and they often hang around with their close friends.*

Participant (E2): *Yes, we do have those that demand other learners' things like pencils or drinks, and they do not even ask nicely. They do not want to share their possessions with other learners though.*

Participant (E3): *Most of these learners* (referring to learners with disabilities) *do not have to use power to get something, because other learners always help them whenever they need help. However, there are times when they are depressed and do not want to be with people.*

Participant (E4): *They are not the same, others ask nicely when they want something, but there are those who demand other learners' things and if they* (the owners) *refuse they come to you crying so that you will help them get what they want.*

Participant (E5): *You have the very respectful ones who never bother other learners with anything. Even on the playgrounds they get along well with others and play together without a problem, others are just introverts who prefer to be alone.*

Participant (E6): *I have noticed that some learners with disability have a sense of entitlement, when they want something, they want it now and are very impatient with others, even when they play the do not want to wait for their turn. Other learners do not want to play with them as a result.*

Participant (E7): *You know most of them are shy and do not bother other learners, they prefer to be around their friends who understand them better so that when they want something, they get it.*

Participant (E8): *Disabled learners* (unacceptable language) *are respected and treated well by other learners, now some use that to get what they want, and they can be very impatient.*

Participant (E9): *When they do not get what they want they become grumpy just like other children, they will cry for something but no I have never seen them using force or something like that.*

Participant (E10): *Usually when they come to school, say at the beginning of the year they do not want anything to do with other learners. They are very protective of their possessions and even their desks, they feel threatened easily and fight or cry at the slightest provocation*.

The educators' views on the ability of learners with disabilities to use power on others and on themselves differed, ranging from those who called them bullies to those who called them introverts and shy. This indicates that learners with disability possessed power and were able to use it. Most of the responses showed that they were more likely to use power on other learners than on themselves. Using power on others to force a certain behaviour from their classmates seemed to be common amongst all the full-service schools that participated (SA, SB, SC and SD). However, it was not easy to tell if their usage of power in this manner had anything to do with their disabilities or if it was just young learners behaving like any other young learners would behave, until I looked closely at the educators' statements, for example:

Participant (E10): *... they feel threatened easily and fight or cry at the slightest provocation, and they can be very impatient.*

Participant (E3): … *when they are depressed and do not want to be with people.*

Participant (E1) had this to say: *... very aggressive, and they bully around others…*

Haddad (2019) as well as Harrison, Bunford, Evans and Owens (2013) list impatience, depression, aggression and bullying as some of the behavioural characteristics of learners with disability, so even though these kinds of behaviours could be depicted by 'normal' learners, their manifestation in learners at SA, SB, SC and SC, as described by the participating educators had an association with disability. With regards to how the learners with disabilities managed to exercise power on themselves, responses from most educators, except E7 and E5, confirmed that learners with disabilities failed to control their emotions and lacked self-discipline. Exercising power on oneself entails being self-disciplined and

being able to control one's emotions. Foucault (1990) argues that humans constitute themselves as ethical beings through ethical practices the power that is based on conviction rather than coercion or domination (see Chapter 2, Section 2.4.3.2). The majority of the educators in SA, AB, SC and SD felt that learners with disability lacked self-discipline and control. The lack of discipline and failure to control their emotions, indicated that learners with disabilities failed to use the power that they had to constitute themselves as ethical subjects. Consequently, this became one of the reasons learners with disabilities found it difficult to interact with others. The lack of self-discipline seemed to interfere with their social life (Haddad, 2019). This, in turn, affected their social inclusion in a full-service schools.

4.2.5.3. Ontology in relation to ethics

The ethical behaviour of learners with disability towards other learners and towards themselves in SA, SB, SC and SD, was the main focus in this section. Educators gave their views on this matter which generally indicated that learners with disabilities did not care if their actions hurt others. What mattered most to them was their own feelings and satisfaction. They struggled to differentiate between what was right and wrong or if what they were doing was good or bad. The statements by participants below attested to this:

Participant (E2): *They do not care if their actions hurt others or not, for instance, if they want help, they demand instead of asking nicely, some even push or literally pull others to do their will.*

Participant (E6): *I have noticed selfishness and ungratefulness more in their actions of disabled learners* (using insensitive language). *All they care about is themselves as a result they do not relate well with their classmates*. *They want to have everything for themselves and sometimes take other learners' stuff by force instead of asking nicely.*

Participant (E7): *Most of them use disability to get what they want unfairly so. They use other unsuspecting classmates to achieve their goals. For example, if he/she writes slowly and takes time to finish, instead of trying no matter how slow, he/she would not write and ask other learners to write for him/her since they 'understand' his/her problem.*

Participant (E10): *Most of disabled learners* (using insensitive language) *are manipulative in a sense that they seek 'pity' from other learners for their own benefit. Worse if they also feel 'self- pity' then they become detached and it affects their social life.*

However, there was a different view from SB, where E3 and E4 were based. These two participants thought learners with disabilities respected other learners and they were loved by them in return. Below are their responses:

Participant (E3): *I call them my angels; they get along with everyone because of their sense of humour and self-respect. Other learners accept them with same affection, you cannot even tell who they are friends with because everyone wants them around.*

Lastly, there were educators who felt that learners with disabilities were reactive in response to the way they were treated. These educators' perceptions were that, if learners with disabilities received fair and just treatment from their peers at school, they reciprocated similar ethical behaviour towards other learners. Below are their responses:

Participant (E5): *If they are treated with respect, they do not have a problem. I encourage their classmates to be kind and caring to the learners with disabilities and this works in my class. I think disability makes them sensitive and anything bad said or done to them causes them to retaliate.*

Participant (E9): *You know when they come here for the first time they are reserved, and it is hard to tell what kind of learners they are. As time goes on they open up, but to those who give them love and respect you know, they care for those who treat them with dignity. Their behaviour towards those they perceive to be unfriendly is equally bad, they shout, scream and even fight with them.*

Participant (E1): *We are talking about learners some of them who have endured mockery and hurt in many ways before, and surely the way they are treated by other learners determine how they interact with them. I always tell my learners to respect everyone no matter how different they are. In my class, they* (learners with disabilities) *get the respect and they are also very loving and do not want to hurt others. However, during break times out of*

the classroom, they meet with other children from other classes some of which like to make fun of them, and that is when they retaliate by saying bad things even insults.

To sum up the views of the educators above, I would say their perceptions are divided into three categories, there were those who felt learners with disabilities displayed an unacceptable ethical behaviour towards others and themselves. On the other hand, there were some educators who thought learners with disabilities displayed acceptable ethical behaviour by respecting and caring for others and themselves. Lastly, there were those who thought the ethical behaviour of learners with disability depended on the ethical behaviour of their school mates.

Foucault's view on the genealogy of ethics (see Chapter 2, Section 2.4.3.2) is concerned with the kind of relationship that one has with himself or herself before it is a matter of outside forces. Therefore, in a genealogical analysis such as this one, the perception that said learners with disabilities are reactionary, such that they reciprocated the ethical behaviour of others towards them, is in direct contradiction with the framework that encapsulated the current study. Knudsmoen and Simonsen (2016) argue that genealogy of ethics calls for the 'deconstruction' of a learner with disability, a learner that is deviant, challenged and dependent on others (refer to Chapter 2, Section 2.4.3.2). The deconstruction of a learner with disability entails a shift towards creating learners who are able to utilise self-technologies by being pro-active, autonomous and engaged in school activities. This shift requires all learners to constitute themselves as ethical subjects of their own actions by demonstrating self-discipline and moral consciousness. This calls for educators in inclusive schools to create enabling environments for self-disciplined learners with disabilities to participate pro-actively in full-service schools and be able to set moral examples and ethical trends that will be useful in their interactions with others.

4.2.6. Aesthetics of Existence

Rabinow (1994) contends with Foucault's view that aesthetics means giving style to one's existence by practising self-discipline and self-styling. Therefore, in this section the focus was on educators' perceptions of the ways in which learners with disabilities tried to re-stylise themselves and how the schools' ethos and cultures at SA, SB, SC and SD helped the learners to achieve this. Below are the views of educators on this matter:

Participant (E1): *The atmosphere in the school is conducive since we allow our learners freedom of expression but our learners with disabilities are still young to even think about beautifying themselves. I mean they do not even care if they are clean or not it is all up to their parents. What we do is encourage them to participate in extra-mural activities such as music and cultural activities and they enjoy doing that.*

Participant (E2): *The schools have embraced inclusion and we take good care of our learners, including those with disabilities everyone is treated the same. We encourage our learners to look good in their school uniform, but it is up to their parents to check if they leave home looking smart.*

Participant (E3): *Some learners do not do well in school subjects but to make them feel good at school we organise activities such as indigenous games and music so that they participate and feel important. Most of them rely on us otherwise there is nothing they do on their own.*

Participant (E4): *Maybe in the upper grades you can find those who are conscious about looking beautiful but here, no, they do not care about their looks.*

Participant (E6): *We have only one learner with disability who seems concerned about her looks and I think it is because she is older than others, she is about 13 or 14* (years of age) *not sure. What we encourage most is cleanliness and some are really struggling with that, but it is not only those with disabilities, I mean these are young children they like playing outside.*

Participant (E7): *We try to create a conducive environment where every learner can feel free to express himself or herself. Some learners are very shy though, and it is better if they do something in groups like reciting poems and singing. About personal beauty, no they are not interested, perhaps it is because of their age.*

Participant (E8): *Look, children like to imitate and that is how they learn, so the bigger ones do imitate hairstyles that are worn by their sisters or other learners in upper classes, but it is just that nothing else. Otherwise, the school is embracing everyone through different activities that are organised weekly or monthly.*

Participant (E9): *Yoh! They like singing, especially the girls; that is how they express themselves most. We put them in groups, mixing them with 'normal' learners so that they have that sense of belonging that will make them love school. They do not pay much attention on themselves; I mean they do not seem to be conscious about being beautiful to them acceptance is key.*

The statements of the educators above point to the fact that the participating schools made an effort to build an atmosphere that embraces inclusion and an ethos that respects diversity by providing various activities in which learners with disabilities could express themselves. There however seemed to be no effort on the part of the learners to strive for 'self-formation and restyling' that Foucault (1997) argues in favour of (see Chapter 2, Section 2.4.3.2). Adu-Agyem and Enti (2009) allude that children who appreciate beauty around them will be able to appreciate the beauty of words, poems, stories and people of different cultures. In other words, if learners with disabilities in SA, SB, SC and SD could learn to appreciate beauty and strive to self-transform, they could put themselves in a better position to socialise better with learners who are different from them and furthermore appreciate certain subjects such as the languages. Educators who participated in this focus group discussion attributed the lack of appreciation of beauty to the fact that their learners were still young as E7, E6, E4 and E1 alluded above. To further support the perceived relation between the age of the learner and his/her ability to appreciate beauty and self-transformation, E8 and E6 pointed out that the older learners were the ones who seemed to appreciate beauty by wearing fashionable hairstyles.

According to Foucault (1997) (referred to in Chapter 2, Section 2.4.3.2), self-discipline is a pre-requisite for self-styling. In the discussion with educators, it did not emerge too clearly if they perceived learners with disabilities to be self-disciplined or not. However, in the earlier discussions about genealogy of ethics above, some educators did use words such as 'aggressive', saying that 'they shout', 'they scream' and 'they fight' to describe the behaviour of learners with disabilities. These words can also be used to describe a person who does not have self-discipline. Therefore, by implication, I deduced that in the context in which they were used, they could mean that the learners did not have self-discipline. If that was the case, then it was not expected that learners with disabilities, who lacked self- discipline, could be able to self-transform and self-stylise even if the issue of age was put aside.

4.3. OBSERVATION FINDINGS

Ten educators were observed teaching and they were E11 and E12 in SA; E14 in SB, E15 and E16 in SC as well as E17 and E18 in SD who were all observed teaching grade one learners IsiZulu and Mathematics on different dates. Only E13 was observed teaching IsiZulu in grade two as she was standing in for the grade two educator on the day that I visited SC and I did not see that as a potential problem since it was still my focus grades (foundation phase). In exploring how educators dealt with curriculum delivery in class, reference was made to the discourses of the relevant curriculum document in South Africa, The *Revised National Curriculum Statement (RNCS) Grades R-9* (DoE, 2002). In this curriculum document, it is stated that:

> This curriculum is written by South Africans for South Africans who hold dear the principles and practices of democracy. It encapsulates our vision of teachers and learners who are knowledgeable and multi-faceted, sensitive to environmental issues and able to respond to and act upon the many challenges that will still confront South Africa in this twenty first century (DoE, 2002:1).

The envisaged educator, according to this document is democratic, knowledgeable and sensitive to external issues that can affect teaching and learning and is also able to deal with such issues decisively. My expectation was therefore that educators in full-service schools were knowledgeable about pertinent curriculum delivery issues such as curriculum differentiation, the use of formative assessment and grouping of learners by shared interest (Clark, 1994). Curriculum differentiation and formative assessment in the context of inclusive education were explored further in the current study by observing how educators dealt with the two issues in SA, SB, SC and SD.

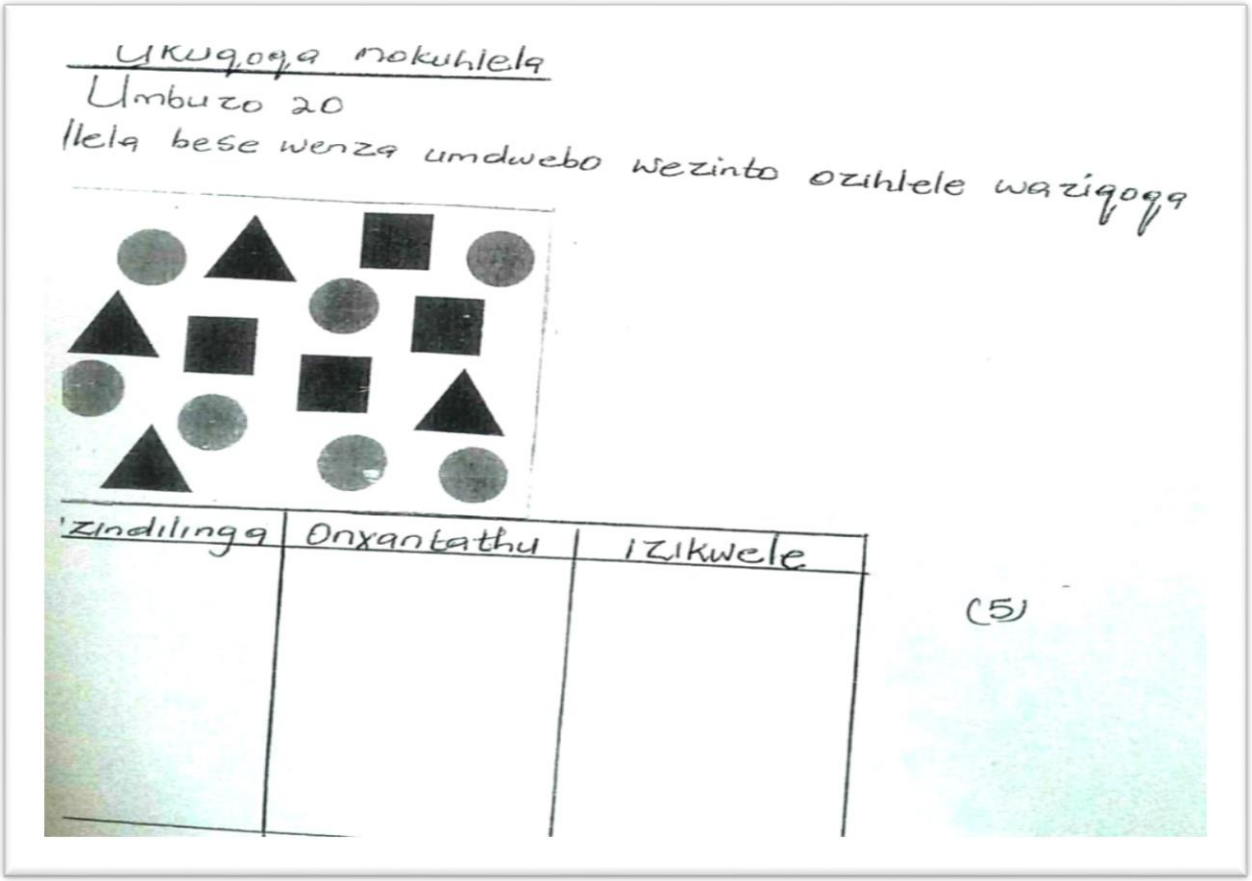
4.3.1. Curriculum differentiation

Weselby (2014) describes curriculum differentiation or differentiated instruction as the teaching of the same material to all learners using a variety of instructional strategies. When using this strategy in the classroom, educators design lessons based on learners' different learning styles, assess learners formatively, continually adjust teaching strategies during the

lesson and create a safe and supportive environment. Ronksley-Pavia (2010) on the other hand, describes curriculum differentiation as modifications to curriculum by adjusting the content, process as well as the environment to meet the diverse needs of learners.

Differentiated instruction was evident in the lessons taught by E11, E12, E13, E15 and E18. For an example, E18 ensured that in her Mathematics lesson, learners who were behind were given different sets of activities to do, which were different and easier than those given to the rest of the learners: Figure 4.1. below shows a Mathematics assessment activity that was given to an inclusive grade 1 class by E18.

Figure 4.1: Grade 1 Mathematics assessment activity given by E18



The activity shown in Figure 4.1 above was done by learners during the teaching and learning phase of the lesson and learners were assessed on the lesson about different shapes. Learners were grouped according to their levels of competence in Mathematics, that is, the **competent**, the **less competent** and the **not competent** ones. The instruction on the activity hand-out was for learners to group (written 'ukuqoqa' in IsiZulu) and to arrange (written 'ukuhlela' in

IsiZulu) the shapes according to their similarities. Only the 'competent' group had to follow these instructions while the other two groups were given different instructions based on their levels of competence. For example, the 'less competent' group had to only select and group the circles (written 'izindilinga' in IsiZulu) while the 'not competent' group had to point at each shape and say what that shape is called, without grouping or arranging the shapes. The reason for giving different instructions to different learners was explained by E18:

I know that in this class I have learners of different abilities and their competence in maths is not the same. There are those who are quick to understand, also those who need more time and different methods of teaching for them to understand and lastly, those who find it difficult to understand such that they are far behind the rest. So, when assessing in class, I give different instructions to suits the level of the learner.

I understood what the educator was referring to since I had observed her lesson from the beginning. The fact that the written instructions were accompanied by visible representation of the relevant shapes in the hand-outs, further assisted the more visual learners to better understand what was required of them. Even during her introduction of the lesson, she gave learners different activities to link what she was going to teach with the learners' existing knowledge, and she had this to say about doing this:

You see, before I teach them a new concept, I must bear in mind that they start from different levels you know, not from the same starting point. So, my lesson introduction has to vary according to their different levels so that they will all be able to link what they already know with the new. It is a lot of work and preparing for their lessons is not easy, one has to be dedicated and understand what inclusion is about.

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Differentiated instruction is therefore an important strategy in teaching learners with different abilities in one class, as it ensures that all of them are accommodated and supported in the classroom (Rachmawati, Nu'man, Widiasmara, & Wibisono, 2016; De Graaf, 2019). Participants E11, E12, E13 and E15 demonstrated that they had a similar understanding of differentiated instruction and were applying it as much as they could. This understanding could be attributed to the short workshops and meetings they had with the HODs and inclusive education lead educators and was enhanced by their dedication and determination to learn. As

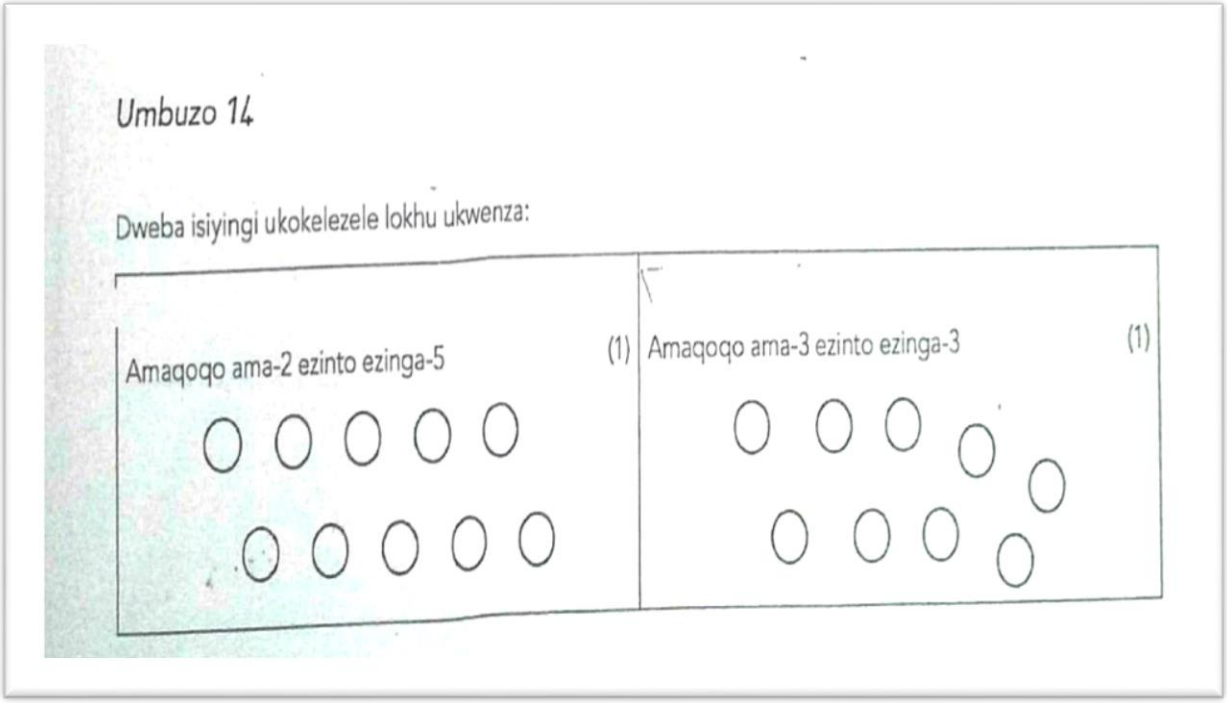
much as these educators were trying to implement inclusive education properly, they did encounter some challenges, as E13 alluded:

You saw for yourself how overcrowded my class is, even if I want to do the right thing, and I know what the right thing is, this overcrowding sometimes put me off since there is not enough time to support every learner and still finish the year's programme in these conditions. Having more than 45 learners (in one classroom) is too much. Also, we do not get the support we need from the DoE, as some learners need much more specialised teaching and assistive devices that we do not have here.

The educators above, tried to teach and assess according to their learners' needs and abilities; this kind of dedication contrasted with the findings of previous studies that pointed to the fact that educators in full-service schools were demotivated and had negative attitudes towards inclusive education because of a lack of support (see Chapter 2, Section 2.3.3). Despite the challenges that they faced, including the lack of support from the KZN-DoE as E13 above alluded to, these educators remained positive and willing to implement inclusive education and the onus was upon the KZN-DoE to effectively play its supportive role. There seemed to be a clash between providing support to learners who needed it and finishing the year's programme. The pressure to complete the year's programme caused educators to ignore their core duty of giving support to learners with disabilities. This was against the spirit of inclusion and did not help the agenda of implementing inclusive education. This pressure that educators felt was an indication of the power that was exercised by the KZN-DoE as the employer, at the expense of inclusive education and learners with disabilities. This kind of power was counter- productive as the end product of its application was the negation of inclusive education, which may have been an unintended consequence of the KZN-DoE's actions.

Although there was a concerted effort from the above-mentioned educators to teach and assess with their learners' needs in mind, designing lessons based on learners' learning styles and continually assessing and adjusting the curriculum, were not evident in the lessons that were presented by E14, E16 and E17. The mentioned educators' lesson plans did not show that they were meant for learners with different educational needs as they were designed for a homogeneous group that was average, in other words, there was no consideration for learners with disabilities in the assessment phase of their lessons. Figure 4.2 below shows Grade 1 Mathematics assessment activity given by E14's lesson.

Figure 4.2: Grade 1 Mathematics assessment activity given by E14



All the learners were given the above activity at the end of the lesson regardless of their ability or level of competence. For the left-hand side of the diagram, the learners were asked to make two groups of five circles, and for the right-hand side of the diagram, the learners were asked to make three groups of three circles (Note that the instructions were written in IsiZulu). Some learners were able to do the activity without the educator's assistance while there were those who could only do it with the educator's assistance and there was a small group of learners who could not do it even with the assistance of the educator. The latter group were clearly far behind in terms of their understanding but E14 insisted that they do the work that was far beyond their level at that stage. This was unfair to them as they were discouraged and seemed very anxious. Upon realising that some learners (mostly those with learning disabilities) were struggling, E14 said emphatically:

I cannot understand why some of you are lost because there is nothing new here, I have explained this a 'hundred times', so finish up before the bell rings for break. Those who will not finish will not go out for break.

I interpreted her statement as an indication that the lesson was sort of a revision, otherwise how could she have 'explained the lesson a hundred times' before? If indeed it was a 'revision' of a lesson which had been previously taught, it then meant the educator just staged it thinking all

the learners were going to respond positively in order to impress me (the visitor) and that was not what I was there for. Furthermore, the use of the expression 'a hundred times' showed the frustration that she felt as a result of some learners not completing the task. This was not what I expected from an educator in the full-service school who was supposed to know that learners have various needs in each class and, as the DoE (2002) says, "… educators need to be knowledgeable and multi-faceted…" Moreover, E14 seemed not to be aware that learners have different learning styles and they learn at different paces and there was no evidence of catering for learner differentness in the example provided in Figure 4.2. To force all the learners to complete the task at the same time, "before break" as she said, was not serving the inclusive education agenda at all.

Furthermore, E14 seemed to be hell-bent on punishing the learners who failed to complete the task ahead of the cut-off time (break). The learners who were going to be affected most by this punishment were learners with disabilities, since they were the ones who needed extra time to complete the task and E14 should have known that and not threatened that:

… those who will not finish will not go out for break.

Clearly, this was a misuse of power and knowledge by E14. She had an option of giving the leaners who could not finish, added time to either complete their task after break with her assistance, or ask learners to do it as homework with the assistance of their parents so that all learners could enjoy their deserved break. Instead, she chose a punitive measure of denying them the break which could further disadvantage the learners who needed to eat, take their medicine, relieve themselves or just relax in order to recharge for the rest of their school day. The action of E14, is in congruence with Foucault's (1977a) belief that power is inescapable and Ramhurry (2010:247) concurs with Foucault that human beings are always inside some disciplinary machine, where they could be subjected to the effects of power and act as vehicles for its articulation (Foucault, 1977a). In this case learners with learning difficulties were subjected to the effects of E14's dominant power that was articulated to them by their educator. Foucault (1977a:199) calls the kind of power that E14 was exercising 'disciplinary power' which:

… arrests or regulates movements…

Participant (E17) also had challenges in her class where learners with learning difficulties could not do or complete the task that she gave them. Below was her reaction to a learner who did not even start to do what E17 instructed the learners to do as he did not understand what was required and how to do it, instead, he (the learner) kept himself busy by drawing pictures that were irrelevant to the lesson:

*Why are you doing your thing Senzo (*not his real name*)? Do what other learners are doing, I will not treat you differently, just try to do your work. I know you can do it my boy.*

There seemed to be sternness in E17's voice, making it clear that Senzo was not going to get any special treatment. Nonetheless, it was clear that she did not mean it badly and was 'sincerely' trying to encourage the boy, even calling him 'my boy', which indicated her concern about the inability of Senzo to complete his task, suggesting that she was adapting a pastoral approach. However, I noticed her utterances:

… I will not treat you differently…

When she said these words with conviction and affection, I had my suspicion that she did not see anything wrong with 'not treating different learners differently'. As a result, in our post-lesson discussion, I asked her what she meant by that and her explanation was:

I do not want to make a mistake of treating my learners unequally, to me they are equal and deserve to be treated equally, regardless of their impairments or disabilities. I do not want to discriminate amongst learners in my class.

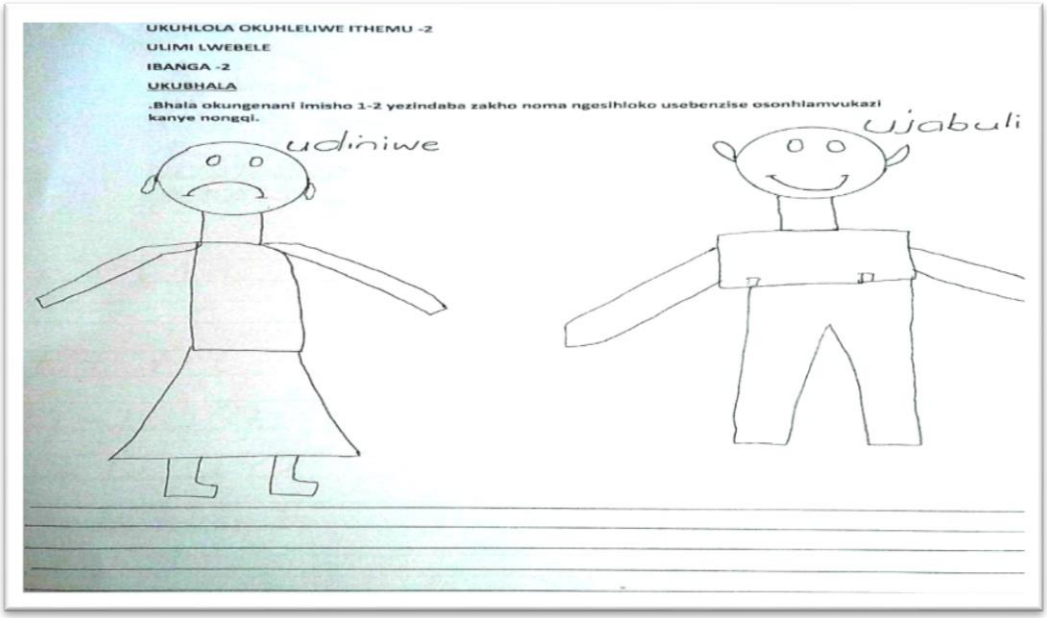
Listening to her explanation, I could see that she was confusing equality with equity. These two terms mean completely different things in education but they complement each other, so educators in full-service schools should be aware of instances where they have to practice equity instead of equality. In the case of Senzo above, he had different needs from his peers; he, unlike other learners, needed a different type of instruction that would suit his needs, 'not the one-size-fits-all' that E17 was applying, so Senzo needed to be treated differently since his needs were different at that point. This was not going to be tantamount to discrimination as E17 contended.

Note: With equality, the end goal is fairness which means that everyone starts at the same level and is treated in exactly the same way. On the other hand, with equity, the assumption is that people do not begin at the same level, therefore, each person is considered according to their individual needs in order for them to be successful (Hulett, 2019). Thus, equality is treating every learner the same, whereas equity is giving every learner what they specifically need to succeed (Sun, 2014). Both equality and equity are significant in the implementation of inclusive education, however, equality may in certain instances be beneficial but does not address the unique needs of each learner. Therefore, educators need not conflate the two terms for the benefit of learners with disabilities and inclusive education itself.

4.3.2. Formative assessment in the classroom

According to the RNCS R-9 (DoE, 2002) document, all foundation phase classes do formative assessment only as summative assessment is not allowed. Therefore, I expected all educators to adhere to this and it was not a surprise to see that indeed E11, E12, E13, E14, E15, E16, E17 and E18 were using formative assessment, giving learners short activities during and at the end of their lessons. One such educator was E13 who gave learners short tasks in each phase of her lesson (introduction, teaching and learning and conclusion) to enhance the understanding of the learners as the lesson progressed. Figure 4.3 below shows an informal assessment task for IsiZulu Grade two.

Figure 4.3.: An example of an informal assessment task for IsiZulu Grade two given by E13



This was an IsiZulu writing lesson where learners had to write a story based on the pictures and labels that were in front of them during the teaching and learning phase of the lesson. The less competent learners were asked to write only a one-line story while the average ones had to write a two to three-line story and the more competent learners had to write a four to five-line story. E13 gave them the same content but adjusted the instructions for the reason she gave below:

... to cater for different learning abilities in my class and it makes learning more interesting and meaningful to all the learners. I can also adjust my teaching methods to suit the different needs of the learners as the lesson progresses.

As indicated earlier, all educators that were observed in SA, SB, SC and SD used formative assessment in their teaching, the only difference was that some educators such as E11, E12, E13, E15 and E18 used differentiated instructions within their formative assessments whilst E14, E16 and E17 did not do so. These findings were consistent with the findings in Chapter 4, Section 4.3.1 where some educators used curriculum differentiation in class and others did not. In other words, educators who used curriculum differentiation during their teaching also incorporated it in their formative assessment, and those who did not use this teaching strategy during their teaching, also did not incorporate it in their assessments.

4.4. CONCLUSION

In Chapter 4, the findings of the current study were presented and analysed. The presentation and analysis of the findings were arranged according to the themes and were also informed by the observations that were conducted in SA, SB, SC and SD.

The findings revealed that the full-service schools were not well funded by the KZN-DoE which resulted in poor infrastructural development such as a lack of renovations, shortage of consultation rooms, unavailability of adequate classrooms and a lack of proper toilets. The shortage of consultation rooms compelled educators to attend to cases that needed privacy in the classrooms which was unethical. The unavailability of sufficient classrooms resulted in overcrowding which prevented the educators from using learners-centred teaching strategies such as differentiated instruction and formative assessment. The lack of proper infrastructural development as well as the lack of adequate funding for full-service schools were an indictment

on the KZN-DoE who seemed to have used the governing power to force the implementation of inclusive education without providing adequate financial and infrastructural support. This had a negative effect on the implementation of inclusive education since, without adequate support from the KZN-DoE, the process was stalling.

The findings further revealed that the educators were not adequately trained for the implementation of inclusive education. Subsequently, most educators did not engage properly with the policy of inclusive education and did not know what it entailed. However, there was an exception of the few educators who had some inclusive education training in their initial educator training and those who had enrolled for further qualifications in inclusive education. The DBSTs were not providing the required in-service training for all educators but only for the few selected HODs and inclusive education lead educators. Despite the lack of timeous intervention by the KZN-DoE regarding the provision of educator training, the educators and the principals remained committed to the course of implementing inclusive education. Having said that, there was some pressure that was exerted on the principals and educators to perform their duties under duress since they had to honour the binding contracts, they had signed with the KZN-DoE. These contracts are one-sided since it focusses on the employee's performance more than the employer's responsibility. The KZN-DoE was therefore using its authoritative power which has a recourse of discipline and punishment (the employee) if performance was perceived to be unacceptable.

With regards to parental involvement, parents could only attend the school events and meetings (even though they did not actively participate) and were not involved in the learning programmes of their children. Most parents were grandparents who were not well versed with their roles in the education of learners with disabilities and related to educators with an inferiority complex. Those who tried to exercise their parental power to urge their children to do their schoolwork at home, had their attempts met with resistance from their children who did not have faith in their abilities to assist them with schoolwork.

The findings on genealogy of ethics revealed that learners with disabilities lacked self-discipline and self-control to be able establish and sustain interpersonal relationships. They were impatient, egocentric and resorted to aggression and bullying when faced with challenging situations which required emotional strength and resilience. Some learners with disabilities opted to withdraw and isolate themselves as a coping mechanism to be able to deal

with the perceived rejection and mockery. The findings also indicated that some learners with disabilities reacted to the manner in which they were treated by other learners in full-service schools, an indication that they were not resilient enough to be able to take care of themselves. Related to the genealogy of ethics is aesthetics of existence which encompasses the way learners perceive beauty and how that could enhance their self-image and their feelings about being educated in the same classroom as ordinary learners. Appreciation of beauty would lead to the appreciation and acceptance of their immediate environment, which was the full-service school. In relation to this theme, the findings indicated that learners with disabilities did not appreciate beauty, probably because those who were referred to, were still too young to do so. The full-service schools, however, did provide enabling environments for learners with disabilities to be able to express themselves freely through activities such as art, music, sport and cultural activities.

Lastly, the findings from observations revealed that some educators took the learners' varying needs into consideration when preparing and teaching their lessons by using learner-centred strategies such as curriculum differentiation and formative assessment. However, their efforts were derailed by overcrowding in their classrooms. On the other hand, there were other educators who still used outdated educator-centred approaches, such as 'talk and chalk', which did not consider differentiated needs of learners and this was against the spirit of inclusion. Learners with disabilities were academically excluded in such classes and it resulted in behavioural challenges where these neglected learners started to loiter around, disrupting the progress of the lessons. The ensuing chapter discusses the findings of the current study.

CHAPTER 5

DISCUSSION OF THE FINDINGS

5.1. INTRODUCTION

Chapter 5 discusses the findings on how the KZN-DoE grappled with the implementation of inclusive education in full-service schools. The discussion was guided by the larger body of literature, the research problem statement and research questions as outlined in Chapter 1, Sections 1.4 and 1.5 respectively, as well as Foucault's genealogy as discussed in Chapter 2, Section 2.4.2 which provided the theoretical framework that shaped and directed the current study. The Foucauldian account of the history of inclusive education goes beyond the conventional rhetoric such as that of Boroson (2017) which describes the history of inclusive education as the evolution from exclusion to inclusion, from disability to difference as well as from judgement to acceptance (refer to Chapter 2, Section 2.3). Foucault (1994) portrays the human subject as a historical entity that is constructed through the productive power of discourse (refer to Chapter 2, Section 2.4.2). It was on the basis of the above-mentioned Foucauldian views on the genealogy of inclusion, that I explored the institutionalised effects of power and knowledge on the educators as the vehicles for the implementation of inclusive education. The objectification of learners with disabilities in full-service schools was also examined, paying particular attention to the need for self-discipline and self-transformation. Two tenets of Foucault's genealogy, namely, ethics and aesthetics were at the centre the examination of the discourse on the need for self-discipline and self-transformation for learners with disability. The ensuing discussion of the research findings is structured around the emergent themes (refer to Chapter 3, Section 3.7.1).

5.2. INFRASTRUCTURAL DEVELOPMENT

5.2.1 Introduction

The inclusive education policy seeks to reduce barriers to learning and development, and to meet the needs of all school-going aged children (DoE, 2001). In order for the implementation of inclusive education to be successful, provision of clean water, perimeter fencing, sanitation

and safe buildings were some of the services that the KZN-DoE needed to provide. The brief discussion in Chapter 2, Section 2.3.3.2.1, dealt with the plan of the KZN-DoE regarding the necessary interventions to be made such as the adjustments to both the built and physical environment. These adjustments included both repairing old and dilapidated buildings as well as building the new ones.

5.2.2 Discussion and interpretation of findings

5.2.2.1 Adequacy of classrooms and other buildings

The DBE's (2015) progress report on the implementation of inclusive education revealed that there were 4295 learners with disabilities who were accommodated in 101 full-service schools in KZN in 2014. The number (4295) excludes the 'normal' learners in those full-service schools and therefore cannot be used to determine the adequacy of classrooms in each full-service school. This means that there was an average of 43 learners with disabilities in each full-service school across the KZN province. While this information cannot be used to determine the adequacy of classrooms in each full-service school, it could assist in the strategic planning for future infrastructure development needs. The findings of the current study showed that there was a problem of overcrowding in the full-service schools that participated. My observation in the classes that I visited was that, classrooms were indeed overcrowded with over 45 learners in each classroom, as mentioned in Chapter 4, Section 4.3.1.

In Chapter 4, Section 4.2.1, participants also raised concerns about old buildings that were not renovated. The KZN-DoE, through its annual school allocation of funds (Norms and Standards) to all Quintile 1 and Quintile 2 schools, does provide for minor repairs and renovations. Note that the terms 'Norms and Standards' and 'Quintile System' are further dealt with in Chapter 5, Section 5.5.2.

The shortage of consultation rooms was however raised as a concern by participants in all the participating schools (refer to Chapter 4, Section 4.4). The unavailability of sufficient consultation rooms in full-service schools could have dire consequences such as the cancellation of appointments and meetings between the practitioners and parents of learners or compelling such meetings to be held in the staffroom or in classrooms and thereby infringing on the learners' rights to privacy as enshrined in Chapter 2, Section 14, sub-section (d) of the

Constitution of the Republic of South Africa. Having private discussions with learners with disabilities in the classrooms or staffrooms could lead to ineffective communication where the learner would not be free to talk and thus lead to them withholding vital information that could be used to assist the learner. This situation regarding the shortage of consultation rooms in full-service schools highlights the urgent need for the KZN-DoE to intervene. Literature reveals that full-service schools are struggling to carry out their function of providing quality education to all learners and, amongst the reason for this failure, is lack of infrastructure and inadequate support from the KZN-DoE (Mhlongo, 2015).

The findings of the current study of the lack of infrastructural development in full-service schools in KZN are consistent with the findings of earlier studies conducted by Ntombela (2011); Thabede (2017); Msomi (2018) and Maphumulo (2019). I noted with concern that the challenges that were noted as far back as 2011 were still unresolved and cast doubt in my mind that the KZN-DoE was taking the issue of the implementation of inclusive education seriously. Having said that, it is noted that the alarm bells started ringing as early as 2015 when the report by the Education Portfolio Committee in the KZN legislature revealed that only 26 of the 101 full-service schools were upgraded between 2012 and 2014. This was an indication that the development of infrastructure was carried out at a snails' pace, and seemingly, nothing has changed since then. These findings, therefore, point to the failure of the KZN-DoE to provide adequate classrooms and consultation rooms in full-service schools in order to address overcrowding which made it difficult for educators to use learner-centred approaches such as collaboration and curriculum differentiation in their teaching (refer to Chapter 4, Section 4.3.1).

The issue of the provision of toilets was not highlighted as a problem in the previous studies conducted in KZN full-service schools as it was in the current study. There are full-service schools such as SA, SB and SC that still use pit toilets for both learners and educators. Pit toilets can be dangerous and constitute a health hazard. Unclean toilets expose learners and educators to an unpleasant odour and flies and mosquitoes could use the pit as their breeding place. The findings of the current study, as mentioned in Chapter 4, Section 4.2.1, showed that participants in P1and P4 were quite satisfied with the number of toilets they had as well as the condition they are in, whilst P2 and P3 in SB and SC respectively, complained that the toilets were inadequate, emitted an unpleasant odour and unclean. It is the primary responsibility of the KZN-DoE to ensure safety by protecting educators and learners from all kinds of adverse conditions inside the premises of the schools. This talks to the first research question of the

current study which sought to establish the policy considerations that need to be adhered to when implementing inclusive education. Failure by the KZN-DoE to provide all full-service schools with proper sanitation deviates from the inclusive education policy (DoE, 2001). Therefore, this is also in line with the fundamental goal of Foucauldian genealogy, which emphasises the significance of exposing errors, uncertainties and misconceptions of certain practices (see Chapter 2, Section 2.4.2). From these findings, there is evidence of errors and deviations from the policy of inclusive education in the implementation process. Taking these findings into consideration, it therefore remains a myth that there is a logical migration from the apartheid special schooling system, where black schools had dysfunctional and poor infrastructure, to the post-apartheid system where there is provision of proper infrastructure to all schools. The historically disadvantaged schools such as SA, SB, SC and SD are still disadvantaged, if their infrastructural development is anything to go by.

From the discussion above, the KZN-DoE is not doing enough to support full-service schools with regards to infrastructural development, yet at the same time, they want the implementation of inclusive education to continue. Who then should drive the implementation process that is not adequately supported by the custodian of education in this country? The answer lies in the contracts the KZN-DoE (the employer) has signed with principals (employees). My experience as a principal taught me that, as a principal you are responsible for the smooth running of the school which includes efficient curriculum delivery and ensuring that the necessary personnel and physical support materials are available at school. For the principal to be able to succeed, he/she needs the support of the KZN-DoE. However, even if the support is not forthcoming, the principal still has to honour his/her part of the contract and try by all means to manage the school so as to ensure that there is effective teaching and learning. This kind of contract certainly frustrates the principals as the findings revealed. Most of the time, they shoulder the blame for a school that is said to be dysfunctional as they are the closest representatives of the KZN-DoE in the eyes of the community.

The nature of the relationship that principals have with the KZN-DoE is such that they have to comply, and the KZN-DoE has the power to hold them responsible and accountable, whilst they do not have power to do the same to the KZN-DoE. The KZN-DoE governs the principals and they are expected to deliver on the promises that the KZN-DoE has made to the parents. In other words, principals are used as the vehicle for delivery and they must comply with the employer's instructions. In this kind of relationship, the KZN-DoE has abdicated its

responsibilities to the principals and assumed a 'watchdog' position, hovering over the principals, monitoring whether they are doing 'their' (including the KZN-DoE's) work of supporting the implementation of inclusive education. If principals are presumed to be not doing 'their' jobs properly, the KZN-DoE has the power to subject them to disciplinary procedures as regulated in the Employment of Educators Act (Act No. 76 of 1998). Thus, the KZN-DoE holds disciplinary power against the principals. Elaborating on disciplinary power, Foucault (1977a:138–39) describes it as:

> Small acts of cunning endowed with a great power of diffusion, subtle arrangements, apparently innocent, but profoundly suspicious, mechanisms that obeyed economics too shameful to be acknowledged, or pursued petty forms of coercion.

As subtle as it may be, the disciplinary power that the KZN-DoE has over the principals, was coercive in nature since the principals felt as if they were forced to perform 'miracles' (see comment by P1 in Chapter 4, Section 4.2.2). Foucault (1977a:139) argues that disciplinary power focuses on an individual's body, as an "object of investments". In other words, the KZN-DoE was using disciplinary power to invest in the management capabilities (knowledge) of the principals, so that they could continue to be productive (in respect of the implementation of inclusive education) under conditions that were not conducive, that is, without the necessary infrastructural development of their full-service schools, until such time that the KZN-DoE could be ready to support them.

The use of disciplinary power in the process of implementing inclusive education could have devastating effects, namely, fatigue, stress and depression for the principals which in turn could affect their physical and emotional health. The end result is the ineffective implementation of inclusive education that does not serve its purpose of providing quality education for all learners.

5.2.3 Concluding remarks

The shift in policy from special needs education, which catered only for the minority of white children with disabilities at the expense of the majority, that is, black children with disabilities, to the democratic inclusive education system that was intended to cater for all learners, in practice did not assist the disadvantaged, vulnerable learners due to the lack of infrastructural

development in full-service schools. The logic would be the movement away from the unregulated distribution of resources characterised by racial divisions and segregation, towards a more equitable development of infrastructure informed by the redress of the apartheid regime's flaws, informed by a commitment to address the basic needs of all learners as well as the Constitution of South Africa.

The KZN-DoE has failed to deliver on its mandate, which is to build full-service schools that are well supported in terms of infrastructure and other needs. Overcrowding, the shortage of consultation rooms, the lack of adequate renovations of old buildings and toilets were evidence of this failure. Moreover, the subtle way of forcing principals to perform their duties under these unconducive conditions had a detrimental effect on the process of implementing inclusive education in KZN full-service schools Thus, the KZN-DoE still has much work to do in order for the implementation of inclusive education to be successful, especially in the KZN province.

5.3. PARENTAL INVOLVEMENT

5.3.1. Introduction

The findings of the current study on parental involvement sought to answer the secondary research question number four as outlined in Chapter 1, Section 1.5.2. (4), regarding the ways in which parents could be involved in the education of their children with disabilities. Research conducted by Afolabi (2014); Sukys, Dumciene and Lapeniene (2015) as well as Ntekane (2018) indicated that the involvement of parents is key to the successful implementation of inclusive education. I expected that parents understood the importance of participating in their children's education. However, in KZN full-service schools, the participation of parents of learners with disabilities in the education of their children has been a cause for concern (Mthembu, 2009; Mhlongo, 2015; Skosana, 2018).

According to Afolabi (2014) there is overwhelming evidence that parental involvement is an important strategy for effective practice of inclusive education and is vital for educating learners with special educational needs. The issue of the absence of biological parents in the education and upbringing of children with disabilities added a new dimension to the issue of 'parental involvement' as a theme, since I first needed to establish if grandparents constitute

"a parent" of the learner since some learners are raised by their grandparents. The SASA (Act No.84 of 1996), as amended, defines a parent as:

(a) The biological or adoptive parent or legal guardian of a learner;
(b) The person legally entitled to custody of a learner or
(c) The person who undertakes to fulfil the obligations of a person referred to in paragraphs (a) and (b) towards the learner's education at school. This definition confirms that grandparents who live with their grandchildren and are responsible for their education are regarded as parents. This is significant since some grandparents could be illiterate and as such fail to give the necessary support regarding the education of their children.

5.3.2. Discussion and interpretation of findings

5.3.2.1. Attending school events

The findings of the study reveal that parents in SA, SB, SC and SD were satisfactorily attending the events that were organised by the school (see Chapter 4, Section 4.2.3.1 for participants' actual responses). The parents' support for their children in activities such as sports and cultural activities strengthen the social relationship between the child and his/her parents and that can have a positive impact on their schooling while poor social relations have the opposite effect. The issue of parents' involvement in the education of their children through attending school meetings and events is not extensively covered in the existing literature about the implementation of inclusive education in KZN full-service schools. The studies that were conducted on parental involvement concentrated on academic issues such as helping with homework and discussing learners' problems with educators (Mthembu, 2009) whilst some studies referred to parental involvement without specifying the specific kind of parental involvement (Mhlongo 2015; Skosana, 2018).

Whether the parents were grandparents (who could be older) or biological parents (expected to be younger), it bore no significant relevance to the attendance of parents of meetings and other events that were organised by their children's school. None of the educators who participated in the current study raised it as an issue and the findings did not show any difference in attendance patterns between grandparents and biological parents.

Having said that, when parents attended meetings it was expected that they would add value to the discussions. However, there was a concern from educators that parents were not contributing as much as they were expected to in those meetings. This means that most of the parents were there to 'add numbers', which is not what parental involvement entails. Their lack of active participation meant that their voices were not heard even though they were given the platform to do so. According to the findings of the current study, the attributing factor to passive participation of parents in the meetings, was the effect of power and knowledge relations between parents and educators. Parents perceived of the educators as powerful, knowledgeable and better than them. Even though there is no evidence in the study that suggests that educators treated parents as minors or viewed themselves (educators) as superior, they did not take any deliberate actions to encourage parents' active participation. So, in the absence of any decisive action to encourage parents to actively participate, parents continued to feel inferior and thought they did not have enough knowledge about inclusive education to add value to the meetings. Since educators were the ones who arranged such meetings, the onus was on them to ensure equal partnership and participation in the meetings, but this did not happen. Educators were supposed to use their position of authority to establish working relations with the parents that were not affected by their superior power and academic knowledge regarding the education of learners with disabilities.

Since the current study provided a genealogical analysis of the implementation of inclusive education, the behaviour of educators towards parents, although not overtly malicious, needed attention since it symbolised acts of power and knowledge relations. Some would argue that educators did nothing wrong that warranted examination but in a genealogical study such as this one, any power and knowledge related actions of those who participate in inclusive education's implementation has significance. The way educators handled their relationship with parents in the meetings could have an effect on the learning experiences of learners with disabilities. Foucault's (1988b) view that the present is governed by the consequences of diverse human activities which are impacted by others' practices, has significance in this case. In other words, what happens in full-service schools as a result of power and knowledge relations of the stakeholders affects the implementation process. In this case, the absence of parents' voices leaves a void in the support programmes for learners with disabilities. At the end of the day, the learner with disabilities is the one who suffers since his/her parent's contribution could have strengthened the support programme in favour of the learner.

In order to do justice to this genealogical analysis, I borrowed from Foucault's (1988b:36) perspective on the function of the genealogist that he shared during the interview with the historian Raulet:

> I would like to say something about the function of any diagnosis concerning the nature of the present. It does not consist in a simple characterisation of what we are, but instead, by following lines of fragility in the present, in managing to grasp why and how that-which-is might no longer be that-which-is. In this sense, any description must always be made in accordance with these kinds of virtual fracture which open up the space of freedom understood as a space of concrete freedom, i.e. of possible transformation.

In other words, the non-active participation of parents the full-service schools' meetings was a sign of fragility or 'rapture' in the process of implementing inclusive education. It showed unequal partnership between parents and educators which was influenced by the educators' dominance in the 'power and knowledge space'. A platform such as a meeting where people share ideas, had to be characterised by freedom; freedom in the sense that everybody felt welcome, appreciated and valued. Whilst there was no evidence from the findings that educators intentionally made parents feel unwelcome or oppressed, the nature of power and knowledge relations that these two bodies had, impacted on the behaviour of parents and there was a need for transformation, a need for deliberate attempts to encourage the parents to actively participate in such meetings.

5.3.2.2. Involvement in academic programmes

Learners with disabilities require support in their academic journey, the intensity of which depends on the nature and severity of their disability. Educators in inclusive schools are expected to design support programmes for each learner depending on their individual needs Asaram (2014). Designing such programmes needs to be done with parents' input and also requires the full participation of parents in the implementation of such programmes

The findings of the current study indicated that parents of learners with disabilities were not involved in the academic programmes of their children. The reason was that they lacked knowledge on issues related to the teaching and learning of learners with disabilities and some

of them were elderly grandparents who did not much formal education. EWP6 (DoE, 2001) talks about the importance of the involvement of parents in inclusive education by educating them about their roles. Although EWP6 does not specify whose duty it is to educate parents, the buck stops with the DoE as the custodians of education. The KZN-DoE could delegate this responsibility to DBSTs or the principals and this could be accomplished during the advocacy period or at any other time thereafter. Unfortunately, this did not happen for various reasons as it was revealed in the literature (Mthembu, 2009; Ntombela, 2011) that the DoE did not prepare both parents and educators for the implementation of inclusive education in KZN full-service schools. The findings of the current study confirmed these earlier findings regarding the non-readiness of principals to implement inclusive education as they instead relied on the handful of educators who attended training workshops, that is, mostly the HoDs.

There is a social factor revealed by the findings of the current study which resulted in the non-participation of parents in the support programmes of their children. That is, most learners with disabilities were taken care of by elderly grandparents rather than by their own biological parents. The absence of the biological parents was due to the fact that some of them were young and still in school themselves, some of them had left home for better employment opportunities in the big cities while others were just irresponsible and abused alcohol. Besides the fact that many grandparents did not have significant formal education themselves, they also faced resistance from their grandchildren with disabilities when they tried to assist them in the best manner they could. Their grandchildren often refused to take instructions from the elderly grandparents for issues related to school. This was probably because they (grandparents) themselves felt that they did not have the authority to tell learners with disabilities what to do since they (grandparents) also did not know much about the education of learners in general, and this was compounded in the case of learners with disabilities. It is under circumstances such as these that EWP6 (DoE, 2001) talks about the importance of involving other state departments such the Department of Social Development to assist in the implementation of inclusive education. There might be learners who could be deprived of education as a result of the home environments that were not conducive to proper education, in other words, social factors became additional barriers to the education of learners with disabilities.

5.3.3. Concluding remarks

With regards to parental involvement the findings of the study revealed three important aspects about parental involvement in the learning of learners with disabilities in full-service schools. These things were that the parents of learners with disabilities attended school events, which included meetings and other activities, quite satisfactorily. Also, the parents of learners with disabilities were not involved in the academic support programmes of their children. Lastly, most learners with disabilities were under the guardianship of their grandparents. The findings further revealed that even though the attendance of parents of school meetings was satisfactory, they were however not making any meaningful contribution to enhance the implementation of inclusive education. This concern was traced by the genealogical analysis to the unbalanced power and knowledge relations between parents and educators which rendered parents inferior as they did not feel free to express their views in such meetings. On the opposite end, the non-involvement of parents in the academic programmes of their children presented educators with challenges, since learners needed support at home and that support was not forthcoming. This did not only trouble educators, but also meant that effective implementation of inclusive education was hampered which had a negative effect in the education of learners with disabilities.

By following the 'lines of fragility' in the present as mentioned by Foucault above (refer to Chapter 5, Section 5.3.2.1), the findings regarding parental involvement showed possible 'weaknesses' in the daily practices of inclusive education in full-service schools which were ripe for change concerning this theme. These included the lack of education of parents about inclusive education and their role in the implementation process. Furthermore, failure to address the power and knowledge relations between parents and educators resulted in parents' lack of active participation in meetings. Lastly, there was also a failure to address other social factors that contribute to the barriers to the education of learners with disabilities.

5.4. EDUCATOR TRAINING AND DEVELOPMENT

5.4.1. Introduction

According to UNESCO (1994:6), inclusive education has to accommodate all children, regardless of their physical, intellectual, social, emotional, linguistic or other conditions. This

should include disabled and gifted children, street and working children, children from remote or nomadic populations, children from linguistic, ethnic, or cultural minorities, and children from other disadvantaged or marginalised areas or groups. Concurring with UNESCO, Landsberg, Krüger and Swart (2016:20) suggest that in an inclusive education system, education structures need to be enabled, and attitudes, teaching and assessment methods, as well as formal curriculum, need to change to reflect inclusion. By implication, this means that educators need to refine their knowledge and skills, or even develop new ones. Educators therefore need continuous support in the form of continuous professional development and training (Landsberg et al., 2016:20). Training and professional development should prepare them thoroughly for their roles and responsibilities in the implementation of inclusive education.

5.4.2. Discussion and interpretation of findings

The Incheon Declaration (UNESCO, 2015) states that there must be an assurance for all educators to be well trained, to possess professional qualifications, and receive support in order to deliver quality education and enhance the learning outcomes of 'all' learners. However, Inclusive Education South Africa (2018) identifies the lack of training and development of educators as one of the factors that hamper the progress in the implementation of Inclusive education in South Africa, as mentioned in Chapter 2, Section 2.3.1.2. The study that was conducted by Majola (2013) in KZN also indicated that there was no coordinated programme to train and upgrade the teaching skills of educators to implement inclusive education in that province. With regards to educator training and development, the current study focussed on the educators' understanding of inclusive education policy, initial educator training, which is done at institutions of higher learning as well as in-service training that is provided to serving educators by the DBSTs and SBSTs, as discussed in Chapter 4, Section 4.2.4.

A study conducted in KZN by Ntombela (2011) and Mnguni (2017) revealed that educators had minimal interaction with the inclusive education policy, consequently, they had a poor understanding thereof. For this, the above-mentioned scholars blamed the cascading model that was employed by the KZN-DoE, arguing that it was not effective. The findings of the current study confirmed the findings of the above researchers' findings in as far as the educators' understanding of inclusive education policy is concerned. Educators in SA, SB, SC and SD showed very little understanding of inclusive education and what inclusive education policy

entails. Despite the fact that there is notable change to legislation and policies towards inclusion, there seemed to be little change in the mindsets of educators as they could not differentiate between the inclusive education system and the special needs education system. They still use terminology that was used in the apartheid special needs education (see Chapter 4, Sections 4.2.5.2 & 4.2.5.3). This points to the failure of the KZN-DoE to educate the educators about inclusive education and inclusive education policy. Therefore, the expectations that the KZN-DoE has regarding the implementation of inclusive education in full-service schools were unrealistic if the educators, who were at the helm of the implementation process were not well versed with the very same policy that they needed to implement.

With regards to the in-service training of educators in the full-service schools that participated in the current study, the findings showed that the principals were not trained by the KZN-DoE on how to manage inclusive schools and ensure effective curriculum delivery, Instead one or two representatives from each school (depending on the size of the school) attended training and workshops that were organised by their respective Districts of Education. These representatives subsequently became the leaders of inclusive education implementation processes in their schools. Leaving the principals behind proved to be detrimental in the implementation process since they are the managers of the schools who had to take the lead in insuring that the lead educators received the support that they needed in terms of resources and partnerships with external organisations. The principals could not provide this kind of support as they lacked the knowledge and expertise to do so. It was not only the principals who did not receive in-service training directly from the KZN-DoE, educators also relied on the lead educators, which was not effective as it meant different full-service schools were receiving different kinds of training depending on what the lead educator at those particular schools chose to conduct workshops on. There was also the time factor as educators in SA, SB, SC and SD were concerned about the duration of the workshops which they felt were too brief and unable to prepare them well enough to teach effectively in their inclusive classes.

According to the inclusive education policy, in-service training should be provided for all educators who are tasked with the implementation of inclusive education (DoE, 2001). It is however interesting to note that the inclusive education policy is silent about providing compulsory modules as part of initial educator training, which would equip educators with the necessary knowledge and teaching skills to be able to teach effectively in inclusive classrooms. This task is left to individual higher institutions of learning that offer educator training to decide

if they want to offer inclusive education and at which level of the qualification offer it. As a result, the few educators who indicated that they had received some sort of training in inclusive education during their initial educator training, had done different modules at different stages of their training. This kind of uncoordinated and unstandardised training had a negative effect on the implementation of inclusive education since the kind of training that the educator received was likely to determine their knowledge and skill in the teaching of learners with disabilities. The findings of the current study indeed confirmed that educators who had a qualification or were studying towards a qualification in inclusive education had a better understanding of the inclusive education policy and were better prepared to teach in inclusive classes (refer to Chapter 4, Section 4.2.4.2).

The findings of the current study have revealed that very few of the current educators in full-service schools had qualifications in inclusive education and most educators in SA, SB, SC and SD were trained when inclusive education did not form part of their qualification. The educators who had inclusive education qualifications studied inclusive education at a post-graduate level. On the other hand, the educators who received their initial educator training in more recent years, did receive some sort of training in inclusive education in the form of one or two inclusive education modules. The participants blamed the local district office of education for not supporting them with continuous professional educator development (in-service training) to enable them to implement inclusive education properly.

The exploration of educator training as a theme in the current study aimed to answer the secondary research question number two (refer to Chapter1, Section 1.5.2). Secondary question number two sought to establish whether educators who were teaching in full-service schools were trained to effectively implement inclusive education. The findings revealed that the educators who were teaching in full-service schools were not adequately trained to use learner-centred approaches such as curriculum differentiation and formative assessment in their classes. However, there were some educators who acquired some qualification training in inclusive education and these, together with the ones who had enrolled for post-graduate qualifications in inclusive education were better prepared to implement compared to the ones who did not have such qualifications and were not enrolled for further studies. Also, the educators who were workshopped by the DBST showed a better understanding of the policy and were implementing it much better. Unfortunately, the educators with a better understanding were very few compared to those who had no qualifications, not enrolled for further studies

and had not received in-service training from the KZN-DoE (DBSTs). This meant that the effectiveness of the process of implementing inclusive education was significantly compromised.

5.4.3. Concluding remarks

Educator training and development are undoubtedly key for the effective and successful implementation of inclusive education. The KZN-DoE has a responsibility to employ qualified educators for effective implementation of inclusive education is full-service schools. Those educators have to be well versed with the inclusive education policy and what it entails. The findings of the study showed that this had not been the case, as there were educators in full-service schools who have never received any kind of training prior to the implementation process. These were the educators who required re-skilling and there were also educators who had received some sort of training during their initial educator training in the form one or two modules on inclusive education, some years ago. These educators needed refresher workshops and all educators had to receive continuous professional development in inclusive education, if inclusive education was to be a success. Unfortunately, the KZN-DoE seemed to have abdicated its duties and responsibilities regarding the in-service training that needed to be provided to educators, as its employees. Educators themselves have to improve their qualifications and attend workshops, seminars and other discussions on inclusive education that are organised by other stakeholders such as non-governmental organisations, centres for disability studies and institutions of higher learning.

It seemed as if by failing to intervene decisively in the issue of training educators, the KZN-DoE exercised its power negatively and in an unproductive manner. This is in contrast with Foucault's (1991) view on power, which he believed was not just a negative, coercive act that forced individuals to do things against their wishes but could be a productive force in society. This scholar further argues that power, as a productive force, produces knowledge. The findings of the current study showed that the educators lacked knowledge about inclusive education and its policy, and they also lacked knowledge on how to effectively use the learner-centred teaching strategies in the implementation process. This should not be so, since the educators are employed by the KZN-DoE that has the capacity to produce the power and the knowledge that the educators lack. The KZN-DoE should be able to use the power relations that they have with educators for the benefit of both the educators and the learners in full-

service schools. To further strengthen the argument of power being a 'productive force', Foucault (1980:119) posits that:

> What makes power hold good, what makes it accepted, is simply the fact that it doesn't only weigh on us as a force, that says no, but that it traverses and produces things; it induces pleasure, forms knowledge, and produces discourse.

Foucault (1980:119) further warns against exerting power that is negative and coercive, power that does not produce knowledge, such as the one that the KZN-DoE seemed to exercise as discussed above, by posing a question: "*If power were never anything but repressive, if it never did anything but say no, do you really think one could be brought to obey it?"*

The failure by the KZN-DoE to provide the necessary training for educators to implement inclusive education therefore exposed the possibility of resistance, that is, educators not willing to obey the instructions that ordered them to implement inclusive education. On this possibility, it is prudent to reiterate that the findings of the study did not reveal any resistance to power on the part of the educators from SA, SB, SC and SD, as they remained committed and willing to implement the policy of inclusive education despite the challenges they were faced with.

5.5. FUNDING FOR FULL-SERVICE SCHOOLS

5.5.1. Introduction

The funding of the full-service schools is discussed at length in EWP6 (DoE, 2001) and it is clearly stated that it is the responsibility of the DoE to provide funding for such schools. In EWP6, the DoE (2001:22; 28; 30; 35; 38; 39; 40) commits itself to ensuring that full-service schools are adequately funded. The findings related to funding in Chapter 4, Section 4.2.2 painted a negative picture of the state of financial assistance that the full-service schools were receiving from the KZN-DoE as the participants complained about a lack of sufficient funding for the implementation of inclusive education.

5.5.2. Discussion and interpretation of findings

During our discussions regarding funding, the participants in the current study mentioned the term 'Norms and Standards' several times, indicating its importance in school funding (refer to Chapter 4, Section 4.2.2) and I therefore had to obtain from the literature, more information about this terminology as well as its significance for the funding of full-service schools.

Since the democratic transition of 1994, the DoE had committed to redressing the historical inequalities in school funding. Under the apartheid regime, the per capita spending on a white child was 350% more than that of a black child, so the DoE developed a National Policy for Equitable Provision of Enabling School Physical Teaching and Learning Environment which is a policy document to guide in the provision of sufficient funds for the equitable provision of key elements of the physical teaching and learning environment (DoE, 2001). This policy document contains the Norms and Standards for government schools' funding which focus on basic services, infrastructure as well as the physical teaching and learning environment. The Norms and Standards that the participants of the current study referred to are thus the normal school financial allocation per year.

This yearly financial allocation, however, does not exclusively address the question of financial support for full-service schools, as it is applicable to all public schools. For example, in their responses P1, P3 and P4 in Chapter 4, Section 4.2.2 mentioned that there was no specific financial support from the KZN-DoE and their schools had to rely on the usual Norms and Standards, suggesting that full-service schools were not receiving any additional financial assistance from the KZN-DoE given their status as full-service schools. In other words, financially they were treated like ordinary schools that receive their financial allocation based on the quintile grouping that the school falls under, for example, quintile 1 and 2 schools receive a higher per capita learner allocation than quintile 3 or 4 schools (DBE, 2009). This is in contrast to what EWP6: Special Needs Education; Building an Inclusive and Training System (DoE, 2001) states regarding the funding of full-service schools. According to EWP6, funding for inclusive education would mainly come from the KZN-DoE through the post-provisioning process, school funding norms as well as conditional grants.

The post-provisioning process is set out in the following legislation:

- The Employment of Educators Act (Act No.76 of 1998)

- The SASA (Act No.84 of 1996) and
- The Labour Relations Act (Act No. 66 of 1995),

and is applied by the Members of the Executive Councils (MECs) for Education for each Province to calculate the number of teaching posts required by their particular province. The expectations of the principals of SA, SB, SC and SD of the current study was that the post-provisioning process of full-service schools would be different from that of ordinary schools thereby, allowing additional teaching posts to be allocated to full-service schools since they carry a greater responsibility for the same number of learners than an ordinary school would. This is actually not the case since the full-service schools were allocated the same numbers of educators as ordinary schools with the same number of learners. It is the number of posts available for each school that eventually determines the annual financial allocation for that particular school.

The participants' concern in this regard was that they had an added responsibility to support learners with learning barriers which ordinary schools did not have and therefore they should be allocated more posts than ordinary schools. After dismantling the system of unequal funding that was based on unequal funding for different racial and ethnic groups, the DoE implemented the National Norms and Standards for School Funding (NNSSF) policy. The NNSSF policy was a strategy intended to redress the imbalances of the past with regards to funding for schools in order to provide quality education for all learners. The fundamental purpose of this policy is to equitably fund schools in favour of the previously disadvantaged learners (DoE, 1998). Learners with disabilities fall under the category of 'disadvantaged learners' who were not well catered for under apartheid.

If the views of the interviewed participants were anything to go by, then the NNSSF policy was also not assisting the full-service schools that participated in the current study since there was no specific budget allocation for them over and above the Norms and Standards which are determined by the school's Post-Provisioning Norm (PPN), as explained above. Lastly, the EWP6 (DoE, 2001) mentioned the conditional grant from national government which could be used for providing material resources and non-educational resources such as crutches, wheelchairs, guide dogs, hearing aids and other assistive devices. SA, SB, SC and SD however, did not receive these grants and as a result, parents had to buy such necessities for their children and some parents could not afford to do so. This resulted in the exclusion of learners with disabilities in these 'inclusive' settings.

This theme, the funding of full-service schools, was explored in order to answer the research questions number one and three. Secondary research question number one (refer to Chapter 1, Section 1.5.2) sought to establish if the inclusive education policy was adhered to in the implementation process. Amongst other things that are stipulated in this policy, is the importance of funding and how inclusive education would be funded and it clearly states that the DoE has to provide funding (DoE, 2001). Secondary research question number three (refer to Chapter 1, Section 1.5.2) sought to establish if the KZN-DoE was providing the necessary support for the full-service schools to be able to implement inclusive education. Financial support is one kind of support that the full-service schools needed to implement inclusive education.

The findings on the funding of full-service schools, as discussed above, indicated that the KZN-DoE was exercising its disciplinary power on the full-service schools, specifically on principals who had to manage the implementation process. This was traced in Foucault's (1977a:138–39) discussion of disciplinary power where he describes discipline as:

> Small acts of cunning endowed with a great power of diffusion, subtle arrangements, apparently innocent, but profoundly suspicious, mechanisms that obeyed economics too shameful to be acknowledged, or pursued petty forms of coercion.

When I looked at the findings there was evidence of 'small acts of cunning endowed with great diffusion, subtle arrangements, apparently innocent … mechanisms that obeyed economics…". For example, not building new classrooms, not renovating dilapidating buildings, not employing support personnel, not providing assistive devices and not providing in-service training for all educators, these might seem 'innocent' errors but actually they exposed the state that was 'obeying economics' by ensuring that it spends as little as possible on the implementation of inclusive education. This vindicates Professor Jansen's view (2001) that some policies were not enacted for their practicality but for their political symbolism (refer to Chapter 1, Section 1.3). Also, Hardy and Woodcock's (2014) view that inclusive education policies have broad, ambiguous goal statements with inadequate resource commitments and clear strategies of implementation (refer to Chapter 1, Section 1.3).

5.5.3. Concluding remarks

The findings of the study indicated that SA, SB, SC and SD were not adequately funded by the KZN-DoE to be in a position to provide support material such as assistive devices and equipment for learners with disabilities. By not adequately funding the full-service schools, the KZN-DoE was not adhering to the policy of inclusive education. Learners with disabilities who needed transport to full-service schools were not provided with it which put the burden on parents of needy learners to ensure that they provided their children with such necessities. The failure of the KZN-DoE to subsidise the full-service schools led to learners from very poor families not being able to access education on regular basis since their parents could not provide the necessary assistive devices for them to learn. It also compromised the quality of education that was provided to the learners with disability just like it happened during the period of the special education system. Despite having progressive policies such as the NNSSF that was discussed above, the implementation thereof remained a challenge. The study also revealed that there were no specific funds allocated for full-service schools, despite their added responsibility of supporting learners with disabilities and not only those enrolled in them but for learners with disabilities in the neighbouring schools as well. The following section discusses the findings of the current study in relation to the genealogy of ethics.

5.6. GENEALOGY OF ETHICS

5.6.1. Introduction

In Chapter 1, Section 1.8.3, O'Farrell (2005) describes ethics as the relation that one has with oneself, which entails the ability to choose one action instead of the other. The same author further describes ethical behaviour as characterised by honesty, fairness and equity in interpersonal, professional and academic relationships. Not much has been written about the effects of ethical behaviour of the learners with disabilities in the implementation of inclusive education in South Africa and in KZN. Therefore, I did not have the baseline information from which I could compare the findings of the current study with the findings of any previous ones. Moreover, the findings of the current study regarding the ethical behaviour of learners with disabilities were based on the perceptions of the educators who participated in focus group discussions and those were E1, E2, E3, E4, E5, E6, E7, E8, E9 and E10, as discussed in Chapter 4, Section 4.2.5. Knudsmoen and Simonsen (2016) in Chapter 2, Section 2.4.3.2 provide a

significant referral point for the discussion and interpretation of the findings about ethics in full-service schools, asserting that genealogy of ethics is relevant in special education research for the deconstruction of a child with disability and argues that she or he is differently abled. In special education, children with disabilities are regarded as deviant, disordered, challenged and norm defiant.

5.6.2. Discussion and interpretation of findings

5.6.2.1. Ontology of self in relation to the truth

The inclusion of leaners with disabilities in the mainstream schooling system does not only mean academic inclusion, it entails social inclusion as well. The theme 'genealogy of ethics' focussed on the effects of the ethical behaviour of the learners with disabilities in ensuring that they are socially included in full-service schools. Interaction and communication amongst all learners are key to social inclusion. The role of full-service schools in this regard is to create enabling environments for healthy interaction to take place. The findings show that in SA, SB and SD, the participants believed that the knowledge, experiences, backgrounds and cultures of learners with disabilities affected their interpersonal relations at school.

According to the findings of the current study, learners who had been discriminated against, ill-treated or undermine before, were withdrawn and found it difficult to establish interpersonal relations at school. Withdrawal seemed to be their way of protecting themselves from the anticipated further humiliation or ridicule at the hands of their school mates and educators. This kind of behaviour meant that some learners with disabilities tended to isolate themselves which dealt a blow to their social inclusion in full-service schools. Thus, the social aspect of the implementation of inclusive education was hindered by this, which could result in learners with disabilities feeling excluded in normal school activities such as playing with others which school children usually enjoy. The learners' previous experiences which included being discriminated against, tended to erode trust that learners with disabilities had in people in general, resulting in self-isolation (E7).

The home backgrounds of learners with disabilities was another factor that emerged as having an effect on how learners with disabilities interact with others in full-service schools. Participant (E3) believed that learners who grew up in homes where they were loved and well-

taken care of, tended to communicate and interact more than the ones who came from backgrounds where they were not shown love and affection. This view was supported by E2, adding that most of the learners with disabilities in SA were raised by their grandparents, some of whom did not take good care of the learners with disabilities since there were other grandchildren who were 'competing' with the ones with disabilities for the grandmother's love and care. The ones who suffered a lack of love at home were likely to interact better with the educators than their class or school mates. They sought parental love that was lacking at home from their educators thereby further isolating themselves from other learners with whom they needed to establish friendships. These learners' lack self-confidence required educators to be more tactful, ensuring that did not allow them to be overly dependent on them (their educators) for interpersonal relations, instead of establishing healthy relations with their peers for better social inclusion. On the other hand, educators did not want to discourage and dismiss them which could have further destroyed their self-confidence and hamper their progress in acquainting themselves with the school environment.

Other educators such as E4 and E6 believed that the new environment of learners with disabilities, that is, the school had more effect on how they were able or unable to establish interpersonal relations. The perceptions of these educators were that learners with disabilities who were new to the school environment tended to react to how that type of environment afforded them the opportunities to establish interpersonal relations. Thus, the way other learners treated learners with disabilities determined how the interpersonal relations between the two sets of learners would be. The notion that learners with disabilities are reactionary to their environments in terms of how they apply themselves, denotes that they are unable to decisively exert themselves morally without an external stimulus. This is one of the things that this genealogical analysis sought to explore, to 'deconstruct' the learner with disability in favour of the learner who is differently abled.

Foucault (1985) articulates that ethics is concerned with the relationship that one has with himself or herself before it is a matter of outside forces. Therefore, as much as outside stimulus affects the ethical behaviour of learners with disabilities, the principle of 'care of the self' before the 'care of the others' had to apply. Therefore, the full-service schools have a duty to support learners with disability such that, they have strong ethical stature that is based on self-belief, self-confidence and self-care to be able to establish strong interpersonal relations. In this regard, Foucault (1990) postulates that human beings are in the continuous process of

constituting themselves as ethical subjects through the technologies of the self, ethical practices and the kind of power that is not only based on coercion, domination or repression. Thus, learners with disabilities are able to constitute themselves as ethical beings using their inner power and knowledge without having to be dictated to by the kind of environment they find themselves in. This is not to dispute the effect of the environment on their social inclusion, but certainly to dispute its total control and determination of the ethical behaviour of learners with disabilities in full-service schools.

5.6.2.2. Ontology of self in relation to power

With regards to ethics, learners with disabilities are able to exercise power on themselves through self-discipline and self-determination and could also exercise their power on others during their interaction. The manner in which learners exercise the power they have is important in the implementation of inclusive education since it could determine their behaviour towards the educators, other learners and their attitude towards school. The resistance that often goes with power relations could also affect the teaching and learning of learners with disabilities in full-service schools. The findings on the ontology of self in relation to power were based on the participants' (E1, E2, E3, E4, E5, E6, E7, E8, E9 and E10) perceptions on how learners with disabilities exerted their power in SA, SB, SC and SD.

The findings of the current study indicated that some learners with disabilities were aggressive and also bullied other learners at school (see Chapter 4, Section 4.2.5.1). It is likely that people who are bullies also depict aggressive behaviour. Bullying has negative consequences for both the bully and the bullied individual as those who are victims live in fear and anxiety which could lead to them hating school, increased absenteeism and possibly dropping out. So, in full-service schools, both 'normal' and learners with disabilities were victims of bullying that was perpetrated by learners with disabilities. As mentioned above, not only were the bullied affected but the bullies were also adversely affected by their actions. Other learners were not comfortable around bullies and avoided interaction with them which led to the bullies being isolated and struggling with interpersonal relations. By implication, learners with disabilities who were aggressive and abusive to others lacked self-discipline, which means they failed to exercise power over themselves positively, which could lead to the breaking of the schools' codes of conduct and subsequent disciplinary measures taken against them. Disciplinary actions could lead to suspensions and even expulsions, depending on the severity of offence.

The process of implementing inclusive education was disturbed by such unethical behaviours on the part of learners with disabilities since it affected not only the bullies but their victims as well.

Not all learners with disabilities exercised their power over other learners by bullying them. E2's perception about them was that they were demanding and impatient when they wanted something. This was confirmed by E6 who indicated that some learners with disabilities had a sense of entitlement, such that they thought they had to get what they wanted all the time as if it was their right to do so. When they were denied what they wanted, they threw tantrums or became abrasive. Even when they were on the playgrounds, they did not want to wait for their turn in a game. This kind of behaviour indicated their failure to control their emotions which further alienated them from other learners. Their failure to positively exercise power on themselves led to their failure to exercise their power on others, which resulted in conflicts that adversely affected their relationships with other learners.

Some learners were over-protective of their space and belongings and did not want share with other learners (E10 and E2). Whilst, it was not wrong for learners to protect their possessions, not being able to share what they had with other learners, caused other learners not to want to share with them as well. Interpersonal relations that were characterised by a lack of trust, conflicts and egocentricity did not assist in enhancing the social inclusion of learners with disabilities in full-service schools. Consequently, the process of implementing inclusive education did not progress smoothly.

In spite the fact that some learners with disabilities struggled to establish good personal relations, there were exceptions where some learners with disabilities were perceived to be respectful to both their schoolmates and educators. These learners were self-disciplined and could exercise self-control when interacting with others (E5). If all the learners with disabilities were able to use their power to create healthy relations with themselves first and then with others in full-service schools, it would enhance the atmosphere of inclusion and also help in the creation a school ethos that embraces diversity amongst the learners. Full-service schools needed to encourage good ethical behaviour amongst learners with disabilities to boost their morale and ensure that they were able to assist in the process of implementing inclusive education.

5.6.2.3. Ontology in relation to ethics

In as far as genealogy of ethics is concerned, Foucault (1997) proposes self-discovery which entails learners knowing who they are, what they are capable of and how to take care of others. Foucault (2007b) calls this a shift from being able to accept oneself to trusting one another. Thus, genealogy of ethics is concerned with the ability of learners with disability to act in a morally acceptable way (norm) that is considerate of others, such that there is trust amongst individuals.

The findings of the study show that learners with disabilities were generally not considerate of others' feelings. Instead, they looked after their own interests (take care of self) and failed to move to the next level of caring for others. They did not care if their actions hurt others (E2). According to Foucault (1997) (see Chapter 2, Section 2.4.3.2), taking care of the self does not have to mean taking care for others, and taking care for others is not necessarily ethical in itself. Instead, 'taking care of the self' should be prioritised before 'taking care of others'. Based on Foucault's view above, one could therefore deduce that it was not wrong for the learners with disabilities to take care of themselves first. However, Besley (2005) contends that by ethical work that a person performs on themselves, they aim to become ethical subjects who are able to respond to the moral obligations and rules that are laid out in their environments. Thus, learners with disabilities in full-service schools remain responsible for their actions and they owe it to themselves and their schoolmates to observe the moral obligations and rules laid out for them.

Some educators such as E6 and E7 perceived learners with disabilities to be unfair, ungrateful and manipulative (refer to Chapter 4, Section 4.2.5.3). These educators came to this conclusion based on their experiences interacting with and observing the learners on daily basis. For an example, E7 was of the opinion that ordinary learners in SD felt pity for the learners with disabilities and they (learners with disabilities) used that to get what they wanted from the ordinary learners, which was an unethical thing to do. Participant (E6) on the other hand, described their selfishness in terms of demanding other learners' objects but failing to share theirs with other learners.

5.6.3. Concluding remarks

The findings on genealogy revealed that learners with disabilities did not apply the power they had into good practice. Instead, they used aggression to swing things in their favour and some even resorted to bullying tactics. This kind of behaviour did not augur well for their interpersonal relations with other learners which left them isolated and rejected by others. It was also revealed that learners with disabilities struggled with self-discipline and self-control which further caused strained relations with their peers. Some were said to be selfish and manipulative in their quest to get what they wanted.

It was also revealed that some learners with disabilities were affected by their home backgrounds in that those who came from loving and caring families tended to adapt more easily to the new school environment and had no problems establishing healthy interpersonal relations with fellow learners and educators. Moreover, learners with disabilities were said to be affected by their previous experiences of discrimination and tended to carry these over to school where they quickly developed trust issues in the sense that they failed to make new friends since they did not trust people in general.

Another revelation was that learners with disabilities reacted to the way they were treated by others either negatively or positively, depending on the kind of treatment they were receiving. When they were faced with a hostile environment, they tended to be withdrawn and unsociable and when they were in a welcoming environment, they found it easier to adapt, mingle and establish healthy interpersonal relations. This kind of behaviour by the learners strengthens the need for full-service schools to strive for supportive environments where learners with disabilities are given opportunities to interact with other learners in a relaxed atmosphere that embraces inclusion.

Lastly, the findings showed that there were learners with disabilities who showed resilience and did not show signs of being affected by either their background or new environment. These learners were self-disciplined, able to take control of their emotions and got along well with other learners in full-service schools. These were the learners who could take care of themselves and also manage to take care of other learners. Their resilience and good ethical behaviour were favourable factors in the implementation of inclusive education since they help to enhance social inclusion.

The findings on the theme of ethics as summarised above confirm the necessity for learners with disabilities to know themselves, take care of themselves and also take care of the others. This would require self-discipline on the part of the learners since it is a requirement for caring for oneself and caring for others. Unethical behaviour by learners with disabilities negatively affects inclusion while an unsupportive environment that undermines the inclusion agenda also hinder the process of implementing inclusive education.

5.7. AESTHETICS OF EXISTENCE

5.7.1. Introduction

The subjects of ethics and aesthetics of existence are closely related in Foucault's view of genealogy. Foucault's reflections upon 'care of the self' and his search for new forms of subjectivity (refer to Chapter 2, Section 2.4.3.2) indicated a shift from his former political 'problematisations' such as 'discipline and punish' to an ethical approach which was focussed on what he called 'aesthetics of existence'. In Chapter 1, Section 1.8.3 claims are made by Seppa (2004) concurring with Kant that aesthetics has to do with human beings critiquing themselves and their environment in order to redefine and recreate themselves into 'new' beautiful beings.

5.7.2. Discussion and interpretation of findings

The perceptions of the educators in SA, SB, SC and SD were unanimous in that their full-service schools provided enabling environments where learners with disabilities could express themselves freely and could self -transform without major obstacles. These educators believed that an atmosphere that was conducive for self-recreation and self-transformation as well as the school ethos that was characterised by embracing the inclusion of learners with disabilities were all deliberately created through organising various school activities. The schools organised activities such as cultural events that celebrated indigenous games and music. Indigenous games allowed all learners to engage in culturally entrenched activities which closed the gap between the children's home life and school life. This was important in the implementation of inclusive education since children's culture is part of their being and experience so fusing it with their school life enhanced the prospect of the social inclusion of learners with disabilities.

Even though the schools provided the opportunities for freedom of expression, which was not limited to speech but extended to activities such music, the onus still remained on the learners to take advantage of the conducive environment and self-transform. In this regard, the findings were that learners with disabilities participated in organised games and music and they seemed to enjoy themselves and their self-image was enhanced. However, aesthetics of existence has to do with the vulnerable learners realising their inner beauty, power and potential to transform themselves and the world they live in. Regarding this aspect, the findings of the current study revealed that learners with disabilities did not show the will to restyle themselves even when performing on stage (music) as this did not encourage them to restyle themselves so that they looked beautiful and felt better in terms of self-confidence. Adu-Agyem and Enti (2009) in Chapter 2, Section 2.4.3.2 point out that children who appreciate beauty around them will be able to appreciate the beauty of words, poems, stories, formulae and people of different cultures. Agreeing with Foucault (1977a), Nica (2015) argues that the ability of human beings to stylise and re-invent themselves beyond what others expect them to be, moulds them to be aesthetic beings (refer to Chapter 2, Section 2.4.3.2). Unfortunately, the findings of the current study indicated that learners with disabilities failed to recreate or re-invent themselves in full-service schools. The failure of these learners to self-transform was attributed to their level of growth. Educators believed that learners in the foundation phase (where the participants taught), were too young to be able to re-create themselves. To support this view, E6 and E8 (see Chapter 4, Section 4.2.6) alluded to the fact that over-aged learners in the foundation phase as well as older learners in higher grades were the ones who were conscious about beauty and they were a minority.

As much as the full-service schools claimed to be providing enabling environments for learners with disabilities to self-stylise, my observation was that none of them offered performing arts as an extra-mural activity. The significance of this subject or activity in aesthetics is affirmed by Crawford, Brown, Baker, Tischler and Abrams (2015) arguing that historically the performing arts has played significant social roles in human beings. It has served to convey beauty and reinforce moral values.

5.7.3. Concluding remarks

Aesthetics of existence entails that learners with disabilities have to learn to appreciate their beauty and the beauty of their environment. They should beautify themselves in order to feel

good about themselves. This means that they should strive to self-transform and recreate themselves to be better and more beautiful beings than they have ever been. It is in their power to do so and all they need to accomplish it is an environment that encourages freedom of expression, expression that goes beyond freedom of speech but includes freedom of performance.

SA, SB, SC and SD had taken several measures to provide an atmosphere and ethos that embraced inclusion and encouraged the participation and freedom of expression. However, none of the participating full-service schools offered performing arts even though it is said to play an important role in aesthetics of existence. Learners with disabilities participated in activities that their schools organised to give them extended opportunities to express themselves beyond the classroom. Although, learners participated in activities such as indigenous games, music and cultural activities, they did not care much about beauty. Some learners even struggled with basic cleanliness and tidiness which they were encouraged to care about by their educators. The lack of interest in beauty and self-transformation was alluded to by the fact that most of the learners in the foundation phase were still young and beauty was too abstract for them.

Theory suggests that appreciation of beauty could lead to appreciation of subjects such as poetry, formulae and stories. Moreover, appreciation of beauty could also lead to better understanding and appreciation of another people's cultures. Therefore, learners who appreciate beauty could enhance the process of implementing inclusive education as they embrace inclusion, understand and accept each other's cultures and backgrounds and learn from each other's differences.

5.8. FINDINGS FROM OBSERVATIONS

5.8.1. Introduction

Observations of educators teaching in their classrooms were undertaken with E11, E12, E13, E14, E15, E16, E17 and E18. The focus was on curriculum differentiation and application of formative assessment in the classroom. I had access to the educators' lesson plans during each observation session which gave me an opportunity to look at their plans to get an idea of what the educators wanted to achieve and how they went about achieving it.

5.8.2. Discussion and Interpretation of findings

With regards to application of the curriculum differentiation strategies the findings pointed to varying practices with some educators employing this strategy and others not applying it. Those who were using curriculum discrimination had either attended the KZN-DoE workshops, had qualifications in inclusive education or were enrolled for higher qualifications at that particular time. This was the same group of educators who demonstrated a better understanding of the policy of inclusive education and what it entails. However, their teaching using curriculum differentiation had some challenges, the most notable being overcrowding. Overcrowding prevented educators from giving learners with disabilities the necessary support they required. Some of them needed more one-on-one time with the educators in class and others required additional support which could not happen in an overcrowded class with little space to move and a large number of learners to take care of. This finding was in accordance with the earlier findings on the infrastructural development, particularly the availability of sufficient classrooms.

The process of implementing inclusive education was highly compromised by this state of full-service schools, and though the KZN-DoE was expected to intervene, they did not do so. In spite of the challenges that these educators were faced with in trying to apply curriculum differentiation, they remained positive and tried to assist as much as they could, including having extra one-on-one sessions with some learners during break times. Even though the educators had to seek permission from parents to have lessons out of the normal, regulated face-to-face periods with learners, it did not seem to work as there were many disturbances caused by other learners moving in and out of the classrooms and high levels of noise. The learners who were left with the educators could not concentrate properly and could be seen, from time to time, looking out of the classroom, an indication that their minds were not on what they had been asked to do by the educator. The fact that permission had been sought from parents did not change the fact that learners were kept in class during break time against their will, since permission was not sought from them but from their parents. Their wishes and preferences did not matter much which was against the spirit of inclusion, since learners were denied their freedom of expression and freedom of association as some would have preferred to be outside with their friends rather than in the classroom with the educator.

According to the genealogy of ethics and aesthetics of existence (see Chapter 2, Section 2.4.3.2), learners could only be able to self-transform if they were given freedom of expression and for that to happen the full-service schools had to establish enabling environments. Thus, whilst the educators' intentions were noble and intended to support learners with learning disabilities by giving them extra lessons during break time, the unintended consequences were unfavourable for the implementation of inclusive education. Having said that, one could not ignore the fact that educators were forced into this situation by the failure of the KZN-DoE to provide the necessary infrastructure, including consultation rooms where educators could have closed sessions with the identified learners at a more convenient time.

As mentioned earlier, not all the educators applied curriculum differentiation during their teaching (see Chapter 4, Section 4.3.1). Those who did not do so were the ones who did not have qualifications in inclusive education, were not part of the group that was selected to be workshopped by the district personnel and they were also not registered with any institution of higher learning to improve their teaching skills and knowledge. It appeared that these were educators who happened to do their educator training a long time ago when inclusive education was not part of the tertiary institutions' curriculum (refer to Chapter 4, Section 4.2.4.2). Some of these educators were nearing their retirement age and were not interested in upgrading and re-skilling themselves. This was very unfortunate, since they were employed if full-service schools and were expected to implement inclusive education. The little that they knew about the inclusive education policy and curriculum differentiation specifically, was what they got from the internal workshops that were conducted by their HODs or inclusive education lead educators. In Chapter 4, Section 4.2.4.3, it appeared that some educators were not satisfied with the kind of in-service training that they were getting in their schools, the main issue being the lack of time that was allocated to these information sessions. They wanted the KZN-DoE to arrange longer workshops, similar to the ones that were attended by their HODs and lead educators during the initial stage in the implementation of inclusive education.

Regarding formative assessment in full-service schools, the findings showed that some educators were using it while others relied on summative assessment. There was a distinctive pattern which showed the educators who used formative assessment were the ones who applied curriculum differentiation and they also incorporated it in their formative assessments. Formative assessment seemed to be effective to a certain degree since the challenge of overcrowding that was discussed above, also affected the usage of formative assessment. The

educators used formative assessments in order to identify problematic areas as they continued with the lesson. This helped the educators to gauge the progress of each learner and also assisted the educator when preparing for the next lesson or support programme for the identified learners. In overcrowded classrooms, this exercise was very difficult since educators had to check learners' tasks whilst the lesson progressed, and due to high numbers in each class, educators could not check each and every learner's work. Whilst the educator was busy with a specific learner who needed assistance, the rest of the class became noisy and disruptive. Contrary, the educators who used summative assessments had better control of their classes and the disruptions were easily dealt with. These educators only gave their summative assessments, such as short tests at the end of their lessons, making it easier for them to just teach (talk and chalk) during the duration of their lessons. This kind of lesson presentations were very educator centred and very little attention was paid to individual learner needs. So, whilst the educators had better control of the class, very little effective teaching was taking place. Learners with learning disabilities did not benefit from these types of assessments as they were only done at the end of each lesson when some learners had been sitting there 'lost' the whole time.

As I was observing the progression of each of the participants' lessons, I also observed how the power relations worked and how they affected these lessons specifically and inclusive education in general. There seemed to be three kinds of power that were in operation in the classroom and the educators were at the centre of all of them. They were governmentality, disciplinary power and pastoral power (refer to Chapter 2, Section 2.4.3.1). Sometimes, these types of power played out simultaneously in the classroom whilst the educators were teaching.

5.8.2.1. Disciplinary power

With regards to the disciplinary power, Foucault (1980) contends that it is exercised through knowledge, practices and discourses in people's interactions and activities (refer to Chapter 2, Section 2.4.3.1.1). Firstly, learners with disabilities had to exercise discipline on themselves (self-discipline) in order to enable their own education to take effect with lesser disturbances in full-service schools which most of them failed to do. Failing to exercise disciplinary power on themselves affected the way they exercised power on others, for example, the aggressive behaviour which affected their interpersonal relations, was also observed in class when they disrupted the lessons through their unruly actions.

Secondly, educators used disciplinary power in trying assist learners with learning disabilities to catch up. To explain this, I will use Foucault's (1977a) description of the school where he sees it as instrumental in the creation of certain subjectivities by the way in which it organises space and time according to particular discourses (refer to Chapter 2, Section 2.4.3.1.1). In trying to give support to learners with disabilities, the educators asked them to remain behind during break time, thereby organising space and time according to what they (educators) saw necessary, without the consent of the learners. By so doing, the educators forced their will on the learners, completely disregarding their feelings and their physiological needs at that particular time. When they exercised this kind of disciplinary power, the educators' main concern was the learners' academic needs. Completely unaware, the educators engaged in unethical activity which further jeopardised the process of implementing inclusive education, since keeping learners in class against their will when all the other learners were out enjoying their break, did not advance the notion of inclusive education. An act that seemed to be innocent and well -intended by the educators, meant that they controlled the movements and interactions of learners with disabilities in a manner that was conspicuously different from how they treated 'ordinary' learners.

During the time of apartheid, educators dealt differently with the learners who had learning difficulties and disabilities in their classrooms as they were often punished physically. It seemed as in the post-apartheid era, educators used different strategies for dealing with similar challenges instead of corporal punishment, other forms of 'punishment' were being used, for example, in this case, denying the learner time-off or break. In relation to such actions by educators Foucault argues that disciplinary power is responsible for "the mutation" of the punitive system that operated during the contemporary period (Foucault, 1977a:139) (see Chapter 2, Section 2.4.3.1.1). Denying learners with disabilities their break time was also used by E14 to punish the learners who could not complete their work in the allocated time that without considering that different learners worked at different paces according to their abilities and the kind of support that they received from their educators. These kind of actions and behaviour by educators in full-service schools had a negative impact on the implementation of inclusive education.

5.8.2.2. Governmentality

The second type of power that was in operation in the full-service schools' classrooms was governmentality. Foucault (1997) describes this as a form of rule where individuals actively participate in their own subjectification. In other words, the ruler does not force those who he/she governs to act against their will but uses what Dunne (2009) calls neoliberal ways of governing, where those who are governed share the power with the governor so that they could govern in their own right. The governor then delays or minimises interventions to allow those under his/her jurisdiction to rule on their own. In the case of the current study, the KZN-DoE governs educators, as the employer, but the educators were given authority to manage their classes and learners as they saw fit, under the circumstances where the KZN-DoE delayed or did not intervene even when the educators felt they needed the employer's intervention. The findings revealed that there were educators who struggled with learner-centred approaches to teaching such as curriculum differentiation and while the KZN-DoE was expected to intervene, they did not do so. Some educators could not use learner-centred approaches because of overcrowding. These were examples of how governmentality as a type of power was exercised by the KZN-DoE on the educators, and the end product of this kind of power relations was the adverse effect on the implementation of inclusive education. Governmentality is constituted by sovereignty which was represented by the KZN-DoE's domination in the employer-educator relationship. It was also constituted by the disciplinary power which was represented by the authority that the KZN-DoE as an employer has on educators who fail to perform, as well as the authority that educators had on the learners with learning disabilities.

Lastly, discipline was illustrated by educators who complied and taught under unfavourable conditions, as well as learners who obeyed educators' instructions not to go for the break which they were entitled to (refer to Chapter 4, Section 4.3.1). In other words, governmentality depends on the kind of interpersonal relations that exist between the one who governs and the ones who are governed and it hinders the implementation of inclusive education, as discussed above.

5.8.2.3. Pastoral power

Pastoral power is the last type of power that was in action when educators were observed teaching in SA, SB, SC and SD. As discussed in Chapter 2, Section 2.4.3.1.4, the exercise of

pastoral power is aimed at providing care and kindness to individuals who need it. This kind of behaviour is in line with the practise of genealogy of ethics which emphasises care of self and others. One of the findings of the current study was the challenge regarding the availability of classrooms and consultation rooms. These two infrastructural challenges particularly meant that educators had to teach in overcrowded classes with no privacy for cases that required such. If the implementation of inclusive education was to be successful, educators had to abandon teacher-centred strategies of teaching such as 'talk and chalk' and use learner-centred strategies such as cooperative learning and differentiated learning. However, educators who tried to practice curriculum differentiation encountered challenges that were related to overcrowding in the classrooms. In spite of the challenges, some educators persisted in trying to assist learners with disabilities which showed not only the passion they had for their job, but also the love and care that they had for the vulnerable learners who needed specific support.

During their lessons, these educators attended to individuals' calls for help that were shown by learners raising their hands, sitting and doing nothing whilst others were busy with their tasks, or engaging in disruptive behaviour since they were frustrated by not knowing what to do. Even though these attempts were badly affected by the lack space to move around the classroom and high levels of noise, the educators did not give up; they persistently tried to solve each and every learner's problem, albeit without success. By showing the will to support and attend to learners' individual needs under difficult conditions that were not conducive to effective teaching and learning, the educators practiced the pastoral power that they had. The practise of pastoral power by some educators in full-service schools showed that not all kinds of power are negative and oppressive; power can be productive and useful if practised under enabling environments for the correct reasons. In the case of inclusive education all power and knowledge could be an important weapon, with which exclusion and discrimination could be defeated.

5.8.3. Concluding remarks

The classroom observation findings showed that there were educators who were trying to practice leaner-centred strategies such curriculum differentiation and formative assessment in class. Their efforts were derailed by overcrowding and the lack of adequate knowledge about these strategies. The educators indicated that they needed support from the KZN-DoE through in-service training and improving infrastructure in their full-service schools. Furthermore, the

findings also revealed that some educators were still using outdated teacher-centred strategies that were not assisting the implementation of inclusive education.

The findings further revealed that there was confusion amongst educators regarding equality and equity (refer to Chapter 4, Section 4.3.1) even though these two concepts have a place in inclusive education, they have different meanings and confusing them when preparing and teaching lessons caused more harm than good. Some educators excluded learners with specific and unique learning needs by claiming that they were observing the principle of equality in their classrooms (refer to Chapter 4, Section 4.3.1). This matter could be addressed internally by the HODs and the inclusive education lead educators during their information-sharing sessions. Lastly, the findings revealed that various types of power relations were at play in the classroom and they affected teaching and learning as well as the process of implementing inclusive education in different ways. The exercise of disciplinary power by both the KZN-DoE on educators and educators on learners had an adverse effect on the implementation of inclusive education, whilst the exercise of pastoral power by educators on learners with disabilities, yielded positive results that could enhance the implementation of inclusive education in full-service schools.

5.9. THE FINDINGS IN RELATION TO THE RESEARCH QUESTIONS

5.9.1. Introduction

The study was guided by one main research question, namely, How does the Provincial Education Department in KZN grapple with the implementation of inclusive education in full-service schools? The current study had to respond to the main research question and the supporting five secondary research questions to be discussed below.

5.9.2. Secondary research questions

5.9.2.1. What policy considerations need to be adhered to in the process of implementing inclusive education in full-service schools?

The framework for establishing an Inclusive Education and Training System (DoE, 2001) outlines a number of pre-requisites that needed to be put in place for the effective

implementation of inclusive education. These included, the strengthening of education support services, expanding provision and access to quality education, adaptation of curriculum and assessment as well as distribution of information and advocacy.

With regards to the strengthening of support services, the KZN-DoE had to establish the DBSTs whose main responsibility would be to provide curriculum, assessment and instructional support to schools in the form of learning programmes, learning support materials and assessment instruments (DoE, 2001:29). Regarding this function of the KZN-DoE the findings of the current study indicated that the DBSTs were established but they were not giving the necessary support to the full-service schools in terms of organising curriculum, assessment and instructional support for educators. Only selected HODs were invited to such workshops which were few and far between while the rest of the educators relied on these selected individuals for information and development.

Regarding the expansion of access to quality education, the KZN-DoE was to collaborate with the Department of Social Development to develop a programme to support the welfare needs of learners with disabilities in full-service schools, including the supply of assistive devices such as wheel chairs and hearing aids (DoE, 2001:30). However, the findings of the current study revealed that the full-service schools were short of these support devices and they (schools) did not have sufficient funds to procure these so the parents of the learners who needed such devices had to buy them for their children (refer to Chapter 4, Section 4.2.2) and some of the parents could not afford to do so.

Another policy consideration that guided the implementation of inclusive education was the distribution of information and advocacy. The Department of Education launched an information and advocacy campaign aimed at communicating the policy proposals of inclusive education. One of the targeted role players in the advocacy campaign were parents, since they were regarded as an important form of support (DoE, 2001:34). According to the findings of the current study, the advocacy campaign did not reach the parents, only the educators (refer to Chapter 4, Section 4.2.3.1). The parents could not offer the kind of support that was needed because they did not know how to support their children since they lacked knowledge. Moreover, the kind of power relations that existed between parents and educators were such that the educators dominated the space with greater knowledge and parents surrendered to the authoritative power of the educators in terms of decision making and planning for the future.

It was left to the educators to educate parents about inclusive education and the role they (parents) were expected to play. This posed a challenge for the educators who themselves were subjected to the governmentality power of the KZN-DoE to implement even though they did not understand the policy of inclusive education well.

5.9.2.2. Are educators well trained to implement inclusive education policy in KZN full-service schools?

The KZN-DoE acknowledged that educators were going to be the main role-players for achieving the goal of an inclusive education system. This meant that educators needed to improve their skills and knowledge and also develop new skills. In full-service schools, the training of educators would focus on learner-centred teaching strategies such as curriculum differentiation, co-operative learning and problem solving (DoE, 2001:18-19). Unfortunately, the findings of the current study showed that the educators in full-service schools were not well-trained to teach in an inclusive setting (refer to Chapter 4, Section 4.2.4). The older generation of educators who received their qualifications during the apartheid era did not receive any kind of qualification related to inclusive education as it was non-existent then. Some of them enrolled for higher education qualifications more recently which helped them to apply their knowledge in the classroom. Those who received their initial educator training recently, did have some form of knowledge in the form of one or two modules in their formal, professional qualifications (refer to Chapter 4, Section 4.2.4.2).

In addition to professional qualifications that educators needed to implement inclusive education, educators needed continuous educator development in order to refresh and reskill to meet the teaching and learning needs of learners in full-service schools. Regarding this aspect of development, the findings of the study revealed that the KZN-DoE only provided in-service training to the few selected HODs and educators who were leaders in the implementation of inclusive education in their respective full-service schools (refer to Chapter 4, Section 4.2.4.3). These were in the form of workshops that were conducted by DBSTs and were inadequate since there were many educators who were uncertain about the implementation of inclusive education. The majority of the educators, including the principals did not receive any in-service training directly from the DBSTs and had to rely on the HODs and inclusive education lead educators for re-skilling and refreshing their teaching knowledge and skills (refer to Chapter 4, Section 4.2.4.3). Educators complained that the workshops that

were conducted by the HODs and lead educators were very short even though they were quite useful in the classroom.

These findings further demonstrated the negative manner in which the KZN-DoE was exercising its power and knowledge acumen over the educators. The DBSTs had the authority and power to distribute and share their knowledge with all the educators in full-service schools for the benefit of the learners and the process of implementing inclusive education. Instead, they shifted their responsibility to the less knowledgeable HODs and lead educators which did not help to advance inclusive education. By so doing, the DBE took a risk of having frustrated educators who could easily resist and reject inclusive education. Nonetheless, the findings of the current study showed that the educators in full-service schools remained positive about inclusive education even though they indicated that they needed further training and development.

5.9.2.3. Does the KZN-DoE adequately support full-service schools in the quest to implement inclusive education policy?

In order to respond to this question specifically, the current study focussed on two critical aspects of support that the full-service schools needed from the KZN-DoE, namely, infrastructural development and adequate funding for inclusive education. The findings of the semi-structured interviews with the principals of the participating schools provided the data that was analysed for these two themes.

With regards to the infrastructural development, the findings of the current study indicated that there were renovations done in only one full-service school and no renovations were done in the remaining three full-service schools (refer to Chapter 4, Section 4.2.1). In the full-service schools that were not renovated, no new buildings were built and there was overcrowding in the classrooms. There was also a shortage of consultation rooms where educators could attend to individual cases of learners that required privacy.

In terms of funding, the full-service schools were funded in the similar manner that ordinary primary schools were, that is, through the usual Norms and Standards (refer to Chapter 4, Section 4.2.2). There was no consideration made for the fact that full-service schools had added responsibility of catering for learners with disabilities who often required expensive

equipment to aid their education. There were also no donor funds that the full-service schools benefited from as all of them did not have specialist educators that they needed since there were no funds available to employ additional personnel specifically for the implementation of inclusive educators (refer to Chapter 4, Section 4.2.2).

In spite of the lack of funding and inadequate/lack of infrastructural development, the principals were required to ensure that inclusive education was effectively implemented (refer to Chapter 4, Sections 4.2.1 and 4.2.2). Their binding contracts with the KZN-DoE entailed that they had to manage and monitor curriculum delivery in their respective schools. It did not have a condition that said 'only if' the employer (KZN-DoE) fulfilled its obligation of providing adequate resources, infrastructure and funding. The principals who were deemed not to be honouring their part of the contract could be subjected to disciplinary processes, which was not the case with for the KZN-DoE. This kind of power relations between the KZN-DoE and the principals hindered the implementation of inclusive education since only one party (KZN-DoE) had the power to discipline and the other one (principals) did not have that power. The KZN-DoE, therefore used its disciplinary power and governmentality to 'coerce' the principals to work under stressful conditions that did not enhance the process of implementing inclusive education.

5.9.2.4. How are parents involved in the education of their children with disabilities in KZN full-service schools?

The findings of the study indicated that the educators in full-service schools expected the parents to be involved in the education of their children through attending school events and participating in their children's learning programmes. The findings further, revealed that the educators were satisfied with the parents' attendance of school events such as sports, cultural activities and phase meetings (refer to Chapter 4, Section 4.2.3.1). Even though the educators were satisfied with the overall attendance of the parents of the phase meetings, they (educators) were however concerned with parents' lack of active participation in those meetings. The parents seemed to be intimidated and lacked the confidence to voice their opinions. This was another example of the power and knowledge relations in the process of implementing inclusive education that were not productive. The parents seemed to be overwhelmed by sharing the platform with educators who were more knowledgeable and had control of how their (parents') children were taught. The presence of the parents indicated their will to

participate in the education of their children but their silence and lack of contributions in the meetings indicated the domination and power of the educators in the space where both parties needed to share equitably.

Regarding the involvement of parents in the learning programmes of their children, the study revealed that the parents were not involved (refer to Chapter 4, Section 4.2.3.2). Parents were not sure of their role in the academic (learning) programmes of their children with disabilities and they thought it was not in their competence but in the competence of the educators. Moreover, most of the parents for learners with disabilities were grandparents who did not have much formal education and the necessary knowledge to assist in the academic activities of learners with disabilities since it required the kind of expertise that they did not have.

5.9.2.5. How do power and knowledge relations affect the implementation of inclusive education in KZN full-service schools

The study revealed that, behind each and every challenge that was encountered in the implementation of inclusive education in full-service schools, there were some kind of power relations between the stakeholders at play. Also, behind every success in the implementation process, there were power relations at play. In other words, the knowledge and power relations that existed in the process of implementing inclusive education affected the process both negatively and positively. For example, the delayed or lack of intervention and support by the KZN-DoE where it was needed, negatively affected the implementation process. In addition, the use of disciplinary power by educators on learners, negatively affected the implementation of inclusive education (refer to Chapter 2, Section 2.4.3.1.1 and Chapter 5, Section 5.8.2). The resistance of learners with disabilities to the assistance that their grandparents tried to offer them (refer to Chapter 4, Section 4.2.3.2), was another example of the negative effect of the power and knowledge relations that played out in the process of implementing inclusive education. On the other hand, the pastoral power that was exercised by both the principals and educators on learners, by them trying their utmost to provide a conducive learning environment and teaching them despite lack of support by the KZN-DoE, positively affected the implementation of inclusive education. It was an attempt to ensure that learners with disabilities benefited from inclusive education regardless of the deviations, errors and misconceptions that the current study highlighted.

With reference to the significance of power and knowledge relations in a discourse, Teshome (2019) (refer to Chapter 2, Section 2.4.3) asserts that exercising power and knowledge incorrectly could convert humans into subjects, thereby adversely affecting their basic human rights to quality education. In this sense, any abuse of power and knowledge is tantamount to unethical behaviour. Although the findings of the current study did not point to the subjectification of learners with disabilities during the implementation of inclusive education, it did reveal the unethical conduct of learners with disabilities as well as their lack of appreciation of aesthetics of existence which negatively affected their interpersonal relations and social inclusion (refer to Chapter 2, Section 2.4.3.2).

5.9.3. Concluding remarks

It was mentioned in Chapter 1, Section 1.4 that the purpose of the current study was not to find solutions to the challenges that inclusive education faced but to uncover the effects of the power and knowledge relations in the implementation process. Therefore, the responses to the research questions did not only highlight the challenges (this was already provided by previous studies) but indicated the role played by the relations of power and knowledge in the implementation process. The types of power such as disciplinary power and governmentality tended to hinder the implementation process whilst pastoral power tended to enhance the implementation process.

CHAPTER 6

CONCLUSIONS, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER STUDIES

6.1. INTRODUCTION

As this is the last chapter of the current study, concluding remarks are made in relation to its theoretical framework, which is genealogy (see Chapter 2, Section 2.4). In this section, the purpose of genealogical studies is discussed, which is to identify the historical occurrences, miscalculations, complete reversals, errors, false appraisals and deviations that gave birth to those things that continue to exist and have value for us. Therefore, it is with this theoretical lens that conclusions regarding the themes such as 'infrastructural development', 'parental involvement', 'educator training', 'funding of full-service schools', 'genealogy of ethics' and 'aesthetics of existence' are drawn. Recommendations that emanate from the findings are presented, and suggestions for further studies are made.

6.2. CONCLUSIONS OF THE RESEARCH

6.2.1. Infrastructural Development

Regarding the infrastructural development, the current study revealed that:

- The KZN-DoE managed to build new classrooms but not in all full-service schools.
- Renovations were also done but there were still incomplete projects regarding these renovations.
- The KZN-DoE failed to construct adequate consultation rooms for private consultations between learner support educators and learners with disabilities or their parents as well as between SBSTs and learners with disabilities or their parents.

The inclusive education policy (DoE, 2001:2) states that, in support of inclusion, "… space and cost norms for buildings, including grounds will focus on the design and construction of new buildings as well as the renovation of existing buildings". This was intended to demonstrate the physical shift from the past segregated special needs education system that catered mainly

for white children to an inclusive education system that caters for all learners. However, just like in the apartheid era, learners with disabilities from poor socio-economic backgrounds still found themselves in unsuitable physical environments that were characterised by overcrowding and dilapidated classrooms. The KZN-DoE committed an error of judgement by failing to provide adequate physical support services as it was supposed to and unfortunately, it was an error that falsified the assumption that the inclusive education system marks an improvement from the past special needs education system. The physical grounds were still not level, unsafe and unsuitable for learners with disabilities. There was thus very little difference, if any, between the appalling conditions of education under apartheid that the majority of learners with disabilities had to endure and the current physical conditions where basic needs such as clean toilets still belonged to only a handful of learners in affluent schools.

The unbalanced power relations between the KZN-DoE, which were characterised by the dominance of the KZN-DoE as the employer, meant that the principals had to find ways of managing the implementation of inclusive education in full-service schools without the full support of the KZN-DoE. The KZN-DoE saw the principals as subjects who had to honour the contractual agreement between the two parties, requiring them to manage schools properly, whilst it failed to honour its part of the agreement to fully support the schools.

6.2.2. Parental Involvement

Parental involvement was another theme that was explored, and the findings thereof revealed that both positives and negatives:

- The educators were satisfied with the attendance of parents of school events and functions.
- They (educators) also had good communication with the parents of the learners with disabilities.

However, there were areas of concern, such as:

- The lack of parents' active participation in their children's individual learning programmes.
- Most learners with disabilities were under the guardianship of grandparents, many of whom lacked formal education and the confidence to assist in the education of their children with disabilities.

One of the weaknesses of the apartheid special needs education system was the exclusion of the parents of children with disabilities in the education of their children. The expectation was therefore that in a more democratic and learner-centred approach, every parent who be encouraged to take a prominent role in education of his or her child in inclusive education. To ensure that parents were involved in the education of their children, the KZN-DoE launched a national advocacy and information programme in support of the inclusive education system focusing on the roles, responsibilities and rights of parents amongst other stakeholders. The findings of the current study however revealed that the parents were not part of advocacy initiatives undertaken by the KZN-DoE and their exclusion resulted in them not participating fully in the implementation process of inclusive education. The exclusion of parents in both the advocacy and preparatory workshops for stakeholders was against the spirit of a democratic inclusive education system and hindered the implementation process. The remnants of the apartheid past were still affecting the future of learners with disabilities as the exclusion of their parents in their learning programmes continued unabated in full-service schools.

Full inclusion of parents in the education of their children with disabilities required favourable conditions and good working relations between parents and educators. Unfortunately, the kind of power and knowledge relations that these two parties had prevented parents' active participation in the education of their children. The fact the parents were less knowledgeable that the educators regarding the education of learners with disabilities intimidated parents who did not recognise their importance in the education of their children with disabilities, thereby leaving everything in the hands of the educators.

6.2.3. Funding for Full-service Schools

The findings regarding the funding of full-service schools pointed to clear deviations from the funding model of full-service schools that is outlined in the inclusive education policy:

- There was no evidence of the availability of government grants that were supposed to be used for full-service schools;
- The manner in which funds were allocated to full-service schools had not changed from the time when they had been ordinary primary schools. They (full-service schools) still relied on the usual Norms and Standards allocation, which did not cater for their full-service school status;

- There were no funds to purchase the supportive devices that learners with disabilities needed.

Therefore, in respect of the funding of full-service schools, the KZN-DoE seemed to have grossly miscalculated their capacity to finance the inclusive education system. The DoE (2001:33) undertook to provide materials and equipment as well as assistive devices such as hearing aids and wheelchairs for those learners who could not gain access to learning because of a lack of critical resources. The main focus of the KZN-DoE should have been on the designated full-service schools. Instead, parents of learners with disabilities were requested to buy these assistive devices for their children with disabilities. Some parents could however not afford to buy these assistive devices as they were expensive. This reality once again exposed the discrepancy between the envisaged inclusive education system that had all the support mechanisms in place, and the actual practice or implementation of the inclusive education policy in full-service schools, which revealed neglect and the lack of adequate financial support. The deceptive picture that portrays the inclusive education system as universal from the policy perspective, was tainted by the reality of the shortage of funds for inclusive education on the ground which resulted in the flawed implementation process. The previously disadvantaged schools and learners with disabilities continued to be disadvantaged in the new democratic full-service schools which undermined their ability to fully embrace inclusion and an inclusive atmosphere and ethos.

6.2.4. Training and Development of Educators

The training and development of educators was another area where the findings revealed that the KZN-DoE had dismally failed to deliver on its mandate.

- The KZN-DoE did not assist the majority of educators who did not have the necessary qualifications to teach in full-service schools with any kind of training and professional development.
- The KZN-DoE continued to recruit educators who were unqualified to teach in full-service schools given that there were no specific additional requirements for educators to teach in these schools other than the usual educator qualification with or without some training in inclusive education.
- The DBSTs were supposed to be spearheading the continuous training and development of all practicing educators in the form of workshops or seminars. That was not

implemented as educators had to be workshopped by other educators, who themselves had very limited training in inclusive education.

In respect of the training and development of educators, the DoE (2001:29) committed itself to providing (through DBSTs) access for educators to appropriate pre-service and in-service education and training and professional support services. The KZN-DoE was also supposed to ensure that the Norms and Standards for the education and training of educators, trainers and other development practitioners included competencies in addressing barriers to learning. In addition, the KZN-DoE was tasked to ensure the development of specialised competencies such as life skills, counselling and learning support (DoE, 2001). Contrary to this undertaking by the KZN-DoE, educators did not receive this kind of training. This was yet another deviation by the KZN-DoE which left learners with disabilities in a similar, if not worse predicament as they had been in before the implementation of inclusive education. The only difference was that more and more learners with disabilities were enrolled in full-service schools, albeit without adequate support. At the same time, the perception of the outside world was that inclusive education was a progressive, logical migration from the past oppressive and segregated special needs education system. I conclude by reiterating the words of Dunne (2009) as discussed in Chapter 2, Section 2.4.3.1.3 that, under a neoliberal government, the state forsakes some of its power and reduces its interventions, employing a highly qualified, flexible and professional labour force to compensate for its lack of effective interventions. The KZN-DoE seemed to have partially followed the route of neoliberal governments described above, except that they did not employ highly qualified and flexible educators in full-service schools to compensate for their lack of timeous intervention in the continuous training and development of educators.

6.2.5. Genealogy of ethics

With regards to ethics, the integrated findings of the current study revealed that:

- The conduct of educators towards learners with impairments was of an acceptable moral standard where learners were treated with fairness and justice and educators also took good care of them.
- Learners with disabilities were subjected to outdated and insensitive teaching strategies that did not accommodate their diversified needs, such as the question and answer method

and traditional direct instruction method. In other words, learners with disabilities were, to some extent, excluded academically in the full-service schools and that was unethical.

- Learners with disabilities lacked self-discipline which is necessary for them to take care of themselves and other learners.
- Learners with disabilities often displayed aggression and egocentric behaviour towards other learners, which adversely affected their interpersonal relations with other learners.
- Some learners with disabilities resorted to bullying tactics which intimidated other learners and hampered their social inclusion in full-service schools.

The findings of the current study also indicated that some learners with disabilities reacted to the kind of treatment that they received from other learners, for example, when they were mocked and ridiculed, they shied away and withdrew from social interaction. Foucault (1997) referred to in Chapter 2, Section 2.4.3.2 however, downplays the significance of external influence and the impact it has on the individual, as compared to the impact that self-actualisation would have on the same individual. By implication, self-actualisation could be utilised as a coping mechanism for the learner who is subjected to maltreatment and unethical conduct. The current study could not establish whether learners with disabilities were capable of engaging in self-actualisation activities since it was beyond the scope of the current study.

6.2.6. Aesthetics of Existence

Aesthetics of existence was another theme that was explored, and the findings thereof revealed the following:

- Firstly, the learners with disabilities were not conscious of beauty. Even though the full-service schools offered a variety of arts and cultural activities, learners with disabilities did not use that opportunity for self-transformation, self-appreciation or self-recreation. They participated in the art and cultural activities mainly for fun and enjoyment.
- Secondly, the socio-economic backgrounds of the learners with disabilities did not play a significant role in the learners' perception of aesthetics.
- Thirdly, the cultural backgrounds of the learners did not have any significant impact on how the learners viewed aesthetics.
- The age of the learners, on the other hand, had an effect on the learners' awareness of beauty since it was the older ones who appreciated their own beauty and the beauty of others.

As discussed in Chapter 2, Section 2.4.3.2 aesthetics of existence requires self-discipline and appreciation of self and the environment. A learner who is able to self-transform and appreciate beauty around himself or herself is most likely to adapt easily in the new environment and be able to take care of self. Unfortunately, the findings of the current study showed that most learners with disabilities had not developed a sense of appreciation of their own beauty, which made it difficult for them to appreciate the beauty of their environment and the self-recreation opportunities it offered them.

6.2.7. Observations

The observation findings revealed the following:

- The educators who had some sort of training or qualifications in inclusive education understood the policy of inclusive education better that the ones who did not.
- The educators who had qualifications or some training in inclusive education used the learner-centred approaches such as curriculum differentiation and formative assessment in their classes.
- Educators with no qualifications in inclusive education and did not receive in-service training from the KZN-DoE either did not use curriculum differentiation or they used it incorrectly.
- The educators encountered challenges related to overcrowding and the lack of adequate knowledge when trying to use learner-centred strategies of teaching in support of inclusive education in their classrooms.

The KZN-DoE used its disciplinary power and governmentality, as an employer, to coerce educators to implement inclusive education even though they were not ready. The educators complied with the directive of the KZN-DoE to implement inclusive education although they had a recourse to use their own power and knowledge as professionals to counter the KZN-DoE's instruction to implement inclusive education.

Whilst governmentality and disciplinary power were used over the educators by their employer to implement an education system that they had not been properly trained in, they (educators) themselves exercised their own disciplinary power on the learners with disabilities. They consistently denied them the freedom to be different as they confused the principles of equality

and equity. Some educators thought that allowing differences would amount to discrimination and unequal treatment of learners with disabilities which was far from the truth.

6.3. RECOMMENDATIONS

6.3.1. Infrastructural Development

The inclusive education policy aims to reduce barriers to learning and development in order to meet the needs of all school-going aged children (DoE, 2001). The provision of adequate toilets and safe buildings are some of the priorities for inclusion of learners with disabilities in full-service schools. The findings of the current research showed that the KZN-DoE was lagging behind in addressing overcrowding, abolishing pit toilets as well as providing consultation rooms in full-service schools.

The maximum number of learner: educator ratio for South African primary schools is 40:1, and for secondary schools it is 35:1 (Motshekga, 2012). Similar to funding where there was no specific determining number of learners for full-service schools to be allocated funding, there was also no specific maximum number of learner: educator ratio for full-service schools, in other words, they were treated like ordinary primary schools in this regard. The learner: educator ratio of 40:1 was therefore applied for both ordinary primary schools and full-service schools. Forty learners per one educator in an inclusive class would be too big, since learners with disabilities in that particular class required specific and sometimes additional support which the educator could not provide given that she or he had to deal with 40 learners in one class every period.

The findings of the current study revealed that the situation was even worse in full-service schools with the minimum ratio of 45:1 in each class. There could be two possible reasons for this overcrowding: (i) the shortage of educators and (ii) the shortage of classrooms but according to the current study, the latter was the main cause. Therefore, the KZN-DoE has an obligation to build more classrooms for full-service schools and renovate the current dilapidated building. Over and above the building of additional classrooms, I recommend the maximum number of learner: educator ratio for full-service schools to be determined separately from that of ordinary primary schools. This ratio will allow for easier movement by both educators and learners in between the desks, and facilitate the use of learner-centred teaching

strategies such as co-operative learning and group discussions and the practise of differentiated learning with greater ease.

The KZN-DoE should also do away with pit toilets in full-service schools as they could be dangerous to young learners if they fell into the pit. The odour that comes from the toilets could sometimes be unbearable and constitute a health hazard. As an alternative to pit toilet, the Eastern Cape (EC) DoE acquired the EaziFlush toilets which could also be used in KZN because of the advantages they have and the geographic similarities that these two provinces have of being largely rural. EaziFlush toilets use a maximum of two litres of water per flush so they are economical and eco-friendly, making them more affordable in rural areas where water is scarce. Other advantages of the EaziFlush toilets are that they have been approved by the Department of Science and Innovation, so their safety is assured. Recycled water can be used to flush these toilets which are also low maintenance and durable as they can last for up to 12 years.

6.3.2. Parental Involvement

Parental involvement is a significant component in the effective practice of inclusive education and critical in the education of learners with special needs. Concurring with this assertion, Afolabi (2014:200) posits that "A positive outcome in inclusive education depends on the home-school collaboration for it to be effective, and this could be sustained in a positive school climate where parents are seen as partners in their child's education". The revelation by the current study that parents were not active in their children's learning programmes did not help in the implementation of inclusive education. In order to remedy this situation, I suggest four critical ways in which educators could get parents to be more involved in the education of their children with disabilities:

6.3.2.1. Communication

- The educators should introduce themselves to the parents.
- The educators should ask parents to introduce themselves as well.
- The parents should be given classroom policies, including the homework timetable.
- The role of the parents and what is expected of them should be discussed with them.

- The educators should create a blog or any other convenient online platform to discuss homework, teaching philosophy and other learning-related practices.

6.3.2.2. Involvement in learning programmes

- The parents should be made partners in decision-making processes concerning their children.
- The educators should get parents involved in their children's learning programmes by clearly defining the parents' roles and train them on how to perform those roles.
- The educators should hold regular one-on-one meetings with individual parents to discuss their children's progress or lack of.
- Empower parents through workshops on specific learner support strategies, specifying the educator's and parent's respective roles.

6.3.2.3. Collaboration

- Class educators should establish professional relationships with interested parties such as parents, specialist educators, administrators and councillors.

6.3.2.4. Learner organisation

- Parents should help their children to organise material such as their pencils, homework books, pens, erasers, schoolbags and all that they need to do their homework and what they need to take to school the following day.

6.3.3. Educator Training and Development

The educators are at the forefront of the implementation of inclusive education and therefore, their readiness and preparedness are of vital importance. It is the responsibility of the KZN-DoE to ensure that all educators are given the required training and continued professional development to ensure success in the implementation process. In this regard, the findings indicated that it was not only educators who were not properly trained for the implementation of inclusive education, but the principals were also not trained in the effective management of full-service schools. Proper inclusive curriculum delivery, to a large extent, depends on

effective curriculum monitoring and management, which should be the competences of the principal together with the school management team.

To this effect the KZN-DoE (2017) has developed a curriculum management and delivery strategy which, if properly implemented, could help empower both the school management teams and the educators. This strategy is underpinned by six guiding elements:

- Supervising the taught curriculum at classroom level
- Monitoring and evaluating curriculum implementation
- Providing support services and resources to educators
- Providing skills development training through in-service training
- Developing exemplars and demonstration programmes of quality learning and teaching
- Quality assuring the assessment of learning

While this is a good service delivery strategy that only needs proper implementation, it is however a general document to support all the schools in KZN and is not specifically for inclusive education, hence the need for a specific plan to address the training needs of educators in full-service schools. The findings of the current study revealed that educators were not properly trained and developed in two fundamental areas, namely, the initial educator training and the proposed plan therefore aims to address both the theory and practice of inclusive education in class.

6.3.3.1. Initial educator training:

- Only accredited public or private higher education institutions should provide training and issue qualification certificates for inclusive education educators.
- All educator training institutions should offer an inclusive education module in each year of the four-year long course.
- The inclusive education course should be constituted of both theory and teaching practice.
- During the first year of study, students should do theory plus one week of guided observation in a full-service school.
- In their second year of study, students should do theory and two weeks of teaching in a full-service school.

- In their third year of study, the students should do theory and three weeks of teaching practice in a full-service school and finally
- In their fourth year of study, students should do theory and four weeks' teaching practice in a full-service school.

Note that in the four-year duration of their training, students should be under the supervision and mentorship of a senior educator who is qualified and experienced in teaching in inclusive classes.

6.3.3.2. Continued professional training and development:

- The SBSTs, in consultation with the DBSTs, should provide in-service training to educators.
- The DBSTs should workshop the School Management Teams (SMT) on curriculum management in a full-service school.

6.3.3.2.1. Induction to inclusion

- Induction should be the competence of the SBSTs.
- Newly appointed educators should receive advocacy on inclusive education and receive workshops on lesson planning, differentiated instruction, Universal Design for Learning (UDL), classroom management as well as parental involvement.
- The workshops on the above-mentioned components of inclusion should take place in the first three weeks of the first term.

6.3.3.2.2. Continued professional development

- Continued professional development in inclusive education should be the competence of the SBSTs and DBSTs together with the SMTs.
- The focus of the continued professional development should be on educators' competencies, creation and maintenance of an inclusive culture and ethos, collaboration with para-professionals as well as using assistive technology in the inclusive classrooms.
- Educators should be encouraged to upgrade their professional qualifications in inclusive education.

6.3.4. Funding for full-service schools

The inclusive education policy (DoE, 2001) states that the DoE would provide funding for inclusive education through the post-provisioning process, school funding Norms and Standards and also through conditional grants. The post-provisioning process is set out in the following legislation:

- The Employment of Educators Act (Act No. 76 of 1998),
- The South African Schools Act (Act No. 84 of 1996) and,
- The Labour Relations Act (Act No. 66 of 1995) which includes a process to be followed by the Education MEC to calculate the number of teaching posts required by the province. This influences the funding for each school, that is, the school funding Norms and Standards.

As mentioned earlier, there is no specific criteria to determine the funding allocation for full-service schools in spite of their added responsibilities hence they cannot perform all their required functions. After the dismantling of the apartheid schools' funding system that was based on race, the DoE introduced the NNSSF policy, which aimed at redressing the inequalities and imbalances of the past (DoE, 1998). Unfortunately, disabled learners were still not prioritised even in this post-apartheid policy as only racial discrimination was redressed. The complexity and the varying scope of disabilities in full-service schools requires a different approach to school funding.

I therefore recommend a disability audit for each school to be conducted each year to determine the kind of support that the particular school needs, which will determine the amount of funding it receives from the provincial DoE. This should be done over and above the quintile ranking and the number of enrolled learners in the full-service school. The learner support educators should be made permanent in the Personnel and Salary System (PERSAL) so that they will be included in the final school allocation of funds for a particular year. This will also assist to curb the high turnover of learner support educators since they will work with the assurance that they are valued and appreciated, unlike the current temporary nature of their appointments.

6.3.5. Genealogy of ethics

The ethical behaviour of educators towards learners with impairments as well as the ethical behaviour of learners towards other learners is a critical factor in determining whether inclusion in full-service schools will be a success or not. Foucault (1980) argues that schooling in itself had been a disciplinary response to the need to manage growing populations. As the population grew, discrimination and oppression also grew and there was a resultant need to manage immoral behaviour even at school. Although the findings of the current study did not reveal deliberate unethical behaviour of educators towards learners with disabilities, it did however reveal the unethical behaviour of learners with disabilities towards other learners, a kind of behaviour that needs to be condemned and discouraged in the strongest possible terms, for the sake of all learners specifically and inclusive education in general. Therefore, all learners in full-service schools have to be supported in dealing with dehumanisation and deformation.

Unfortunately, Foucault's suggestion of self-recreation and restyling as discussed in Chapter 2, Section 2.4.3.2 does not provide a practical solution for a foundation phase learner who has not yet developed a sense of personal identity and capacity for self-reconstruction. Learners with disabilities in primary schools still need protection and assurance from the system rather than from themselves or other individuals. To this effect, Pearson (2016) concurring with Nietzsche argues that morality represents a system of errors that human beings have incorporated in their basic ways of thinking, feeling and living; it is a manifestation of ignorance that people have about themselves and the world around them. Therefore, learners who engage in unethical behaviour need help to discard the unwanted behaviour that hampers social inclusion in full-service schools.

The ethical behaviour that promotes social inclusion, therefore, requires collaborative effort from the KZN-DoE, parents, educators and the community at large. Collaborative programmes that aim at building resilience and self-confidence amongst learners with disabilities should be a joint venture between the school and the community. Learners with disabilities should be included in home and community activities just like they are at school. Activities such as games and all sporting activities that are organised inside and outside the school, should acknowledge the presence of children with disabilities and afford them the opportunity to participate. Violent behaviour, including bullying, should be discouraged through play instead of formal talks in schools.

6.3.6. Aesthetics of existence

Aesthetics of existence is about taking care of one's self. One needs help from others in order to be able to take care of the 'self', and therefore aesthetic of existence is ethical. Xu (2019) in Chapter 2, Section 2.4.3.2 points out that both ethical and aesthetical practices involve interpersonal relations and freedom of expression is a co- requirement. This therefore calls on full-service schools to create and maintain inclusive cultures where learners with disabilities have the courage to take risks and sacrifice their 'accepted' behaviour at school, so that they can reconstitute their own identity and their thoughts for the purpose of self-recreation.

It is therefore not enough for full-service schools to offer opportunities for self-recreation and self-transformation. Instead, learners with disabilities should be taught how to use the skills that they acquire from the arts and cultural activities to create their own identity which will be 'insulated' from the external opinions, gestures and comments about who they are, and what they look like. In other words, learners with disabilities with a well-developed sense of aesthetics of existence could be able to handle unethical behaviour that might be meted out on them in inclusive schools.

6.4. SUGGESTIONS FOR FURTHER STUDIES

6.4.1. The Role of the Genealogy of Ethics for Social Inclusion in Full-service Schools.

The findings of the current study revealed that learners with disabilities lacked self-discipline to be able to take care of 'the self' and others in full-service schools. Their inability to self-transform and lack of resilience made it difficult for them to establish and sustain interpersonal relations. They tended to be reactionary to what they perceived as a threat or a kind gesture. In order to protect their space, they reacted to the perceived threat through aggression, bullying or withdrawal. Contrary, when they felt acceptance in their new environment, they reacted to the perceived kind gesture with care, kindness and love. In other words, when they felt unaccepted they reacted with anger and hostility which led to their social exclusion. Following that social exclusion, learners with disabilities could not freely participate in group discussions and could not benefit from learner-centred teaching methods such as co-operative learning and group discussions. Foucault (1997) rejects the notion of seeking acceptability from the outside world and suggests that human beings should not seek 'acceptability' but rather seek trust

amongst one another. This scholar further suggests that taking care of 'the self' should be a priority and taking care of others should follow. Foucault (1997) refers to the act of taking care of 'the self' as the genealogy of ethics. The findings of the current study did not indicate how the genealogy of ethics could be utilised to advance social inclusion in full-service schools, as this would enhance process of implementing inclusive education. Therefore, I suggest further study to be conducted on this topic.

6.4.2. The Impact of Aesthetics of Existence on Inclusive Education

Foucault, in Chapter 4, Section 4.2.5 accounts on the necessity for the individual to recreate and restyles themselves so as to develop resilience to face aspersions cast on them from unexpected quarters. The current study partly explored how the learners with disabilities perceived aesthetics of existence and if they were able to appreciate beauty. However, it did not dig deep into the impact that aesthetics of existence had on the inclusion of learners with disabilities in full-service schools. I therefore believe there is a need for a study that will investigate the impact of aesthetics of existence on inclusive education and how best the learners with disabilities can be supported to realise the possibility of self-invention.

6.4.3. Power and Knowledge as an inclusion tool

Foucault talks about the continuous power struggle between the employer and the employee, men and women and also between the educator and learner (see Chapter 2, Section 2.4.3). Furthermore, Foucault argues that power relations are reciprocal rather than one-sided, by implication this means that learners with disabilities also have power they exercise over the educators. The current study however, discussed the kind of school culture and ethos that could be conducive to avoid the unfair domination of the learners with disabilities by the educators. There is a need to further explore how the reciprocal nature of the power relations between the educators and the learners can enhance the inclusion of learners with disabilities in mainstream schools, particularly in primary schools.

6.4.4. Effective Leadership for Full-service Schools

The principal and the entire SMT have a crucial role to play in ensuring that inclusive education becomes a success. The principal in particular, should play a pivotal role in implementing and

managing change, setting a new course for the school and improving the curriculum delivery in the entire school. Together with his or her SMT, they are responsible for facilitating systemic change and encouraging positive attitudes towards inclusive education through new practices. The findings of the current study showed that the principals did not receive any training and development from the KZN-DoE to prepare them for their new roles in inclusive schools. There is therefore a need to explore the various facets of the role of principals and their management teams in inclusive education as well as the training programmes that should be in place to assist them in performing their roles.

6.5. CONCLUSION

Chapter 6 discusses the findings of the current study according to the following themes: infrastructural development, parental involvement, funding of full-service schools, educator training and development, genealogy of ethics and aesthetics of existence. The observation findings were also summarised. The findings revealed the positives, that is, the aspects of the implementation of inclusive education that were on track, as well as the negatives which were those aspects where there were errors in the implementation process and deviations from the inclusive education policy.

Recommendations were made for those aspects of the implementation process that emerged as problematic. Recommendations ranged from short term possible solutions that needed the attention of educators, parents and the KZN-DoE as well as long term solutions that needed the attention of the KZN-DoE, some of which need to be implemented in collaboration with external partners such as institutions of higher learning. The recommendations were made per theme and per observations that I made during the course of the study. Particular attention was given to those aspects of the process that appeared to be throwing the implementation of inclusive education into disarray. There were also new areas of interest in the field of inclusive education that emerged from the current study and needed further exploration. Those emergent areas of interest were discussed in the section that dealt with suggested further studies.

SUMMARY OF THE THESIS

The aim of the current study is to analyse the implementation of Inclusive Education in KZN full-service schools, and uncover the fundamental deviations from the policy that can adversely impact the learners with disabilities, educators and parents, as the process of implementation unfolds. It is composed of six chapters, which deal with different aspects of the implementation of Inclusive Education.

Chapter one is introductory, it orientates the reader to the study, and introduces the genealogical approach as the framework that underpins the study. It also describes the problem statement and explains the contribution the study will make to the existing body of knowledge about Inclusive Education.

Chapter 2 reviews the literature that is relevant to inclusive education, thereby providing the critical evaluation of this literature in relation to the research problem of the current study. It consists of two parts, the conceptualisation of literature and the theoretical framework which guides the current study towards the findings.

Chapter 3 is subdivided into research approach, design and methods, sampling and data analysis procedures. This Chapter also outlines the empirical procedures used. In addition, the philosophical position and orientation towards the study's inquiry is also discussed.

In Chapter 4, the generated data is presented and analysed. The data is presented in a comprehensible form that can be interpreted in order to identify occurrences, trends and relationships in accordance with research aim, research objectives and research questions.

In Chapter 5, the findings are discussed and interpreted in relation to the theoretical framework. The discussion and interpretation of findings is given per theme and also per observations that were conducted during the course of the study.

In Chapter 6, the main topics and arguments made in the study are synthesised. Also, recommendations are made and new areas for future research are suggested.

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APPENDICES

APPENDIX A:

PERMISSION TO CONDUCT THE RESEARCH FROM THE KZN-DoE

education
Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma Tel: 033 392 1041 Ref.:2/4/8/1282

Mr SE Mbelu
32 LES DE Jager Drive
Lincoln Meade
Pietermaritzburg
3200

Dear Mr Mbelu

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"THE GENEALOGICAL ANALYSIS OF INCLUSIVE EDUCATION IN KZN SCHOOLS",** in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 17 July 2017 to 09 July 2020.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Connie Kehologile at the contact numbers below
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

Dr. EV Nzama
Head of Department: Education
Date: 24 July 2017

...Championing Quality Education - Creating and Securing a Brighter Future

KWAZULU-NATAL DEPARTMENT OF EDUCATION
Postal Address: Private Bag X9137 • Pietermaritzburg • 3200 • Republic of South Africa
Physical Address: 247 Burger Street • Anton Lembede Building • Pietermaritzburg • 3201 **Tel.:** +27 33 392 1004/41 •
Fax: +27 033 392 1203• **Email:** Kehologile.Connie@kzndoe.gov.za / Phindile.Duma@kzndoe.gov.za •
Web: www.kzneducation.gov.za **Facebook**: KZNDOE….**Twitter**: @DBE_KZN….**Instagram**: kzn_education….Youtube:kzndoe

APPENDIX B:

ETHICS CLEARANCE CERTIFICATE

UNISA university of south africa

UNISA COLLEGE OF EDUCATION ETHICS REVIEW COMMITTEE

Date: 2018/07/18

Ref: **2018/07/18/08035903/06/MC**
Name: Mr SE Mbelu
Student: 08035903

Dear Mr Mbelu

Decision: Ethics Approval from 2018/07/18 to 2023/07/18

Researcher(s): Name: Mr SE Mbelu
E-mail address: sifisombelu@yahoo.com
Telephone: +27 82 670 7575

Supervisor(s): Name: Prof MW Mndawe
E-mail address: Mailamw1@unisa.ac.za
Telephone: +27 78 143 8313

Title of research:

The Genealogical analysis of the implementation of Inclusive Education in KwaZulu Natal schools

Qualification: PhD in Inclusive 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 the period 2018/07/18 to 2023/07/18.

*The **low risk** application was reviewed by the Ethics Review Committee on 2018/07/18 in compliance with the UNISA Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.*

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 relevant to the ethicality of the study should be communicated in writing to the

University of South Africa
Preller Street, Muckleneuk Ridge, City of Tshwane
PO Box 392 UNISA 0003 South Africa
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
www.unisa.ac.za

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.
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 **2023/07/18**. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number **2018/07/18/08035903/06/MC** *should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Kind regards,

Dr M Claassens
CHAIRPERSON: CEDU RERC
mcdtc@netactive.co.za

pp

Prof V McKay
EXECUTIVE DEAN
Mckayvi@unisa.ac.za

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APPENDIX C:
SEMI-STRUCTURED INTERVIEW QUESTIONS

INTERVIEW QUESTIONS

PRINCIPAL'S INTERVIEW

1. Is this school practising full or partial inclusion?

2. What positive changes in the lives of the learners with learning difficulties have you observed since the introduction of inclusive education in this school?

3. How involved are the educators in deciding whether to teach in an inclusive class or not?

4. How were you involved in the decision to turn this school into a full service school?

5. Have you been specifically trained to manage an inclusive school? Elaborate.

6. How far is the nearest special school (resource centre) from this one, and do you get support from them?

7. What kind of support do you get from the Provincial Department of Basic Education?

8. What kind of support does the local District of Education give to this school?

9. Comment on the parental involvement in the education of their children with learning impairments.

10. Give a comment on the challenges that the school is facing as a full service school.

APPENDIX D:

FOCUS-GROUP QUESTIONS

FOCUS GROUP INTERVIEW SCHEDULE

1. Welcoming address and self-introduction
   1.1. Researcher
   1.2. Participants

2. Brief overview of the research topic and purpose.

3. Discussion: leading questions;
   3.1. Understanding / knowledge of the inclusive education policy.
      3.1.1. How were you first introduced to the policy of inclusive education?
      3.1.2. How does inclusive education differ from special needs education?
      3.1.3. Is there a difference between Full-service schools and special schools in terms of their roles and functions?
      3.1.4. What do you think is the difference between "integration" and "inclusion?"
      3.1.5. Does your school practice "integration" or "inclusion?"

   3.2. Implementation process of inclusive educator.
      3.2.1. Comment on the initial training that you have undergone in preparation for the implementation of inclusive education.
      3.2.2. Comment on the in-service training workshops that you have attended during the implementation process.
      3.2.3. How has the training that you have received impacted on your teaching?
      3.2.4. Since the training, have you changed the way you prepare and conduct a lesson? If yes, how? And if no, why not?
      3.2.5. How do you identify learners with learning impairments in your class?
      3.2.6. Are you the only one who identifies learners with learning impairments in your class?
      3.2.7. Once identified, what support programmes are offered to learners with learning impairments in your class?

3.2.8. Elaborate on curriculum adjustment or / and adaptation that you do to support learners with learning impairments in your class.

3.2.9. Who are other professionals that you collaborate with in support of learners with learning impairments in your class?

3.2.10. How do you deal with learners with severe impairments if nay in your class?

3.2.11. Do you or other educators refer certain learners to special schools? If yes, which learners are referred to special schools, and for what kinds of impairments?

3.2.12. How do you assess learners in an inclusive class?

3.2.13. Are learners with learning impairments subjected to the same progression criteria as their other (normal) classmates?

3.2.14. How do ensure social inclusion in your classroom?

3.2.15. How does the school environment promote an inclusive culture in the school?

3.2.16. Some parents believe that the inclusion of learners with special education needs in mainstream classes deprives other learners in such classes, of quality education since the teacher spends most of his/her time trying to give support to the learners with special education needs. Do you think these parents are justified to think the way they do? Elaborate.

3.2.17. An inclusive school is supposed to be an extension of the learners' home experience. How do you ensure that your classroom offers learners this homely atmosphere and experience?

APPENDIX E:

OBSERVATION SCHEDULE

A. Differentiation in lesson planning and teaching

- Check the relevance of lesson topics to all leaners in class, focusing on their interests and whether their full-service school is rural, semi-urban or urban.
- Check if the learners are given individual activities, small group activities or large group activities to see how these affect their learning.
- Does the educator develop hands-on leaner activities that allow learners to work with materials in their environment? This is to establish if learners are given opportunity use different senses such as smell, taste, see or touch the objects that they learn about in class.
- Determine if the educator uses individualized instruction such as one-on-one with learners to enhance their chances of understanding what is taught.
- Are the worksheets modified to suit different needs and levels of learners in the class?

B. Differentiation in assessment

- Establish if the educator uses formative or summative assessment when teaching
- Determine if strategic questioning technique is used for the benefit of all learners in class.
- Does the educator give prompt and useful feedback to all learners?
- Check if the learners are given different assessment activities that suit their level of development or attainment.