EXPERIENCES OF EDUCATORS IN DEALING WITH RACIAL INTEGRATION IN DESEGREGATED PUBLIC PRIMARY SCHOOLS IN GAUTENG EAST DISTRICT

by

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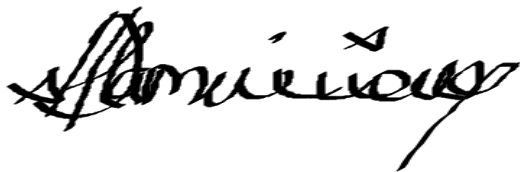**NOVEMBER 2022**

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I declare that the above dissertation is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references. I further declare that I submitted the dissertation to originality checking software and that it falls within the accepted requirements for originality. I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.

14 October 2022

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Signature   **Date**

DEDICATION

To the three most phenomenal women in my life.

My wife Mbali Dlamini
My late mother Masesi Matilda Dlamini and
My late grandmother Matilda Dlamini

Thank you.

To my lovely son Siboluhle Onjengaye Dlamini

This milestone should serve as a beacon of all that which is possible for you, and more. It is but a foundation from which you can build much, much taller.

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ABSTRACT

Following the formal desegregation of schools since 1994, former White-only schools have since seen an influx of learners from previously disadvantaged communities, particularly those in Black townships. This situation presented anticipated challenges for educators who now had to teach racially mixed classes, a context which they had not been prepared for by their teacher-education institutions. In the process, both educators and school managers have since adopted various strategies and measures for responding to the needs of racially diverse learners. Against this background, this study was conducted with the purpose of probing the experiences of educators in dealing with racial integration in desegregated public primary schools specifically in the Gauteng East District. The researcher made use of Critical Race Theory as the main theoretical framework undergirding the study and also as a theoretical lens with which the experiences of educators would be probed. In accordance with the qualitative nature of the study, phenomenology was used as a suitable strategy for affording participants an opportunity to tell their experiences. The choice for the use of phenomenology was further supported by the fact that the study was located within the interpretive and social constructivism paradigms. In order to obtain data from reliable sources, a purposive sampling method was used to select the participants from all three schools. In the end, a total of 16 participants from the three identified former White schools took part in the study. Ten semi-structured virtual interviews were conducted with educators whilst six members of School Management Teams returned completed online questionnaires. From the analysis of data, the study revealed a worrisome lack of comprehensive understanding of what racial integration is amongst educators. This results in educators employing strategies such as contributionist, assimilation, and colour-blindness which all have proven to be very limited in bringing about genuine integration. Furthermore, educators also bemoaned a lack of support by the Department of Education in the form of providing capacity building programmes for either the School Governing Bodies or School Management Team members and by extension, educators are left without guidance in terms of dealing with race-related issues in classes. The study also revealed a number of challenges facing educators as they navigate their way in racially integrated classes. Overall, data showed positive relations amongst leaners and educators notwithstanding their racial differences.

Key terms: Racial integration, Critical Race Theory, assimilation, educator experiences, social justice, multicultural, colour-blind; diversity, management and governance, equity.

KAKARETSO

Ka morao ho ho fediswa ha kgethollo ka molao dikolong ho tloha ka 1994, dikolo tsa pele tsa Makgowa feela di bone tshubuhlellano ya baithuti ba tswang ditjhabeng tse neng di sena menyetla ya dintho tse ding pele, haholo-holo tsa makeisheneng a batho ba batsho. Boemo bona bo ile ba hlahisa mathata a neng a lebelletswe ho matitjhere ao jwale a neng a tlameha ho ruta ditlelase tsa batho ba merabe e fapaneng, e leng boemo boo ditsi tsa bona tsa thupelo ya matitjhere di neng di sa ba lokisetsa bona. Nakong ena, matitjhere le batsamaisi ba dikolo ba se ba amohetse maano le mehato e fapaneng ya ho arabela ditlhoko tsa baithuti ba merabe e fapaneng. Boemong bona bo fanweng, phuputso ena e entswe ka sepheo sa ho lekola boiphihlelo ba matitjhere mabapi le ho sebetsana le ho kopana ha merabe dikolong tsa mathomo tsa setjhaba tseo ho tsona kgethollo e fedisitsweng ka ho kgetheha Seterekeng sa Gauteng e Botjhabela. Mofuputsi o sebedisitse Kgopolo-taba ya Bohlokwa ba Merabe jwalo ka moralo wa mantlha wa kgopolo-taba o thehileng phuputso hape jwalo ka lense ya kgopolo-taba eo ka yona boiphihlelo ba matitjhere bo tla hlahlojwa. Ho latela boleng ba phuputso, phuputso ya boleng e shebaneng le maphelo a phelwang hantle e ile ya sebediswa e le leano le loketseng ho fa bankakarolo monyetla wa ho bua ka boiphihlelo ba bona. Kgetho ya tshebediso ya phuputso ya boleng e shebaneng le maphelo a phelwang hantle e ile ya boela ya tshehetswa ke taba ya hore phuputso e ne e le kahara menahano ya boitlhaloso le ya phedisano. E le ho fumana data ho tswa mehloding e tshepahalang, ho ile ha sebediswa mokgwa wa ho etsa sampole ka morero ho kgetha bankakarolo dikolong tse tharo. Qetellong, kakaretso ya bankakarolo ba 16 ho tswa dikolong tse tharo tse hlwauweng tsa pele tsa Makgowa e nkile karolo phuputsong. Dipuisano tse ka bang leshome tsa sebopeho sa vitjhuale di ile tsa etswa le matitjhere ha ditho tse tsheletseng tsa Dihlopha tsa Tsamaiso ya Sekolo di ile tsa kgutlisa mathathamo a dipotso a tlatsitsweng inthaneteng. Ho tswa manollong ya data, phuputso e senotse kgaello e tshwenyang ya kutlwisiso e felletseng ya hore na ho kopanngwa ha merabe ke eng hara matitjhere. Sena se fella ka hore matitjhere a sebedise mekgwa e kang ya ho kenya letsoho, ho kopanya, le ho se bone merabe e fapaneng, e leng tseo kaofela di ipakileng di fokola haholo ho tliseng kopano ya nnete. Ho feta moo, matitjhere le ona a ile a lla ka kgaello ya tshehetso ho tswa ho Lefapha la Thuto ka mokgwa wa ho fana ka mananeo a ho aha bokgoni bakeng sa Makgotla a Taolo ya Sekolo kapa ditho tsa Sehlopha sa Tsamaiso ya Dikolo, mme ka kakaretso, matitjhere a sala a se na tataiso mabapi le ho sebetsana le ditaba tse amanang le merabe ditlelaseng. Phuputso e boetse e senotse palo ya diqholotso tse tobaneng le matitjhere ha ba ntse ba shebana le ho sebetsana le ditlelase tsa merabe e

kopaneng. Ka kakaretso, data e bontshitse dikamano tse ntle hara baithuti le matitjhere ho sa tsotellehe diphapano tsa merabe ya bona.

Mantswe a sehlooho: Kopano ya merabe, Khopolo-taba ya Bohlokwa ba Merabe, ho kenyeletswa, boiphihlelo ba matitjhere, toka ya setjhaba, ditso tse ngata, ho se bone mebala; mefuta-futa, tsamaiso le puso, tekano.

OPSOMMING

Na die aanvang van die desegregasie van skole in 1994, het die voormalige wit skole 'n toeloop van leerders uit voorheen benadeelde gemeenskappe ervaar; die toeloop was veral van leerders uit swart townships. Hierdie situasie het verwagte uitdagings vir opvoeders meegebring aangesien hulle nou klasse met gemengde rasse moes onderrig; dit was 'n konteks waarop hul onderwysopleidinginstellings hulle nie voorberei het nie. In die proses het beide opvoeders en skoolbestuurders sedertdien verskeie strategieë en maatreëls ingestel om die behoeftes van leerders uit diverse rasse aan te spreek. Dis teen hierdie agtergrond dat die huidige studie uitgevoer is. Die doel van die studie was om 'n deurtastende ondersoek te doen na die ervaringe van opvoeders in die hantering van rasse-integrasie in gedesegregreerde openbare primêre skole in spesifiek die Oos-Gauteng distrik. Die navorser het die Kritieke Rasseteorie (Critical Race Theory) as die vernaamste ondersteunende teoretiese raamwerk vir die studie gebruik. Dit het ook as 'n teoretiese lens fungeer waarmee die ervaringe van opvoeders ondersoek sou word. In ooreenstemming met die kwalitatiewe aard van die studie, is fenomenologie as 'n gepaste strategie gebruik om deelnemers die geleentheid te bied om van hul ervaringe te vertel. Die keuse om fenomenologie te gebruik is verder ondersteun deur die feit dat die studie binne die vertolkende en sosiale konstruktivisme paradigmas gesetel was. Ten einde data uit gesaghebbende bronne te verkry, is doelbewuste steekproefneming gebruik om deelnemers uit al drie die skole te kies. Daar sou uiteindelik altesaam 16 deelnemers uit die drie geïdentifiseerde voormalige wit skole aan die ondersoek deelneem. Tien halfgestruktureerde, virtuele onderhoude is met opvoeders gevoer onderwyl ses lede uit skoolbestuurspangeledere die vraelyste aanlyn ingevul het. Die ontleding van die data het 'n kommerwekkende gebrek onder opvoeders aan omvattende begrip van wat rasse-integrasie behels, aan die lig gebring. Dit bring mee dat opvoeders strategieë soos die kontribusiebenadering, assimilasie en kleurblindheid aanwend terwyl daar alreeds bewys is dat al hierdie strategieë slegs 'n baie beperkte bydrae tot outentieke integrasie lewer. Voorts het opvoeders ook hul misnoeë met die onderwysdepartement te kenne gegee oor die gebrek aan ondersteuning in die vorm van kapasiteitversterkingsprogramme vir nóg skoolbeheerliggame nóg lede van skoolbestuurspanne en uiteraard is opvoeders dan sonder enige leiding ten opsigte van hoe hulle rasverwante kwessies in die klaskamer moet hanteer. Die studie het ook 'n hele aantal uitdagings blootgelê waardeur opvoeders in die gesig gestaar word soos wat hulle hul weg in rasgeïntegreerde klasse probeer vind. Die data het egter oor die algemeen positiewe verhoudings tussen leerders en opvoeders getoon, ongeag hul rasseverskille.

Sleutelwoorde: Rasse-integrasie, Kritieke Rasseteorie, assimilasie, opvoederervaringe, maatskaplike geregtigheid, multikultureel, kleurblind, diversiteit, bestuur en beheer, billikheid.

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LIST OF ACRONYMS

ANC - African National Congress

AIMA - Australian Institute for Multicultural Affairs

CRT - Critical Race theory

DoE - Department of Education

DET - Department of Education and Training (Blacks)

GDE - Gauteng Department of Education

HoA - House of Assembly

HoD - House of Delegates

HoR - House of Representatives

ILEA- - Inner London Education Authority

NEPA - National Education Policy Act

NP - National Party

SGB - School Governing Body

SMT - School Management Team

SAQA - South African Qualifications Authority

SASA - South African Schools Act

UK - United Kingdom

USA - United States of America

UNISA - University of South Africa

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CHAPTER ONE

ORIENTATION OF THE STUDY

Down they came crumbling, ushering a new societal order in which no unjustified divide would exist, bringing hope and light to a humanity which had for many decades been kept apart, the walls finally came down, or so we thought they did...

1.1 INTRODUCTION

The dismantling of apartheid-erected artificial walls in 1994 paved ways for learners from different races to learn in common educational spaces. The democratic era heralded the demise of an education system that had been premised on racial differences (Rakometsi, 2008:391). The National Party (NP) government in 1948, under the leadership of D.F Malan, formally introduced the draconian apartheid policy which sought to maintain racial segregation and purity of cultures. Such ideological imperatives even permeated the schooling sector and resulted in strict segregation of schools along the axis of race. It proved crucial for the apartheid state to enforce segregation in schools as they served as instruments with which the ruling party's political ideology could be maintained and reinforced.

This system of racial purity had its legislative basis on the Population Registration Act (1950) which made provision for all South African citizens to be categorised into one of the four recognised racial groups (Seekings, 2008). The implication of these categories on schools was that each had to cater for only one of the formally recognised population groups, namely, Blacks, Coloureds, Indians, and Whites (Gallo, 2020:10; Kenny, 2020:97; Mafumo, 2010:28; Steyn, Steyn & de Wall, 1998:24). This was evidenced through the promulgation of many laws that prevented the sharing of centres of learning by the different racial groups. The Bantu education Act of 1953 which was in 1963 followed by the Coloured Persons Education Act and the Indian Education Act of 1965 are a few examples of the discriminatory laws enacted for effective segregation in education (Enoch, 2007:2; Naidoo, 2016:34; Naidoo, Pillay & Conley, 2018:8).

The net effect of this on education and schools in particular was demonstrated in the differently structured syllabus for each racial group which ultimately meant that funding

and administration of these different education systems remained unequal. Consequently, a differentiated approach was taken in the provision of day-to-day learning and teaching support resources, the training of the teaching staff as well as their remuneration for each racial group. In 1990 when the Clase models were introduced by Mr Piet Clase the then minister of education, former White-only schools were given the option to choose either Model A, Model B, Model C or model D of school administration to desegregate. The overriding requirement whatever the model each school chose was that the majority of learners had to be White (Alexander, 2009:28; Phatlane, 2007:49).

Two years into a democratic South Africa, the political transition that took place necessitated ideological, social and economic changes. These sweeping changes also found ways into the education sector which ultimately saw the passing of the South African Schools Act (SASA) (Act 84 of 1996) reinforced by the Bill of Rights in the Constitution of the Republic of South Africa (1996). One of the profoundest impacts that these legislations had on education was the fact that schools could no longer use race amongst other prerequisites as a determiner for admission (Chetty, 2015:32; Omodan & Ige, 2021:2). Neluvhola (2007:5) shares the same sentiment with Msila (2009:82) in that the result of the 'open doors of education' to all, saw the exodus of many Black learners from townships to previously racially homogenic schools, especially the former White-only, in search of quality education.

Jansen (2004:117) argues that part of what may have contributed to the effective move towards embracing the ideal of racial desegregation in South African schools post-1994 was the clearly outlined legislative provisions which necessitated the creation of peaceful conditions for learning in a democratic space. Jansen (ibid) continues to add that the power to determine the pace at which desegregation takes place was bestowed and still rests under full control of each school through their governing bodies as stipulated in the SASA (1996). It is common knowledge that sharing educational spaces by learners from different races and social backgrounds, who had been previously segregated, would present considerable challenges to School Governing Bodies (SGBs), school managers and educators in particular.

The integrative policies such as the SASA (1996) and the National Education Policy Act (1996) which were put in place post the apartheid era necessitated a shift from the education system which had racial division and inequality as its prominent features (Adeagbo,2018:82). Amongst many other purposes, these policies sought to redefine the role that educators played from being mere conduits of pedagogical content to being intellectual agents of change who were to be tasked with leading the transformation of the society through schools. Such transformation drive was necessary in pursuit of the democratic values and principles outlined in the Constitution, particularly those which are pertinent to education. Perumal (2013:685) reminds us that educational policies in the democratic era envisage an education system in which the "values of democracy; social justice and equity; non-racism and non-sexism; ubuntu (human dignity); an open society; accountability (responsibility); respect; and the rule of law and reconciliation" are promoted (Department of Education, 2001).

Notwithstanding the fact that many Black learners have since been migrating to historically White schools with hopes of receiving quality education, there has not been any noteworthy parallel movement towards township schools as Soudien (2004:189) notes. This could largely be attributed to the perceived inferior quality of education that townships schools offer. Furthermore, the absence of facilities coupled with overcrowding of learners in classrooms which are mostly decadent and dilapidated as well poorly trained teaching corps are some of the reasons explaining the lack of movement towards these schools. Fiske and Ladd (2004, as cited in Chisholm and Sujee, 2006:147) on the other hand contend that the public school sector has not seen White learners leaving their schools in majority after 1994. Part of the reasons why former White schools are able to retain a considerable population of White learners is due to these schools' ability to charge high fees. This is interpreted by most Black parents, particularly those from low-income earning class, as a restrictive mechanism to accessing these schools due to unaffordability (Mafumo, 2010:18).

The desegregation of schools presented obvious challenges to educators who, during the previous dispensation, may have harboured ill-conceived perceptions and stereotypes about 'the others' and had to now adjust to the realities of teaching a

heterogeneously composed population of learners. Alexander (2004, as cited in Alexander, 2016:119) observes that most White educators in former White schools have not been adequately supported and succinctly guided through in-service training by education authorities in dealing with matters and challenges which are related to multicultural school contexts.

Within the South African landscape, just like in most countries across the world, the racial integration of learners in public schools is one area which has been afforded much scholarly attention. Research projects which explore racial integration of learners after democracy have been conducted by researchers such as Alexander (2016); Birkisdóttir (2018); Karasellos (2014); Mafumo (2010); Meier and Hartell (2009); Radebe (2015); Vandeyar (2010); van Vuuren, van der Westhuizen and van der Walt (2016). It is against the backdrop of intellectual debates of these research projects that this inquiry was conducted.

The research problem of this study is grounded on the following crucial challenges brought about by the democratisation of education: Firstly, in the interest of augmenting the transformation of South Africa's education system from that of the past, various transformative policies were developed and geared towards racial integration as argued above. As a result, access to educational opportunities in the new dispensation would no longer be measured according to one's race, creed, colour or gender. This impressive policy architecture is nevertheless undermined as far as implementation is concerned and consequently, public schools are still faced with serious challenges regarding the facilitation and management of sound racial integration, moreover now that diversity is a distinctive feature in desegregated schools.

Secondly, instances of racism whether covert or overt have been widely reported in many desegregated public primary and secondary schools. Such racism manifests itself at an institutional level in the form of discriminatory school policies amongst many other aspects or even at an individual level, that is, between educators and learners or amongst learners themselves. Whenever this happens, the ideals of meaningful and effective racial integration are negated.

Lastly, the inequality gap that exists in the broader society is a direct consequence of South Africa's apartheid past. Schools as microcosms of the larger society are not exempted from such glaring inequality. Diversity in desegregated schools also entails that learners from historically disadvantaged communities are taught in the same way as those from previously advantaged backgrounds. In the interest of clarity, the researcher uses the term "previously disadvantaged" with much caution. This in view of the fact that in most cases the material conditions of Black learners have not been altered enough to afford them an "advantaged" status. Not much attention is given to the variance in these learners' social, emotional, and academic needs in the drawing up of curricular. This results in educators being left to their own devices in finding discretionary measures of ensuring that their pedagogical practices cater for all learners, although this is often not the case.

This study was equally necessary in that it sought to examine what has not been central in most research projects conducted on racial integration in public schools, that is, racial integration from the educators' eyes. In doing so it aimed at contributing to the discussions on racial integration in public schools and, by extension, it was hoped that it would meaningfully add to discourses of educational change towards achieving social justice. In defining integration, Vandeyar and Killen (2006) cite Sayed (2001:254) who opines that "integration is a process whereby one interrogates the quality of contact not only in the personal attitudes of educators and learners but also in the institutional arrangements, policies and ethos of the school".

As an educator at a township primary school in Duduza, the researcher is tasked with teaching culturally diverse learners. This reality then exposed him to challenges associated with teaching an ethnically diverse population of learners. The school accommodates a population of just under one thousand learners the majority (68 percent) of whom learn and speak IsiZulu as a home language. The school also caters for Sepedi and Setswana groups who both make up 22 percent and 10 percent of the entire learner population respectively. The composition of the staff is representative of the heterogeneous learner population. With this diversity in the learners' cultural backgrounds, the researcher always has to figure out ways of ensuring equality and fair treatment of all learners in and outside the classroom. This is often met with challenges

as in most instances one group of learners has an advantage of the content taught and language used as opposed to the others.

In some instances, the researcher has to code switch to an African language to better explain to the learners some of the complex terminology used in textbooks. When this is done, learners whose home language is not isiZulu then get left out due to the language barrier since the researcher cannot confidently and fluently converse in either Setswana or Sepedi. Additionally, it is equally worth mentioning that subtle acts of discrimination are also noticeable amongst learners as they would often use cultural stereotypes to label one another, for example AmaZulu are assumed to be stubborn whilst baPedi are said to be untidy and excessively loud. Apart from such normalised minor acts of discrimination, learners and educators in general get well together as there has never been any incident of fighting that was fuelled by cultural differences.

Such experiences then triggered the researcher's interest to conduct a study that will look into racially integrated schools. The study's primary interest was to find out how educators in public primary schools which previously catered for only one racial group are now dealing with having diverse learners in their classes. Educators play a fundamentally significant role in ensuring that the education system in the country is successfully effective in shaping the educational lives of learners. This owes to the fact that they are expected to lead the way in mediating national policy into practice at classroom level. It is for such reasons that the researcher considered it imperative that their voices regarding how they experience racial integration of learners are heard.

Findings of this study will primarily contribute to ongoing debates around racial integration of learners as experienced by educators and also provide working recommendations and strategies for minimising challenges that educators encounter in the process of teaching racially integrated learners. It is envisaged that the findings will also significantly contribute to determining the success and shortfall of policies which are put in place by schools to foster sound racial integration of learners. Through findings emanating from this study, policymakers can gain insight on how to develop appropriate curricula that will not only recognise, but also be responsive to the needs of all diverse learners whilst empowering educators to cope and deal with the demands of

teaching in racially integrated schools. Recommendations emerging from this study will further inform future policies relating to school governance and management, curriculum design and social justice.

The racial integration of learners in desegregated public school is a subject that has received scholarly attention from many researchers both in South Africa and internationally. Countries such as Canada, Australia, the United States of America (USA) as well as the United Kingdom (UK) have all dealt with the topic of racial integration (Mafumo, 2010:80). As noted above, research on racial integration of learners in South African public schools has been conducted by many scholars and researchers since the dawn of democracy with the focus, however, being more on the experiences of the integrated learners (Phatlane, 2007; Sekete, Shilubane & Moila 2001; Soudien, 2004; Vally & Dalamba, 1999; Vandeyar, 2010). There remains a dearth of detailed scholarly attention on how educators respond to racial integration of learners in desegregated public primary schools in the Gauteng East District. It is on the basis of this gap that this research project sought to look into what has not been fundamental in most studies focusing on racial integration in schools. This study aimed at bridging the gap in our substantive knowledge regarding the experiences of educators in dealing with racial integration of learners in desegregated public schools, specifically focusing on the Gauteng East District.

As pointed out already in the preceding section, educators are key instruments in curriculum delivery as well as in shaping learners' educational development. As such, educators play a vital role in fostering an environment wherein effective racial integration takes place or the stagnation thereof. This crucial role of teaching a diverse learner population in terms of race warranted an investigation on their experiences of dealing with such learners. This would be beneficial to our understanding of the dynamics of racial integration from their viewpoint.

1.2 BACKGROUND TO THE RESEARCH

Prior to the advent of a democratic dispensation in 1994, South Africa's education system was characterised by deep fragmentation, inequity and separate learning. As a result of the absence of a single national education policy, schools were effectively

managed by 18 different departments, with race being the defining factor for admission to these schools. With the ascension to power by the National Party in 1948, the colonial system of separate learning that had been long in existence was formally legislated and institutionalised (Birkisdóttir, 2018:23). Segregation in the schooling systems was further exacerbated by the enactment of apartheid laws such as the Group Areas Act no. 41 of 1950 and the Bantu Education Act no. 47 of 1953, amongst others. Such Acts sought to racially divide the residential areas occupied by diverse groups of people, the latter in particular was aimed at determining and regulating the education of all native Black people of South Africa. In the interest of clarity, this study makes use of the racial identifiers of the past, namely, Blacks, Coloureds, Indians, and Whites. This owes to the fact that these categories have historical significance and the study focused on public primary schools which have since desegregated and are now comprising of racially integrate learners who to this day are still categorised under these identifiers.

Jansen (2004:118) argues that long before even the dawn of democracy in 1994, South Africa already had a history of Black learners who attended White schools. He supports this stance by pointing out to church schools and later, independent or private schools which had already set a precedent for a positive track-record of desegregation. Political developments in the country during the early 1990s set the tone for transformation that was to take place in education. In an attempt aimed at desegregating public schools, the Nationalist Party government through the then Minister of education and culture, Mr Piet Clase announced the opening of White school doors to learners of all races (Phatlane, 2007:62). With what became effectively known as the Clase Models, former White schools had to choose transforming into one of these model options:

- **Model A** which meant they were to be privatised and receive no subsidy from the government.
- **Model B** schools would be those which remained state-owned albeit with reduced funding and were permitted to admit Black learners provided that they did not exceed 50% of the school population.
- **Model C** schools were those which were semi-privatised. The salaries of all staff members remained a responsibility borne by state thus leaving all other

expenses incurred in the shoulders of School Governing Bodies (SGBs) who also determined the school fees and admission policy.

- **Model D** schools were those which were to be funded by the state with not much race restrictions on admission.

As Phatlane (2007:63) asserts, notwithstanding the effort aimed at desegregation through the introduction of these models, what is remarkable still were the conditions attached to any of the models that each school was to choose. Amongst other requirements, former White schools had to ensure that whatever model they chose, the enrolment of White learners had to remain in majority and that the cultural ethos of the school remained unchanged. With the introduction of an egalitarian political dispensation in 1994, the democratic government lead by the African National Congress (ANC) sought to transform the education system that had been previously characterised by overt racism, legislated segregation and differentiated funding.

In 1996 the National Education Policy Act (27 of 1996) was introduced by the ANC government. Its purpose was to give an outline of the aims and objectives of education post the apartheid era (Moloi, 2014:268). Racial segregation in South African schools was formally outlawed when the government produced two outstanding documents, the South African Schools Act (SASA) no. 84 of 1996 and the Constitution of the Republic of South Africa (1996) which enshrine the learners' rights to non-discriminatory and equal educational opportunities. The South African Schools Act rendered illegal any inequitable admission requirement and as a result, former White schools could no longer consider race in the admission of learners.

Soudien, Carrim and Sayed (2004:57) also argue that the opening of White school doors for all learners predicated a migration of a substantial number of Black learners from townships to former Model C schools in search of better education and associated resources. For Black parents, access to these former White enclaves meant that their children would have a competitive edge and equally be prepared for better career opportunities which the former system had deprived them. Msila (2009:82) corroborates this view by stating that Black parents used this right to decide on schools of their

choice as a way of addressing past inequalities and to escape the mediocre quality of education provided in most township schools.

As pointed out in the introduction, White learners have not left most of the former White-only public schools in masses. This owes to these schools' ability to charge high admission, excursion, levies and tuition fees which most Black parents, particularly those in low-income earning households cannot afford (Fiske and Ladd, 2004 as cited in Chisholm and Sujee, 2006:147). On the other hand, Vandeyar and Killen (2006:384) caution us about the importance of not overstating the escalation of racial integration patterns in South Africa. The authors argue (ibid) that some former White schools have essentially became 'Black' as a result of White learners migrating to private schools. At the same time Black schools in townships still remain unchanged considering the racial distribution of both learners and educators.

The migration of Black learners in large numbers to previously White-only schools precipitated a numbers of challenges for the soon-to-be host schools. Many schools which had been previously mono-racial now had to essentially transform to accommodate a heterogeneous population of learners. Educators at these schools were also not spared from the frustration brought about by the need for racial integration. This is because as Vandeyar (2010:344) puts it, "many educators completed their initial training in the previously segregated education system, with the understanding that they would be teaching learners from a particular race group." Amongst some of the challenges that educators had to grapple with was the mismatch between the language of instruction and the home language of the different learners (Dihangoane, 2020:99). In some instances, educators also had to start teaching in a language which they were not conversant with in order to accommodate the newly joined group of learners. Msila (2009:83) points out also, that most Black parents have not only ferried their children to former Model C schools in search of quality education, but they have also registered them in schools which were previously reserved for only Indians or Coloureds.

There exist a number of studies (Chisholm and Sujee, 2006; Naidoo, 1996; Sekete, Shilubane & Moila, 2001; Sujee, 2004; Vally and Dalamba, 1999) which show the patterns and the degree to which schools have become racially integrated. The

significance of this study lies in the fact that although racial integration of learners in South African public schools has received much attention after 1994, there has been, however, a dearth of studies exploring South African educators' experiences in dealing with racial integration, more especially in primary schools located within the Gauteng East District. The imperative role that educators play in shaping the learners' educational lives and also in the transformation of schools as microcosm of the society can never be overemphasised. With this reality in mind, it was crucial therefore that their voices be heard in order to have an understanding of how they experience racial integration within the classes they teach at their desegregated primary schools.

Research findings (Alexander, 2016; Machaisa, 2004; Meir and Hartell, 2009; Vandeyar, 2010; Vandeyar and Killen, 2006) suggest that most desegregated schools have not been able to fully integrate learners from diverse cultural backgrounds. On the contrary, they resort to employing either assimilation, multiculturalism or contributionist approach when dealing with racially integrated classes. Mafumo (2010:104) concludes that these approaches fall short in achieving the key aim of racial integration which is social justice. In line with assimilation, educators in most desegregated schools employ the colour-blind approach to teaching. This they do by professing not to see colour as a marker of difference amongst learners and thereby concealing institutionalised racism and discriminatory attitudes (Vandeyar, 2010:345). In his reflection on race, education and democracy after ten years, Jansen (2004:121) notes that schools have been much more successful at complying with the provisions of the South African School Act in terms of racially desegregating learners as opposed to achieving social integration. He further indicates (ibid) that in most cases SGBs demonstrate reluctance to meaningfully transform desegregated schools to be reflective of the racial diversity (Adeagbo, 2018:83).

Fiske and Ladd (2004:63) equally concur with Jansen's (2004:124) assertion that SGBs are the most crucial 'point of power' in that they are the ones who dictate the extent, context and pace of transformation or the absence thereof in desegregated schools. The SGB's role in the development of school policies has direct influence on the governance as well as management of racial integration in schools. There have been a

number of instances where SGBs in former White schools used the South African Schools Act as a blueprint for excluding learners from other races. In the recent past, the MEC for education in Gauteng had taken Hoerskool Overvaal to court over the school's refusal to accept English-speaking learners (The Citizen, 2018:8). This was done in spite of the department's willingness to provide extra educators for the English class.

It is through the School Governing Body that the cultural ethos of each school is sustained and perpetuated. In most instances, this executive body fails to recognise the urgency when it comes to the need for forging a racially representative composition of the staff and that of its members and as such, the *status quo* in schools is mostly left intact. Mafumo (2010:161) alludes to this in noting that White parents still dominate the SGBs in former White schools, despite the significant presence of Black, Coloured and Indian learners. The dominance of one racial group in the governance of desegregated schools negates the necessary transformation required in order for these schools to meet the needs of racially diverse learners. Such dominance is evidenced when one carefully scrutinises the culture of the school which Jansen (2004:120) refers to as 'how things are done here'. Employment of the teaching staff, prominent sport codes and language of communication are all reflective of the cultural interest of these schools, which in most cases disempowers minority groups whilst buttressing the dominance of the host cultural group.

A review of literature (Chisholm & Sujee, 2006; Enoch, 2007; Fiske & Ladd, 2004; Mafumo, 2010; Naidoo, 1996; Naidoo, 2016; Phatlane, 2007; Sujee, 2004; Vally & Dalamba, 1999; Vandeyar, 2010) on racial integration in the South African context reveals that the state of current discourse on the issue sharply focuses on the former Model C schooling system. The explanation to this is that notwithstanding the fact that the South African Schools Act (1996) brought an end to the legislative use of these models, some sort of precedent had already been established by the financing and governance structure of former Model C schools (Alexander, 2009:28). In support, Chisholm (2008, as cited in Alexander, 2009:28) points out that the term Model C is still invariably used in reference to former White schools, hence due to this connotative

privilege, these schools still experience an influx of learners, mostly Black, who are hoping to receive quality education. Although integrative policies are in place as an attempt to foster meaningful racial integration of learners at these schools, it is quite apparent that the problem lies with the practical implementation of such policies.

Issues mentioned above are crucial to our understanding of how racial integration has unfolded in South African schools since democracy. Probing the educators' experiences in dealing with racial integration at desegregated public primary schools necessitated the use of phenomenology as a research strategy. This is because the study's primary concern was the day-to-day lived experiences of educators at these schools. A phenomenological research design was therefore appropriate in that it aims at focusing on first-hand accounts of the participants' experiences of a phenomenon being investigated (Finlay, 2009:10). The research is equally anchored on Critical Race Theory (CRT) as the main theoretical framework with which the experiences of educators in racially integrated schools were explored.

Critical Race Theory came about as a movement to challenge racial inequalities and ensure protection of the rights of the marginalised (Ladson-Billings, 2003). The use of CRT is suitable in that as an approach, it recognises the differences existing amongst learners and it also challenges structural inequalities which are a feature in some former White schools. Maree (2007:38) further argues that Critical Race Theory enables the researcher to investigate the power imbalances in the classroom and also to identify and oppose ideologies which are socially and historically constructed thus prescribing racial inequity. It compels educators to approach racial integration in a manner that will bring about transformation in the classroom so as to ensure that the needs of all learners are addressed and that all learners feel empowered and included in the process of learning.

Kincheloe and McLaren (2008) praise Critical Race Theory in that it is concerned with the transformation of society as opposed to merely interpreting phenomena in the social world. Using Critical Race Theory, this study sought to go beyond just emphasising the need for acknowledging and respecting differences, as well as creating space for social justice in schools. It also aimed at shedding some light on how these differences are

bolstered by socioeconomic imbalances as well as unequal power relations throughout the broader society.

Haacke (1996, cited in Chetty, 2015:12) argues that the use of critical theory will be beneficial to the society in moving from the present state to one which is desired. The introduction of integrative educational policies post-1994 was aimed at ensuring equal and equitable access to educational opportunities by all learners and thus taking from Haacke's assertion, critical theory was used as a lens to determine whether transformation to the desired end has taken place. In the process of reformation, critical theory is crucial as it opposes ideologies associated with 'colour-blindness' and seeks to examine matters relating to relationships between and amongst race, racism and jurisprudence (Parker & Stovall, 2005:165; Vandeyar, 2008:12).

According to Parker and Stovall (2005:166) critical theory also aims at promoting a holistic reform of the curriculum by identifying existing biases in textbooks used in schools. As a theoretical perspective, CRT is valuable in examining and interpreting the experiences of educators in desegregated schools. In line with the tenets of interpretive paradigm, this study made use of semi-structured interviews with participants in order to get their experiential accounts on the phenomenon under study. A detailed exposition of Critical Race Theory is given in Chapter Two.

In Chapter Two, the researcher also explores in detail the ideas of integration, desegregation segregation, assimilation, multicultural education and diversity as key concepts which undergird and form the rationale for this study. The researcher will also demonstrate their link to one another as well as their relevance to the current study. Educators' responses and approaches to diversity in the classroom as well as their perceived obstacles to meaningful racial integration will also be under scrutiny.

1.3 PROBLEM STATEMENT

The previous dispensation saw racial fragmentation of Departments of Education in South Africa. Such division was in accordance with the racial categories under which people were legislatively classified. As a result, the following education departments were established: the House of Assembly (HoA) which was set up specially for Whites;

the Department of Education and Training (DET) meant to serve Blacks; the House of Delegates (HoD) for Indians and the House of Representative (HoR) which was meant for Coloureds (Seekings, 2008 in Naidoo; 2016). The promulgation of the South African Schools Act of 1996 paved a way for transformation in education to take place. Amongst other provisions, it rendered unlawful any discriminatory practices and requirements in the admission of learners in schools both public and private (Roets, 2016:21).

Such legislative reforms necessitated a systemic and structural transformation of education to one characterised by desegregation and democratic principles. This then afforded parents, particularly in Black communities, an opportunity they never had before of taking their children to schools of their choice (Sall, 2018:4). As stated above, the practice of this democratic right to education as well as freedom of association saw large numbers of Black learners migrating from disadvantaged schools situated in townships to former White-only schools in pursuit of what they considered quality education (Naidoo, 2016:15; Neluvhola, 2007:5). With this move, many educators were presented with the task of teaching learners whose culture, language and socioeconomic background differed from their own and amongst learners themselves (van Vuuren *et al.,* 2016:240).

The post-apartheid education policies require that all learners in schools receive fair and just treatment and be provided with equitable education in which race plays no determining role in the provision of learning opportunities or even the outcome of one's learning. The challenge appears to be as far as implementation is concerned and this overshadows the somewhat impressive policy make-up which is necessary for the facilitation and management of racial integration in desegregated schools.

Research on racial integration in schools (Meier & Hartell, 2009; Vandeyar, 2010) reveals that educators have not adequately responded to the needs of different learners in racially integrated schools. The Department of Education (2001) conceded to the fact that the process of getting schools racially integrated was not only difficult but equally complex. This is moreover exacerbated by the apparent inefficiency and poor managerial competency of desegregated schools in implementing current policies in

view of racial integration (DoE, 2004). Schools appear to have not been assisted and supported sufficiently to better cope and deal with multiracial learners as there is little effort made to meaningfully capacitate educators on racial integration. The foregoing argument brings into sharp focus the issue which the study sought to understand and give answers to, that is, what experiences do educators have in dealing with racial integration of learners in desegregated public primary schools?

In response to the now heterogeneous class of learners, most desegregated schools adopt assimilation or multiculturalism as approaches aimed at responding to racial integration due to a lack of impact making support and guidelines on racial integration (Vandeyar & Jansen, 2008). Mafumo (2010:104) maintains that the weakness of these approaches to racial integration lies in the fact that they fail to promote social justice in schools but on the contrary, they strengthen marginalisation of some groups of learners and even promote systemic racism. The issue of racism in schools, whether covert or not, is critical and has direct consequences on the development of a racially integrated society. Over the years there has been numerous media reports of conflicts which are fuelled by racial differences in South African schools.

As an educator and laterally a Departmental Head at a township primary school with learners from diverse cultural backgrounds, the researcher does not only understand, but has also experienced the challenges brought about by teaching learners with this level of diversity. What is even more remarkable is the fact that in the researcher's less than ten years of teaching culturally diverse classes, there has never been any direct intervention by the Gauteng Department of Education (GDE) or the School Management Team (SMT) in the form of a workshop to mediate inclusion and recognition of cultural differences amongst learners.

In the absence of such intervention, educators at the school are left with discretionary methods and approaches of teaching culturally integrated classes of learners. As stated above in the introduction, the school where the researcher teaches at the time of this study has never been plagued by conflicts which were motivated by cultural differences apart from minor acts of discrimination which have essentially become normalised and are laughed over or brushed aside. Against this background, it was important the

researcher reckons, that a study be conducted into how educators in racially desegregated schools experience racial integration of learners. Such a need for research was equally heightened by media reports of either racial intolerance or outright racism in some former White schools.

In light of the paucity of information on the life experiences of educators at desegregated public primary schools in Gauteng East District, this study sought to explore racial integration and inclusivity and how this is dealt with by educators faced with teaching multiracial classes in a democratic period. The study also sought to find out how the culture of desegregated schools contributes to effective racial integration and the provision of equitable access to education.

1.3.1 The research questions

Maree (2007:3, as cited in Pockpas, 2010:4) argues that outlining the research questions gives the reader an indication of what intrigues the researcher and most importantly what the study will focus on. The research questions served as guiding beacons to the researcher for the duration of the research period while seeking for answers to them.

1.3.1.1 Main research question:

What are educators' experiences in dealing with racial integration in desegregated public primary schools in the Gauteng East District?

1.3.1.2   Research sub-questions:

- Which strategies do educators employ to ensure effective racial integration of learners in the schools?
- What are the challenges encountered by educators when teaching racially diverse learners?
- How can schools be culturally responsive to the needs of racially diverse groups of learners?

1.4 AIMS AND OBJECTIVES OF THE STUDY

This research project aimed at investigating how racial integration of learners in desegregated public primary schools is experienced and dealt with by educators. A number of factors that impede the facilitation and management of racial integration were also explored in an effort to contribute to the improvement of policy and practice. The study further sought to understand how schools go about in aligning their cultural functions to meet the needs of their racially different learner population. In order to obtain an insightful understanding of this phenomenon of racial integration of learners as experienced by educators and to also achieve these aims, the following objectives were sought by the study:

- To determine the common challenges of teaching a racially diverse class of learners.
- To establish which strategies/approaches educators make use of when teaching racially diverse learners.
- To develop recommendations for educators and school managers to ensure successful racial integration.

1.5 RESEARCH DESIGN AND METHODS

The discussion in this section shortly focuses on the research methodology employed in this research. Methodology refers to the choice to use certain research strategies and instruments for collecting data and subsequently making analysis thereof. In defining a research design, Johnson and Christensen (2008) refer to it as a planned strategy that is employed in the collection of data with the aim of testing hypotheses of the research problem and also enabling the researcher to meet the research goals or findings. In support of this definition, McMillan and Schumacher (2010:10) assert that a research design refers to procedures for carrying out an inquiry. This includes deciding on when data will be obtained, who the research participants will be and the context within which data will be gathered.

Taking into consideration that this inquiry aimed at understanding what the experiences of educators in desegregated public primary schools are, Freeman (2009:32) suggests

that researchers choose research strategies taking into cognisance what needs to be understood as well as the kind and amount of data needed to give answers to the research main and subsequent questions. This study required a research design that allows the researcher to describe and interpret the educators' lived experiences in their own words and from their standpoint. With this in mind, Ray and Mondal (2011:49) encourage the selection of a research design and methods that enable researchers "to arrive at as valid, objective, accurate and economic solution of the given problem as possible".

1.5.1 Research design

The study at hand falls within the field of Philosophy of Education. Oancea and Bridges (2009:557) advance an argument that Philosophy of Education as a discipline offers practical contributions in addressing key issues which are observed as challenges facing educational practice and research. The researcher used the analytical approach in Philosophy of Education to investigate and highlight the philosophical problem that this study is concerned with. This research study therefore appropriately aligns well with the discipline of Philosophy of Education since it aims at critically reflecting on the experiences of educators in dealing with racial integration in desegregated primary schools. Griffith (2014:546) avers that as researchers engage and interact with the world of education, philosophers of education aim at contributing towards and influencing educational policies through research and teaching.

In this section, the researcher briefly discusses interpretivism and social constructivism as paradigms within which the study was located. This is followed by a justification of the use of a qualitative approach as an appropriate method for studying and understanding human experiences. Lastly, the use of phenomenology as a suitable research strategy is defended.

1.5.1.1 Interpretive and social constructivism paradigm
This study was positioned within the interpretive paradigm. The fundamental reason for this is that as Geertz (1973:29) explains, interpretive paradigm is more concerned with understanding and explaining deeper meaning in discourse that is represented in a collection of personal accounts or observed behaviours and activities. Researchers who

locate their studies within the interpretive paradigm rely on the subjective experiences of individual participants to understand and give meaning to a phenomenon. The primary preoccupation of this study was to ascertain the interpretations and meaning that educators ascribe to their experiences of teaching racially diverse learners in desegregated public schools. The study was conducted at schools in which the educators were teaching thus being the natural setting for the study. The educators' meanings and interpretations attached to racial integration were of paramount importance to the study as they would lead to the provision of answers to the questions raised.

The researcher is mindful of assumptions about the multiplicity of realities and as such, it follows therefore that educators were expected to hold different perspectives from which they view and experience racial integration. Accordingly, the idea that knowledge of reality is mind dependent and socially constructed equally placed this study in the social constructivism paradigm. Crotty (1998, as cited in Creswell, 2009:8) alludes to several assumptions in discussing constructivism. He posits that humans are constantly engaged in the process of constructing meanings by interacting with the world they are interpreting. This generation of meaning is as a result of interaction within the human community.

In order for the researcher to gain insight into the lived experiences of educators who teach racially diverse classes, a personal visit to the setting and context with the purpose of gathering information from participants was necessary. Visiting the research sites in person could not however have been possible due to restrictions put to combat the spread of the coronavirus global pandemic. Information was gathered through the use of open-ended questions during computer-assisted virtual interviews and self-administered open-ended questionnaires in each of the three research sites. The researcher posits that placing the study in the interpretive paradigm was appropriate since this worldview is in line with research that assumes a qualitative approach (Creswell, 2014:37). As opposed to measurement oriented methodologies, the interpretive paradigm makes use of research techniques that rely on the meaning which the research participants give to a phenomenon or situation.

1.5.1.2 The qualitative approach

A qualitative research approach was employed to examine the experiences of educators. According to Grinnell Jr. (1997:106) a qualitative research approach requires that one carefully collects and uses various empirical data which may be gathered, for example, from case studies and subjective experiences of people, historical interactional and visual texts, introspection, observations, life stories, and interviews with people. Denzin and Lincoln (2000) maintain that when conducting research, most qualitative researchers search for answers to questions which probe the social experiences of participants as well as the meaning they attach to these experiences. Researchers such as Hancock and Algozzine (2006) and Merriam (2002) advise that when one studies socially constructed realities, a qualitative approach should be used because it seeks to understand a phenomenon from the participants' viewpoint. This is because as Neuman (2006) puts it, social relations are generally complex and naturally complicated and therefore cannot be explained through the mere use of numbers but by social concepts and ideas.

An added advantage to the use of a qualitative approach to research, particularly for this study, is that it allows for the collection of data at the site where the issue under investigation is experienced (McMillan & Schumacher 2010:9). This research was conducted within its natural environment, a setting in which educators get to experience racial integration of learners. The idea of undertaking qualitative research in its natural environment is supported by McMillan and Schumacher (1993:15) who argue that this negates the manipulation of conditions. For this reason, the researcher's involvement in the process of collecting data at desegregated schools did not manipulate the experiences of educators as they were freely participating in the comfort of their workplace. It is equally worth pointing out that previous studies which have been conducted on racial integration of learners at schools have relied heavily on the use of a qualitative approach.

Marshall and Rossman (2011, cited in Creswell 2014:234) give typical characteristics of qualitative research which the researcher adhered to in conducting the study. These include the fact that collection of data takes place in the participants' sites where they

experience the issue under investigation; gathering of data is done through the use of multiple sources; the researcher is the key instrument in that he or she personally collects and analyse data and that the process for a qualitative approach is emergent, that is to say, it cannot be prescribed as some steps or processes may change or shift. Since the aim of this study was to explore the educators' experiences as well as finding out the challenges they encounter when teaching racially integrated learners, the qualitative approach was much appropriate as Luttrell (2009:1) points out that qualitative studies afford researchers an opportunity to make a critical reflection on the meanings that participants ascribe to situations, certain events, or experiences.

1.5.1.3 Phenomenological research

This study was phenomenological in nature as it sought to make an inquiry into an area that is relatively unknown and thus give answers by interpreting experiences of those involved (Brown, 2006; Niewenhuis, 2007). Through the use of this strategy, the researcher gains insights about a phenomenon in a manner that is both flexible and inductive, with the focus being on collecting as much data, experiences and perspectives as the researcher possibly can (Durrheim & Terre Blanche, 2006; Niewenhuis, 2007). Owing to the paucity of studies focusing on the experiences of educators on racial integration in desegregated public primary school in the Gauteng East District, this phenomenological research proved plausible. Although it must be indicated that it may not provide conclusive answers to the main research question, but it does nonetheless give valuable guidance for future research conducted in the area of racial integration (Saunders, Lewis, & Thornhill, 2007). The use of a phenomenology as a strategy for research assisted also in the process of formulating rich descriptions and explanations, as well as gaining insight into the subject of racial integration in schools.

The choice to use this strategy was informed by the fact that as one of its defining features, phenomenology focuses more on the experiences, attitudes and beliefs of individuals participating in a study. Johnson and Christensen's (2008:395) definition of phenomenology is that it refers to the description of the participants' experiences and interpretations of a phenomenon. Johnson and Christensen (2008:396) further argue that phenomenological research aims at obtaining a view into the life worlds of study

participants and to also understand their interpretations and meanings attached to their lived experiences. In the same vein, Carla (2008:58) posits that as opposed to focusing on abstract statement made about the general nature of the world, phenomenology is concerned with the experiences of human beings which shape their understanding of the world within particular contexts and at a given time.

The researcher contends that since this study sought to give educators an opportunity to voice their own experiences in dealing with the racial integration of learners, phenomenology provided the most suitable lenses with which these experiences could be best probed. Phenomenologists believe in the social construction of knowledge by means of interaction with one another and gaining understanding of the multiple ways in which a phenomenon can be interpreted. Denscombe (2010:94) corroborates this notion in that phenomenology, as a research strategy concentrates on the study of a particular phenomenon and on how events or situations are experienced at first hand by the subjects directly concerned, which in this research were educators in racially integrated schools. In order to gather this information from participants, the researcher had to immerse himself in the life world of the research participants and collect data through predetermined qualitative methods. Additionally, since the phenomenological framework puts more emphasis on the use of interactive research methods such as semi-structured interviews and naturalistic observation and questionnaires amongst others (Wagner & Okeke, 2009:63), the researcher found it to be most appropriate for this inquiry.

Conklin (2007:276) suggests that any study that seeks to probe the experiences of humans should be approached using a phenomenological methodology in order to discover and create new knowledge. As a reminder to the reader, the main research question for this study is as follows: What are educators' experiences in dealing with racial integration in desegregated public primary schools in the Gauteng East District? This research question is qualitative in nature hence the researcher adopted the interpretive paradigm. The use of phenomenology as a research strategy in this study was premised also on the fact that what was central to the study were the views of

educators regarding their experiences as well as challenges that they are faced with in racially integrated schools.

1.5.2 Research methods

In this section a brief discussion on the method used for selecting study participants is first given. Following this is an exposition of instruments and techniques with which data was gathered from participants. The various stages of data analysis and the procedures used to interpret it are then outlined. The researcher highlights the context within which the study was carried out by looking at the location of the research sites as well as a brief description of the schools. Measures for ensuring the study's trustworthiness are also stated before making consideration for ethics in research.

1.5.2.1 Selection of participants and sampling

McMillan and Schumacher (2010:189) define a sample as the definite group of participants or subjects from whom the researcher proposes to gather information for a study. On the other hand, population refers to the category or entire group of people or objects that a study is concerned about (Bell, 2005:13; Van Rensburg 2010:41). The population of this study comprised of all educators from the selected three schools in Gauteng East District under the management of Gauteng Department of Education. One school was a former Afrikaans-only primary school, while another formerly catered for only English-speaking learners. The last school differed in that it previously was a dual medium school, catering for both Afrikaans and English speaking learners. This enabled the researcher to get information from diversely characterised schools and participants. The schools chosen as research sites are multiracial, urban, public primary schools in which racial integration of learners had taken place. All three schools are located within Springs, a middle class suburban area east of Johannesburg.

The researcher chose this area to conduct the study in since it was previously a White-only residential area and now has learners from all races. All three schools are fully resourced and have most, if not all necessary facilities such as a library, computer laboratories, sport fields and a school hall. There were no graffiti signs on the walls or buildings which appeared dilapidated. Most Black learners attending at these schools are from the surrounding townships and informal settlements with sub-economic houses

and low income households just outside the area of Springs. A total of twenty one (21) educators including those who are members of the School Management Team were sampled to participate in this inquiry. Notwithstanding the fact that statistics show a higher number of female educators in public primary schools, in the interest of striving for a balance with respect to gender, the researcher intended to have eleven female and ten male participants sampled. The researcher equally ensured that educators chosen were from different phases, that is, foundation, intermediate and the senior phase within each school.

A purposive way of sampling was employed in choosing suitable participants. The aim of this was to choose participants who were insightful of the phenomenon under investigation and thus it is educators who had a minimum of five years' experience of teaching at a school where racial integration has taken place who were selected. Ball (1990, as cited in Cohen, Manion & Morrison, 2007:116) argues that purposive sampling is mostly used to access what he calls 'knowledgeable people'. These are people with extensive knowledge and understanding about certain subject matters as a result of their experience, access to networks, expertise or roles they play (McMillan & Schumacher 2010:138). The researcher used purposive sampling in the selection of schools from which the sample was to be drawn as well as in drawing the sample itself. This also ensured that all four racial groups were represented in the research study.

Twelve post level one (PL1) educators were to be individually interviewed to gain understanding of their experiences and to also ascertain the challenges they encounter in desegregated schools. The interviews gave the researcher an opportunity to tap into the lifeworld of the participants and understand racial integration form their perspective through narrated stories. Educators who serve as members of the School Management Team from each school were also required to complete questionnaires as research participants. Their understanding of racial integration was crucial to the study as they were expected to outline amongst other things measures put in place by each school to foster meaningful integration.

1.5.2.2 Instruments and data collection techniques

Since this study made use of phenomenology as a framework for probing the lived experiences of educators, the researcher had to make use of appropriate techniques for collecting data. Seamon (2000:163) avers that accounts of human experiences emerge in a rich, unstructured and multidimensional way when the correct phenomenological data collecting techniques are used.

The collection of data for this study involved educators who teach at the identified schools which are a naturalistic setting for them. This was in line with the argument that a social phenomenon cannot be clearly understood outside its own context. The researcher intended to make use of more than one method of collecting data. The advantage of this is in terms of ensuring triangulation, where one method can be used to verify information obtained through the use of another method. Using multiple methods is also crucial in minimising the possibility of bias which may be brought about by the use of only one method. Research methods that allowed for engaging the participants on how they experience racial integration in desegregated schools in the Gauteng East District were used by the researcher.

For the purpose of acquiring much needed information for this study, the following phenomenological methods research were employed:

(i) Computer-assisted interviews

Gillham (2000) explains that an interview usually takes place when two people converse for a particular purpose, where the interviewer seeks answers to questions from the other person who is interviewed. Owing to the fact that this study was concerned with collecting data through the educators' experiential lenses, the researcher anticipated conducting semi-structured virtual interviews with each of the sampled (PL1) educators. In total, twelve interviews with only (PL1) educators who have taught for a period of five years or more at a racially integrated school were scheduled to take place. This was to ensure that data would be gathered from different participants who had adequate experience of teaching learners from diverse cultural backgrounds in a desegregated environment. In the interest of ensuring consistency and covering the same aspects

with all participants, the researcher made certain that the interviews were guided by a set of pre-planned core questions.

The choice for using semi-structured interviews with open-ended questions lies in the fact that they allow flexibility to probe beyond the actual posed questions and to gain in-depth information from participants (Morgan, 2011:1). Corroborating this idea, Seidman (2005:15) avers that the benefit of using open-ended questions in semi-structured interviews is that research participants are provided with an opportunity for reconstructing their experiences on the subject of research. Before virtual interviews with the PL1 educators could be held, the researcher had to nonetheless get written consent from them to record and transcribe the whole interview process. It was anticipated that interviews would last a duration of not more than thirty minutes and would also take place at a time convenient to each participant provided that teaching and learning was not to be disturbed in any manner. An interview as a data collecting method is recommended in an inquiry undertaking a qualitative approach.

(ii) **Questionnaires**

It was also imperative that the researcher not only sits for virtual interviews with PL1 educators but to also gather the opinions of educators who are members of School Management Teams (SMTs) with regards to measures put in place to ensure that schools are culturally responsive to the needs of different learners. The selected members of the SMT from each school were required to complete a questionnaire as a way of gathering the required data from them. The significance of this is seen in the fact that some related information that is crucial to the study may be withheld or inadvertently omitted by the participants during the virtual interviews and therefore questionnaires may then be used to uncover complex hidden issues in addition to the participants' response when interviewed.

As stated above, the overarching reason for using questionnaires in this study was to ascertain the role played by management structures and to establish the nature of measures for facilitating sound racial integration in each of the chosen schools. The questionnaire further probed the impact and extent to which such measures have contributed to the effectiveness of racial integration at the selected schools. As already

alluded to in the preceding section, at the time of this study the global coronavirus outbreak had presented difficulties in relation to physical contact amongst people. In an attempt to curb the spreading of the virus, people were advised to practise social distancing and avoid physical contact amongst other measures. On the basis of these restrictions, it follows logically therefore that physically interactive methods such as observations and focus groups discussions would not have been permissible. To circumvent this limitation, the researcher instead made use of self-administered questionnaires with the School Management Team members. All selected nine members of School Management Teams were afforded a two week period to complete the questionnaires. Since the questionnaires were administered online, the researcher requested that each participant provides him with a personal email address where the questionnaires were to be sent and received upon completion. This was aimed at ensuring that the identity of each participant is not compromised as communication would strictly be between the researcher and the concerned participant.

As noted above, apart from Microsoft Teams interviews as a method of collecting data without being physically present to interact with the PL1 educators, open-ended questionnaires were distributed, administered and collected online from educators who are SMT members in each of the three schools. Graziano and Raulin (2004) opine that questionnaires are valuable in learning about the opinions, feelings, ideas, attitudes and knowledge of a defined population. The opinions gathered through the use of questionnaires may not be evaluated as right or wrong since they only reflect the experiences of participants and ideas they hold about a particular phenomenon. Graziano and Raulin (ibid) caution us that a noteworthy disadvantage of a questionnaire is its inability to clearly answer the "why" questions. They further add that interactive data collection methods such as interviews can assist in bridging this gap as it was the case with this study.

Questionnaires are arguably the most used technique in the collection of data from study participants as McMillan and Schumacher (2010:195) note. This partly owes to the fact that they are relatively economical to administer, and they can ensure anonymity since they contain the same set and sequence of questions for all study

participants. When one chooses to use questionnaires as data collection instrument, they can decide to formulate structured questions which only require definite responses, or they can make use of open-ended (unstructured) questions to allow for further interrogation of responses. Cohen, Manion and Morrison (2000:248) advise researchers to consider using open-ended questions when drawing up questionnaires. The advantage of using open-ended questions is that they allow respondents to freely respond in their own terms without being restricted by the manner in which a question is framed.

Educators who are members of the School Management Teams were each afforded an opportunity to explicitly describe their own experiences of managing desegregated schools but most importantly, to give insight on practices aimed at genuine integration of racially diverse learners in schools. Such elaboration was made easier since there were no limitations brought about by pre-set categories of answers to choose from. What is ultimately common with all questionnaires, whether administered in a face-to-face set up or self-administered is that the participants have to give a written response to the question posed.

Wellman and Kruger (2001:167) caution us to be mindful of the respondents' command of language when formulating questions. This then meant the researcher had to carefully ensure that the language as well as terminology used in the questionnaire was easily understandable, and that participants knew what it is that was asked of them. Taking into consideration also the fact that the primary language of instruction in all the chosen schools is English, all question were formulated and phrased in it. This decision proved useful in that it accommodated all participants, even those whose home language might not have been English.

1.5.2.3 Data analysis and interpretation
Data analysis is referred to as the process of attaching meaning to the collected data through carefully structuring and bringing order to it as argued by De Vos, Strydom, Fouchè and Delport (2005:315). It is crucial for the researcher to acknowledge the fact that data analysis, as an on-going process, does not follow a linear method and neither does it take place at a particular predetermined stage of a study. Spencer, Ritchie and

O'Connor (2008:199) attest to this by stating that analysis of data is inherently an on-going part of any qualitative research as it starts at the beginning of the research and concludes with the writing of the study's findings. In qualitative studies the analysis of data is mostly an inductive process, that is, it makes use of emergent framework to group data and consequently identifies relationships. In analytic induction, concepts are inductively developed from the data collected and then raised to a higher level of abstraction before the researcher traces out their relationship (McMillan & Schumacher, 2010:367; Punch, 2004:201).

It is crucial to note that there exists no fixed, single manner in which qualitative data analysis can be conducted as Bradley, Curry and Levers (2007:1761) argue. Researchers who conduct research focusing on the experiences of participants in relation to a particular phenomenon often prefer the use thematic analysis. This is because this method categorises data into distinct themes through the use of inductive coding process (Braun & Clarke, 2006; Fereday & Muir-Cochrane, 2006).

For this study, data was collected using a computer's recording function during virtual interviews with the participants. The use of a recorder was important in that it allowed for all responses and views provided by the research participants to be clearly captured as they were given. Following this was a manual transcription of the interviewees' responses in preparation for analysis. This allowed the researcher to re-visit the recorded purposeful conversation as many as possible times. Familiarity with the gathered data is quintessential to the process of data analysis in a qualitative study such as this. The researcher carefully scrutinised and analysed transcripts of recorded interviews to achieve a holistic sense of them. Reading and re-reading of all questionnaire responses and interview transcripts assisted in identifying emerging patterns and categories.

The steps outlined by Creswell (2009:185) were followed for analysis of data. Creswell (ibid) does advise, however, that all the stages are interrelated and are not always conducted in the sequence they are given. After data had been collected from the research participants, the first step was for the researcher to organise and prepare the set of collected data for analysis. Following the transcription and organisation of data,

the researcher then had to read and re-read through all the gathered information in order to gain clarity and understanding thereof. The third step involved beginning a detailed analysis which included a coding process leading to the generation of key categories and themes as well as a description of the people or setting. After sorting out the data into themes and subthemes for analysis, the researcher then had to advance how the generated themes were to be presented qualitatively. The last step involved interpreting the meaning of findings drawn from the gathered data. In Chapter Three thorough details of the steps for analysis of data are given.

1.6 TRUSTWORTHINESS

Any research project, particularly one that which takes a qualitative approach, has to satisfy the requirements of trustworthiness. Shank (2006:114) is of the view that trustworthiness deals with the level to which the research findings can be trusted and depended upon. Creswell and Miller (2000 as cited in Creswell, 2009:191) argue that the strength of any qualitative research is its validity, and it is based on determining whether the findings of a study are accurate from the perspectives of the researcher, the participants and the reader of the account. Lincoln and Guba (1985) outline four different criteria with which qualitative studies can be evaluated namely, the study's credibility, transferability, dependability and confirmability. The researcher expounds on each of these criterions in Chapter Three under the study's trustworthiness section.

In the interest of ensuring credibility of this study, the researcher intended to gather data from participants who were as diverse as possible. This was with respect to age, gender, phase in which the educators taught as well as positions which each participant held within the school. Where necessary, follow-up interviews were scheduled with concerned participants for further probing or clarity purposes. The decision to employ more than one method of collecting data was also informed by the need for ensuring credibility of this inquiry. To this effect, information obtained from these sources through triangulation was compared to verify findings made and conclusions reached.

As a way of member checking, the findings of the study were provided to the participants (PL1 educators and those who are SMT members) to validate them and determine their accuracy. Clarification of the researcher's inevitable bias as given in

Chapter Three is one other important strategy for the study's trustworthiness. This includes disclosing the researcher's socioeconomic background, history and cultural origin as factors which may possibly influence the researcher's understanding and interpretation of findings. A rich account of research methods for collecting data as well as analysis procedures will be presented in Chapter Three for dependability purposes (Krefting, 1991:216).

1.7 ETHICAL CONSIDERATIONS

Since the topic of racial integration addresses controversial and sometimes personal issues, it was very crucial for the researcher to be cognisant of ethical aspects of the research. The researcher intended to study human beings and therefore the inquiry needed to be based upon ethical guidelines and ethical principles. McMillan and Schumacher (2010:15) maintain that it remains the researcher's ethical responsibility to ensure that research participants' rights and welfare are protected throughout the research. Creswell (2012:210) cautions that permission needs to be obtained from distinct levels in order for researchers to have access to research sites and to also interact with participants in a qualitative inquiry.

In order to be able to conduct this study the researcher had to submit an application for ethical clearance to the Research Ethics Committee of the University of South Africa (UNISA). Permission to conduct research also had to be obtained from the Gauteng Department of Education, the school principals who are gatekeepers and from the selected participants. Wanat (2008:191) argues that approval by gatekeepers to access research sites does not guarantee cooperation from potential research participants and therefore it remains crucial that the researcher also needed to get written consent from the potential participants prior the commencement of a study.

All participants were assured that their identity would never be compromised in anyway but would always be treated with utmost confidentiality and only be used for the purpose of this study. This also implied that the results and details of the study could be presented to the participants in a written format at their request and that they also needed to be clearly informed about the intended use of data collected from them (McMillan & Schumacher, 1993). The researcher also made the participants understand

that their participation was completely voluntary and that should the need arise, they could withdraw from the research anytime without feeling under duress.

For the duration of the study the researcher had to conduct himself in a manner that was empathetic, honest and respectful to participants. McMillan and Schumacher (2010:15) caution that it is crucial for researchers to understand the legal and ethical responsibilities when conducting research involving humans. With this assertion in mind the researcher had to make the participants feel at ease and protected to take part in this research by not having to disclose their true identity such as names, residential addresses or even contact details.

Ethical standards needed to be upheld even beyond the data collection stage and this implied that the collected data had to be securely stored in a professional manner and not be possibly accessed without permission. Part of the researcher's endeavours to meet ethical standards was to ensure that there was acknowledgement of all sources used in this research in order to avoid plagiarism and thus adhere to the principle of integrity and honesty in research. In Chapter Three, a more detailed account of procedures taken for ethical consideration is provided.

1.8 CLARIFICATION OF CONCEPTS

In the quest to understand the dynamics of racial integration in desegregated schools, it is important that we explore the contextual meanings given to interrelated concepts in which the study is anchored. The following concepts are significant to this study since they bring racial integration in schools to perspective, and they are central to discussions on racial integration by highlighting the important aspects to consider in determining the progress made as well as shortcomings of integration.

1.8.1 Experience

Diller, Shedroff and Rhea (2006) define experience as a lived occurrence involving a sensory process in which a subject consciously gets involved. Experience, in the context of this study, is defined as the lived realities and occurrences which educators have encountered in desegregated schools. People can be exposed to a similar context at the same time and still have different experiences of that lived situation. What is also

remarkable about experience is its subjective nature which is dependent on the meaning that individuals give to a lived reality. As argued in the introduction, the apparent paucity of information on the educators' lived experiences of racial integration in desegregated schools necessitated the carrying out of this study at hand. The significance of probing the experiences of educators lies in the fact that such a study will afford them an opportunity to highlight challenges they have encountered in teaching racially diverse learners.

1.8.2 Educator

According to Coetzee, Van Niekerk and Wydeman (2008:48) an educator refers to any person who is formally qualified and appointed to teach learners in an educational set-up. The role of an educator is primarily to transmit knowledge prescribed by the curriculum to different learners who are under their educational care. This involves carefully planning and structuring lessons to be taught in class, managing the classroom, and collaborating with the learners in order develop sound relations with them whilst ensuring that they are empowered to becomes responsible, critical-thinking citizens. The researcher is of the opinion that educators play a crucial role in ensuring that sound racial integration becomes a reality in schools. This is because their tasks involve amongst many other obligations converting the demands of educational policies into practice, which in essence means they carry with them a responsibility of interpreting policy and using it to influence the development of learners and moreover, to determine the environment within which the process of teaching and learning occurs.

For the purpose of this study, it is important to define an educator in order to be mindful of the role they play in bringing about sound integration in schools. Educators are more than just mere conduits of knowledge to the learners; they wield considerable power to determine the kind of citizens that learners grow up to be. As agents of change, the duties of educators include inter alia directly or indirectly influencing the learners' worldview and creating a learning space wherein learners have equal access to opportunities for learning.

1.8.3 Race

In defining race, Hawkins (2004:85) is of the view that it refers to a group of people whose ancestral descent is common, and they share nationality or the posterity of tribe. Mafumo (2010:15) sees race as the categories of people which are socially constructed and imposed on the basis of skin colour, ethnicity, hair type, eye colour amongst other visibly distinguished differences. He continues to add (ibid) that such categorisation can be bolstered by aspects such as cultural heritage, language or religion by which people classify themselves as to belong and identify with a particular racial group. The social construction of race as a concept used to divide human beings into groups and subgroups lacks biological evidence (Faucher & Machery, 2005:1208). On the other hand, Clough and Burton (1995, as cited in Phatlane, 2007:17) caution that the use of the concept 'race' in research makes it more alive even though abstinence from its use does not make it disappear either, its lack of biological evidence notwithstanding.

The researcher is equally inclined to the notion that race remains a pseudo-biological concept that classifies people using physical phenotype variances such as, hair texture and shape, skin colour, eye colour etcetera. In some instances, such biologically unjustified differences extend to behavioural phenotypes which include mannerism, delinquency and even intelligence (James, 2008:1). The concept of race is important to this study which seeks to explore how educators perceive and experience integration of racially diverse learners in desegregated schools. The significance of understanding race is equally important when taking into consideration that separate learning in the apartheid era was along racial lines with four legislated racial groups, namely, Black, White, Indian and Coloured as argued in the introduction.

The stratification of societies into these groups had an impact on the provision of education for each group and on South Africa's education system as a whole (Kenny, 2020:23). The segregationist practice during the apartheid regime was premised on the differences in terms of race, with Whiteness associated with superiority and therefore deserving of superior education, while on the other hand Blackness was seen as racially inferior and equally afforded inferior education. It would prove to be an arduous task to study the experiences of educators on racial integration without looking at this historical concept more importantly in the South African context with its divided past (Phatlane,

2007:27). For this study, race refers to the four legislated categories in which for differentiation reasons, South Africans are classified under.

1.8.4 Integration

Integration cannot be clearly defined as simply the process of getting learners from diverse cultural and racial backgrounds into one common space of learning. Corsini (2002:866, as cited in Phatlane, 2007:32) asserts that integration in schools means incorporating different learners in the same classroom irrespective of the noticeable difference in their race or ethnicity. Sayed's (2001:254) definition of integration, appears to be more insightful in that integration is described as a process whereby the quality of contact is interrogated through not only focusing on the behavioural attitudes of educators and learners but also on the operational arrangements made by the schools, the integrative policies put in place as well the school's ethos to foster genuine integration.

From the definitions above, it becomes evident therefore that racial integration is not a once-off process in the functioning of each desegregated school. It requires instead, that different stakeholders put concerted efforts continuously to achieve the desired outcomes of integration. It calls primarily for the government to not only have effective policies in place to meet the demands of racial integration but to also assist schools in the implementation thereof. In this regard Jansen (2004:126) concedes that the suit of policies aimed at a democratic education is clearly in place. He warns however that notwithstanding such arrangements, policy does not translate directly to practice as there are still cases of social injustices occurring at schools.

Schools equally have an obligation to have their institutional arrangements including the culture and ethos transformed in order to address the needs of diverse learners. At classroom level, Phatlane (2007:32) suggests that educators need "to use content from the diverse groups when dealing with concepts and skills in an effort to help learners understand how knowledge in the various disciplines is constructed". In essence, integration in schools should seek to not only foster positive and meaningful interracial relationships and contact. On the contrary, integration should serve the purpose of overcoming the many disadvantages faced by the disenfranchised minority group of

learners through ensuring that the curriculum is responsive to the unique needs of all learners (Ornstein & Levine, 1993:400).

1.8.5 Desegregation

Desegregation refers to the provision of formal arrangements made by schools to promote shared learning and teaching space by people from different racial and cultural groups. For the purpose of this study, desegregation is not complete if it means only the learners can share a learning space whereas educators remain segregated according to their racial groups. Mafumo (2010:31) cited McCarthy and Cambro-Mocabe (1992:493) who define desegregation as plans put in practice by government to integrate previously segregated schools with the aim of providing equal opportunities for education whilst ensuring racially balanced schools.

Contesting the shortcomings of desegregation, Zafar (1998, as cited in Vandeyar and Killen, 2006:383) points out that desegregation does not extend to interrogating the quality of contact of learners who share physical proximity at desegregated schools. Phatlane (2007:35) corroborates this idea in noting that in the South African context, desegregation focuses largely on the quantitative aspect of integration, that is, the number of each racial group of learners in a school at a given time. She further contends that desegregation disregards key issues such as power imbalances that take place as the learners are in close proximity. It is therefore safe to see desegregation as a means to correcting past injustices of segregation and not as the desired end in itself which for the purpose of this study is effective and transformative integration.

1.8.6 Segregation

Segregation is the mechanical process by which separate facilities and residential area are created and provided so as to eliminate contact and interrelations amongst diverse groups of people. In the South African context, the apartheid regime sought to segregate people along differences which were considered to be insuperable Birkisdóttir (2018:24). Separation and deep inequality were defining features even in the education sphere. The misplaced belief in the superiority of White people over other races by the apartheid government saw the promulgation of different Acts to enforce segregation in schools (Phatlane, 2007:28).

Legislative provisions such as the notorious Bantu Education Act of 1953, the Coloured Persons Act of 1936 and the Indian Education Act of 1965 were enacted to further the racist demands of apartheid education. Such inequality resulted in Black schools receiving minimal resources, insufficient classrooms, poorly trained teaching staff and the total absence important facilities such as libraries, and laboratories in comparison to other White schools (Vally & Dalamba, 1999:10). Understanding the segregationist approach of the apartheid government is important in determining how far we have come as a nation as well as well as establishing the conditions which may have, to a large degree, shaped South Africa's current system of education.

1.8.7 Multicultural education

According to Alexander (2016:119) multicultural education can be seen as a comprehensive reform philosophy on human rights in the education sector. It is a process by which the education environment is changed in order to allow all learners from diverse backgrounds and social group identification such as ethnicity, race, culture, language, socioeconomic status, social class or religion to receive quality education and be provided with equal opportunities. Multicultural education is not only about embracing and celebrating the diversity of culture within classrooms, but it also means schools need to revise their policies, practices, and programmes (Enoch, 2007:66).

Multicultural education as an approach in the post-apartheid South Africa is not without error. Critics of the multicultural education approach point to its weakness in bringing about significant structural reforms as well as shying away from addressing racism and racial practices (Squelch, 1993). In the same vein, Fante (2000:85, as cited by Meier & Hartell, 2009:182) contends that one disadvantage associated with multicultural education is that it tends to assume that cultural recognition and understanding will consequently yield better harmony and tolerance amongst people of different races. A study by Carrim (1998:311) on desegregation in South African schools revealed that multiculturalism as practised by educators projected the differences amongst people in ways that seem to do little in eradicating racist practices.

1.8.8 Assimilation

Assimilation is an approach which is mostly adopted by multiracial schools in response to the demands and challenges of integration. This 'fitting in' approach is defined by Banks and McGhee Banks (2001, as cited in Vandeyar, 2010:345) as the process whereby an ethnic or racial group adopts the values, characteristic, ethos, behaviours, perspectives of another racial or cultural group and thus consequently shedding its own cultural identity in the process. Meier and Hartell (2009:181) takes this definition a step further in contesting that learners are even expected to adapt to curricular that had been designed and implemented to cater for another particular group of learners.

In the researcher's opinion, failure by most schools to address inequalities and to pragmatically meet the needs of all diverse learners in desegregated schools results in assimilation. This approach is only a far cry from the envisaged meaningful integration since it does not lead to any practical shift in how things are done in most schools. Chisholm and Sujee (2006:142) see assimilation as a passive process in which despite the level of contact that may be present amongst learners from different racial backgrounds, the power relations remain unchanged. Smith and Oosthuizen (2006:515-528, as cited by Meier & Hartell, 2009:180) posit that the phrase "unity in diversity" as spelled out in the Constitution points to the fact that educational policies and practices need to be mindful of diversity amongst learners and so avoid the creation of an overriding culture or cultural assimilation. In agreement with this viewpoint, Phatlane (2007:57) equally cautions that promoting only one way of thinking and doing things in a remarkably diverse society, particularly in schools will always be problematic and less likely to succeed in bringing social justice about.

1.8.9 Diversity

For this study, diversity refers to the intersection of differences such as race, culture, language, gender and all other differences in the population of learners. Arvizu (1994:74) sees diversity as the variation amongst people with respect to their racial identities, gender and cultural heritages. Diversity in terms of race was viewed as the basis for the many apartheid legislations. Instead of being celebrated, these differences were synonymously linked with the discrimination thus bolstering segregation and similar practices even within the education sphere.

Enoch (2007:65) argues that the rapidly changing racial composition of learners in South African desegregated schools calls for the provision of educational programmes which are aimed at addressing issues related to diversity. The researcher believes that such programmes can be more beneficial to educators as they are primarily faced with the task of transmitting knowledge indiscriminately to a diverse population of learners.

1.9 LIMITATIONS AND DELIMITATIONS

As already alluded to above, this study was delimited to only three former White schools in the Gauteng East District. All three schools were located in the area of Springs (Ekurhuleni) which was previously a White-only suburb. The researcher chose these schools due to their close proximity to his area of residence and also because it would have been a tedious process to involve all other schools in the district because of their geographical spacing. As pointed out already, one of the schools is a former English-only primary schools, while the other used to cater only for Afrikaans speaking learners. The last school differs in that it previously catered only for both Afrikaans and English-speaking learners as a primary school.

Creswell (2012:206) cautions us that the objective of qualitative studies like this one is not to generalise findings as being a reflective representation of the entire population, instead, the aim is to explore in detail the phenomenon being investigated. Only twenty one (21) educators were selected to be research participants in this study. Four (PL1) educators were invited for interviews from each of the three schools. Educators chosen for the study came from each of the primary school phases, that is, from the foundation, intermediate, and senior phase. Furthermore, three educators who are part of the SMT from each school were required to give their views through self-administered questionnaires.

As with any other study of this nature, this research was not exempted from possible limitations. The first limitation being the fact that the study was conducted during a time when the world was experiencing a pandemic known as the coronavirus. The implication of this on research was that data-gathering methods needed to avoid any form of physical interaction between participants and the researcher. Methods such as focus group discussions, face-to-face interviews, participant observation could not have

been made use of. A second limitation was the number of participants chosen. The researcher sought to gather information from a total of twenty one (21) participants who were all educators at different schools. The reason for this was the researcher's interest in appropriateness and richness of information from a sizable number of knowledgeable people. A large sample can result in the broadening of the scope of the current research project. This essentially means the study did not make use of other key stakeholders such as learners, School Governing Bodies, parents and policy or programme-makers. The involvement of SGBs in other similar studies is necessary since these structures play a central role in determining a school's cultural ethos of and transformation thereof. One other limitation was the geographic location of the schools chosen as research sites. All three schools were located in the same district, that is, in Gauteng East. In the interest of understanding broader views on how educators experience racial integration in schools, research could also have been conducted form other geographic regions and districts of the Gauteng province to get different perceptions and diverse experiences. Notwithstanding these limitations, the study does nonetheless meet the trustworthiness expectations in line with the criterions outlined above in section 1.6 and detailed further in section 3.6 of Chapter Three.

1.10 CHAPTER DIVISION

This study is structured in five chapters as outlined below:

Chapter 1: Research overview

Chapter one focused on the orientation of the study. First, an introduction and background to the study is given, then followed by statement of the problem and main research question including subsequent questions. The aims and objectives of the study are presented in line with the rationale as well as the study's significance. The research design and methodology used in this study are explicated. Following this is an exploration of the conceptual framework which undergirded the study. Lastly, the study's limitations and delimitations are outlined before a summary of the chapter is given at the end.

Chapter 2: Literature Review

Chapter Two introduces the focus of the study and gives a conceptual framework regarding racial integration in schools. Firstly, the study delves on international perspectives on the approaches used to foster meaningful racial integration in schools. Following this is an exploration of the national legislative framework that has been developed to bring about transformation in education. Following that, the researcher gives a discussion of empirical literature on the social manifestation of racial integration in desegregated schools. This includes a look into some of the prominent strategies employed by educators in South Africa's desegregated schools. Lastly, the theoretical framework used to undergird the study namely, Critical Race Theory is dealt with in relation to the need for social justice before a conclusion of the chapter is given.

Chapter 3 Research Methodology

Chapter three focuses on research design and methods. It provides the rationale for empirical research and then outlines the specific methodology the study made use of. The interpretative research paradigm is addressed in line with a justification for the use of a qualitative approach, phenomenological research strategy and Critical Race Theory as the main theoretical framework. The role of the researcher within the inquiry is elucidated and data collection instruments that the study used are defended. The procedure for data analysis and interpretation are outlined in detail. Ethical considerations and criteria for ensuring trustworthiness of the research are also discussed before the chapter's summary.

Chapter 4: Data Analysis and Research Findings

Chapter four will present and discuss the qualitative results. First, the researcher gives an exposition of the process by which data was collected. This includes explicating the demographic profile of each participant in the study. This is followed by an exposition of the main themes and subthemes which emerged during the data analysis process. A discussion and interpretation of the empirical findings is provided and incorporated to the theoretical framework chosen for the study and the literature reviewed in Chapter Two.

Chapter 5: Conclusion and Recommendations of the Study

Chapter five will conclude the study by giving a summary of each chapter. Subsequent to that, the research hones in on findings pertaining to the main research question and sub-questions. Recommendations are then given to interested stakeholders (educators, departmental officials and School Governing Bodies) for their consideration. The researcher then makes suggestions for future researchers undertaking a study on racial integration in schools. Lastly, the study's limitations are disclosed before the concluding remarks.

1.11 CONCLUSION

This chapter highlighted the orientation of this study and also explicated its theoretical positioning. Firstly, the researcher provided the historical context that led to segregation of schools in South Africa. The political reforms which then took place after 1994 were discussed thus providing the background which resulted in the abolishment of legislation used to segregate schools. This transformation of the education system was discussed with specific attention given to the educational policy framework post-apartheid, particularly with regards to racial integration in schools. The introduction highlighted the lacuna existing in studies focusing on educators' experiences on teaching racially integrated classes, hence justifying the significance of this study being conducted. The researcher contends that to the best of his knowledge, no study has looked into how educators in desegregated public primary schools, with specific focus on Gauteng East District, experience the racial integration. In providing a brief review of literature, this chapter showed that notwithstanding the numerous policies aimed at racial integration in public schools, educators are still facing challenges in terms of reconciling policy with practice in the classroom.

The aims and objectives of this research study were also defined. A phenomenological approach to the study was introduced as a suitable research strategy for this research since its focus is on probing the lived experiences of educators as well as their perceptions on racial integration. Following that was a detailed plan of the research methodology including the study's design. Concepts which are pertinent to this study were also explicated and their link to the current study was demonstrated. This chapter concludes by giving a structural division of chapters for this research study.

The following chapter explores both national and international literature on desegregation and racial integration in different countries first before focusing on the South African public schools during and after the apartheid era. Chapter Two also explores the policy framework relating to racial integration post-1994. This is followed by a detailed exposition of empirical literature on racial integration before expounding on Critical Race Theory as the main theoretical framework which undergirds the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

Chapter One introduced the inquiry and briefly presented the background and orientation of the study. The explication of the research problem was followed by the specific question and sub-questions which the study seeks to answer. The rationale for the inquiry, the study's aim, and objectives as well as its envisaged contribution were briefly outlined. This chapter aims at presenting a review of studies and research that has already been done on the topic of racial integration in public schools. The first section provides an overview of international perspective on the approaches used in other countries to foster meaningful racial integration in schools. This is done with specific reference to Australia, the United States of America (USA) as well as the United Kingdom (UK) as countries which have employed various strategies for effective racial integration of learners.

This is then followed by a close examination of a legislative policy framework that has been developed in South Africa to bring about transformation in education. These laws and policies in turn influence school policies and practices relating to racial integration of learners particularly after 1994. Following that is a discussion of empirical literature on the social manifestation of racial integration in schools. As indicated in Chapter One, research on racial integration in schools has been done by notable scholars and researchers such as Alexander (2016), Jansen (2004), Mafumo (2010), Phatlane (2007), Soudien (2004), and Vandeyar (2010). This chapter seeks to locate the study within current debates on racial integration in schools by drawing on the works of these leading researchers, amongst others.

The study also takes a look into diversity insofar as the racial composition of the teaching staff in desegregated public schools is concerned. It also examines the role played by School Governing Bodies (SGBs) as executive decision making structures in the governance and facilitation of racial integration. The importance of examining the

composition of SGBs equally lies in the fact that these executive bodies are instrumental when it comes to drawing up of policies that directly impact on the effectiveness of racial integration. The provision of extramural activities which are accommodative to all learners in schools is reflective of whether the diversity in the population of learners is taken into consideration or not. The researcher will furthermore look into how schools attempt to promote racial integration through extramural activities as a possible unifying factor. The curriculum, with particular focus on the language issue in schools, will also be closely examined to determine how divisive language can be if no attempt is made for it to be accommodative to all learners.

An account of literature on the different prominent approaches employed by educators in multicultural classrooms in response to racial integration will be explored. Lastly, the researcher hones in on the theoretical framework that undergirds the study, i.e., Critical Race Theory (CRT) incorporated with the need for social justice as an epistemological guide in the interpretation of discourses on racial integration. CRT proved to be valuable as a theoretical lens through which the power imbalances amongst learners and between educators and learners can be interpreted.

2.2 REVIEW OF RESEARCH STUDIES CONDUCTED ON RACIAL INTEGRATION

2.2.1 Studies conducted internationally on racial integration

This section looks at international perspectives in relation to racial integration as practised in schools. As noted already in Chapter One, racial integration in schools has been a problem that required scholarly research in a number of other countries which, just like South Africa, have experienced racially diverse learner population having to share common learning spaces. In the interest of creating a quality education system that efficiently recognises differences amongst learners, major educational reforms have taken place in most countries throughout the world. In South Africa, the formal deracialisation of education in the democratic era gave both racially different learners and educators an opportunity to make contact in a shared learning environment. With the sudden surge in the statistics of Black learners who got admission to former White schools, these schools experienced complexities relating to the realities brought about by the cultural and racial diversity of the learner population. Alexander (2016:118)

affirms Vandeyar's (2010:344) view that this phenomenon of racial integration of learners presented difficulties to the educator staff which may have not been adequately prepared for this set up by their tertiary educator training programmes.

It is on the basis of the silence of scholars and researcher on how educators in desegregated public primary schools experience racial integration, that this study was necessary. In order to achieve a holistic understanding of their lived experiences, the study sought to give answers to this main research question: *What are educators' experiences in dealing with racial integration in public primary schools in the Gauteng East District?*

The researcher found it plausible to choose to look into racial integration as carried out in the three countries mentioned above owing to their rich racial and ethnic diversity. Similar to the South African context, these countries have all undertaken educational reforms with the purpose of addressing social injustices and inequalities. It is equally worth noting that racial diversity in these countries came as a result of migration of people from various nations from the world all over. The immigrants flocked into these countries not only primarily seeking refuge but also with the hopes of improving their social and economic conditions. Amongst these immigrants were a large number of Black Africans who were displaced by European settlers from their countries (Mafumo 2010:80). Banks (1982:6, as cited by Mafumo, 2010:80) asserts that this influx of immigrants into these countries necessitated the development of different practices and approaches aimed at racial integration.

2.2.1.1 The United Kingdom
The United Kingdom first introduced a racially integrated schooling system in response to the immigration of Black people particularly after World War II. The host nation (Britain) sought to equip the immigrants with social survival skills by making them adapt linguistically and culturally into the UK's way of doing things. It was during the 1960s that assimilation as an approach to racial integration was first employed. This was as a result of earlier disturbances which were believed to be fuelled by racial tension. Gallagher (2004:88) posits that what informed the use of assimilation as an approach to racial integration during this period was the belief that immigrants had to be

incorporated or assimilated into the British way of life since it was a racially homogenous society. Such integration of Black people into the British society required the adoption of an education policy that would de-emphasise cultural and racial difference of the minority groups (Blacks) by stressing a British identity. Assimilation in Britain, whether for educational or social reasons, was essentially intended for incorporating the foreign nationals into British values, lifestyles, and manner of doing things. This was particularly important since the immigrants had to acquire the English language to enhance their communication with the native citizens and thereby forsake their own identity and values (Carrim, 1995:6).

Following the obvious shortcomings of the assimilation approach to forge peaceful racial relations amongst the people, an integration approach was then adopted towards the late 1960s. The overarching goal was to have an integrated British system in which racial and cultural tolerance prevailed amongst the different ethnic groups (Carrim, 1995:6). Mafumo (2010:82) argues that by the early 1970s a policy shift took place where an integration approach was adopted over the assimilation approach, with the former being less overtly racist. The integration approach did not do much justice to the minority learners just like the assimilation approach. This is evident in the fact that educators began to seek better understanding of the ethnic minority learners through gaining more knowledge about their cultural and social background.

Cultural and racial diversity within the curriculum in schools was also encouraged with the introduction of the integration approach and studies focusing on Black lives were part of the urban schools' curricular (Craft, 1986:81, as cited in Mafumo, 2010:82). The fact that such inclusion was only exercised to particular limits meant that the integration approach equally fell short of effectively integrating learners from different races and as a result multicultural education was seen as a favourable panacea.

In the mid-1970s the multicultural education approach was introduced in schools with the aim of changing the curriculum to one that would accommodate the languages, geography and the history of racial minority groups (Morrel, 1991:66). Unlike assimilation and integration, multicultural education emphasised difference in cultures as well as the need for different ethnic groups to coexist in harmony without

amalgamation. Gallagher (2004:90) argues that chief amongst the reasons for the development of multicultural education was the need for Black learners to gain a positive self-image and for White learners on the other hand to be more tolerant and accommodating in schools. It was hoped that sympathetic teaching about different cultures would lead to empathy and consequently dispel racial bigotry and ignorance which formed the basis for misconceptions and prejudice amongst the learners. The multicultural education approach did not prove to be the ultimate solution which it was hoped to be and so debates on the positive impact of teaching about racial and cultural differences ensued. Remarking on these debates, Morrell (1991:66) posits that part of the many compelling arguments submitted by critics of multicultural education was the fact that it served to only promote political, social, cultural and economic compliance by the Black population and thus perpetuating social injustice across schools in Britain.

A more radical approach to dealing with racial integration in schools was proposed by the critics of the multicultural education approach who saw it as being less effective in preventing racism in schools but on the contrary, it focused on teaching cultural exclusivity resulting in the prevalence of racist practices and ideas amongst the learners. Such criticism saw the adoption of antiracist education as an effective approach to desegregation and integration in 1983 (Mafumo, 2010:82). This stance on education reform received approval from the Inner London Education Authority (ILEA) and equally received support from the Commission for Racial Equity including other authorities of education in Britain. Gallagher (2004:91) maintains that the main focus of antiracist education was not only on the differences that existed racially, but it went on to question the racial inequalities as justified by the society.

These socially justified inequalities pointed out by antiracist education proponents included institutionalised racism, the low-socio economic status of Black people, the different employment opportunities made available to Blacks as well as their low rate of educational success. As a remedy to this, antiracist education aimed at eradicating racism at personal level and also dealing with racial inequality in education. Accordingly, Sayed and Vellanki (2013:302) hold the position that antiracist education advocates for a revaluation of covert racist practices including the "pejorative and negative terms" in

which Black people are usually portrayed. Lund (2006:40) corroborates this notion in arguing that antiracist education focuses on examining the aptness of the curriculum in responding to the academic needs of minority learners. It also sharply focuses on racial stereotyping, prejudice and harassment at schools, recruitment and promotion of racial minority staff. Antiracist education goes beyond encompassing a narrow and generic focus on racism and racial inequalities in education.

In view of the foregoing discussion above, it is evident that both assimilation and integration approaches did very little in advancing effective racial integration in the UK schools, hence the adoption of multicultural education as an approach to racial integration. The multicultural education approach was not free from criticism since it was also perceived to be entrenching institutionalised racist practices through emphasising cultural differences. Such knowledge of cultural and racial diversity as prescribed in the curriculum served as the basis for prejudice against Black learners mostly. It was based on this perceived prejudice that a more radical approach to integration was seen as a solution. Education reforms in the 1980s saw the implementation of antiracist education to particularly combat institutionalised racism and other socially justified inequalities. This approach also had its shortcomings such as increased polarisation amongst different races and also denying distinct ethnic identities and values particularly in the Black constituents of the British society. This weakness was further exacerbated by the exclusion of White learners considered to be fascists and thus such exclusion was seen as regress in combating racism in schools.

2.2.1.2 The United States of America

Unlike the United Kingdom, the United States of America's (USA) approach to effective racial integration did not include antiracist education and the integrationist strategy, instead, the government employed assimilation first and subsequently introduced multicultural education. The assimilation approach followed the nationwide racial tensions which took place after 1966 and triggered the government to decisively address such racial tensions through the promotion of meaningful racial integration. Assimilation as an approach to racial integration did not receive opposition from neither leaders of minority groups nor the leaders of the majority group as it was perceived as

being the societal goal. Banks (1984:72) argues that the general consensus amongst leaders of societies and educators in America was the imperative role that schools had to play in Americanising the immigrants. The Americanising of immigrants in the main meant that they had to acquire the values, language, and behaviour necessary for survival and success in American schools. The assimilation approach essentially promoted social injustice as opposed to fostering sound integration in schools across America. This is in light of the fact that non-White, minority learners were afforded education characterised by Americanisation and assimilation which translated to the eradication of their ethnic cultures (Banks, 1986:32). The inability to effectively integrate learners through the assimilation approach then necessitated adoption of multiculturalism as an alternative strategy to combat racial inequalities in education.

As an approach that was formalised during the 1970s in the US, multicultural education sought to recognise and be responsive to the needs of diverse learners regardless of their social-class, race and ethnic differences. Multicultural education focused on overhauling the education system to one which would be more reflective of the cultural diversity existing in the American context. As a results of reforms effected on the USA's education system, institutional changes were subsequently implemented in schools and lead to the enjoyment of equal educational opportunities and the promotion of the concept of racial and cultural diversity (Banks, 1984:81). The nature of change in schools as a result of the adoption of multicultural education by educators and principals did not reflect only on one aspect of the school environment but holistically.

This called for a thorough examination of the school environment which would then inform the appropriate measures necessary for the establishment and sustainability of a multicultural education. Amongst many other factors, reflection of ethnic diversity at these schools had to be evidenced in schools' norms and values, the composition of the teaching staff and learners, in their attitudes, and the materials used by educators to teach as well as the strategies with which they teach. Lynch (1986:24) avers that Professor James A. Banks has been the most eminent proponent of multicultural education. Banks proposed what he called a "holistic multifactor paradigm" which would form the basis on which policies relating to multicultural education are rooted. Based on

this paradigm, the school environment would have to reflect equality in its diversity in terms of culture, ethnicity, gender and social class. Schools equally had to revisit their language policy, the ethos of the schools as well as the manner in which they deal with racism and their efforts to eradicate it. To achieve his proposed holistic multifactor paradigm in multicultural education, Banks suggested that three indispensable dimensions had to be considered. First, there has to be acceptance of the need for social cohesion; second, a commitment to total equity has to be made; and lastly, the sustenance of dynamic diversity (Lynch, 1986:24, as cited in Mafumo, 2010:84).

In the USA, the manner in which the highly inclusive multicultural education was conceptualised and implemented sparked nationwide debates and controversy. Multicultural education in the USA was seen as deviating attention from non-White ethnic groups who were victims of segregation and racism. Critics of multicultural education argue that this approach shed very little light if at all on institutionalised racism and as such it serves to divert attention away from intrinsic matters relating to racism (Banks, 1986:44).

2.2.1.3 Australia
In Australia racial integration began in 1945 after World War II when immigrants arrived in large numbers from many different countries. Like the United Kingdom, Australia also employed assimilation, multicultural education and antiracist education as approaches to racial integration. Up until the mid-1960s, official policies were dominated by the ideology of assimilation with which immigrants were anticipated to adapt to their new environment. The end results of this adaptation was a conscious neglect of their culture, compromise on their languages and an announcement of their new status as being naturalised citizens following the elapse of a statutory five year period. Formal schooling was characterised by a conservative, Anglo-Australian curriculum geared at primarily meeting the needs of children born in Australia. The priority for non-English speaking learners was for them to acquire proficiency in the English language so as to have the ability to communicate meaningfully in the Australian society which was basically monolingual (Hick,1984:127). Bullivant (1986:104, as cited in Mafumo, 2010:96) posits that the Australian ideology of assimilation saw no necessity for granting privileges or

special considerations for immigrants as this would have been against the values set out in the egalitarian society.

Following an inquiry made on the adjustment patterns by migrant children, the Commonwealth Immigration Advisory Council published results of the inquiry in the year 1960. The results indicated that as soon as the migrant children had mastered the English language, problems relating to adjustment quickly vanished. This of course proved to be substantially untrue, albeit it showed how the majority of Australians had contentment with the *status quo* as they believed in the total assimilation of immigrants. This attitude towards migrants by most Australians demonstrated the weakness of assimilation as an approach to enhance effective integration which would ultimately lead to social justice in education. The assimilation approach in Australia did very little to address issues of segregation and racism and consequently there was an urgent need for the adoption of a different approach which would become effectively know as integration education.

According to Bullivant (1986:105, cited in Mafumo, 2010:80) agenda items which were aimed at reforming the assimilation ideology to a philosophy which made consideration for ethno-cultural diversity were only included in Australian citizenship conventions during the 1960s. The integration education approach was adopted officially by the Australian federal government. Although in Australia the term assimilation was eventually replaced as a result of enormous pressure, the ideology of integration equally resulted in few educational changes made to the curriculum and other aspects of school practices. In the year 1973, A.J Grassby issued a report on a futuristic multicultural society that was to be desired. Contained in the report, was a proposal by the government that schools should be reflective of the multicultural Australian society through the curricula of languages, history, social studies, staffing and the organisation of the school. The significance of such changes were beneficial in improving the migrant children's self-esteem particularly in a society characterised by a variety of cultural heritages. Following Grassby's report, the integration approach would soon be replaced by multicultural education which was primarily aimed at addressing segregation and racism whilst advancing the ideals of racial integration in the country.

In September 1977, the Australian government established a review group which would primarily investigate programmes and services rendered to immigrants. The report emanating from this review group suggested that high priority needed to be given to multicultural education. The setting up of an Australian Institute of Multicultural Affairs (AIMA) was also recommended by the review group. In mid-1980s, the AIMA released a review of multicultural education which was subsequently criticised for slanted report findings, distortion of results as well as ideological bias. Such criticism saw the need for reviewal of AIMA's operation by an independent committee known as the Galbally Committee (Mafumo, 2010:99). This committee recommended the teaching of community languages and cultures. One other recommendation made by the Galbally Committee was the establishment of an Australia-wide committee focusing on multicultural education.

Upon its establishment, the Australia-wide committee reported that Australia was expected to be a society in which cultural identity of groups and their interactions were encouraged. The Galbally Committee also recommended programmes which would enable learners to be mindful of and respect all cultures within the Australian society. Such appreciation of diverse cultures included the recommendation to include intercultural studies as part of the curriculum. This was equally meant to conscientize learners to take into cognisance and respect the traditions of different descendants. Bullivant (1986:112 cited in Mafumo 2010:100) avers that immigrants were taught English language as well as other ethnic community languages although this did not necessarily indicate deviation from the ultimate goal of acquiring English as the dominant medium of communication.

Multicultural education in most schools took the form of additive courses concerning the lifestyles of major ethnic groups as opposed to the major overhauling of the curriculum needed to reflect true multicultural Australia.

2.3 POLICY FRAMEWORK RELATING TO RACIAL INTEGRATION AFTER 1994

Since the advent of democracy in South Africa, the education system has been radically reformed to align with befitting democratic principles. There has since been a development of a number of policies which have direct impact on equality, equity and

which also take into consideration the racial diversity amongst learners. All laws and policies concerning education and schooling have their basis on the Constitution of South Africa (1996). It is through the Constitution that the need for curriculum transformation and development was realised. Section two of the Constitution, the Bill of Rights, makes provision for people to receive mandatory education whilst being protected from any form of discrimination and prejudice. The introduction of educational policies at various levels has necessitated systematic reforms in different aspects of schooling such as the structuring of qualifications, management of schools, the delivery of curriculum, teacher effectiveness, funding of schools as well as learner population. The changes brought about by the development of these policies aimed at creating equal opportunities for all South Africans whilst primarily redressing the imbalances of the past dispensation.

The following is a legislative and policy framework that had to be put in place to foster educational transformation in which democratic values were espoused and redress intended. The policy framework was also aimed at providing guidelines for the management of racial integration in desegregated classrooms post-1994.

- The South African Schools Act (SASA) (Act 84 of 1996) serves as a blueprint to give guidance in the management and governance of all schools. The Act addresses issues of racial diversity through advocating for redress of past injustices in the provision of education. The preamble to the Act states that:
  "Whereas the achievement of democracy in South Africa has consigned to history the past system of education which was based on racial inequality and segregation; and whereas this country requires a new system for schools which will redress past injustices in educational provision, provide an education of progressively high quality for all learners and in so doing lay a strong foundation for the development of all our people's talents and capabilities, advance the democratic transformation of society, combat racism and sexism and all other forms of unfair discrimination and intolerance, contribute to the eradication of poverty and economic wellbeing of society, protect and advance our diverse cultures and languages".

- The South African Constitution (Act 108 of 1996) provides the basis for the democratisation of education as well as transformation of the curriculum in the post-apartheid era. Section 29 (1) of the Bill of Rights guarantees equal right to accessing education in stating that "*everyone has the right to basic education including adult basic education*". It goes on to state that "*everyone has the right to receive education in the official language or languages of their choice in public education institutions*" (Section 29 [2]). In view of this, the promulgation of the Constitution was based on the need to address past imbalances and inequalities by bringing equity and equality in South Africa, moreover in schools as microcosms of the larger society. This in essence officially and formally opened the doors of learning to all learners and effectively outlawed segregation in both public and private schools.

- The National Education Policy Act (Act 27 of 1996) seeks to uphold and protect the citizens' rights to protection from any form of discrimination in education on one or more grounds including, but not limited to language, race, culture, or ethnic grouping. Apart from promoting equal access to education in institutions of learning, it further obligates the government to ensuring that it enables the provision of an education system that contributes to the holistic development of every learner. Such an education system should also allow for the economic, social, cultural, political, and moral development of the nation at large.

- The South African Qualifications Authority (SAQA) Act (Republic of South Africa,1995a) stipulates the critical outcomes to be taken into consideration when learning programmes are designed. The SAQA Act, as with all other legislations relating to curriculum, also provides guidance for effective teaching in schools which are racially integrated. It further gives direction for successful living in a society that is democratic, non-racial, and integrated. One of the critical outcomes which must be taken into cognisance is the learner's ability to work with others effectively and efficiently regardless of the difference in their gender, race, language, or ethnic group. The implication of this is that the learner will be

accommodating to others and develop empathy whilst working democratically and contributing positively to the group and society at large.

- The Norms and Standards for Educators Act (Republic of South Africa, 2000) highlights clear guidelines to educators for promoting racial integration in schools. The document expounds on seven roles which educators are expected to play. Three of the seven roles have direct implications on how racial integration in South African schools can be effectively managed and promoted, they are discussed as follows. Firstly, in executing their duties as mediators of learning, it is expected of educators to facilitate teaching and learning in a way that is responsive to the different needs of learners and promotes respect for such diversity. Secondly, as leaders, administrators and managers, educators are expected to work democratically and not to disenfranchise any group of learners. The management of racial integration in schools becomes successful and leads to social justice if all learners are treated equally and their needs adequately addressed equitably notwithstanding their racial diversity. Thirdly, in line with the educators' citizenship and pastoral role, it is expected that they should uphold the values enshrined in the Constitution and also promote democratic practices in schools, particularly taking into consideration the diversity with regards to the racial profiles of learners in desegregated schools.

- A Language Policy in Education formulated in (1997) provides guidance with regards to the use of language both as a medium and academic subject in schools. The policy aims at promoting language equity and multiculturalism in education and requires that schools should at least negate the disadvantages brought about by the disparity between the learners' home language and the medium of teaching and learning. Including sign language, the policy recognises twelve (12) official languages of South Africa. As per the dictates of the policy, schools are required to ensure the following:

    (i) that they establish and adopt a language policy which supports general conceptual growth amongst learners from various racial backgrounds; and

(ii) need to develop language policy that does not serve as the basis for exclusion or discriminatory practices against learners.

- The Employment of Educators Act (1998) takes into consideration issues of equality and equity in the appointment of educators. Section 7(1) of the Act deals with the promotion of democratic values when appointment of personnel is made in schools. This includes fairness on issues such as the abilities of a candidate and redressing injustices of the past when considerations are made for appointment of educators. The significance of this Act is evident when the need for racial representation of educators in desegregated schools is taken into account. This in turn is beneficial to achieving the desired end which is effective racial integration as it affords an equal opportunity to all suitably qualified candidates.

- The then Minister of Education Professor Kader Asmal tasked the first working group to give a report on the values with which the policies and practices of all stakeholders in education should be guided. This was as a result of concerns regarding the paucity of a set of norms and values which could be genuinely shared in schools. In 2001 the tasked group's work culminated in a publication of a final report, entitled *Manifesto on Values, Education and Democracy*. Contained in the report are ten Constitutional values underpinning the teaching and learning practice in schools as well as the management and governance of all schools.

  Democracy; social justice and equity; the rule of law; an open society; equality; non-racism and non-sexism; respect; ubuntu (human dignity); reconciliation; and accountability (responsibility) are the values highlighted by the document. It becomes imperative therefore that the interpretation and implementation of policy must be undergirded by a clear understanding of the values and principles informing these policies.

In their view regarding the policies guiding racial integration in schools, Nkomo and Vandeyar (2009) contend that the integrative policies put in place do indeed point to the need for promoting racial integration in schools, notwithstanding this original purpose, the reality however is that in practice these policies are not as effective as they are on plan. This assertion is equally corroborated by Jansen (2004:126) who avers that the establishment of an array of policies does not translate to their effective implementation in practice and that even as these policies are necessarily in place, the actual implementation thereof is still failing in South Africa. Responding to the challenges experienced with the implementation of policy, Spreen and Vally (2010) posit that in order for policy to result in effective change, the social context as well as the needs of the people for which it is developed must be taken into account. The suit of educational policies in the democratic era shows transformation from the authoritarian style of managing schools to an education system in which learners are provided with equitable access to education.

Educators are instrumental to the interpretation and implementation of educational policy, and since this study concerns investigating the experiences of educators in dealing with racially integrated learners, the issue of policy framework guiding integration is pertinent as the experiences of educators are, to a certain extent, influenced and dictated by policy.

2.4 EMPIRICAL REVIEW OF LITERATURE

2.4.1 Racial composition of educators

The opening of learning doors in former Model C schools enabled learners from predominantly Black schools in townships to receive education within the same confines as their White, Indian, and Coloured counterparts. Although South Africa has a history of unofficial desegregation in some schools where Black learners were admitted in White schools (Christie: 1992:29; Jansen, 2004) desegregation was officially and legally put to practice with the adoption of the SASA in 1997 (Phatlane, 2004:5).

There is compelling evidence that shows patterns of learners from township schools migrating to former White schools (Msila, 2009:83; Neluvhola, 2007; Sekete, Shilubane

and Maila, 2001; Sujee, 2003:8; Vally & Dalamba, 1999). If one were to consider the fact that indeed the doors of learning in former White schools are opened to all learners, a befitting question should immediately follow: How wide open are they to welcome Black educators into these schools? The researcher is of the view that in order to fully appreciate true desegregation that will lead to the espoused effective racial integration, it is not only previously disadvantaged learners who should have an increased access to former Model C schools but Black educators as well. It can never be overstated that educators are tasked with a pivotal task of implementing policy and translating it into practice, and as such they are the instrumental agents of change towards effective integration in schools. It is based on this reality that the researcher argues that in multicultural schools where desegregation amongst learners has taken place, statistics of such patterns of desegregation need to also be reflective even amongst the teaching and management staff of the school.

Mafumo (2010:168) notes that the advantages of having a diverse teaching corps in a school is that it assists in enabling contribution from diverse cultures and equally creates an opportunity for racially diverse learners to identify with their role models from the educators. A number of studies (Fiske & Ladd, 2005:98; Hemson, 2006; Phatlane, 2007:184; Sujee, 2004:54; Vally & Dalamba, 1999:10) conducted on racial integration show very little to no alteration at all as far as the composition of the teaching staff in former Model C is concerned. Giving an analysis of educator racial representation in different provinces, Mafumo (2010:168) argues that schools evidently comply with the requirements of Employment Equity Act of 1998 which outlaws unfair discrimination when it comes to employment in the workplace. He however notes that it is only when data is broken down per school that one begins to see little to no de-racialisation of the teaching staff at large. This indeed is in stark contrast to the number of Black learners who have since the dawn of democracy flocked into former White or Indian schools. In the same vein Vally and Dalamba (1999:26) argue that in their study approximately 98% of the educators in former White schools were White. This speaks to these schools' unwillingness to prioritize the racial composition of educators to be reflective of the rapidly changing population of learners present at such schools.

In consideration of the need for racial representation in the profile of the teaching staff in former White schools, Jansen (2004:117-128) contends that these schools have proved to meet the Constitutional demand of desegregation. As pointed out already, many Black learners now have access and are enrolled in schools which were previously reserved for other races only. Jansen (ibid) continues to argue however that the 'Achilles heel' of these schools has been insofar as employing Black educators to teach in the very same schools where Black learners make substantial numbers or in some instance, even forming the majority. Soudien and Sayed (2004:107-115, cited in Meier and Hartell, 2009:185) ascribe this failure to employ Black educators to the somewhat high "standards" which presumably need to be upheld by former White schools and that racial equity in employment of educators becomes a peripheral point of concern to them.

It would appear then, the researcher argues, that notwithstanding the attempts made by White schools to ensure genuine integration, there still remains a condition attached to the process; Black learners can be enrolled at these schools as legislation makes provision for such, however in the interest of resisting change to the "high standards" and upholding the identity of the schools, Black educators are less likely to be appointed. These high standards are described by Sayed and Soudien (2005:119) as a means to re-articulate both race and class whilst displacing consideration for racial equity. In contrast to most township schools, former White schools traditionally have a reputation of being functional institutions. Bartlett (2016:6) posits that these schools construct their concept of functionality as being aligned to the needs of the constituents which they historically served. Furthermore, the functionality of these schools is driven by their desire to maintain acceptance from (White) members of the immediate community.

Reflecting on the state of multicultural education in historically White South African schools, Alexander (2016:126) cites Nyakudya (2015) who asserts that the fact that Black educators are underrepresented in historically White schools should be a serious area of concern as this has an effect on the delivery of quality education. Nyakudya (ibid) qualifies this claim by asserting that the attitudes of educators as well as their

views can significantly affect perception of learners, their academic performance, and beliefs.

According to Jansen (2004:117-128) the lack of commitment to appoint Black educators in most White schools owes to the historically ingrained belief in White competence which is antithetical to Black incompetence. It is perhaps such misplaced and covertly racist notions that lead to the *status quo* in terms of the racial profile of educators to be left intact. Jansen (ibid) continues his objection to such notions in stating that "I simply do not accept the argument that in a country with almost 4000 000 teachers (at the time) it is impossible to find significant numbers of highly qualified Black teachers". Corroborating this idea, a study on racial integration conducted by Vandeyar (2010:347) in six primary schools and five secondary schools found that the race profile of educators remained unaltered. This then created space for mismatches between the cultural and linguistic background of educators and their learners, a majority of whom were Black. As noted earlier, we can never claim to speak of true desegregation in South African schools if that is in terms of the learners only and not educators who also teach at these schools.

This perceived incompetence of Black educators can be fundamentally linked to the Bantu education system which rendered Black schools as centres in which Black South Africans were schooled with the sole aim of qualifying for inferior, menial, and un/semi-skilled positions (Rakometsi, 2008:143). Fiske and Ladd (2004) expound on this notion by noting that Black educators had received their education during apartheid in colleges which were low-performing before they were shut down post-1994. The researcher's contention in this regard is that 28 years after democracy, former White schools should at least by now be able to find newly qualified Black educators who have received training from accredited and reputable institutions and who are somewhat 'well prepared' to teach in multiracial classrooms.

Mafumo (2010:169) advocates for reasonable employment of Black educators in previously Whites-only schools. This is in view of the fact that a representative racial composition of educators at these schools is a significant building block of racial integration and cohesion. The power to recommend the appointment of educators in all

South African public schools is vested in the School Governing Body as is the case in former White schools. These 'gatekeepers' wield so much power in determining the extent and pace at which integration can take place or not as already argued in Chapter One. With this in mind, it is therefore plausible that the next section closely looks at these executive decision-making bodies as key figures in the promotion or stagnation of effective integration in schools.

2.4.2 School Governing Bodies: The powers that be

In our quest for true racial integration that is characterised by equal access to education opportunities in South African schools, it is important to also evaluate the key points of power that are put in place with a view of ensuring that schools change to meet this ideal. As Jansen (2004:124) contends, School Governing Bodies are the most crucial point of power, particularly in former Model C schools. This status came about as a result of the legislative decision that allowed the decentralisation and devolution of power and school governance to the parents through the SGBs. The democratisation of education meant that different stakeholders such as educators, learners (in the case of secondary schools), community members and parents (whom are to form the majority as stipulated in section 23 of the SASA) would be afforded an opportunity to participate in the schools' activities and deciding on measures for running the schools (Fiske & Ladd (2004:63). The law requires that public schools in South Africa need to establish a School Governing Body that would ensure representation of the school community as stipulated in the South African Schools Act (84 of 1996).

Section 20 and 36(1) of the SASA stipulates that School Governing Bodies are primarily tasked with, amongst other mandates, drawing up key policies such as religion, finance, language and admission policy, establishing a code of conduct for learners, producing a school's mission and vision, determining school fee as well as the recruitment of educators into the teaching staff (Meier & Hartell, 2009; Msila, 2009:84; Rakometsi, 2008:442; Sekete *et al.,* 2001:183**;** Soudien & Sayed, 2004:108). Mafumo (2010:160) argues that in the interest of bringing about genuine racial integration in schools, SGBs need to be representative of parents and learners from different racial backgrounds. It has emerged from many studies (Mafumo, 2010:161; Phatlane, 2007; Roets, 2016:71;

Sekete *et al.,* 2001:37; Sujee, 2004) which investigated racial integration in schools that the racial composition of SGBs in former White schools is not reflective of the learner population at these schools. Furthermore, Black parents remain underrepresented compared to their White counterparts who resoundingly dominate these structures.

Jansen (2004:124) cautions that School Governing Bodies play a significant role in shaping not only a school's curriculum content, but also in accelerating institutional change or even determining the pace at which this change happens in most White schools. Soudien (2007:449, as cited in Roets, 2016:19) in agreement to this, remarks that as there was countrywide celebration in Black communities over access to former Model C schools. On the other hand, White parents in governing bodies at these schools were having different reasons to celebrate. For them, their celebration was premised on the fact that notwithstanding access to these schools by Black learners, White supremacy could still be upheld and protected since they were to govern by the powers vested in them through the South African Schools Act. This notion holds true particularly when one considers the decisive role that SGBs play in the governance of schools. In essence, decisions taken by this structure are very consequential and have direct bearing on whether schools which are desegregated can in turn be truly integrated or not. School Governing Bodies which are anti-transformation, would eventually stifle any attempt or process aimed genuine integration.

Soudien (2007:452) argues that the government is caught in the ambiguity of its own legislation as governing bodies in former White schools now use SASA (1996) to promote exclusionary practices. This is particularly evidenced in these schools' response to desegregation where exorbitant amounts of school fees are charged in an attempt to keep Black learners out as Fiske and Ladd (2004) note. Accordingly, Sayed and Soudien (2005:118) corroborate this idea of exclusion by noting that as a result of executive power held by SGBs in former White schools, there has been an emergence of discourses such as standards to be upheld, language of teaching and learning as well as school fees all which are used as exclusion practices and mechanisms. In spite of formal arrangements being put in place to ensure that former White schools are

desegregated, most gifted and excelling Black learners cannot afford going to these schools since they mostly fall out of their affordability range.

The researcher equally believes that this practice carries on even in institutions of higher learning particularly those which were previously considered to be enclaves for White students only. Registration fees at such institutions are considerably higher in comparison to those in which Blacks form a greater majority, then as a result, academically deserving Black students cannot enrol in most cases due to the fees charged. Most former White public schools still reflect the historic dominance and White superiority as opposed to being models of societal integration as Jansen (2004) writes.

Phatlane (2007:11) cautions that the very prerogative that SGBs have on deciding pertinent issues that directly impacts on integration is absolutely not acceptable. This is precisely because SGBs tend to promote the cultural ethos of the school through maintaining their preferred composition of both the staff and governing body members. As already noted above, despite the rapid change in the population of learners in desegregated schools, SGBs are not reflective of the diversity as they are mostly dominated by White parents. One of Sujee's (2003:1-21) insightful work is a paper entitled *Deracialisation of Gauteng schools- a quantitative analysis* which gives a statistical presentation of racial classification in Gauteng schools. His findings also support those of other researchers as far as desegregation of both the staff and SGBs is of concern. Sujee (ibid) argues that proportional representation in the composition of SGBs proves how these are saturated with White parents (who mostly are usually skilled professionals and organisational managers) even in schools where the number of Black learners is substantially higher.

Jansen (2004:125) gives possible reasons explaining the underrepresentation of Black parents in former White schools' SGBs. His claim is that in most instances Black parents in these schools are often less articulate in the language used during meetings, which is mostly English and/or Afrikaans. Jansen (ibid) equally shows that this disadvantage is exacerbated by unfavourable demographics such as location, whereby most Black parents reside at far distances from these schools which are mostly located in traditional suburbs of the SGB leadership. In testimony to this, Naidoo (2005) argues

that Black parents become discouraged to participate in the SGB since meetings are often convened in the evening and this then presents a challenge in terms of logistics around transport as they reside in the townships (Sekete *et al.*, 2001:37, as cited in Mafumo, 2010:161).

In light of the foregoing argument the researcher contends that genuine and effective racial integration can never be adequately promoted unless there is also immediate change in the current state of SGBs in most desegregated schools. Black parents can play a crucial role in bringing about equality and equity in the interest of all learners irrespective of their cultural background. There equally remains a need to closely scrutinise the loopholes in the formal legislation such as the South African Schools Act (84 of 1996) and the Constitution of the Republic of South Africa, both of which some former White schools use as instruments for exclusion. In this regard Fiske and Ladd (2004:99) submit that "the authority granted to local School Governing Bodies by the SASA has allowed many of the former White schools to maintain disproportionate White student bodies by pursuing admission and other related strategies that in effect limit Black enrolments".

Although one may not argue without caution, the researcher maintains however, that SGBs which are racially representative can significantly contribute to the envisaged true racial integration in schools as all learners would be made to feel equally provided for and their interest best protected by the body that governs the school. In the same vein Bartlett (2016:66) asserts that in consideration of the scope of duties and responsibilities which the SGBs are tasked with, it remains crucial that there needs to be fair representation within these structures in order to realise equal consideration of all the constituents within schools. The downside to the dominance of only one racial group in School Governing Bodies is evidenced when the voices, aspirations and needs of other school community members are neglected in instances where critical decisions pertaining to the education of learners are taken. Karlsson (2002:333, cited in Harber & Mncube, 2011:239) also shares the same sentiment in stating that the decentralisation of by the government power and devolving it to SGBs may inadvertently lead to a perpetuation of inequalities within schools.

Arguments presented in this section point out to the fact that some SGBs in desegregates public schools use exclusion practices to resist attempts aimed at transformation. A more pressing question in this instance can then be posed, if decision-making powers were to be centralised to only the Department of Education and not rest with the governing bodies in schools, would former White-only schools be adequately transformed for effective racial integration to take place? Furthermore, would the "standard" of education which these schools are known for be maintained or be subsequently lowered?

The next section deals with the issue of language in schools as this is one other mandate of School Governing Bodies. The researcher looks at how language can be strategically used to bring about sound racial integration in schools. Moreover, the impact of language in widening the inequality gap and perpetuating social injustice will equally be outlined.

2.4.3 The language issue: In search of a unifying medium of instruction

As argued in the previous section, the decentralisation of power to School Governing Bodies through legislative provisions meant that SGBs would also yield considerable autonomy in deciding on a number of critical issues in schools. Such pertinent issues include amongst other obligations, determination of a school's language policy (Meier & Marshall, 2009; Msila, 2009; Rakometsi, 2008; Soudien & Sayed, 2004). In a study entitled: *Teacher-student interaction in desegregated classrooms in South Africa,* Vandeyar and Killen (2006:387) posit that the language of instruction used in former White schools is linked directly to matters of power and access (Desai & Van der Merwe, 1998:248). In addition to this, the authors note that prior to the year 1994, most Afrikaans schools seemed to have resorted to adoption of dual medium of instruction while the former English-only schools have retained their language policy (Fiske & Ladd, 2004; Sekete *et al.,* 2001; Vandeyar & Killen, 2006).

One cannot overstate the importance of making considerations for language of instruction as used in schools. This is because the issue of language can be seen as either a catalyst to effective racial integration or a divisive instrument depending on how each school chooses to approach it (Sall, 2018:2). Adding to this, Welsh (2010:16)

argues that in any classroom environment, language and communication skills are critical to the success of the teaching and learning process. This is particularly true when one considers that learners in desegregated schools are from different language groups and are faced with learning in second or even third additional language. South Africa recognises twelve official languages (including sign language) which are equally enshrined and protected by the Constitution. Section 29 (2) of the Bill of Rights of the Constitution promotes the use of any of the official languages that one may choose to learn in by declaring that:

> *"Everyone has a right to receive education in the language or languages of their choice in the public educational institution where that education is reasonably practicable".*

When read *prima facie,* this section, although advocating for equality of all languages, seems to point to the limitation of this right by stating that "where that education is reasonably practicable". With this in mind, it stands to reason of course that at least for now it is not practically possible for one school to offer all twelve official languages. As a result of such practical impossibilities, former White schools resort to maintenance of the two former official languages i.e., English and Afrikaans as opposed to making space for indigenous African languages as part of their curriculum. It must be noted however, that the reason for English and Afrikaans to enjoy the prestigious status of being the only official languages at schools during the apartheid era was not due to such practical limitations. Instead, language was equally used a s a tool for further segregation and subjugation of Black people as well as their indigenous languages (Alexander, 2009:217; Mafumo, 2010:163; Meier & Hartell, 2009:189; Rakometsi, 2008:52).

Sall (2018:2) maintains that preference of English and Afrikaans as being elite over other indigenous South African languages is further bolstered by the fact that both these languages can boast degrees of sophistication due to their acknowledgement as the officially recognised languages in the past. Adding to this, Meier and Hartell (2009:190) observe that the languages which are indigenous to South Africa are often deemed unsuitable for use as mediums of instruction at schools due to their lack of "necessary scientific and technical vocabulary and vast array of conceptual frameworks". The

continued practice of putting English on a higher pedestal and the reluctance to embrace Black indigenous languages in some schools is a clear indication to learners that the learning of these languages is inconsequential to receiving education of a high quality (Vandeyar & Killen, 2006:387).

The issue of language remains a challenge in South African schools even 28 years after 1994 as it was during the apartheid era. Rakometsi (2008:180) argues that the decision to impose Afrikaans as a language of instruction to learners was not only vehemently rejected by Black learners but it equally received fierce opposition from Black educators also. The educators' opposition to this language imposition stemmed amongst other things, from the fact that they were also not well conversant with the language themselves. Corroborating this idea on the difficulty of teaching in a language that is different from one's own, Vandeyar (2010:344) remarks that educators now face challenges with language usage as most of them received their initial teacher training under the impression that they would teach in schools where there is a monoracial set-up but due to changes in the education system they now have to teach "through the medium of their second language". This happens notwithstanding the fact that some learners may not be so proficient in that language of instruction. This mismatch in the teacher and learners' home language has severe implications since the language development of learners cannot be adequately supported by educators (Omodan & Ige, 2021:4).

The researcher advances an argument that the topic of language in education can never be shelved into the bottom drawer as it is one of the most important aspects in determining not only the direction but also the effectiveness of racial integration of learners in desegregated schools. South Africa also has a clear frame of reference as to what happens when the language issue is not effectively managed in consideration of learner diversity both at national and at school level. As Black learners were forced by the apartheid government to learn in Afrikaans, a language they did not understand and which was imposed on them at the expense of their own languages, the result was a spate of uprisings which saw them taking to the streets throughout the country in protest

against the imposition of Afrikaans as a medium of instruction (Kenny, 2020:59; Rakometsi, 2008:175).

These protests claimed many lives some of which were of very young Black learners. One may go as far as saying that to these Black learners the language issue was worth laying their lives for. Although South Africa's education system has changed from that of the past set-up and in view of the fact that neither English nor Afrikaans is 'imposed' in schools as it were during the past, the dynamics of challenges which are brought about by learning in a foreign language are still the same nonetheless to this day. Evidence of this is found when one considers the racially charged "Afrikaans must fall" debates which highlight frustration with the language's use and the colonial Eurocentric curriculum in higher education institutions.

Clarke (2007) advocates for teaching learners through the medium of their home language until the end of the sixth grade or even longer than that. In the same vein, Mafumo (2010:165) posits that African learners stand a good chance of achieving even much better results if they were to receive tuition in their mother-tongue as opposed to being taught through the medium of either Afrikaans or English. This is considerably true considering the fact that some subjects like Physical Sciences and Mathematics are thought to be particularly challenging. Amongst most Black learners the difficulty of such subjects is further aggravated by having to learn them through the medium of a first or even second additional language compared to their White counterparts who learn through their mother-tongue (either English or Afrikaans) and by this virtue, have a better understanding and even excel in the subject(s). In support, Vandeyar (2010:344) notes that most Black learners demonstrate fluency in their mother-tongue which can be any of the officially recognised indigenous languages in South Africa. Due to globalisation trends they then strive to receive education through English as a medium of instruction even though it might be a third or fourth language to some of them (Arends, 2012:62; Dihangoane, 2020:99).

Many researchers such as Fiske and Ladd (2004); Mafumo (2010); Phatlane (2007); Rakometsi (2008); Sekete *et al.* (2001) and Vandeyar (2010) have noted the prevalence of using English as a medium of instruction in most desegregated schools. Furthermore,

there is even compelling evidence of English being the preferred medium of instruction as early as pre-school. This is seen when educators introduce children to the written word as Cleghorn and Prochner (2010) argue. It is only fair to state that the use of English in teaching and learning is moreover receiving enormous support from some Black parents who believe that the language is necessary in preparing their children for the corporate world in which mastery thereof is vital. Corroborating this idea, Phatlane's (2007:47) case study on a desegregated school in Pretoria found that most parents retain the idea of having their learners taught in English as this would be an "open window to the world beyond" even in the stead of their indigenous languages.

What is even more remarkable is that the mastery of English language by Black learners in most schools is seen as a yardstick for intelligence. To this effect, Soudien and McKinney (2016:142) argue that the competency of a learner is invariably demonstrated by his or her ability to speak, read and write 'well' in English. Vandeyar and Killen (2006:387) cite Nieto (2000:43) who refers to this as "the self-fulfilling prophecy" as learners' performance is in accordance with their teacher's expectations. The result of this the authors maintain, is that learners whose command of the English language is not strong, eventually judge their own ability as inferior in comparison to their mates who can fluently express themselves in the language. This in turn results in language being effectively a gatekeeper as far as academic progress is concerned but most importantly in the process of racial integration.

Mafumo (2010:165) asserts that language of instruction is one fundamental building block of racial integration. He goes on to lament that language of instruction in former Model C schools fails to address the principle of social justice and so this has led to absence of racial integration that is both genuine and effective. In the researcher's opinion, the lack of genuine racial integration in desegregated schools owes partly to the disparity between policy and practice as far as language is concerned. The learners' Constitutional right to receive education in any of the twelve official languages of their choice is still not reflected in the language policy of most desegregated schools. Laufer (2000:12, cited in Meier & Hartell, 2009:189) cautions us though that multilingualism as provided for by the Constitution, would have serious implications if it is to be a reality in

schools. These implications include amongst other things the need for adequate provision of resources such as prescribed textbooks and published materials in all the languages. The different education departments would also have to offer intense support to individual educators and schools. It is common knowledge that some provincial departments of education are not capacitated adequately to carry out this task.

Notwithstanding the practical difficulties in offering all the twelve official languages in a school, what is needed at the very least is a willingness to accommodate learners whose mother-tongue is neither English nor Afrikaans. Such willingness can be indicated by an inclusion of at least two or even more South African indigenous languages as part of the curriculum in desegregated schools in addition to English and/or Afrikaans.

The plethora of corrective educational policies put in place after 1994 to foster effective racial integration in schools did not necessarily translate to complete transformation in the make-up of South Africa's education system. Rakometsi (2008:392) reminds us that the process of implementing change to educational policies is usually lengthy. This owes to the fact that such change is dependent on the nature of the current educational system and the social context within which it (education system) unfolds. Part of the solution in this regard is a commitment and concerted effort from all stakeholders, particularly the School Governing Bodies to ensure that genuine integration takes place through the introduction of indigenous languages as part of the school curriculum as well as employment of Black educators to teach these subjects amongst other things. The Manifesto on Values, Education and Democracy (2001) states that there remains a need to scrutinise the power vested in SGBs more especially concerning their use of language policy to exclude Black learners and educators. The manifesto argues that:

> *"The key inhibitors to meaningful racial transformation in schools is language: Black students enter a world in which they are linguistically, culturally and socially disadvantaged from day one because they are struggling with what is often a third language while their classmates are empowered with the ability to communicate in their*

*mother-tongue. The Report on Diversity in Educational
Institutions shows that there are significant numbers of
schools which use language to exclude learners…"*

(Manifesto on Values, Education and Democracy, 2001:43)

Twenty one years since this Manifesto was issued it appears that little has been done in
desegregated schools to ensure that no group of learners feels marginalised due to its
mother-tongue not being part of the curriculum. This is in view of the significant role of
medium of instruction which is one of the key building blocks of racial integration in
desegregated schools (Mafumo, 2010:165). The following section discusses the
significance of extramural activities in forging sound and equitable racial integration in
desegregated schools.

2.4.4 Integration through extramural activities

Extramural activities are one of the key aspects that desegregated schools need to
prioritise and be thoroughly mindful of in any endeavour aimed at bringing about
effective integration. Arguing the significance of extramural activities, Karasellos
(2014:31) posits that meaningful interaction between the learners is necessary if a
school is on a path to fostering racial integration. In agreement with this sentiment,
Klaas (2004:263, cited by Phatlane, 2007:158) is of the idea that the strength of
friendship and sport can significantly contribute to the development of racial integration
models. Extramural activities particularly sports, encourage interaction amongst
learners and allows space for unity through the sharing of common interest. One may
not inarguably claim sport to be entirely a unifying factor though. This is in light of Vally
and Dalamba's (1999:52) assertion that some learners argue that sports, as extramural
activities, can either be divisive or unifying.

In this regard the researcher contends that the approach that schools use to select
sporting codes plays an imperative role in determining whether sport in schools is
viewed as being divisive or unifying by learners. In a study probing the implications of
learner migration in Limpopo secondary schools, Neluvhola (2007:39) suggests that the
provision of a variety of extramural activities in former Model C schools is one of the
pulling factors to these schools. It is therefore imperative that these activities and

sporting codes in particular are closely looked at by desegregated schools to see if they serve the interest of every learner at such schools. Mafumo (2010:171) argues that the need for learners to choose the sporting codes that interest them is not taken into consideration in spite of these learners cultural and social backgrounds which differ. This owes to the fact that the very learners who are to participate in sporting codes are never consulted when the choice on such codes is made. This then results in certain sport codes like rugby and cricket being viewed as only reserved for dominance by a particular group of learners.

There is a considerable number of studies (Enoch, 2007:121; Machaisa, 2004:44; Mafumo, 2010:170; Phatlane, 2007:159; Radebe, 2015:14; Vally & Dalamba, 1999:52) which report soccer as being the sport which is mostly preferred by Black learners as opposed to other 'traditionally White' sports. With this in mind, desegregated schools need to strive for equal provision of sporting codes which are to be enjoyed by all learners out of their choice. This also means that there also need to be an equal provision of shared facilities and coaching personnel for sports as these tend to favour the dominant culture of the school. In their defence of not being able to equally provide extramural activities which take into consideration the difference in the needs of learners, most schools tend to cite financial shortcomings as the chief obstacle to the provision of equitable extramural activities.

Mr Smit, the school principal at a school in which Bartlett (2016:82) conducted his study cited excessive cost of equipment and a lack of transport funds as hindrances to attempts made by the school to introduce extracurricular activities. It would also appear that educators play an instrumental role in the introduction of new sporting activities at schools. This means that if no educator is interested in a sport code which is favoured by a particular group of learners, the results will then be that such a sport code will have no one as a coach thereof and consequently it will not be included in extracurricular activities.

In the researcher's opinion, failure to recruit Black educators commensurate with the population of Black learners in desegregated schools means that sports which are favoured by this group of learners would then be neglected. This is because in most

cases educators tend to encourage learners to participate in particular sport codes and in such instances White learners are often advised to choose traditionally privileged sports such as cricket, rugby and swimming while Black learners take up athletics and soccer as opposed to other sport codes which are alien to them (Vally & Dalamba, 1999:52). It is the researcher's contention also that usually if a sport code which most Black learners prefer and excel in is made available in desegregated schools, the financial support given to such codes is considerably lower in comparison to other offered sport such as rugby or cricket. One of the findings made by Phatlane (2007) in her case study on *The Experiences of Diversity in a South African Public School* was that soccer had always been allocated the least amount in the sports budget although this was substantially increased in the following years accounted for.

In view of the argument presented above it is evident that extramural activities can be useful in providing learners from diverse cultural backgrounds with an opportunity to develop a sense of unity and to also work towards a common goal. Desegregated schools therefore need to be mindful of the difference in the racial composition of learners and with this difference taken into cognisance, there needs to be an equal provision of extramural activities which cater for all groups of learners. Such provision will prove to be very crucial to the effective integration of learners at these desegregated schools. Extramural activities are part of the co-curricular aspect of schooling and so it is plausible to look at how schools can also tailor the curriculum to meet the needs of all learners as discussed in the next section.

2.4.5 School curriculum

A move towards true integration in desegregated schools calls for the establishment of a curriculum that not only takes into consideration the diversity amongst the learners but also be responsive to their unique needs. According to Sekete *et al.* (2001) the role that curriculum plays in the promotion of human rights and social cohesion in education remains pivotal and paramount. It is crucial therefore to examine the attempts made by desegregated schools to mediate an inclusive curriculum to all learners.

The Education White Paper 6 (2001) reports that the important aspects of the curriculum include (but not limited to) the subjects which are taught in schools, the pace

and style of the teaching and learning process, the learning and teaching support material, organisation, and management of classroom as well as assessments processes. Such aspects of the curriculum need to be reflective and also be cognisant of the fact that learners bring with them diverse cultural experiences to the classroom more especially in multicultural schools. In support of this position, Phatlane (2007:9) cites Jansen (1990:331) who argues that the development of curriculum needs to be "informed by research which examines both the autonomy and interrelationship amongst the three constructs of race, class and gender in the South African context".

The importance of equitable and fair curriculum delivery in the process of fostering racial integration and bringing about social cohesion in South Africa's education can never be overemphasised. The significance of curriculum provisioning is even more evident if one considers the fact that part of the conditions attached to all the Clase Models discussed in Chapter One, was that schools were not necessarily bound to immediately implement changes to their curriculum (Carrim *et al.,* 1995:273, cited in Mafumo, 2010:51). Failure to consider necessary changes to the curriculum as informed by the diverse population of learners in terms of race, culture, class and socioeconomic status essentially means that one group will learn effectively and be able to identify with the curriculum while the other is expected to assimilate to the ways of the dominant group (this point is discussed elaborately later on).

As argued before, in most instances the desegregated schools' reluctance to changing the curriculum in recognition of new learners who present diversity to the school's population, is based on the belief that such changes would be tantamount to lowering the standards for which these former White schools are known (Meier, 2005:22; Meier and Hartell, 2009:181). This study will also shed light on how former White schools maintain the *status quo* by employing a colour-blind approach to the curriculum wherein differences amongst learners are discarded and they are all consciously thought and seen to be similar to one another (Kenny, 2020:33).

Commenting on the need for genuine integration Vandeyar (2006) advocates for a gradual, but swift transformation of the curriculum in South African schools. She believes that as an important part of education in schools, the curriculum needs to be

reflective of the culture that is represented; it should also indicate the perspectives which are advanced and those which are not. The curriculum needs to be inclusive to all groups of learners. Williams (1995, cited in Enoch, 2007:77) equally proposes an overhaul of the curriculum in favour of one that would "incorporate critical issues of diversity and multiculturalism into all components of learners' academic achievement, social skills development and relationships with the larger society".

Mafumo (2010:165) notes the curriculum in schools as one of the significant factors in a quest to bringing about true racial integration. His focus was rather on the teaching of African languages in former White schools and the findings indicated that the offering of such languages at these schools was in a limited way and this is despite the significant numbers of Black learners already present. The effect of this as Meier (2005:24) accordingly maintains, is that most Black learners in former White schools would then experience challenges in adapting to the school's education set-up owing to their lack in language skills as well as previous knowledge necessary for dealing with the curriculum content and language of instruction which is mostly English and Afrikaans.

This finds resonance with Sayed and Soudien (2005:121) who argue that schools consistently used language to exclude both the parents and their children. This happens when learners from the minority group do not enjoy the reflection of their language in the school's normal operations while their peers who are culturally dominant have their language reflected in the school's curriculum, medium of instruction and school's language of communication. Consequently, such inconsistency in the usage of language renders an unfair advantage to White learners and at the same time disadvantages Black learners. Part of the reasons advanced by former White schools in defence of not offering African languages is that both parents and learners harbour no interest in taking African languages since these subjects are irrelevant in the workplace and are also not commercially viable (Sekete *et al.,* 2001, cited in Mafumo, 2010:167).

The researcher is of the idea that attempts made to transform the national curriculum to one that enables racial integration in the truest sense of the word are indeed laudable. The end goal, however, should be to ensure that these attempts find practical expression and implementation in schools. It is very crucial nonetheless that in the

process of curriculum modification, special focus and attention be given to educators since they are the tasked with the responsibility of ensuring that curriculum delivery is responsive to all learners when teaching racially diverse classrooms.

Notwithstanding the fact that it is practically impossible for one educator to be knowledgeable in every facet of each learner in a classroom, the researcher does nonetheless believe that educators mostly in desegregated schools need to be mindful of the unique needs of learners when delivering the curriculum. Learning occurs effectively when educators actively incorporate the experiences of learners into the curriculum instead of merely being transmitters of knowledge that is irrelevant and does not find resonance with the diverse class of learners. In order for educators to be able to incorporate the life experiences of all learners to the curriculum with the aim of meeting the individual, developmental, and cultural needs, they need to be adequately trained and prepared for this requirement as Vally and Dalamba (1999:80) argue.

It is crucial to equally note that the political reforms that took place after 1994 were only a panacea to the political landscape which had defined and shaped the inequality in all spheres of society. Rakometsi (2008:391) contends that a change of government does not guarantee an immediate complete change in the education system. His argument is substantially true considering that although the education system currently in place is based on democratic values of equality and justice, it still falls far short from being responsive to the now heterogeneously composed class of learners. The consequence of this is that educators are left wanting when it comes to teaching multiracial groups as there is no prescribed method for effectively dealing with racial diversity in schools.

The next section looks at the approaches which are predominantly employed by educators in response to racially diverse classes of learners. The researcher discusses each approach and highlights its defining features, possible strengths as well as shortcomings to meeting the need for genuine racial integration. The discussion focuses on the implementation of these approaches as applicable within the South African multiracial school context.

2.5 RESPONSES TO DESEGREGATION AND INTEGRATION IN SOUTH AFRICA

As argued in Chapter One, the political and socioeconomic developments which followed the advent of democracy after 1994 resulted in educational reforms and this meant that amongst other challenges schools were now faced with accommodating a heterogeneous composition of learners. Such changes in the racial profile of learners presented challenges to educators who had received initial educator training during an era where they would be most likely to teach monoracial classes (Vandeyar, 2010:344). In a bid to keep up with demands of desegregation in schools as the Constitution mandated, different approaches emerged as being employed by educators to this effect. It is important to note, the researcher argues, that since there were no formal guidelines provided to schools for implementing successful racial integration, many educators did what they believed was suitable and befitting the new dispensation.

Soudien (2012:116) posits that in the post-apartheid era there have been three predominant approaches to desegregation and racial integration which are: assimilation, multicultural education, and antiracist education. Naidoo, Pillay and Conley (2018:1) are of the view that as predominant as these approaches are, they have however not led to genuine racial integration that responds to the unique needs of racially diverse learners (Mafumo, 2010:174). In this section these strategies are discussed starting with assimilation which is considered to be least accommodative, followed by a look at multicultural education and its tenets. Lastly, the section will explore antiracist education which takes a much more radical stance against any form of discrimination in education.

2.5.1 The assimilation approach

The migration of Black learners in large numbers from townships to former Model C schools in search for education of a superior quality meant that the host schools had to implement curriculum and institutional changes to meet the needs of the newly joined group of learners. The inability of these schools to fully transform and provide equal learning opportunities as informed by the new racial composition of learners resulted in the assimilation approach being used in response to desegregation (Vandeyar, 2010:354). For the purpose of this study, assimilation refers to a process whereby minority learners are expected to conform to a readily existing culture and character of

the host school and by extension, they are also introduced to curricular which have been developed and prepared for a different group of learners (Meier & Hartell, 2009:181).

Instead of being an effective approach to achieving genuine racial integration in schools, assimilation falls short in that it does not lead to the interrogation of what happens when learners from diverse cultural backgrounds are put in close proximity as Sayed (2001:254) suggests. It must be noted that when learners come to school they present obvious differences with regards to language, socioeconomic status, gender, religion, class, geographical location, beliefs, or race (Soudien, 2004:110). In recognition of such differences, schools need to ensure that learners are equitably catered for. To this effect, Phatlane (2007:32) cautions that in a plural society that is characterised by the existence of diverse cultures like South Africa, the promotion of only a single way of doing things will present functional challenges in schools and particularly an obstacle to achieving true integration.

Criticism of assimilation as an approach to desegregation is drawn from the argument that this approach is found to be lacking in that the teaching methods and curricular in schools become extremely far removed from the experiences of learners who are "accommodated", and as such they become academically disadvantaged. It is an approach that thrives on the assumption that learners are all similar in relation to their knowledge base, socioeconomic and educational needs. It further assumes that learners' response and interaction with the pedagogical practices of educators is, by virtue of them all being learners, similar. A number of studies (Chisholm & Sujee, 2006:142; Mafumo, 2010:70; Meier & Hartell, 2009:181; Naidoo, 1996:13; Vandeyar, 2010:345; Vandeyar & Killen, 2006:383) conducted on racial integration and diversity in South African show that assimilation remains the most prevalent approach in desegregated public schools. It is mostly Black learners who have to be assimilated into former White, Indian, and Coloured schools since there has not been any noted parallel movement towards Black schools as argued in Chapter One.

When learners are assimilated in desegregated schools, it is expected of them to conform to the traditions, values, norms and customs of the dominant group. As the

minority group is assimilated into the culture of the school, it then sheds its own identity and character in order to fit in (Mafumo, 2010:70; Vandeyar, 2010:345). Assimilation fails to recognise the differences in the learners and seeks to create an overriding culture and manner of doing things in schools. The researcher believes that assimilation as an approach to desegregation is not constructive in trying to bring about genuine integration. This is because it places emphasis on conformity and is premised on a false assumption that people are not equal although on the contrary it sees learners as being all similar. This perceived inequality even manifests in aspects such as extramural activities where sports preferred by the minority group are not offered as opposed to other traditionally White sports as discussed in the preceding sections. Chisholm and Sujee (2006:142) see assimilation as a passive process of integration in that power relations are left unaltered in spite of greater contact amongst the learners.

One may not argue beyond doubt that the prevalence of assimilation approach to integration in most desegregated schools is a conscious decision or not. It is evident however that the cultural and social context of the school is shaped and framed by the dominant group through the advancement of its customs, tradition and values. In the researcher's opinion, the lack of clear guidelines for racial integration in schools, compounded by minimal support from the government, leads to schools dealing with desegregation and integration 'in their way'. Meier (2005:22) argues that the assimilation approach derives its strength from a belief that most desegregated schools have to maintain their 'high standards'. In her view, schools are reluctant to modify the curriculum so as to meet the needs of learners whose culture is thought to be inferior, and this reluctance consequently promotes assimilation in the interest of preserving the perceived 'high standards' which have over the years been a defining feature of former White schools.

The educators' conscious or not-so-conscious decision to denounce differences existing amongst learners has ultimately led to the emergence of a colour-blind approach to integration which is intricately linked to assimilation. McCarthy and Crichlow (1993:131, cited in Vandeyar, 2010:345) see colour-blindness as a defence mechanism employed

by educators who suppress the negative ideas and prejudices that they have of their learners from other races and in the process claim not to see colour but learners.

Such deliberate refusal to recognise differences in terms of race, culture, class, socioeconomic standing, beliefs, norms and traditions and values amongst the learners, proves to be useful in hiding discriminatory practices and institutionalised racism at these schools. Equally noteworthy, the colour-blind approach falls far short from addressing issues pertaining to inequality in schools, let alone making a significant contribution to meaningful integration. As Jansen (2004) contends, the colour-blind approach is one other way in which the *status quo* is maintained. He continues to argue that this lack of consciousness in the manner in which teaching and learning is conducted as well as organisation of the school, fundamentally creates problems as these determine the extent to which transformation can occur and also have direct consequences on learners' ability to equitably receive quality education.

In line with assimilation, one other commonly employed strategy in schools is what Banks (2006:59) refers to as the contributionist approach. At first glance one might even believe that, unlike assimilation, the contributionist approach takes into consideration the differences which exist amongst a class of learners. With this approach, learners are expected to acknowledge differences and to respect contributions made by other racial groups. Such contributions at best mostly focus on dance, food, cultural attires, or songs and usually take place once a year during heritage month. Meier and Hartell (2009:182) aver that there is nothing wrong with this practice of celebrating and embracing diverse cultures, the only problem is that schools often stop here and this "dress up" approach does very little in forging effective racial integration considering the diversity at these schools.

Van Heerden (1998:110) lashes out that observing cultural days in which activities performed by diverse cultural groups are recognised and accepted, is only a superficial, cosmetic initiative and does not lead to the desired true integration of learners from different racial or cultural backgrounds. The foregoing argument clearly indicates that assimilation as an approach used in desegregated schools does very little in providing equitable learning opportunities for learners from different racial backgrounds. If

anything, it fosters the perpetuation of marginalisation of one group by another. Against this effect, Vandeyar (2006), as argued in the preceding section, advocates for overhauling of the whole curriculum in schools to one which will afford equal reflection of diverse cultures by the schools, and which will enable equal access to knowledge by all learners. The next section delves into multicultural education as of the prominent approaches to racial desegregation.

2.5.2 The multicultural education approach

Naidoo (1996:13, cited in Mafumo, 2010:73) views multicultural education as an approach that emerged in response to the failure of assimilation. This "accommodating approach" aims at bringing about equal education opportunities more especially for learners who had been deprived of the ability to receiving an education that is in line with their experiences, needs and situations. According to Sleeter (1999:9) multicultural education is believed to have originated from the United States of America as a movement aimed at bringing about transformation with regards to the situations of inequality that existed in terms of access to educational opportunities at schools and also aimed at responding to the struggle against cultural and racial prejudices. The multicultural approach has equally received support from many educationists in South Africa as a preferred alternative to assimilation primarily because it derives its basis on pedagogical consideration instead of arising from political concern only.

According to Fante (2000:35) multicultural education enables an approach to teaching and learning that is ideal for the ambitions of the education system which is currently in place. Contrary to assimilation which only leads to the absorption of the minority group of learners into the dominant culture and thus disregarding the diversity of learners, multiculturalism is seen to recognise the diverse cultural groups of learners and thereby sees diversity as a source of social enrichment instead of being problematic itself (Mafumo, 2010:74).

It is the researcher's view that in light of the racial inequality that was created by the apartheid government, multicultural education in the South African context sought to address matters of inequality and segregation by offering an emancipatory approach leading to equal education access and equal recognition of diverse cultures. In the

same view, Lemmer and Squelch (1993:340) posit that multicultural education as an approach enjoys pedagogical merits in that it is understood to have played a significant role in the development of access to equal educational opportunities. A review of literature points to the difference in definitions and meanings given to multicultural education over the years, however, what remains common is that its central aim is understood to be the provision of equal recognition and access to opportunities for learning amongst different races and cultures (Banks & Banks, 1995:11; Gay, 2004; Lemmer, Mafumo, 2010; Meier & Van Wyk, 2012:3; Naidoo, 1996:11; Sleeter & Grant, 2007).

As an approach that was adopted in response to the inability of assimilation to create space for meaningful integration in schools, multicultural education has also proved to be lacking in many respects. Its critics primarily find fault in its inability to challenge issues of institutionalised racism in the school community as well as forging a way for structural reform to take place in the society (Squelch, 1993). Vandeyar and Killen (2006:383) equally concur with Squelch (1993) in that multicultural education is premised on a false belief that by merely promoting contact and enabling cultural exchange between learners, then racial prejudice will eventually be eradicated. This approach appears to only recognise the existence of inequality and discrimination and seeks to be a solution to these by assuming that all cultures are equal and thereby neglecting matters of socioeconomic politics, social class differences and power relations. Its shift from focusing on cultural differences gives rise to this assumption of cultural or racial equality in schools. Consequent to this, discriminatory practices and attitudes remain abound and unchallenged.

It is important to highlight that in post-apartheid South Africa, a multicultural education was necessary as argued earlier particularly in view of a need for educational reform and to also address the past inequalities brought about by segregated learning. Such inequality more especially in educational spaces found its basis on complexes of cultural superiority and inferiority, where one culture had political and socioeconomic dominance over other cultures. It is such complexes that shaped the current race relations in South Africa and further created hegemonic structural systems. It is with this

reality in mind that the researcher also believes that the multicultural education should not shy away from addressing race matters in schools but needs to also challenge the structural permutations within which racism occurs.

Carrim (1998:311) posits that multicultural education was adopted as a strategy aimed at racially integrating schools, albeit it fails to address issues such as deep-rooted racism which characterises the society at large and some schools as microcosms of the society. In line with Carrim's position, Vally and Dalamba (1999) also note that multicultural education as practised in South Africa falls short in that it does not provide the parents, learners, or educators with the needed information and guidelines for dealing with racism and discrimination in schools with racially diverse learners.

Sleeter and Montecinos (1999) argue that when schools employ the multicultural education approach there seems to be no genuine changes made to the curriculum. The authors continue to add (ibid) that only superficial alterations are made and that such changes serve the purpose of demonstrating a simplistic inclusion of other minority cultures. In order for multiculturalism to be practised successfully in schools, Moletsane (1999:31, cited in Meier & Hartell, 2009:183) suggests that educators need to play a leading role in validating the identities as well as the worth which are brought about by the diverse learners in desegregated schools. This stems from the commonly known fact that educators are also faced with a pivotal task of being mediators of teaching and learning amongst their many other roles as set out in the National Teacher Education Framework (2006).

As argued in the introduction, most educators in desegregated schools only received training with the expectation that they would teach only a particular group of learners, it can be subsequently argued therefore that educators at these schools are not multicultural. The implication of this then is that education cannot then become culturally neutral since the content is mediated as per the worldview of the educators who in most instances belong to the culturally dominant group. Modgil, Verma, Mallick and Modgil (1986) cited Parekh (1968) who bluntly contends that "the orientation of multicultural education is monocultural and that is evidenced in what schools teach and how they teach it". In light of this argument the researcher is convinced that all higher education

institutions (HEIs) need to make provisions for multiculturalism in the teacher training curriculum. This should be aimed at conscientizing student teachers about the dynamics of teaching culturally integrated classes and thus drawing their awareness to the unique needs of each learner.

2.5.3 The antiracist approach

The antiracist approach according to Dei (1996:25) is an action-orientated strategy that seeks to deal with and bring about change to institutionalised racist practices and other forms of social oppression predominant in schools. Following the failure of assimilation as an approach to integration and the deliberate denouncing of implications of cultural difference by the multicultural education strategy, the antiracist approach gained credibility and momentum mainly for its ability to confront overt attitudes and subtle racist stereotypes and prejudices. True integration can never be realised to its fullest if racist practices, whether overt or covert, are still abound in schools (Adeagbo, 2018:83). It becomes imperative then to have a strategy that addresses the histories that shaped the current society and is also mindful of the experiences of those whose perspectives are not reflected in the curriculum. Through dealing with all the differences in terms of race and culture, the antiracist approach seeks to provide ways in which all people within a society operate and function on an equal footing (Meier & Hartell, 2009:183).

The significance of this approach to genuine racial integration is clearly evident if one considers that according to Soudien's (1994:291) findings, educators in South Africa generally avoid addressing issues relating to race and thereby shield learners from discomfort. The result of this then is that the edifice of inequality and division within the society is left unchallenged as neither the educator nor the learner feels empowered to confront it. Ultimately "everyone in the process is left unable to explore his or her location in the social practice of division, oppression and exploitation" (Soudien, 1994:292).

The report by the South African Human Rights Commission on racism, racial integration and desegregation in South African public secondary schools (Vally & Dalamba, 1999) deems antiracist education as an approach that can effectively address racial integration across schools in post-apartheid South Africa. Contrary to multiculturalism

which propagates a 'racelessness' discourse in schools and thereby doing so fails to address both the institutional and structural level of racism and discrimination experienced by cultural minorities (Rattansi, 2011:145), antiracist education not only acknowledges that racist practices and attitudes exist in schools but it also aims at empowering learners and educators with the necessary analytic instruments for probing and challenging racist ideas and practices (Mafumo, 2010:79). Confronting racist ideas and practices in schools involves ensuring that the curriculum is responsive to all the needs of different groups of learners; challenging power relations (such as language dominance and employment of a particular race into managerial and governance positions) as well as dismantling institutionalised attitudes, behaviours and covert acts of discrimination that results into the maintenance of the *status quo* (Karasellos, 2014:8; Vandeyar & Killen, 2006:383).

Notwithstanding the much plausible basic intentions of antiracist education approach, there remains evidence from literature which points to the fact that this approach has also not been successfully implemented in South Africa. The researcher believes that indeed this approach was embraced in South Africa as evidence of this can be found in some provincial education departments taking initiatives to introduce antiracist pedagogies in public institutions of learning (Sekete *et al.,* 2001:9; Vandeyar & Killen, 2006; Vally & Dalamba, 1999, as cited in Mafumo, 2010:78).

Crozier (1999:80) is of the view that part of the reasons why antiracist education is not effectively implemented owes to the fact that the ideologies that existed in teacher education during apartheid as far as the role of educators have not changed but are still in existence. It is against this reason amongst many others that educators, although they may have experienced and understood what racism is but are unable to implement an antiracist approach to education. As with other approaches to integration in schools such as multicultural education and assimilation, this approach was not free from shortcomings.

Moletsane, Henson and Muthukrishna (2003) contend that although the antiracist education approach positions itself against all forms of inequality, it does not necessarily acknowledge all sources of unequal power relations such as gender, class, ability,

disability etc. Antiracists are also taken to task by Rattansi (1992, cited in Vally & Dalamba, 1999:36) for their inability to move "beyond their reductive conceptions of culture and their fear of cultural difference as simply a source of division and weakness in the struggle against racism". In the same view Soudien and McKinney (2016:135) argue that scholars who are against the radical stance of antiracist approach contested that it underplayed the significance and presence of culture in societies.

2.6 RACIAL DESEGREGATION VERSUS RACIAL INTEGRATION IN SOUTH AFRICA

The policy of segregated education which was promulgated and practised by the apartheid government of the previous dispensation had far reaching consequences most of which are still evident to this day. The government under the African National Congress leadership has since the dawn of democracy tried to create conditions aimed at correcting the injustices of the past. This includes transforming the public education sector which had been previously characterised by deep inequality and segregation. A desegregated national education system, which saw Black learners having increased access to former White, Indian and Coloured schools, was adopted by the democratic government (Meier, 2005; Kenny, 2020:58).

As progressive and necessary as this transformation was in the new era, it presented challenges of its own. Educators were not spared from the frustration as they now had to face the reality of teaching learners from other races whom they were not prepared for by their teacher-education colleges. This meant that part of the many other operational challenges, some educators had to face teaching in their second language as a medium of instruction, this challenge was also compounded by the fact that the newly joined group of learners, mostly Black, in some cases were equally not proficient in that medium of instruction (English and/or Afrikaans) as Vandeyar (2010:344) observes.

Randemeyer (2004:11) concedes that some communities expressed discontent and often harboured negative perceptions due to the abolishment of former practices and restructuring of education as a whole. This sentiment is supported by Jansen (2004) who cites an incident wherein parents protested the bussing in of Black learners into

Ruyterwacht Primary School in Cape Town. Jansen (2004) continues to argue that as a result of policy that is put in place, schools have notably succeeded at heeding to the demand for compulsory desegregation as opposed to the much more needed social integration of all those within school premises (Adeagbo, 2018:83).

Desegregation cannot therefore be argued to be the ultimate prerequisite for meaningful and sound racial integration to occur. In the current dispensation, Black learners cherish Constitutional access to formerly White-only schools but that does not, however, imply that such admission can be equated to meaningful integration. Genuine integration in multicultural schools, according to Sayed (2001:254), should not only consider the physical proximity of learners from diverse cultural backgrounds as the end goal. Instead, it should go further and interrogate the ethos and policies of the school, the quality of contact with respect to learners' attitudes and that of educators as well as formal and informal arrangements put in place by the school to foster meaningful racial integration.

Although former White-only schools may harbour a racially diverse population of learners, the mere fact that the decision-making body (SGB) in most of these schools is still saturated by White parents means that the interest of Black learners cannot receive equal support and adequate promotion as it is the case with their White counterparts (Jansen, 2004; Mafumo, 2010:16; Phatlane, 2007; Roets, 2016:71; Sekete *et al.,* 2001:37; Sujee, 2004). In some instances, School Governing Bodies go as far as charging exorbitant fees or even using language as means for excluding learners from other races particularly the previously disadvantaged (Mafumo, 2010:67; Meier & Hartell, 2009:185; Vandeyar, 2010:344; Vandeyar & Killen, 2006:387).

Vandeyar (2007) contends that legal desegregation does not always translate to genuine racial integration of a diverse population in schools. In the same vein, Nieto (2007) avers that the critical issue of inequality experienced in education is often overlooked and ignored when addressing diversity. Referring to this situation and diversity in particular, the author terms it the 'band-aid approach' in that it seeks to mask critical problems which require major surgery as a solution. Genuine racial integration in desegregated schools is always dealt a severe blow by the ineffectiveness of integrative

approaches aimed at meeting the demands of the diverse population of learners (Chisholm, 2005; Meier, 2005; Vandeyar, 2010).

A continuum of three approaches which are predominantly used by South African educators in dealing with racial integration is offered by Soudien (2012) as follows:

Assimilation ⟩ Multicultural Education ⟩ Antiracist education

It shows from the left (assimilation) the least accommodative approach to integration and to the right side (antiracist education) an approach that is potentially most accommodative (Karasellos, 2014:7). Mafumo (2010:104) categorically argues that all these approaches have considerable weaknesses as they in some instances contribute to the promotion of racism and social injustice as opposed to achieving the envisaged racial integration in schools. In particular, the assimilation approach to racial integration is one that is mostly employed by educators in schools although it leads to a situation wherein the subordinate group conforms to and is accommodated by the dominant host group (Chisholm & Sujee, 2006:142).

Keizan (2009) presents an interesting perspective in debating segregation versus integration by referring to racial segregation in the previous dispensation as formal segregation in comparison to what he terms informal segregation that normally takes place in schools in the present day. Formal segregation took place as a result of legislation implemented by the then government to maintain racial purity whereas nowadays a number of factors lead to informal segregation. One of the factors leading to informal segregation in schools is what has come to be known in literature as "White flight". Meier and Hartell (2009:186) claim that this occurs when White learners migrate in their majority to other more prominent neighbouring White schools as soon as the number of Black learners enrolled at the schools where they were, grows.

Dixon and Durrheim (2003); Vandeyar and Killen (2006:386) and Vandeyar (2010:357) share the same sentiment with Meier and Hartell in saying that a number of White schools have, as a consequence, become 'Black' due to migration of White learners and the influx of Black learners. On the other hand, Fiske and Ladd (2006, as cited by

Chisholm & Sujee, 2006:147) present an opposing view in arguing that public schools have not experience 'White flight' due to these schools' ability to charge exorbitant school fees as an effective gatekeeper to access. This regressive trend of White flight hinders the prospects of meaningful racial integration in South African schools and seeks to render meaningless the desegregatory laws as Jansen (2009) cautions.

According to Nkomo and Vandeyar (2009) the integrative policies aimed at promoting racial desegregation in schools seem not to be yielding the desired results in practice. Lamenting this failure as well, Jansen (2004:126) cautions that "policy is not practice" and in fact what needs immediate attention is a meaningful assessment of implementation of policies pertaining to racial integration. Notwithstanding the introduction of numerous policies geared towards racial integration over the years, South Africa still lags behind when compared to some other countries internationally (Mafumo, 2010; Naidoo, 2016:40). Sharing a similar view on the failure to integrate learners in desegregated schools, Naidoo *et al.* (2018:3) believe that the approaches which are employed in schools propagate inequality in that mostly it is Black who are required to conform to the values and ethos of the school after having adopted its language amongst many other aspects. The authors argue (ibid) that such practices exacerbate racial segregation and institutionalised racism.

Vally and Dalamba (1999:35) offer antiracist education as possibly the most effective approach to racial integration in South African schools. This approach, they argue, not only acknowledges the existence of racism in schools but it goes further to challenge it through dismantling institutionalised racism and equally equipping both learners and educators with the necessary "analytic tools to examine critically the origins of racist ideas and practices and to understand the implication of racial identity and actions in the promotion of the struggle against racism". Given the ever increasing frequency of racially charged incidents in desegregated schools as covered by media, indications are that racial conflict amongst learners is a rarity. More often than not, it is either educators or parents who are usually at the wrong end of the law concerning matters of race. An example to this was the protest action which turned violent at Roodepoort Primary School and Klipspruit West High School where parents vehemently opposed the

appointment of Black principals in both schools and even went on vowing to close the schools until their demands were met. One other instance of a racial conflict at schools that stands out is the protest by Black girls at Pretoria Girls' High School where allegations of rife racism were made by the learners against some White educators. This came about after they had been advised to 'chemically straighten' their hair and not wear it in 'untidy afros' as the code of conduct states.

At the time of this dissertation, the KwaZulu-Natal Department of Education had recently suspended an Indian acting principal at Grosvenor Girls' High School for allegedly discriminating against Black learners. As noted in Chapter One, the Gauteng Department of Education had similarly taken Hoerskool Overvaal to court for the latter's refusal to admit English speaking learners despite the department's commitment to providing the school with educators for the English class. It is remarkable to learn that such racially motivated conflicts take place almost three decades into democracy. Notwithstanding the fact that these are only a few incidents cited and in only two provinces, they do nonetheless serve as evidence of the strides that still needs to be taken make certain that all stakeholders in education commit to the ideals of genuine racial integration in desegregated schools as well as the promotion of a non-racial school environment.

2.7 THEORETICAL FRAMEWORK

Critical theorists believe that the main aim of education is the transformation of society to one which is entirely democratic, where one can critically investigate themselves as well as their society in order to negate social discrimination of any kind (Riasati & Mollaeli, 2012). The researcher chose to make use of Critical Race Theory (CRT) as the main theoretical framework undergirding the study. This choice was also influenced by CRT's applicability to discourses of racial integration in schools and moreover in light of the social justice framework which the study seeks to expound on. As mentioned in Chapter One, the study seeks not to examine the prevalence of racism in desegregated schools, on the contrary, the primary aim is to understand the experiences that educators have with teaching multiracial classes of learners. Critical Race Theory will

offer a theoretical lens with which we can develop an understanding of the factors impeding effective racial integration in desegregated public primary schools.

Critical Race Theory is said to have originated in the United States of America and became noticeable during the mid-1970s when Black scholars came to realise that the civil rights movement which started in the 1960s had effectively stalled and therefore called for critical inquiry and investigation for persisting racism in the American society (Peter, 2005). Parker and Stovall's (2005:165) understanding of Critical Race Theory is that it came as a by-product of the legal need to address colour-blindness in the USA. In South Africa, the present education system with all its inequalities cannot be fully dealt with without looking at the political and educational system of the past dispensation.

The patterns of segregation in schools and unequal provisions made to different races during the previous era resulted in the presently prevailing inequalities between Whites and other racial groups. Racism, be it systematic and institutionalised, or even overt in South African schools still persists moreover in the current dispensation. Liggett (2014, cited in Naidoo, 2018:51) suggests that attempts aimed at tackling issues of racism should involve "unmasking and exposing the true nature of racism and its permutations". Critical Race Theory in this instance will be a valuable theoretical framework with which systems of oppression can be exposed and critiqued. In establishing the relationship between racism and racial integration, Naidoo (2018:53) notes the following key aspects of CRT: (1) accepting effective racial integration as a normal societal fixture that is everlasting; (2) an analysis should be made on the impact that apartheid had on education and how this affects effective racial integration in desegregated public schools; (3) through the use of CRT the experiences of the oppressed can be expressed thus validating their existence and recognising their value in the teaching and learning process.

In light of the above notable aspects of CRT, critical theorists further advocate for critical pedagogy as a crucial tenet of CRT. Educators in racially integrated schools can make use of critical pedagogy to analyse issues of race in education through focusing on instruction modalities, curriculum and assessment as well as political decisions impacting on their classroom practice. Critical pedagogy offers educators insight into the

imperative role that education plays in merging power and knowledge and also questioning existing inequalities that make up realities in classrooms.

The focus of critical pedagogy is not only to empower the marginalised but to also transform the existing structural inequalities and injustice existing in society (Habermas, 1972:308). It challenges and compels educators to view racial diversity in a way that brings transformation in the classroom so as to ensure that learners are empowered and equally included in the process of teaching and learning. Critical pedagogy provides educators with a better framework for understanding how schools can contribute to ideas around race and cultural differences. This is important particularly when one considers the fact that as microcosms of the broader society, schools can also be prime sites in which the social imbalances and inequalities witnessed in the broader society are reproduced, yet at the same time they are the main sites for social reform and curriculum reconstruction.

It is on the basis of this background that there exists a crucial need for a theoretical framework that would attempt redress aimed at promoting effective racial integration and diversity practices primarily in the curriculum as well as in the school environment (Goduka, 1999). Arguing the significance of Critical Race Theory, Haacke (1996) avers that it will assist in the transition of a society from a present state to a proposed state. The use of critical theory is important in the process of educational reformation and particularly in ascertaining the strides taken towards genuine racial integration in desegregated schools. The process of deracialisation and desegregation in schools was aimed at enabling previously disadvantaged learners to gain access to equal educational opportunities, thus making a transition from segregation to true integration. Critical Race Theory in this study is suitable in that it provides a lens through which the structural and systematic impediments to genuine racial integration in desegregated schools can be laid bare. It is equally suitable in determining whether the development of democratic educational policies has yielded the intended goals, amongst which is the provision of equitable access to education for all learners, education which responds to the needs of different learners and which also ensures that learners from previously disadvantaged sectors of the society are empowered.

Perumal (2014:5) maintains that reformed educational policies define educators as transformative intellectuals who are tasked with promoting the democratic values enshrined in our Constitution. Perumal (ibid) goes on to add that educators who believe they are transformative intellectuals need to subscribe to and identify with critical pedagogies characterised by a critical analysis of political, cultural, socioeconomic, and historical nexus of schooling in order to acknowledge the imbalance in power relations due to differences in terms of class, race and gender. In support to this, Parker and Stovall (2005) argue that critical pedagogy aims at promoting a holistic reformation of the curriculum through identifying biases contained in textbooks used in schools and it also seeks to foster a classroom environment where learners achieve greatly irrespective of race. The idea of educators being transformative intellectuals who engage in the process of critical teaching which will enable social change to counter activities of dominance is expressed in critical theory. To this effect, (Goduka, 1999) suggests the provision of classroom programmes which are culturally sensitive and contextually relevant to the diversity of learners. Furthermore, Goduka (ibid) equally advocates for reformation of the curriculum to one which resonates with the learners' life experiences. In order to attain the ideals of social justice, the historically political landscape of South Africa has to be taken into cognisance when the experiences of educators examined.

The researcher made use of CRT to afford educators an opportunity to voice their perceptions and experiences and to create meaning and understanding of racial integration. Mohanty (2000) avers that creation of knowledge is subjective to both the experiences as well as the theoretical ground on which it is based. In essence this means people form their knowledge and understanding through interactions which are grounded on cognitively mediated processes and also through personal and social experiences. The significance of this is witnessed when one considers the fact that the experiences of educators who lived the reality of separate development according to race differs from that of their learners who are taught in a democratic set-up.

Delgado (1995) argues that CRT can be used to assist racially diverse learners in understanding their lived reality through the following ways. Firstly, reality is constructed

when people form and exchange stories about each situation. Secondly, through stories, marginalised groups are provided with a chance for self-preservation thus enabling them to heal from pains of racial oppression and lastly, exchanging of stories can be useful in overcoming racial abuse experienced in the past. As a theoretical framework CRT has not been without criticism. In the main, the critiques centre on the belief that CRT is incapable of reconciling theory with practice and also its incapacity to provide clear direction for action to practitioners (Robinson, 2000). Adding to this criticism, Ellsworth (1989, as cited in Alexandra, 2011:40) argues that critical theory does not give sufficient guidance to assist with daily educational practices. He goes on to argue that the high level of abstraction of literature on CRT is more appropriate for philosophical debate as opposed to daily classroom activities. May's (1999) argument on critical pedagogy is that it is unable to be pragmatically applied in schools and thereby it fails to relate critical theory into meaningful practice.

Notwithstanding these cited CRT weaknesses, the researcher still found it to be the most appropriate theoretical framework to undergird the study. This owes to its aptness in making use of interpretive methodologies such as individual interviews to give voice to the educators in multicultural schools.

2.8 CONCLUSION

As mentioned throughout this study, the focus of this research was on the lived experiences of educators in dealing with racial integration of learners in desegregated public primary schools. In order to have a comprehensive grasp of these experiences, key questions needed to be answered by this study. The researcher was interested in knowing which strategies do educators use to ensure effective integration of learners at these schools. Furthermore, it sought to probe the classroom challenges that educators encounter as a result of teaching racially diverse learners. Lastly, it was important for the study to find out how schools can be culturally responsive to the needs of the diverse groups of learners. Getting these key questions answered by the study was significant in that not only would the study contribute to the ongoing discourses around issues of racial integration, but it would moreover provide working recommendations and strategies for dealing with challenges experienced by educators in desegregated

schools. The study also proved to be valuable to policymakers in providing them with insight on the development of culturally responsive policies relating to school leadership, management, and governance. It was additionally envisaged that this study's findings would also contribute to determining the success and shortfall of policies which are put in place by schools to foster sound racial integration of learners.

A review of literature has pointed out to the fact that in spite of the many educational policies adopted in an attempt to bring about transformation, there is still evidence of a limited access to equal educational opportunities by all learners in schools. Some former White-only schools were found to be using policy as an exclusion mechanism to deny Black learners admission on the basis of language or school fees amongst many other factors. A brief international perspective on the approaches used to integrate learners in various countries as well as their weaknesses was given. This review provided an opportunity to draw a comparison between approaches which informed educational reform in the UK, the USA and Australia and the approaches adopted in South Africa. Literature pointed out that in response to the educational reforms, the approaches adopted in all three countries failed to primarily bring about successful integration of the different races and consequently did not achieve social justice.

In response to the demands of racial integration the study found that in the South African context, most multicultural schools employ assimilation as a strategy aimed at racial integration of learners. It is evident that just like anywhere else in the world this approach fails to effectively integrate learners and ultimately leads to social injustice and further perpetuate the existing inequalities. Notwithstanding the apparent progress made by some historically White schools to adhere to the Constitutional demand of a democratic dispensation, there are still indications of these schools' inability to deal with challenges brought about by desegregation and integration of learners.

The crucial role that educators play in bringing about meaningful racial integration in schools has been highlighted. It also became evident that educators seem inadequately trained and equipped to effectively respond to racial integration in schools. The absence of clearly set guidelines for the management of racial integration means that school managers and educators alike are left to use discretionary measures in the attempt to

make provisions for social justice. Educators do nonetheless need to consider re-evaluating their own personal perceptions and ideas with regards to the significance of fostering sound and effective racial integration in desegregated schools. This will help to inform their classroom practices and eventually lead to the espoused ideal of social justice in multiracial schools.

With regards to policy relating to racial integration, this chapter has shown that a suit of policies were adopted as part of the broader post-apartheid efforts to realise the ideals of national unity primarily and for effective societal integration, as well as social justice in schools to take place. Although these policies are in place, they are not without contestation as they do not ultimately lead to change in practice since the majority of learners still do not enjoy access to quality and equitable education. To this end, there remains a need for common understanding of how implementation of these policies particularly in desegregated schools can assist in dealing with racial integration. The literature also highlighted the need for a review of some of the policies such as the South African Schools Act (84 of 1996) that are used by former White schools as exclusion mechanisms and thereby denigrating attempts aimed at racial integration.

Furthermore, the inequality existing within the education system is to some extent exacerbated by the decentralisation of power to schools through SGBs. Although this move was meant to increase participation by all stakeholders in education, it failed to address the inequality which was an outstanding feature of the apartheid past. School Governing Bodies are bestowed with significant authority to influence the pace at which sound racial integration in desegregated schools take place. This they can do by ensuring that amongst other aspects, there is fair representation of Black educators at these schools. They also need to ensure that the curriculum and extra-curricular activities not only take into consideration the diverse backgrounds and needs of different learners but to be also reflective of such diversity.

In this study, the experiences of educators in dealing with racial integration at desegregated schools are explored with Critical Race Theory used as a framework which not only acknowledges the existing differences amongst learners in schools but goes on to also question and challenge the inequalities evident. The integrative

educational policies describe the educators as transformative intellectuals who are committed to and identify with critical pedagogies. The researcher used Critical Race Theory to contextualise the study and to also evaluate policies and practices in the process of educational reform.

In the next chapter, a detailed discussion of the research design and methods is given, outlining how the process of data collection and analysis will unfold.

CHAPTER THREE
RESEARCH METHODOLOGY

3.1 INTRODUCTION

The main purpose of this chapter is to give a detailed exposition of the research methodology which the researcher deemed appropriate for collecting data to be used in the quest to give answers to the research questions raised in Chapter One. McMillan and Schumacher (2010:10) explain that a research design refers to the procedures to be followed when conducting a study. This includes giving details about when, where, from whom as well as the context within which data will be obtained. One can also see the research design as a general plan, which is to say, how the inquiry is set up, what methods will be used to collects data and what happens to the subjects. Babbie's (2004:895, as cited in Arends 2012:84) definition of a research design is that it essentially is a planned framework or structured which details how the researcher intends to go about in conducting an inquiry. It is important to note for clarification purposes that a study's methodology entails the specific design chosen for an inquiry undertaken. This in simple terms implies that as part of the broader methodology of a research, the researcher decides on its design which includes the intersection of specific methods, strategies of inquiry as well as philosophical worldview as Creswell (2009:5) elaborates.

The main focus of this study was to investigate the experiences of educators in dealing with racial integration of learners at desegregated public primary schools in the Gauteng East District. The chapter starts by providing the rationale for locating the study within an interpretive and social constructivism paradigm. It further expands on the initial discussion on the phenomenological research strategy and its suitability for this study as was presented in Chapter One. The researcher will then defend the use of a qualitative approach as an appropriate method for probing the experiences of educators. After that, the researcher focuses on the research methods to be used in conducting the study. This includes outlining the measures to be employed in the collection of data. Issues of participant selection, data collection strategies including proposed procedure for data analysis and interpretation will then be discussed.

Following that, the researcher also gives an overview of the research sites in which the inquiry is to take place and also justifies the decision to conduct research at these schools. The researcher's role in this research project is also detailed, this is done through a description of the researcher's cultural and socioeconomic background. The researcher also discusses actions undertaken to ensure trustworthiness of the research and also elaborates on measures taken to see to it that ethical considerations were made in conducting the study.

3.2 RESEARCH PARADIGM

3.2.1 Interpretivism and social constructivism paradigm

In defining a research paradigm, Creswell (1998) posits that it is a collection of basic assumptions and beliefs about the world and the manner in which it should be studied. These assumptions and beliefs then provide a framework for any inquiry process undertaken. According to Henning, van Rensburg and Smith (2004:292) the term paradigm derives from the Greek word *paradeigma,* essentially meaning a pattern. The authors claim that Thomas Kuhn (1962) first used the term paradigm to indicate a conceptual framework that is commonly shared by scientists, thus providing them with an expedient model with which research problems could be investigated and also finding solutions thereto. Kuhn's (1977) definition of a paradigm is that it is a cluster of concepts, values, beliefs and assumptions held by a group of researchers pertaining to the nature and conduct of research. Groenewald (2004:44) also draws the definition of a paradigm from the Greek (*paradeigma)* and Latin (*paradigma)* terms. The author describes it as "the patterning of the thinking of a person; it is a principal example among examples, an exemplar or model to follow according to which design actions are taken".

This study is positioned in the interpretive paradigm. The researcher deemed the interpretive paradigm to be more suitable for the study since it is concerned with the primary experiences and meanings that educators attach to the reality of having to teach racially integrated classes. Cohen, Manion and Morrison (2011:18) argue that interpretivism is a paradigm that seeks to understand how human beings interpret their world by probing their experience from within. Geertz (1973:29) understands interpretive

paradigm as being rooted in the explanation of deeper meaning in discourse that is represented in a collection of personal accounts or observed behaviours and activities. Of paramount importance to this present study was how educators experienced racial integration of learners from diverse cultural backgrounds in schools where desegregation had taken place. The daily lived experiences of educators were probed and detailed from their point of view using their own phraseology.

In summing up his view on what an interpretive paradigm is, Neuman (2014:103-104) avers that it is:

> *"The systematic analysis of socially meaningful action through the direct detailed observation of people in natural settings in order to arrive at understandings and interpretations of how people create and maintain their social worlds".*

Finlay (2011:17, as cited in Makoni, 2015:182) corroborates this notion in that as a paradigm, interpretivism enables the researcher to uncover hidden meanings emerging from the collected data. The author goes on to point out that interpretivism ensures that there is clear presentation of the phenomenon under investigation and that this clear presentation is premised on the lived experiences as narrated by study participants. It is on the basis of such arguments then that the researcher found the interpretive paradigm even more appropriate for this inquiry as its main concern is understanding racial integration in schools through the subjective experiences of educators.

The study's location within the interpretive paradigm is well supported by Cohen's *et. al.* (2011:17) view that reality needs to be examined through the participants eyes as it is multi-layered and complex. The authors also add that interpretivism is well suited in studies that seek to gain better understanding of the multifaceted ways of being, patterns of thinking and manner in which situation and contexts can be expressed. It would have been short-sighted and unreasonable for one to assume that educators would have the same experience and interpretation of racial integration in schools. This owes to the fact that as Mouton (1996:3) puts it, knowledge varies as per the reality constructed by different individuals from different perspectives.

The idea that knowledge of reality is mind dependent and socially constructed equally placed this study in the social constructivism paradigm. In discussing constructivism Crotty (1998, as cited in Creswell, 2009:8) argues that the process of constructing meaning is continuous as humans are constantly engaged in interacting with the world reality they are interpreting. The researcher was tasked with rethreading and re-voicing the educators' subjective lived experiences of teaching in racially integrated schools in order to gain an in-depth understanding of their individual experiences so as to generate a rich analysis of these experiences later on in the study.

As stated in Chapter One, this study came about due to the paucity of research studies focusing on how educators in desegregated schools, particularly in the Gauteng East District, experience racial integration of learners. It was important therefore for this study to 'listen to' and 'hear' the narratives of educators as they were revealing their experiences. May's (2012) view of narratives is that they assist us in understanding the world around us, and also make communicating our experiences of our lived realities to others much easier. The author stresses that the stories we choose to share are all important, including how we choose to tell them. The manner in which researchers revoice these stories matters too. In the following section, the researcher explicates on research approach chosen in conducting this study.

3.3 RESEARCH APPROACH

3.3.1 Qualitative Approach

A qualitative research approach was employed to probe the experiences of educators. According to Grinell Jr. (1997:106) a qualitative research approach requires that one carefully collects and uses various empirical data which may be gathered, for example, from firsthand experiences of people and case studies, interviews with individuals, introspections, life stories, observations, historical interactions, and visual text. Qualitative research enables researchers to conduct an inquiry with an open mind, which is to say, free from preconceived predictions and hypotheses. Creswell (2007, as cited by Chetty, 2015:55) supports the use of qualitative research in exploring the feelings, perceptions, beliefs, attitudes and experiences of people. This is because qualitative research enables the participants to voice out their opinions, perspectives

and concerns when they normally would have been silenced with the use of a quantitative approach.

In defining this collaborative nature of qualitative research, Lincoln and Guba (1985:162) are of the view that reality is constructed by the researcher in conjunction with the study participants. This is the diametric opposite of quantitative studies where reality is beyond the researcher's control and the researcher plays a passive role in the research process. Adding to this opinion, Strauss and Corbin (1990:17) argue that qualitative research does not culminate to findings produced through quantification or the use of statistical procedures. The findings of this research study will not be arrived at using quantitative processes, instead they will be a direct consequence of the researcher's personal interaction with the participants during interviews and through questionnaires. The researcher listened to the participants' responses to questions with the aim of understanding their true feelings, concerns and experiences of the phenomenon under investigation. In conveying these experiences to the reader, the researcher provides thick description of the participants' responses given during both the virtual interviews and open-ended questionnaires.

According to Snape and Spence (2003, as cited in Chetty, 2015:55) a qualitative study has distinct key elements which makes it stand out from quantitative research. Such elements include the ability of qualitative research to provide a detailed interpretation of the participants' understanding of the social world. It also encompasses its ability to flexibly conduct research in a real-world setting through the use of qualitative methods such as analysis of documents and text, conducting interviews and making observations. Qualitative research also incorporates both the researcher and participants' perspectives and culminates into the analysis of data with the aim of identifying emergent categories and themes. Qualitative studies produce in-depth description of participants' perceptions and experiences within a social setting.

According to Bryman (1988:3, as cited in Karasellos, 2014:12) qualitative studies are characterised by elongated periods of engagement including the study of actions, values and norms as perceived by participants under study. In addition to this, studies which employ a qualitative approach as a way of inquiry, enable the researcher to study

a phenomenon as it unfolds in its real life situation or natural setting, free of any disturbance or manipulation (Drew, Hardman & Hosp, 2008:21; Gitchel & Mpofu, 2012:59; Silverman, 2006:43). The use of a qualitative approach in this study was suitable since the topic under research cannot be successfully probed using quantitative tools. As a reminder to the reader, the research topic under investigation is *Experiences of educators in dealing with racial integration in desegregated public primary schools in Gauteng East District.* Racial integration in schools is a social phenomenon and as such, it is the researcher's view that the experiences of educators could only be best captured through the use of a qualitative approach.

Qualitative research was conducted in three schools in the Gauteng East District. The schools were natural habitats for the educators from whom data was collected through virtual interviews and open-ended questionnaires. The data provided by the participants is without any deliberate manipulation by the researcher, instead it forms a true reflection of their reality, as interpreted by educators, through ascribing meaning to their daily lived experiences. A qualitative research approach also afforded the researcher an opportunity to interact personally, describe and interpret the educators' experiences from their perspective. Emphasis was placed on the accounts to be given by the participants on their experiences as well as meanings they attach to such experiences (Finlay, 2011:16). Such accounts could be best captured through the use of multiple methods of data collection such as open-ended questionnaires and semi-structured interviews as it was the case with this study.

Bouma and Atkinson (1997:206) express a similar view on qualitative research in declaring that researchers who conduct qualitative studies produce data in the form of words written or spoken by people or based on their observable behaviour. In conducting this study, the researcher had to grapple with some key questions regarding the means by which the perception and experiences of educators would be best captured. Some of the question covered the following:

- Where and from whom will data for the study be collected?
- How will the challenges that educators face when teaching racially integrated classes be recorded?

- Is the researcher hoping to provide a statistical analysis of racially integrated schools?
- How best can the researcher provide a detailed description of strategies employed by educators in catering for diversity in the class?

Answers to the above questions appeared to be in line with the functions and characteristics of qualitative research which makes use of multiple methods for research, thus enabling the researcher to collect detailed data through different methods as opposed to relying on the use of only a single data source. Creswell (2009:175) avers that usually qualitative researchers use methods such as interviewing participants, examining documents or observing behaviour for data collection. The following section details the role that the researcher assumes in a research study. This is done through giving a brief historical background of the researcher's past and present social standing. Following that, a justification is given for the research methods and instruments with which data will be gathered from the research participants.

3.3.2 The role of the researcher

Researchers play an instrumental and indispensable role in studies undertaking a qualitative approach as they are ones who are directly involved in the data collection process. It becomes necessary then that from the onset they disclose their personal experiences, beliefs, assumptions, values, preconceptions and interests in an inquiry being conducted (Chan, Fung and Chien, 2013:3; Hoberg, 1999:25). Henning *et al.* (2004:21) contend that qualitative research is essentially not completely free from bias since all researchers are human beings and as such, are influenced by their own perceptions.

As already alluded to in Chapter One, the researcher is an educator at a township primary school in Duduza with eight years teaching experience, three of which are in a managerial position as a Departmental Head. The school caters for only Black learners from different tribal groups, with amaZulu forming the majority of the learner population followed by the baPedi whilst Batswana being the minority in terms of leaner numbers.

The composition of the educator staff is representative of the heterogeneous learner population in relation to the number of each group.

In the school's records, there exists no history of any conflict amongst the learners or between educators as a direct result of the difference along tribal lines. There are, however, tribal stereotypes and subtle discrimination tendencies which have been normalised and obliviously brushed off without much consideration. These include the commonly held view within the school that the isiZulu speaking learners are naturally stubborn while bapedi are said to be untidy and excessively loud. Apart from such normalised minor acts of discrimination, learners and educators in general get well together as there has never been an incident of conflict premised on cultural differences.

The researcher's experience of teaching learners from diverse cultural groups exposed him to challenges brought about by having to teach a culturally plural population of learners. Such challenges included amongst other things the fact that in some instances, the researcher has to code-switch to an African language in an attempt to better explain to the learners some of the terminology used in textbooks. Whenever this is done, learners who are not isiZulu speakers then get left out due to the language barrier as isiZulu is the researcher's home language. With this reality in the diversity of the learners' cultural background, the researcher always has to figure out innovative ways of ensuring equality and fair treatment of all learners in and outside the classroom. This is often met with challenges as in most instances one group of learners has an advantage of the content taught and language used as opposed to the others.

Curiosity drawn from such experiences then ignited the researcher's interest to conduct a study that will look into racial integration of learners in desegregated schools. The researcher's primary interest was to find out the experiences of educators in public primary schools which previously catered for only one racial group are and are now faced with racially diverse learners in their classes. The role of the researcher in this inquiry was essentially to get answers to the posed research questions raised, and this entailed putting all preconceived ideas aside and conducting the interviews without bias

in order to capture the participants genuine experiences (Creswell and Miller, 2000:127).

The researcher's values, beliefs and identity become an integral part of the any study and can have an influence on the findings arrived at. As a young Black male educator who was born just two years shy of a democratic South Africa, the researcher was raised and grew up in Tembisa, a township located East of Johannesburg in the Ekurhuleni region. Later, he relocated to KwaMashu also a township just outside of Durban. Throughout the researcher's school years, he attended monoracial schools which were predominantly Black. For the entire duration of his schooling period, the researcher has never consciously felt a sense of exclusion as all learners were from the same cultural background. It is this sense of belonging that reaffirmed the researcher's view and firm belief that no learner in class, whether White, Black, Coloured, or Indian should ever feel excluded from the learning process on the grounds of any aspect.

Reiter (2017:132) reminds us that since we are only mortals, our approach to reality is from a particular angle or viewpoint. He goes on to add that the interests that we hold are also shaped by our positionality and our identity. What Reiter (ibid) implies is that researchers accept confirmation of their hypotheses in accordance with their previously held convictions and beliefs and that that which appears to be meaningful to us is to some extent influenced by what we know already. As alluded to in this section, the researcher's interest in conducting a study of this nature was primarily influenced by his experiences of teaching learners from diverse cultural backgrounds in a township school. In addition to that, the much publicised racial tensions in desegregated schools across the country ignited the researcher's passion to conduct a study which would probe educators' lived experiences of racial integration. It became imperative therefore that the researcher needed to approach the study with an 'open mind' so as not to drive the entire research process towards preconceived and predetermined findings.

Approaching the study from a phenomenological perspective enabled the researcher to share participants' lived experiences. This meant that participants from different races needed to develop confidence in the researcher in order to be able to divulge even some of the experiences that they rarely speak about freely, particularly issues of race

relations. The researcher had to explain it clearly to participants that this inquiry was an issue of passion to him and that it may contribute to the creation of school set-ups which take active consideration that learners present a variety of needs and as such, must be provided with equal and inclusive opportunities for all.

Having discussed the approach with which the researcher undertook the study, attention is now turned to the research design. The researcher expounds on and defends the use of phenomenology as a suitable strategy for probing educators' experiences.

3.4 RESEARCH DESIGN

3.4.1 Phenomenological research

This exploratory study assumed phenomenology as a research strategy with which the educators' experiences of teaching learners in desegregated schools were investigated. The researcher decided to make use of phenomenology owing to the fact that one of its defining features is that it focuses more on the lived experiences, attitudes and beliefs of individuals participating in a study. With regards to the origins of phenomenology, Engler (1985:279) asserts that it is derived from the Greek word "*phainomen"* which directly refers to that which is seen to be showing itself. Corroborating this notion is Morgan's (2011:1) assertion that notwithstanding the fact that there appears to be no consensus regarding the definition of phenomenology in the literature, however, etymologically the term phenomenology is rooted in two Greek words; *phainomen* (appearance) and *logos* (letting be), which then means the studying experiences at first-hand.

In essence, phenomenology deals specifically with the interpretation of data as given and experienced by individuals. Supporting this idea, Giorgi (1985a:218 as cited in Mafumo 2010:98) avers that phenomenology 'experientialises' things instead of 'physicalising' persons. This then suggests that an object or phenomenon is better described and understood through the experiential lenses of individuals participating in a study. When applied to a research study, Kafle (2011:181) stresses that phenomenology is a research strategy that aims at discovering the nature and structure

of meaning, as well as the essence of experiences that individuals in a particular setting have on a phenomenon (Pickens, 2010:54).

According to Bernard (2013:20), the development of phenomenology can be linked directly to Edmund Husserl (1859-1938) a German philosopher. A further argument put forward by Johnson and Christensen (2012:48) is that Edmund Hussel sought to develop a method for explaining how individuals interpret a social phenomenon they experience in their everyday lives. Some researchers (Finlay, 2013:173 and Kafle 2011:18) view phenomenology as a broad concept which includes both a philosophical movement and other various research strategies. In agreement, Shosha (2012:31) posits that phenomenology can be thought of as both a philosophy and research strategy which is essentially designed to study and develop an understanding of how particular phenomena are experienced by people. McCormack (2010) notes that phenomenology as a qualitative orientation focuses on how individuals socially construct, explain, interpret, and give meaning to the world around them. One can deduce therefore that in line with the interpretive paradigm, phenomenology is primarily concerned with and lays emphasis on everyday lived experiences of humans.

Johnson and Christensen (2008:396) argue that phenomenological research aims at obtaining a view into the life worlds of research participants and to also understand their personal meanings informed by their lived experiences. The fact that phenomenology advocates for meanings of reality as experienced and interpreted by individuals supports the use of interpretive and social constructivism paradigms within which this study is located. Finlay (2013:16) crystallises this notion in arguing that a research study which employs phenomenology in its approach enables both the participants and the researcher to actively create knowledge through their interactions, with specific focus on the experiences of the latter. It is in light of such viewpoints that the researcher found phenomenology to be most appropriate for this study as it is better placed to generate data required to meet the primary aims and objectives of this inquiry.

Phenomenologists support the idea that knowledge of reality is socially constructed as and when individuals interact with one another (Bogdan and Biklen, 2009:33). This holds true also for this study which sought to gain an insight into how educators in

desegregated schools experience racial integration. The phenomenological strategy was equally important to this inquiry as it afforded educators an opportunity to state their lived experiences, thus allowing the researcher and the reader to see reality as understood by participants from their perspective and narrated experiences. Against the foregoing argument in this section, the researcher's contention is that a phenomenological strategy was ideal in the critical examination of how educators perceive racial integration in desegregated schools. In the following section, the researcher offers justification for the research methods used as well as the manner in which they were used.

3.4.2 Critical Race Theory

As argued in section 1.2 of Chapter One and also section 2.7 of Chapter Two, this study makes use of Critical Race Theory as the main theoretical framework underpinning the inquiry. The centrality of race and racial relations amongst educators and learners in desegregated schools necessitated the adoption of CRT. The researcher also chose CRT on the strength of its purpose as clearly defined by Ladson-Billings (1998:9) who argues CRT is a crucial social and intellectual tool that can be used for the process of deconstruction, reconstruction and construction. Ladson-Billing (ibid) further points out that CRT can be useful in the deconstruction of structures and discourses which are oppressive to some members of the society. It can equally lead to the reconstruction of human agency as well as the construction of socially just power relations.

The researcher maintains his position on race as being a pseudo biological construct which served the purpose of ensuring that certain groups of people were subjected to systematic oppression and class exploitation during the previous dispensation. Social inequity and educational inequalities cannot be fully assessed and explained without making reference to racial stratification processes of the past. The theoretical focus of this study was on understanding the experiences that educators have with regards to integration of racially different learners in schools. Voicing these experiences of educators is a rather complex and multi-layered exercise. Notwithstanding this complexity, educators' storytelling as experiential knowledge became an all-important

analytical tool for understanding the permutations of social and racial injustices in racially integrated schools.

Critical Race Theory according to Duncan (2005:101) is a valuable tool for researcher as it "privileges the voice of those who bear the brunt of inequalities in society". CRT thus becomes an insightful theoretical lens in the exploration of stories as narrated by educators under study.

3.5 RESEARCH METHOD

3.5.1 Sampling methods

This section expounds on the procedures which were adopted by the researcher in sampling participants for this study. Concerning the sampling of participants for a study, Englander (2012:21) avers that qualitative and more precisely phenomenological research does not focus on 'how many' or 'how often' but instead the key aim is to ensure that the selected study participants have the relevant experience in order to generate meaningful data for a study. The goal to generate meaningful data for this study necessitated choosing participants who are insightful about the phenomenon under investigation and as such, educators who had a minimum of five years' experience of teaching at a school where racial integration had taken place were selected. It is important to note that the researcher's decision of a minimum of five years teaching experience was motivated by the study's focus. It is the educators' experiences of teaching at racially integrated schools that was under investigation, and therefore the number of years in which a participant has taught in a multiracial school was an important criterion.

Purposive sampling according to Ray and Mondal (2011:74) is a non-probability method of selecting participants for a study. The advantage to its use is that it enables the researcher to exercise their discretion in determining the required characteristics of participants who are to provide data for a study. In agreement to this, Balls (1990, as cited in Cohen *et. al.,* 2007:116) illustrates that purposive sampling is mostly used to access what he calls 'knowledgeable people'. This refers to people who hold extensive knowledge and understanding about a particular subject matter as a result of their experience, access to networks, expertise or roles they play. The significance of

involving such knowledgeable people in a qualitative study such as this lies in the fact that they are better suited to provide credible answers to the research question (McCormack, 2010:77). This is because they are able to give better and reliable descriptions of the experiences being investigated unlike people who would have spent a lesser period of time in a setting within which the study is conducted as Polkinghorne (2005:139) notes.

3.5.1.1 Study sample

McMillan and Schumacher (2010:189) define a sample as a group of participants or subjects from whom the researcher intends to collect data. Population on the other hand is the category or entire group of people that a study is concerned about (Bell, 2005:13). The population of this study comprised of all educators from the selected three schools in the Gauteng East District. Educators chosen for this study were all from historically different schools with respect to constituents which they previously served. As argues in Chapter One, one of the schools was a former Afrikaans-only primary school while another previously offered only English as a home language. The last school differs from the aforementioned in that it previously catered for both English and Afrikaans speaking learners. This variation enabled the researcher to gather information from diversely characterised schools.

For the purpose of this study, the sample consisted of a total of 21 educators who were to be chosen as study participants. Four post level one (PL1) educators from each of the three schools were chosen. In addition, three educators who are members of the School Management Team (SMT) were also selected to participate from each school. The researcher ensured that study participants offered different subjects across the primary school phases in the attempt to get as rich experiential accounts as possible. Also, in the interest of ensuring a biographical variety as well as equitable representation amongst the educators, their age, gender and racial diversity were also taken into consideration in their selection. Polkinghorne (2005:138) points out that owing to the fact that qualitative research aims at enriching the understanding of a phenomenon from the participants' perspective, it follows therefore that in order to get the desired information, participants had to be selected purposefully and not randomly.

The decision to limit the number of participants to only 21 is consistent with Fossey, Harvey, McDermott and Davidson's argument (2002:720) that there is no fixed minimum number of a study sample which will form a basis for credible qualitative research. This resonates with Patton's (1990) assertion that no rules exist for determining the size of a sample in qualitative studies, the decision rests with the researcher who determines the feasibility as well as appropriateness of a sample size, as informed by the availability of resources and time. Furthermore, Best and Kahn (2006:249) contend that phenomenological research may make use of purposively selected participants who form part of a sample that is numerically small but useful albeit in efficiently giving answers to questions raised by the researcher. The next section briefly gives an overview of the research sites chosen for conducting this study.

3.5.1.2 Researcher sites

The schools chosen as research sites are all previously advantaged urban, public schools in which racial integration of learners has taken place. All three schools are located within Springs, a middle-class suburban area on the East Rand in what is now known as the Ekurhuleni Metropolitan Municipality. The area is said to have been found as a gold and coal mining town in the year 1904 (Chetty, 2015:64). Mining in the area has since been replaced by engineering and manufacturing industries and the surrounding communities are well established in relation to basic infrastructure and provision of services such as electricity, access to running water, tarred roads and access to available amenities.

The researcher chose this area to conduct the study in since it was previously a White-only residential area and now has learners from all races. All three schools are situated within the vicinity of the nearest town and are therefore fully resourced and have most, if not all, necessary facilities such as libraries, computer laboratories, sport fields and school halls. There are no glaring signs of graffiti on the walls, and neither are there any buildings which are dilapidated, or broken windows in all three schools. Following the abolishment of race-based admission in South African schools, the social demographics of learners in all three schools changed. With a view of receiving quality education, Black learners started attending in these three schools coming from surrounding

townships of Daveyton, Duduza, Tsakane, Kwa-Thema and other informal settlements with sub-economic houses and low income households just outside the area of Springs. These and many other former White schools in the vicinity have learner populations which are racially diverse.

3.5.2 Data collection methods

This qualitative research made use of a variety of methods for the collection of data. The use of multiple methods allows for the creation of various sources of data necessary for the process of triangulation. Grix (2010:84) notes the importance of triangulation in that it leads to the generation of data which is representative of multiple views of reality. The use of different data collection strategies and in different sites contributes to the improvement of the study's trustworthiness as Shenton (2004:73) stresses.

Creswell (2014, as cited in Maja, 2016:37) defines data collection as the process of gathering information needed for a study through the use of interviews, observations, questionnaires and/or other techniques from research participants. For the purpose of acquiring data for this inquiry, the researcher made use of the following methods:

- semi-structured computer-assisted interviews
- Open-ended (unstructured) questionnaires

3.5.2.1 Semi-structured computer-assisted interviews

Since this study was concerned with collecting data through the educators' experiential lenses, the researcher had to sit for a computer-assisted virtual interview with each of the sampled PL1 educators. The decision for the use of such interviews was predicated on the fact that this method is not only flexible, but it also has most of the strengths of face-to-face interviews, albeit at a lesser cost (Neuman 2014:35). In addition, virtual interviews are ideal in reaching a number of research participant over a brief period of time hence they are cost effective and save the interviewer a great deal of time.

The decision to make use of computer-assisted virtual interviews owed to the fact that at the time of this study there was a global pandemic referred to as the coronavirus,

otherwise known as Covid-19. As part of measures to curb its spread the South African government implemented curfews and discouraged large gatherings and unnecessary social visits. It logically follows therefore that at the time, face-to-face interviews would pose a risk to both the researcher as well as participants and as such, the researcher opted for online virtual interviews in order to avoid transmission through possible direct contact with the study participants. Since face-to-face interaction was not possible as a result of the coronavirus outbreak, most organisations both in the public and private sector normally made use of computer applications and programmes such as Zoom or Microsoft Teams for communicating.

Notwithstanding the prevalent use of these computer programs, the researcher was nonetheless mindful of some challenges which could have emanated as a result of opting for this method. Part of the difficulties with the use of computer-assisted virtual interviews included the fact that some research participants may have experienced connectivity glitches when using computer programmes and this would have an adverse impact on the overall continuation of the interview process. As a way of circumventing this challenge, the researcher requested an advance trial run of the computer programme with each of the participants who were to be interviewed. This enabled the researcher to know well ahead of the actual interview time if there would be any severe challenge in the process.

For the purpose of this study, computer-assisted virtual interviews were conducted with only ten (10) PL1 educators who had been teaching for five years and above at schools where racial integration had taken place. Semi-structured interviews with open-ended questions were used to allow for flexibility to probe beyond the actual posed questions and to also access in-depth information from participants. The advantage of using an open-ended way of questioning is that educators were afforded an opportunity to express their views and give their own accounts of events or experiences in their own terms. This method of interviewing also allowed educators an opportunity to expound on some responses which they would have provided or to even give more details around the focus question.

Coleman's (2012:251) view of semi-structured interviews is that they take the form of a few major questions and sub-questions which may at times be followed upon. McMillan and Schumacher (2014:6) share the same sentiment in stating that the advantage to using semi-structured interviews lies in the fact that they allow for open-ended responses and sharing of opinions.

Patton (1990:347) reminds us that: "No matter what style of interviewing is used, and no matter how carefully one words interview questions, it all comes to naught if the interviewer fails to capture the actual words of the person being interviewed." In an attempt to meaningfully capture the words of participants, the computer-assisted interviews with the educators were recorded and transcribed verbatim after obtaining consent from the participants. Merriam (1998:81) argues that an interview process can be recorded in three ways. First, notes can be taken amid the interview process, second, an interviewer may choose to write down notes immediately after the interview based on how much they can still remember being said during the exchange. The last and arguably the most popular way of recording data is through the use of a voice-recorder during the interview.

It must be pointed out also that the disadvantage of voice-recording the interview is that it might lead to reluctance in freely engaging in the conversation by the participants (Poliah, 2009). It is equally possible for the recording device to malfunction and thus all valuable data gathered may be lost. Notwithstanding these foreseeable downsides to this method, the researcher adopted it nonetheless as it provided for a permanent record as Denscombe (2010:211) contends. A fair understanding of the participants' responses can be gained during the verbatim transcription of the records.

In the interest of ensuring that educators were not inconvenienced and to also avoid impacting on contact time, the virtual interviews were held after school hours at a time which was determined by each participant. The researcher anticipated that the interview with each PL1 educator would at most last for 30 minutes. The research participants were advised well in advanced about the purpose of the interviews and this was done as and when permission was sought from them also. All PL1 educators were equally informed of their right to withdraw participation in interviews at any stage should they

feel discomfort of any nature which might have made it unfavourable for them to continue.

The researcher constructed an interview schedule which detailed in advance all interview questions to be asked. The significance of having the interview questions written down beforehand is that this ensures that there is minimal deviation and distraction from the topic of discussion as Stake (1995:33) argues. Codes were used to refer to each of the educators in the final interview transcripts. This was done so as to ensure confidentiality and anonymity of research participants. Hard copies of data containing participants' names and information were safely stored in a lockable cupboard and softcopies stored on a password protected computer programme.

Notwithstanding the fact that there were pre-planned questions to ensure fair coverage of all relevant aspects were covered during the interviews, educators were nonetheless not coerced to answer questions in a fixed or rigorous manner. The open-ended approach afforded the researcher an opportunity to probe further into responses provided by educators during each session. In the researcher's opinion, the use of semi-structured interviews as an instrument for collecting data was a correct choice in addressing the main research question underpinning this inquiry and by extension, giving answers to the first two research sub-questions which are:

- Which strategies do educators employ to ensure effective racial integration of learners in the schools?
- What are the challenges encountered by educators when teaching racially diverse learners?

In order to obtain answers to the above research sub-questions, the researcher sought to solicit from educators:

a. their biographical information.
b. their understanding of racial integration.
c. matters relating to diversity and racial integration that they have had to deal with in their classroom/ school.
d. how they intervened around such matters and why they intervened in this way.

e. what challenges they experience with teaching racially diverse classes.

f. Whether they believed that if the language of instruction is not the learner's home language it could influence negatively on their performance.

g. how they structure lessons to address racial diversity.

h. whether they find curriculum policies on racial integration to be helpful.

i. whether they think that the curriculum currently in place adequately responds to the needs of various learners in their classes regardless of their race or socioeconomic status.

j. what additional resources they would request to assist their interventions with racial diversity.

The following section defends the use of questionnaires as data collection instruments. The researcher also details how the questionnaires were structured in order to be able to suitably get answers from participating school managers.

3.5.2.2 Questionnaires

Apart from Microsoft Teams interviews as a method of collecting data without being physically present to interact with PL1 educators, open-ended questionnaires were also distributed and administered online to educators serving in the SMT at each of the three schools. Graziano and Raulin (2004) opine that a questionnaire is valuable in learning about the opinions, feelings, ideas, attitudes and knowledge of a defined population. The opinions gathered through the use of questionnaires may not be evaluated as right or wrong since they only reflect the experiences and ideas of study participants. Graziano and Raulin (ibid) caution us that a noteworthy downside to the use of questionnaires is their inability to clearly answer the "why" questions. They further add that interactive data collection methods such as interviews can assist in bridging this gap as it was the case with this study. Questionnaires are arguably the most used technique in the collection of information from research participants as McMillan and Schumacher (2010:195) note. This partly owes to the fact that they are relatively economical to administer, and they can ensure anonymity since they contain the same set and sequence of questions for all study participants.

When one chooses to use questionnaires as data collection instrument, they can decide to formulate structured questions which only require definite responses, or they can make use of open-ended (unstructured) questions to allow for further interrogation of responses. Cohen *et al.* (2000:248) advise researchers to consider using open-ended questions when drawing up questionnaires. The advantage of this is that they allow respondents to freely give answers to questions in their own terms. Educators who are members of the School Management Teams were afforded an opportunity to explicitly describe their own experiences as well as practices aimed at genuine integration of racially diverse learners in schools. The researcher believes that such elaboration was made easier since there were no limitations brought about by pre-set categories of answers. What is ultimately common with all questionnaires, whether administered in a face-to-face interview or self-administered is that the participants have to give a written response to the question posed.

It was imperative for the researcher to also gather the opinions of members of School Management Teams (SMTs) in relation to measures they put in place to ensure that desegregated schools become culturally responsive to the needs of different learners. The selected members of the SMT from each school were required to complete a questionnaire as a way of collecting the required data from them. The significance of this is seen in the fact that some related information that is crucial to the study may be withheld or inadvertently omitted by the participants during the virtual interviews and questionnaires may then be used to uncover complex hidden issues in addition to the participants' response when interviewed.

As stated above, the uppermost reason for using questionnaires in this study was to ascertain the role played by management structures and to establish the nature of measures for facilitating sound racial integration in each of the chosen schools. The questionnaire further probed the impact and extent to which such measures have contributed to the effectiveness of racial integration at the selected schools.

As already alluded to in the preceding section, at the time of this study the global coronavirus outbreak had presented difficulties in relation to physical contact amongst people. In an attempt to curb the spreading of the virus, people were advised to practice

social distancing and avoid physical contact amongst other measures. On the basis of these restriction, it follows logically therefore, that physical interactive methods such as observations or focus groups discussions could not have been possible. The researcher instead made use of self-administered questionnaires with the School Management Team members. All nine members of School Management Teams were afforded a two week period to complete the questionnaires. Since the questionnaires were to be completed online, the researcher requested that each participant provides him with a personal email address where the questionnaires would be sent to and received from upon completion. This was aimed at ensuring that the identity of each participant was not compromised as communication was strictly between the researcher and the concerned participant.

Wellman and Kruger (2001:167) caution us to be mindful of the respondents command of language when formulating questions. The implication of this was that the researcher then had to carefully ensure that the language as well as terminology used in the questionnaire was easily understandable, and that educators knew exactly that which was asked of them. Taking into consideration also the fact that the language of instruction in all the chosen schools is English, all questions had to be phrased in the English language in order to be accommodative to all participants, even those whose home language might not be English.

As mentioned in the preceding section, the online questionnaire sought to obtain data from SMT members on their experiences as well as the measures put in place by their schools to ensure effective racial integration. Data gathered through questionnaires was used to generate answers to the last research sub-question which sought to understand:

🞣 How can schools be culturally responsive to the needs of racially diverse groups of learners?

This implies that educators serving as SMT members need to look into their own practices as well as operational functions of their schools in relation to the management of racial integration. The researcher divided the questionnaire into two sections. The first section focused on the biographical information of each school. This included a

focus on their gender, designation in the school, the total number of educator staff in terms of race, the extent to which extra-curricular activities promoted racial awareness, previous classification of the school, the language of teaching and learning as well as the variance extent of racial composition of classes.

The second section of the questionnaire covered the managerial aspect of racial integration. It explored issues such as how the school acknowledged and celebrated racial differences, the extent to which racial integration had impacted on the school's academic performance, the school's policy on racial integration, the impact of racial integration on discipline, support programmes in place to combat racism at the school as well as how the school highlights racial inclusion in its admission policy.

3.5.3 Data analysis

According to De Vos *et al.* (2005:315) the process of attaching meaning to the mass of collected data through carefully structuring and bringing order to it is known as data analysis. The importance of this process in a research project is that it enables the researcher to have a clear sense of responses provided by participants through the various methods or instruments of generating the required data (D'Cruz & Jones, 2004:137). Alluding to the data analysis process, Bradley, Curry and Levers' (2007:1761) contention is that there is not any most appropriate manner in which data can be analysed in qualitative studies since the process of analysis can be approached in various ways. It seems to be a general consensus however amongst scholars and researchers that data analysis in qualitative studies is inherently an on-going process beginning at the start of the research study and ends up with the writing of results (Check & Schutt, 2012:306; Creswell, 2009:184; Denscombe, 2010; Rossman and Rallis, 2003; Ruona, 2005:237; Spencer, Ritchie & O'Conner, 2008:199). Analysis of data does not follow a rigid linear process and neither does it take place at a predetermined stage of an inquiry.

For the purpose of ensuring that PL1 educators were taken into confidence as and when interviews were conducted, the researcher first had to get consent from the participants for recording the sessions when collecting data during the virtual interviews. The use of a recorder was important in that it allowed for all responses and views

provided by participants to be captured verbatim and clearly in the language and phraseology of the participants. As a point of departure, this study was conducted in line with Ruona's (2005:237) assertion that data analysis in qualitative studies is a recursive process and is done simultaneously, starting at the data collection stage. This approach to analysis of data was beneficial in that it enabled the researcher to have an insight of the major and important themes as they emerged from the collected data.

Creswell (2009:185) outlines a step-by-step procedure for analysing gathered data. The researcher adopted Creswell's method for the purpose of this study's data analysis. It is important to note also as Creswell (ibid) warns, that the steps are interrelated and may not always be carried out in the presented sequence. In making analysis of data for this study, the researcher first had to transcribe the interviews and prepare questionnaire response sheets for analysis. Second, data then had to be arranged in such a way that two separate files were created in order to differentiate between data collected from the virtual interviews and that which was collected by means of questionnaires. Familiarity with the mass of collected data was a prerequisite to making data analysis. Third, the researcher then had to carefully scrutinise transcripts of recorded interviews with the aim of achieving a holistic sense of them. This meant reading and re-reading of all interview transcripts and responses to questionnaires, a process which would ultimately assist in the identification of emerging patterns.

Following the transcription and comprehensive reading of the transcripts, the researcher had to make data reduction which entailed classifying data into themes and emerging subthemes which would be used in giving a summary of key findings (Kalof, Dan and Dietz 2008:95). As a way of classifying data into categories, the researcher had to write codes on the margin next to each segment of transcribed data. With reference to coding, Stakes (1995:9) states that it is a process whereby the researcher actively searches for patterns and consistency, which is to essentially look for frequently repeated words or phrases. Rossman and Rallies (1998:171) sum up the coding process in stating that it entails segmenting the collected data into categories and then labelling it with a distinct term. In support, Creswell (2012:243) argues that coding is useful in building themes which are going to be used in the final processing data. The

final stage involves generating meaning by going through the themes emerging from the codes and sub-codes. A thorough exploration of the emerged themes and subthemes from the collected data proved beneficial to the researcher in gaining a better insight into the dynamics of racial integration as experienced by participants.

3.6 RESEARCH TRUSTWORTHINESS

Any research study, particularly one which assumes a qualitative approach has to satisfy the requirements of research trustworthiness. Shank's (2006:114) understanding of trustworthiness is that it refers to the level to which the results of a research study can be trusted and be depended on, it is essentially a measure of the research quality. Creswell and Miller (2000, as cited in Creswell, 2009:191) argue that the strength of any qualitative research lies in its validity. The authors (ibid) further add that a study's trustworthiness is based on determining whether the findings made are accurate from the perspective of researcher, the study participants and the reader of the account. Shenton (2004:63) posits that credibility, rigour, and dependability as measures of trustworthiness are central in qualitative research as they serve to demonstrate the accuracy and truthfulness in the picture of a phenomenon under investigation. In the interest of ensuring credibility of this study, the researcher collected data through computer-assisted semi-structured interviews with participants and also through online questionnaires. As alluded to in the preceding section, the use of more than one method for collecting data from different participants and settings is known as triangulation.

Creswell and Miller (2000:124) emphasise this notion by suggesting that in order for qualitative research findings to be considered valid, the researcher in the process of collecting data ought to use different forms of evidence as opposed to a single point or incident in the study. The advantage of triangulation is that it helps minimise the opportunity of systematic biases in findings and also reduces the limitations of using one particular method.

Creswell and Miller (2000:124) consider stakeholder or member checking as one of the strategies with which credibility and trustworthiness can be improved. In this study, regular review and expert comments made by the researcher's supervisor not only were critical in shaping and giving direction to the research, but they also proved to be crucial

in the improvement of this study's authenticity and dependability. Findings of study were equally made available to the participants for validation and to determine their accuracy. Guba and Lincoln (1981); Krefting (1991) and Creswell (1998) advocate for the use of four strategies with which trustworthiness in a qualitative study can be established, namely: credibility, transferability, dependability, and conformability. Following to this, the researcher will briefly expound on each of the four strategies and also show how each will be applied to this research study.

3.6.1 Credibility (internal validity)

In qualitative studies, the extent to which the gathered data and analysis thereof can be trusted is otherwise referred to as the study's credibility. It must be also borne in mind that due to the possibilities of multiple realities; qualitative research may only be valid to the researcher and not to others. The end reader is then left to decide if the study is indeed credible based on how they understand it. Lincoln and Guba (1985:314) posit that member checking into the findings is one "critical technique" for establishing credibility. In support of this idea, Shenton (2004:69) argues that a technique such as this helps in enhancing credibility as it extends an opportunity for different stakeholders to verify data that has been provided and findings made.

The researcher presented a draft report to the educators in order for them determine if the findings were accurate and also a true reflection of the data collected. Notwithstanding the purposive method used to choose educators using their overall experience of teaching in racially desegregated schools, in an attempt to eliminate bias that could have possibly emanated from the interviews the researcher opted to randomly sample educators from a computerised list as per their accumulative number of teaching years. This method was useful in ensuring that the researcher did not collect data from educators who shared the researcher's sentiments on the topic.

3.6.2 Transferability (external validity)

Transferability refers to the possibility of a study's findings fitting into a context similar to that of the actual study. Creswell (2009:200) notes that the significance of making considerations for transferability of a study is that this allows for a solid framework on which comparison can be drawn by other researchers investigating a similar topic. For

many qualitative research studies, the researcher's subjectivity as the key instrument presents challenges to the successful transferability of the study findings. This is unlike in quantitative studies where finding are arrived at by means of statistical methods which are free of the researcher's subjective ideas.

In order to circumvent these challenges and enhance a study's transferability, Seale (1999:45, in Henning *et al.,* 2004:320) argues that the researcher must provide rich details of the context, research methods used as well other assumptions which undergird the study. Seale (ibid) adds that a dense description of the setting needs to also be provided as it offers the reader with adequate information in order to evaluate if the findings can be applicable in other similar settings. In accordance with this, the researcher has made an attempt to provide adequate details of the context, the research methods used as well as the study setting.

3.6.3 Dependability

A key question that qualitative researchers have to ask themselves in ascertaining a study's dependability, is whether the findings will remain consistent if the study was to be repeated in a similar context or with the same research participants (Pillay, 1996:32). After qualitative analysis of data, the researcher's detailed report of findings will provide a point of reference for future researchers who would be looking at replicating the study in a context similar to that of this study at hand.

Krefting (1991:216) avers that dense description of methods for data collection as well as analysis procedures are of paramount importance to the dependability of a study. It is on the basis of such reasoning that the researcher gave a detailed description of the methodology used, the procedure for the selection of research participants, research sites where data collection took place as well as instruments used for collecting the required data. The provision of such details will also assist future researchers in replicating this study and to see if it meets the confirmability standards.

3.6.4 Confirmability

Seale (1999:45, as cited in Henning *et al.,* 2004:322) asserts that a study's confirmability refers to the level to which a study's findings can be verified and

corroborated by other researchers. The author advises that in order for other researchers to be able to audit one's study, a methodological account of how research was conducted must be provided. It is through auditing of a study that its confirmability can be established. The author further points out (ibid) that all collected data must be archived by the researcher in a well-organised manner so that it can be easily retrieved in the event where the findings are challenged by other researchers. It is in view of this assertion that the researcher not only aimed at proving a detailed methodological account of the research process but also made provision for the safe keeping of the study's findings.

3.7 ETHICAL CONSIDERATIONS

In order to successfully conduct the research at schools, special permission had to be granted by at least four groups of people. First, an application was made for ethical clearance to the Research Ethics Committee (REC) of the University of South Africa (UNISA), detailing the manner in which research was to be conducted as well as ethical issues to be observed during the course of research. Permission also had to be sought from the Gauteng Department of Education in order to conduct research in the Gauteng East District schools. Lastly the principals of the three identified schools as well as educators who were to participate in this inquiry also had to give their permission by means of signing a written consent form. Prospective participants were provided with written particulars pertaining to the purpose, focus and nature of the study prior to the data collection process.

Owing to the fact that the topic of racial integration addresses controversial and sometimes personal issues around racial discourses, it was especially important for the researcher to be mindful of ethical aspects of the research in order to be aware of what was permissible and what was not as Kalof, Dan and Dietz (2008:46) advise.

Ethical aspects such as voluntary participation, informed consent and confidentiality were taken into cognisance and clearly explained to educators. In explicit terms, all educators were informed that they were under no particular obligation to partake in the research. They were further made to understand that they could freely withdraw their participation from the research at any stage should they feel in that way. The researcher

nonetheless also advised educators to realise the importance of conducting this study as well as the contribution it seeks to make as the end goal. In this regard, study participants had to sign written consent forms as a way of both accepting voluntary participation and to acknowledge that they understood the purpose of their participation (Heaton, 2004:79).

Educators were provided with assurance of anonymity and confidentiality. This entailed ensuring that the researcher kept up with the principle of privacy through protecting their identity as well as that of the schools at all costs. Anonymity and confidentiality were never compromised in this study since educators were expected to share personal and somewhat sensitive aspects of their experiences with the researcher (Fraenkel, Wallen and Hyun, 2012:458). As indicated above, instead of using the schools and participants' real names, the researcher decided on suitable codes for each in order to keep track of the source of data gathered without exposing the participants' identity. All educators were advised that their identity would remain anonymous and only be used for the purpose of the inquiry. This also implied that the results of the study could be presented to the participants in a written format at their request.

According to Rallies and Rossman (2009:26) the significance of adhering to ethical issues in research is beneficial in the enhancement of a study's credibility and trustworthiness. This essentially means that ethically conducted studies provide credibility and validity in that they portray an accurate reflection of all that which would have transpired during the research process.

3.8 CONCLUSION

This chapter has provided a detailed rationale for the selection of the research paradigm, research approach as well as the study's design. Justification was then given for methods and instruments used for collecting data and also for the criterion used for selecting study participants. The researcher also gave a rich description of the sites wherein research was conducted and also expounded on his positionality within the study. This research study focused on the lived experiences of educators who teach at desegregated public primary schools. The researcher aimed at unearthing the challenges that educators encounter in their daily engagements with learners from

different racial backgrounds. An understanding of the strategies that they employ to try and foster meaningful and effective racial integration was also sought and to also establish the role that schools can play in transforming to cater the racially diverse population of learners.

Interpretivism and social constructivism were chosen as paradigms within which the study is located. This is in view of the fact that interpretivism concerns itself with the interpretation of meanings that individuals ascribe to their lived experiences. The researcher conceded also to the fact that generally, knowledge production is a socially constructed process and as such, there exists multiple realities of the phenomenon under investigation as per the experiences of individuals. It is such ideas that equally placed the study within the social constructivism paradigm.

This study assumed a phenomenological research strategy. Johnson and Christensen (2012:48) argue that phenomenology is rooted in the explanation of how individuals interpret the social phenomenon they experience in their everyday life. In essence, it advocates for the interpretation of reality as experience by individuals. The researcher decided on phenomenology as an approach to research on the prospect that it would be appropriate in the attempt to generate meaningful data for the study, particularly considering its close link to the interpretive paradigm.

A qualitative research approach proved to be more suitable for this inquiry in that it allows for the collection of data in the natural habitat of participants which in this case are the three schools chosen for the study. The researcher indicated however, that due to the government restrictions which had been in place at the time of this study, face-to-face interviews were substituted by computer-assisted virtual interviews. The researcher also had to make use of online questionnaires as instruments for collecting data from three SMT members in each of the three schools. One other important reason for using a qualitative approach is that it does not culminate into findings which are arrived at through quantification or the use of statistical procedures (Strauss & Corbin, 1990:17). Rossman and Rallis (2003:8) contend that qualitative research focuses "on understanding what is going on in a setting" as opposed to quantitative approach which is concerned with "measuring the outcome".

The selection of research participants and schools was outlined also in this chapter. Data was gathered from people whom Ball (1990, as cited in Cohen *et al.*, 2007:116) regards as 'knowledgeable'. Purposive sampling was used to select a total of 21 educators (four post level one and three SMT members from each school) who had taught for a period of five years or more at schools where racial integration has taken place. This choice is influenced by the researcher's belief that they might, by virtue of their experiences of teaching at these schools, be insightful about the phenomenon under investigation.

Collected data was analysed using analytic induction. Punch (2004:201) suggests that in an inductive process of analysing data, the development of concepts happens inductively from the data being analysed. The author goes on (ibid) to add that the developed concepts are then raised to a higher level of abstraction before their relationships are established and outlined. The researcher gave an outline of the steps which were followed for data analysis as advised by Creswell (2009:184). Ethical considerations which the researcher had to take into cognisance prior to and during the data collection stage were also advanced. The following chapter gives a discussion of the findings made by the research, as well as the interpretation of findings pursuant to relative literature consulted and Critical Race Theory as the main theoretical framework underpinning the study.

CHAPTER FOUR
ANALYSIS AND INTERPRETATION OF DATA

4.1 INTRODUCTION

In the previous chapter the researcher gave a detailed exposition of the phenomenological research design as well as research methods and instruments used to collect data for this study. This chapter presents the study findings obtained through the use of semi-structured virtual interviews and online questionnaires. The researcher will analyse, interpret and discuss the findings with the aim of explaining the experiences that educators have in teaching racially diverse learners in desegregated public primary schools. As stated in Chapter One paragraph 1.3.1 and throughout the study, this research sought to give answers to the following main research question:

- What are educators' experiences in dealing with racial integration in desegregated public primary schools in the Gauteng East District?

In the interest of probing further with the aim of providing answers to the main research question, the following research sub-question were subsequently posed:

- Which strategies do educators employ to ensure effective racial integration of learners in the schools?
- What are the challenges encountered by educators when teaching racially diverse learners?
- How can schools be culturally responsive to the needs of racially diverse groups of learners?

An attempt aimed at generating answers to the above questions necessitated that the researcher employs a phenomenological approach to the study. The decision to use phenomenology as a research strategy was premised on the fact that it enables the researcher to have access to participants' inner world with the purpose of understanding their experiences and perspectives in their own words as Johnson and Christensen

(2012:48) argue. As indicated above, data for this study was collected from participants through the use of semi-structured interviews and online questionnaires.

The researcher used interviews to gather data from PL1 educators with the aim of understanding their actual experiences in relation to racial integration of learners in desegregated schools. Getting responses directly from them was crucial, particularly in attending to the first two sub-questions which seek to understand: (i) the strategies that educators use when teaching racially diverse learners and (ii) to also highlight the challenges that they experience with teaching such groups of learners.

An online questionnaire was given to educators who were members of School Management Teams (SMTs). Its purpose was to determine the measures that these structures put in place in ensuring that racially integrated schools are responsive to the needs of all learners. Data collected through the use of questionnaires was used to give answers to the third sub-question mentioned above.

This chapter is structured into five sections, all which aim at giving a logical presentation of the analysis process, as well as an interpretation and discussion of the study's findings. Firstly, the researcher presents a brief anecdotal report on the data collection process. This is followed by an outline of the participants' demographic profile. The third section focuses on presenting the analysed data as obtained from the virtual interviews held with PL1 educators and questionnaire results from educators who are School Management Team members. The fourth section presents an interpretation of the gathered data. This will be done through relating the study's empirical findings to reviewed literature and existing theories on racial integration. It is in the fourth section where the researcher also checks if the findings answer the research question and sub-questions and whether the study's aims are met. The fifth and last section gives an overall summary of the issues dealt with in the chapter before the researcher offers concluding remarks.

4.2 RESEARCH PROCESS

Initially, the researcher sought to collect data from a total of twenty one (21) educators across the three primary school phases, that is, from foundation, intermediate and senior phase. This was to ensure that data would be gathered from multiple sources which include educators and managers from various schools. In making this decision, the researcher also took into consideration the fact learners at primary school level are of different age groups. An educator who teaches learners (who are about seven years old) in grade one, for example, is more likely to have an experience different from one who teaches grade seven learners (who may be around 13 years old). In the end, the researcher held a total of ten (10) virtual semi-structured interviews and received six questionnaires from school managers from the three identified schools. Two of the educators, one in school A and another from school C did not avail themselves for the interviews after having initially accepted the invitation.

The researcher equally wanted to probe the role played by School Management Teams in ensuring that learners in schools where racial integration had taken place are receiving equal learning opportunities. Racially integrated schools need to go beyond boasting about the racial diversity in terms of learner population, they should instead see to it that measures are in place in an attempt to respond to the diverse and unique needs of all the learners. In order to obtain information on such measures, three educators who are SMT members from each of the three schools were invited to complete a self-administered online questionnaire. Out of the possible nine SMT members who would have participated, only six returned completed questionnaires. One participant was from school A, two were from school B and the other three from school C ended up completing the online questionnaires.

The researcher attributes the decline in the intended number of both interview and questionnaire participants to a possible difficulty in the use of computer technology by some of the participants. As stated in both Chapter One and Three, at the time of collecting data for this study there was a global outbreak of the coronavirus. This necessitated the South African government along with those of many states throughout the world to put preventative measures to curb the spread of the pandemic. Some of

these measures included the fact that physical contact was strongly discouraged and thus people were advised to practise social distancing, particularly in public spaces. The Gauteng Department of Education (GDE) equally issued a circular instructing all prospective researchers to use non-contact methods for collecting data. In keeping up with these requirements, the researcher then had to consider making use of virtual interviews and online questionnaires in the stead of methods which would have required physical interaction.

The move from physically interactive methods to non-contact methods did not in any way compromise the trustworthiness of the collected data. This is in view of the fact that as argued in section 3.7 of the previous chapter, triangulation involves the use of more than one method for collecting data from different participants. The significance of making considerations for triangulation lies in that it helps minimise the possibility of biases in the findings made, but most importantly, it also reduces the limitations of using only one specific method. The researcher anticipated that some educators may potentially experience difficulties with the online system. In order to mitigate these complications, the researcher advised all participants well ahead of time that both the interviews and questionnaires would take place virtually. Educators were then afforded enough time to ensure that on the agreed date they would have established a fair understanding of how the interview would unfold and how to go about in completing the questionnaire.

During the communication process leading to the interviews and questionnaires, the researcher managed to secure individual interview appointments with each PL1 educator. It was during this communication period where the researcher outlined in detail the main aims and objectives of the study. Educators were also allowed the liberty of deciding on a preferred date and time at which the interviews were to be held. An understanding was established, however, that whatever time the participant chose to partake in the study, contact time for teaching and learning ought not be compromised. The researcher equally reassured the educators that although the topic of racial integration might seem to be personal and sensitive, they should however feel free to respond as honestly as they possibly could.

4.3 DATA ANALYSIS

4.3.1 Biographical data

This section deals with the demographic profile of each of the interview participants as well as questionnaire participants. As mentioned in the preceding section, the researcher interviewed a total of ten (10) participants who were purposefully drawn from all three phases of the primary schools chosen. The demographic profiles of the educators indicate that they each have more than five years of having taught in racially integrated schools. This was one crucial requirement in the selection of all participants.

In making an analysis of data for this study, the researcher included summary narratives and quotes extracted from some of the interviews transcripts. The following table indicates the codes which the researcher used to indicate the source of interview data referred to. All interview respondents were given a number as per the sequence in which the interviews took place. The letter after the number denotes the specific school in which a respondent teaches and so for example, code IR6b is used in the study to refer to interview respondent number six from school B.

Table 1: Codes Used to Reflect the interview respondents

Code used	Source of data
IR1a	Interview Respondent 1 (school A)
IR2a	Interview Respondent 2 (school A)
IR3a	Interview Respondent 3 (school A)
IR4b	Interview Respondent 4 (school B)
IR5b	Interview Respondent 5 (school B)
IR6b	Interview Respondent 6 (school B)
IR7b	Interview Respondent 7 (school B)
IR8c	Interview Respondent 8 (school C)

IR9c	Interview Respondent 9 (school C)
IR10c	Interview Respondent 10 (school C)

The table above reflects all ten (10) interview participants. As mentioned in the preceding section, out of a possible four respondents in school A only three took part in the study. All four participants from school B availed themselves for the interviews. There were three participants out of the four invited from school C thus bringing the total number of all interview participants to ten.

Table 2 below focuses on the codes given to School Management Team members who participated in the online questionnaire. As with the codes used in interview respondents, questionnaire respondents were also given codes where, for example, code QR2b is used to refer to questionnaire respondent number two from school B.

Table 2: Codes Used to Reflect the questionnaire respondents

Code used	Source of data
QR1a	Questionnaire Respondent 1 (school A)
QR2b	Questionnaire Respondent 2 (school B)
QR3b	Questionnaire Respondent 3 (school B)
QR4c	Questionnaire Respondent 4 (school C)
QR5c	Questionnaire Respondent 5 (school C)
QR6c	Questionnaire Respondent 6 (school C)

A summary of the demographic profile of each research participant is given in the tables below. The first table indicates the demographic profiles of interview participants from all three schools. It details the code used to identify a participant, their gender, age, race,

the number of years they have taught in a racially integrated school(s) as well as the phase in which they teach.

The second table also contains the demographic profiles of all SMT members who were questionnaire participants in each of the three schools. It indicates a participant's code, their gender, age, race, number of years in a racially integrated school(s) and the managerial position they occupy.

Table 3: Summary of the demographic details for interview respondents

Code used	Gender	Age	Race	Number of years in racially integrated school	Phase in which the educator teaches
IR1a	Female	29	White	Seven	Foundation Phase
IR2a	Female	32	Black	Eight	Intermediate Phase
IR3a	Male	45	White	Twenty three	Senior Phase
IR4b	Female	42	Indian	Eighteen	Foundation Phase
IR5b	Female	36	Black	Six	Intermediate Phase
IR6b	Male	56	White	Twenty five	Senior Phase
IR7b	Male	50	White	Twenty four	Senior Phase
IR8c	Female	44	Black	Twelve	Intermediate Phase
IR9c	Female	39	White	Sixteen	Foundation Phase
IR10c	Male	48	White	Twenty four	Senior Phase

Below is a summary of demographic profiles of SMT member who participated in the online questionnaires

Table 4: A summary of the demographic information of SMT member participants

Code used	Gender	Age	Race	Number of years in racially integrated school	Position held
QR1a	Female	46	White	Twenty three	Deputy Principal
QR2b	Female	38	Black	Thirteen	Departmental Head
QR3b	Male	55	White	Twenty three	Principal
QR4c	Female	42	Indian	Twenty	Deputy Principal
QR5c	Female	49	White	Twenty five	Deputy Principal
QR6c	Male	50	White	Twenty seven	Principal

In view of the presented demographic profiles of both the interview and questionnaire participants, the researcher maintains that these were appropriate persons from whom reliable data could be collected. All of the educators had a considerable number of years' experience of having taught at a racially integrated school. It is imperative to note for the purpose of this study that in some cases the number of years given is cumulative and does not necessarily reflect service rendered in only one school. The researcher strived to bring about a balance in as far as age, gender and racial representation is concerned. With respect to this, a total of ten females and six males took part as study participants. The racial composition of all study participants consisted of ten White, four Black and two Indian educators.

The ages of participants from whom data was collected for the interviews and online questionnaires in this study ranged from twenty nine (29) to fifty six (56) years. It is worth pointing out also that out of the ten educators who were interviewed, six were below the age of 45. This essentially means 60% of the educators interviewed had received their training after the dawn of democracy and had since experienced teaching

racially integrated classes. Out of the sixteen (16) participants in this study, only seven were trained during the apartheid era which was characterised by enforced segregation of learning spaces. Data for the study was also collected from educators in SMTs who occupied various positions within the identified schools. The researcher selected the SMT members with the hope that they would be able to provide the data needed to answer, from a managerial perspective, the main research question and sub-questions which the study poses. For the purpose of this study, two principals, three deputy principals and one Departmental Head participated.

The fundamental reason for describing the demographic profiles of the research participants as shown in table 3 and table 4 is to demonstrate their diversity in terms of geographic, historical and hierarchal position within the school environment. As a reminder, the study sought to investigate the experiences of educators in dealing with racial integration in desegregated public primary schools. It is against this main aim that the researcher decided to carefully consider a look into the educators' biographical details, the effect that the context in which they work has on teaching and learning as well as how they approach classroom practice on a daily basis. Educators' demographics were also a crucial factor to consider in addressing the question pertaining to how they deal with matters relating to diversity in the classroom. This is in view of the fact that it is highly likely that the backgrounds of educators as well as the school phases in which they teach may indicate differences in their orientation to dealing and managing racial diversity in the classroom.

4.3.2 Analysis process

In this section, the researcher gives a narrative account of the responses gleaned through semi-structured virtual interviews and online questionnaires. The researcher will report on the study's findings by focusing on the overarching themes as well as subthemes that emerged from the data. After collecting data through semi-structured interviews and questionnaires, the researcher had to transcribe the interviews verbatim. Following that was a reading and re-reading of the interview transcripts and responses to questionnaires in an attempt to get a holistic understanding of the data collected. A careful scrutiny of both the interview transcripts and questionnaire responses was vital

in the researcher's quest to identify emerging patterns. The researcher then manually coded the data using different highlighters for themes and blocks for subthemes.

In order for the discussion to be enriched, the researcher made use of verbatim quotations from participants and captured these in italics. In some instances, such quotations contain slight changes effected with the view of increasing the readability of the participants' words. The researcher equally made use of square brackets [ ] where further information was added in order to crystalise what is highlighted or referred to by a participant. In instances where the researcher deemed information to be irrelevant to the discussion, omission of such is indicated by the use of ellipsis (…).

Following the qualitative analysis process alluded to above, four main themes emerged and were used to structure this chapter's discussion. The themes and subthemes all centred on racial integration as experienced by educators in public primary schools.

Theme	Subtheme
Educators' understanding of racial integration	Varying perception of racial integration
	Promoting sameness amongst learners
	Embracing learner differences
	Creating a racially inclusive environment
Lack of capacity building	Need for staff professional development
	Lack of SGB commitment to support racial integration
Challenges to effective racial integration	Language difference
	Parental influence on race-related issues
	Curriculum related difficulties
	Learner discipline
Interrelations	Positive relationships amongst learners
	Good working relations amongst the educator staff

4.4 THEME ONE: EDUCATORS' UNDERSTANDING OF RACIAL INTEGRATION

The first identified theme gives a summary of what educators understand with regards to racial integration. The following four subthemes emerged from the analysis: "Varying perception of racial integration", "Promoting sameness amongst learners", "Embracing learner differences", and "Creating a racially inclusive environment".

4.4.1 Varying perception of racial integration

The first question that the researcher posed to study participants sought to get their understanding of racial integration. It was important for the researcher to directly ask this question since the study sought to find out what the experiences of educators on racial integration in desegregated schools were. It became apparent that educators hold different views on what racial integration is. One educator (IR3a) had this to say in response to the question:

> *"I think that racial integration refers to like, you know, the coming together of different races in one place for the purpose of learning. In our case it means that Black or African learners can now be in one classroom as White learners, which is something that did not happen in the past as you know".*

Another educator from school C (IR9c) remarked that:

> *"Well for me I would say racial integration is a situation where the government puts systems in place to have all people of different races and colour under one roof to sort of integrate. This means that separate development is no longer a defining feature in the society or schools".*

Notwithstanding the fact that the interviewed educators were from different racial and age groups, they interestingly shared quite a similar understanding of what racial integration is. Almost all of them, with the exception of IR1a and IR10c, had a simplified definition of the term racial integration. They referred to it as the "coming together" of learners from diverse cultural or racial backgrounds as espoused by the democratic era

we are now in. A young White female educator (IR1a) demonstrated an even broader comprehension of the concept, she expressed her understanding as follows:

"Racial integration generally refers to the creation of spaces for learners of different races to enjoy, uuhm, equal learning opportunities irrespective of their social standing or historical background, jah [yes]. And this also means making sure that there's zero tolerance for racism and unjust stereotypes in the provision of education".

A 48 year old White male (IR10c) equally held a much broader understanding of racial integration. His assertion was that:

"My interpretation of racial integration is premised on the fact that, as a point of departure, there is nothing such as race. This is a humanly constructed notion of putting people into boxes [racial categories] and that was not God's idea of humanity. Integration obviously has to do with the coming together of people of different colour. It sort of, it means ensuring that all people are treated equally and are afforded equal chances to thrive more especially those who were previously disadvantaged".

Responses gleaned from the participants show that educators hold varying interpretations of what racial integration is. Educators appeared to have a clear understanding of the fact that the education system currently in place seeks to do away with discrimination of any sort, unlike in the previous era where provision of education was along racial terms. It remains reasonably worrying nonetheless that educators' conception of racial integration does not move beyond the 'physical mixing' of learners from different racial backgrounds. This leads to the assumption that with the sharing of learning spaces comes uniform understanding of the content being taught. This assumption does not take into consideration that some learners may not be well versed in the *lingua franca* used in racially integrated schools (which is mostly English and or Afrikaans). It equally does not consider the difference in the socioeconomic background of learners present. Learners need to feel included and be able to identify with the

education provided to them and this starts with educators having a clear understanding of the needs of racially diverse learners that they have to teach.

4.4.2 Promoting sameness amongst learners

The second subtheme that emerged from the participant's understanding of racial integration was that all learners are essentially the same and should be treated as such. Educators generally claimed that they do not see colour when standing in front of learners. This therefore means race played no significant role in the manner in which they approached their day-to-day planning as well as handling of the teaching and learning process. One educator (IR5b) remarked that all learners are the same and this is what she had to say:

> *"The moment I walk through that door I just tell myself that ok now I am in class and ready to deliver the day's lesson. I do not really say I am ready to deliver a lesson to White learners or Black learners and all those sorts of things [different other races that might be also present].I think the moment we start bringing race into what we do, that's when we create space for conflict because the learners will also start to think this oh Katlego is different from me so I must start discriminating him".*

It appeared that this perception of learners being all the same was also with regards to where they come from (geographic location). Very little recognition was given to the different socioeconomic and geographical backgrounds, all that mattered was that learners were within the school's premises.

> *"We try by all possible means to make all learners feel welcomed and ready to learn regardless of who they are or where they are from. You see in our school we have got learners from all walks of life [racial, geographic and socioeconomic backgrounds] and so it remains our duty to teach them indiscriminately".*

Comments such as the above made by one respondent (IR8c) are telling of the fact that educators seem to harbour a certain degree of reluctance in confronting racial differences amongst learners. For them, schools can successfully implement racial

integration, albeit without making consideration for racial differences. It must be pointed out that most of the interviewed participants believe that equality amongst learners is the ultimate goal and indicator of successful racial integration. In response to how racial differences are celebrated in their schools, both principals of school B (QR3b) and school C (QR6c) felt that the schools which they manage make adequate provisions to recognise all the different races. This is how school B principal responded to the question:

> *"…although we do not have a policy that directly speaks to racial differences, but we make it a point that our learners in one way or another feel as important as the next learner. We also make use of public holidays like Heritage Day to display the different cultures in our country and I think that is particularly important to learners and for the entire staff to learn about our beautiful diversity".*

School C principal also shared similar sentiments in relation to the question of celebrating racial differences:

> *"The Gauteng Department of Education's vision stipulates that every learner must be made to feel valued amongst other provisions, and as a school, that is what we also strive towards more especially in view of the fact that we have got many learners from different cultural groupings. …Subjects such as LS [Life Skills] assist in teaching learners about the importance of respecting others. Apart from that, we also have days in our school calendar where we encourage learners to wear their traditional clothes and bring food from their culture(s) if possible, so as to share their culture with others…".*

Notwithstanding their level of confidence in the manner in which race-related matters are managed at their schools, it was conspicuous nonetheless that school managers did not prioritise having a policy that directly serves the purpose of fostering sound race-relations amongst learners. The once-off celebrations and incidental cultural exchange are somewhat deemed as an adequate replacement for internal policy on integration.

4.4.3 Embracing learner differences

In line with the preceding subtheme of promoting sameness amongst learners, one other frequently recurring subtheme was that of embracing learner differences. Educators emphasised the importance of acknowledging the differences in as far as race is concerned. As argued in the preceding section above, most of the responses given by interviewed educators as well as questionnaire respondents suggested that educators tend to only focus on one day events or lesson topics as ways in which learners can get exposed to learning about "others". One participant (IR9c) remarked that:

> *"It is very important that we teach learners that there is nothing wrong with being [racially] different from the next person, although we do not really make reference to the term [race] but we essentially instil the message across, particularly during lessons that focus on how different people live".*

In the same vein, another interview respondent (IR8c) explained that:

> *"To us it is not much of a struggle to make learners understand the importance of, say, unity in diversity. I still remember when I first came into this school learners were made to sit with someone from a different race and we never really experienced any problems with that. Instead, this made learners to be more understanding of each other and there was nothing like sitting with one's own* [racial] *group during break time, you could actually see the rainbow nation in practice. This was even more evident during cultural day celebration where you'd have your Zulus wearing their traditional African print clothes and be able to eat food such as, you know, your samosas which the Indian learners would have brought, and this makes learners very excited and look forward to events such as this".*

The researcher figured that apart from the once-off events such as Heritage Day celebrations which educators often referred to, there is not much done in schools towards bringing racial awareness amongst learners. It was also discovered that most

of the educators expressed reluctance to using the term race when addressing learners, they instead were comfortable with generic terms such as 'other people' or simply 'others'.

4.4.4 Creating a racially inclusive environment

In response to the question of how their schools acknowledges and embraces racial differences, as well as what measures do schools employ to combat racism, members of the SMT in each school seemed to be pleased with the measures in place to accommodate all learners. To effectively create an enabling environment, the principal at school C admitted to having effected changes in order for the school to be racially reflective of all learners present. Some of the changes implemented include a decision not to sing religious hymns or reading scriptures from any religion during the assembly or extra-curricular activity. To further illustrate his point, he added that:

> *"As a school we do not want to be perceived as being racially exclusive and so we try all that we can to make the environment quite accommodating to anyone so instead of reading a verse from the Bible or the Quran for example, we usually share inspirational quotes".*

The deputy principal at school C corroborated this sentiment of not wanting to be perceived as being racially exclusive as a school, he also highlighted some of the changes made to the learner code of conduct with a view to accommodate learners from diverse cultural groups:

> *"We became conscious to the reality that our learners are not all the same, you know, for example in the Zulu culture, some will come wearing a goat skin bracelet as a way of paying homage to their ancestors and a Hindu learner might be wearing the Kavala on their wrists also so it's about being fair to all of them and saying to them you are free to be you whilst doing your best to learn".*

It is reasonable to expect that the creation of a racially inclusive school environment also comes with its fair share of challenges. School authorities need to always bring about a balance with respect to the broader spectrum of traditional practices in the

diverse cultural groups. This point was crystallised by school C's deputy principal who stated that:

> *"One has to be cautious with these things. A contentious issue for example is that of African learners' hairstyles, sometimes learners get away with misconduct and claim that a particular hairstyle is a cultural practice whereas in the actual sense it is purely a fashion statement. So, to avoid any controversy we normally call the parents to ask for confirmation if we suspect that a certain hairdo is a mischievous behaviour".*

School Management Team members admitted that change has not always been easy to implement at the schools and that learners were nonetheless welcoming of the minor changes having already been effected. It is reasonable to expect learners not to resist any positive change made to the school environment since they may have not been exposed to conditions which their parents experienced in the past. School B's principal recalled a time where some of the parents seemed to struggle with accepting the idea of the school being multicultural. He noted that:

> *"…of course, it was hard for them to embrace change. They perhaps were weary of the unknown and quite uncertain as to how the new changes would impact on their children".*

This sentiment was equally echoed by school B's Departmental Head who also pointed out that parents at the school were rather reluctant to change the name of the school from Laerskool Modder Oost (pseudonym) to Modder East Primary School. She noted that resistance came from conservative Afrikaner parents who felt that the Anglicisation of the school's name would somewhat strip it off its original identity. She remarked that:

> *"The matter was up for referendum and most Afrikaner parents who were a majority at the time voted against the name change. The percentage of White Afrikaner learners is now relatively smaller in comparison to Blacks for example, but the school still carries the identity it was known with whilst it was still an exclusive White-only enclave so to say".*

A school's name carries its identity and as such, it equally plays a significant role in determining whether racial integration can be successfully implemented or not. One educator stressed that it is indeed imperative to constantly remind learners to equally share a sense of pride in relation to their school and that they are all subject to the same rules and code of conduct. The identity with which all three schools had been known over the years has not changed even with the admission of learners from other racial groups. The general perception was that a complete change of identity was not necessary as the focus should rather be on maintaining the impeccable performance, good ethos and values synonymous with each school.

4.5 THEME TWO: LACK OF CAPACITY BUILDING

A second theme that emerged from the analysis was capacity building. Under this theme, two subthemes emerged namely, the "need for staff professional development" and the "lack of SGB commitment to support effective racial integration". An exposition of both subthemes is given below.

4.5.1 Need for staff professional development

Evidence gathered from educators and members of the School Management Teams suggests that there remains a dire need for professional development in dealing with racial integration in schools. Notwithstanding the fact that the interviewed participants and questionnaire respondents all have a considerable number of years of having taught in a multiracial school, they unanimously lamented a lack of strategic development by the Department of Education (DoE) to meet the demands of a multicultural classroom set-up. In response to the question of what support programmes are in place to combat racism at the school, the deputy principal from school A (QR1a) stated that:

> "At first it was incredibly challenging I must admit, you know, for someone like myself who never received any training to teach Black children during our college days. It was quite an overwhelming experience to suddenly have all these different learners seated before me… not to say the DoE has made things easier for us now, it is

absolutely not as easy as someone walking down the street might think it is".

There are programmes and policies for dealing with issues such learner discipline, crime and bullying in schools. There appears to be no comprehensive programme for combating racism and other race-related matters. This apparent paucity of racial integration policies effectively means that schools are not adequately prepared to support and adapt to the needs of different learners. A grade six educator (IR5b) expressing her frustration at the lack of proper guidance in dealing with race issues had this to say:

> "*You sometimes have to just tread carefully so as not to inadvertently offend learners from a different race. This in my opinion makes our work a bit challenging and so it would have been much better if there was some sort of policy either formulated by the school or from the department that speaks directly to racial diversity and integration in schools".*

A 42 year-old Indian educator (IR4b) who has taught at multiracial schools for eighteen years equally lambasted the DoE for its apparent lack of specialised programs focusing on developing educators in multiracial schools:

> "*… As teachers we are expected to attend so many workshops and courses on several topics such as classroom management, bullying, different types of leaves, uhm what's this one that we recently attended again? [thinks for a short while] Oh yes! management of learner attendance. There has never been any workshop that has specifically focused on racial integration, it's like the DoE is saying see what you can do with those children".*

It is important to reiterate the fact that the researcher took a carefully considered decision to have participants from different racial and age groups. Amongst the participants was a twenty nine (29) year-old female who received her teacher training during the democratic period in one of the universities in Gauteng. She only had seven years experiences of teaching at a multiracial school, which remains the only school she has ever taught in since she first assumed her duties as a professional educator. When

asked about the additional resources she would request to assist her interventions with racial diversity, she expressed herself as follows:

> *"Well for me I wouldn't really say I have much difficulty in finding my way in a multicultural classroom. My only wish is for the department to actually offer more specialised support to the older staff who perhaps were trained during the old days of racial separation. I also went to [mentions school name] which is a multiracial school and during our days you could actually tell that Black learners felt that they were not treated the same way as White learners by some teachers. Since I've joined this school, I haven't really noticed any learner mistreatment of any kind, or maybe that's because it's a primary school".*

It was evident in all discussions with participants who received training in the pre-democratic era that they felt not adequately prepared to teach multiracial classes. Furthermore, in-service trainings offered by the DoE do relatively little to equip these educators to deal with complex challenges encountered in such classes. Educators then end up with a subsequent lack of competence and skills needed to meet the varying needs of racially diverse classes. School Management Teams are also not spared the frustration brought about by the apparent lack of support as expressed by most of the SMT participants. One is then left wondering as to how can racial integration in schools be effectively managed in the absence of a concerted effort to equip educators and management teams in this respect. What was common to almost all participants was a need for the adaptation of the policies to recognise the multicultural population of learners in schools.

School Management Team members end up having a misconstrued conception of racial integration and simplify it as just the acceptance of other racial group into a school. Their perception is that racial integration automatically takes place with the admission of other racial groups even though learners can still be 'racially separate' in classes. The deputy principal of school C (QR5c) acknowledged the responsibility that SMTs have in the development of internal racial integration policies and noted that this remains a challenge that they still need to overcome. She further made a compelling argument by

stating that not only is there a dire need for the professional development of educators and SMTs, but the entire staff essentially has to be considered when such development programmes are designed. She asserted that:

> *"Sometimes we tend not to focus much on [racial] integration matters, we know it is there to deal with but it is a bridge that we cross when we get to it. I think that owes mostly to the general lack of know-how-to on our part although we have never experienced any challenge in relation to specifically that [racial integration]. what I normally tell my colleagues in the SMT is that internal policies on racial integration need to be collectively discussed with the entire staff as opposed to just only the educators… because learners do not only learn from educators but from the security officers at the gate, the cleaning staff, administrators or even our GAs [General Assistants]".*

Educators and SMT members expressed a serious need for support in dealing with racial integration issues. The in-service trainings that educators usually receive tend to focus mainly on essential pedagogic skills and methodology without much attention, if any, on how to work in a racially diverse classroom. The demographics of the area surrounding each school is usually indicative of the learner population present at that school. This has proven to have changed over the years with the "bussing in" of learners from other areas into former Model C schools. One deputy principal (QR4c) highlighted a loophole in the online application and admission system that was recently introduced by the Gauteng Department of Education. He averred that although they follow the Department of Education's policy on learner admission and support it fully, it has assisted more learners in gaining access to the school even though they may not necessarily be residents of the school's surrounding areas. He linked this relative easing of access to former White schools as another reason for the necessity of capacity training. Support is needed in order for schools to deal with racial integration as expressed in the response that follows:

> *"…we just have to accept that whether we like it or not, multicultural schools are the future of this education*

system. Parents now go to the extent of acquiring false proof of residents just so that their children can be considered for online admission to the school of their choice. Ours is to just get all the support from the department and teach all the learners the best we know how".

Responses such as the one above are indicative of educator's genuine willingness to implement racial integration in desegregated schools. In order to achieve this goal, a great deal of professional support and guidance is required from the Department of Education.

4.5.2 Lack of SGB commitment to support racial integration initiatives

School Governing Bodies are an integral part to the transformation process in any school. Amongst many other prerequisites for effective racial integration, SGBs need to demonstrate a concerted commitment to ensuring that race-related issues are dealt with due diligence. An educator in School A (IR3a) admitted that the SGB at his school has not transformed over the years, even after there has been transformation in the demographic profile of learners. He further added that it is through this failure to transform the SGB that no policy on racial integration has been developed and put into effect. When asked about what additional resources he would request to assist his interventions with racial diversity he mentioned that:

> *"…of course, printed materials would certainly go a long way in assisting our classroom practice in relation to racial integration, however, very little can change in the absence of support from the SGB in this regard and I think that is what's currently missing at this point in our school".*

Another educator (IR8c) in School C echoed these sentiments:

> *"What we only need is an SGB that will be mindful of the fact that this school now has White, Black, Coloured and Indian learners who all need to be equally catered for without exception, you know, it mustn't be as though only one racial group exists in this school".*

The principal in School B (QR3b) argued that the SGB's lack of transformation has been an impediment to racial integration of the school. He acknowledges that despite the fact that learners have 'physically mixed' over the years, there remains so much to be done. According to him, the extent to which SGBs transform in line with racial groups present in each school, has a direct bearing on the level of integration to be expected. He was quick to point out that although there is no electioneering done in the appointment of SGB members, Black parents as well as Coloured parents remained reluctant to participate in the SGB. In response to the question of the school's policy on racial integration, he felt that:

> *"Having Black or even Coloured parents in the SGB would yield a better state of affairs in as far as integration is concerned. I simply cannot understand what prevents them [Black or even Coloured parents] from joining these all too important structures, you know, moreover considering that SGBs contribute to the development of the school in which some of their children learn".*

Out of the sixteen participants who took part in this study, not a single one indicated a high level of support and commitment by the SGB to implement effective racial integration in their respective schools. What was instead quite common in all three schools is the fact that SGBs are still dominated by White parents whilst Black and Coloured parents are still reluctant to take charge of governance. The dominance of White parents in the SGB was reported even in instances where Black learners formed a considerable majority as it was the case with school C.

4.6 THEME THREE: CHALLENGES TO EFFECTIVE RACIAL INTEGRATION

The third theme that emerged during the analysis was challenges to effective racial integration. From this theme, the following subthemes emerged as discussed below: (i) Language difference, (ii) Parental influence on race-related issues, (iii) Curriculum-related difficulties and (iv) Learner discipline.

4.6.1 Language difference

The main language of learning and teaching in all three schools is English, with Afrikaans being offered as the only first additional language. Educators averred that the difference in the home language of some learners and the main medium of instruction does present considerable challenges. It is mostly Black learners who tend to show difficulty in fluently expressing themselves in English, particularly in the lower grades. When this happens, effective racial integration is hampered due to the language barrier. This is reflected in a statement made by one foundation phase educator (IR9c) who had this to say:

> *"Language really does become a barrier to effective learning. For example, I have two Zimbabwean learners in my class who have a difficulty in pronouncing certain English words. Now this makes other kids not want to be grouped with them [the Zimbabwean learners] as they often point out that they do not understand them clearly particularly during group activities".*

In other instances, this difficulty to converse fluently is not only experienced by learners but educators also. One other participant, a 56 year-old white male (IR6b) narrated a story about a time where he found it difficult to clearly explain a concept to a learner who did not understand the lesson taught:

> *"…and then after trying several times to explain photosynthesis to him I could actually see that he [the learner] did not understand. I felt a bit frustrated and helpless as I simply could not simplify it any further. I just wished I could also put it to him in Sotho but could not so instead I asked his close friends to code-switch".*

Scenarios such as the above paint a picture where language barrier from either the learner or educator becomes an impediment to the cognitive development of the learner. Educators generally felt that English was ideally the better option for teaching and learning. They argued that in the interests of striving towards proficiency in English as both a language and a subject, learners ought to be encouraged to speak only in English whenever they are at school or even at home. This notion was equally

corroborated by one male educator from school B who advocated for the use of English as a language of communication at the school since he believes that proficiency in the language increases the learning opportunities for learners. To further illustrate his point, he stated that:

> *"We always motivate learners to converse with one another strictly in English, in that way they can be able to master the language and subsequently easily grasp content taught in other subjects".*

A number of educators (IR1a, IR4b, IR6b) believe that language is often a catalyst for most misunderstandings experienced in racially desegregated schools. Notwithstanding the fact that learners are encouraged to strictly make use of English at all times, it appears that when learners opt to use their mother-tongue amongst fellow classmates or in the presence of an educator, this creates discomfort amongst those whose native language differs. To illustrate this point clearly a grade seven male educator (IR6b) recounted a similar instance:

> *"…after reprimanding him for losing his book for the second time in one term, he mumbled something in Zulu and this other group of learners suddenly burst out in laughter, I tried to ask them to explain to me what he said but I think they just covered for him by saying he was apologising or something like that. I just wasn't feeling good after that".*

Mother-tongue usage remains one significant challenge to the successful implementation of racial integration in schools. Educators often discourage learners from using their [learners] mother-tongue as this is perceived to be a barrier to effective communication as opposed to being an enrichment opportunity as argued by one participant (IR8c):

> *"I truly believe that learners should be allowed to speak any language of their choice, in that way they can, sort of, learn as many languages as they can without being only*

> *restricted to only speaking isilungu [a township term for*
> *English] as it the case in many former White schools".*

Learners feel relatively comfortable in the company of their peers who speak the same home language as theirs. This is supported by the following statement by one participant (IR3a):

> *"…although I think they do it obliviously, I have noticed,*
> *however, that sometimes they [learners] group themselves*
> *on the basis of their home languages during break time or*
> *even when we have to perform a group activity".*

In an environment where learners are allowed to converse freely in their home language, they can be presented with an opportunity to learn each other's language as they intermingle. The subsequent emergent multilingualism will then enable learners to share their ideas, experiences and knowledge as opposed to having misinformed ideas about other races.

4.6.2 Parental influence on race-related issues

Racial integration cannot occur in a vacuum but in the context of a community, which in the case of this inquiry is the school. When learners gather to learn, they bring with them different ideas and perceptions about others as informed by their backgrounds. The backgrounds of learners also play a key role in determining the extent to which racial integration can be successfully implemented in desegregated schools. This can be explained by the commonly held understanding that learners usually mirror the behaviour of people they spend so much time with or experiences that they often get exposed to as explained by the following educator (IR3a):

> *"You get different types of learners in one class, there are*
> *those who are very cooperative and sort of get along with*
> *almost everyone and then you would also have your*
> *loudmouth, back-talking kind which you need not to ask*
> *where they get it from".*

Educators were generally of the belief that learners are direct outcomes of the environments in which they reside or grow up. Furthermore, they were also of the

opinion that the manner in which learners interact with one another is significantly influenced by their parents primarily and their immediate family by extension. The influence that parents have on learners is most certainly also informed, to an extent, by their own past and present experiences as well environments in which they also grew up. Educators appeared to be conscious of the reality that parents grew up under different conditions and environment as evident in one educator's (IR5b) assertion:

> *"We can never shy away from the fact that the past has had a direct bearing on how parents view other racial groups and consequently pass these perceptions to their kids".*

In agreement to this statement, the Departmental Head (QR2b) at school B was asked about the extent to which racial integration has had an impact on academic performance of the school and in response he posited that:

> *"…as soon as the number of Black learners increased at our school, White parents gradually took their kids away, I do not really know why but my assumption is that perhaps they were of the view that the standard of education would eventually drop. Learners do really pick that up, they may not say it but they certainly pick these things up".*

A simple analysis of such remarks made by educators leaves one to conclude that desegregated schools can have all the (financial, personnel and material) support needed in place to successfully implement effective racial integration, but unless parents are recognised as crucial role players in the fulfilment of this goal, meaningful racial integration cannot be truly realised. School Governing Bodies need to shoulder the responsibility of conscientizing the broader parent population about this significant role they play in ensuring true and meaningful integration of learners in racially desegregated schools.

4.6.3 Curriculum related difficulties

Racial diversity in desegregated schools implies that no two learners are the same. The difference in the learning style and needs of learners presents challenges for educators who have to conjure learning opportunities which suit all learners in class. Educators

lamented the one-size-fits-all curriculum currently in place which makes no provisions for racial diversity as a feature of schools in post-apartheid South Africa. This was highlighted by one educator (IR6b) in response to the question of how he plans his lessons to deal with racial diversity:

> "*The truth is there is not one particular subject that's able to sort of specifically accommodate all learners in one lesson. I for one offer Mathematics and English Home language for example, now you tell me if it would be possible to cater for the needs of each learner every day, not by any chance*".

These sentiments were equally corroborated by another participants from school B (IR4b) who argued that:

> "*We have had so many changes to our country's education system and national curriculum, so much that we still find it difficult to have a curriculum that speaks to each individual learner and not just addressing them as a collective. Tshepo should feel valued by the curriculum in the same way that Jason and Rajesh are*".

Educators also indicated a need for reviewing the school's curriculum particularly in view of Afrikaans being offered as a first additional language even in cases where Black learners relatively form the majority:

> "*I have noticed that most African [Black] learners struggle with Afrikaans as a subject, maybe it would be more beneficial if they were given an option of having either Afrikaans or IsiZulu or any other home language of their choice as a first additional subject and not just Afrikaans as it is now*" (IR3a).

In the same vein another participant (IR8c) also lashed out at what she calls subjects which are "shoved down" on learners:

> "*Some of these learners are taught Afrikaans which they will go on for years without using which then makes you question why they even learn it in the first place. The*

> *department (of education) should just employ more teachers to offer additional language subjects and not just Afrikaans because seriously now our learners often struggle with it and that is reflected in the annual performance".*

Contrary to the situation in both school A and C, an educator (IR5b) in school B pointed out that at one stage the school attempted to add IsiZulu as a first additional language but it later scrapped it off its list of subjects offered. She reported that most parents were not supportive of the idea notwithstanding how plausible it was. Responding to the question of challenges that the school faces with teaching racially diverse learners, this is what she had to say:

> *"…at some point I'm told the school even tried introducing IsiZulu to the mix of languages but this proved too impractical to sustain and only served as a 'nice to have'. Some parents in the Black communities also felt that it was not correct for Black learners to learn isiZulu as an additional language since they were already used to it. On the other hand, White parents opted for Afrikaans since it is perceived to be easier than isiZulu in the White communities".*

4.6.4 Learner discipline

The formulation of a comprehensive and sound discipline policy at schools promotes an orderly school environment in which effective teaching and learning can take place. The effective implementation of meaningful racial integration in schools can never be achieved unless there is establishment of a sound discipline environment. The research also sought to find out the extent to which racial integration has impacted discipline in schools. Disciplinary policies become effective if they are collectively developed, clearly communicated to all stakeholders and the disciplinary measures consistently applied. Notwithstanding the fact that a disciplined environment seemed to prevail in all three schools, as highlighted by the SMT members, educators cited challenges relating to appropriate measure for dealing with learner misconduct. One educator (IR1a) posited that:

> *"We do welcome the abolishment of the stick* [corporal punishment] *as a form of disciplinary measure but the reality is that there hasn't been a strategy that is equally effective immediately. Sometimes you invite parents to come and discuss a learner's unruly behaviour and you get no immediate response".*

This sentiment made by a relatively younger educator did not find resonance with an older educator (IR6B) from school B who lamented the abolishment of corporal punishment by government. In contrast he argued that:

> *"In our days there was absolute respect for authority. If you did something bad you were guaranteed to get five [lashes] of the best, now these learners can recite their rights more than their responsibilities".*

The government's lack of clear guidelines on effective measures for disciplining learners, barring the use of corporal punishment, is an issue most educator raised sharply. Through SGBs, schools are left to develop their internal code of conduct which serves as a blueprint for dealing fairly and humanely with learner misconduct. It became clear from the interviews that sound discipline in schools entails the introduction of proactive measures for dealing with misconduct and that such measures should consistently be applicable to all learners without exception. As noted above, it is of foremost importance to communicate the discipline policy with all stakeholders in the school. One educator (IR3a) from school A narrated an instance where a parent was dissatisfied with the disciplinary method used when her child committed a misconduct.

> *"I have had a parent calling the school and arguing that instead of sitting for detention, we should have come up with something different to discipline her child so that he [the child] would not get left behind by the transport. I'm not sure what he meant by 'something different' but he sounded more like referring to [corporal] punishment, you know".*

Statements such as this by the parent further exert pressure on educators as they are expected to conjure acceptable disciplinary measures, albeit without much assistance from the department. This lack of clear guidance and support from the department on

issues relating to appropriate disciplinary measures is further worsened by the fact that educators harbour a belief that learners do not respond to discipline in the same way as explained by one SMT member. In answering the question of how racial integration impacts on discipline, he (QR5C) stated that:

> "*Most educators in our school think that Black learners are more obedient than White learners who often talk-back and are quite assertive. On the other hand, it becomes quite hard for us to apply the same disciplinary measures since you can never be so sure how each learner would interpret it in view of their culture".*

Data gathered from both the interviews and questionnaires in all case schools show no evidence of disciplinary challenges which were as a result of racism amongst learners and educators within the school. It would appear that challenges pertaining to discipline at these schools were not unique based on the racial diversity of learners, instead, they were common to those similarly experienced in many other public schools.

4.7 THEME FOUR: INTERRELATIONS

The fourth theme, "Interrelations" has two subthemes, the first one "positive relationships amongst learners" focuses on how learners relate to one another whilst the second theme "good working relations amongst educator staff" looks at how educators in racially desegregated schools relate with one another.

4.7.1 Positive relationships amongst learners

The data gathered from interviews with educators in all three schools indicated that learners from different racial groups were having good relationships with each other. Not one educator cited an instance where there was a conflict which was racially motivated amongst learners. One educator (IR4b) suggested that learners occasionally have quarrels over a number of issues, but racial difference is never at the centre of such altercations. She illustrated her point by mentioning that:

> "*There is absolutely no overt sign of racism amongst learners. Whenever they get into arguments or fights, it is often about a missing pen or a joke not taken so kindly, you know, those sorts of things, but it is never about race".*

Another interview respondent from school B (IR7b) also concurred with the idea of there being no racially motivated conflicts, he further suggested that the dynamics of race-relations amongst learners in primary schools are somewhat different in comparison to the experiences in secondary schools. In explaining this assertion even further, this is what he had to say:

> *"I believe we are also fortunate that unlike in high schools, our learners are able to tolerate and embrace each other's differences. I have a friend who works in [mentions a multiracial secondary school name] and he always tells me about the number of cases they have to deal with [pauses], like one learner using the K-word on another or a group of Coloured learners ganging up on another".*

These assertions came in response to the question of what issues pertaining to diversity and racial integration that they have had to deal with in their classrooms. It became apparent that interviewed educators may be faced with different challenges when teaching racially diverse classes but dealing with racial conflicts amongst learners is something they have not had a problem with. A foundation phase educator (IR9c) attributed this 'getting along' of learners to their [educators] deliberate effort in ensuring that learners are not only treated equally, but that they are also made to understand the importance of respecting each other at all times. To further crystalise this point she posited that:

> *"I always create a collaborative environment for my learners. I believe that the manner in which learners are towards another is to some extent also influenced by what we as teachers say or do to them. I mean if I were to use a derogatory term on one learner then I'm essentially saying to the other well this is how it's supposed to be so jah [yes] I do not even give them space to think that way".*

4.7.2 Good working relations amongst educator staff
At face value, responses gleaned from interviews with educators seemed to paint a picture of cordial relationships amongst educators of different races at the schools in

which the research was conducted. It was only when the researcher probed further that it was discovered that as cordial as these relations may appear to be, there was noticeable subtle division amongst educators. Such indications of division was noticed in recurring statements made by educators. This apparent disunity was interpreted by educators as to have been caused by racial difference amongst members of the staff. A Black female educator from school A (IR2a) appeared to also attest to this in noting that:

> *"I just think it happens naturally that people tend to gravitate towards people of a similar race… you know, perhaps those they feel comfortable around. Like in our school you know that Mitchel is friends with both Carla and Penny [not their real names] and so even during social or sport activities they always work or hang out together".*

When asked about issues they have had to deal with pertaining to diversity in class or at the school, educators appeared to be in agreement that racial difference amongst learners had not resulted in outright conflict. The same could be said about the relations that racially different educators have with one another. Notwithstanding this absence of overt conflicts with racial undertones, there were suggestions made nonetheless that language does remain a divisive instrument even amongst educators. One educator (IR5b) narrated an instance wherein she felt excluded and unequally treated due to her not understanding Afrikaans:

> *"… so, we were attending a morning briefing uyabo? [you see?] and I was relatively new at this school and so the person who was making announcements started in English and when it got to the point where, where like we had to ask clarity seeking questions some of my colleagues switched to Afrikaans and the clarity was also given in Afrikaans, like, I just stood there completely clueless as to what was then being said. I can only imagine how was it going to be if I had also asked my question in isiZulu".*

Another participant (IR8c) equally expressed frustration brought about by not understanding a language spoken by other colleagues in her school. She expressed her frustration in the following manner:

> *"…like we could be standing in the staff kitchen waiting to warm our food during lunch and then all of a sudden some of my colleagues would speak in Afrikaans and then start laughing, you know, so you just stand there not knowing whether to join in the laughter or the joke is on you."*

Although educators seemed to note the potential misunderstanding and distrust which may be as a direct result of language difference, there seemed to be no suitable way of dealing with this. Unlike the practice with learners, educators in racially integrated schools are not expected nor compelled to communicate strictly in English during work hours and as such, they get to freely converse in any language of their choice and thus creating tension amongst those who might not understand the language spoken.

In addition to language being identified as one other divisive factor amongst racially different educators, there was equally an indication that some educators felt marginalised in some instances as a result of being a racial minority in as far as numbers are concerned. In all three schools where research was conducted, White educators formed a considerable majority. This numerical advantage is often perceived as a tool for stifling the voices of educators who are fewer with respect to race. An Indian educator (IR4b) from school B put this into perspective in recalling an occasion wherein she felt overlooked on the basis of being the only Indian educator in the school at the time:

> "*We were in a meeting to discuss the procedure in which the awards ceremony was to take place. I raised a suggestion which was obviously sound and more innovative than everyone else's. One of my colleagues who is White also suggested something similar to my idea and before I knew it, she was supported by her friends and got credit for the suggestions which I had made so I just kept quiet".*

Almost all interview participants alluded to the fact that despite the (limited) racial diversity in the teaching staff, not one instance of racially motivated conflict or exchange of words was ever noted in all three schools. This could perhaps be explained by the general reluctance that educators have in addressing issues pertaining to race or even referring to the term race either when teaching or even in their everyday conversations.

4.8 DATA INTERPRETATION

This section focuses on the discussion and interpretation of findings made. The main themes which shaped the discussion of empirical findings in the previous section will now be linked to the reviewed literature in order to establish whether this study's results refute or corroborate the theories and/or existing literature findings which guided this inquiry. The researcher also relates the significant inferences derived from this study's findings made from individual interviews and questionnaires to his own professional experiences. The interpretation of empirical findings will also shed light on what is essentially evident with reference to the main aims of this research.

4.8.1 Educators' understanding of racial integration

4.8.1.1 Varying perception of racial integration

As a point of departure, the researcher wanted to establish the participants' understanding of racial integration in schools. This question was central to the focus of the study and so the researcher was of the view that the level of understanding what racial integration is would also determine how educators respond to the demands of racially diverse classes. The significance of getting their understanding of the topic was also driven by the fact that educators are considered agents of change. As such, this means that policies aimed at facilitating sound racial integration in schools are to be actioned by them.

It was reasonable to expect that educators would hold varying perception of racial integration since they were of different age groups and received training from different colleges of education and in different dispensations. In explaining their understanding of racial integration in schools, this study found that most educators who were interviewed simply referred to it as the simple act of mixing learners form different races in one class

as policy makes provision for such. Theorists such as Sayed (2001) and Vandeyar (2010) advocate for an in-depth view of racial integration in schools. Educators seemed to be only preoccupied with the physical presence of learners from different races and made no mention of the need for delving into other aspects such as internal policies institutional arrangements, and ethos of the school all which should be taken into consideration in view of racial diversity in desegregated school.

The inability to define racial integration beyond just simply the coming together of races as suggested by educators indicates a lack of willingness to address racial issues. This subsequently means a lack of justice to the transformation process of the country's education system and the social reconciliation programme by extension. It is the researcher's belief that the responses given by interview participants on the question of what racial integration is, do not satisfy the ideals of Critical Race Theory as espoused by Perumal (2014:5). Educators are expected to be transformative intellectuals who should subscribe to critical pedagogies that will enable them to make a critical analysis of political, cultural, socioeconomic and historical nexus of schooling. The focus of educators in racially integrated schools should not only be on the delivery of content to the racially diverse learners. Educators need to acknowledge and confront the imbalance in power relations in view of the differences in terms of race and class amongst leaners.

4.8.1.2 Promoting sameness amongst learners
Failure to acknowledge and ultimately confront the power imbalances in the classroom as presented by racial differences has led educators into employing a colour-blind approach as a main teaching strategy. Findings of this study reveal that this approach is a decision consciously taken with the sole purpose of avoiding delving into the sensitivity brought about by issues concerning race. Banks and McGee Banks (2001) maintain that the use of this approach by educators is an attempt at avoiding being labelled as racist. This promotion of sameness and denial of difference amongst leaners confirms the findings made by McCarthy and Crichlow (1993:131); Jansen (2004) and Vandeyar (2010:345) who argue that discarding the presence and significance of racial

differences in schools is a mechanism which educators employ in order to supress any negative ideas that they might be holding about learners from different other races.

Educators not only profess not to see colour when teaching racially diverse classes, they also make extremely limited space for a critical engagement on the implications of racial diversity in desegregated schools. Gay (1994, as cited in Enoch, 2007:70) posits that educators are essentially creating a paradox by claiming to treat all learners in the same way without making any considerations for learners' economic status, cultural background or ethnic identity. This is because one's humanity cannot be divorced from ones culture or ethnicity and therefore as Delpit (1992) contends, "If one does not see colour, one does not really see children". Pather (2005, cited in Naidoo, 2016:3) argues that racially integrated schools often adopt colour-blind policies with the hope that this would protect both the school and management from being perceived as being discriminatory or racially exclusive (Kenny, 2020:33).

This general assumption that learners are all the same and therefore treated as such has its roots to the assimilation approach, which is mostly employed in racially integrated schools, including the ones in this study. As the researcher argued in Chapter Two, assimilation does very little in achieving genuine racial integration. This owes to the fact that it does not concern itself with the interrogation of what happens when racially diverse groups of learners are put in close proximity (Sayed 2001:254). This study revealed that educators pay very less attention to the educational needs of learners in relation to their socioeconomic standing. This was found to be consistent with Vandeyar's (2010) assertion that more often than not, educators in former White schools tend to ignore power and structural dimensions which often resulted from racial prejudice. The downside to this blanket teaching is that educators also assume that learners will respond and interact with pedagogical practices in the same way. The confidence with which educators in this study defended the use of a colour-blind approach indicated a false belief that such treatment would ultimately result in positive outcomes.

It is important to note, the researcher argues, that this sameness of learners which the educators profess, has its basis on white standards and ways of doing things. In all the

three former White schools which this study focused on, it appears that an overriding culture of doing things has been established and it is still learners from the minority groups who have shed their identity in order to fit into the existing traditions, customs, norms and values of the identity with which the school is known. Findings of this study corroborate Phatlane's (2007:32) assertion that desegregated schools still promote a single way of doing things notwithstanding the presence of a plural population of learners characterised by racial diversity. Kallen (1970:184-185, as cited in Enoch, 2007:71) argues that when schools operate on a single cultural model that makes learners who are culturally different feel neglected during the teaching and learning process, the results are that deeply ingrained cultural socialisation eventually becomes a challenge to the learners' education.

In relation to Critical Race Theory which undergirds this study, there is a need for education stakeholders to engage in discussions about how historical experiences have not only shaped the present but also continue to influence racial relations and power imbalances. The theoretical framework offers school managers and educators solid ground from which they can reconceptualise ways of dealing with racial integration in schools.

4.8.1.3 Embracing learner differences

Dealing with racial diversity in schools is not about making difference amongst learners non-existent, the focus should rather be on the creation of a culturally rich society in which such differences are recognised. In line with the promotion of sameness amongst learners in each of the three schools in the study, not much recognition of racial differences was given. This was evidenced in some School Management Team members' unwillingness to directly refer to the term 'race' when teaching learners the significance of embracing their racial differences. It was commonly noted in all three schools that limited attempts were made to accommodate racial diversity, albeit for a limited time.

As argued in Chapter Two, a contributionist approach is one strategy which was found to be employed by desegregated schools in bringing racial awareness amongst learners. This superficial way of recognising racial differences involves accommodating

learners who are not from formerly dominant group and allowing them to share some aspects of their culture. Meir and Hartell (2009, cited in Naidoo, 2016:2) posit that it is a good practice to teach learners about the richness of our cultural diversity, the problem however lies in the fact that schools do not move beyond this point of holding once-off events. One educator stated that the school normally celebrates cultural/Heritage Day where learners get to wear and bring traditional food representing their culture. This clearly is a window-dressing strategy which apart from the fun of the day's festivities, does not result in transformation to a racially integrated curriculum. Although Vandeyar (2006, as cited in Slabbert, 2015:103) contends that this practice is at best superficial and adds extremely limited value in promoting unity, educators and managers assume that its use indicates a commitment to racial integration.

School managers in racially integrated schools need to consider having a critical evaluation of the adopted management practices through using Critical Race Theory lenses. Such critical evaluation should result in the discussion of best practices which will ensure effective management of racial integration that takes the principles of equality and social justice amongst learners into consideration. Critical Race Theory can assist educators and managers in challenging their views on learners' social class, status of language more especially with respect to those from economically deprived backgrounds.

4.8.1.4 Creating a racially inclusive environment

Reflecting on the strides taken ten years into a democratic school set up characterised by racial integration, Jansen (2004:123) questions the fundamental meaning of what institutional culture is. He argues that it casually refers to how the school describes "the way things are done here". Jansen (ibid) goes further to add that institutional culture has to do with "whose liturgy is represented in the school assembly; it has to do with whose language dominate a public meeting or event; it has to do with the kinds of sporting codes the school allows on its grounds; it has to do with who dominates the School Governing Bodies and the metaphors for talking about others". The overall environment of a school gives an indication of the degree to which racial integration has taken place particularly in former White-only schools. The maintenance of practices and symbols

relevant to White schools of the previous era restricts the advancement of sound integration.

The study revealed that SMT members in all three case schools were indeed cognisant of the need to create a racially inclusive environment in which learners of all races would be acknowledged and treated equally. The first step to realising effective racial integration and for inclusivity to prevail is to start by acknowledging and understanding the differences in learner diversity. School managers in both school B and C admitted that the presence of racially diverse learners presented an opportunity for effecting changes, a move aimed at accommodating learners of all races. In response to the growing diversity amongst leaner population at the time, a change of school name was once proposed in school B and the suggestion received rejection from the majority conservative Afrikaner parents who felt unsettled by the idea of a racially integrated school. Nesamvumi (2009:54, as cited by Arends, 2012:90) cautions that a change of beliefs or attitudes does not automatically occur as a result of an increased contact across different racial groups, instead, educators and school managers are required to provide racially sensitive content and strategies aimed at giving equal educational opportunities to all learners.

In the interest of avoiding being perceived as being racially exclusive, SMT members in school C noted a number of changes that they have had to implement in order to accommodate learners of different races. Some of the changes include allowing learners to wear their bracelets for either cultural or religious purposes and also doing away with reference made to bible verses during morning devotions. An interestingly contentious issue was with regards to hairstyles of Black learners. The school has since taken the decision to allow learners to do their hair provided that parents can confirm the purpose of a hairstyle that appears to be at odds with the learner code of conduct. It would appear that schools adopt an accommodative stance in order to avert being embroiled in instances of racial controversy.

Notwithstanding these reasonable allowances granted in some schools, educators expressed the importance of a maintaining a school's identity in the lives of learners. In relation to the creation of a racially inclusive environment the struggle that former White

schools have, as the researcher argues, is threefold. First, former White schools tread consciously and carefully around matters pertaining to racial diversity in order to avoid confrontation. Second, the changes implemented to the schools' culture are noticeable but limited in scope since they mostly involve, to an extent, allowing some cultural practices. Third, racially integrated schools are caught in the ambiguity of maintaining the traditional identities with which they have been known, whilst on the other hand purporting to be transformative and embracing racial inclusivity.

4.8.2 Lack of capacity building

4.8.2.1 Need for staff professional development

Data gathered through interviews with educators and questionnaire from members of the School Management Teams indicate a growing frustration by the lack of professional development aimed at dealing with racial integration in desegregated schools. Evidence from literature (Alexander, 2011; Enoch, 2007; Meier, 2005; Vandeyar, 2010) suggests that educators who received training during the apartheid period had not been adequately prepared to teach racially diverse classes. This was particularly true for older educators in this study who, notwithstanding other specialised workshops offered to them, also bemoaned a lack of dedicated support focusing on dealing with complex challenges encountered in racially integrated schools.

Bojuwoye, Moletsane, Stofile, Moola and Sylvester (2014) argue that in order to be able to address several difficulties that are faced by educators in schools, there has to be support services aimed at building staff and school management capacity. It appeared above everything else that educators and school managers had a commonly held view that not enough support was offered by the Department of Education to educators who find themselves teaching multiracial classes. This apparent lack of capacitation is further exacerbated by the fact that older educators received their initial teacher training in segregated colleges under the impression that they would eventually teach learners the same race as theirs as argued in Chapter Two (Alexander, 2012:19; Vandeyar, 2010).

Contrary to the findings of Meier (2005) and Alexander (2012), this study revealed that younger educators who were trained in post-apartheid South Africa experience less

frustration when dealing with and managing racial diversity in multiracial school. This perhaps could be explained by the fact that some academic institutions of higher learning make provisions for racial diversity in their training programmes for educators. It is only when these younger educators enter the work field that they bemoan the lack of continued support in the form of in-service training from the DoE. Alexander (2012:19) argues that continued in-service development needs to be given to educators, particularly those who were trained during the apartheid era, in order for them to be able to overcome challenges experienced when managing racially diverse classrooms.

Professional development programmes for supporting multiracial school in dealing with diversity should not only end with the educator staff only. In order for such programmes to be far-reaching, and effective, all persons working within the racially integrated schools should be involved in being workshopped. This will also help in inculcating a positive change of staff attitude instead of only focusing on the acquisition of knowledge about other cultures (Alexander, 2012). Critical Race Theory proves to be essential in assisting educators and school managers to examine their behaviour and attitude in the process of promoting social justice and sound racial integration. Through the theoretical lenses of CRT, school management and governance structures can devise effective strategies to counter the legacy left by the oppressive education system.

School Management Team members need to equally be empowered in order to be able to effectively deal with and effectively manage racial integration in schools. School managers' responses on how they acknowledge and embrace racial differences in schools showed a lack of sound guidance and aptitude to deal with race-related matters. This was witnessed in their narrow conceptualisation of racial integration which they simplified as just learners of different races coming together. The researcher believes that the Department of Education's failure to support schools through capacitating SMTs is reflected in the prevalence of assimilation and the contributionist approach employed in all three case schools. It is also the researcher's view that the paucity of adequate support given to educators and SMTs results in them resorting to making colour-blind claims when faced with the demands of teaching and managing racially diverse schools.

4.8.2.2 Lack of SGB commitment to support racial integration

The roles and functions of School Governing Bodies are outlined in section 20 of the South African Schools Act. Amongst their many other responsibilities, SGBs are also expected to ensure the promotion of the best interests of the schools they serve. They are moreover tasked with ensuring the school's development through the provision of quality education for all learners. Furthermore, SGBs are equally mandated by the SASA to autonomously develop key policies such as a code of conduct for learners, policy on religion, admission, and language policy. In addition to drawing such policies, SGBs need to ensure that these are implemented as they execute their governance functions.

Findings of this study on the racial composition of SGBs in schools seemed to replicate those made by (Mafumo, 2010:161; Phatlane, 2007; Roets, 2016:71; Sekete *et al.,* 2001:37; Sujee, 2004). Participants in all three case schools noted an underrepresentation of Black, Indian and Coloured parents in SGBs in relation to the majority of parents who were White. This reality even permeated instances where Black learners formed an overwhelming majority of the school population as it was the case in school C. Educators lamented a lack of support from SGBs in dealing with racial integration and further attributed this to the fact that SGBs have not fully transformed in view of the racial diversity present in schools. Jansen (2004:124) cautions that it is School Governing Bodies who determine institutional change as well as the pace at which this change happens in former White schools. This assertion was in line with the view held by Sekete *et al.* (2001), Rembe (2005), and Mafumo (2010) that there is correlation between the transformation of the SGB and institutional changes, particularly as it relates to the integration of racially diverse learners.

The underrepresentation of Black parents in SGBs consequently meant that the needs and interests of Black learners were not fully represented whereas on the contrary, the overwhelming predominance of White parents inevitably ensured that White learners' interest are prioritised. School Governing bodies which are representative of all racial groups in desegregated schools would ensure that advancements are made in ensuring that not one racial group is unfairly favoured by the use of its language in the teaching

and learning process whilst another is disadvantaged. The researcher argues that the offering of Afrikaans as the only additional language will remain an enduring feature in most former White schools unless there is a deliberate initiative to introduce African languages as part of the curriculum.

The recruitment and promotion of educators falls under the influential role of SGBs since they are also tasked with making such recommendations to the relevant provincial Department of Education. The paucity of proportional representation in former white schools' SGBs was even witnessed in their racial composition of the educator staff. The majority of participants in this study were mainly White while both Black and Indian educators formed the minority. These statistics are an indication of a lack of willingness to employ Black educators, which Jansen (2004:117-128) noted as being the 'Archilles heel' in most previously segregated schools. It could be argued, consequently, that the lack of transformation in the racial composition of educators is a direct result of the SGBs disproportional representation in favour of White parents. Furthermore, the apparent failure to employ Black educators commensurate with the population of Black learners means that African languages will not form part of the curriculum, sporting codes which are favoured by Black learners would be neglected and ultimately the general interest of Black learners will not be a priority.

A Critical Race Theory would assist school governors and managers in appreciating that the prevailing inequalities in education are directly a consequent of previous segregation patterns and unequal provisions made to learners from different racial groups. Habermas (1972:308) posits that the focus of critical pedagogy should be on the empowerment of marginalised groups through transformation of existing structural inequalities in schools. School Governing Bodies in racially diverse schools need to engage on a critical reflection into practices, policies and other aspects that might entrench power imbalances amongst the different races and thereby negating the prospects of social justice and sound integration.

4.8.3 Challenges to effective racial integration

4.8.3.1 Language differences

The successful implementation of racial integration was also hampered by language difference according to some educators in the study. The study revealed that the dominance of English as a medium of instruction remains a challenge in all three case schools. This was consistent with findings made by Radebe (2015), Schuster (2011), Mafumo (2010) and Phatlane (2007). The implication of this is that Black learners experience learning in a language different to theirs. The researcher argued in Chapter Two that a focus on language of instruction used in schools was vital for this study. This owes to the fact that it plays a significant role in that it is also one important facet of cultural capital of learners in racially integrated school. Notwithstanding the presence of learners from diverse cultural groups in desegregated schools, educators often encourage learners to express themselves mainly in English. The general assumption made is that notwithstanding their different language abilities, learners should equally strive for mastery of the school's *lingua franca.* Educators further assume that competence in the language of instruction would result in learners having a uniform understanding of lessons taught.

The accompanying belief with this practice of expecting learners to fluently express themselves in English is that proficiency in the language will boost the learner's academic performance and future prospects since it boast international dominance and accolades. It is mostly Black learners who experience learning difficulties when educators teach in a medium that is different from the learners' home language. Mogashoa (2014:2108) and Dihangoane (2020:100) argue that undermining a learner's language results in them feeling reduced and alienated as they do not have control of their learning process. This also hinders them from full participation in classroom discussions as they would develop a negative self-esteem resulting in an inferiority complex.

African languages are not held in the same esteem as both English and Afrikaans in multiracial schools. In a comparative study on South African and American schools, Ball (2005:190, as cited in Roets, 2016:29) equally notes the historical educational set-up

which ensured the exclusion of racial minority groups. In highlighting this, he avers that such educational environments impacted on the defining roles of educators who were viewed as "linguistic gatekeepers" in that they have historically adopted and facilitated the implementation of language policies which disadvantage the minority groups.

In the context of this study, educators appeared to question the offering of Afrikaans as a first additional language. Their contention was premised on the fact that Black learners often struggle with this 'shoved down' language, a struggle which they say is evidenced in the final analysis of the subject performance. In the stead of Afrikaans, some educators believe that Black learners could perform relatively well when taught in their home language.

An argument is put forward by the researcher that desegregated schools need to be more intent on enforcing deliberate racial integration through introducing African languages as medium of instruction. When this is done, no one group would feel advantaged in terms of language used whilst another gets neglected. All learners would eventually feel catered for in their daily learning activities and thus develop a sense of equality, regardless of their different racial backgrounds. The researcher is of good understanding that the offering of mother-tongue education in the current South African context would prove to be an immensely complicated practice. This is in view of the vast diversity of home languages found in South Africa which would make a sudden shift from English to any other first language apart from Afrikaans, a practical challenge as Banda (2010, cited in Radebe, 2015:78) observes. Of course, the call made is not for an abrupt and unplanned overhauling of the medium of instruction which these schools use. At the very least, the introduction of mother-tongue learning can be achieved gradually through the employment of more Black educators in multiracial schools. Findings gathered through questionnaire from members of School Management Teams paint a picture of Black educators being a numerical minority in all three case schools, an indication which corroborates literature reviewed (Fiske & Ladd, 2004; Phatlane 2007; Vally & Dalamba, 1995:15-21; Vandeyar, 2010:347).

Educators also expressed difficulties which are brought about by language misunderstanding. This misunderstanding is not only witnessed when educators teach

learners of a different race but even when they interact with one another. They cited instances where language became a divisive tool amongst educators. This usually happens when the language being used does not accommodate everyone and those educators whose home language differs often feel excluded and/or marginalised. Critical Race Theory becomes even more significant in that it provides an explanatory framework which can enable school managers and governors to identify and challenge racism in all its permutations, moreover institutional racism which is entrenched through the use of language of instruction in multiracial schools. A consideration of Critical Race Theory can assist school management and governance structures in challenging even the most subtle form of racial discrimination which manifests through perceptions of superior and inferior groups as a result of language and race.

4.8.3.2 Parental influence on race-related issues

The influence that parents have on learners with regards to issues pertaining to race was one of the challenges cited by educators. Educators seemed to narrow down the behaviour of learners as to being a replica of the everyday interaction in their homes. It is important to note the fact that some parents of learners in desegregated schools grew up under different conditions. The experiences of White parents for example who grew up during the apartheid period may be the diametric opposite of Black parents' experiences of growing in the same period. It can be inferred, by extension, that those very experiences subsequently shaped the parents' perception of reality as well as existing conditions.

Bandura (1986, cited in Slabbert, 2015:4) offers a social learning theory, which explains how humans learn certain behaviour through observing and modelling the behaviour of other people such as parents and teachers. Furthermore, stereotypic expectations and beliefs about others may equally result in the mistreatment of certain groups based on what is believed about them. According to Alexander and Mpisi (2014), contexts such as home, society and school are all environments where skills, ideas and knowledge are learnt and replicated by the observer.

When learners enter any desegregated school's gates, they bring with them a variety of preconceived notions and perceptions about others as informed by the background they

grew up in. Jansen (2004:120) terms passing of racial stereotypes as the paradox of indirect knowledge. He argues that it is an inheritance that is consciously and unconsciously passed by Black and White survivors onto their offspring. He further contends that instead of raising awareness on the significance of racial diversity this 'legacy' has only drawn out more aggression, prejudice and the worst racial stereotypes amongst learners. It is the researcher's view that the home background of learners also has a significant impact in determining the extent to which racial integration can be successfully implemented in desegregated schools. Having mentioned this, it must equally be pointed out that some of the parents whose learners were in the three primary school may have been relatively younger and therefore may have not fully experienced the debilitating conditions of apartheid.

Educators pointed out the fact that some parents have not yet truly embraced the idea of a racially integrated society. This unwillingness to accept changes brought about by the new dispensation is witnessed when White parents remove their children from former White-only schools as soon as the numbers of Black learner who enrol substantially increase as it was the case with school B. Meier and Hartell (2009:186) refer to this phenomenon as "White flight". This finding corroborates those made by Dixon and Durrheim (2003); Vandeyar (2010:357); Vandeyar and Killen (2006:386) who argue that some former White schools have essentially became 'Black' owing to the migration of White learners. The most plausible explanation for the migration of White learners is that there is a growing fear that the standards with which former White schools are known for will eventually drop with the 0increase in Black learner enrolment statistics as suggested by one Departmental Head in school B. The academic performance of former White schools is one other 'standard' which parents believe could be compromised by the inclusion of learners from other races. As a result of changes in the demographics of the schools' surrounding areas and skewed socioeconomic scale, parents from White communities have largely withdrawn their children from these schools and enrolled them in well-resourced and better equipped privately-owned schools (Alexander, 2009:48).

The researcher believes that focus on the influence that parents have on race-related issues should not only be limited to ordinary parents but also on parents who form the majority members of SGBs. Parents in SGBs equally hold particular ideas as informed by their segregated past and present experiences as well as their backgrounds. It is from these experiences and held views that they draw the need for urgency or reluctance to effect transformation in racially integrated schools. Parents in SGBs are often accused of using language of teaching and learning, determination of exorbitant school fees as mechanisms and practices aimed at excluding Black learners from enrolling in majority as Mafumo (2010:164) argues.

Within the Critical Race Theory framework, parents need to take into cognisance the fact that power imbalances brought about by the past system of segregation still permeate the current education philosophy, notwithstanding its positive intention to embrace racial diversity in schools. Furthermore, Critical Race Theory offers parents in governance structures lenses through which they can evaluate whether their decisions and ultimately their practices result in effective racial integration characterised by non-racism, social justice, equality and upliftment of previously disadvantaged groups.

4.8.3.3 Curriculum related difficulties

Research participants expressed a need for curriculum reform in desegregated schools. Findings revealed that educators belief the national curriculum currently in place does not adequately equip them to address and deal with issues of racial difference, integration, and positive interrelations in multicultural schools. This in turn results in schools being unable to develop curriculum which enables the integration of awareness, skills and knowledge about other races within educational materials. Williams (1995, as cited in Enoch, 2007:77) argues that schools cannot achieve sound racial integration by means of simply offering a once-off lesson or a planned 'multicultural fair'. He instead contends that what should rather take place is a complete overhauling of the curriculum to one which will incorporate critical issues of multiculturalism and racial diversity into all aspects of learner's academic achievement, socialisation and broader relations within the society. Mafumo (2010:210) advocates for what he calls deliberative racial integration approach which he argues that if adopted in racially integrated schools, can

lead to the promotion of curriculum content which focuses on impactful learning about languages, cultural norms and customs as well as behaviour of other racial groups in schools.

According to Donald, Lazarus and Lolwana (2002:21, as cited in Arends, 2012) curriculum is not only about what the school teaches as prescribed in the syllabus, but rather it involves all that is done at school and how it is done. This includes the established processes of teaching and learning as well as methods of assessment and evaluation. Mafumo (2010), Alexander (2011) and Radebe (2015) found that former White-only schools have made minimal changes to their curricular particularly with specific focus on language of teaching and learning as well as first additional language as a subject. This sentiment is further corroborated by this study's findings which revealed that English remains the preferred language of teaching and learning in all three case schools.

The offering of Afrikaans as a first additional language appears to be a contentious issue amongst some educators. This stemmed from the fact that most Black learners were seen to be struggling with Afrikaans as evidenced in the subject performance in all three schools. One of the educators went to the extent of referring to Afrikaans as a 'shoved down' subject in that no other language option was given to learners in addition to English. It must be pointed out that at some point school B tried introducing IsiZulu as an additional language, but this was not successfully implemented since most White English parents preferred their children learning Afrikaans. Black parents also saw no need for their children to learn IsiZulu as an additional language since according to them, they (the children) were already conversant in the language.

This apparent failure to introduce African languages in former White schools also has its roots in the unwillingness to employ Black teachers who will teach these subjects. As mentioned in this chapter, former White schools still have disproportionate numbers of White educators even in cases where Black learners form the majority. The results of this is that White learners get academic advantage over Black learners. This unfair advantage is due to the fact that White learners are taught in their mother-tongue whereas practical difficulties are cited as reasons for not teaching Black learners in their

mother-tongue. This preservation of the *status quo* in former White schools neglects the principle of equality and as such, leads to the absence of genuine racial integration and social justice at these schools.

4.8.3.4 Learner discipline

As argued in the preceding section, the study revealed that public primary schools do not usually experience racially motivated conflicts which warrant disciplinary measures. Both school A and C admitted to having discipline programmes aimed at addressing issues such as bullying (including cyber bullying), fighting and different forms of harassment. What was remarkably evident was the absence of effective programmes which were put in place to confront racism in the schools under study notwithstanding the racial diversity amongst learners and educator staff. This could perhaps be explained by the fact that educators indicated that learners in primary schools easily have a good relationship with one another despite racial differences, thus shifting the focus of any possible altercation from being interpreted along racial lines. This was congruent with media reports which often give accounts of racial conflict incidents amongst learners as being mostly experienced in high schools and tertiary institutions as opposed to primary schools.

A general consensus held by School Management Team members of all three schools was that the integration of racially diverse learners has not adversely impacted discipline. Educators and SMT members did indicate nonetheless that it is not always easy to apply the same disciplinary measures on racially different learners. This difficulty is explained by the argument made by educators that learners do not necessarily respond in the same way to discipline and as a result, they (educators) become uncertain as to how disciplinary measures meted on learners will be interpreted by their parents. The researcher found this uncertainty to be in line with schools not wanting to be involved in racial controversy as a result of disciplinary measures in this case.

A commonly repeated outcry amongst educators was the absence of support intervention by the Department of Education on appropriate measures for disciplining learners. This frustration is even more heightened amongst older educators who were

trained during the apartheid period in which corporal punishment was practiced. The new dispensation required of them to teach multicultural classes for which they were not adequately prepared. This experience of frustration was further exacerbated by the outlawing of corporal punishment as a form of discipline thus leaving older educators caught between the proverbial rock and a hard place. The views relating to corporal punishment as a measure for discipline were contrasting between young and older educators. Educators who were trained in more recent years, that is, in the democratic era appeared to be more welcoming of the abolishment of corporal punishment whereas the older generation of educators seemed to be still nostalgic of the previous dispensation.

4.8.4 Interrelationships

4.8.4.1 Positive relationships amongst learners

Evidence gathered from this qualitative study showed that learners relate with one another in a more positive manner despite being racially different. The researcher found this to be congruent with educators' assertion that they have had no record of cases of altercations which were racially motivated amongst learners. It would appear that unlike in secondary schools where reports of overt racism and racial tensions amongst learners are often reported (Alexander 2016:124), the experience in younger learners at primary schools is somewhat different as noted in the preceding section.

Some educators did nonetheless indicate the fact that issues such as miscommunication due to language differences hampered the ideals of meaningful integration. School managers and educators agreed on the significance of positive interaction amongst racially diverse learners. Furthermore, it was established that in the interest of ensuring such positive interrelationships, learners were often reminded that they were all equal and therefore discouraged from harbouring views contrary to this. Some SMT members also indicated that at some point even the seating arrangements had to be altered from being strictly alphabetical, in favour of having learners intentionally sit with someone from a different race.

Arrangements such as the latter were indicative of teacher-initiated attempts to creating positive interrelations, free of racial prejudice and bias amongst learners. Allport (1954,

as cited in Slabbert, 2015:22) posits that intergroup contact yield positive outcomes if the nature of such contact is characterised by common goals, equal status, social support and intergroup cooperation. Allport (ibid) further argues that prejudice against marginalised racial groups can be considerably reduced when there are deliberate attempts made to expose racially different individuals to one another.

Critical Race Theorists argue that racism is exponentially a leading factor to all contemporary confrontations and altercations experienced in racially integrated schools, particularly where differences are overlooked. It is the researcher's argument that notwithstanding the absence of overt racism amongst primary school learners as suggested by participants, measures aimed at averting racial biases and prejudice should go beyond just expecting high levels of contact and interaction amongst learners from different races. This assertion is in line with Sayed's (2001:254) call for a rigorous examination of the quality of contact shared by learners from different races in multicultural schools. In order to validate the value that each learner brings to a teaching and learning process, educators and school managers can make use of Critical Race Theory as it advocates for the exchange of narratives and storytelling in order to deliver the experiences of those who are marginalised.

4.8.4.2 Good working relations amongst the educator staff

Participants in the study revealed that just as with learners living harmoniously amongst themselves, there is no known record of educators being involved in racially motivated altercations in all the three schools. The researcher is of the belief that racially diverse educators do nonetheless have perceptions of 'others' as informed and shaped by the previous dispensation of separate development. Since schools do not have a policy on racial integration in place, the absence of overt racism amongst educators may also be as a result of their reluctance to confronting race-related issues and also avoiding being involved in racial controversies.

Misunderstandings caused by language difference was one issue highlighted as being a contributing factor to a lack of complete trust amongst educators. Racially diverse educators converse freely in any language of their choice as there exists no policy against this. Although educators seemed to note the potential misunderstanding and

possibly distrust which may be as a direct result of language difference, there seemed to be no suitable way of dealing with this. Unlike the practice with learners, educators in racially integrated schools are not expected to communicate strictly in English during work hours and as such they get to freely converse in any language of their choice and thus creating tension amongst those who might not understand the language spoken.

As noted above in the section which deals with the lack of SGB's commitment to support racial integration, former White schools are still reluctant to employ qualified Black educators in order to ensure that there is proportional representation of all races. This reluctance only serves the purpose of keeping the number of educators from other races in minority, especially those who are Black or Coloured. The numerical majority held by White educators was seen as a disadvantage to other educators in that their opinions were at times stifled in instances where consensus had to be reached.

4.9 SUMMARY

The focus of this chapter was on presenting and discussing the qualitative findings made through the use of online questionnaires and computer-assisted virtual interviews. First, the researcher outlined the research process undertaken during the data collection stage. The study sought to find out what are the experiences of educators in dealing with racial integration in desegregated public primary schools. With this aim in mind, the researcher defended the use of semi-structured interviews and online questionnaires as being methods which are suitable in a phenomenological study. In addition, the researcher equally wanted to find out what were the challenges encountered by educators when teaching racially diverse learners as well as the strategies that they use to ensure effective racial integration of learners in the schools. The use of questionnaires was done in the hope of establishing the measures employed by school managers in ensuring that desegregated schools become culturally responsive to the needs of racially diverse learners.

Following this, the researcher provided the demographic profiles of all participants. This was in view of the fact that the researcher needed to ensure that data was gathered from relatively suitable participants who had relevant experience of working in racially

integrated schools. The study participants were also different with respect to their age, gender, race, number of years teaching in a racially diverse schools, the phases in which they teach and the positions held within the school. For ease of reference in the analysis process, the researcher indicated the codes with which the participants would be identified in the study. Following that, the researcher also gave an outline of how both the interview questions and questionnaires were structured.

The third section focused on presenting findings made from the analysed data as obtained from the virtual interviews held with post level one educators and questionnaire results from educators who are members of the School Management Teams. The researcher explained the data analysis process followed which involved the verbatim transcription of data collected through semi-structured interviews and online questionnaires. Reading and re-reading of the transcripts to get a holistic understanding of the collected data and the careful scrutiny of transcripts was done with a view to identify emerging patterns broken into major themes and subthemes. The researcher then arranged and manually coded the data using different highlighters for themes and blocks for subthemes. The following were the four main themes from which subthemes were drawn: Educators' understanding of racial integration; Lack of capacity building; Challenges to effective racial integration; Interrelations.

In the fourth section the researcher gave an interpretation of the study's findings. This was done through relating the study's empirical findings to existing literature and theory and checking if the findings answer the primary research question and sub-questions and to also check if the findings satisfy the study aims.

4.10 CONCLUSION

This chapter presented, analysed and interpreted the findings made by the study. The findings sufficiently gave answers to the main research question and sub-questions raised in Chapter One whilst also addressing the research problem. During the analysis of data, several themes and subthemes emerged which the researcher considered important to our understanding of how educators experience racial integration in desegregated public primary schools. The first theme that surfaced from the analysis process was the educators' understanding of racial integration. The study revealed that

educators held differing views with respect to their understanding of racial integration. It was interesting to discover that most of the interviewed educators simply referred to racial integration as the coming together of racially diverse learners. It is this simplistic interpretation of racial integration that possibly results in educators ignoring the diverse needs of learners and instead focus on promoting sameness of learners through employing a colour-blind approach to teaching and learning.

The study established on the other hand, that schools managers' attempts aimed at acknowledging and embracing racial diversity were rather superficial at best and did not contribute to meaningful integration. As opposed to striving for the creation of an environment that is culturally responsive to the needs of all learners, schools appeared to afford them (learners) limited allowance to contribute to the cultural capital of the school through once-off celebrations of difference on events such as cultural or Heritage Day. The researcher interpreted such occasional celebrations as school managers' best effort to the creation of a racially inclusive environment without changing the identity of the schools albeit. The study found this approach to racial integration in former White schools as being cosmetic since allowances for cultural expression serve only the purpose of shielding schools from being perceived as racially exclusive. Critical Race Theory would assist educators and school managers in their understanding and interpretation of racial integration in order to be able to adequately respond to the different learning needs of racially diverse learners.

There was consensus amongst educators and school managers that capacity building was essentially required in order to for them to be able to fully meet the needs of racially diverse learners. As a commonly experienced challenge across all schools under study, participants bemoaned the lack of support by the Department of Education to develop and support them through workshops and other programmes specifically focusing on racial integration. Younger educators and those who received their teacher education in the post-apartheid period expressed relatively less frustration compared to their colleagues who were trained in the previous era. Older educators require considerable upskilling and retraining in order to be able to inculcate progressive practices befitting of a democratic educational set-up.

In addition to this challenge, findings also pointed to the lack of commitment by School Governing Bodies to supporting racial integration. A marked indicator of this unwillingness was reflected in the racial composition of SGBs which showed the dominance of White parents in all three schools. The study established that capacity building and support should also be extended to SGBs as they are bestowed with considerable power in the governance of school affairs and by extension, in the case of this study, the degree to which racial integration occurs.

The chapter further looked into possible obstacles that inhibit the successful implementation of racial integration. Findings indicated that language contributes significantly to the challenges educators have when teaching racially diverse learners. This was found to be caused mainly by the mismatch between some learners' mother-tongue and the school's language of instruction. In addition, the offering of Afrikaans as a first additional language subject also came into sharp focus as a point of criticism. It came to light that Black learners often do not perform well in the subject, a case which would have been different if they were to be afforded an option of choosing an African language as part of the curriculum. Former White schools need to do more in employing Black educators who will teach these subjects.

Participants also remarked on the influential role that parents have on how learners perceive other races. the study found that the racial composition of learners in one school has become Black due to White parents removing their children over the years. Notwithstanding such parental influences, learners were reportedly having positive interrelations with one another in all schools under study. Overall, the study also found that educators equally have good working relations despite a few noted challenges brought about by language difference and other dynamics of numerical minority and majority.

The following final chapter concludes the study by providing a detailed summary of each chapter. Following that, key findings are highlighted and based on that, recommendations are given to, stakeholders of interest within the education sector. The researcher also makes suggestions for future researchers on the topic of racial integration in schools before giving concluding remarks.

CHAPTER FIVE
CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

This research inquiry investigated the experiences of educators in dealing with racial integration in desegregated public primary schools in the Gauteng East District. Additional to the probing of educators' experiences, the study's focus and aims were to determine the common challenges that educators encounter when teaching racially diverse classes. Furthermore, it sought to understand the strategies that educators use when teaching such classes. The study also aimed at developing recommendations for school managers in ensuring that former White schools become culturally responsive to the needs of all learners.

The present chapter concludes the study and gives recommendations on the effective management, governance, and implementation of racial integration in racially diverse schools. The first section gives a summary of chapters making this study. This is followed by a presentation of the study's major findings before recommendations derived therefrom are given. The recommendations are based on suggestions made by the study participants in view of their contextual challenges and overall experiences. Following that, the researcher also offers suggestions for future researchers on the topic of racial integration in public schools. Lastly, the researcher gives concluding remarks as informed by the reviewed literature and this study's empirical findings.

5.2 SUMMARY OF CHAPTERS

In Chapter One the researcher gave a brief highlight of how this study is structured. This section is a more comprehensive summary as it details what each chapter entails.

Chapter One introduced the inquiry and offered a contextual background through looking at studies conducted on racial integration in schools both locally and internationally. It explicitly stated the research problem as well as the rationale for conducting this research. The main research question was stated as follows: What are educators' experiences in dealing with racial integration in public primary schools in the Gauteng East District? The research sub-questions were then formulated as follows:

- Which strategies do educators employ to ensure effective racial integration of learners in the schools?
- What are the challenges encountered by the educators when teaching racially diverse learners?
- How can schools be culturally responsive to the needs of different groups of learners?

Furthermore, the aims and objectives of the study were presented in line with the study's significance. The research methodology used in this study was explicated. The researcher defended the location of the study within the interpretive and social constructivism paradigms and the use of a qualitative approach was also justified. Following that was an exploration of the conceptual framework which undergirded the study. Lastly, the researcher indicated the limitations and delimitations of the study before a summary of the chapter was given at the end.

Chapter Two presented a review of available literature and gave a conceptual framework regarding racial integration in schools. Firstly, the chapter delved on comparative international perspectives on the approaches used to foster meaningful racial integration in schools. The chapter looked into practices for racial integration in countries such as Australia, the United States of America and the United Kingdom. Following this was an exploration of the national legislative framework that has been developed to bring about transformation in education. A discussion of empirical literature on the social manifestation of racial integration in South African schools was then undertaken. From the reviewed literature, the major themes which were discussed were the following: (i) Racial composition of educators, (ii) School Governing Bodies: The powers that be, (iii) The language issue: In search of a unifying medium of instruction, (iv) Integration through extramural activities, and (v) School curriculum.

The chapter also looked into some of the prominent strategies such as assimilation, multiculturalism and antiracist education as applicable in the South African desegregated education context. Lastly, the chapter delved into Critical Race Theory as the theoretical framework which undergirded the study. The researcher unpacked CRT and its tenets as an epistemological guide in the interpretation of discourses on racial

integration and related this to the principle of social justice before a conclusion of the chapter was made.

Chapter Three gave a detailed exposition of the research design and methods which the researcher used in conducting this inquiry. The researcher started by providing the rationale for locating the study within the interpretive and social constructivism paradigms. He then linked the suitability of these paradigms to the phenomenological research strategy which also focuses on the lived experiences of individuals who, for the purpose of this study, were educators in desegregated public primary schools. Following that, the researcher explained the qualitative nature of this study and related this to the choice of using semi-structured interviews and questionnaires as data collection instruments befitting a qualitative study. The researcher pointed out that in light of the restriction which were currently in place due to the Covid-19 global pandemic, the interviews were eventually held virtually and questionnaires were also administered online.

In addition, the researcher outlined the procedures which were followed during the data collection stage. This included explaining the purposive sampling of participants by describing the intended study sample comprising of post level one educators and educators serving as School Management Team members. A brief description of the research sites and justification for conducting research at the chosen schools was then given. The researcher also explicated his role in relation to the study before detailing the procedures for data analysis which involved the use of themes and subthemes after verbatim transcription. Following that, the researcher explained the following four strategies used to ensure the trustworthiness of the research: (i) credibility, (ii) transferability, (iii) dependability and (iv) confirmability. Lastly, the researcher detailed how issues pertaining to the study's ethical consideration were observed before concluding remarks on the chapter were given.

Chapter Four was structured into five sections aimed at giving a logical presentation of the analysis process followed, the interpretation and discussion of findings. The researcher first gave a brief anecdotal report on the data collection process. As alluded to in the preceding section above, data for this study was collected through the use of

semi-structured virtual interviews with educators from the three identified schools. Online questionnaires were also used to gather data from SMT members from each of the chosen schools. The researcher then presented the demographic profile of each participant.

Following that, the researcher presented the analysed data drawn from interview transcription and questionnaire responses. The analysed data was arranged into themes and subthemes. The following four major themes: (i) Educators' understanding of racial integration; (ii) Lack of capacity building; (iii) Challenges to effective racial integration and (iv) Interrelations were then discussed in relation to the subthemes that further emerged from each. The interpretation of empirical findings made in this study was done in view of existing literature and theories on racial integrations. The researcher equally interpreted the findings in relation to the main research question, sub-questions and study aims.

Chapter Five seeks to conclude the study and to also offer working recommendations based on the findings made. The researcher first gives a comprehensive summary of the chapters making up this dissertation. Following this, the chapter summarises the study's major findings, this will be done through looking at the research's main question and sub-questions and juxtapose that with empirical evidence from the study. In addition to the detailing of findings, the researcher will then make recommendations which can assist in the successful implementation, management and governance of racially integrated schools. This will then be followed by suggestions for further research before the researcher's gives final remarks in concluding the study.

5.3 FINDINGS PERTAINING TO RESEARCH QUESTION AND SUB-QUESTIONS

This section gives a summary of this study's major findings. As alluded to in the preceding section above, findings will now be discussed in light of the primary research question and sub-questions informing this inquiry.

5.3.1 Findings pertaining to the primary research question
What are experiences of educators in dealing with racial integration in desegregated public primary schools in the Gauteng East District?

Findings from the main research question indicate that overall, educators hold different interpretations and perceptions of what racial integration entails. Data obtained from interviews and questionnaires revealed that most educators understand racial integration as simply the act of getting racially different learners in one learning space. It is only a few educators who offered well nuanced and comprehensive responses to the question of what racial integration means. In addition to this apparent lack of comprehensive understanding of racial integration, it was also established that not much consideration was made for the unique needs which racially diverse learners have. As a result of this inability to clearly define racial integration, educators noticeably avoided directly addressing matters relating to race in their classroom practices. This avoidance of dealing with race-related issues was interpreted as a defence mechanism employed by educators in the interest of not taking accountability or being perceived as being racially biased.

Notwithstanding the varying interpretations and meanings attached to racial integration, educators were agreed that schools have an inherent obligation of ensuring that all learners feel valued and supported irrespective of their race, gender, or socioeconomic background. This assertion was witnessed in the manner in which educators professed to treat learners equally without differentiating according to their skin colour. Although the researcher understood this as being educators' best attempt at "levelling the education field" for all learners, this practice was paradoxically seen to be perpetuating the very inequality amongst learners which the educators believed to be doing away with.

This study also revealed that the educators' apparent limited understanding of racial integration means that even the approaches they employ when teaching racially diverse learners are only a far cry from addressing the imbalances of power relations. This was due to their focus being only on the delivery of pedagogic content without any critical reflection on the cultural, political, socioeconomic, and historical nexus of schooling as noted in Chapter Four. The following section looks at findings made by the study in relation to the strategies employed by educators when teaching racially diverse learners.

5.3.2 Findings pertaining to the first research sub-question

Which strategies do educators employ to ensure effective racial integration of learners in the schools?

Corroborating the reviewed literature in Chapter Two, the study also found that educators use a combination of strategies, all which fail to effectively assist racial integration in former White-only schools. The researcher viewed the failure to acknowledge and confront the power imbalances presented by racially diverse learners as being the ultimate reason that leads them (educators) into employing a colour-blind approach to teaching learners. Educators proudly and consciously promote sameness amongst learners and thus see no necessity for pre-planning the work with race and related conditions as crucial factors to consider when teaching learners.

The study further revealed that the colour-blind approach means that educators do not get to delve into the sensitivity brought about by race-related issues. As argued in Chapter Two of this study, the colour-blind approach has its roots on the assimilation strategy of teaching learners. This was equally true for this study since it was mostly Black learners who were expected to be absorbed into the readily existing culture and curriculum of the school, facets which existed and were defining features during years of segregation. The result of this is that the different learning needs, especially those of Black learners (who are mostly hosted by these schools) are not prioritised by this blanket teaching strategy which educators use.

In addition to the colour-blind strategy with which educators approach the teaching and learning process, a number of interviewed educators indicated their use of a contributionist strategy when teaching racially diverse learners. Contrary to their commonly held view that learners are all the same and should be treated as such, educators believe that the contributionist approach is plausible in embracing the differences amongst learners. On specified events or dates such as Heritage Day, educators expect learners to bring items or participate in activities which best represent their diverse cultures. This can include dancing, singing, bringing food or clothing items as a way of contributing to this supposed racial awareness. In some instances, educators made reference to certain chapters in subjects such as Social Sciences and

Life Skills where racial diversity is taught as part of the prescribed syllabus. In light of the foregoing, one can safely argue that the strategies employed by educators do not in any significant way assist in realising the espoused effective racial integration where learners equally feel valued and served by the education offered to them.

It was also revealed that despite their meaningful intention to welcome and provide equal learning opportunities to racially diverse learners in their classes, educators experience several challenges which make it difficult to effectively provide education which caters for all learners equally. Some of these impediments will be noted in the following section that deals with challenges faced by educators in racially integrated classes.

5.3.3 Findings pertaining to the second research sub-question

What are the challenges encountered by the educators when teaching racially diverse learners?

It was evident from the interviews held with educators that a number of identified impediments hinder them from playing their role of being transformative intellectuals who provide the much needed support to learners. Educators argued that their inability to ensure effective integration in their classes is partly a result of the paucity of professional staff development. Educators generally felt that the Department of Education was not doing enough to capacitate them with in-service training aimed at the successful implementation of racial integration. What is needed according to educators, are specialised workshops which not only focus on the delivery of pedagogic content knowledge but also be able to equip them with meaningful knowledge and practical skills for dealing with racially diverse learners. This study also found that the frustration caused by lack of capacity is even more heightened amongst older educators who were trained in the old days of apartheid. The opposite was found to be true for younger educators who were trained in the democratic dispensation by institutions which to some extent made provisions for racial diversity in their training programmes.

In addition to bemoaning the lack of capacity development as an impediment, educators also cited language differences as being one other key challenge they usually

experience. English was the main language of teaching and learning in all three schools, with Afrikaans being offered as the only first additional language. Learners whose home language is not English often experience difficulty when they have to express themselves especially in the lower grades. Educators conceded to the fact that they are equally affected by the language barrier as they sometimes fail to code-switch to the learners' home language when explaining content. Meaningful racial integration is hampered as a result of this language barrier which is also viewed as being an impediment to the cognitive development of learners. In the interest of mastering the language, the schools were found to encourage learners to converse in English at all times during school hours. The use of mother-tongue by learners often created discomfort amongst those whose native language differs, learners and educators likewise. The issue of language difference could also be interpreted as a curriculum-related challenge in all three schools under study. The offering of Afrikaans as the only first additional language was also brought into sharp focus as some educators felt that most Black learners were not performing meritoriously in the subject as evidenced in their quarterly analysis of subject performance. As a solution, educators suggested that the introduction of an African language would serve a great deal of justice to Black learners mostly.

The influence that parents have on their learners with respect to race-related issues was one other challenge which was frequently raised by interviewed educators. Their view is that the learners home background plays a considerable role in determining whether racial integration can be implemented with success or not. Educators cited instances of confrontation where learners talk back at educators. This was interpreted as a replication of a behaviour that learners get exposed to at home from their parents or immediate relatives. Educators further indicated that learners are inclined to even inheriting the perceptions that their parents hold about "others" moreover considering that they (parents) may have grown up during times of separate development.

Notwithstanding the commonly held view by educators that there was a disciplined environment in each of their schools, they were nonetheless also in agreement that there remains a grey area regarding the appropriate measures for disciplining learners,

moreover those who are racially diverse as it was the case with this study. Some educators indicated that it is not always easy to discipline learners as they are uncertain as to how their parents would eventually interpret a disciplinary measure meted on a learner. It became evident from the data collected that the older educators were still nostalgic of the gone era where the use of corporal punishment was still permitted. On the other hand, educators trained in the post-apartheid period have come to accept the abolishment of corporal punishment as a means of discipline. The subsequent lack of clear guidelines from the Department of Education in relation to learner discipline also adds to the apparent frustration that educators have, especially considering that in some cases they might be reluctant to administer discipline for fear of either repercussions from parents or being interpreted as being inadvertently racist.

The following section relates to findings on measures which can be taken by schools in response to the cultural diversity presented by learners.

5.3.4 Findings pertaining to the third research sub-question

How can schools be culturally responsive to the needs of racially diverse groups of learners?

The overall findings of this study in relation to the above question are that there were some indications of progress made at the schools in promoting equality amongst learners. This was with respect to the limited changes which had been effected in order to accommodate the racially diverse population of learners. Schools were however found to be lacking in bringing about equity as the overall operational functions of the schools were still in favour of the previously advantaged groups. For example, educators and SMT members conceded to the fact that the identity of these former White schools under study had not changed even as more Black learners had been admitted and, in some instances, forming a majority. The existing learning conditions do not promote equity. Furthermore, the prevalent traditional schooling practices are also not conducive to allow equal learning opportunities to all learners who come from diverse cultural and socioeconomic backgrounds.

Through the interviews with educators and responses gleaned from questionnaires, the study revealed that there is a paucity of policies relating to racial integration in all three schools. The implication of such absence effectively means that each school becomes inadequately prepared to support and cater for the needs of its learners. The development of such policies is a direct prerogative of the SGB of each school. Effective racial integration can never be achieved unless there is a concerted effort made by the SGBs in ensuring that there is development and adoption of Constitutional school policies looking specifically at the governance of racial issues.

Furthermore, findings made also indicated that the rate at which these schools employ Black qualified educators was still relatively low. For example, out of the sixteen participants in this study, only four were Black whilst ten were White. This failure to employ commensurate numbers of Black educators in former White schools also has a direct impact on the successful implementation of racial integration. Amongst other things, fewer numbers of Black educators means that mother-tongue learning will only be an almost impossible distant dream and African languages will not be included in the curriculum of these schools. It equally means that sporting codes which are mostly favoured by Black learners will not be considered and, in general, the interest of Black learners will not be prioritised as it is the case with their White counterparts.

This lack of transformation in the racial composition of educators at these former White schools is also a direct outcome of their SGBs which also have disproportional representation that still favours White parents even when Black learners may be a numerical majority. Racially integrated schools ought to have fair representation of parents in order to ensure that the interest of all learners are taken into consideration, but most importantly to properly deal with issues pertaining to governance of racial integration.

Notwithstanding the foregoing above, the study found that school managers do acknowledge the need for creating a racially inclusive environment in which all learners' interest are taken into cognisance and they are also provided with equal learning opportunities. One of the schools has even gone to the extent of implementing accommodative measures such as not singing religious songs or reading biblical verses

during assembly. Others even indicated effecting changes to the learner code of conduct so as to allow learners to wear culturally symbolic wristbands or hairstyles. All these measures are a noteworthy effort; indeed, however, former White schools need to go beyond the cosmetic approach to the management and governance of racial integration. Creating a racially inclusive environment means more than just affording limited allowance for cultural practices and once-off displays, it entails consciously dealing with racial difference as a historical issue in which power imbalances amongst races is imbedded. The next section deals with suggested recommendations which can be implemented in view of the findings above.

5.4 RECOMMENDATIONS

In light of the foregoing summary of findings above, the researcher offers specific recommendations to School Governing Bodies, educators, school managers, and officials in the Department of Education. It is anticipated that consideration given to the following recommendations will prove beneficial in the continued endeavour to bring about meaningful racial integration, particularly in former White schools.

5.4.1 Recommendations to School Governing Bodies

- It is the researcher's view as informed by the findings that School Governing Bodies need to critically reflect into their processes in the recruitment and employment of educators in former White schools. This should be done with a view of adhering to the principle of equality and with regards to employment equity regulations amongst other provisions. SGBs need to strive for equitable representation in the racial composition of educators, particularly in relation to recruiting more Black educators to teach at these desegregated public schools.

- In addition to the need for equitable employment of educators as stated above, SGBs need to equally prioritise transforming in order to allow the integration of Black parents into these structures. This will result in the diversification of ideas and also in ensuring that the interest of all learners are well protected and considered in the decision making process.

- School governors need to work in conjunction with SMT members in the development, adoption and implementation of internal policies on racial integration. The development of such policies should not be for compliance and filing purposes, instead, there needs to be a constant reflection on their effectiveness. It is equally crucial that SGBs engage on an awareness drive in order to bring all stakeholders into common understanding and having shared values as espoused by such policies.

5.4.2 Recommendations to school managers and educators

- School managers need to realign the curriculum in their schools with a view to accommodate all learners particularly those who are from historically disadvantaged backgrounds. Such considerations should be made with specific focus on the offering of an additional language which could include any other African language instead of Afrikaans being "imposed" on learners even as indications are that Black learners do not usually perform well in it as a subject. Whilst the viability of mother-tongue learning might appear to be a practical difficulty for now (as mentioned in Chapter Two), considerations for the inclusion of African languages in the school curriculum will be plausible as it would also require the subsequent recruitment of Black educators to teach these language subjects.

- Educators and school managers in particular, need to work towards strengthening their partnership with parents and the broader community as important stakeholders in order to promote the sharing of common democratic values and principles in schools. Strengthening of partnerships and relations will contribute significantly to the creation of a racially inclusive school environment and also in debunking racial stereotypes that may be held and entrenched by some parents. Through the strengthening of this relationship, it is envisaged that more Black parents will take interest in becoming actively involved in matters of school governance. Having a commonly understood vision will enable mutual accountability of all role players thus resulting in the betterment of the learning conditions for all learners.

- Schools, through their management teams, need to have constant critical reflections into their managerial practices with a view to ascertain if there is no racial exclusion or promotion of racial bias and prejudice. This can include determining if the learner code of conduct, extra-curricular activities and sports do not discriminate others and favour a selected group of learners. Furthermore, schools whose identity still represents the past era of exclusion need to be considerate of the racial groupings who now make the learner population. Learners feel and can perform better if they can relate with their school's identity.

5.4.3 Recommendations to officials in the Department of Education

- The Department of Education needs to organise structured programmes aimed at capacitating School Governing Bodies to be able to effectively deal with and understand the complex dynamics of race-related matters in schools. Such empowerment programmes should aim at, amongst other objectives, offering support to SGBs in the development and implementation of policies on racial integration. The workshops should also equip SGBs with knowledge for dealing with race-related incidents and enabling the creation of a racially inclusive environment. The DoE can also use such workshops as a platform for raising awareness to the need for bringing about equity, equity and justice in schools.

- Such coordinated support should equally be prioritised for educators and school managers in the form of continued training sessions, workshops and constructive dialogues in order to equip them with the necessary strategies and knowledge in dealing with racial integration and social justice. Educator training and retraining should take into consideration the changes in educator identities and should focus on the facilitation of democratic ideals more especially amongst older educators. The Department needs to also ensure that sufficient time is allocated to such educator training programmes since racial integration is not a once-off eventuality and that the undemocratic ideologies synonymous with the apartheid era cannot be undone overnight.

- Furthermore, the study has shown that the strategies such as colour-blindness, assimilation and contributions as employed by educators have all been ineffective in dealing with racially diverse learners. Therefore, intervention from the Department needs to also focus on providing support to educators in relation to viable strategies for teaching racially diverse learners. Practical workplace examples ought to be demonstrated in order for educators to easily understand and also implement efficiently.

- Additionally, the DoE in collaboration with Non-Governmental Organisations (NGOs) and teacher unions should provide the necessary support in order to boost the confidence of educators when dealing with issues of discipline in schools. The abolishment of corporal punishment, as plausible as it may have been, has not been replaced by commonly understood and comprehensive disciplinary measures. The provision of clear guidelines and direction on this will assist educators in all schools, particularly in former White schools where there are racially diverse learners.

- At national level, curriculum reforms are equally necessary in order to include the experiences of the previously marginalised learners into the subject content of what is taught in schools. Black learners can feel more empowered if their lived experiences are recognised by the curriculum. It is equally advisable that educators be involved in the process of curriculum reformation. This would afford them a platform to offer sound input based on the pragmatic needs of all learners as opposed to developing a one size fits all curriculum which only takes into consideration the experiences of those previously advantaged.

5.5 SUGGESTIONS FOR FURTHER STUDY

Notwithstanding the significance of the potential contribution this study makes in discourses around the integration of learners in former White schools, there still remains a wide gap in literature focusing on the experiences that educators have at these schools. A balanced understanding of these experiences will therefore lead to the development of comprehensive policies for dealing with racial integration. In addition,

further researcher can unearth viable approaches for teaching racially diverse learners as well as for the creation of racially inclusive learning environment. Based on findings made in this study the researcher makes the following suggestion for further inquiry:

- Since this study only focused on only three public primary schools in the Gauteng East District with a total of 16 participants, a replication of this study in a different geographic district is advisable. Future researchers can look into the participation of more schools and other stakeholders of interest such as parents, district officials and learners. It is imperative that additional studies are conducted in order to provide more findings on the lived experiences of these stakeholders in racially integrated schools.

- Considerations should also be given for an empirical study on the School Governing Bodies' role in bringing about equality and equity in schools and in also creating learning environments where the needs and interests of racially diverse learners are taken into account.

- One other area which requires future scholarship is in relation to the development of school policy on racial integration. If racial integration is to be implemented with success across all multiracial schools, then continued research on the effectiveness of existing policies relating to racial integration should be an ongoing process.

- Research should also be done on the level of support provided by the Department of Education to promote functional racial integration. Furthermore, a study should investigate the correlation between the support provided by the Department and the extent of racial integration in desegregated schools.

- In the interest of gaining more insight into the patterns and permutations of racial integration in schools, further research also needs to be conducted focusing on the lived experiences of White educators who teach in or manage township schools which are still predominantly Black.

- An area which equally warrants further inquiry is on the correlation between the medium of instruction and learners' academic performance. As a point of departure, future researcher can get on a quest to give answers to the following questions: Do leaners who learn in their mother-tongue perform better than those who are taught in a first additional language such as English or Afrikaans?

- Research needs to also be conducted on the critical role that institutions offering educator training play in equipping novice educators with necessary skills and knowledge in preparation for dealing with racially diverse learners.

- Research can also be undertaken to investigate the experiences of educators who teach in schools with a monoracial population of learners who are ethnically different.

5.6 CONCLUSION

The primary aim of this research was to bring to the fore the experiences of educators in dealing with racial integration in desegregated public primary schools. In order to give answers to the research primary question and sub-question as stated in Chapter One, the researcher sought to engage educators and School Management Team members for their views and perspectives regarding their experiences of teaching in and managing such schools. Through the use of phenomenological methods such as questionnaires and semi-structured interviews, the researcher was able to make findings which helped to put into perspective the educators' experiences of the phenomenon under study.

This study's results provided compelling evidence that there is a worrisome lack of comprehensive and common understanding of what racial integration is amongst educators, an area which needs attention through the intervention of the Department of Education. Consequently, the study found that educators' inability to clearly define racial integration results in them employing strategies such as contributionist, assimilation, and colour-blindness which all have proven to be very limited in bringing about genuine

integration characterised by provision of equal learning opportunities. This is further exacerbated by the lack of support by the Department of Education in providing capacity building programmes for either the School Governing Bodies or School Management Team members and by extension, educators also as the study found.

In addition to challenges faced by educators, findings from this study also pointed to the mismatch between the Black learners' home language and the schools' somewhat "compulsory" offering of Afrikaans as an only additional language. The researcher made suggestions for SGBs to look into the benefits of including African languages as part of the schools' curriculum. This recommendation should be interpreted in line with the recommended employment of suitably qualified Black educators to also bring about fair representation in the racial composition of educators in former White schools. The participation of more Black parents in SGBs will contribute significantly to the promotion of equality, equity, and social justice in schools.

Overall, the researcher concludes that the prevailing conditions in racially integrated schools are not adequately conducive to promoting and enabling effective and meaningful integration. As suggested in this study, well-coordinated efforts and commitment from all stakeholders is indeed a prerequisite for the realisation of the ideals of genuine integration and non-racialism in schools. Racial integration as illustrated throughout this study cannot be fully achieved unless the Department of Education fully commits to supporting and guiding schools in dealing with race-related matters. This includes allowing space for critical dialogues about racial inequality in all its permutations across multiracial schools. Such engagements will contribute to the creation of sustainable peace and also the prioritisation of commitments towards social justice in schools.

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APPENDIX A: INTERVIEW SCHEDULE FOR EDUCATORS AT SCHOOLS

Interview Guideline

- Thank you once again for availing yourself as a participant of this research study.
- The purpose of the interview is to understand your experiences of racially diverse classes of learners in a desegregated school.
- Please respond openly and freely to questions that I will ask you.
- In the event where you might need more clarity with regards to any question, please feel free to ask.
- I may also ask that you elaborate by providing many details and specifics on a particular answer given.
- Is there anything that you perhaps want to find out or state before we start?

Participant's biographical Information:

1. Age of educator:

2. Language of preference?

3. Other languages?

4. Apart from teaching at this school have you ever taught learners in a monoracial school?

5. Where did you do your teacher training and what year did you qualify?

Diversity Questions:

6. Kindly share with me your understanding of what is meant by racial integration.

7. Share with me some of the issues pertaining to diversity and racial integration that you have had to deal with in your classroom/school.

8. How have you gone about in addressing these issues? And what informed your intervention in this way?
9. What sort of challenges have you mostly experienced with teaching racially diverse learners over the years?
10. Do you think that if the language of instruction is not the learners home language that could influence negatively on their performance in subjects? Substantiate please.

Lesson Planning:

11. In view of the racial diversity issues we have just discussed, does it in anyway affect how you plan for your lessons? If yes, how?
12. To what extent, if any, have the curriculum policies on racial integration been helpful both to you as an educator and the school as a whole?
13. Do you think that the curriculum that is currently in place adequately responds to the needs of various learners in your class regardless of their race or socioeconomic status? Why do you think so?
14. If you could request an additional resource(s) to assist your interventions with racial diversity, what would it or they be?

Thank you so much for availing yourself for this interview, it has been a pleasure hearing your views on the topic of racial integration.

SECTION A: BIOGRAPHICAL INFORMATION

This section covers the biographical information of participating SMT members and the school.

It will only be used for making a comparative analysis only.

Tick only that which is applicable to you or your school

1. Which of the following best describes your designation at the school?	
Head of Department	
Deputy Principal	
Principal	

2. What is your gender?	
Male	
Female	

3. What is the language of teaching and learning in you school?	
Afrikaans only	
English only	
Dual medium (both English and Afrikaans)	
Other (specify)	

4. How much do classes vary from one another as far as racial composition is considered?	
To no extent	
To a little extent	
To a moderate extent	
To a large extent	
To a very large extent	

5. In the past your school would have been classified as:	
House of delegates (Indian)	
House of Representatives (Coloured)	
Department of Education and Training (Black)	
Transvaal Education Department (White)	

6. What is total number of educator staff present at your school in terms of race?	
Black	
White	
Coloured	
Indian	

7. To what extent would you say the school provides extra-curricular activities that promote racial awareness amongst the learners?	
To no extent	
To a little extent	
To a moderate extent	
To a large extent	
To a very large extent	

SECTION B:

This section covers the managerial aspect of racial integration in schools. It aims at finding out how SMT members manage racial integration. It will be used for making a comparative analysis only.

1. What do you understand about the concept of racial diversity?

_____

_____

_____

_____

_____

_____

2. What extra- curricular activities are implemented to promoted racial awareness amongst learners?

_____

_____

_____

_____

_____

3. To what extent, if at all, has racial integration had any impact on your academic performance?

_____

_____

_____

_____

_____

4. How are racial differences amongst learners acknowledged and celebrated?

_____

_____

_____

_____

_____

5. What is your policy on racial integration at your school?

_____

_____

_____

_____

_____

6. Does the curriculum make provision for racial integration at the school?

_____

_____

_____

_____

_____

7. How have the educators committed to the development of a racially integrated school?

_____

_____

_____

_____

_____

8. How has racial integration affected discipline at your school?

_____

_____

_____

_____

_____

9.What support programmes are in place to combat racism at the school?

_____

_____

_____

_____

_____

10. How do you highlight racial inclusion in your school's admission policy

_____

_____

_____

_____

_____

Thank you so much for your time.

UNISA | college of education

2257 Blackburn Street
Alliance Ext 5
Benoni
1520
25 May 2021

To: The District Director (Ms Chabalala E.S)
      Gauteng East District
      Gauteng Department of Education

Re: REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN THE GAUTENG EAST DISTRICT

Dear Madam

This letter is to request permission to conduct interviews with twelve educators in three primary schools in the Gauteng East District.

I, Andile Dlamini am doing research under the supervision of Boledi Masehela Moloto, a Doctor in the Department of Educational Foundations towards a Master of Education degree at the University of South Africa. We have funding from the Master's & Doctoral studies bursary for carrying out the proposed research. We are requesting permission from you to conduct a study entitled: ***The experience of educators in dealing with racial integration in desegregated public schools in the Gauteng East District.***

The aim of the study to explore the experience that educators in desegregated public schools have with regards to teaching racially integrated classes of learners.

The study involves audio-recording of Microsoft Teams virtual interviews with twelve educators from the selected schools. The interviews will last for a period not exceeding 30 minutes with each participant and will take place a time convenient to them so as not to impede on contact time for lessons. In addition, nine SMT members will also be required to fill an online questionnaire as a way of getting their views on measures put

in place by the schools to ensure effective integration. The questionnaires will also be completed a time convenient to them so as not to impede on contact time.

Participation in this study is both voluntary and confidential; identity of the participants and the school involved will be protected. All names will be replaced by the use of code or pseudonyms in the transcription as well as the final dissertation. Participants reserve the right to withdraw at any time during the research process. All information gathered will be used solely for the purpose of this research study. All research material will be securely stored under strict control of the researcher at all times.

While there will be no personal reimbursement or any incentives for participation, the study will afford educators the opportunity to share relevant information on how they experience the process of teaching racially integrated learners in desegregated schools. The information generated from this study may provide a basis for development of recommendations to address challenges to teaching diverse groups of learners. This could potentially assist the department of education with insight as to what works and what falls short when policies aimed at dealing with racial integration are developed and implemented.

Written feedback of the study will be provided to the school and the participants at their request. I look forward to your prompt and favourable response to this request.

Should you have any further queries or questions relating to the proposed study please contact me on **062 996 9015** or my supervisor Doctor B. Moloto on **012 429 6009**

Yours sincerely
Andile Dlamini
Primary researcher

Request for permission to conduct research at xxxxxxxxxx Primary School

Experiences of educators in dealing with racial integration in desegregated public primary schools in the Gauteng East District

25 March 2021

Dear Sir/Madam

I, Andile Dlamini am doing research under the supervision of Dr Moloto B, in the Department of Educational Foundations towards a Master of Education degree at the University of South Africa. We have funding from the Master's & Doctoral studies bursary for carrying out the proposed research. We are requesting access to some of the educators under your management to participate in a study entitled: **Experiences of educators in dealing with racial integration in desegregated public primary schools in the Gauteng East District**

The aim of the study to explore the experiences that educators in desegregated public primary schools have with regards to teaching racially integrated classes of learners. Your school has been selected because it fits the profile and also has the requisite characteristic of a learning institution with diverse racial groups of learners and as such it can be added that it has educators who have the required experience of teaching racially heterogeneous classes.

The study involves audio-recording of telephone interviews with four educators who teach at the school. The interview will last for a period not exceeding 30 minutes with each participant and will take place outside school hours at a time convenient to them so as not to impede on contact time for lessons. An observation of interactions within the school will also be made and recorded for report purposes. The researcher will also observe the school's environment with a view to find if this contributes, if at all, to effective racial integration. Observations will be done outside of classrooms and in accordance with the set regulations and protocols for Covid-19,

which includes the mandatory wearing of a facemask, maintenance of social distance and avoidance of physical contact with the participants.

Participation in this study is both voluntary and confidential; identity of the participants and the school involved will be protected. All participant names, including the school's name, will be replaced by the use of code or pseudonyms in the transcription as well as the final dissertation. Participants reserve the right to withdraw at any time during the research process. All information gathered will be used solely for the purpose of this research study. All research material will be securely stored under strict control of the researcher at all times.

While there will be no personal reimbursement or any incentives for participation, the study will afford educators the opportunity to share relevant information on how they experience the process of teaching racially integrated learners in desegregated schools. The information generated from this study may provide a basis for development of recommendations to address challenges of teaching racially diverse groups of learners. This could potentially assist the department of education with insight as to what works and what falls short when policies aimed at dealing with racial integration are developed and implemented.

Written feedback of the study will be provided to the school and the participants at their request.

I look forward to your prompt and favourable response to this request. Upon receipt of such, I shall schedule an appointment with you to further discuss the practical details as well as to address any question which you might have concerning this study.
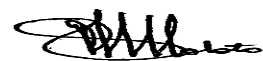
Should you require any further information or want to contact the researcher about any aspect of this study, please contact **062 996 9015/ 011 810 1212** or **64004457@mylifeunisa.ac.za**

In the event wherein you have concerns about the way in which the research is to be conducted, you may contact the researcher's supervisor Doctor Boledi Moloto at **012 429 6009** or **masehbm@unisa.ac.za**

Yours sincerely

Andile Dlamini   Boledi Moloto
(Primary researcher)   **(Supervisor)**

APPENDIX E: INFORMATION SHEET & CONSENT FORM TO BE COMPLETED BY EDUCATORS

Title: **The experiences of educators in dealing with racial integration in desegregated public primary schools in Gauteng East District**

DEAR PROSPECTIVE PARTICIPANT

My name is Andile Dlamini and I am doing research under the supervision of Boledi Masehela Moloto, a Doctor in the Department of Educational Foundations towards a Master of Education degree at the University of South Africa. We have funding from Unisa Master's and Doctoral Bursary for carrying out the research. We are inviting you to participate in a study entitled: *The experiences of educators in dealing with racial integration in desegregated public primary schools in Gauteng East District.*

WHAT IS THE PURPOSE OF THE STUDY?

This study is expected to collect important information that could contribute to our understanding of how educators experience the process of teaching a racially diverse class of learners in desegregated schools. The findings of this research can be used to generate working recommendations for dealing with common challenges encountered when educators teach racially integrated classes.

WHY AM I BEING INVITED TO PARTICIPATE?

You are invited to participate in this study because you have both the requisite characteristics and experience consistent with teaching diverse groups of learners at the school in which you work and, in this respect, you have the potential of making significant knowledge contribution to the study.

I obtained your contact details from the school's administration office through the permission given by the principal. Participants of this study have been purposively selected based on their experience in teaching racially diverse classes of learners. A total of twelve participants will be selected, four from each school (including yours) to form part of the research.

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

The study involves audio taping of a telephone semi-structured interview. The use of an audio recorder will assist in the transcription process. The nature of questions for the interview includes aspects such as the common challenges of teaching integrated learners, measures taken by the school or department to facilitate racial integration. The interviews will last a period not exceeding 30 minutes with each participant and will take place at a time convenient to you so as not to impede on contact time for lessons.

CAN I WITHDRAW FROM THIS STUDY EVEN AFTER HAVING AGREED TO PARTICIPATE?

Participating in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent. You are free to withdraw at any time and without giving a reason or being liable to any penalty. The study data will be handled as confidential as possible and will be used for the purposes of this study only. The school or individual names of the participants will not be disclosed at any stage during and/or after the research.

WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

While there will be no personal payment for your participation, the study affords you the opportunity to share relevant information on how racial integration of learners in desegregated schools is experienced by educators who teach such classes. The information generated from this study may provide a basis for the generation of recommendations to address current challenges to teaching diverse groups of learners. This could potentially assist the department of education with insight as to what works and what falls short when teaching racially integrated learners is concerned.

ARE THERE ANY NEGATIVE CONSEQUENCES FOR ME IF I PARTICIPATE IN THE RESEARCH PROJECT?

This is a non-experimental study and as such minimum risks or discomforts are expected. Although the topic of racial integration may be at times sensitive and contentious, it is expected that you might initially feel a possible discomfort. The fact that this study will be handled as confidentially as possible is an assurance that the participant may feel free to express themselves without fear of any negative consequences. This also means that data generated from this study will never be directly linked to you as the participant and will solely be used for

the purpose of this study. Should you feel great discomfort that makes it difficult to continue with the study at any stage, you are reminded of your right to withdraw from the research process. A debriefing or counselling session will then be arranged immediately for the participant after consulting Unisa's Ethics Review Committee in the College of Education.

WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?

You have the right to insist that your name be not recorded anywhere and that no one, apart from the researcher, will know about your involvement in this research. Your answers will be given a code number, or a pseudonym and you will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings. Records that identify you will be available only to the researcher unless you give permission for other people to see the records.

Although data provided by you will be anonymous, it may however be used for other purposes, such as a research report, journal articles and/or conference proceedings. In the event where a report of the study is submitted for publication, you as the research participant will not be identifiable in such a report.

HOW WILL THE RESEARCHER(S) PROTECT THE SECURITY OF DATA?

Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard/filing cabinet in Alliance for future research or academic purposes; electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. Information gathered from you will be permanently deleted from the hard drive of the computer through the use of a relevant software programme and hard copies will be shredded.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

No personal payment will be made for your participation, however, the time and knowledge contribution you will make will be invaluable towards achieving the outcomes of the study. No costs will be incurred by you the participant as all expenses will be borne by the researcher.

HAS THE STUDY RECEIVED ETHICS APPROVAL?

This study has received written approval from the Research Ethics Review Committee of the College of Education Unisa. A copy of the approval letter can be obtained from the researcher if you so wish.

HOW WILL I BE INFORMED OF THE FINDINGS/RESULTS OF THE RESEARCH?

If you would like to be informed of the final research findings, please contact Andile Dlamini on 062 996 9015 or andiledlamini@yahoo.com. The findings are accessible for a period of five years.

Should you require any further information or want to contact the researcher about any aspect of this study, please contact **062 996 9015/ 011 810 1212** or **64004457@mylifeunisa.ac.za**

Should you have concerns about the way in which the research is to be conducted, you may contact Doctor Boledi Moloto on **012 429 6009** or **masehbm@unisa.ac.za**

Thank you for taking time to read this information sheet and for participating in this study. Thank you.

Andile Dlamini
(Researcher)

Boledi Moloto
(Supervisor)

CONSENT/ASSENT TO PARTICIPATE IN THIS STUDY (Return slip)

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

- I have read (or had explained to me) and understood the study as explained in the information sheet.
- I have had sufficient opportunity to ask questions and am prepared to participate in the study.
- I understand that my participation is voluntary and that I am free to withdraw at any time without penalty.
- I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.
- I agree to the recording of the interview questions with the researcher.
- I have received a signed copy of the informed consent agreement.

Participant's Name & Surname (please print)   _____

Participant Signature _____

Date:

Researcher's Name & Surname: **Andile Dlamini**   Supervisor's Name: **Dr BM Moloto**

24 May 2021

Researcher's signature   **Date**

Contact details: **062 996 9015** or **64004457@mylife.ac.za**
Supervisor contact details: **012 429 6009** or **masehbm@unisa.ac.za**

APPENDIX F: LANGUAGE EDITING CERTIFICATE

BARBARA WOOD
Woodlands Media
Tel: + 27 11 325 2231
Fax: + 27 86 612 9968
EMAIL: Woodlandsmedia@gmail.Com
Postal Address: P:O Box 2120
Parklands 2121
Johannesburg
South Africa

11 April 2023

TO WHOM IT MAY CONCERN

I Barbara Wood, hereby confirm that I am a professional researcher and editor and that I have edited the dissertation:

THE EXPERIENCES OF EDUCATORS IN DEALING WITH RACIAL INTEGRATION IN DESEGREGATED PUBLIC PRIMARY SCHOOLS IN GAUTENG EAST DISTRICT

By

Andile Dlamini

Submitted in fulfilment of the requirements for the degree

Master Of Education (Philosophy Of Education)
Department Of Educational Foundations
University Of South Africa

Supervisor: Dr Moloto BM

Signed: ....
Place: ....
Date: ....11/04/2023...

UNISA | university of south africa

UNISA COLLEGE OF EDUCATION ETHICS REVIEW COMMITTEE

Date: 2021/06/09

Ref: **2021/06/09/64004457/26/AM**
Name: Mr A Dlamini
Student No.:64004457

Dear Mr A Dlamini

Decision: Ethics Approval from
2021/06/09 to 2024/06/09

Researcher(s): Name: Mr A Dlamini
E-mail address: 64004457@mylife.unisa.ac.za
Telephone: 062 996 9015

Supervisor(s): Name: Dr B.M Moloto
E-mail address: masehbm@unisa.ac.za
Telephone: 012 429 3429

Title of research:

The experiences of educators in dealing with racial integration in desegregated public primary schools in Gauteng East District.

Qualification: MEd Philosophy of Education

Thank you for the application for research ethics clearance by the UNISA College of Education Ethics Review Committee for the above mentioned research. Ethics approval is granted for the period 2021/06/09 to 2024/06/09.

The **medium risk** application was reviewed by the Ethics Review Committee on 2021/06/09 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 will ensure that the research project adheres to the relevant guidelines set out in the Unisa Covid-19 position statement on research ethics attached.
2. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.

3. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be comm unicated in writingg to the UNISA College of Education Ethics Review Committee.

4. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.

5. Any changes that can affect the study-related risk s 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.

6. 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.

7. 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.

8. No field work activities may continue after the expiry date **2024/06/09**. Submission of a completed research ethics pro gress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number **2021/06/09/64004457/26/AM** *should be clearly indicated on all forms of communication with the intended research pa rticipants, as well as with the Committee.*

Kind regards,

Prof AT Motlhabane
CHAIRPERSON: CEDU RERC
motlhat@unisa.ac.za

Prof PM Sebate
EXECUTIVE DEAN
Sebatpm@unisa.ac.za