



**MAINSTREAM PRIMARY SCHOOL TEACHERS' PERCEPTIONS ABOUT THE
IMPLEMENTATION OF INCLUSIVE EDUCATION**

by

SIYABULELA TSHANGELA

submitted in accordance with the requirements for the degree of

MASTER OF EDUCATION

in the subject

INCLUSIVE EDUCATION

at the

University of South Africa

SUPERVISOR: PROF. MBULAHENI OBERT MAGUVHE

June 2019

DECLARATION

Name: Siyabulela Tshangela

Student number: **503 55 325**

Degree: Master of Education (Inclusive Education)

I declare that, “**Mainstream Primary School Teachers’ Perceptions about the Implementation of Inclusive Education**”, is my own work and all the sources used that are not my own works have been properly acknowledged. 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.

Signature



DATE: June 2019

DEDICATION

This study is dedicated to the memory of my late maternal grandmother, **Mrs Mamvayitisi Nozitswebhu Vivian Mlahlwa ka Jalile** (may her lovely soul rest in perfect peace)

ACKNOWLEDGEMENTS

I thank Almighty God, the ever-present, all-knowing and all-powerful father for affording me life, wisdom and strength to complete this dream study.

I am humanly unable to mention, by name/s, all individuals who massively contributed to the completion of this work, however, I wish to thank all of them, for they shared invaluable experiences and ideas that ultimately shaped this dissertation. Their support during difficult and trying times is much appreciated.

This study would not have been possible without the assistance, support and encouragement from the following people:

- Professor Mbulaheni Obert Maguvhe, my supervisor.
- My wife, Ziyanda Tshangela and children (Lutho, Mihlali, Amila, and Nzinga)
- My Uncles: Jackson Mzawubalekwa Mzekeli, Joseph Mbangiswa Mzekeli, and Afrika Mzekeli.
- Dr Jacqui Baumgardt for editing my work.
- Mpendukana Simbonile for his invaluable ideas.
- Dotwana Mandihlume, Izwe lethu Poqo!

ABSTRACT

Inclusive education (IE) was conceived in the Global North and is deeply rooted in the Western epistemological disciplinary traditions. IE was developed in the ‘resource-rich’ Global North and eventually imposed on the ‘resource-poor’ countries of the Global South. Its evangelical, civilizational and modernist unilinear journey from the Euro-North American epistemological archive and the colonial library constitute coloniality, that manifests itself in the form of coloniality of knowledge, of being, and that of power. South Africa, a Third World /Global South country introduced the policy relatively very late just like other countries of the Third World. Its implementation is still a hard nut to crack, largely because of its origins, development, and configuration.

The dissertation reviews the current demands for IE globally and how this has been implemented in South Africa; and more particularly in resource-poor schools on the Cape Flats in the Western Cape province of South Africa. Using a qualitative approach with interviews with 10 purposively selected participants(five males; five females), observations and policy analysis as tools for the research, the researcher concludes that IE as currently espoused has been a failure, particularly because of the skewed funding model use to fund education, and that an African approach is needed to ensure that it works in poorly-resourced South African schools. The researcher recommends that the philosophy of IE needs to be completely overhauled and redeveloped from a Global-South perspective, free of colonialism and coloniality.

Key words: colonialism, coloniality, disparities, equity, equality, funding system, redress, resources, responsibilities of the state, social justice

TABLE OF CONTENTS

DECLARATION	i
DEDICATION	ii
ACKNOWLEDGEMENTS	ii
ABSTRACT	iii
LIST OF FIGURES	vii
LIST OF TABLES	vii
LIST OF ACRONYMS AND ABBREVIATIONS	viii
CHAPTER 1: BACKGROUND AND ORIENTATION TO THE STUDY	1
1.1 INTRODUCTION	1
1.2 STATEMENT OF THE PROBLEM.....	5
1.3 AIMS OF THE STUDY	7
1.4 STUDY OBJECTIVES	7
1.5 RESEARCH QUESTIONS	7
1.5.1 Main Research Question	7
1.5.2 Sub-Questions	7
1.6 PRELIMINARY LITERATURE REVIEW.....	8
1.6.1 Some Historical Disparities in the South African Education.....	8
1.6.2 Colonialism, Apartheid and Bantu Education.....	9
1.6.3 Political Interventions: NNSF and EWP6	12
1.7 THEORETICAL FRAMEWORK.....	23
1.8 QUALITATIVE RESEARCH METHODOLOGY	24
1.8.1 Strengths	24
1.8.2 Limitations	25
1.8.3 Population and Sampling	25
1.8.4 Data Collection Methods	25
1.8.5 Data Collection Tools	27
1.9 QUALITY CRITERIA	27
1.9.1 Data analysis	27
1.9.2 Trustworthiness.....	28
1.10 ETHICAL CONSIDERATIONS.....	28
1.10.1 Professional ethics	28
1.10.2 Gatekeepers.....	28
1.10.3 Publishing ethics	28
1.11 DELIMITATIONS AND LIMITATIONS	29
1.11.1 Delimitations.....	29
1.11.2 Limitations	29
1.12 SIGNIFICANCE OF THE STUDY	29
1.13 DEFINITIONS OF TERMS.....	29
1.14 OVERVIEW OF THE STUDY	31
CHAPTER 2: LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK	33
2.1 INTRODUCTION	33
2.2 STATE RESPONSIBILITIES/DUTIES	34
2.2.1 The Notion of the State	34
2.2.2 The Notion of Democracy	38
2.3 WHAT IS INCLUSIVE EDUCATION?.....	39
2.3.1 The Rights and Ethics Discourse	40
2.3.2 The Efficacy Discourse.....	40
2.3.3 The Political Discourse	40
2.3.4 The Pragmatic Discourse	40
2.4 INCLUSIVE EDUCATION IN THE SOUTH AFRICAN CONTEXT.....	42
2.4.1 Inclusive Education in Botswana.....	43

2.4.2 Inclusive Education in Australia.....	44
2.4.3 Inclusive Education in the United Kingdom.....	45
2.4.4 Inclusive Education in United States of America	45
2.4.5 Inclusive Education in Germany.....	45
2.4.6 Inclusive Education in Lesotho.....	46
2.5 AIMS AND INTENTS OF THE EDUCATION WHITE PAPER 6.....	46
2.6 THE NOTIONS OF IMPARTIALITY AND REDRESS	49
2.6.1 Equity and Social Justice	49
2.6.2 The Concept of Equity	51
2.6.2 Distributive Equity.....	54
2.6.3 Affirmative Action.....	55
2.6.4 The Notion of Redress	55
2.7 WHAT IS PUBLIC SCHOOL FUNDING.....	62
2.8 TYPES OF FUNDING MODELS.....	69
2.8.1 Fee Schools.....	71
2.8.2 No-Fee Schools.....	72
2.8.3 Independent Schools.....	72
2.9 CHAPTER SUMMARY	73
CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY.....	74
3.1 INTRODUCTION	74
3.2 THE CONSTRUCTIVIST / INTERPRETIVIST PARADIGM	75
3.2.1 Ontology	76
3.2.2 Epistemology	77
3.2.3 Methodology	77
3.3 SAMPLING.....	78
3.4 INSTRUMENTS FOR DATA COLLECTION	78
3.4.1 Observation.....	79
3.4.2 In-depth interviews	80
3.4.3 Triangulation.....	82
3.5 DATA ANALYSIS	82
3.6 TRUSTWORTHINESS OF THE STUDY.....	83
3.7 ETHICAL CONSIDERATIONS.....	84
3.8 CHAPTER SUMMARY	86
CHAPTER 4: FINDINGS, INTERPRETATION, ANALYSIS AND DISCUSSION.....	88
4.1 INTRODUCTION	88
4.2 BIOGRAPHICAL DATA	88
4.3 INTERVIEW GUIDE.....	88
4.4 EMERGING THEMES	89
4.4.1 Theme 1: Perceptions about the Implementation of Inclusive Education	89
4.4.2 Theme 2: Understanding Inclusive Education.....	98
4.4.3 Theme 3: Perceptions on the Need for the Implementation of Inclusive Education	105
4.4.4 Theme 4: Perceptions on the Progress of Implementation of Inclusive Education	107
4.4.5 Theme 5: Strategies to Foster Adequate Understanding of Inclusive Education	118
4.5 INTERPRETATION OF FIELD NOTES	128
4.5.1 Observation of Teachers' Classrooms	128
4.5.2 Classroom Management and Arrangement/Seating	129
4.5.3 Lesson Introduction, Learner Involvement, Teaching Methodologies and Curriculum Differentiation	130
4.5.4 Teacher-Learner Interaction	131
4.5.5 Pedagogical Classroom Environment.....	131
4.6 CHAPTER SUMMARY	132

CHAPTER 5: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	133
5.1 INTRODUCTION.....	133
5.2 SUMMARY OF THE STUDY AND RESEARCH FINDINGS	133
5.2 CONCLUSIONS	139
5.3 RECOMMENDATIONS.....	140
5.4 RECOMMENDATIONS FOR FUTURE RESEARCH.....	141
REFERENCES	142
APPENDICES	160
APPENDIX A: ETHICAL CLEARANCE	160
APPENDIX B: PERMISSION TO CONDUCT RESEARCH AT ORDINARY PRIMARY SCHOOLS IN THE CAPE FLATS.....	162
APPENDIX C: REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT YOUR SCHOOL	164
APPENDIX D: ASSENT FROM TEACHERS TO PARTICIPATE IN A RESEARCH PROJECT	166
APPENDIX E: LETTER REQUESTING ASSENT FROM LEARNERS IN A PRIMARY SCHOOL TO PARTICIPATE IN A RESEARCH PROJECT.....	168
APPENDIX F: A LETTER REQUESTING PARENTAL CONSENT FOR MINORS TO PARTICIPATE IN A RESEARCH PROJECT	169
APPENDIX G: CONSENT LETTER TO SGB MEMBERS.....	171
APPENDIX H: INTERVIEW QUESTIONS	174
APPENDIX I: OBSERVATION GUIDE	175

LIST OF FIGURES

Figure 2.1: Higher Grade (HG) Maths Results by Race, 2003	58
Figure 3.1: The research ethics wheel.....	84

LIST OF TABLES

Table 2.1: Timeline of developments relating to inclusive education in South Africa.....	46
Table 2.2: The quintile system.....	66
Table 4.1: Participants' biographical data.....	88

LIST OF ACRONYMS AND ABBREVIATIONS

ADHD	Attention Deficit Hyperactivity Disorder
ANA	Annual National Assessment
CA	Curriculum Adviser
CAPS	Curriculum and Assessment Policy Statement
CEDU	College of Education
CGE	Commission for Gender Equality
DBE	Department of Basic Education
DBST	District-Based Support Team
DF	Dakar Framework
DoE	Department of Education
EFA	Education for All
EMS	Economic and Management Sciences
ESOL	English Second or Other Language
GDP	Gross Domestic Product
GEAR	Growth, Employment and Redistribution
HOD	Heads of Department
ICESCR	International Covenant on Economic, Social and Cultural Rights
IE	Inclusive Education
LSEN	Learners with Special Educational Needs
NCESS	National Committee on Education Support Services
NCSNET	National Commission on Special Needs in Education and Training
NGO	Non-Governmental Organisations
NNSSF	National Norms and Standards for School Funding
NPO	Non-Profit Organisation
NQ	National Quintiles
OBE	Outcomes-Based Education
PDE	Provincial Departments of Educations
PIRLS	Progress in International Reading Literacy Study
RDP	Reconstruction and Development Plan
RSA	Republic of South Africa
SA	South Africa

SASA	South African Schools Act
SBST	School Based Support Team
SGB	School Governing Bodies
SIAS	Screening, Identification, Assessment and Support
TIMSS	Trends in International Mathematics and Science Study
UK	United Kingdom
UNESCO	United Nations Educational, Scientific and Cultural Organization
US	United States
WCED	Western Cape Education Department of Education

CHAPTER 1:

BACKGROUND AND ORIENTATION TO THE STUDY

1.1 INTRODUCTION

This study explores mainstream primary school teachers' perceptions about the implementation of inclusive education in their classrooms. To contextualise the study, in this chapter, the researcher reviews the historical context and the political interventions since 1994, and, in the same vein, expose the origin and the teachers' lived realities in the mainstream primary schools on the Cape Flats. The importance of such an approach lies primarily in the impact that South Africa's past has had on the present imbalances in education where teachers and learners are expected to meet certain academic standards.

The urge to pursue this study is partly derived from the researcher's work as an educator and a School Based Support Team member at a township school on the Cape Flats. (For the sake of confidentiality, the researcher shall use the acronym SPS to represent the school where the researcher teaches). Numerous workshops organised by the Western Cape Education Department (WCED), Metro South Education District, and hosted by various schools with proper facilities have highlighted the enormous discrepancies in terms of infrastructure among previously disadvantaged schools. The school where the researcher teaches is one of several poorly resourced schools.

On the question of addressing the distribution of resources, the South African government established a quintile system through the National Norms and Standards for School Funding wherein schools are methodically categorised based on the poverty levels on the National Quintiles (NQ). Schools on Q1 are the poorest while the best-resourced are in Q5. According to Mestry (2014), it is the duty of the Department of Basic Education (DBE) to regulate the exact funds to be given per learner in each category by the Provincial Departments of Educations. SPS, like the majority of quintile 2 schools in the area, has inadequate infrastructure and classes are overcrowded. The researcher's Grade 7 class, for instance, has 57 learners, making it problematic to move between rows and groups. The furniture is old and worn out, doors and windows are broken and there is an unacceptable shortage of textbooks.

The main problem in the education sector has been the disparity in schools between former black schools and white schools in terms of resources. That reality must be viewed alongside

another significant contributor that also finds expression within the urban-rural dichotomy; that is the difference between urban and rural schools in the distribution of resources. This is illustrated clearly by how urban schools produce better pass rates compared to their rural counterparts (Seobi & Wood, 2016).

Learner support teachers with whom the researcher has had formal and informal interactions within the last two years, mentioned a plethora of challenges that they grapple with as part of their support which are exacerbated, in the main, by absence of suitable support materials (Hofman & Kilimo, 2014). Material and support from the district cater for English Home Language speakers only. Massive amounts of administration are needed and supporting two schools simultaneously overwhelms the teachers and makes proper follow-up of interventions almost impossible. There is also a deficiency of other resources such as space and alternative assessments tools. They further decried supporting the whole school instead of focusing on a certain phase and stated that teachers only identified learners with learning barriers after or during progression, thus failing to timeously and proactively observe and refer these learners to the support team as soon as possible.

There is also a lack of professional working relations between learner support teachers and mainstream teachers, and the support from the district is inadequate and often disjointed (Makhalemele & Nel, 2016). Anecdotal accounts to this effect point to the pervasiveness of misconceptions and misunderstandings of the concept of inclusive education and that of learner support teachers. Teachers lack the vital pedagogical knowledge that would enable them to discharge their learner support duties in inclusive classrooms (Spaull, 2013).

There are numerous reasons for this phenomenon; many of them have foundations in the history of this country in terms of how urban versus rural areas were created and how the distribution of resources was managed. This point will be elaborated on in discussing the political interventions, where some implications of the National Norms and Standards for School Funding (NNSSF) are that the norms and standards contribute to the continuation of disparities in poorly resourced schools. The point that is worth mentioning, at this juncture though, is that urban schools consist of largely white private schools and former model C schools, while rural areas have smaller numbers of such schools. A critical factor which further compounds the problem is how, in the post-1994 dispensation in South Africa, there is evidence that points to a failure either in implementing policies intended for redress or in the conceptualisation of these very policies. Put differently and more specifically, the problems

emanate out of what the researcher believes is conflict and ambiguity in the implementation of redress policies. Donohue and Bornman (2014) regard high conflict and ambiguity in policies as “symbolic implementation” policies; these policies are always associated with non-implementation and failure. They tend to garner attention when they are passed but fade away thereafter, something that seems to characterise South African education policies.

Inclusive education (IE) is enshrined in the United Nation’s 1948 Universal Declaration of Human Rights, which states “Everyone has the right to education” (Majoko, 2018). The international community conceptualised what they conceived as “Education for All” (EFA) (Donohue & Bornman, 2014; UNESCO, 1990). Subban and Sharma (2006) attribute this move to a United Nations Convention on the Rights of Children (1989) and the Jomtien Declaration and the World Summit on Children (1990). The Salamanca Statement and Framework for Action on Special Needs Education (UNESCO, 1994) reaffirmed the notions of universal human rights and renewed the pledge contained in the EFA (Subban & Sharma, 2006; UNESCO, 1990). IE, as defined by UNESCO, is concerned with the removal of all barriers to learning particularly for vulnerable and marginalised groups. It is also a strategic approach aimed at facilitating learning for all learners. IE is aimed at decreasing and overcoming all forms of exclusion. IE enhances access, and participation and learning in quality basic education at least at foundation phase (UNESCO, 2005).

In response to global adoption of inclusive education 1994, the United States of America passed the No Child Left Behind Act (2001) and The Individuals with Disabilities Improvement Act (2004) (Landsberg, 2011). Similarly, the United Kingdom passed the Code of Practice (2001) (Forlin, Earle & Sharma, 2011). The government of Cyprus passed a law in 1999 that ratified the Salamanca statement (Angelides, Stylianou & Leigh, 2004). In Turkey, The Disabilities Education Act was passed in June 1997 (Korkmaz, 2011). Majoko (2018) states that the Zimbabwe Education Act of 1987 as amended in 2006, the Zimbabwe Constitution Amendment Number 20 of 2013 Section 75, the Secretary’s Circular Minute Number 14 of 2004, the Director’s Circular Number 7 of 2005, and the Principal Director’s Circular Number 20 of 2011 mandate inclusion in regular school education.

With the advent of democracy in 1994, the Republic of South Africa (RSA) adopted IE (Maguvhe, 2014; Naicker, 2007). The right to basic education is entrenched in the Constitution of the Republic of South Africa (RSA 1996a) in Section 9(2), which commits the state to the achievement of equality, and Sections 9(3), (4) and (5), which commit the state to non-

discrimination. The conceptualisation of IE, and development thereof, began in October 1996. The Ministry of Education appointed the National Commission on Special Needs in Education and Training and the National Committee on Education Support Services (Swart, Engelbrecht, Eloff & Pettipher, 2002). Furthermore, the Constitution (RSA, 1996a) includes the injunction that all citizens must fundamentally access equality education and enjoy all rights and freedoms contained in the Constitution. That is to say, irrespective of whether a learner has a learning barrier or not, schools need to cater for all without discrimination or prejudice. The Constitution (RSA, 1996a) furthermore asserts that for optimal access and the implementation of the right to education, the state needs to ensure that equity and practicability are not compromised in the process of dealing with previous racially biased laws and practices (Maguvhe, 2005). RSA also gazetted legislation, particularly the South African Schools Act 84 of 1996 (SASA) wherein sections 34 and 35 were inserted to mitigate and redress the disparities in the provision of education in order to achieve equity and justice (Mestry, 2013). The South African government also passed several policies and guidelines on inclusive education. These include the Education White Paper 6 (EWP6) in July 2001, the Screening, Identification, Assessment and Support policy and guidelines on special schools as resources (Nel, Tlale, Engelbrecht & Nel, 2016), in line with Salamanca Statement and Framework on Special Needs Education (UNESCO, 1994). The Department of Education [DoE] (2001) defines IE as an acknowledgement that all children can learn with support, enabling structures, systems and methodologies that meet their needs. IE also includes respect for differences, be it the age, gender, class, ethnicity, language, disability, HIV status and other related diseases (Naicker, 2007). IE also entails a change in teaching methodologies, behaviours, attitudes and curricula to meet learners' needs (Landsberg, 2011). IE is grounded in maximising the participation of all learners in the culture of educational institutions and the curriculum.

In the RSA, the strategies for implementation of inclusive education include the conversion of special schools to fully functional resource centres and the mobilisation of disabled school-going-age children who are not currently in school (Naicker, 2007), but, according to Donohue and Bornman (2014), the percentage of special needs learners of school-going-age that are out of school sits at 70%. The strategy of implementation of inclusive education also involves the conversion of mainstream primary schools into full-service inclusive schools (Landsberg, 2011). Consequently, the study of teachers' perceptions about the implementation of inclusive education is vital.

Internationally, teachers' perceptions play a critical role in the implementation of successful IE (Florian & Rouse, 2009; Korkmaz, 2011). In the Bahamas, Hunter-Johnson, Newton and Cambridge-Johnson (2014) found that many teachers have fewer positive perceptions towards students with disabilities and their inclusion in general education classrooms. They attribute this to experience of teaching in an inclusive classroom. Teachers with experience showed more positivity towards IE while those with less experience demonstrated fewer positive perceptions towards IE. Korkmaz's (2011) study in Turkey revealed that inclusion of learners must be gradual depending on the level of disability. He found that teachers perceived that learners with severe disabilities should be referred to specialised schools. Rajovic and Jovanovic (2013) in Serbia reported that Serbian teachers perceive that learners with disabilities need to be educated in special schools because of their lack of training in IE. Majoko (2018:5) established that teachers need "open-ended perceptions" about all learners' ability to learn, which would in turn mean that teachers must provide impartial opportunities to all learners in a regular classroom. South African literature reveals the importance of examining the teachers' perceptions, understanding, attitudes and the knowledge of IE (Fraser & Maguvhe, 2008; Nel et al., 2016). According to Nel, Tlale, Engelbrecht and Nel (2014), teachers have inadequate understanding of IE in the RSA which results in a negative perception of what IE is all about. This hampers its implementation (Ntombela, 2011; Nel et al., 2014). This study examines mainstream primary school teachers' perceptions about the implementation of inclusive education. This is because perceptions are dynamic and most of the studies cited above were not done within the context of the RSA.

1.2 STATEMENT OF THE PROBLEM

The implementation of inclusive education is an international challenge to teachers (Majoko, 2018). Consequently, several studies conducted by Ntombela (2011), Korkmaz (2011) and Hunter-Johnson et al. (2014) have examined their perceptions about such implementation. Smit and Mpya (2011) believe that it is important to examine teachers' perceptions of the implementation of IE, understanding, attitudes and the knowledge of IE to inform their training. According to Bornman and Rose (2010) and Donohue and Bornman (2014), teachers' negative perceptions about disability interfere with their implementation of IE. However, other studies including Engelbrecht, Nel, Nel and Tlale (2015), Spaul (2013) and Wood and Olivier (2008) reveal that teachers have positive perceptions about IE. South Africa has strived to introduce various mechanisms to launch the IE process (Smit & Mpya, 2011). The lack of exploration and improvement of teachers' perceptions about IE will hinder its successful implementation.

Many children in regular and even in inclusive classrooms may experience exclusion. Successful implementation of IE demands access to education, meaningful participation of learners and the provision of equitable opportunities for learning (Majoko, 2018).

Teaching in a township school is an assignment laden with challenges for teachers, but also offers opportunities. This duality is a recipe for progress and innovative development of a responsive culture both for the country and teachers, (see Ekine and Manji, 2012). The introduction and background of this proposed study revealed that history gives birth to the present.

Nevertheless, regardless of the efforts of the democratic movement in terms of establishing policies that are meant for the maximisation of the accessibility of quality education through NNSSF, imbalances in the funding of public schools still exists. Schools in poor communities still have appalling infrastructure (Seobi & Wood, 2016) and classrooms are overcrowded with learners sharing a limited number of textbooks. These schools also lack vital learning materials like wall charts and access to technology. Fiske and Ladd (2004) observed that this has led to some parents to seek better education in schools previously meant to serve white learners only. If this is extended to incorporate any other better-off school, another interesting dimension in the discourse would be added, because it can be argued that the quintile funding system would miscategorise these schools (Davies, 2004:116).

Learners from under-resourced black township schooling backgrounds still underperform and struggle to meet the set standards. Evidence of this is reported by various international bodies, one being the Trends in International Mathematics and Science Study (TIMSS) where the RSA came in last or second-to-last place from 1999 to 2015 (Human Sciences Research Council, 2016). The picture painted here extends to the national Grade 12 results (Martin, Kennedy & Foy, 2007). The 2015 Grade 12 results (DBE, 2016) were extremely low for under-resourced schools. The DBE also conceded that, again, in 2016, as in so many other years, the vast majority of the successful learners came from the resourced schools. Seobi and Wood (2016) pointed out that one of many reasons for this poor performance is that teachers struggle to deliver quality education owing to the state of infrastructure in these schools, and in addition, lack of adequate professional support from schools' leadership.

In 2008, the national government responsively decided to amend the provisions and regulations contained in the NNSSF to address the need for equitable funding systems and the improvement on the quality of education in historically under-resourced schools. Before this

modification, facilities, the physical conditions and the poverty levels of the area in which the school is situated were the criteria used. The change in the criteria also considered the unemployment and literacy rate of the area in which schools are built (Mestry, 2014). Sadly, it can be deduced from the background of this proposed investigation that the conceptualisation and the amendment of the NNSSF policy (DBE, 2018) has not adequately solved the problem of resource distribution intended to balance the scales almost a decade after its amendment. Schools in the previously disadvantaged communities are still without adequate resources, which mean that disparities still exist.

1.3 AIMS OF THE STUDY

The study aims to explore the teachers' perceptions about the implementation of inclusive education in ordinary primary schools on the Cape Flats.

1.4 STUDY OBJECTIVES

- To explore primary school teachers' understanding of inclusive education.
- To investigate teachers' perceptions about the need for the implementation of inclusive education.
- To examine teachers' perceptions about the progress of implementation of inclusive education.
- To ascertain strategies that could be used to foster adequate understanding of inclusive education among teachers.

1.5 RESEARCH QUESTIONS

1.5.1 Main Research Question

What are the teachers' perceptions about the implementation of inclusive education in ordinary primary schools on the Cape Flats?

1.5.2 Sub-Questions

- How do primary school teachers understand inclusive education?
- How do teachers perceive the need for the implementation of inclusive education?
- How do teachers perceive the progress of implementation of inclusive education?
- What strategies could be used to foster adequate understanding of inclusive education among teachers?

1.6 PRELIMINARY LITERATURE REVIEW

A focus on teacher perspectives on the implications of inclusive teaching and learning at under-resourced schools will be the main thrust of this study. O’Gorman (2010a) articulates that policies attempt to balance the scales; they make opportunities come into existence in a society. Education policies provide an effective tool to achieve all the ideals sought from a government perspective for the benefit of a people. However, the South African government seems to have fallen short in fundamentally reducing inequality. Education in this country is still provided asymmetrically after more than two decades of democracy. To substantiate this argument, and that which the background of this proposed study exposed earlier, the researcher will critically engage related existing literature to strengthen the stated claim, and, in the same vein, find gaps or silences, for that is what a literature review is designed to achieve. The researcher begins by giving a concise historical background with an emphasis on policies and other political events that shaped the education system. Moreover, this section is completed by a brief argument on the political context where policies of redress like the EWP6 as well as NNSSF are enacted to make the necessary amends.

1.6.1 Some Historical Disparities in the South African Education

Booyse, Le Roux, Seroto and Wolhuter (2011) argue that the field of history of education is contentious and the dominant narrative in the scholarship of this field seems to suggest that South African history started when settlers arrived on these shores. However, Seroto (2004) again acknowledges, though, that the colonial rule marked a significant phase in our history. The country has always been home to indigenous Africans, who today form part of the marginalised black communities as part of the continued structural exclusion. The view held by some scholars of history of education that an indigenous person was savage, a pagan with no history and culture to transmit, is false. It hinges on an argument that is ahistorical and racist with clear residues of colonial and imperial conquest. The champions of this narrative advance a skewed supposition that there was no formal education. Christie (1991) dismisses the view arguing that even if there was no “formal” education before white settlers came here, that does not imply that there was no education taking place. Booyse et al. (2011) point out that education in the pre-colonial era was more of a non-school education, different from the European system and transmission was in two ways, namely informally by parents and elders in society through a socialisation process; and formally through initiation rites or apprenticeship/craftsmen.

The above discussions capture the purposes and intent of education and the impact it has on the society at large. This shows that education was practised and understood differently in African societies. In this study, the researcher places a special focus on how during colonialism and apartheid, the allocation of funds marginalised black communities in the education sector. Christie (2008) and Fataar (2011) both observe and concur that the genesis of disparities lies in education this country's colonial period. Jan van Riebeeck's Dutch settlers colonised the country from 1652 until the English took over the reins 200 years later, in 1852. The National Party would later enter the political scene in 1948 and took over from the English. The National Party introduced apartheid and subsequently, Bantu Education, in 1953 exclusively for black people and was loathsome to the people to whom it applied. Apartheid policies occasioned the marginalisation of black people not only in the socio-political arena but in the distribution of the resources as well in education. Funding was allocated on a racial basis. Schools catering for black learners were overcrowded and poorly resourced; even the teachers in these schools were unqualified. In addition, Fiske and Ladd (2004) also state that this then resulted in the provision of an education far below acceptable standards. The number of learners dropping out of these schools also increased.

To augment this point, as pointed out by Christie and Fataar, the researcher briefly touches on Bantu Education during the colonial and apartheid era in the next passage.

1.6.2 Colonialism, Apartheid and Bantu Education

Christie (1991) reveals that the Department of Education was established in 1839 and non-compulsory elementary education was offered free of charge. It was only the secondary schools that charged fees. What can be logically deduced from this is that education was a costly commodity even then, meaning that only those with money could buy it. This reality subsequently led to a huge number of white children not attending school. This problem was partly eliminated around 1893, when missionary schools to accommodate poor white settler communities were established and financially subsidised by the then state. Inequalities also emerged between town and rural schools. These disparities also created a notable gap between the poor and the rich children from the more affluent communities accessed the best schooling only offered by private entities while those from the bottom social stratum relied on mission schools. This revelation also exposes another interesting dimension in the discourse, the class question. This classification was then extended to include persons of colour. In line with this

logic, blacks were nurtured for participation in church matters while coloureds received basic mathematics, writing and reading skills.

The establishment of the apartheid government in 1948 brought with it racial divisions premised on the philosophy of separate development embodied in what was called “Bantu Education”. Bantu education was intended to cripple black learners’ cognitive and intellectual growth and prepare blacks for manual work. The fundamental aim of this system (Le Roux, 1945, as cited in Kallaway, 1984:66) was the following:

We should not give the Natives an academic education, as some are too prone to do. If we do this, we shall later be burdened with many academically trained Europeans and Non-Europeans, and who is going to do manual labour in the country? I am in thorough agreement with the view that we should so conduct our schools that the native who attends these schools will know that he must be a labourer in the country.

Le Roux’s views were a precursor to what became the Bantu education system. A key aspect worth noting is how such views were part of the discourse amongst white people concerning their intention of educating black people. Tabata (1960:14) opined that “white supremacist apostles” aim was to arrest the development of black people and spelt out the intention of Bantu education. He argued that this was done through different approaches in the preparation of students: “white students are taught and prepared to occupy high and influential positions in the society while black students were prepared to be in the service of the dominant white society”. The history of black education is necessary to ground the interrogation which will expose how socio-economic barriers contribute to poor performances, and inaccessibility of education as well. A thorough study of Bantu Education also reveals the resulting relationship between education and wealth. Consistent with Tabata’s views stated previously, learners from poor/black communities find it tough to achieve a meaningful upward mobility and accumulate wealth through the markets, partly because they are not oriented towards it. Their only definite legacy is that of their families’ destituteness (Spaull, 2013).

Therefore, it is imperative to thoroughly understand the logic behind colonialism and its intended output. Black education was conceptualised in the above arguments, which unmask deep and complex layers of the subjugation of black learners.

The views contained in both Tabata’s and Le Roux’s statements were evidenced in the further application of methods that maintained separate development as the inherent principle of Bantu

Education. For instance, in 1949, the apartheid government expenditure per head paints a bleak picture: the cost per white learner was £50 per annum and that of a black learner was a paltry £7 per annum (Seroto, 2004). This picture was made worse by the fact that the £7 was only for the few children in school. It must be borne in mind that the notion of free and compulsory education was a privilege enjoyed only by white learners. The architect of apartheid, Dr H Verwoerd spoke plainly about this, for he once said:

Only 40 per cent of children of school going age are in schools. Of these nearly half the pupils are found in the sub-standards; 10 per cent reach standard two; 3½ per cent reach standard six; only ½ per cent reach junior certificate and a very small number matriculate (Tabata, 1960:14).

The researcher desires to dismiss, though in passing, the idea that slaves and/or black people received better education during the colonial rule to juxtapose the pre-1994 education with the post-1994 education. The view that blacks received better education under the oppressive white rule is a lie that more often crops up in white spaces, to table a justification of white domination, Kallaway (1984:67) reports:

What the education department wants is to make all principal day-schools places of manual industry, as well as of book-instruction. It is not expected that all boys will become expert tradesmen; but it is to something to train them to use the spade and the hoe, the plane and the saw, the mason's towel and plumb-line.

South African schooling during, before and after formalisation of apartheid has always been an abode of separateness. White learners studied in comfort while their black counterparts boiled with discontent and anxiety. White learners experienced an education that filled them with consuming pride and responsibility. The same cannot be said about black learners (see Seroto, 2004). Some of these facts led to the implosion of the system that culminated in the widely documented 16 June 1976 revolutionary protest mainly by black children, resulting in death and indiscriminate incarceration and a witch-hunt of students. Perhaps the most essential fact surrounding the 16 June uprising was the nexus between education, politics and society at large.

In the next section, the researcher touches on the political remedies undertaken by the democratic government aimed at effecting justice and redress. The researcher also states some broader implications of these remedial actions. This is important for laying bare the issues that show the complexities currently faced by the South African education system.

1.6.3 Political Interventions: NNSSF and EWP6

This discussion on the political context is brief and it does not exhaust all the problems and issues within the education space. The researcher observed the current state of education, albeit within the rubric of the political terrain. An emphasis is placed on transformative policies of education (NNSSF and EWP6) and their intricacies and challenges within the context of poorly resourced schools.

1.6.3.1 NNSSF and some of its implications

Naicker (2007) states that the dawn of a democracy in South Africa ushered in refreshing challenges within the South African context. Chisholm (2007) had earlier observed that this political atmosphere heralded a significant move away from policies intended to benefit and engrain freedoms for a white minority to policies that catered for black people, thus aborting the exclusivist outlook and paving the way for inclusivity. A popular view that the new political regime had to grapple with was that a radical transformation of a society after centuries of colonial domination was a necessary project – and, in fact, remains so. The challenges emanate largely from the need for redress especially when taking into cognisance the damage caused by apartheid. Such was the damage that a radical shift was an imperative. The concept of social justice and redress emerged and shaped the political and ideological outlook of the new dispensation, even though some discrepancies and miscarriages are apparent and are exposed in the discussions below. The Schools Act preamble explicitly captures the new approach in the following words:

the country requires a new national 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 provide an education for the development of 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 the economic well-being of society, protect and advance our diverse cultures and languages, uphold the rights of all learners, parents and educators, and promote their acceptances of responsibility for the organisation, governance and funding of schools in partnership of the state (South Africa, 1996b).

To achieve justice and redress, a redistributive policy (NNSSF) was established to counteract the consequences of disparities in public school's funding model. This policy followed a

quintile system wherein schools are graded in accordance with their socio-economic stats, namely, literacy, poverty and income levels and their geographical area. Mestry (2014:856) summarises the intent of this poor-biased policy to be:

- A policy of pro-poor targeting for recurrent, non-personnel expenditure:60% of funds to be distributed to the 40% of poorest schools under an apportionment framework of 80:20 for personnel: non-personnel recurrent expenditure.
- The introduction of fee-free schooling in at least 40% of the poorest schools.
- The retention of a system of charging school fees as part of the government's commitment to pro-poor cross-subsidies.

However, Terreblanche (2002:30) cautions us that apartheid had a unique physiological make-up. It is 'self-perpetuating' in character. This argument, it seems, has eluded policymakers in creating a new and transformative education system and related policies. In the creation of policies, the advantage enjoyed by white minority and other racial groups during apartheid was not considered as a key factor when attempting to balance the scales. This has led to a continuation of disparities.

The democratic dispensation has fallen short in adequately dealing with racial, gender and class disparities not only in fragmented manifestations in different segments but in society at large. To validate this claim, Mestry (2014) submits that even though inequalities with specific reference to the distribution of resources have been dealt with, some significant disparities still exist in the rural and township schools. Parents and guardians in these communities are unable to pay school fees and qualified teachers are also not readily available. Even teachers currently in the employ of the respective provincial departments of education are confronted with high teacher/learner ratios (Motala, 2006). It is important also to add that only 8–10% of the allocated funds go to non-personnel expenses, meaning that a very small amount is allocated for redress. Township schools in dire need of a cash injection to address increasing needs for resources like adding more staff members, teachers in this instance, cannot use money received for this purpose. However, fee-paying schools can utilise it as they please, including for employing qualified teachers (Mestry, 2014).

Mestry continues to argue that even the curriculum hampers reform, further acknowledging that there have been considerable political interventions, but social justice and equity are yet to be satisfactorily addressed by the NNSSF policy, for many reasons, some which are that gender, race and class inequalities permeate the education system. They engulf the country.

Support or lack thereof that learners and teachers in under-resourced schools need seems not to be forthcoming. Leadership in schools is charged with this task and is the responsibility of their schools' heads of departments (HODs). Seobi and Wood (2016), however, found that HODs know little about instructional support for teachers. Rather, what they do is 'task-oriented management'. Mestry (2014:853) writes that even in terms of the NNSSF:

It is ironic, given the emphasis on redress and equity by the government, that the funding provisions of the Schools Act appeared to have worked thus far to the advantage of public schools patronized by middle-class and wealthy parents of all racial groups.

A big chunk of the failure also comes from the lack of participation of ordinary citizens: in this study, the citizens denote teachers (Nel, Muller, Hugo, Helldin, Backmann, Dwyer & Skarlind, 2011). The leading Italian Marxist theorist, Antonio Gramsci, helps us to advance the argument that the citizens, more specifically teachers teaching learners in black poor schools need to be active instead of being passive consumers of policies. Gramsci (as cited in Gélinas, 2003:88) cautions against an acceptance of the views of the dominant class: "the system's real strength lies not in the violence of the dominant class nor in the coercive power of the state apparatus, but rather in the citizen's acceptance of the worldview of those who rule them".

Therefore, for a young South African democracy, it is an essential cog for ordinary citizens to partake in policy formulations about them, for them and with them. It is sad to observe that so far there is a paucity of such processes and participation taking place. To put what Gramsci argues in context, Fanon's almost 50-year prediction about the "lumpen bourgeois", offers an interlocutory argument that clears the lenses with which one looks at the challenges that face the wretched and marginalised black schools in South Africa: "Caste has done nothing more than just take over unchanged legacy of the economy, the thought, and the institutions left by the colonialists" (Fanon, 1968:176).

Perhaps what Fanon points to here is how an inheritance of colonial systems cripples and stunts the development of post-colonial governments, something, that the researcher argues, is important to consider when deriving new education policies. When the Constitution (RSA, 1996a) became law, on the Bill of Rights (s 29) on education contains in summarised form the following: all citizens of South Africa are eligible to acquire basic education and explore extensive and skilled education that can be accessed and is available in the country's various tertiary institutions.

1.6.3.2 EWP6 and some of its implications

The fall of the apartheid regime opened opportunities for people to gain access to education *en masse* with the dissolution of racial division. The state began to create chances for low-income earners to receive education through a plan of paying a considerable chunk of the fees from various funds (Donohue & Bornman, 2014). New bodies, as earlier alluded to, attempted to mitigate matters relating to the colonial issues between ethnic groups. But the promises of free, equal and compulsory education that dominated the political manifesto of the African National Congress before 1994 elections yielded no fundamental outcomes if literature to this effect is anything to go by. This finds expression wherein that largely black communities seem to have only experienced the transition as largely legal emancipation: it has given them franchise rights but equality before the law, freedom of movement and fundamental human dignity remain elusive. This strong view is validated by massive inequalities in black spaces, public schooling disparities being just one of them.

Terreblanche (2002) shows the limitations of legal freedom when he lamented how freedom erroneously suggests that it is possible to instantly undo centuries of injustices visited upon the black majority through a sad expectation that freedom balanced the equation of the disparities the minute people cast their votes in 1994.

Education would play a pivotal role in what Jordan largely shares above but education in South Africa is a very expensive commodity. If one needs a quality education, he must also make sure that he has enough money to buy it from private proprietors. This has necessitated the youth to call for a free decolonised education. For it has dawned on the black youth that apartheid has simply taken on another form almost equivalent to transmutation. It has become too subtle to be easily detectable. The naked eye cannot easily see it. The appropriateness of the remedial political stance taken to deal with the structural, systematic and institutionalised social relations seems to have yielded insignificant outcomes. In keeping with the international trends and the provision in the country's constitution, more specifically, the section on the rights of people with disabilities, the new education department produced a White Paper (colloquially called the EWP6) to address issues on special needs. The policy sought to switch mainstream school to inclusive or full-service schools and schools previously offering special education to resource centres.

Despite these noble attempts at the policy level, education remains a terrain wherein residues of apartheid still find expression. A case in point is how learners with disabilities are excluded in ways reminiscent of racial exclusion. So, disability has somewhat replaced race by retaining in large parts the racial outlook of the past: disabled white learners enjoy better conditions while black learners languish in dire straits. In another attempt to remove exclusivity, the national government produced EWP6 (Department of Education, 2001) wherein six key strategies for meaningful inclusion formed the backbone of the policy:

- Improvement of special schools in existence, and the conversion of special schools to fully functional resource centres;
- The inclusion of a plethora disabled school-going age children, but not currently in school;
- The conversion of mainstream primary schools into full-service inclusive schools;
- Staff orientation and/or early identification of learners who may be confronted with disabilities, a shift from mainstreaming to adherence to the provisions, tenets and culture of inclusive education;
- The establishment of district-based support teams to support teachers; and
- Strong advocacy campaigns towards the ideals of inclusive education.

The EWP6 strategies above are located within Bronfenbrenner's ecological model (micro, meso, exo, macro and chrono-structures) (Bronfenbrenner, 1992). Each structure impacts the learner's cognitive development. It is at micro-level where initial contact with the family, childcare workers, peers and schools are located. Adults, that is to say, teachers reciprocally influence each other here. This is basically where support for both learners and teachers should begin, failing which a learner could face huge challenges, and be put at a gross disadvantage. It does not end there, as, if the adult is not supported by other adults, the learner suffers. The possibility that teachers can satisfactorily discharge this responsibility is contingent upon their acquired knowledge and skills, and the resources available to them. Nel et al. (2016) found that teachers acknowledge that their training orientates them to disability based on the medical deficit model. They also found that teachers find it difficult to assist learners with learning impediments due to Curriculum and Assessment Policy Statement (CAPS) time limitations. In addition to these limitations, poor socio-economic backgrounds, lack of parental care, support and involvement, collegial support of teachers and inadequacy of resources were found to hinder adequate learner support.

At this point, the researcher wishes to address some of the arguments on the production of a responsive and evolutionary knowledge framework. An important aspect of any society relates to the production of knowledge through a concentrated development of ideas. Now what is also essential is to trace the genealogy of ideas. Mao (1963, as cited in Žižek, 2007:167) was preoccupied with this theme, offering a profound answer about the crucial significance of ideas. He highlights that knowledge is a product of perceptions. Therefore, a synthesis of ideas demands a critical engagement with them as a prerequisite to gaining knowledge. In this regard, it is vital to recognise the process and the order of ideas as they develop from thinking; at the initial stage, ideas spring from a particular vantage point in consciousness and develop from thought to action. Responsive and correct ideas emerge out of replicative and reflective efforts that entail refinement and a review of the process from practice to knowledge and then back to day-to-day existential realities.

Mao's above articulation is largely Marxist in orientation (Banfield, 2015). Human beings are social beings, and education takes place in a social space, as earlier alluded to. The researcher earlier charges that knowledge is perpetual in nature, and the leap to conceptual knowledge of ideas, takes place when adequate accumulation of perceptual knowledge is reached, in line with the quest to find good and right ideas. There are, however, issues and phenomena that hinder this process. The phenomenon in question pertains to a cosmetic departure from the past as opposed to a radical transformation; in other words, the new regime has not satisfactorily dealt with the colonial character of government institutions, issues of capacity, adaptive proficiency and knowledge production.

Epistemology is the branch of philosophy that studies knowledge. Naicker (2006) says that initial theories of knowledge insisted on 'its absolute' and almost permanent nature. The development and evolution of these theories emphasises relativity and situational dependence, progressiveness and a direct relationship with the world and its objects. The trends in philosophy have since moved from a static and inactive perspective to a more active and flexible one. Apartheid education doctrine was based on control, an authoritarian approach and absolute understanding of the world. This gravely impacted thinking, teaching and learning experience in the classroom. A logical assumption, given the so-called revolutionary nature of the political change in South Africa which heralded the introduction of a range of new policies, especially in education, putting more emphasis on non-racism, equity, non-sexism and "non-disabilism", would be that the didactic content should have departed radically from the past.

Epistemological issues, argues Naicker (2007), are of paramount importance for they afford the conceptual guiding tools not only for teachers but policymakers as well. Teachers need this, particularly, so that they can navigate the new educational pedagogy stemming from the policy of inclusion. It seems, however, that issues in relation to epistemology are kept out of the dominant discourses. This hinders the growth of conceptual developments, creative thinking, innovation, imagination and growth of knowledge. In every society, the primary function of education is to help secure the survival of a people (Wilson, 1992:1). The survival envisioned here requires an evolutionary human endeavour; a responsive scholarly exercise would help close gaps inherent in current approaches since the phenomenon at hand finds expression within the space of ideas. Schools, on the other hand do not function in isolation, and neither do teachers and learners. Landsberg (2011) asserts that assumptions, beliefs, values and attitudes are directly translated into actions, teaching practices and inform decision-making. Unpleasant and backward attitudes towards differences in our societal milieu remain a terrain where barriers to learning and development find expression.

Classroom teachers are a primary resource that should play a pivotal role in achieving the goal of an inclusive culture. This requires that teachers need to have special skills and knowledge or develop new ones. However, Florian and Linklater (2010) submit that teachers are faced with the challenge of teaching learners whose differences vary across many dimensions. Learners who would have been referred to special schools are now in mainstream classrooms. There is an argument that teachers lack the necessary knowledge and skills to work with such students in inclusive classrooms (Engelbrecht, Nel, Smit & Van Deventer, 2016). This sense of being unqualified raises questions about what constitutes necessary knowledge and skills. This underlying assumption needs to be explored within the political context. Previously, before the new dispensation, teachers were trained in terms of the value system of exclusivity, and one finds many of these teachers within the employ of the provincial departments of education, some of whom have been teachers since before 1994. Thus, re-orientating these teachers would prove to be very difficult (Donohue & Bornman, 2014).

Fataar (2010) submits that education would have to play a pivotal role in taking the country to her desired democratic ideals. To create a country free of inequality is precisely why the NNSSF established the quintile funding system in order to distribute state resources to help no-fee schools in Q1 to Q3 to cope with the demands of offering quality education.

In their research, Engelbrecht et al. (2015) also found that most teachers in South Africa seem to embrace inclusive teaching but, in the same vein, register their concern regarding resources needed but not readily available in schools. This validates the concern of some teachers stated in the background of the study, where alternative assessment tools were cited as a resource that is very scarce in township schools. Nel et al. (2015) also found also that, even though teachers exhibit adequate understanding of inclusion, they struggle to accommodate the increasing number of learners confronted with different learning barriers because they do not possess the required skills to support, customise and plan their teaching activities to benefit all learners.

Engelbrecht, Savolainen, Nel, Koskela and Okkolin (2017) conducted a comparative study of Finnish and South African classrooms in which it became apparent that lack of resources is a significant stumbling block in delivering on the promises and ideals of inclusive education. Furthermore, the research revealed that large classes in South Africa significantly frustrate teachers in their quest. Some classrooms were found be overflowing, with up to 60 learners per class (which is far beyond the prescribed ratio of 35:1 as set out in the National Minimum Norms and Standards for School Infrastructure (DBE, 2009). Teaching aids, support material to assist learners with barriers and other materials that would enhance teaching and learning were also found to be limited in schools in poorer communities

Dzimbo and Mestry (2011) acknowledge that disparities in the South African education system continue to prevail despite the pro-poor funding system. This is attributable to the state of the school infrastructure, a shortage of textbooks and other learning and support materials. The fact these researchers cite inadequate training of teachers as an exacerbating factor, adding a human resource dimension to the equation. Poor teacher performance is prevalent in working in socio-economically challenged communities. This poor performance is attributable, among other things, to a lack of initial teacher preparation and on-going professional development opportunities and to poor school infrastructure (Seobi & Wood, 2016; Wood & Olivier, 2008).

Inclusive education is complex and multidimensional in nature, which then necessitates the application of a framework that would help deepen the understanding of a bio-ecological theory. The barriers as they manifest in the South African context provide a platform for transformation and an opportunity for developing a unique inclusive culture, not an adaptation of an existing one. The researcher concurs with the arguments advanced by Naicker (2005) that, for transformation to be meaningful, certain actions must take place, it must not be an

esoteric thing. Transformation must exist not only in the minds of people; real transformation takes place when there is action.

Donohue and Bornman (2014) submit that up 70% of children of school-going age that have disabilities are not in school while most of those who do attend are still in separate special schools. This situation prevails despite the push for inclusion that the EWP6 and the quintile funding system seek to achieve. A major contributor to inclusion is dependent on attitudinal stances and the role of school principals in acting to address challenges.

Moreover, the rest of it relates to money invested in school personnel, a creation of recognisable, practicable culture of inclusion that dispels exclusion (Landsberg, Krüger & Nel, 2005). According to Bornman and Rose (2010) and Donohue and Bornman (2014), the issue of attitudes remains an Achilles' heel of the education sector in its pursuit of inclusivity. But Nel et al. (2015), Spaul (2013), Wood and Olivier (2008) and Dzimbo and Mestry (2011) provide the potential genesis of the attitudinal factor. The researcher submits that inadequate professional content knowledge itself and that of the learning areas can possibly give birth to bad attitudes. The researcher aims to test this in the course of the investigation.

Another dimension that exposes a multifaceted phenomenon that perhaps needs to be added is the change from viewing disability within an individual (medical model) to viewing the disability within the societal, cultural, economic, political, and by extension, educational contexts (social model). This move sees the problem of disability as a social construct created by an "ability-oriented environment" (Donohue & Borman, 2014:4). The social model extends the human rights paradigm that mandates the elimination of all barriers that hinder full participation of individual with disabilities. The prior exclusivist paradigm adopted by the country's trained teachers is based on a dual education system of mainstream education and special education (a by-product of the medical model) (Donohue & Bornman, 2014).

The pre-1994 education system produced teachers short of skills to transmit learning content in an inclusive class. That is where the attitudinal perceptions in relation to inclusion would also emanate from (Nel et al., 2016). Another complication comes from the fact that most of these teachers are over 50 years of age which presents a situation where re-orientation to new ways becomes a significant challenge (Donohue & Bornman, 2014).

Donohue and Bornman (2014) also found that a major factor that hinders the successful application of comprehensive education is of an extrinsic nature outside the control of teachers.

The EWP6, for instance, lacks clarity on how to attain the goals set down on paper. This ambiguity, they say, whether it is intentional or not, has led to lack of action on the part of school stakeholders involved.

The gap between theory and practice needs to be closed. Clear policy mandates and enforcement thereof will be the likely means by which inclusive education will materialise in South Africa. The United States has gone this road in supporting inclusive practices and clarifying her policies and attendant legislations. Ambiguities, the reduction of which are within the prevailing policies, can be resolved through communicating goals more clearly and defining strategies on how to achieve the goals.

The policy also suggests the cost effectiveness of inclusion to be one of its benefits. This is another misconception given the infrastructural changes to schools that need to be effected for purposes of inclusion. It is difficult to tell whether the mechanisms of inclusion would be possible without substantial funding, Donohue and Bornman (2014) say that this financial ambiguity might be intentional, and Jansen (2001) believes that some policies in South Africa are enacted for their symbolism at the expense of their material impact and practicality. The chief complaint coming from the Eastern Cape is that they have the impression that “the national department of education was not committed to the implementation of inclusive education and simply relegates the responsibility to others” (Koekemoer, 2106:17). The inclusion is fraught by lack of support and funding to help sustain progress made, the same study reports.

In addition, Donohue and Bornman (2014) also state that for teachers to deal with learners’ intrinsic barriers (physical or sensory impairment), the extrinsic barriers to learning expressed through poverty or orphan-hood need to be removed. This is one of the main challenges faced by teachers teaching in largely black and poor schools where learners lack discipline owing to the influential role of peers and other equally influential role players in the broader community (Van der Berg *et al*, 2011). Since the goals of inclusion include addressing extrinsic barriers to learning, schools would need more explicit guidelines from the DBE to help them accomplish this rather complicated task of implementing the inclusion policy. What seems to add more ambiguity than goals are how the policy of inclusion as espoused in EWP6 will be realised, which is not explicitly stated.

For fruitful realisation of the ideals captured in the policy, sufficient funding and capacity to deliver these policies is assumed (Wildeman & Nomdo, 2007), but the rhetoric of inclusive education for learners with diverse learning needs is not satisfactorily matched by the reality. It has become abundantly clear that merely offering these learners with learning needs access to mainstream classrooms does not solve the problem because what happens in the classroom is also of critical importance, specifically regarding how all learners can participate in a meaningful manner, how they experience various learning activities, and the levels of acceptance both by teachers and other learners (Nel et al., 2016).

Nel et al. (2016) believe that inclusive cultural transmission can succeed if there is political will, good leadership, adequate preparation of teachers, and a parental and community support structure. An interesting report on success stories such as that of an economically distressed country like Lesotho lays bare another dynamic that seems to further validate the importance of what Nel et al. (2016) argue. Since 1990, Lesotho, has shown that inclusive education in that country has developed without a wealth of resources (Mariga & Pachaka, 1993). The success is attributed to a meaningful interaction between government schools, NGOs and partnerships with the local communities. Seobi and Wood (2016) also point out that leadership in township schools, in the form of principals as the main instructional leaders, as the literature suggests, are very much occupied with the day-to-day challenges of merely keeping the school functionally operating, neglecting their leadership role in the process.

Nevertheless, school principals need to lead, for the responsibility to implement the ideals of a compassionate, supporting and caring school community rests with them. The transformational leadership that acknowledges that all school community members, inclusive of teachers, and parents can be leaders and that leadership roles need to be acknowledged and developed (Landsberg, 2011). Teachers need to be systematically empowered in curriculum development to optimise the teaching and learning processes that would make a meaningful contribution towards improving learning outcomes and other related experiences which may flow from it, including learners' potential (Carl, 2012). The DBE (2016) reported that under-resourced schools' learners fared badly in the 2015 Annual National Assessment (ANA). The TIMSS and the Progress in International Reading Literacy Study (PIRLS) reported similar bad grades (Seobi & Wood, 2016).

1.7 THEORETICAL FRAMEWORK

The theoretical framework in a study provides a direction and orientation. It also positions the project in the particular discipline (Henning, Van Rensburg & Smit, 2004). The framework chosen to guide this study is the eco-systemic approach. Donald, Lazarus and Lolwana (2006) submit that this theory sees the different levels of the social context as a system where the functioning of the whole is dependent on the interaction between all its parts. Inclusive education promotes the accessibility and participatory paradigm, a socio-political endeavour that seeks to allow stakeholders of a school community to interact on a social level. Inclusive education is a transformation tool, a reform strategy that finds expression within the space of human existence.

This current study is partly influenced by Freirean ideals. The liberation theory which sides with the oppressed in the developing countries against the oppressors and works with the former to overcome the latter to remove all forms of oppression and exploitation (Lemmer & Van Wyk, 2010) helps to put this in its proper context. In the current instance, the oppressors are the neo-colonial power holders who succeeded the colonial masters.

The essence of education (Freire, 1920, as cited in Lemmer & van Wyk, 2010:157-158) is that social reality is created by people and can be changed by people. Socio-political reality is not fixed and immutable and can be transformed. Often, schools form part of what Freire (1920) refers to as a culture of silence, where young people are taught to accept what is handed down to them by the elite. Their education aims to socialise them so that they do not question but carry out orders in an unthinking manner. Freire argues that to counter ignorance; education should be a process of concretisation to raise critical consciousness.

It is against this background that the researcher wishes to investigate issues relating to teacher perceptions on inclusion on the Cape Flats, a peripheral and largely informal settlement. The researcher intends to immerse myself in some epistemological and pedagogical literature to understand the past which, by and large, informed or birthed the present realities. The intended result is a contribution on how IE could be reconfigured to cater for all.

The approach the researcher found appropriate is in line with Bronfenbrenner's bio-ecological model (Bronfenbrenner, 1999, as cited in Landsberg, 2011:10-11) where an individual's development is shown to be influenced by other systems that are connected to an individual from an ecological point of view. The outcome the researcher aims at achieving is to create an

existential space that wholly embodies oneness in the presence of diversity. That is the essence of inclusivity. Bronfenbrenner's perspective permits us to explore inclusivity as being about the development of systems including individuals and organisations. This study seeks to interrogate the views of teachers regarding the inclusion of learners with barriers to learning in mainstream schools at under-resourced schools on the Cape Flats. The ecosystems approach affords us an ideal framework to realise this goal.

1.8 RESEARCH METHODOLOGY

The researcher employed a qualitative research methodology. Cozby (2006) points out that this methodology places focus on people in a natural and social setting, describing phenomena in their own words. This facilitates an in-depth understanding of the circumstances and situations from the participants' point of view in all its totalities and complexities (Leedy & Ormrod 2005) and reveals how participants interact, relate to and interpret the implications of the phenomenon under study (Hinckley, 2006). To study the perspectives of teachers regarding inclusive teaching on the Cape Flats, the researcher employed a phenomenological approach. However, the favoured research methodology has strengths and limitations. The next section, therefore, highlights qualitative research methodology's strengths as well as its limitations.

1.8.1 Strengths

Rahman(2017: 104-105) posits that a qualitative study, by and large, yields and generates 'thick (detailed) description of participants' feelings, opinions, and experiences; and interprets the meanings of their actions' and this also make manifest depth, and richness into the phenomena under investigation. Rahman(2017:104) continues to write that a qualitative approach, that is also to say, interpretivism, 'holistically understands the human experience in specific settings'. Within this viewpoint, the author, mentions that it is also interdisciplinary in approach, and outlook. Encompassing a wide ' range of epistemological viewpoints, research methods, and interpretive techniques of understanding human experiences'. Another strength of the qualitative research methodology is that it has idiographic abilities, meaning the approach seeks to understand, and also privileges individual realities, cases, experiences, meanings, interpretations, behaviours, voices and events. Qualitative research approach affords researchers an opportunity to study, uncover, and discover research 'participants' inner experience, and to figure out how meanings are shaped through and in culture' (see Rahman, 2017:104). A qualitative approach is also interactive, naturalistic, and detailed. This trait, more

often, finds expression during, and to some extent, after the data collection phase of the research project, especially if observations (participant observations), and in-depth interviews are deployed as data collection tools. A qualitative research design is mostly favoured largely due to its unrigid, and flexible design, meaning that it can, to a larger extent, be constructed, reconstructed, and reformed.

1.8.2 Limitations

The qualitative research methodology is often accused for its relegation of ‘contextual sensitivities, thus putting more focus and privilege ‘ on meanings and experiences’(see Rahman, 2017:104). Even though phenomenology in a qualitative research design enjoys privilege to a greater extent, it is important, for balance, to mention that the tool leaves out other critical contextual aspects. This reality initiates another limitation, credibility and generalisability of the findings from a qualitative study, largely owing to the often smaller sample sizes on the part of the latter. The depth, detailed, thickness, and richness of the collected data often consumes a huge chunk of time and other equally critical resources, yet even after such a taxing exercise its credibility and generalizability is not guaranteed, or it is simply limited.

1.8.3 Population and Sampling

The population for this study comprised ten teachers selected from under-resourced quintiles one to three schools on the Cape Flats. The researcher selected a “typical sample” (Walliman, 2005:279) of teachers from five schools. These teachers were picked using the purposive sampling method. In explaining how this is done, Strydom and Delport (2005) say that the researcher must first and foremost critically define the parameters of the sample and make a choice of the appropriate cases to be studied. The researcher in this study first needed to ascertain which participants would potentially supply rich data in order to maintain the highest quality of facts.

1.8.4 Data Collection Methods

1.8.4.1 Interviews

De Vos, Strydom, Fouché and Delport (2005) state that interviews are a vital data collection instrument in qualitative research. The researcher planned to conduct in-depth interviews to

solicit teachers' perspectives on teaching in an inclusive classroom in a resource-stressed Cape Flats schools where a voice recorder would be used to capture the conversations which were transcribed at later stage. Data collected from these interviews made it possible for the researcher to appreciate the tough realities that teachers must grapple with in teaching in the township/informal setting.

1.8.4.2 Observation

Henning et al. (2004) articulate that observation provides a comprehensive understanding of an observable phenomenon that is being investigated if a combination of document analysis and interviews are employed. Thus, the researcher employed observation as an instrument of soliciting actual or first-hand responses from the participants in this investigation (Engelbrecht, Eloff, Lomofsky, Masipa, Oswald & Swart, 2003). The researcher sought the opportunity of recording that which was observable as opposed to relying solely on the statements and answers of participants in interviews (McMillan & Schumacher, 2006). The researcher decided this in advance. This was done on a continuous basis, with some degree of involvement in allowing the process to unfold almost organically, strictly observing without participating, but proactively guarding against allowing topics that might bring discomfort to find their way into the participants' discussions (Creswell, 2003). This process, according to Strydom (2005), is called non-participant observation that studies a natural phenomenon in a certain situation. Here, according to Denzin and Lincoln (2000), researchers study the activities taking place at a physical site and it is essential to go beyond the verbal component, as there are also other equally valuable clues that gestures, intonations, facial expressions, and other non-verbal expressions might bring to the table.

1.8.4.3 Document analysis

A document analysis, according to McMillan and Schumacher (2006) is a qualitative data collecting tool where the researcher critically scrutinises documents. In keeping with this scholarly injunction, the researcher planned to inductively interrogate government policies on funding and inclusion to establish the implications within these policies, and to determine whether these policies contribute to teachers' inability to provide a quality inclusive learning experience. It is a necessary exercise for the researcher to fully grasp the provisions of these policies. The curriculum, departmental circulars and asset registers were also scrutinised.

1.8.5 Data Collection Tools

1.8.5.1 Literature study

The researcher undertook an extensive literature review in order to engage the existing academic views on inclusion within South Africa and a few selected international education systems. Sources of this initial and pivotal data gathering exercise included, inter alia, journals, books, policies, legislation and circulars to provide a comprehensive theoretical background.

1.8.5.2 In-depth interviews

McMillan and Schumacher (2014:381) write that in-depth interviews are characterised by “open-ended-responses” to mine or generate data on how interviewees intrinsically understand, experience, make sense of, and interpret the manifestation of realities in their individual lives. The authors further add that these interviews tend to be fairly extensive for they are probing in nature, conception and design to get more or further clarity and explanations, more details and elaborations.

1.8.5.3 Open-ended questions

The researcher used phenomenological open-ended questions with straightforward phraseology to teachers on the Cape Flats. McMillan and Schumacher (2014:382) write that this approach studies “the meaning or essence of a lived experience among selected participants”.

1.8.5.4 Triangulation

Triangulation is a means of using numerous tools to align perceptions and insights obtained from the data (Creswell, 2012). The researcher triangulated the findings from the in-depth interviews and non-participant observations. This also contributed to the validity and credibility of the findings.

1.9 QUALITY CRITERIA

1.9.1 Data analysis

The researcher was fully immersed in the data so as to be familiar with the information and the analysis of the content. Data collected from all tools and methods were organised, transcribed, segmented and coded. After that, findings were presented.

1.9.2 Trustworthiness

Gay et al. (2011) define the word trustworthiness as the way in which the researcher convinces the readers that the findings are worthy and are of quality. The researcher furnished all the participants with the transcriptions of the interviews to authenticate their correctness.

1.10 ETHICAL CONSIDERATIONS

Studies concerned with a social phenomenon involving people's social relationships need to adhere to a level of sensitivity on ethical issues (Walliman, 2005). In terms of research, actions taken by the researcher are either ethical or unethical.

1.10.1 Professional ethics

Based on the professional ethical practice advanced by Creswell (2012), the researcher needs to display objectivity and accuracy in explaining a phenomenon. To adhere to these ethical issues, the researcher objectively reviewed the existing literature and refrained from any fabrication of data, and clearly described the research tools used to gather data.

1.10.2 Gatekeepers

An ethical approach to research means getting access to the site of the study by getting permission from the gatekeepers. In this regard, the first step was to apply for ethical clearance to the Unisa Research Ethics Committee (Appendix A) and then to approach the Western Cape DBE (Appendix B) and the School Principals (Appendix C). Finally, the participants themselves must give consent to participate which can only be done after they have been fully informed about the study as well as the protections (such as anonymity and confidentiality) that will be accorded to them (Appendix D). Learners were also asked to sign a consent form (Appendix E) and their parents were informed and requested to grant permission (Appendix F).

1.10.3 Publishing ethics

Plagiarism is viewed in a very bad light in the academic fraternity which is why Auriacombe and Mouton (2007) place emphasis on the acknowledgement of sources used as one of the key moral principles to uphold in a study. To comply with this ethical principle, the researcher provided a full list of references used in the study.

1.11 DELIMITATIONS AND LIMITATIONS

1.11.1 Delimitations

This study is delimited to mainstream primary school teachers' perceptions about the implementation of inclusive education on the Cape Flats.

1.11.2 Limitations

Limitations in a research project exclude issues falling outside of the scholar's space and control. Kornuta, Kornuta and Germaine (2006) write that limitations are weaknesses of the study over which the researcher has no control. A limitation of this study would be that it is a case study. Case studies take place in a social space. The emotions, self-efficacy, behaviour, perspectives and perception of teachers may not reflect those of a similar entity, needing another study to confirm the findings, a process dependent on the trustworthiness of the data collected and analysed. In other words, this limits the generalisation of the study to other populations. A case study is a qualitative research tool, and as earlier alluded to, is subject to concerns about trustworthiness. It takes place in a natural setting and it is, therefore, difficult to replicate the study, Wiersma (2000) cautions.

1.12 SIGNIFICANCE OF THE STUDY

This study could meaningfully contribute to an informed and stronger understanding of the lived realities of mainstream primary teachers teaching in inclusive schools on the Cape Flats. This understanding may also serve as basis on which policymakers and other stakeholders (e.g. academics) can devise and implement responsive interventions in overcoming challenges.

1.13 DEFINITIONS OF TERMS

It is important for the researcher and the readers to have a uniform and clear understanding of the key terms and concepts which are used throughout this study. The key terms and concepts used in this study, as well as those closely related to the study are explained below.

- Learners with disabilities: This denotes a particular group of learners with physical, sensory, intellectual or multiple impairments (DoE, 2001).
- Learner inaccessibility to education: Learners to whom accessing an education in a teacher/learner environment are those learners with impairments, as well as those categorised as having special educational needs, and/or experience lack of unhampered

access to education as a result of harsh socio-economic conditions; attitudes; inflexible curriculum; language skills and communication; and unsafe to a complete lack of educational infrastructure, and so forth (DoE, 2001).

- Education: Education is defined as the process of teaching; to give knowledge to someone; to instruct someone in a skill or help them to learn (Oxford Living Dictionaries, 2019).
- Special school: It is a school that is specifically designed to render education to learners in need of specialised educational/teaching techniques and other forms assistance and learning methods which are unique to their conditions. This model of school largely offers an infrastructure and facilities, as well as teaching personnel tailormade to cater for the education and training of these learners with the afore-mentioned challenges in order to ensure their unimpeded maximum benefit from the education system like everybody else.
- Inclusive schools: These are schools that individualise instruction and support to meet the needs of all children. Inclusive schools benefit children both developmentally and socially by embracing the notion that all children will learn (Schwartz & Green, 2001). Inclusive schools are those in which “everyone belongs, is accepted, supports, and is supported by his or her peers and other members of the school community in the course of having his or her educational needs met” (Stainback & Stainback, 1990:3).
- Inclusive education: Generally, IE means the placement of learners with barriers in a mainstream class together with learners who are abled. The academic literature reveals that there are varying ways, in which people perceive IE, but there are commonalities found in these different definitions which are not to be ignored in order to have a holistic, all-inclusive picture. Green (2001), for instance, sees these common elements as a commitment towards building a society founded on justice and equal opportunities, and a commitment to building a more equitable education system where children with or without barriers learn together in the same classroom.

UNESCO (2017), on the other hand, posits and emphasises that inclusive education should be aimed at empowering classrooms to provide an all-inclusive education to all learners, including those that are confronted with learning barriers. This, then, means that schools should recognise and respond effectively to diversity. Therefore, a soundly conceived open-opportunity and holistic education model and service is required to enrol all learners, irrespective of whatever physical impairment and/or sociological or other challenges they may be grappling with. Such an enrolment should be extended to a wide range of learners

from all walks of life, reflective of the broad and diverse composition and nature of the society and communities we live in.

A broader and more concrete definition of IE suggests that the process of learning and teaching, the relationship between the educator and student, and institutions of teaching and learning within an education system can play a crucial and a much-needed role towards embracing diversity and integration. Institutions of teaching and learning that accommodate learners from all walks of life; embrace learners from diverse lived experiences, cultures, different physical attributes; and take cognisance of individual needs, go a long way towards cultivating respect, tolerance and accepting a wide range of people who make up our society.

1.14 OVERVIEW OF THE STUDY

- Chapter 1:

This chapter provide the background of the current study. The research problem and objectives were contextually tabled. Furthermore, the chapter articulated on the preliminary literature review, theoretical framework, the scope and limitations. Furthermore, the research methodology and its design were preliminarily discussed. The chapter also provided definitions of terms or concepts that inevitably feature in the current investigation. Data collection methodology was also delineated. Wherein, in-depth individual interviews and non-participatory classroom observations emerged as viable tools to gather data. Ethical issues pertaining to data collection were attended to.

- Chapter 2:

The chapter reviewed some published literature. This necessarily locates the gap, or an exposition of an area of interest. This grounds, develop arguments and also furnish the reader with a theoretical lens that the study hinges on. The literature reviewed cut across disciplines since learning and teaching find expression in social arena. This helped to shape and orientate the study through the immersion in theoretical and pedagogical notions that pivot inclusivity within a decolonial paradigm.

- Chapter 3:

This chapter presented an enhanced, detailed research design, and it also elaborated more on chapter one's preliminary research methodologies and design. The appealing flexibility of qualitative research methodology and its attendant pillars viably emerged as a data collecting instrument. These pillars, among others, were hermeneutics, phenomenology, ontology, the constructivist/interpretivist paradigms. This afforded the researcher to get informative insights on teachers understanding of inclusive education, and their perceptions on its implementation, and how they experience it in their classrooms, as well as, what needs to be done to improve and foster adequate understanding of IE. This chapter also discussed how research site and participants were purposively selected. Furthermore, the chapter availed data collection methodologies, analysis, interpretation, synchronization, thematization and how data would be handled. Ethical, validity and reliability issues were also delineated.

- Chapter 4:

Chapter 4 presented findings emanating from individual open ended in-depth one-on-one interviews and non-participant classroom observations, wherein guides for both data collection tools were used as rubrics. To some extent, some epiphanic encounters were also considered in the presentation and discussions as well. Findings interpreted, analyzed and presented solely came from the data sourced from interviewees that were purposively selected within the instructive scholarship of McMillan and Schumacher (2014:152). Discussions were solidified by the employment of some literature preoccupied with the pedagogical shift from mainstreaming to inclusivity in classrooms.

- Chapter 5:

This chapter concluded the study. It provides concluding remarks emanating, in the main, from research findings. The chapter submitted recommendations for the current dispensation as well as for future studies.

CHAPTER 2:

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

2.1 INTRODUCTION

The democratic elections, that is also to say, the triumph of the neoliberal constitutional democracy in 1994 to be exact, legitimately mandated the RSA national government to undertake a policy and legal route to effect redress to deal with historical policy and legal framework that had been, by and large, based on discrimination and bigotry. Equity reforms became central in this attempt to restructure education in this country. Policies and other related legislation were promulgated to equalise funding among provincial education departments and socio-economic groupings across the board. Amid a plethora of legislation, including amendments to the existing frameworks, of notable significance was the National Education Policy Act (RSA, 1996c) and the SASA (RSA, 1996b).

Consistent with the scholarly prescripts, the researcher immersed himself in the literature and theory underpinning and articulating the notions of IE. This, in turn, shaped and orientated the study because, as Henning et al. (2004:12) lucidly caution, no research can take place in a “theoretical vacuum”. Therefore, the core purpose of this section is to engage with some existing literature and empirical findings on IE, the notions of egalitarianism, justice and equity in education, and last but not least, views of teachers on the enactment of NNSSF, promulgated by the South African government as a means to effect amends in public school funding. Furthermore, the literature review also reveals how skewed funding models adopted and applied negatively impact teaching and learning experience in the poorer communities predominantly black schools, and what would be the ideal mechanism to help curb the pervasive nature of inequality the NNSSF creates. The ideals captured in the EWP6 are also critically examined vis-à-vis the actuality on the ground. To set the wheels in motion, the researcher begins by examining state responsibilities and explores all related concepts inherent in the provision of a functional education for the poor languishing in the Western Cape townships. This is followed by an exposition of IE.

The background of the study revealed that policies first and foremost balance the scales (O’Gorman, 2010a), and they also create prospects for the future of a society. Education policies should provide an operational instrument to realise the policy ideals from a government perspective. Of importance here, however, is that these policies need to be

conceptualised with justice in mind. Policies enacted in good faith should provide a radical shift for the benefit of a people such as those in South Africa where racist policies effected in antiquity seem to be on autopilot, because, the researcher contends, the South African government seems to have fallen short in terms of fundamentally reducing inequality in the provision of quality education across class and racial lines. Education in this country is still provided asymmetrically after more than two decades of democracy (Mestry, 2014; Motala, 2006:80; Ndimande, 2006; Spaul, 2013).

2.2 STATE RESPONSIBILITIES/DUTIES

The concepts that the researcher wants to explore include anti-racism, social justice, equity, democracy and the state. This path is undertaken to understand the corrosive and stubborn resilience of inequalities in the post-apartheid state. This review attempts to lay bare some of the root causes of inequalities in the country in spite of massive efforts undertaken to annihilate or eradicate them. The ultimate goal of this review is the exposure of, in the main, some disadvantages of the South African public school's funding model, the quintile system, and, more specifically, its horizontal methodology, meaning that the quintile distribution system does not distribute resources according to individual, diverse and unique learners' needs. While the vertical methodology appreciates and recognises that blanket approach and homogeneity in the distribution of resources defeats the intents of redress, justice and equity, it acknowledges that learners have diverse needs, and thus the distribution should be differentiated according to diverse needs (Brown, 2006).

2.2.1 The Notion of the State

A political system legitimately constituted as an authority that controls and orders institutions including provincial and/or and parliament, local authorities, the civil services, the police as well as the army are critical aspects constituting the State (Christie, 2008). To demystify the role of the State, because generally there is a dominant misconception around the very conceptualisation of the State, in attempt to clear the fog, Fataar (2010) plainly theorises that the State acts as an arch-agent of capitalist interests. The State functions as a structure that perpetuates domination of the other at an economic and at a social level. Modes of production, accumulation and usurpation of factors of production are a function of the State. The State in this setup is responsible for spatial planning that has placed the majority in dehumanising squalor and the minority in affluence at the expense of others. The markets work in favour of

the minority, and the dominant class accumulates wealth through the markets while the rest are left to fend for themselves in appalling circumstances. Fataar (2010) further posits that this accumulation phenomenon creates a conducive atmosphere for capital to expand and manifest in economic policies and legitimises social relations that serve the purpose of accumulation. The surplus accruing from accumulation by means of taxation provide social infrastructure: health care, housing, roads and other amenities.

It is important for this study to also incorporate the behaviour of the revenue services' alarming amendment of the corporate tax rate, from 35% to just 12% between financial years ending in 1985 and 1995. This tax reduction can be located within the stringent structural adjustment logic of neoliberal Bretton-Woods institutions (namely the World Bank and the International Monetary Fund) imposed on developing countries to promote the dominance of the market economy (Bretton-Woods Project, 2019). This was recorded as a decade wherein big business corporations got themselves huge tax relief, spelling doom for the provision of social infrastructure. This relief eluded personal taxpayers where a hefty increase was evident. It is within this context that the South African quintile funding system needs to be viewed, since the state produced this policy to alleviate or uproot inequality in resource distribution in public schools. Fataar's (2010) understanding of the formulation and the conception of the state understates the impact of the quintile system. Another interesting role that the state plays is that of maintaining some form of a healthy relationship between the rich and the poor, which is what explains the logic behind funding even the schools where learners come from affluent backgrounds. At the same time, Section 7(2) of the Constitution (RSA, 1996a) declares that "The State must respect, protect, promote and fulfil the rights in the Bill of Rights" as follows:

- The 'duty to respect': this duty states that no state can willy-nilly deny its people their socio-economic rights, or brazenly make it impossible for its citizens to attain these rights. The South African courts records show that that are cases wherein the state, corporations and individuals have defaulted on this fundamental right (Khoza, 2007:35).
- The 'duty to protect': this obligation simply means that the state, through legislation to prevent big/powerful individuals, corporations or organisations from violating the people's socioeconomic rights, has a responsibility of establishing bodies to enforce these laws and prosecute those found in conflict with the laws governing the state. Prosecution should be an exercise that hinges on equity in that appropriate recourses and remedies should be in line within the provisions of the constitution (Khoza, 2007:36).

- The ‘duty to promote’: this commitment comprises the obligation of education to citizens about their rights and responsibilities, policies and programmes that would help benefit them. By so doing, the notions of rights and recourse to the law could be disseminated through media, such as radio broadcasts, television, newspapers and pamphlets (Khoza, 2007:36).
- The ‘duty to fulfil’: this duty charges the state to take positive and decisive steps to provide resources to public schools, provide dignified housing, healthcare, water and social security services. Redress of this nature is desirable to deal with the vestiges of apartheid finding expression within the social space and being of the majority black people of South Africa. This cannot be achieved overnight, but positive political will can go a long way to closing the gap and balancing the scales. The Supreme Law of the country recognises this reality. Sections 26 and 27 declares that “The State must take reasonable legislative and other measures, within its available resources, to achieve the progressive realisation of each of these rights” (RSA, 1996a, Sections, 26(2) & 27(2)).

Khoza (2007) points out that the words chosen to articulate the duty to fulfil the constitution are akin to article 2 of the International Covenant on Economic, Social and Cultural Rights (ICESCR). The UN member states ratified this declaration, and the RSA Constitution has put guidelines in place to assist in comprehending what the injunctions entail with regard to abuse and victimisation of the defenceless and vulnerable sections of society. Though seemingly unrelated, and digressive, the case of Grootboom in 2000 (SAFLII, 2000, cited in Khoza, 2007:37-38) is relevant, both in setting a judicial precedent and explaining the conception of reasonableness. In this case, the high court came to the rescue of a group of people and their children after moving to privately-owned land because of the dehumanising circumstances in which they lived. They were subsequently evicted, their building materials and belongings destroyed. The group approached the High Court armed with the provision of the Constitution, Section 26(1) to articulate their right to adequate housing, and Section 28(1)(c) – a section that guarantees the children’s right to a decent shelter (Khoza, 2007).

- The duty to take measures “within available resources”: this obligation of the state acknowledges the scarcity of resources and charges the state to distribute and/or use them equitably and sparingly. The state has more often than not, employed weak excuses that the reason for the backlog results from the insufficiency of resources at its disposal, but this

flimsy defence does not hold water. When one looks at the state's budgetary priorities, mismanagement of funds by critical organs of the state, unqualified audits at provincial and municipal government levels, the argument does support the delay in the delivery of social amenities. Policies and budgets still favour the rich at the expense of marginalised groups. The state needs to prioritise the satisfaction of the needs of this group, the vulnerable. Basic education, basic human needs (housing, food, shelter, water) should be non-negotiable beneficiaries in the budgetary funds' distribution/prioritisation exercise. This is what the United Nations' ICESCR declares as key to the state's obligations. Irrespective of apparent deficiency in resources, the state must demonstrate that they have realistic measures, programmes that are cost-effective yet able to help alleviate destituteness, protect the groups in need (General Comment No. 3, paragraphs 10–12, cited in Khoza, 2007:38).

- The duty to 'realise socio-economic rights progressively': Khoza (2007:38) posits that this idea of "progressive realisation" actually means that there is no quick fix in terms of the attainment of all the rights, meaning that the state has, again, to demonstrate intent by stating steps towards full attainment of rights over a realistic timeframe. For the state to adequately demonstrate commitment, Khoza (2007) argues that the government must put in place steps that:
 - Are balanced and flexible, and provide appropriately for short-, medium and long-term needs.
 - Facilitate access over time by lowering legal, administrative, operational and financial hurdles to fulfilling the rights.
 - Make a service accessible to a greater number of people over time and also ensure that a wide range of people benefit as time progresses.
 - Include concrete targets and goals that are linked to timeframes.

In the Grootboom case, the Constitutional Court said that passing legislation is not enough.

Khoza (2007) further argues that for these ideals to be a success it must be borne in mind that responsively conceptualised policies and the implementation thereof is needed for this legislative mechanism. Detailed objectives and targets specified, and feasible timeframes would enable the state to monitor its very own progress. The very same tool also enables the RSA Human Rights Commission, NGOs, the Commission for Gender Equality and the public or citizens to hold the state accountable.

2.2.2 The Notion of Democracy

In this section, the researcher attempts to locate the etymological origin of this concept. This does not exhaust all vantage perspectives but provides only a critical bird's eye view, firstly through the work of Mathebula (2012) who employs linguistic instruments to harness two Greek words, *demos* (people) and *kratos* (power). Mathebula paints an Athenian classical setting where power was the preserve of the free Greek males and the rest of the population occupied only the bottom part of the class pyramid. The Athenian constitution eventually incorporated a problematic clause, giving the power to the people, which Plato firmly criticised claiming that it had the potential to open a vacuum that would lead to anarchy. Aristotle shared the sentiment, emphasising the idea of democratic participation as a recipe for disaster or implosion. In essence, both their arguments were centred on a notion that the people do not necessarily possess adequate capacity, literally implying the lack of inherent intelligence needed to lead.

An attempt to remedy this skewed logic was provided by Schumpeter (1950, as cited in Mathebula, 2012:3), who only recognised and appreciated one democratic right of the masses, namely a limited participation in voting for public representatives to take decisions on their behalf, without any real power (*kratos*) whatsoever. This condescending and anti-majoritarian notion is attacked by Budge (1993, as cited in Mathebula, 2012:3) who advances an antithetical angle, detesting the irrational, unrealistic and elitist socio-political relations manifested in the views of Aristotle, Plato and Schumpeter that pejoratively negated the role of the masses in political and leadership matters. Mathebula (2012) dismisses the notion, advocating that if masses are drawn to the political table, where the debates take place, learning accruing from their proximity would lead to a solid grasp of specialised political knowhow.

A question arises from this background: Do the masses in South Africa possess power to make a meaningful contribution by participating in matters of politics? The answer, though not widely accepted, is that the poor masses are a powerless lot and only the rich elite enjoy massive power when it comes to decision-making. Policy matters, Ball (1994) argues, are the preserve of the rich and powerful, and expressive of the power that the elite holds. This view helps us in grappling with the implication of policies enacted to effect redress; for example, the quintile funding system. This may perhaps partly explain why there are still inequalities, yet policies aimed at addressing this issue are in place.

2.3 WHAT IS INCLUSIVE EDUCATION?

To grasp the dynamic and the fluid character of the concept of IE, the researcher reviews the epistemic foundations of IE in South Africa and the world. Literature is replete with theoretical perspectives on the placement of disabled learners and a schooling culture that comprehensively champions the transformation of the entire schooling system. Policies on inclusivity in education in the countries wherein it is adopted usher in fresh rethinking and charge teachers and authorities to alter and transform their practices mainly in the form of including every learner in the mainstream schools irrespective of their learning barriers and disabilities (Karsten, Peetsma, Roeleveldt & Vergeer, 2001).

There is no single and comprehensive definition of inclusive education (Dyson, 2001; Florian, 2002; Forlin, 2004; Green, 2001; Swart et al., 2002; Swart & Pettipher, 2005). It would be a miscarriage of scholarship if one simply rejects, dismisses or ignore these differing views.

These definitions often mention the building of a just society, that prides itself as guardians of an equitable system of education (Green, 2001). Evidence that grounds most of these definitions is provided by UNESCO (2005) where IE is viewed as an ongoing endeavour to find the best or most responsive mechanisms to deal with diversity, together with the appropriate identification and elimination of learning barriers. IE is thus concerned with ensuring full participation and achievement of all learners and places a particular emphasis on learners at the risk of exclusion, marginalisation and underachievement.

Charema (2010) argues that inclusion should be viewed as a vision and a road with visible and invisible barriers and obstacles. He continues that inclusion is a process not a destination. Inclusion brings changes in the manner in which diversity is perceived in society, and opens the door for social justice, reparation, redress, human rights and equal opportunities. IE promotes an unhindered access to a school of one's choice, irrespective of strengths, weaknesses and disability.

To study some of these definitions, in the next section, the researcher probes the genesis of the ambiguities and the prisms used by scholars on which to base their views. Dyson (1999) posits that they emanate from different theoretical discourses and notions.

2.3.1 The Rights and Ethics Discourse

The major point that the Salamanca Statement contributes to the discourse is the access to quality education informed by the universality of human rights. In this instance, Dyson (1999) emphatically argues that children have a right to access quality education in an inclusive classroom. In the Salamanca Statement, the rights of the child were reviewed at a more fundamental level. The Salamanca Statement held that every child has unique characteristics, learning needs, interests and intellectual and social needs (UNESCO, 1994). This then called for a revolutionary modification and adjustment of teaching methodology and curricula to embrace the intrinsic diversity of learners in classrooms.

2.3.2 The Efficacy Discourse

This particular discourse underscores the benefits of having one inclusive classroom as opposed to a segregated special needs classroom. The benefits that Dyson (1999) discloses are socio-economic in nature; that is to say, experiencing a learning process in the same or one classroom irrespective of intellectual levels, thus promoting positive social relations among learners and the school community at large. Having one class also significantly reduces costs involved.

2.3.3 The Political Discourse

Dyson (1999) submits, again, that IE also affords and provides a society with an opportunity to move methodically from a system of segregated special schools to a system that upholds inclusivity.

2.3.4 The Pragmatic Discourse

Dyson (1999) cogently highlights that this discourse is preoccupied with the praxis of the conception of IE proper; i.e., what outlook, nature, structures and practices would it include. In addition, the discourse implores people with a vested interest in IE to delineate practical and coherent steps that teachers or policy makers could take for the full realisation of inclusion.

It is worth mentioning that inclusivity has brought anxiety to some, but this challenge also provides an opportunity for change. The definition that UNESCO (2005) offers affirms this view in that the diversity and difference should not be conceived as a problem or a stumbling

block but as an opportunity to enhance and enrich the teaching and learning experience. UNESCO (1994) advances that inclusive education is:

... being concerned with removing all barriers to learning, and with the participation of all learners vulnerable to exclusion and marginalisation. It is further regarded as a strategic approach designed to facilitate learning success for all children. It addresses common goals of decreasing and overcoming all exclusions from human rights to education, at least at the elementary level, and enhancing access, participation and learning success in quality basic education for all.

The EWP6 (DoE, 2001), on the other hand, states that children of any background can learn and need caring personnel. It is a policy that pursues a comprehensive restructuring of systems and learning methodologies that meet the learning desires of all learners in schools, and recognises and respects differences in children, be it as a result of class, language, ethnicity, disability, HIV status, gender or age (Engelbrecht et al., 2015; Maguvhe, 2015). Furthermore, Maguvhe (2015) argues that learning is not only confined within the four walls of classrooms, but also occurs informally; that is to say, learning finds expression in the community and at home. He also suggests that attitudes, behaviours, curricula and teaching methodologies need to change to respond to varying needs of learners and, finally, he advocates for active involvement of learners in all these endeavours.

Barton (2003), however, sharply explains what IE is not, cautioning us that IE is not integrationist and assimilationist in its conception, lest some inaccurately assume it is. It is about the annihilation of the flawed existing institutional setups, a space where education finds itself. IE, Barton (2003) asserts, is not a normalising instrument that accommodates groups and individuals within an existing socio-economic reality and arrangement of social relations. IE is intended obliterate exclusion in education, assuming that a mere placement of disabled learners in mainstream schools is a misapplication and defeat of the ideals of inclusion (Booth, Ainscow & Kingston, 2006). The transformation, according to Skrtic, Sailor and Gee (1996), should be channelled towards changing the school policies, values and practices to mirror inclusivity in its entire manifestation. This principled whole school approach maximises learner participation and that of achievement thereof, instead of only prioritising acceptance of learners with learning barriers (Booth, Ainscow, Black-Hawkins, Vaughn & Shaw, 2000; Kalambouka, Farrel, Dyson & Kaplan, 2005). This submission fittingly captures a definition suitable for this study because it mentions critical aspects/ avenues for meaningful inclusion.

2.4 INCLUSIVE EDUCATION IN THE SOUTH AFRICAN CONTEXT

In the following passages, the researcher provides an overview of IE, in Botswana, the United Kingdom (UK), Australia, Lesotho, Kenya and Germany after tackling the South African version or context. This helps to lay bare and illustrate the fact that IE is first and foremost, an international trend, not a uniquely South Africa agenda.

The RSA and her people are fresh from a peculiar background, more specifically the poor and indigenous groups who endured centuries of isolation. They were and, to some extent, still are, although subtly, a society divided into two worlds existing within one country. Two decades of the new democratic dispensation have seen some commendable strides from the government that cannot be ignored. This section discusses these developments albeit within the space of education.

The international community had progressed while the RSA stagnated during apartheid. Beginning in 1994, the country had to respond to international trends with regard to IE and did so in the EWP6 (DoE, 2001) which captures the spirit and soul of this major development. The EWP6 outlines the national project intended to help the country to achieve an IE system that seeks to address learning impairments and accommodate learners confronted with learning barriers in the mainstream classrooms. EWP6 sought to uproot inequalities in schools and entirely remove the special school sector. The concept of barriers to learning replaced special needs in conformity with the new framework. Maguvhe (2015) shows that this move illustrates a much-desired appreciation, acknowledgement and respect for learner diversity, creating an enabling space and environment for teachers to learn new values that address a wide range of learners' needs and unlearn bigoted values stemming from the antiquated special needs education tenets. The new episteme appreciates the fact that all children can learn and need support from all stakeholders with vested interests in education (Oswald, 2007). Transformation is a central pillar of the EWP6, a significant migration that would see the creation of a system that is able to deal with a full range of learner barriers to learning, namely, needs emanating from intrinsic factors such as disabilities and chronic illnesses, and extrinsic elements such as inadequately prepared teachers, socio-economic issues, language of teaching and learning and problems within the curriculum itself.

Despite of all these noble attempts at the policy level, the medical approach still enjoys the limelight, in that the EWP6 did not completely dislodge the medical deficit logic when the

learning support strategies were conceptualised. At its inception, the document prioritised teacher capacitation and development, rightly recognising them as the principal agents and crucial resources, but Malinen, Savolainen, Engelbrecht, Xu, Nel, Nel and Tlale (2013) and Oswald (2007) argue that teacher training and development is short-term and often fragmented. The training (medical approach) that teachers are afforded seems to lean towards the deficit approach when called upon to deal with intrinsic learning barriers. Training does not appreciate the uniqueness of extrinsic factors, their influence and the consequences that manifest themselves in the functioning of schools, or how they further compound the complex task of supporting learners with diverse needs. The recommendations within the document show a continuum instead: there are still learners that are referred to special schools. These learners are categorised as in need of high-intensive-support, while those needing low-intensive support are accommodated in mainstream schools. (DoE, 2001; Engelbrecht & Van Deventer, 2013).

The current academic modular training of teachers at universities does not provide for a sustained and continuous contact with learners experiencing barriers. This explains why they find inclusive education a hard nut to crack, for they graduate without having been afforded a comprehensive picture of what inclusion is all about, although the interaction itself would definitely enhance and advance their abilities as finished products. This view is held by Engelbrecht and Van Deventer (2013), Kozleski and Siuty (2014), Nel et al. (2014) and Oswald (2007). Engelbrecht et al. (2015) continue to criticise teacher training programmes in that they entirely miss the essential elements of IE like a crucial grasp of what IE is; responsive instructional planning; reasonable preparedness to effectively support learners instead of separate specialised support in line with welcoming diversity in regular classrooms; and the readiness to engage and work with a wide range of stakeholders concerned without fear and self-doubt. The EWP6, according to Engelbrecht et al. (2015), is a bold approach to changing a class activity into a whole classroom endeavour, meaning that everybody in the class has an important role to play; where participatory activities come to the fore; peers and small groups are not purely assembled on the basis of ability to enhance, mould and encourage communication skills; there is interdependence; and a space is provided for a conversation among learners.

2.4.1 Inclusive Education in Botswana

According to Chhabra, Srivastava and Srivastava (2010), Botswana only legislated a national policy on education in 1977. They waited until 1994 to offer a revised edition that had

provisions on special needs education, although NGOs had long been offering special needs education for learners with learning needs without being guided by a national policy. The provisions of the amended policy by the national government of Botswana (Chhabra et al., 2010) on inclusive education highlights the following objectives:

- To ensure that all citizens of Botswana including those with special needs have equality of educational opportunities.
- To prepare children with special educational needs for social integration by integrating them as far as possible with their peers in ordinary schools.
- To ensure a comprehensive assessment which is followed by individualised instruction.
- To promote the early identification and intervention which will ensure the maximum success of the rehabilitation process.
- To enable all children with special educational needs to become productive members of the community... to enhance their employment opportunities and to promote self-reliance.
- To ensure the support and active participation of the children's parents and community through an education and information programme.

According to Johnstone and Chapman (2009), Botswana, a country which has fundamental cultural and linguistic similarities with Lesotho, has a decisive and balanced approach to inclusive education by maintaining the functionality of special schools established by Roman Catholic Church missionaries.

2.4.2 Inclusive Education in Australia

Du Toit (1997) states that the subcontinent initially did not easily spread and implement the provisions of EFA but notes that it was slow and consistent. This then meant that some schools had to deal with a huge number of learners that needed to be included because of its geographical isolation, almost akin to apartheid. Forlin (2004) traces the idea of inclusive education in Australia as having been significantly influenced by, but not limited to, the Disability Discrimination Act of 1992. This legal instrument, later amended by the Draft Disability Standards for Education laid a solid foundation for IE, dictating that all learners should be in taught or educated in inclusive mainstream classrooms.

Other older significant policy and legal developments in the implementation of IE in Australia were The Ministerial Report of Educational Services for the Disabled of 1984, The Cullen-Brown Report of 1993 and the Blueprint for Government Schools in Victoria, Australia of

2003. A fundamental aspect of all these initiatives is a need for all learners confronted with learning impediments to be accommodated in inclusive schools in their locality. Parents and guardians also received a boost in the form of empowerment in matters of inclusion and support services. This gesture resulted in a significant increase in number of learners in inclusive classrooms in Australia (Subban & Sharma, 2006).

2.4.3 Inclusive Education in the United Kingdom

The Warnock Report of 1988 reshaped attitudes and values of the UK government. The government subsequently commissioned a discussion paper wherein the rights of all children to be educated in the mainstream was promoted. Some teachers in the UK reportedly registered their disavowal of an education system that did not cater for learners with barriers (Du Toit, 1997). The UK has a mainstream schooling system that is also in private ownership that provides a wide range of support services for learners and are endowed with accommodation amenities, among other facilities, as opposed to the publicly-funded schools that only offer day schooling. Of interest is that, almost akin to the US in terms the number of learners with disability (64% of whom are blind and partly blind), the UK already accommodates these learners in the mainstream classrooms, and parents play a pivotal role in choosing a school that best suit the needs of their children (Maguvhe, 2015).

2.4.4 Inclusive Education in United States of America

Maguvhe (2015) reveals that the United States of America (USA) has a substantial number of learners with learning impediments receiving quality education in mainstream schools. The USA, unlike most countries, has a clearly defined process of placement of learners with barriers to learning; for instance, parental roles and involvement are explained in the process of placement in a step-by-step format for parents and guardians to follow. Maguvhe (2015) states that parents shoulder the obligation of following these steps in choosing a school that suits the needs of their child taking into account issues of the school's culture and capacity, namely the resources at the disposal of the schools.

2.4.5 Inclusive Education in Germany

Deinhardt and Georgens (1861, as cited in Du Toit, 1997:22) are credited with generating a knowledge framework in the field of human sciences that described and gave birth to a special need paradigm. They termed this *Heilpädagogik* (curative pedagogic) locating this theoretical

migration as a bridge between medical science and education (pedagogics). In the 1960s, the Frankfurter Schule advanced the thought that learning impediments should not only be sought in the learner but also in prevailing socio-political structures. Initially, this initiative was met with massive resistance but eventually it managed to see the light of the day (Du Toit, 1997).

2.4.6 Inclusive Education in Lesotho

Fascinating empirical research findings on success stories such as that of an economically distressed country like Lesotho are indeed what most sub-Saharan nations need to take note of. Lesotho is a small state surrounded by RSA, with a surface area of 30 000 square kilometres, according to the World Bank (2018). In 1987, King Moshoeshoe II founded a commendable social organisation called “*Hlokomela Bana* “(Care for Children) which advocated for a national dialogue on how to teach children confronted with a variety of disabilities. This call precedes the Salamanca Statement and South Africa’s EWP6 (Johnstone & Chapman, 2009). Nel et al. (2016) report that IE in Lesotho has been established and progressively maintained without costing a fortune in terms of the economic resources that other countries like South Africa are endowed with.

2.5 AIMS AND INTENTS OF THE EDUCATION WHITE PAPER 6

Table 2.1 below shows a timeline of developments within the South African education system aligned to developments in the international arena regarding inclusiveness.

Table 2.1: Timeline of developments relating to inclusive education in South Africa

Dates	International Developments	Developments in South Africa
1948	Universal Declaration of Human Rights, Declaration	South Africa is a signatory to all these conventions
1965	International Convention on the Elimination of All Forms of Racial Discrimination	
1976	International Covenant on Economic, Social and Cultural Rights	
1981	Convention on the Elimination of All Forms of Discrimination against Women	

Dates	International Developments	Developments in South Africa
1990	Convention on the Rights of the Child	South Africa is a signatory
1994	The Salamanca Statement and Framework for Action on Special Needs Education	First democratic government came into power
1996		The Constitution of the Republic of South Africa, Act 108 of 1996, with the Bill of Rights, Chapter 9 South African Schools Act 79 of 1996
2000		The Promotion of Equality and Prevention of Unfair Discrimination Act (PEPUDA)
2001		Education White Paper 6: Special Needs Education: Building an Inclusive Education and Education and Training System (EWP6)
2006	Convention on the Rights of People with Disabilities	South Africa is a signatory
2014		Policy on Screening, Identification, Assessment and Support (SIAS), amended in 2018 and 2019
2015	The Sustainable Development Goals	South Africa is a signatory

Domiciled at the centre of inclusive education captured in the South African EWP6 is a long term goal, 20 years to be exact, predominantly meant to augment the existing frameworks, programmes as well as policies on education aimed at realising redress, social justice, accommodation of diverse learner needs (DoE, 2001; Lam, Donohue & Bornman, 2014). Noticeable again in the policy is the explicitness in purpose and intent. Building an education system that exudes, among other things, equality and quality, a lifelong learning experience that includes learners of different intellectual, psychological, physiological and socio-economic barriers in resourced institutions such as mainstreams schools, resource centres, special schools and full-service schools. The short term, however, is aimed at detection of the faults within the system both from the past and the present to pave way for the realisation of

long-term goals articulated earlier. The issue around admission and affording learners of obligatory school-going age (that are not currently in the system) an opportunity to intermingle and learn without hindrances with other learners needs to be looked into, that is to say, it needs to be addressed (DoE, 2001).

The strides towards inclusion are commendable, without a doubt, at least at policy level, because the truth of out there is that these efforts are yet to show a fundamental shift from stubborn, self-preserving apartheid residues. This reality largely finds expression in social and the intragroup relations. Society sees the disability in a way that is indicative of apartheid logic. But in a different way, race has been replaced by disability. White learners confronted with disability are better off when compared to their black counterparts. In light of this reality, the democratic government produced EWP6 declaring six key strategies to curb exclusivity (DoE, 2001):

- Improvement of special schools in existence, and the conversion of special schools to fully functional resource centre;
- The mobilisation of a plethora of disabled school-going age children, but not currently in school;
- The conversion of mainstream primary schools into full-service inclusive schools;
- Staff orientation and/or early identification of learners who may be confronted with disabilities, a shift from mainstreaming to adherence to the provisions, tenets and culture of inclusive education;
- The establishment of district-based support teams to support teachers; and
- Strong advocacy campaigns towards the ideals of inclusive education.

The conceptualisation of the EWP6 plans listed above is within the ecological model (micro, meso, exo, macro and chrono-structures, where each structure has direct bearings on a learner's cognitive growth). The micro-level is the learner's first contact with family, peers, school, and childcare. Parents and teachers play a critical role in rearing the child, supporting the child as well as empowering or influencing one another. If this interactive activity is aborted, the child would face challenges of epic proportions. Parents and teachers are integral support systems that the child needs to have. Teachers need to acquire skills and knowledge, resources, adequate time and support to discharge this responsibility; this does not, however, mean that it is their sole responsibility as all stakeholders need to play their part. Teacher training and orientation has not fundamentally departed from the medical deficit model (Nel et al., 2016). What further

compounds the problems faced by the teachers, Nel et al. (2016) points out lack of parental support, limited resources, teamwork/spirit, and CAPS time limitations.

2.6 THE NOTIONS OF IMPARTIALITY AND REDRESS

The following passage will afford the researcher an opportunity to look into the twin concepts associated with equity such as social justice and redress within the realm of the RSA's remedial policies, viz SASA and its NNSSF. Khoza (2007:28) posits that the cardinal purpose of the Promotion of Equality and Prevention of Unfair Discrimination Act 4 of 2000 (the Equality Act) is largely to uphold real and meaningful egalitarianism. The Act seeks to uproot corrosive and prevalent socio-economic disparities resulting from exclusionist notions of patriarchy, apartheid and colonialism.

2.6.1 Equity and Social Justice

To effect redress, restitution, reparations, restoration, Mestry (2014) argues that social justice is key. He further submits that fundamental restitution would embrace multiple outlooks such as the social, cultural, political as well as ideological cornerstones. For him, the distribution of the benefits accruing from these manifold bases must be equitably enjoyed proportionally by everyone in society, where the currently marginalised receive a huge chunk, and that full participation in societal matters, inclusive of major institutions that were previously a preserve of a certain race and class, as well as unhindered access to opportunities regardless of gender, race and class, must be guaranteed. However, Mestry (2014) acknowledges and appreciates that most states or governments have long been adherents of social justice: policies to this effect are in place; programmes are rolled out; institutions undertake the assignment are established; and schools are built for the communities, but he sharply disagrees with these cosmetic arrangements. For him, social justice and equity go beyond the hypothetical abstract stage. In the background of this study, he argues, based on the work of Jansen (2001) that some policies in South Africa are enacted for symbolism at the detriment of their material impact on the ground.

The Berkeley Social Justice Symposium (2008, cited by Mestry, 2014:854) defines the intent and purpose of social justice as a process, not an event, or more explicitly, not an outcome which "seeks fair (re)distribution of resources, opportunities, and responsibilities; challenges the roots of oppression and injustice; empowers all people to exercise self-determination and realize their full potential; and builds social solidarity and community capacity for

collaborative action”, and Scott and Marshall (2005, as cited in Mestry, 2014:854) posit that social justice is preoccupied with the distribution of resources that are scarce, that would be education in this instance, to the population to meet their needs. On the question of how social justice becomes a political endeavour as discussed in Chapter 1, the researcher, through Wilson (1992:1), argued that generally, in every society, the key function of education is to help secure the survival of a people. By extension, social justice in the very provision of education (a scarce resource) needs to be translated into a tool of empowerment in the classroom, the school, and the society at large. All of this would undoubtedly contribute to a significant result in terms of upward mobility for the historically marginalised, obviously denoting black rural and township learners (Elster & Hylland, 1986, as cited in Mestry, 2014:854) primarily because this would translate into a fundamental transformation and democratisation of critical state institutions.

South African existential reality paints a bleak picture marred with colossal inconsistencies in as far as social justice and equity is concerned. The OECD (2007, as cited in Mestry 2014:854) shows that money spent on the provision of education from 1995 to 2002 (19.2% to 18.8%) and GDP decreased from 5.7% to 4.9% in same period, heralding a significant decrease in the overall provision of “basic resources critical for effective teaching and learning resources” to predominantly black and thus vastly poorly resourced schools geographically found in the rural and township setups. This reality is corroborated by Schools Register of Needs Survey for 2000. This is exacerbated by the need for resources by other equally needy sectors like health and housing, Mestry (2014) further argues. Another contentious view that the researcher would like to point out is that it has then dawned, hitherto, that indeed resource allocation continues to reproduce inequalities based on the race and, to some extent, class.

To concretely validate this argument that social justice is merely a buzz word to dupe people, (Jansen, 2001), the researcher earlier extracted the preamble of SASA (RSA, 1996c) verbatim. Beyond the preamble, of particular importance is that SASA (Sections 34 and 35) carries with it a legal injunction for the state to effect redress that emanates chiefly from the past imbalances that the apartheid regime created. What SASA purports to promote is equity and social justice but the rollout, and thus the provision of funds to previously marginalised schools, reproduces the very phenomena it seeks to annihilate.

The above arguments focused solely on the understanding of social justice, with minimal emphasis on equity. The following section discusses equity in advocating for the understanding

of distributive, remedial acts that should have been a fundamental tenet in the conceptualisation of NNSSF.

2.6.2 The Concept of Equity

The concept of equity tends to be complex, ambiguous and difficult, making it almost impossible to define (Jansen & Amsterdam, 2006; Mestry, 2014; Oleck, 1951; Tella, 2010). Literature has shown that equity is fluid, for it has a plethora of definitions and meanings. Time, place and context compounds the concept. Oleck (1951) attempts to eliminate some ambiguities and complexities. He locates two preliminary definitions within the American and English legal systems. Firstly, he argues, that equity was applied as a remedial tool to deal with defective issues in the English and American common law. The second earliest employment of equity is very interesting, for it sought not to mitigate defects emanating from the common law, but for every piece of legislation past and present. Given this fundamental exposition of the development of the concept, the researcher feels compelled to look into the theoretical development of the concept centuries ago.

Plato, in Tella (2010:19), interestingly offers us a platform to interrogate the development of the concept, and the researcher wishes to submit that the second preliminary usage of the concept in the above paragraph was informed by Plato's student, Aristotle. Aristotle's views will be interrogated later, but for now the focus is on the teacher. Plato's initial views were conceived with an authoritarian figure in mind. For Plato, the leader had the sole preserve to enforce the law, but reality summarily defeated this logic. He later attempted to refine his thinking and came to a conclusion that the rule of law without an all-powerful and wise leader offers the best mechanism for government, thus eliminating the possibility of inherent subjective elements in judgements at the expense of objectivity. For him, objectivity can be achieved through the rule of law. Still he had no room for equity in his refined approach. Although the logical outcome was again skewed, a huge leap from his earlier thoughts needs to be acknowledged, because Plato, hitherto, had viewed equity as a deviance from the law. For him, law must not leave room for exceptions and the courts needed to stick to the provision of written legal instruments, no matter what. It took his student, Aristotle, to detect defects in Plato's logic and rationality. Aristotle refined and further developed his mentor's doctrines, organising his thoughts based on the idea of '*epieikeia*', (Khumalo, 2014, 53). In this idea, equity is conceived as a corrective mechanism, an augmentation or completion of the law as

opposed to the rigidity in the application of the law and deviancy from the law that Plato earlier envisioned.

Plato, in noting gaps in the law, believe that avenues that the law did not address could complementarily be closed through the doctrine of '*epieikeia*', i.e., is equity. For the astute and insightful student Aristotle became, equity could bring about justice and complement the law seeing that there were special cases that the provisions of the law did not address (Tella, 2010:21). Aristotle astutely preferred arbitration to the imperfect nature of litigation, citing compassion as the basis for his views. To help advance this stance, he employed a scenario of a foreign national climbing the walls of a major Greek city, Athens. In Greek law, for a foreigner caught in this act, the sentence was death. However, what if this act was undertaken in defence of the city? Aristotle's answer was 'Yes' based on the provisions of the law, but 'No' on the grounds of equity, (Khumalo, 2014, 51-53). This scenario aptly defines the role of equity. Equity is a corrective tool. In this spirit, Aristotle argued that:

equity calls on us to settle disputes through negotiations and not by way of force, to prefer arbitration to litigation. Equity leads us to be compassionate with the weaknesses of human nature, to think less of law than of man, and less of what laws say than of what they mean. It leads us to consider not so much the actions of the accused as his intention, not the detail, but the whole, to ask not what a man is now, but rather what he always, or generally is. Equity recommends us to remember benefits rather than affronts, more those benefits received than those bestowed, and to be patient when things go badly (Tella, 2010:21)

Unfortunately, though, today, the markets provide the context for equity. The international demand and supply forces inform the formulation of policies that defeat the spirit of equity, more so in the developing world.

Another equally critical conception of equity is its flexibility and elasticity as argued by Jones (2009:11): "Equity is a normative concept, one which has a long history in religious, cultural, and philosophical traditions and is concerned with equality, fairness and social justice." However, Bailey and Bridges (2016) expanded the notion of equity. They argue that equity hinges on three principles: equality in life chances, equality in concern for needs of a people, and meritocracy. For me, meritocracy denotes existential positionality in society, and the distribution of social amenities based on fairness to meet varying level of needs by a people. To eliminate ambiguity and the inherent confusion, Tella (2010) posits that a uniform definition of equity can be deduced from three viewpoints, namely: (1) the historical spatial perspective;

(2) the lexicographic perspective; and (3) the logical scientific perspective, (see also Khumalo, 2014)

2.6.2.1 The historical-spatial perspective

This perspective is almost self-explanatory in principle; it locates the genesis of equity in antiquity both in legal and ethical terms. With reference to the historicity of the concept, Plato's views on the concept of equity did evolve over time (Tella, 2010). Firstly, he believed that equity could be simply and arbitrarily laid down along the authoritarian prescripts and implemented with a powerful leader at helm (Tella, 2010). But he later considered that the rule of law was not the sole prerogative of a 'wise' and almighty leader. The fluidity of the concept is evident, and the meaning has changed over years. It did not stop there. Jones (2009) argues that equity under the law needs to be tempered with flexibility and is interdisciplinary. Law and religion employ the same concept but in different contexts: in the Roman legal fraternity it took a legal character; in Abrahamic creeds (Islam, Christianity, Baha'i), it is ethical in character. Spatially speaking, equity varies from nation to nation, and culture to culture (Tella, 2010).

2.6.2.2 The lexicographic perspective

Linguistically speaking, the word equity shows concrete similarities in all spoken tongues, etymologically, the word is derived from an old Indian language, Sanskrit wherein the word, '*akatuan*' (unity/similarity) and from Latin as well '*aequus*', which means equal. The notion of equality in treatment captures the present meaning mostly associated with justice (Tella, 2010).

2.6.2.3 The logical scientific perspective

Within the logical, rational and reason perspective, the conception of equity reflects and displays a conflict and friction. This notion manifests, for instance, in the letter of the law versus the spirit of law; the spirit of law; humanness versus harshness; law versus morality; legal principles against legal rubrics (Tella, 2010). Equity, generally speaking, infuses law with compassion. Apartheid and Nazism, for instance, were ideologies based on laws but their consequences for the lives of people lacked compassion; hence, strictly upholding the law does not always mean equity. Logical scientific prescripts places human law below natural law. Equity, therefore, overrides written law and brings reconciliation between the set of laws, even

within the subtle or apparent contradictions in sight. There is and interconnectedness, and there is thus room for reconciliation and restoration (Tella, 2010).

An almost obvious and logical question could be posed Here: why labour so much in tabling the varying perspectives on equity? The answer lies in both Rawls (1999) and Olsthoorn (2013): justice denotes fairness. The guiding terms and provisions that underpin this equation form an essential part of the foundation of equity (Rawls, 1999). This principle is a vital input that South African DBE needs to consider in order attain equity in education. The researcher, at this juncture wishes to relate this principle to RSA government's public schools funding model, the quintile system. A critical analysis of some implications of the funding system, will hopefully advance a cogent argument for a shift towards a new paradigm (Jones, 2009). As the argument is based on fairness, the first tenet of the funding model would be its basic distribution strategy or method (the horizontal methodology) although Brown (2006) posits that a vertical methodology would recognise and appreciate diversity in needs and provide resources accordingly, (see Khumalo, 2014, 52).

The current methodology (horizontal) fails in this respect and it reproduces inequality (Mestry, 2013; 2014). Otherwise we would not be sitting with poorly resourced schools in rural and in township areas. The state needs to allocate more funds/resources to the schools in marginalised (read black) communities. The view held by the researcher is that the quintile system needs to pay more attention to the needs of the marginalised communities; in some instances, these communities are cosmetically dubbed previously or historically marginalised even in light of apparent continuum in marginalisation. This notion needs correction. Communities are not homogeneous, and the system needs to consider that schools are, in fact, heterogeneous, and the particular demographics of learners should be taken into serious consideration. The background of the study in Chapter 1 revealed that schools are miscategorised. The school might be located in an affluent locality, but many of its learners may come from lower income communities. The other apparent disadvantage would be that the state seems to be subsidising affluent schools.

2.6.2 Distributive Equity

Equity effects fairness/justice. Equity underpins the African doctrine of Ubuntu (Letseka, 2012; Khumalo, 2014). Consistent with this bold claim, the researcher draws from Fiske and Ladd (2004). If indeed the prescripts of this African doctrine are devotedly adhered to, the

challenges of misdistribution of resources would undoubtedly be a thing of the past. The question of ‘how’ resources are fairly distributed would not be problematic. Fiske and Ladd (2004) posit that unwavering energies should be channelled towards equitably distributing critical “objects of interest” meaning resources or inputs into the needy communities and schools. Within this argument, an appropriate functional definition of distributive equity would, in a strict sense, mean the quality and quantity of the educational inputs (Fiske & Ladd, 2004), for the purposes of this thesis. Discontent with respect to the rich and wealthy would be an inevitability. Equitable distribution of resources would herald a situation where resources are rechannelled towards the lower ranked working-class community. This atmosphere would almost certainly rub the rich up the wrong way as it would lead to an exodus of learners from the affluent class to privately-owned or independent schools, that is to say, leaving public schools in protest (Chisholm, 2007). Given this quagmire in a neoliberal democracy, the principles of equity would be aborted, for they would not be fully realised (Fiske & Ladd, 2004). Jansen (2001) is spot-on indeed to argue that policies in this country are purely legislated for their political symbolism. The researcher argues that the NNSSF, more so its categorisation or classification methodology overtly creates a spatial order wherein the poor schools remain in an abject state of need.

2.6.3 Affirmative Action

Van Wyk (2004) posits that affirmative action delimits racial as well as gender justice regarding the intragroup (re)distribution of positionalities. Obviously, Van Wyk was referring to institutions of higher learning, but it can be stretched to also denote post-1994 prevailing inequalities in public schools’ funding inherited from the apartheid regime. Affirmative action, according to Fiske and Ladd (2004) effects redress and its vertical approach gives birth to fairness (Brown, 2006). This argument is essential even amid fierce condemnation that it brings about reverse racism (Van Wyk, 2004). However, Van Wyk (2004) cogently dismisses this view, arguing that affirmative action should be viewed as a corrective tool, and does not give special treatment to the historically disadvantaged groups, but consciously corrects the injustices visited upon disadvantaged communities, (Khumalo, 2014).

2.6.4 The Notion of Redress

To advance the notion of redress, Fiske and Ladd (2002) postulate that this endeavour could be a success if undertaken on the basis of three fronts: equity, redress and adequacy. Equity

and redress have already been discussed. Adequacy, for the purposes of this work, would imply absolute sufficiency in the supply of critical resources. The past inequalities could be genuinely addressed through equity, redress and adequacy. The concept of redress involves correcting the wrongs of the past, restoration of quality lost and reparations (Barnes, 2006). Since the backbone of this study is the implications of teaching in an under-resourced school on the Cape Flats township in the Western Cape, South Africa, a country characterised by abysmal inequalities, redress in the South Africa could be defined in economic terms. Redress within NNSSF's quintile funding methodology is based on these terms to defray these pervasive inequalities. Objectively in terms of public schools funding, redress means allocating more resources to rural and township schools to balance the scales; again Brown's (2006) vertical equity methodology would be a fitting approach to achieve redress.

The RSA became a state proper in 1994, but the transition was not easy. This transition period coincided with an economic slump and recession. The state had to respond to this reality characterised by imposed structural adjustments by the Bretton-Woods institutions, the IMF and the World Bank.

To deal with these requirements, the state came up with Reconstruction and Development Plan (RDP) to fast-track progress and transformation, including education and other state obligations, but five years later, the state abandoned RDP in favour of Growth, Employment and Redistribution (GEAR), which unfortunately went to ground (Fataar, 2010). Subsequent policies were promulgated to address the notion of redress, but the wording within NNSSF, as well as EWP6 do not sufficiently explain the elusive concept of redress (Fataar, 2010). Veriava (2010), citing the ICESCR, recommend that the 4As (accessibility, availability, acceptability and adaptability) framework, the General Comment 13 suggested to the ICESCR, could be a beneficial device to address and monitor issues around redress. Therefore, the researcher, hereunder, discuss these in the light of the provisions of the NNSSF's quintile funding system.

2.6.4.1 Accessibility

According to Veriava (2010) and Roithmayr (2003), ICESCR explicitly prescribes that governments need to provide basic education that demonstrates four cardinal features, that is: accessibility, acceptability, availability and adaptability in order to fulfil the universal declaration of human rights that children are entitled to. Roithmayr (2003) and Khumalo (2014)

both posit that accessibility has three pillars: non-discrimination, physical accessibility and economic accessibility,

- Non-discrimination is addressed by section 39(2) of SASA where powers are granted to school's SGBs to decide on appropriate fees, where necessary, and exempt some parents based on an equitable criterion (Roithmayr, 2003). The RSA constitution frowns upon discrimination, granted. But what would best explain the exclusionist language tests, and high school fees that characterise former Model C schools or schools previously admitting only white learners? (Dolby, 2001). If one is exempted, what about discriminatory relations with staff and other fellow learners upon establishing that learner A is a special case because he/she comes from a poor family?
- Economically accessible: this notion means that education must be affordable, indeed the provisions of article 13(2) with regard to basic education state that primary schooling has to be free. The researcher argues that public education in lower quintiles is free because is free of education. There is a glaring hypocrisy or contradiction here: the aforementioned article 13(2) talks about free primary education yet section 39(1) of SASA of 1996 grants schools the right to charge fees if the majority of parents/guardians adopt a resolution to that effect (Roithmayr, 2003). Brown (2006) is of the opinion that Model C schools need not be categorised or referred to as or ex-Model C schools for they still cling to the logic reminiscent that of pre-1994 epoch. Fees are dependent on realities that the poor parents with little economic muscle can wrestle with. If, for instance, parents want smaller classes, and high calibre teachers with appropriate knowledge and skills, as well as a full range of facilities, this has huge financial implications that poor parents cannot afford (Brown, 2006).
- Granted, South African public schooling has been deracialised, but education remains an expensive commodity. This defeats the notion of physical accessibility. The Constitution is contradictory: it guarantees everyone's right to basic education, but also give an injunction that schools can charge fees (Roithmayr, 2003; Brown, 2006). The country has made significant progress in providing accessibility in terms of the physical infrastructure, and enrolment since the 'demise' of apartheid (Ahmed & Sayed, 2009). Christie (2008) continues against this background, stating a remarkable increase in teacher preparation and enrolments reaching international standards. But he also notes the bottlenecks at the administrative level. The remnants of apartheid are apparently resisting the change brought

about by the new dispensation. This reality find expression in NNSSF’s quintile funding methodology, which, in the researcher’s view, preserves inequality that it purports and seeks to uproot and annihilate but policymakers seem oblivious to this. The funding model disables teachers in their moral endeavour to discharge quality learning experience in the absence of adequate resources.

Roithmayr (2003) argues that the much-celebrated increase in enrolment in schools has actually become a colossal phenomenon: congested classrooms in quintiles 1 and 2, namely, “fee-free” schools. This phenomenon also further finds expression in quality of schooling under these conditions (Fataar, 2010). Equitable access, it can be argued, must include the question of quality versus quantity, and the obsession with numbers defeats the very notion of redress that the state ought to address (Fataar, 1997). The researcher argues that poor education equals access denied. The teacher to learner ratio validates this argument. Another interesting point about the RSA schooling system argued by Davies (2004: 120) is that racial division within the system remains. He notes the performance of the “previously” privileged races performing far better than the so-called historically marginalised ones. He draws our attention to maths and literacy, and Spaul (2013) is in agreement. Affluent schools can afford the financial burden of remedial and specialised programmes, more and highly skilled personnel to help learners with learning impediments (Davies, 2004). The implications of this reality cannot be taken lightly in the bigger scheme of things, if the redress narrative merely a token. Van der Berg (2007) shows a graphical presentation of this horrible reality (Figure 2.1):

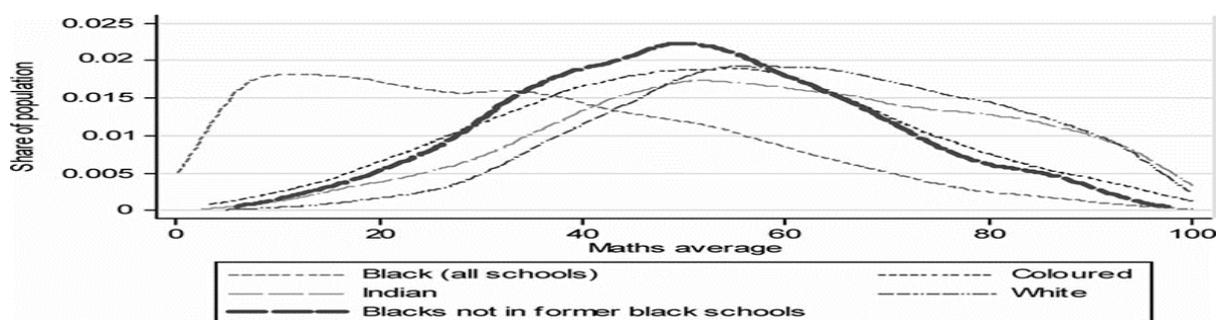


Figure 2.1: Higher Grade (HG) Maths Results by Race, 2003

Source:(Van der Berg, 2007).

The above Figure represents results of mathematics (HG) along racial lines. What can be deduced is basically how fees play a crucial role, and, by extension, how much performance

can be attributed to the availability of additional resources. A consequential possibility would be that private funding supplements the existing fees and makes it possible for schools to hire, rehire or retain highly skilled personnel, acquire additional learning and teaching materials to enhance quality of learning and teaching experience which translates to a higher pass rate. Figure 2.1 above shows that schools predominantly peopled by groups that depend on state funds performs poorly. The state, however, has an exemption (partially or fully) policy targeting alleviation on the part of parents who cannot afford fees.

However, empirical evidence shows that a lack of school fees creates obstacles to access to quality education for destitute communities or parents/learners languishing in dire poverty. The report issued by the National Education Department in 2003 confirms this view (Roithmayr, 2003). The reading and the justification of the rebuttals tabled by Fleisch and Woolman (2004) need to be read within the context that the researcher presented in section 2.6.2. They argued that it cannot be incorrect to blame fees, and further plainly point out how fees demonstrate a picture wherein parents are viewed as taking maximum ownership of the education of their children as that preserves as some sense of dignity. This view defends privileges, unreservedly a preserve of the minority white community.

Where is equity in exemption? Fee exemption does not solve the reality of privilege, which is why the researcher concurs with Brown (2006), who sees levying school fees as outright racism, reeking of apartheid laws subtly replaced by policies meant to exclude the poor:

The long shadow of apartheid ideology ... continues to cast its Stygian gloom, no longer through racially explicit policies, but by proxy: high school fees, exclusionary language and admission policies, and other transparent manoeuvres such as "crowding out" black learners by bussing-in white learners from outside the feeder area (Brown, 2006:509).

The statement shown above aptly captures the unjustness of the post-apartheid reality in this country. The quintile funding system cements this reality; inequalities are rampant right under its nose. This perpetuates the apartheid logic, where the few gain access on the basis of their parents' affordability and what plays out here is consistent with the skewed segregationist logic. The researcher submits through Roithmayr (2003) that quality education needs to be accessed by all, irrespective of the location and the socioeconomic status of the parents/learners without any form of discrimination, prejudice and racism directed at the defenceless and marginalised group.

2.6.4.2 Availability

To effect redress, the state has to make places of learning available and ensure the quality as well as quantity of programmes (Roithmayr, 2003). Availability denotes a readiness of essential resources (Donohue & Bornman, 2014). This is the duty of the state. The state must have a legislation to this effect, as a first step. Legislation, for instance, in this country makes basic primary schooling compulsory. Availability also means that the state must provide personnel with capacity and means that the state must allocate adequate learning and teaching material/aids. The quintile funding system fails teachers, learners and society at large. If learners are not prepared for the reality outside the four walls of classrooms, society suffers. Education means providing people with the ability to cope with the realities of life.

Although it can be argued that the DBE has improved some aspects in the provision of education in general, Donohue and Bornman (2014) state that there are still schools without basic facilities, buildings are rundown, there no electricity connections, no clean running water, learners receive learning under trees or in mud structures, largely in the Eastern Cape (Fiske & Ladd, 2004). Fiske and Ladd (2004) write about the disturbing insufficiency of learning aids such as computers and books in rural localities. Libraries are almost non-existent in rural and township schools. The logical conclusion would certainly be that in the absence of the above the right to basic education as enshrined in the country's constitution is denied.

2.6.4.3 Acceptability

Roithmayr (2003), Veriava (2010) and Khumalo (2014) are of the view that adaptability denotes the form and the substance of education, the form and substance of curricula and teaching methodologies, which means that they need to be acceptable. This means that both the curricula and teaching methods must be of good quality, must be relevant, and lastly, must be culturally appropriate to primary stakeholders of education. Khoza (2007) says that acceptability is a yard stick that measures the delivery on set aims of education within the curricula and teaching methodologies.

The Dakar Framework (DF) (UNESCO, 2000) says that all children have the right to basic education at whatever level is deemed "basic". South Africa is a signatory to the framework. The DF highlights that quality is at the centre of learning and teaching, the heartbeat of education, and that quality acts as a facilitator in meeting basic learning desires. The DF further cautions that there is no correlation between "basic" and "low" levels of quality education.

Signatories are cautioned against viewing basic education needs as associated with inferior education. However, the researcher highlights the inferior nature of basic education in this country's schooling system, especially in township and rural setups.

The perennial under-resourcing continues to deny poor learners from getting education of an acceptable standard even in the existence of the public funding system. The quintile funding system apportions resources to learners in accordance with a class to which they belong. Apart from the fact that schools were deracialised after the political toppling of apartheid, meaning that schools predominantly designated whites-only schools (ex-Model C schools) now accepted Black/Indian/Coloured learners based on their parents' affordability, their linguistic and cultural norms and values were not taken into account, which therefore meant that they would then be inevitably swallowed by the dominant linguistic and cultural value system. They would need to conform (Brown, 2006). This can possibly have a negative impact on their learning experience, and it would be difficult for them to excel in this hostile climate. This researcher reiterates the contradictions created by the constitution and its attendant policies and legal instruments, in this case SASA and its NNSFF. The SASA does not seem to eliminate the legacy of apartheid but maintains it instead.

2.6.4.4 Adaptability

Education needs some form of flexibility so that it can be responsive, adaptable, and able to meet the diverse needs of learners from diverse sociocultural backgrounds (Roithmayr, 2003). The notions of availability, adaptability, acceptability and accessibility may be thoroughly adhered to if the language question receives attention. It is absurd that South African politicians seem never to have attempted to imagine and conceive a South Africa that is in Africa, peopled by people of African descent, speaking African tongues. Otherwise why is the curriculum conceptualised and experienced in a language the majority 'speak' only as a second language? The foundation phase learning is in vernacular, but what about the consequences on the part of learners when they proceed to the next phase, where the presentation is in English? Education does not start and end at the foundation phase: there are the intermediate and senior phases, further education and training and university. Is it not a universal fact that the foundation phase is the most crucial stage in the cognitive development of a child? The researcher raises questions based on the importance of quality learning in one's native tongue; without this black subjugation is perpetuated (Fiske & Ladd, 2004).

The categorisation methodology adopted by the quintile system does not seek to remove this flawed logic, but continues with it in classifying schools, by methodically excluding those from poverty-stricken backgrounds, predominantly black. This is a constitutionally democratic country with eleven ‘official’ languages but learning only takes place largely in English and Afrikaans and not in the other indigenous languages. Moreover, learning materials and aids are in English or Afrikaans. Furthermore, teachers in the township or rural schools are not first language speakers of English or Afrikaans, which further compounds the problems. Again, the quintile system lacks flexibility because it does not fund learners in accordance or on the basis of their individual needs. For instance, a well-off learner gets the same amount as a poor learner in accordance with the classification method. Teachers are seething with frustration in schools that are underfunded because of this funding model that disadvantages individual learners, while the rich and affluent learners stand a good chance of making it or succeeding in life after school because the system favours them in terms of job opportunities. On the other hand, poor learners would be confronted with a hostile reality after school because some simply drop out, although some continue until the end, against all odds (Veriava, 2010) The quintile system fails to eliminate inequality but sustains the settler minorities’ hegemonic position. Languages and values of poor learners reside outside the value system of this country and they are thus ignored (Brown, 2006; Fataar, 2010).

The next section looks into public school funding in the contemporary South Africa. The discussion will not repeat that which the background of this study revealed where colonialism, segregation and apartheid were discussed to expose the history of disparities, but it addresses funding in the democratic era. The section discusses the quintile system, its enactment, implementation and some of its implications. The implications include, inter alia, how underfunding impacts on learners, parents and the society at large.

2.7 WHAT IS PUBLIC SCHOOL FUNDING

When South Africa was accepted back into the international community in 1994, there were existing international declarations that the RSA needed to ratify. The new dispensation acknowledged and recognised the universally declared notion that education is a basic human right and that the state should take it upon itself that public funds be made available for all to access quality education. Khoza (2007) and Mestry (2014) both point to the provisions of the RSA Constitution wherein this right is enshrined. The transitional period and its challenges that started in 1994 appear not to have ended, because until now vestiges of apartheid remain.

This is evident in the economy at large, and the fair and just distribution of resources consistent with the world acclaimed RSA Constitution (Marais, 2001), in the Bill of Rights section, explicitly declares that: “Everyone has the right to a basic education, including adult basic education to further education, which the state, through reasonable measures must make progressively available and accessible” (Section 29(1)).

However, Christie (2008) draws one’s attention to the calamity that befell RSA’s new democratic dispensation. The new state that emerged after years of brutality at the hands of the racists that eventually culminated in apartheid regime’s loathed Bantu education wherein public-school funding favoured whites, had to confront the imbalances created by this skewed distribution of resources model with limited resources at her disposal. The austerity measures imposed on developing countries by the IMF and the World Bank further added colossal difficulties to the wide range of problems for the country that sought to justly, equitably and fairly distribute resources and funds in favour of the new agenda of reparation.

Section 34 of SASA mandates the state to fund public schools from the public purse on an unprejudiced basis consistent with the provision of the country’s supreme legal structure, particularly the RSA Constitution of 1996 and section 29 of the Bill of Rights which clearly state that it is everyone’s right to access basic education and further education including adult basic education which the state has to reasonably provide. SASA is aimed at confronting historical injustices in the provision of education that the researcher alluded to earlier. The SASA in its opening plainly declares that:

Whereas this country requires a new national 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 talent 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 well-being of society, protect and advance our diverse cultures and language, uphold the right of all learners, parents and educators, and promote the acceptance of responsibility for the organization, governance and funding of schools in partnership with the state (DoE, 1996: preamble).

The preamble of SASA precisely affirms why UNESCO (2008) commends the RSA government for legislating remedial legislations and policies that are characterised by, among other things, antiracism, social justice and equity since 1996. The RSA government’s

commendable strides at policy level has always placed a special focus on access, equity, redress, quality, efficiency and democracy (Mestry, 2013). These policies ideals do find expressions in the notions of, no fee schools, fee exemption, post-provisioning norms for instance (Mestry & Ndlhovu, 2014). In addition to the post-1994 pragmatic interventions, as revealed in the background of this study, the National Education Department also gazetted another policy for redress, namely the NNSSF. This policy was established to address the pervasiveness of discrepancies as manifested in the South African public school's funding model. The notions of exemption have a criterion that it needs to apply, but schools (SGBs) are authorised to produce a policy and implementation procedure that must be comply with the legal restrictions captured in School Fees Regulations. Khoza (2007:427) states that "Full exemption is imposed if the combines gross income of both parents is less than ten times the annual fees for each learner", or "if the combined gross annual income of both parents is less than thirty times, but more than ten times, the annual school fees, the parent gets partial exemption".

The enactment of NNSSF is aimed at achieving justice and redress. The policy follows a quintile system, a categorisation system that takes into account socio-economic status, literacy levels, poverty and the income levels of the locality in which the schools are built. The provincial education departments are responsible for the distribution of funds based on the framework established for them by the national office. The provisions contained in the policy dictate that 60% of funds goes to the 40% of the poorest schools, meaning that the policy introduced fee-free schooling in these 40% schools (see Mestry, 2014). The quintile system does not completely do away with the charging of fees, as schools in semi-well off to affluent areas do charge fees even though they still get government grants (Mestry, 2014).

Indeed, the post-apartheid political epoch brought along a new socio-political dispensation, that has been evident in the majority of this work hitherto. The preceding passages have shown that. The researcher has attempted to make sense of these topical concepts. Since South Africa transitioned from overt segregation to democracy, it appears to have moved to introducing what is known as 'people's education' (Maguvhe, 2005).

People's Education endeavours to make explicit the links between education and political, economic and cultural reproduction. It aims at enabling people to take charge of their education as well as at empowering them in many ways. Furthermore, it also aims at providing quality and relevant education to the masses (Maguvhe, 2005).

For one to grasp the policy of funding education, context is vital (Fataar, 2010). Khoza (2007) provides this context and articulates fittingly how the apartheid system engineered and left deep-seated problems manifesting in high poverty levels and unfairness in the form of:

- The dispossession of people from their land and housing;
- The deliberate underdevelopment of black communities; and
- Discrimination in the quantity and quality of education, housing, health care and social security.

It is of vital importance to mention, even at the expense redundancy, that most of these problems inherited from a system declared a crime against humanity remain with us. What perturbs the researcher is why the leaders of this regime were not ordered to appear/answer in the international court? Where is justice in this? Because even policies developed to curb the prevalence of these problems since the dawn of democracy are incapable of addressing the magnitude of these problems.

The researcher at the beginning of this section quoted the injunctions the state provides through the Bill of Rights, section 29. The researcher returns to this section to further consolidate the flow of the discussion. In light of the above, the national government found it necessary to guarantee the rights that were usurped during apartheid era, hence the Bill of Rights. Subsequent to that, SASA was established and mandated the people (through the SGBs) to see to it that the ideals are realised. Hinging on the importance of an adequate grasp of the context, the researcher notes that the implementation of policies, the quintile system and EWP6, will help to measure the extent to which equity redress is achieved.

Measuring the quintile system's effectiveness is central to this study. The study seeks to lay bare the manner in which teachers in under-resourced schools are faced with colossal resource backlogs, which translate to unacceptable outcomes, such as low pass rates, unwarranted finger-pointing and negative attitudes, among others. Table 2.2 below is an adaptation from Mncube (2009) citing DoE (2010) and is used to discuss the ineffectiveness of the quintile system.

Table 2.2: The quintile system

National Quintile	% in allocation	2006 (ZAR)	2007 (ZAR)	2008 (ZAR)
Quintile 1	30 %	703	738	775
Quintile 2	27.5%	645	677	711
Quintile 3	22.5%	527	554	581
Quintile 4	15%	352	369	388
Quintile 5	5.0%	117	123	129
Adequacy benchmark		527	554	581

Public schooling in South Africa is a terrain where the majority marginalised group access education, the reason being the fee factor. The state undertook to foot the bill. The state established the quintile categorisation and funding methodology through the NNSSF. The main aim is the attainment of equality, and quality education. To create or supply quality education, quality resources are crucial inputs. That has financial implications. The quintile system methodology classifies schools on the basis of poverty level or scores, and the school's locality. The poorest schools are ranked in Quintile 1, the wealthiest in Quintile 5. This has always been the procedure since the inception of the drive for redress in schools. This was a pre-determined formula that governs the amount of funding the school receives. What is most intriguing about this methodology is how similar it is to the strategy employed to fund schools on the basis of race and that of ethnic grouping (Tabatha, 1959). Present-day scholars do concur (Brown, 2006).

What can be further expanded from the above discussion is, firstly, the genesis of black peoples' dehumanising conditions is not God-ordained or as a result of a natural order. The white minority settler regime is responsible (Khoza, 2007), as spatial planning imposed by inhumane apartheid policies restricts people. For example, AmaZulu, VhaVenda, amaXhosas inter alia are where Verwoerd placed them; within reach of "their" schools, municipalities and hospitals. Eger (2016) further notes that good schools are scattered which potentially encourages homogeneity. But not for rural and township people. There are no good schools on the Cape Flats: the majority are in Quintile 1 to 2. If poor indigenous communities want to

access so-called good schools, huge financial burdens kick in. For example, the researcher bears huge annual, financial costs of R21 000 for school fees, and R700 monthly transport for his son who goes to a school in Stellenbosch. The researcher cannot move to Stellenbosch, as affordability is the issue. Houses in that area are costly. This reality is well captured by Eger (2016), for the author sees a correlation between good education and the geographic area.

To consider the limitations of the quintile system is imperative, not only because the researcher earlier promised, but because the entire literature review so far is littered with how deficient the public funding in the country is. Literature does not mince words about how dire the situation is. The national matric results and the systemic results in the Western Cape point to disparities as good performance are noticeably skewed in favour of the affluent schools. The dropout rate is testament to the shortage of requisite resources. Learners leave school primarily because their learning needs are not adequately met (Veriava, 2010). Teachers and parents are seething with rage: teachers firstly do not possess the required skills to meet diverse needs of learners, while parents get very frustrated upon finding out that school do not have what it takes to accommodate their children's learning needs. Many learners are misdiagnosed and are eventually referred to other learning institutions that are equally poorly resourced. Many end up in the crime-infested streets of their respective lifeless townships (Chisholm, 2007; Christie, 2008; Fataar, 2010; Fiske & Ladd, 2004; Lingard & Rizvi, 2009).

The quintile system cannot only be portrayed in a bad light. There are massive improvements that are widely reported in the academic fraternity and in the media; for example, the country has met some of the millennium development goals of 2015. Most school-going age children are at school and the infrastructure has improved in poorest provinces like the eastern Cape. There are schools that have been completely ignored and forgotten in the Eastern Cape, but some significant improvement is visible. These schools were mud schools before, but today beautiful buildings are seen sprouting up here and there. Some schools have functional computer labs, libraries, electricity and clean drinkable water. Personnel are also on standby to enhance the accessibility and availability to some extent. Teacher to learner ratio in some schools has improved. Learning and teaching materials, textbooks, computers, internet access and stationery, for instance, are supplied for quintile 1 and 2. There is indeed some progress.

The issues discussed above paint a picture good enough to be celebrated. However, one must maintain some sense of balance in reading the success stories. The focus on numbers, that is also to say quantity is gravely misleading. Crudely speaking, the numbers are what have always

put tyrants in pole political positions. Just because a bigger number of the people has voted in favour of a non-thinking orator who has knack for words does not mean all is well. Quality is relegated and reduced to nothing. Is there quality in the education made available for the poor *en masse*? What is the form, substance and quality of education made available to township and rural schools predominantly serving the black learners? (Fataar, 1997). These communities are at the periphery of the economic stream. These are poverty traps (Spaull, 2015). To add more salt to the insult, there is a considerable number/amount of schools without electricity, inadequately trained teachers and without sanitation (Fataar, 2010; Fiske & Ladd, 2004). Some schools would have computers but no internet (Lingard & Rizvi, 2009). Libraries exist in structure, but there are no appropriate books and other equally essential equipment. Even at home, the same picture exists; there are no books or computers, and there is no culture of reading. That does not mean there is no thirst for knowledge; *#feesmustfall* vindicates this claim.

The assertion that the quintile funding system has accomplished some form of equity and redress cannot escape a critical analysis. At whose expense? All doors of learning are opened, but only physically. One can never just walk into Rondebosch High, armed with documents that contains the rights without a guarantee that his/her parents undertakes to pay fees. In quintile 4 and 5 parents pay fees for better education that is synonymous with this category.

Education proper is a preserve of a category of learners whose parents are affluent. Fee schools can supply good education owing to the reserves of finances or resources. The cultural capital, social status and socioeconomic levels play a crucial role here and learning outcomes are achievable. Achievement in academic outcomes flow towards those with rich cultural capital and occupying a higher position in the socioeconomic pyramid. A plethora of opportunities also await those who received good education, a very expensive commodity. Inter-race wage gaps are a resultant phenomenon. This plays out in a black versus white duel (Chisholm, 2007; O’Gorman, 2010b; Van der Berg, 2007). Fees denotes quality. Children drowning in abject poverty have the odds stacked against them because of the poor quality of the South African public schooling system (Jones, 2009; Van der Berg, 2007).

According to Swart, Engelbrecht, Eloff and Pettipher (2002) and Polat (2011, as cited in Donohue & Bornman, 2014:5), among others, teachers expressly need a sustainable support system to help them deal with the needs of supporting learners in inclusive classrooms, they also make it clear that without cooperative partnerships, learning and teaching would not yield

desired redress (Maguvhe, 2013). Teachers also need skills on the notion of collaboration itself to avoid unnecessary clash of personalities (Swart et al., 2002). A dominant narrative among teachers is that they do not feel comfortable with teaching in a classroom with learners with barriers; they miss the mainstream classroom without learners with barriers; they favour a system where learners upon diagnosis should be referred immediately as they do not belong in their classrooms. This is derived in the main from lack of requisite skills to implement inclusion. This attitude has a very negative impact on the teaching and learning in rural and township schools. These are the most understaffed, under-resourced schools.

Swart et al. (2002) assert that teachers (who happened to be participants) mentioned the paucity of infrastructure and learning and teaching aids (assistive devices); for example, blind learners are very much marginalised in the majority of learning centres in terms of instructional materials and appropriate equipment like computers with internet. Basic resources such as clean water, electricity, and toilet facilities also need attention. Unsafe and a worn-out built environment point to under-resourcing. These earlier findings have not changed much as reported by Donohue and Bornman (2014) and Mestry (2013; 2014).

StatsSA (2011) paints a picture too horrible for an observer to behold. The employment opportunities of black people are comparatively scarce, when one looks at the labour absorption rate in the ages 15 to 64 who were then employed. A paltry 34.6% of black people were employed; for coloureds it was slightly better at 46.9%; 54.6% was recorded for people of Asian/Indian descent, while a significant 69% was recorded for white people.

The discussions or arguments furnished above clearly show that the funding methodology established by the South African government fails to remove imbalances in the society at large, and redress remains elusive. Education in this country is not for the poor: the system is two-tiered – one for the rich, the other for the poor (Balwanz, 2015).

2.8 TYPES OF FUNDING MODELS

The South African new regime through its constitutional principles of redress, equity, indicated that apartheid legacies would be confronted head on. A clear message of a fundamental departure from apartheid ideals was sent (Amsterdam, 2006). This departure clearly manifested in the government expenditure on public education: 7.5% of the Gross Domestic Product (GDP) in 1993/1994 financial was spent on education to address inequalities. Subsequently,

Education Laws Amendment Act 1 of 2004, ten years later, continued to take the idea of redress more seriously. The changes that were proposed were:

- National funding norms and minimum standards would be established;
- The national department would set the amount that provinces should allocate to each category of school with schools being ranked into five categories from the poorest to the least poor;
- The national department would also set an ‘adequacy benchmark’ that it considered the minimum adequate amount for a learner’s right to a basic education to be realised. Thus, for example, in 2006 the poorest category of schools should receive an allocation of R703 for each learner and the wealthiest category R117, while the adequacy benchmark was set at R527 (Khoza, 2007).

Right up to 2006, the national funding policy for public schools had not yet set a minimum amount per child in all quintile levels. Obviously, given dissimilarities in terms of capacity in economic terms, the nine provincial education departments would allocate varying amounts per learner (Wildeman, 2008, as cited in Mestry, 2014:856-857). The urgency to set an adequacy benchmark earlier argued by Khoza (2007) was exacerbated when it was discovered that there was a problem with the categorisation itself. Learners classified as financially able were allocated more than learners classified as the poorest in another province. The provincial departments’ distribution mechanism to effect redress was constrained. “The average per learner expenditure distributed by the NNSSF mechanism was R184 in Gauteng and R275 in the Northern Cape, while in KwaZulu-Natal the amount was only R35” (Maile, 2004 & Wildeman, 2000, as cited in Mestry, 2014:857).

Civil society mobilisation has resulted in a realisation of the adequacy benchmark, considered a minimum adequate amount to be allocated to learners to access basic education. In 2010, the poorest quintile had to be allocated R855 per learner, while the most affluent reportedly received R147. The adequacy benchmark was R571 in 2010. In 2011, the poorest quintile school was allocated R901 per learner, while a benchmark of R602 was set (Veriava, 2010). It ought to be noted that indeed there have been some commendable and significant strides in the public schools more so for poor learners, since the dawn of democracy, including among other efforts, the feeding schemes. Learners get breakfast and lunch every day. Some learning materials, such as textbooks have been provided and some schools have computers and

connected to the internet. The learner to teacher ratio has also improved. Numbers in terms of enrolment have also significantly increased in some instances (Van der Berg, 2007).

Khoza (2007) further cites the provisions in the Education Laws Amendment Act 1 of 2004, wherein it was then that the government would implement 'no fee', otherwise simply called 'fee-free' schools in the poorest of categories in of schools; however, this reality is subject to the receipt of adequate allocation of resources from their provincial education departments. Where schooling is not entirely free, there are laws in place to combat racism or to guard against discrimination visited upon the poor learners on the basis unaffordability. The legislation through some policies provides for fee exemptions. There are concerns that this endeavour is not enough, and it is within this argument by Khoza that the researcher's work is principally based upon. Even though there are positive attempts from government through the quintile funding system, it has limitations which include the entrenchment of inequality. The next sections discuss funding models juxtaposed against the country's legal framework and the much-desired notion of redress.

2.8.1 Fee Schools

The government reorganised power, through promulgation of SASA which delegated authority to schools' major stakeholders such as teachers and parents, by establishing School Governing Bodies (SGBs). SASA, through Section 39(1) gives the authority to schools to charge fees, if most parents in attendance at an annual general meeting of the SGB adopts a resolution to that effect. The next section, 39(2) gives authority to the SGBs to decide the amount that is to be charged, as well as the criteria for exemption for the benefit of parents who find it impossible to pay fees. This authority has become a catalyst in entrenching disparities in the public school's system.

Communities are not homogeneous, socioeconomic levels of communities are not similar, fees are not standardised, meaning that fees vary from school to school. Schools in the township charge very little compared to affluent schools, (see Khumalo, 2014; Mestry, 2013; Mestry, 2014).

In this discourse, Roithmayr (2003) further adds that SASA (section 36) charges SGBs with responsibility of doing their level best in channelling their energies towards improving the quality of learning and teaching in their schools through raising added resources to complement those that which the state provides. They also need to find justifiable ways to encourage parents

who can afford to further donate, financially or otherwise to the sustainable provision of quality learning in public schools, while parents from poor socio-economic stratum contribute a pittance. This is where Roithmayr (2003) argues against the practice of charging fees, stating that levying fees is directly in conflict with section 9 of the country's constitution. Every child's right to basic education is enshrined in this section. Not only Roithmayr, but also Brown (2006) is against this idea. He adds another equally pertinent dimension, that of upholding and promoting racism and class distinctions. However, by contrast, Fleisch and Woolman (2004) argue against Brown's and Roithmayr's arguments positing that there are no proven relationships between fees and failures within the system. They further advance that if fees could be eliminated, that would mean a removal of some R3.5 billion from the public-school system.

2.8.2 No-Fee Schools

The progress by the NNSSF that it has had regarding access of historically deprived learners is commendable but is significantly offset by the pervasiveness of disparities that still manifest in the public education system (Reschovsky, 2006). SASA's section 39(1) authorises schools to charge fees which might put massive strain on parents who cannot afford these fees. Therefore, Roithmayr, unequivocally, recommends a complete elimination of fees as it is in direct violation of section 9 of the country's constitution which clearly says that everyone, including adults, have the right to access basic education without any hindrances such as fees. Roithmayr (2003) contends that fees ingrain inequalities in the basic education sector, while Brown (2006) calls this a simple replacement of blatant racism by undercover racism and an entrenchment of class domination. The state's attempts to effect redress to eliminate disparities are in the form of declaring that quintile 1 and 2 do not charge fees, declaring these schools as fee-free schools. This then means that provincial departments allocate more resources to these schools, but these schools are marred by overcrowded classes, limited textbooks and other learning materials, and dilapidated infrastructure, to name but a few of the problems that beset them.

2.8.3 Independent Schools

Roos (2004) posits that provisions captured in the constitution do not have a clear sanction for the individuals or corporations to venture into business undertaking to convert public schools into private schools that provides education to the public for a price and also source funding

from the state. These schools provide education for profit purposes, but state subsidies are not meant for private schooling. Section 29(3) where the Bill of Rights are listed in Chapter 2 and Act 108 of 1997, however, makes provision that allows independent schools to exist and the state undertakes to provide appropriate funding (Roos, 2004).

2.9 CHAPTER SUMMARY

This chapter provided a comprehensive review of the state's responsibilities in terms of providing for inclusive education. It reviewed how a number of other countries address this issue. Then it examined the provisions of EWP6 before examining the contested areas of equity, social justice and redress. The chapter included a critique of public-school funding and an analysis of the consequences of the quintile funding system applied in South Africa. It ended with a discussion of the various funding models that exist in the South African education system, emphasising that these do not support the ideals of inclusive education. The next chapter provides a detailed discussion of the research design used in this study.

CHAPTER 3:

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

First and foremost, the research methodology conceived to be appropriate for this investigation is qualitative in nature, form and outlook. An all-encompassing definition is provided by McMillan and Schumacher (2014:344):

Qualitative research begins with assumptions, a worldview, the possible use of theoretical lens, and the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a nature setting sensitive to the people and places under study, and data analysis that is inductive and establishes patterns or themes. The final written report or presentation includes the voices of the participants, the reflectivity of the researcher, and a complex description and interpretation of the problem.

A qualitative probe has key definitive characteristics that lay bare the nature, the form and the outlook of the methodology. The methodology studies behaviour as it occurs in a natural setting, and is context sensitive, meaning, situational factors are taken into consideration. Unlike other methods, a qualitative researcher gathers or collect data ‘straight from the horse’s mouth’, that is to say, data is sourced directly from subjects or primary sources. This approach affords the sources with an opportunity to provide an in-depth understanding of the phenomenon or reality. To discover why a certain behaviour or attitude occurs, a qualitative basis offers a clear and rich orientation. Synthesis is at the centre of an inquiry conceptualised or perceived to be qualitative, where data are synthesised and analysed inductively (Auriacombe & Holtzhausen, 2014; Golafshani, 2003; McMillan & Schumacher, 2014). All the data are the exact understandings, meanings, labels and descriptions provided by the participants themselves. A refreshing trait that defines and set the qualitative research design apart from others is that it evolves (Creswell, 2007); that is to say, it changes as the study progresses. The notion that the world is laden with mammoth complexities is central to a qualitative approach, which, therefore, needs to be responsive, and be able to cover even the most complex phenomena (Creswell, 2007).

Considering the above elucidation, Chapter 3 seeks to provide clarification on matters related to the preferred research approach. The clarification process also includes all the attendant

techniques that are employed to generate data, such as analysis and interpretation of data as well as data collection instruments. The chapter also described the research site, explains what sampling methods were used, highlights the ethical issues addressed in gathering the data, the validity of the generated data as well as that of the study itself.

The study is conceived to be qualitative in both nature and outlook. This choice is informed by McCusker and Gunaydin (2015) who state that the qualitative research methodology primarily hinges on the understanding of certain aspects in a given social arena as opposed to crunching data from numbers. This qualitative study approaches the phenomenon of teachers' perspectives on inclusive schooling in an under-resourced school. That means the study is phenomenological in orientation and seeks to establish the ontological prism with which to study the phenomenon in order to attempt to construct a responsive epistemological framework. To preserve coherence (Burton & Bartlett, 2009), the researcher anchored the study in a suitable paradigm. The constructivist/interpretive paradigm was chosen for the study (Tuli, 2011).

In the next section, the researcher provides a definition of the paradigm, which is followed by the ontological and epistemological foundations of the research design. The interconnectedness of these inquiry foundations informed the decision to explore their relevance, importance and, more importantly, their inevitable significance in the entire qualitative study (Guba & Lincoln, 1994). In this study, the concepts constructivist and interpretivist are synonymous and are used interchangeably.

3.2 THE CONSTRUCTIVIST / INTERPRETIVIST PARADIGM

A paradigm is the theoretical basis for the ontological, epistemological and methodological assumptions of a study (Guba & Lincoln, 1994; Scotland, 2012). While Shah and Al-Barghi (2013) interestingly opine that the constructivist / interpretivist paradigm is theoretically anti-positivist, equally, the limpidity and simplicity (not in a negative sense) with which Waghid (2002) explains the paradigm is captivating. He suggests that a certain rational circumstantial thinking (paradigm) determines a particular research methodology.

The current study was deliberately conceived to be a qualitative investigation which seeks to establish teachers' perspectives on the issues of inclusion in classrooms of learners with learning barriers at schools with few resources. This research took place in Quintile 1 and 2 schools on the Cape Flats, Western Cape. McMillan and Schumacher (2014) posit that the

interpretive/constructivist approach helps with systematic tools but acknowledges, in the same breath, the possibility of a plethora of socially engineered realities. To understand the human subject is a complex assignment, but the researcher found it appealing, hence the choice. Constructivist/ interpretive data collection was helpful in an undertaking such the overwhelming task of studying a human subject (Scotland, 2012). To study a human subject, one must grapple with belief systems, behavioural issues, value systems, attitudinal aspects and intents. The researcher chose the interpretivist paradigm mainly because of its proximity to phenomenology, a theoretical tool that attributes behavioural patterns to an experience. Baxter and Jack (2008) posit that constructivists believe that the reality is relative and reliant on one's subjective perspective. The inquiry empirically presents teachers' perspectives on the implications of teaching in an under resourced inclusive classroom.

3.2.1 Ontology

The ontological aspect in a study seeks to establish the nature of realities. Chatterjee (2011) charges that a research methodology and epistemology would not provide that which they are theoretically meant to deliver without the grounding that metaphysics offers. This in essence means that an ontological pillar plays a major role in supporting both epistemologies and research methodologies. What is ontology? The answer to this question is aptly and lucidly answered in Scotland (2012) where he postulates that it is the study of being; in other words, what constitutes a reality; what is thought to be real, or that which is said to exist. That is to simply say, "what is". Since constructivists believe in the nonexistence of a single or absolute reality, it is of vital importance that the researcher views the chosen theoretical paradigm through the ontological lens, because that which teachers are confronted with can only be understood and interpreted when they are afforded an interactive platform. The cardinal assumption held by adherents of constructivism appreciate the uniqueness of realities constructed by individuals who experience the world and employ their own intrinsic tools to discern and articulate its implications from their perspective (Hatch, 2002).

Scotland (2012) believes that the ontological positionality of interpretivism can be located within the realm of relativism. Relativism denotes the subjectivity of the reality, that is to say, reality differs from subject to subject, writes Scotland (2012). Reality is constructed by individuals, which explains why there is a surplus, a plethora of realities. The researcher would explore these realities from teachers on the Cape Flats, charged with the colossal responsibility

of churning out quality education to primarily native learners in the poorly, resourced inclusive township classrooms.

3.2.2 Epistemology

Guba and Lincoln (1994) explain that the form as well as the nature of knowledge is precisely what epistemology is concerned with. Assumptions within the concept of epistemology are how knowledge can be formed, acquired and disseminated, or simply what would it mean to know. In other words, epistemology labours to pose a question about the aforesaid nature, but now the nature it seeks to establish is the form of the connection between that which can be known and the subject, that is to say the inquirer or the “knower” (Guba & Lincoln, 1994:108). It is important to highlight that metaphysics solidifies research and epistemologies (Chatterjee, 2011), as this fundamentally determines the trajectory that the researcher wishes to follow.

The fundamental cornerstone that glues together the relationship between the researcher and the participant is the collective effort undertaken to co-construct an almost uniform understanding of the phenomenon, and *ipso facto*, the creation of knowledge. The researcher interviewed participants, asking investigative questions, listened to the spoken answers, but also observed nonverbal responses. Participants were afforded ample space to construct the picture of their very own lived realities about their teaching experiences in resource-starved classrooms. The definition of research that Shah and Al-Bargi (2013:253) submit captures the explicit aims that the researcher’s current investigation seeks to achieve. They say that “research is a systematic and methodical process that investigates a phenomenon, addresses an issue, answers a particular question and solves problems, all of which help increase existing knowledge”.

3.2.3 Methodology

Guba and Lincoln (1994) describe a methodology as a plan of action which is decisively informed by the chosen research methodological approaches. The methodology seeks to provide data that would be collected and scientifically analysed eventually. Methodology is pivotally preoccupied and concerned with where data are collected; for what purpose data are collected; why data are collected, and lastly, when and how data are collected and analysed. Guba and Lincoln (1994) explain that methodology ultimately poses the question of how researchers set out in search of answers to their questions. Holding the interviews with the participants and observing them in the comfort of their own natural settings is key in order to

capture their proper and unbiased reconstruction of reality. The researcher spent three to four days at the research sites in order to carry out a rigorous analysis of any documents or, simply, the departmental circulars that they used as a framework for their actions.

3.3 SAMPLING

This research seeks to closely explore teachers' perspectives on the consequences of teaching in under-resourced Quintiles 1 and 2 schools on the Cape Flats, sited in the periphery of the mostly affluent Cape Town. As stated in Chapter 1, the researcher purposely selected a "typical sample" (Walliman, 2005:279) of ten teachers from five schools. The value of this study or any other study, for that matter, hinges on the fittingness of the sample, meaning that the sampling strategy needs to be appropriate for the planned investigation (Creswell, 2009).

At a glance, a sample is a microcosm, a definitive small representative part of a whole. This small number in a sample has similar characteristics to the population (Patten, 2016). Devers and Frankel (2000) state that a qualitative research design is a rough sketch, a skeleton devoid of meat. The researcher should surgically clothe the bones with meat as the inquiry progresses. When the research question has been satisfactorily formulated and requisite resources secured, the design reaches the abstract stage, for it has a shape minus the details which still need to be filled in. For the task to unfold smoothly, the research design requires that the researcher needs to define the nature of the participants and their settings. To achieve this, the researcher needs to concretise the design by developing a comprehensive sampling frame, be ensuring that he selects sites and subjects that are deemed capable of providing an answer to the research questions and timeously securing their consent to participate in the study.

3.4 INSTRUMENTS FOR DATA COLLECTION

The study analytically examines or explores a real-life phenomenon within a specific context (Baxter & Jack, 2008). First and foremost, the study was guided by the constructive paradigm. This choice hinged on the already addressed question of relativity of the truth which is said to be dependent on an individual's perspective. Baxter and Jack (2008:545) also acknowledge that constructivists recognise "the importance of the subjective human creation of meaning but doesn't reject outright some notion of objectivity *and* pluralism, not relativism, is stressed with focus on the circular dynamic tension of subject and object". The main advantage of this approach is that a researcher collaboratively interacts with participants, and the researcher affords the participants a platform to relate their own stories (Crabtree & Miller, 1999). This

atmosphere enables the researcher to understand the reality from a participant's perspective. (Lather, 1992; Robottom & Hart, 1993). To achieve all that which is stated above, the researcher would be painstakingly employ varying complementary data collecting methods to reinforce the credibility of findings.

Qualitative data is often generated from a plethora of sources such as, but not limited to, direct observations, archival records, participant-observations, field notes, documents and interviews (Baxter & Jack, 2008). This work is largely reliant on an in-depth individual interview, but that does not mean that one summarily rejects other methods. For example, documents either developed internally by schools or the district in trying to mitigate under-resourcing would provide an in-depth understanding of the reality and also help to understand the phenomenon more holistically (McMillan & Schumacher, 2006). Each piece of the puzzle (Baxter & Jack, 2008), will add to the comprehensive analysis. This would undoubtedly strengthen the findings and lead to a greater understanding of the whole phenomenon on the Cape Flats (Guba & Lincoln, 1994; Leedy & Ormrod 2005:133; Baxter & Jack, 2008).

3.4.1 Observation

Kawulich (2005: n.p.) defines an observation as “the systematic description of events, behaviours, and artefacts in the social setting chosen for study”. He also states that observations lay a foundation for the researcher to present a description of the situation under study using the five senses. The researcher observed participants in action in their natural setting. This came in handy because it allowed the researcher to be part of the activities and also get a deeper understanding of the phenomenon. Observation provides a solid context and foundation that helps the researcher to generate interview questions and draft sampling guidelines or plans. Furthermore, Kawulich (2005: n.p.) describes participant observation as “the process of learning through exposure to or involvement in the day-to-day or routine activities of participants in the researcher setting”.

Kawulich (2005), moreover, adds that the observation of participants allows the researcher to see things as they really are. This was achieved mainly because the researcher is an educator, and it was not difficult to establish a rapport with the participants in order to allow them to act naturally during the period of observation (Arvidson, 2013; Kawulich, 2005).

Kawulich also mentions the importance of a need to exercise and retain a sense of objectivity even from a distance, while taking care of other research activities like taking field notes.

Observing includes, among other things, watching body language during interviews and listening to natural conversations. Participant observation requires that the researcher must not be judgemental, that is to say, the researcher needs to refrain from allowing negative energies to cloud his attitude, and more importantly, the researcher must be willing to learn more about the participants and their cultural practices. In an inquiry of this nature, an investigation grounded on a constructivist paradigm, the researcher must also bear in mind that it is human nature to make mistakes that can, hopefully, be overcome. Good listening skills and open mindedness is key in a study such as this (Kawulich, 2005)

The work of Henning et al. (2004) as described in Chapter 1 laid the basic cornerstones on which the notion of participant observation pivots. They state that the participant observation exercise affords a comprehensive learning opportunity of an observable phenomenon under investigation. This is needed if document analysis and interviews are to be employed. The researcher, therefore, used participant observation to gather authentic, real-life data from participants' understanding and description of the realities innate in teaching in an under-resourced classroom overflowing with poor children with diverse learning needs. This presented the researcher with a fascinating opportunity to record that which could be seen and heard as opposed to a static dependence on questions, statements and answers of participants (McMillan & Schumacher, 2006). The researcher studied the activities of a small number of participants (five teachers) from five schools. He observed non-verbal clues such as gestures, intonations and facial expressions for they are equally valuable in supporting the words spoken during an interview (Denzin & Lincoln, 2000). The observation guide is attached as Appendix I.

3.4.2 In-depth interviews

The qualitative research methodology and design was used for the current study, largely owing to its flexibility, and its ability to accommodate multiple research approaches. Furthermore, this methodology studies a phenomenon as it occurs in its natural setting (McMillan & Schumacher, 2014). This is made possible primarily because qualitative methodologies fundamentally assumes that realities are better studied within a social context, for they are social constructs, generated and constructed by individuals, (McMillan & Schumacher, 2010; Welman, Kruger & Mitchell, 2005, as cited in Maguvhe, 2013:713).

Ten participants were identified through purposive sampling. McMillan and Schumacher, (2014) writes that it is incumbent upon the researcher to identify or select participants that are both information-rich and informative regarding the current investigation. Unstructured open-ended questions were used in the data collection process that involved five males and five females teachers on the Cape Flats with at least an Honours degree in IE. Furthermore, participants were given the interview transcripts to verify their accuracy and interpretation. Furthermore, the undertaking to make the complete dissertation and articles that might be published in future available to them was clearly promised and expressly communicated.

The interviews as a mode of collecting data or information are synonymous with a qualitative investigation (Greeff, 1998). For the current study, one on one or individual interviews were chosen. They were conceived as sensibly planned and executed discussions in a non-judgmental and non-threatening setting that, by and large, aimed at establishing perceptions regarding teacher on inclusive teaching on the Cape Flats schools in Western Cape (Kingry, Tiedje & Friedman, 1990).

This study was intended to understand the collective perceptions of teachers teaching in inclusive schools on the Cape Flats. The researcher only approached the individual teachers after thoroughly and carefully determining what probing questions would be appropriate to unearthing these perceptions (Bogdan & Biklen, 2007). This was characterised by open-ended questions that were aimed at mining finer details. Teachers were expected to answer on the basis of their own perspectives; this avoids the limitations inherent in structured questioning. Boyce and Neale (2006) further add that in-depth interviewing in an investigation pertains to an intensive discussion with individuals to explore their perspectives on a specific problem or situation.

Open-ended questioning, however, has shortcomings when compared with closed-ended questioning; for instance, the extensive coding of open-ended responses is costly and time-consuming. Doody and Noonan (2013) point out that questioning in a qualitative inquiry is mostly open-ended and should be clear and maintain maximum neutrality and sensitivity. The authors also argue that these questions aim at exploring the participants' knowledge and experiences of the phenomenon, their feelings, sentiments and values and, in some instances, their demographic details.

Open-ended questioning in the researcher's interview guide (Appendix H) was characterised by clear wording or phraseology and also depersonalised in line with the need for anonymity in research. Triangulation was used to compare the findings from the various sources of data (i.e. observations and interviews) in order to support claims of credibility and trustworthiness, while also affording teachers the opportunity to fearlessly, naturally, and truly express and clarify or qualify their responses in telling the story behind their reality (Gay et al., 2011).

3.4.3 Triangulation

Adams and Cox (2008) regard triangulation as an exercise in which findings from a range of qualitative methods and literature are used in presenting the research findings. In a broad sense, triangulation is the usage of “multiple researchers, theories, perspectives to interpret the data, and multiple disciplines to broaden the phenomena of interest” (McMillan & Schumacher, 2014:355). Triangulation allows researchers to overcome biases and weaknesses in qualitative investigations where data are generated from a relatively small number of participants and enhances credibility and trustworthiness. Researchers gain more from using two methods as opposed to relying solely on one method that might have its own inherent limitations (Golafshani, 2003; Whiting & Vickers, 2010).

Triangulation in a qualitative study requires the use of two or more approaches to investigate the same phenomenon, in this case, mainstream primary school teacher's perceptions about the implementation of IE on the Cape Flats' schools (Adams & Cox, 2008). For this purpose, in-depth individual interviews and non-participant observations were used.

3.5 DATA ANALYSIS

McMillan and Schumacher (2014) observe that qualitative data analysis is predominantly an inductive procedure that researchers use in organising data into categories in order to identify patterns and relationships amongst groups. Qualitative studies are characterised by massive amounts of data that require a systematic analysis, summarisation, interpretation and coding. The manner in which data is analysed distinguishes a quantitative from a qualitative inquiry, as, in a qualitative study, data is analysed during and after data has been collected (McMillan & Schumacher, 2014).

Inductive analysis takes place when qualitative researchers make sense from the data collected “moving from specific data to general categories and patterns” (McMillan & Schumacher,

2014:395). The researcher can only arrive at conclusions on the basis of data at his disposal, as opposed to a case where possible conclusions are hypothesised before data is collected. In light of this idea, the researcher wholly immersed himself in the data so as to be in a position to systematically synthesise, organise, analyse, transcribe, segment and code the data, before presenting the findings.

3.6 TRUSTWORTHINESS OF THE STUDY

The researcher has earlier stated that qualitative inquirers premise their examinations on a naturalistic approach (Golafshani, 2003) that attempts to understand phenomena in a real-life situation where the researcher does not interfere or manipulate the process or the phenomenon itself but allows the interactions to unfold organically. A qualitative investigation mostly results in an episteme that is both rich and comprehensive owing to the research methods used such as in-depth interviewing and triangulation. Patton (1999: 1190) suggests that trustworthiness is dependent upon three distinct yet related elements:

- rigorous techniques and methods for gathering high-quality data that are carefully analysed, with attention to issues of credibility and triangulation;
- the credibility of the researcher, which is dependent on training, experience, track record, status, and presentation of self; and
- philosophical belief in the value of qualitative inquiry, that is, a fundamental appreciation of naturalistic inquiry, qualitative methods, inductive analysis, purposeful sampling, and holistic thinking.

The researcher ensured the usage of more than one data collection method, namely interviews and observations. The interview questions were checked by the supervisor to ensure that they would be clear to the interviewees, and the observation checklist was aligned with these questions to enable the researcher to triangulate the results. The researcher noted and adhered to all these suggestions within ethical injunctions, the choice, design, usage and appreciation of the qualitative research methodology.

Trustworthiness of a research report lies at the heart of issues conventionally discussed as validity and reliability, in quantitative research. Gay et al. (2011) explain the term trustworthiness as the manner and way in which the researcher persuades his/her audience or consumers that the outcomes are worthy of consideration.

According to Bretag (2013), integrity in the academic community incorporates a number of values and virtues, such as respect, fairness, trust and responsibility that should be upheld not only by researchers but by all stakeholders in education. Bretag (2013) argues that researchers must acknowledge the contributions of other scholars and should at all times be answerable for all their actions. Any scholarly assignment must demonstrate transparency and fairness. Honesty in the academic sphere generates public trust in the trustworthiness of scholarship, especially in research processes and findings. Breaches of this key intellectual principle of ethics are diverse and are not limited to cheating, plagiarism, falsification and misrepresentation of records and data.

To ensure honesty and credibility in this research activity, the researcher acknowledged all contributions by other authors used in this study and undertook to revert the transcripts of the interviews to the participants for comments, clarification and validation of their responses in order to enhance and authenticate their correctness (Mero-Jaffe, 2011).

3.7 ETHICAL CONSIDERATIONS

Studies concerned with a social phenomenon that involves an examination of people’s social relations among themselves and relationships to the world need to be sensitive to ethical issues (Walliman, 2005). Graphically illustrated in Figure 3.1, research ethics are segmented or distributed in Hammick’s wheel into four interrelated quarters.

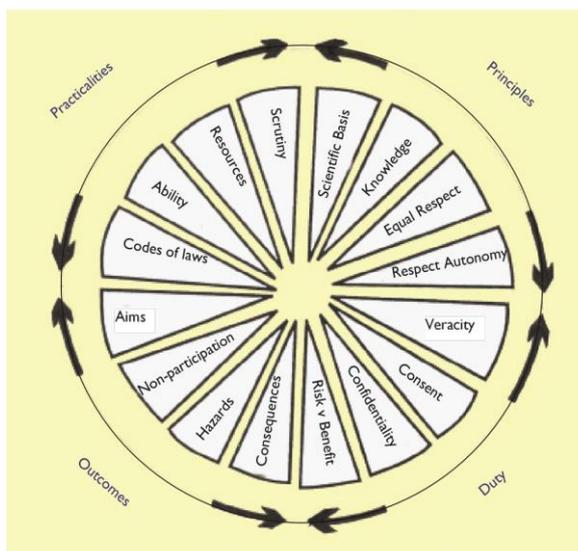


Figure 3.1: The research ethics wheel

Source: (Hammick, 1996 as cited in Whiting & Vickers, 2010:61)

Issues relating to the use of human beings as participants are addressed in the quarter designated “principles”. From there, the arrow points to the second quarter where researcher’s professional responsibilities towards participants are addressed. Moving along the wheel, the next ethical consideration addresses the question of the study’s effects once completed. The principles concerning the external environment are shown in the fourth quarter.

Discussions on ethics by Arvidson (2013), Kruger, Ndebele and Horn (2014), Mero-Jaffe (2011) and Resnik (2015) boil down to one thing, and that is ethics are mostly associated with norms, values and principles that govern conduct and make a distinction between the behaviour or conduct that is either acceptable or unacceptable.

In research, actions are either ethical or unethical. Bogdan and Biklen (2007) admonish researchers that they should avoid situations where participants feel coerced and intimidated in the data collection exercise in an identified site. Issues concerning privacy of participants should be upheld, come what may. Bogdan and Biklen (2007) suggest that it is important to expose reciprocal expectations; in simple terms, participants’ and the researcher’s expectations should be expressly and clearly stipulated. In terms of privacy, identity of participants should be withheld, unless otherwise expressly stated and agreed upon, to avoid possible harm, embarrassment and/or reprisals. Arvidson (2013), Bogdan and Biklen (2007) and Resnik (2015) also strongly address the issue of respect. There should be no authoritarianism or sense of entitlement on the part of researcher as this is likely to jeopardise the whole endeavour. All terms of engagement or agreement should be clear and be adhered to by all parties involved. Findings and presentation thereof should be truthful in all their manifestations. Research ethics demand this virtue. In any study, ethical issues are present and non-negotiable. Tensions accruing from this are likely to surface between the objectives of the study and the rights of participants. Ethics relates to the avoidance of harm, that is to say, doing that which is good, come what may. The application of ethical principles in a study pre-empt the possibility of harm and other unethical conduct. The protection of teachers, as human participants/ subjects in this study, is vital (Arvidson, 2013; Mero-Jaffe, 2011; Resnik, 2015).

The researcher faithfully adhered to all prerequisite ethical procedures before, during and after data collection stages of this investigation. The preliminary ethical considerations comprised the approval from UNISA College of Education (CEDU) ethics committee (Appendix A), the Western Cape Education Department of Education (WCED) (Appendix B) and school principals (Appendix C). Furthermore, the researcher expressly sought written consent from

all participants (Appendix D) which also requested permission to use audio-visual devices to collect and store data. The promise to furnish them with the transcribed output was included in the letter. The issues of confidentiality were addressed. Participants/interviewees were assured that none of their human rights would be infringed. They were advised that they could withdraw from the study at any time that they might feel unable to continue with the study.

In a qualitative study, Mero-Jaffe (2011) highlights that interviews are an arena characterised by power relations, and, generally, where there is power, human rights may be overlooked. The provision of the transcripts to the participants ensured that all six-research ethics were met (Mero-Jaffe, 2011).

At this juncture, the researcher touches on professional and publishing ethical considerations. With reference to professional ethics, and in conjunction with the above principles, the researcher pledges to maintain and display maximum accuracy and objectivity in the observation and presentation of findings; furthermore, the researcher also pledges to be objective in the selection of existing literature, and to refrain from any fabrication of data. The researcher conscientiously guarded against plagiarism since this grossly unethical practice is observed in a very bad light in the academic community. It is therefore understandable that Auriacombe and Mouton (2007) and Resnik and Master (2013) emphasise the acknowledgement of literature or sources used as one of the most important moral principles in a study. The researcher thus provides a comprehensive list of references at the end of the dissertation (Bretag, 2013).

Furthermore, the researcher used the chosen research instruments as explained in this chapter (Creswell, 2012) within the conceived research paradigm, that is to say, the constructivist/interpretivist paradigm to ground and navigate the investigation (Guba & Lincoln, 1994; Scotland, 2012; Shah & Al-Bargi, 2013).

3.8 CHAPTER SUMMARY

This chapter offered a description of the research methodology and how the research was designed to yield unbiased information or data. The paradigm conceived to be appropriate for this study also received some attention. The basis for the choice of the chosen qualitative research methodology and its attendant theoretical concepts was discussed. The researcher also described how the sites were selected as well as the rationale behind the selection of

participants and how data would be collected, sorted, analysed, synchronised, and inductively synthesised. The researcher also spent time explaining ethical issues and procedures.

The next chapter presents the findings resulting from open-ended in-depth one-on-one interviews and non-participant classroom observations.

CHAPTER 4:

FINDINGS, INTERPRETATION, ANALYSIS AND DISCUSSION

4.1 INTRODUCTION

Chapter 3 set out this study's design and research methodology. This chapter presents the findings resulting from open-ended in-depth one-on-one interviews and observations in classrooms, on issues of mainstream primary school teachers' perceptions about the implementation of inclusive education. Participants were purposely sampled with the cardinal aim of gathering and generating solid, rich data that would make it possible for the researcher to provide a cogent, coherent and convincing presentation of findings (Walsh & Downe, 2006). The conception of this study's data collection and resultant exercises is inherently both hermeneutical and phenomenological in approach; that is to say, ontologically speaking, the reality in any situation is that which is experienced by participants (Whiting & Vickers, 2010).

4.2 BIOGRAPHICAL DATA

The biographical data of the participants is provided in Table 4.1 below.

Table 4.1: Participants' biographical data

Participants	Age	Qualification/s	Teaching Experience
E1	41	Hons B Ed, M Ed student	10
E2	35	Hons B Ed. M. Ed student	12
E3	30	Hons B Ed. M. Ed student	6
E4	50	Hons B Ed	19
E5	48	Hons B Ed	11
E6	56	B Ed	12
E7	30	Hons B Ed	8
E8	52	Hons B Ed	16
E9	35	Hons B Ed	9
E10	44	Hons B Ed	14

4.3 INTERVIEW GUIDE

The presentation of data collected is thematically and inductively analysed (Auriacombe & Holtzhausen, 2014; Golafshani, 2003; McMillan & Schumacher, 2014). The researcher uses emerging themes and sub-themes from interviews, that is to say excerpts, inclusive of

classroom visits and/or classroom observations (learners' workbooks, and lesson plans) are used to interpret, analyse and thus present hermeneutic findings. Anonymity in scholarship is pivotal, hence participants are assigned letters as opposed to their names [Educator 1 (E1) to Educator 10 (E10)] (Arvidson, 2013; Mero-Jaffe, 2011; Resnik, 2015). The presentation, discussion and interpretation of findings is aimed at answering the research question.

This study seeks to establish teachers' perceptions about the implementation of inclusive education in mainstream primary schools on the Cape Flats. The sub-questions are:

- How do primary school teachers understand inclusive education?
- How do teachers perceive the need for the implementation of inclusive education?
- How do teachers perceive the progress of implementation of inclusive education?
- What strategies could be used to foster adequate understanding (*tied with implementation*) of inclusive education among teachers

4.4 EMERGING THEMES

4.4.1 Theme 1: Perceptions about the Implementation of Inclusive Education

This introductory passage seeks to shed some light on the theme itself accompanied by some sub-thematic musings that slant towards an autoethnographic prism, to some extent. Some of these views emanated from "casual and unplanned encounters", premised and residing entirely "outside the orbit of mainstream social science methodologies" (Ndhlovu, 2018:6). These views emerged largely during meetings with participants during and prior to actual interviews. Some took place casually in corridors and staff rooms, initially during our first encounter, during lunch or tea breaks where the researcher introduced the topic, its purposes and aims. Interest was immediately evident from the potential participants and emanated largely from their frustration with the demands of IE in classrooms, more so in a place like the Cape Flats, with classrooms predominantly peopled by a community of learners from informal settlements.

The Cape Flats is considered the murder capital of South Africa. Almost every day, there are muggings and fatalities in the local surroundings. For example, the researcher was robbed at gun point in 2017 and lost his computer with some work towards this dissertation. One principal even said that the authorities do not care about teachers, saying: "*they force us to keep murderous learners in our schools. This is very dangerous. One of us will get killed one day, I tell you!*" Furthermore, some of the concerns finding expression as perceptions about

the difficulties of implementing IE in their classrooms or schools were voiced in meetings with school principals and the participants. To the researcher's advantage, the majority of these comments emerged in the actual interviews.

In this section, in line with the pre-determined study objectives, the researcher presents a detailed information from transcribed interview transcripts. Where rereading of the gathered data yielded subthemes, these are included in the discussion. Data from observations were recorded on observation schedules. Chapter 3 of this study presented how this data would be analysed, interpreted, categorised, and presented.

Most principals had no idea what IE was while others had a reasonable understanding. It must also be mentioned, that some reluctance was discovered, largely emanating from fear and suspicion because some thought the researcher had been sent by the district to assess them. The researcher produced documents, outlining the purposes, that soon laid antagonistic and dismissive attitudes, fears and suspicion to rest. As the research was qualitative and thus explored the feelings of participants, the researcher took a particular interest in them. Alshenqeeti (2014) adds that qualitative researchers source data from, or get exposed to, and listen to naturally flowing, rich and detailed ontological accounts about a phenomenon under investigation. Subsequent to this introduction, the researcher uses participants' verbatim transcripts. These transcripts allow participants to "speak in their own voice and express their own thoughts and feelings" (Berg, 2007, as cited in Alshenqeeti, 2014:39).

The views expressed during these encounters exposed the disjuncture between policy and implementation. Intervention programmes aimed at addressing these issues remain inadequate because either they are not implemented or the conditions on the ground make it impossible to implement them.

E1: The department knows. The policy exists, granted, but it is not anywhere beyond the paper it is written on. It has not journeyed to our black schools.

Reading and engaging transcripts, above and below, reveal the assertions of Nel et al. (2016) that inclusive cultural transmission can succeed if there is political will, good leadership, adequate preparation of teachers, availability of alternative assessment tools in township schools (CAPS seems to disregard this tenet), and parental and community support structures.

E5: *There are no alternative assessment techniques or strategies through which it will be said that this is how you assess this child now. This one who could not see, I mean whom you have brought closer to the writing board in your class. Now he needs to write, how is he going to write because he cannot see? ... Inclusive education is bad in terms of assessment. When these children are being assessed, they are assessed in one paper (same exam).*

E10: *I think it is about learners with different abilities...inclusive education says they must be in one classroom.*

E3: *Let me put it this way: the policy is beautiful, it is well written, I suppose, but it's gathering dust somewhere. Filed and but has not made a journey to our schools, I mean our township schools, unfortunately. Hence, I call it a white elephant. I am despondent; hence, I am serving a notice. It's too much for me.*

E8: *I would say it is plain impracticable. I do try to be inclusive, but I have big numbers, and many classes to teach. How can you possibly accommodate every learner in such huge classes? Some are slow, and some are fast and remember, even fast learners struggle to cope under these conditions. Within the term, weeks and one to eleven are likely if not always finished or covered, from weeks nine, ten or eleven you need to assess, mark, capture marks even though you did not cover all topics for CAPS. Topics on CAPS, the policy the department wants us to follow has inadequate information, or no information on how to be inclusive, yet they use it as a yardstick whether you finished the syllabus or not. The predetermined dates as to when and what to assess make it impracticable.*

Maguvhe (2015) argues that a transformation in perceptions among critical role players and principal stakeholders such as learners and teachers is needed. He outlines three psychological processes, namely, self-understanding, convictions, and a change in behaviour towards the inclusive paradigm agenda.

E9: *Yho, sometimes I can just say it's not easy, it's not easy at all! More especially in the township schools because sometimes there is a lack of knowledge from the teachers' side and lack of knowledge from the parents' side and the children too.*

Maguvhe's (2015) arguments about transformation are that all stakeholders need to consider differences in backgrounds, and sociolinguistics should be celebrated and appreciated, for this

presents an opportunity for one to learn about other cultures and languages, and more importantly to remove prejudice about differences, such as those expressed in derogative terms that makes one a misfit, such as a *kwerekwere* or a *gweja*.¹ The following excerpt also indicates that there is a need to enhance and improve the understanding of IE.

E9: Inclusive education is very important. However, there is hell of a lot to be done. Whoever is available needs to develop and educate the teachers in order for them to understand all the elements of education and all the problems in education streams, psychological problems of the children and how to give them love, appreciation and then also the diversity amongst them and lastly there is a problem in our schools because we are coming from different cultures. Let's say some of the learners are coming from Lesotho, West Africa, ngamagweja, so in that sense of cultural diversity, this situation provides a playground for discrimination, prejudice and stereotypes "bayakwazi ukuba bacalu-calulane bebodwa" (loosely meaning that, learners can, and do harbour exclusionist views and discrimination among themselves). It doesn't not end there. The community at large, that is where they come from, do discriminate against them. Distressing enough, even as the teacher, some of the teachers they do discriminate [against] the learners, so it teaches children about the negative attitudes towards the other children.

The community needs to learn to be more tolerant and sensitive to differences. In his arguments, Maguvhe (2015) mentions pivotal psychological processes that are needed to bring about this transformation: self-understanding, convictions, and a change in behaviour towards inclusive culture and its attendant pedagogic paradigm. This participant stated that two of her learners were “different”: a coloured girl who mainly speaks ‘funny’, namely, isiXhosa mixed with Afrikaans, and a foreign student.

E9: I am sure you noticed, one of my learners comes from a coloured background it is a combination, her mother is coloured, and her father is umXhosa. She largely grew up here, in the area predominantly Xhosa, now because of her background, you can't discriminate child on basis of her different pigmentation, but you would be surprised. Some teachers, and even learners as well call her iqheya or dzey, (a pejorative identity assigned to persons of coloured ancestry). When in a lesson, for instance that

¹ Generally derogatory words for foreigners in South African slang

talk/lesson touches on issues related to and about drugs, culture, alcohol abuse, gangsterism, she receives some prejudicial jeers. This also happens to the others from West Africa. There is also a song that they sing to taunt the West African, “imandi imali ye gweja” (loosely meaning that to have a foreign “blesser” comes with unparalleled bliss).

“Igweja” is a pejorative Cape Flats slang word, common and prevalent in the indigenous black community for any black foreigner. The reception for learners is hostile, reportedly, both in their classrooms, and beyond. Another material condition that was emphasised was the teacher-learner ratio.

E3: The policy, I would say has good intentions. If you remember; policy is just a dream. If you read the White Paper, all the things they are saying – we must have full-service schools, we must accommodate all the learners with different learning abilities. Is that possible? No. Why is that not possible? Because firstly the numbers in our classrooms you have got 45 learners. Now how are you going to? Most learners need remedial attention from you. Tell me, how are you going to give individual attention to learners in excess of 45?

Furthermore, the researcher gathered that participants felt that policies tend to be idealistic, but in truth, ignore the fundamental problems, and choose to be over-reliant on the multiple participation of all stakeholders without due analysis of the reality of the primary stakeholders; for example, parents are expected to be hands-on in their children's education while many work long hours, others are illiterate, and others are just part of dysfunctional families.

E9: You know, sometimes, let us face reality. In our townships, there is lack of understanding because the education level is still very low. Now, if you can take the townships and let's say the life of the Model C schools and the life of the Model C areas is totally different from the life of our areas because firstly our children need to be socialised at home on how to conduct ourselves nicely at school. That is the first thing, and then we go to the community, for instance, we have a problem. It's a township but you will find there is a tavern near the school and there is a church near the school, so they are just caught in between because this is a school. They do not really have an understanding of what is a school [or] what does it mean to be at school. They just see a school as a place of safety. No, I am just there for 8 hours and then from there I am

going back home and then I can do whatever I want to do. The only meaning for the weekend for them is to be free, free to take drugs and also free from their books, and the worst part of all is that the parents are just doing whatever in front of the children. Some don't instil good values, they are either illiterate or sometimes, work multiple jobs in chaars (white man's kitchens). They simply don't have time for their kids.

What also emerged in tandem with the earlier view was an over-saturation of policies that remain just policies without being informed by the material realities of South Africa; a neo-liberal colony with a long history of unequal distribution of resources.

E4: According to me, in this thing of inclusive education, I do not see it as a proper thing in terms of our schools (implying black township schools). Firstly, the infrastructure is not well-equipped for children; for example, a child who would be on a wheelchair would not enter; I mean in this school which I am at right now, because s/he would not be able to do that up and down in classes. That is one [example].

This cannot be divorced from the broader politics surrounding policies and other attendant legal ramifications. A case in point is a world-celebrated constitution that remains misplaced in solving longstanding problems of the country: education policies are informed by the Constitution of the Republic of South Africa, 108 of 1996 (RSA, 1996a). Therefore, they cannot be expected to fully function while the broader constitution remains a point of contestation and debate, a point of reviews, blue papers, white papers – a perpetual project of intellectualisation.

A complementary reality that warrants mention is how the Western Cape, and her peripheral Cape Flats, visibly exhibits how segregation along racial lines explicitly finds manifestation. This to some extent is tied to enduring and stubborn realities.

E5: This entire thing is political; the way we have been placed. This entire thing is racism, so it will still be too difficult for this whole thing to be implemented. Where are our children as teachers? Our children do not attend here, not that they are clever. Sometimes you would observe that you are wasting money. But you have sent him/her for sport; maybe s/he is good in rugby. This school does not have a field; you see that your child is good there. Like, why don't we bring our children here if what we are doing here is proper?

E7: Through reading and what the media tells us, what I get is that children are literally failed by the education system and the society. For instance, there is prejudice against children living with albinism, in some parts of the country these children are even killed. There is no inclusivity in the community from which our learners come. They are isolated, they are not perceived as human beings deserving to live among other people

Inequality is thus both geographical and racial.

A further interpretation of teachers' perceptions exposes a need for a combative resistance, which finds expression through an underhand (euphemistically), subtle, modernist form of coloniality, masquerading as a pedagogical shift clothing itself as inclusive education. Some scholars, like Grosfuguel (2007:214), posit that "Western knowledge is particularistic and, thus, unable to achieve universality". Another interesting question posed by Allan (2007:48) is "Inclusion into what?" – to the community of inclusive education's scholars or community? In the present context, for instance, Fleisch (2008, as cited in Walton, 2018:36) contends that with the "bimodal system", the learner's successes are determinable by the end of the third grade (Van der Berg, 2015:41). They might be included, but many remain on the margins. This reveals the obsession with merely providing access without fundamentally annihilating the very schooling structure that was not conceived with the subaltern in mind (Walton, 2018). This submission reveals the coloniality of being.

If IE takes into account existing contextual histories, leaving out local knowledge reservoirs, it remains the basis of an inhumane separatist apartheid legacy that privileged a minority settler community at the expense of a native community. This argument reveals a praxis, a lens that is context-specific in terms of challenges in the implementation of IE, which calls for a critical review of a biased epistemological framework on matters of IE. The geography also has to change as schools catering better for an inclusive pedagogical approach were and still are located in areas predominantly peopled by the rich, mainly white community, or in towns or cities, thus disadvantaging the poor who reside mostly in peripheral locations far from these centres. This has transport costs implications (Human Rights Watch, 2015). Walton (2018:40) posits that "Inclusive education also forces a confrontation and disruption of the knowledge of the universal child (usually urban, Western, middle class, able, and male) as it considers the intersectionality of identities of children and young people, and how this impacts learning".

The researcher's arguments and those of his participants are upheld in Lemanski (2004:103), who asserts that "Cape Town continues to exhibit ruthless spatial polarization, dominated by the juxtaposition of centrally located affluent suburbs and economic centers along poverty stricken and overcrowded settlements on the city edges". This assertion spatially locates, defines and dictates social relations and distribution of resources that should facilitate the inclusive ideals or significant integration. To some, this might sound liberal, and anti-decolonial, but for this study it denotes inclusivity. Moreover, Davis (2006:199), argues that "belonging can be an act of self-identification or identification by others, in a stable, contested or transient way". This then might be read and viewed that the fêted, constituted annihilation of apartheid in 1994 was simply cosmetic. The opportunities and freedoms that it promises for all are a façade. The education terrain, for example, still manifestly bears the imprint of apartheid. Implementation of IE which informs this study is a case in point.

The researcher's considered view, hitherto, still heavily reliant on these revelations of participants, is that the contributing factor to the failure of some of these policies is the transplanting of educational models that bear little likeness with what we need in our country. This obsession with global trends that do not fit very well with our socioeconomic and socio-political context remains a major contributor to the shortcomings facing the education sector; at best, this entraps us in a blame game and finger-pointing to shift the failures. This is a form of colonialism, in the researcher's opinion.

E4: The government goes up to overseas and bring us such things like, look for example the OBE. These things are outdated, and it was said, I just forgot which country, but it failed, no man, for really, the government should change the way they do things. Our government, no, what the government is doing is still not it, seriously. Like in the system which I speak of now, they leave these African countries while seeing the skills which people from here in Africa have. Yes, even though I have never been to these countries, but why majority of them (Africans from other countries) are so skilful? These people, things which we cannot do here in South Africa, for example, I am building here, I buy my sand from a foreigner, if I may put it that way. I do not even know if where he takes that sand and whatsoever, he has got a bakkie. That is why I say it when I speak that 'they know what they came for here in South Africa', because really, they are business-minded. We should stop jumping our neighbouring countries; let's learn from them.

At this juncture, the researcher relies on Walton (2018) again, who concedes and appreciates that IE was conceived to eliminate or reduce exclusion and seeks to reduce that within a school community. It is, therefore, a pedagogical shift that aims to anchor classroom activities on success in learning for all learners. When interrogated and problematised, in terms of its genesis, its origins, unsurprisingly, are revealed to have taken a journey from the Global North to the Global South, specifically South Africa, for the purpose of this study. Walton further submits that this epistemological framing subtly, and to some extent, constitutes a neo-colonial project. It would, therefore, not be incorrect to conclude that the Global South is a perpetual student of the West – the researcher calls this cognitive domination. (The researcher will show later that, although this falls within the educational arena, this is a political product.) The West, as in in overt colonial times, imposes and dictates modernity that is framed within their Western socio-educo-political logic. For example, teachers are ill equipped and are blamed for failure to implement IE but schools are under resourced, so this seems illogical.

Participants concede that they have to create a conducive learning atmosphere that affords learners opportunities to learn on an equal footing. Given the actual conditions prevalent in the Quintile 1 and 2 school categories, many teachers are of the view that learners with barriers are beyond their capacities, expertise and scope to deal with, stating that they need solid support from their district offices (Engelbrecht, 2006; Fox, 2003; Gaad, 2004).

They cite a plethora of obstacles that hinder implementation, which further fuel negative perceptions about IE. The obstacles are class sizes, absence or nonexistence of requisite resources and inadequate training, for they unequivocally dismiss the notion that workshops could compensate for this lack. They need proper training from universities. This proper training, Maria (2013:1240) suggests, should take into account quality, and be continuous, in form and approach. Furthermore, the universities' qualifications, she continues, should be designed contextually, that is to say, "have special disciplines concerning the adjustment of curricula to optimise all children's learning. But this also requires some changes at institutional level, at systemic level and on policy development level".

E2: I think it is universities that lacked in looking after teachers when they were already there. Yes, it is them who lacked, because a course on inclusive education is there but it is not...as other subjects like, let's say your major subjects. Like, let's say you were majoring in ... You were doing your B. Ed and majoring in certain subjects, but it is not there. They do not take it serious like other subjects, but it is there and offered. It is

there merely for the sake of being there. There are many people who do not know about inclusive education until you realize that, no, I need to learn more about this thing. The district should have something to do about inclusive education once people arrive into the field of practice.

Another reading captured above “there are many people (implying teachers) who do not know about inclusive education” (DoE, 2001) even 18 years after the publication of the EWP6. However, it is clear there is a limited grasp on the part of teachers as to what IE actually entails and seeks to achieve. Teachers attribute this to inadequate professional preparation or training (Ntombela, 2011; Schoeman, 2012). This has, in the main, resulted in inappropriate practice in matters of inclusive pedagogy in their classes. Another result arising from the perceptions of teachers is that they seem to lack knowledge and skills that would make it possible to implement to inclusive pedagogy in their lessons; simply put, how to help and support learners with barriers to learning (Schoeman, 2012). Lack of resources and large class sizes (Muthusamy, 2015) seems to have resulted in the despondency about inclusive education.

Kallaway (2007: n.p.), fundamentally captures this perception that teachers hold a view that something needs to be done, because it is disingenuous, or rather is insincere:

To assume that underprepared teachers can deliver educational programmes based on conceptions of progressive education in simple and easy terms is to misunderstand the complexity and the challenges of meaningful classroom teaching, and the particular challenges of working class schools and children where teaching is as much about relationships with students as it is about ‘delivering knowledge’.

Inclusive education works against the dominant ideas around ‘othering’ of people on the basis of their ‘perceived difference’. It seeks to dislodge the normal-abnormal dichotomy. But what if a different reading also finds expression through racial othering, sexual othering, or gender othering? Is it possible, then, to have inclusive education in an exclusive society?

4.4.2 Theme 2: Understanding Inclusive Education

The first objective of this study was to ascertain teachers’ understanding of IE and findings to this effect are presented below. But first, the researcher revisits the definition as captured in the EWP6 (DoE, 2001). It is a system that appreciates and concedes that all learners can learn. This is possible in an atmosphere that is supportive. The very system also celebrates learner’s diverse needs, a paradigm that concedes, furthermore, that learning is not confined within the

four walls of a classroom; that is to say, learning takes different forms in different sociological contexts, inclusive of school classrooms. EWP6 seeks to reconfigure enabling structures and methodologies that enable schools to meet needs for all learners (DoE, 2001).

Moreover, EWP6 pursues increased participation of learners in learning activities, and further inculcates a pedagogic shift in mindset. Ntombela (2011:7) posits that “Inclusion is a ‘mindset’ about educating students and not just a place or a method of delivering instruction. It is a philosophy [and] is part of the very culture of school”. It further endeavours to distil behaviours and attitudes, challenge antithetical teaching and learning methodologies, curricula and environments. (DoE, 2001). To this effect on the understanding of IE, the participants had the following to say:

E5: Inclusive education is for us to bring together all children who have barriers in learning. Some of these children who have barriers in learning would be children maybe who are disabled or some who do not cope in class. Their levels differ from other children in the class. So, when you teach children you must look at where they come from (their background) and look at their levels so to see if this particular learner is in which level.

E3: OK. I will give you an answer according to my understanding and what I can remember about inclusive education. For me, I would say inclusive education is when different learners with different capability they learn together in one space and that is inclusive education.

E2: I have never read the policy itself, quite frankly, but what I could say is that I think inclusive education is where all children are included without looking if they are physically disabled or they are special in what they are in. Maybe, let's say mentally or according to language because children differ, you see, so I think inclusive education is where they are put together and all get the same education. It would not be said that this one is like this, and s/he would not get the same education as the one who is in mainstream.

E4: Inclusive education as per my understanding is the putting together of children (learners) according to special needs in mainstream schools, and not be placed in special schools. Inclusive education is for us to bring together all children who have barriers in learning. Some of these children who have barriers in learning would be

children maybe who are disabled or some who do not cope in class. Their levels differ from other children in the class. So, when you teach children you must look at where they come from (their background) and look at their levels so to see if this particular learner is in which level,

E10: like I said this policy of inclusive education says that all learners must be in the same classroom, even those with barriers. It does not discriminate.

E6: Inclusive education is about children, but it includes all children according to their potentials and abilities. Do you understand? It is where a child would receive a chance to get his/her own care according to the particular way through which s/he learns at school or the way s/he is able to grasp things at school. Where children would not be able to be discriminated in relation to the way they are, do you understand? It includes every child, any kind of a child, but there would be a provision which would be present which will cater for all children as per their abilities and potentials in relation to class environment

E9: I think it is a system that is to cater for our different learners' needs and the learners' backgrounds such as in accordance to where they reside. For instance, this is Crossroads, a place domiciled by children who live in a disadvantaged area but some of them have got a great potential in terms of their intellectual abilities and then some of them do experience barriers. Others are poor academically. This is where inclusive teaching and learning comes into play. That is where we can apply inclusive approach when you teach in order to cater for all their needs, you have to think of the different problems because they are coming from different backgrounds. Hence, I said they have got different backgrounds; some of them are poor, their parents or guardians are not employed; they go to bed without food; but intellectually the child might be really brilliant. Sometimes, another child might be coming from a warm household, but the problem is the relationship of the parents at home is often very poor; sometimes the parents are fighting and then sometimes substance or alcoholic issues and then they just do everything in front of their children. This may breed psychological issues.

E7: Inclusive education puts children in one class. Today, children, in spite of their learning problems or disabilities, are in one class. People are different. Today's

education system no longer has schools for disabled here, and normal there. They are put in one school, one class.

E1: Inclusive education it is, you know that there were schools before. People were sent to schools of skills, maybe because they were deaf or blind, but today even if a child has physical disability is included in the mainstream. I think, with inclusive education according to my understanding, it is when you bring all those sorts of people and saying, Ok, fine, we are breaking down the boundaries and with those boundaries we are saying, you are more capable of being integrated to the normal society. And the other aspect of inclusive education focuses on behavioural problems, for this is a barrier on its own. We no longer say “akakwazi ukufunda lona because ubehaviour ngoluhlobo, kufuneka athathwe asiwe kwisikolo esithile okanye kwi school of skills”. (This loosely means that, this one cannot be in this school if he/she has behavioural problems, or simply misbehaves; there is school that can enrol children like that, the school of skills).

E8: My understanding of inclusive education is that learners are not separated. They are in the same class even if they speak different language, physically, intellectually, in gender, or race. Some kids are poor financially. Look at where my school is, some come from families where there is violence, thus creating another barrier, behaviour and performance in class activities. Inclusive education deals with some of these things.

It is apparent that the participants fairly understand what EWP6 seeks to achieve, but the teachers have only mastered the basics, in the researcher's view. No attempt was made to articulate on issues regarding how to implement IE in practice. Though this might sound preemptive and premature, an articulation on how planning and preparation for implementation and teaching methodologies for this new culture and approach would have necessarily enhanced the participants' conceptions of what IE is all about.

Inadequate and limited understanding of EWP6 is glaring. This was clearly evidenced by the insistence on the medical discourse. Medical deficit discourse has greatly hindered the implementation of IE in South Africa. Perceptions of the framework have clouded the comprehension of the paradigmatic shift occasioned by the introduction of EWP6. This, in turn, has led to negative and inappropriate teaching and learning. The fact that the problem is in the child is the dominant thinking. On a positive note, however, there are teachers that are open-

minded and appreciate the pedagogical shift, and thus have positive perceptions and are very confident in their abilities and willing to implement IE in their classrooms to the best of their ability (Buell, Hallam, Gamel-McCormick & Scheer, 1999). Sadly, there are some who feel that learners with barriers are not their responsibility and that they belong to special schools. This logic affirms that the corrosive and stubborn character of the medical deficit paradigm that seems to inform teaching learning experiences in inclusive settings (Angelides, Stylianou & Gibbs, 2006). Teachers are of the view that IE is preoccupied with teaching disabled learners in regular classrooms, with some cognisance of sociolinguistic issues.

The extract below is slightly digressive, but it is important to highlight the provision of help from the district that arbitrarily sends a professional that is not conversant in the local language of the black community of the Cape Flats, to illustrate an issue that foments negative perceptions about the policy provisions and its injunctions. The researcher would argue, based on the interviewee's facial expression, that he has negative perceptions about the implementation of IE, partly because of the uncertain and arbitrary support from the district. He has since resigned but he was very passionate about doing an M.Ed. in inclusive education.

E3: I called this psychologist and I said come and assess this child and then give us a way forward of what exactly should be an appropriate intervention, The child is exposed to violence at home, and as result he has started to experiment with tik (allegedly) and also deducing from his antisocial behaviour. She is a white woman; she can't speak isiXhosa; she speaks English. How she would correctly afford my learner a correct sociological diagnosis or help for that matter. My learner does not understand her, mos!

In addition to the earlier question on understanding IE, a supplementary question followed, namely, 'what would have necessitated the establishment or ratification of IE ideals?' At the expense of redundancy and repetitiveness, it is imperative that the researcher submits that EWP6 was conceived with cognisance of the decades long segregationist education system that was put in place by apartheid, but subtle remnants that stunt provision of quality education for all remain intact. Special schools were established along racial lines, that resulted in whites getting more resources and enabling atmospheres or environments, material and human, but black or non-white learners received little or none; that is to say, they were grossly under-resourced:

Systematically move away from using segregation according to categories of disabilities as an organising principle for institutions. Base the provision of education for learners with disabilities on the intensity of support needed to overcome the debilitating impact of those disabilities. Place an emphasis on supporting learners through full-service schools that will have a bias towards particular disabilities depending on need and support. Direct how the initial facilities will be set up and how the additional resources required will be accessed. Indicate how learners with disability will be identified, assessed and incorporated into special, full-service and ordinary schools in an incremental manner. Introduce strategies and interventions that will assist teachers to cope with a diversity of learning and teaching needs to ensure that transitory learning difficulties are ameliorated. Give direction for the Education Support System needed. Provide clear signals about how current special schools will serve identified disabled learners on site and also serve as a resource to teachers and schools in the area. The National Disability Strategy condemns the segregation of persons with disabilities from the mainstream of society. It emphasises the need for including persons with disabilities in the work- place, social environment, political sphere and sports arenas. The Ministry supports this direction and sees the establishment of an inclusive education and training system as a cornerstone of an integrated and caring society and an education and training system for the 21st century (DoE, 2001:9).

E9: Because one there was a need to develop and educate the teachers in order for them to understand all the elements of education and all the problems in education stream, psychological problems of the children and how to give them love, appreciation and then also the diversity amongst them, and lastly there is a problem in our schools because we are coming from different cultures. Let's say some of the learners are coming from Lesotho others are Xhosa, Tswana and then others are from North/West Africa (ngamagweja) so in that sense of cultural diversity, they do discriminate. Even as the teacher, some of the teachers they do discriminate [against] the learners, so it teaches children about the negative attitudes towards the other children.

E7: You are because of others. We are building a society that would be leaders of tomorrow. The government saw the need for education, schools to be inclusive, despite our physical, intellectual, or socioeconomic background. Those who help him are practicing ubuntu, I think that is why inclusive education was introduced, at the end of the day. After school we go back to our communities, so this would teach children that we need each other, we must not discriminate. 'Kuba kusithwa, umntu ngumntu ngomnye umntu. Apha xa sisakha lomtana sakha umntu wangomso. Aba bamncedayo

(we work together to build a child to grow into tomorrow's responsible citizens). We are practising humanity'.

E2: *I think the reason why they implemented it, or they made it to exist. I think they saw that there is a gap; there are children who are neglected, children who have special needs, who are treated equally as those in the mainstream. If you notice their schools, it is hard for them to get schools. Some even stay at home for children who are physically disabled or who are autistic. It is hard for them to get schools and there are few schools that will cater for the need, so even now, even if you notice there is only one full-service school here in Cape Town.*

E10: *The way I see it is that the policy brings back empathy. It is about help, love and responsibility. For instance, when you see that he/she is not in this level, make him/her start in the level where he/she is but that person will still learn but from her/his level.*

E6: *I would say that the government came with this policy because back in the years at schools, it was hard for them, learners with learning barriers. There were special schools for them then. The policy now says we should accept them in our schools.*

E4: *In one (class) yes, and not having what used to happen during the eighties, for them to have their own class, separate from other classes within the same school, because it used to be like that before. Now in that thing of inclusive (education), it says we should put them together with other children in mainstream and they should not be having a separate class which is specifically for them. Mm, firstly, what will I say, maybe... if they wanted children not to feel uncomfortable, if I can put it that way. So that they do not feel like they... wow I do not know which words to use, they do not feel like... wow I do not know how I should put it.*

E3: *I think for me first of all the reason why inclusive education is because we are part of the global community... what you call it... the inclusive education is a policy by the United Nations and we are part of the, we are signatories of the Salamanca Statement and according to the Salamanca Statement, all the people that signed under that statement, they should introduce full service schools. Full-service school is where I have mentioned all learners with different learning abilities, they learn together in one space so you don't have to say these have Autism so will send them to A, and these with ADHD will be sent to B. They learn together under one roof under one teacher.*

E5: *It was introduced because at first, we were teaching children generally so, without checking if where this child comes from and is in which level. We were teaching them together, without grouping them. We were standing there and teaching children in one way (method). Even doing a lesson plan, it would be one lesson plan which does not cater for children according to their levels*

E1: *Ja, so it is for me, I understand it this way. We actually breaking the boundaries or the barriers that were put in place before, of sending certain learners to particular or certain schools and we bring them to into mainstream classrooms.*

E8: *Before, children with special needs were not accepted in regular schools. This labelling caused the government to introduce inclusive education, so that no one is discriminated on the basis having disability or barrier to be accepted at school.*

4.4.3 Theme 3: Perceptions on the Need for the Implementation of Inclusive Education

Scholastically speaking, granted, South Africa has made significant strides, it seems, and most scholars in the field view it as a significant epistemological and pedagogical trajectory that should usher in quality education for all. In the same vein, it can also be argued that current socioeconomic realities, or the environment, do not necessarily provide a conducive climate for successful implementation. There is, however, a need for it. Access to facilities and resultant resources need to be provided (Pillay & Di Terlizzi, 2009).

E9: *There is a need for inclusive education. It would eliminate discrimination on the basis, perhaps, of one learner or learners being different, say academically, and poor economically. This would inculcate the elusive notion of love and appreciation irrespective of barriers. This could also teach learners to embrace learners faced with barriers, but then, in that case, inclusive policy demands what we don't have here in our school. Inclusive education needs resources; it needs timeous evaluations, internally and at district level, but that is not the case here. I don't know about other schools.*

E5: *In reality, it, as a system, as per my thinking it has to be there, because us ... during our schooling times we did not have all these things. But among the children of today, inclusive education is in need. Because us, let's say a fatherless child, to us, that was not a problem, 'you do not have a father, you will say "father" to an available person*

(relative). In today's children, there is a need to check if where his/her father is, where her /his mother is, s/he does not get 'both'... 'So inclusive education' is in need a lot among children of these days because it fits into the 'needs analysis' and checks a child 'as a whole, holistically as a child'. It does not look specifically on 3-R, reading and writing. So inclusive education is needed here in South Africa, but it is its implementation that needs to be checked.

E1: Ja, so it is for me I understand it that way it is needed because it actually includes every learner in the same classroom, It seeks to actually break boundaries, the racial and spatial learning barriers, and ... remember, instead of sending learners to special schools, or to certain schools of skill, schools for physically disabled, deaf and blind, we teach them in the same classroom today. The policy offers education in the same, regular or mainstream classroom. Is that what you want? But tell me, do we have resources and expertise to teach all of these learners here in our schools? Government needs to do more... to add, behavioural issues, and social ills in our communities, like gangsterism, nag drugs. Inclusive ideals would be needed to deal with these issues, not forgetting issues of poverty.

E6: I think so the need the government now found out that 'no this is totally wrong'(about labelling, and later sending learners to special schools), because this is about building social cohesion, and it would start with children's education... because all the children have a right to... because there is something which states it and say that 'every child here in South Africa has got a right to education whether how s/he is, s/he should access education. So, it was found that in order for children to get used and know that we as people or as children will never be the same, you see. And, on top of that it is not even that it is an offence, or these children should be placed aside. We can be in the same class, but as people we will never have similar brains. You would find out that this child does not have anything wrong mentally, but because s/he has what s/he has it would be difficult for them to be accepted at school. Or, sometimes you would find that children, while they are here in the class, you would find that this child because s/he is this particular thing, you find that she is placed aside now because s/he is taken in a way that s/he is that child who is in that way, 'of which' that child has that particular thing but mentally s/he is 'right'. You will find that now this brings about a problem. It even ends up sometimes being among the children, and now you see that a

child is now also able to name [label] other child that that child is in such a particular way, do you understand?

E3: I think for me first of all the reason the government after 1994 decided to have inclusive education is because we are part of the ... what you call it... the inclusive education is a policy by the United Nations and we are part of the, we are signatories of the Salamanca Statement and according to the Salamanca Statement, all the people that signed under that statement they should introduce full service schools. Full-service school is where I have mentioned all learners with different learning abilities, they learn, they learn together in one space so you don't have to say this one has Autism then send the child to A, these have ADHD, then I will send them to be B. They learn together under one roof, under one teacher.

E2: You see, I think I am saying, I think the reason the policy of inclusive education was implemented is because they have seen that there is a gap. Here are the children, but those who are normal are the ones who get education but those whom you would find that a person is physical disabled or a child who is autistic or a child who is an albino, you see them, they are not getting a normal education like others in a way that their schools are scarce. They have to wait in a waiting list. They have to be in waiting list so to get a place in schools.

4.4.4 Theme 4: Perceptions on the Progress of Implementation of Inclusive Education

Donohue and Bornman (2014), as earlier stated in this thesis, argue that what primarily or largely stalls the satisfactory implementation of an inclusive culture in our schools, is apparently attributable to ambiguity in terms of the how to implement it; i.e. what requisite modes should be in place for its goals to be attainable? The policy is silent on this or says little on these critical and particular aspects. Furthermore, the authors unequivocally deplore another problem, that being the question of inadequate funding and relegating fundamental responsibilities to the provincial education department, teachers and principals, who are literally overwhelmed and do not have the ability to make progress towards implementation of IE.

Wildeman and Nomdo (2007) posit that as soon as this reality, the overwhelming burden of implementing IE becomes unbearable, teachers revert back to “special education model of education delivery”. The Deputy Minister of the DBE, Enver Surty, is on record that one of the

major challenges that the Department is grappling with is “curriculum differentiation in the schools” (Parliamentary Monitoring Group, 2017, n.p.). He further added that the Department needs to dedicate time and more resources, both material and human, in order to curb these antithetical phenomena that stunt and defeat satisfactory implementation of inclusive education in the DBE.

This would ideally enhance the ability and capacity that would enable teachers to inventively and creatively deal with learners’ diverse needs, ranging from academic to other inherent barriers in classrooms. In addition, three participants in the current study felt that the DBE may have misunderstood and underestimated the complexities of the Cape Flats community, what teachers are faced with, and what they have to deal with on a daily basis. The task for them is overwhelming; hence, they experience negative perceptions about IE. The tasks required expose their unpreparedness. Responsibilities are manifestly beyond their expertise. Hence, they sometimes enlist the services of non-profit organisations (NPOs).

Teachers’ perceptions on the progress of the implementation of inclusive education in their respective schools are presented below. However, in line with Maria (2013), one of the contributing factors that further compounds the complexities around the implementation of inclusive education manifests intrinsically within teachers themselves, that is to say, their attitude towards inclusivity and its attendant principles. These attitudes are largely influenced by the nature and magnitude of learners’ disabilities and teachers’ experiences in dealing with these diverse barriers. Maria (2013) further suggests that teachers do not trust in their own abilities to implement IE; this then speaks to their lack of preparedness. In addition, to this, teachers feel that learners with behavioural or emotional disorders are more difficult to work with in the classroom than the other children with different disabilities.

E3: Look I will say, yes, we can say there is progress because there is a policy but then if there is the policy and there is no implementation then there is no progress because, it just a mere political exigency, a white elephant that does not solve anything. It gathers dust and the problem is that there is no monitoring that is happening. Government doesn't do monitoring; I have been here for five years if I recall [but] we still send learners to schools of skills. Some just progress to another class even though they struggle, because some of these schools are scarce or full. I don't see any progress.

E10: *There is a challenge of big numbers in classrooms, most classrooms in my school are more than 45 learners, and you see, government talk about inclusive education, but they do not do enough in supporting teachers. Jonga mna andiboni kwa progress xa sisenabantawana abangaka eziklasini, sizobanceda kanjani xa begcwele ngoluhlobo, andiboni singakwazi. (loosely meaning, there is no progress, mainly because of overflowing classrooms, this reality stunts the implementation of inclusive education)*

E1: *I need to clarify one thing. Listen, there is no inclusive education. It is just a political populism or rhetoric, a fantasy. I always have this question lingering at the back of my mind: 'Has it done enough to rectify and correct problems within the society itself?' 'Has it done enough for a person who has psycho-socio-physical problems?' If so, why are we still having problems in our schools and then the society at large? ... This thing has failed in my opinion. If there is [progress], why do we have kids loitering in the streets instead of being at school just because they have problems? The system has black South African children. Hence, I still maintain that there is no significant progress.*

E4: *There is no progress. If there was... remember this thing was implemented in 2001 but even now, there is still Khayelitsha School of Skills, there is still Noluthando, there is still Thembaletu, the one which I was talking about located in Gugulethu. There are so many schools that are ... school of skills or special schools. What do those schools want while there are talks of inclusive education? No, they are not yet resource centres; children attend there. There is still Noluthando, there are still buses that take children and send them to Noluthando, and in Gugulethu and in Mitchell's Plain. There are so many; it is just that I do not know their names. Their buses are even written LSEN, but they talk of inclusive education. Maybe they see that, no, this thing of theirs does not work, because seriously it has not worked as per my views.*

E8: *OK, according to my experience, I want to talk about my experience. The implementation of the policy, it's a failure. It's a disaster because learners need your attention, tell me, how are you doing to give individual attention to learners of about 45? On the other side, we have got CAPs that we have got to finish so it's difficult and what also makes it is because there is no support, you are one, there are no assistants to help you so. Do you see that? So that why I say it's a failure, and you know what the department does? Children fail, and fall... they fall through the system, you know why?*

They just get condoned, they get pushed, so that is why I am saying, it's a disaster. The kids are not getting any support and also teachers, they do not understand inclusive education and even, why do I say so? Why the department does not support them, even school psychologists that you think have some knowledge or information. Teachers do not get support. You get that one learner support teacher that must deal with learners from Grade 1 to Grade 7 who only come once a week for 30 minutes. Do you think that is working? No, it's not.

When one attempts to interrogate the pedagogical intents of EWP6 vis-à-vis the existential reality on the ground, the logical and empirical conclusion that could be reached is that it has largely yielded little fruit. Its framing also lies largely within Western and the Global North modernist thought (Walton, 2018). This was naïvely, meaning uncritically, brought into our education system. This finds expression in government documents gazetted in the Department of Basic Education's *Guidelines for Responding to Learner Diversity in the Classroom* (DBE, 2011) which validate and affirm this argument. IE is heavily and almost exclusively reliant on scholarship from the authors from the Global North. They, by and large, retrieve their "evangelical belief in the inclusion" (Walton, 2018:34) from the "Euro-North American archive and the colonial library" (Sithole, 2014:407).

Walton (2018) also dismisses the notions and ideas of multiple intelligences and learning styles conceived within Euro-North American scholarship; for instance, the provisions for "Resources and Further Reading" that are captured in the *Guidelines for Inclusive Teaching and Learning* (DBE, 2010) are explicitly reliant on texts of Euro-North American origin. Her disapproval and dismissal include the Index for Inclusion drafted by Booth and Ainscow (2002). Furthermore, the notion that scholarship from the West can be extended to include the Global South that continues to extensively draw theories and approaches from the west, (Bronfenbrenner, for instance) is untenable (Geldenhuys & Weavers, 2013).

Walton (2018:34) problematises inclusive education, concluding that it survives coloniality calling it the "coloniality of knowledge". Ndlovu-Gatsheni (2013:15), a decolonialist scholar, implores us to think deeper, clamour for self-determination, first by appreciating and thus recognising that the project of decoloniality begins with dealing with the manifestations of "existential realities of suffering, oppression, repression, domination and exclusion" as a counter intellectual endeavour. Maldonado-Torres (2011:1) challenges us to annihilate "relations of power and conceptions of knowledge that foment the reproduction of racial,

gender, and geo-political hierarchies that came into being or found new and more powerful forms of expression in the modern/colonial world”.

E2: *They (implying Universities) do not take it serious like other subjects, but it is there and offered.*

Based on a lack of context, the researcher went back to the participant to follow up what she implied.

E2 said: *“South Africa is not Europe and the township/informal settlement can’t be compared to the resourceful urban schools (former Model C). What has worked elsewhere, does not mean it would work everywhere. ... we are being failed even by the government who would be saying we should assist this child and the CA (Curriculum Advisers), suggests impracticable examples. We also have CAPS demands.....*

This needs some interrogation, and scholarly interpretation. Universities are blamed, granted, but the questions are why and where does this blame come from? The CAs do not escape the blame, but their reports blame teachers on issues of inclusivity in classrooms. Thus, the question is: What is the genesis of this blame game?

Universities, UNISA included, through their different modular structuring, offer modules on inclusive education, from undergraduate to postgraduate. Why blame them then? In Walton, (2018) and Moletsane, Raymond and Stofile (2017), an answer to these loaded questions, could be found, to some extent. Walton (2018:35) is preoccupied with “uncritical acceptance”, and prescription of literature conceived without the contextual examination, that would lead to a solid understanding of South African realities. The dominant literature, she argues, draws from the well of theories from the Global North in the form of textbooks, literature, tools and instruments. Their production does seem not have the Global South in mind. Moletsane et al. (2017), in addition, see the dire consequences of these western-dominated theories, tools and approaches. This overreliance on western epistemologies seems to breed miscategorisation and misdiagnosis of learners in issues regarding mental, behavioural, and emotional labels, more so, explicitly, on attention deficit hyperactivity disorder (ADHD). In defence of this overreliance, uncritical proponents, or simply apologists, would advance an argument that we live in a global community, and thus, maintain that it is an inevitability, which, by implication, would vindicate and absolve this kind of coloniality of knowledge. The conception of post-apartheid South Africa seemingly has no qualms with over-reliance on western epistemologies.

The reality that cannot be denied is a tragic error that was made when we inherited institutions intended and designed to perpetuate the monopoly of knowledge production, and by extension, sustain coloniality. This calls for a decolonial wrestling. Universities should not be viewed as spaces where one only enters and retrieves incongruent, ready-made knowledge, but instead should pave the way for the creation of an episteme that responds and solves socio-educational problems resulting from centuries of colonialism.

This monopoly, in politics, scholarship, and consequently policy conceptualisation frowns upon, relegates, disregards, ignores and dismisses the relevance of indigenous systems and culture. What seems to elude some is that the very configuration of IE was developed in the west, in the well-resourced, advanced and privileged education systems. Its congruency, success and progress present us with a dilemma. Walton (2018:35) argues that “knowledge and power are not unrelated in coloniality, and the dominance of inclusive education knowledge from the Global North has financial implications when imposed on countries of the Global South”.

Failure of the implementation of quality inclusive education is attributable to a plethora of factors such as teacher unpreparedness that has been well established and given attention in this study, but this section takes a different approach, and looks at the availability of resources. Scholars like Armstrong, Armstrong and Spandagou (2011), Avramidis and Norwich (2002), Bascia and Hargreaves (2014), Donohue and Bornman (2014), Letseka (2013), Mestry (2013), Mestry (2014) and Smit and Mpya (2011) have all spoken of the importance of having adequate resources to implement inclusive education, that was bizarrely paraded as cost-effective (DoE, 2001; UNESCO, 1994).

E9: Inclusive education needs resources, it needs timeous evaluations, internally and at district level, but that is not the case here. I don't know about other schools.

E4: Do we have resources and expertise to teach all of these learners here in our schools? Government needs to do more!

E1: It is still too far because it is these resources which we spoke of and also our schools. Let's say now we will put in children, who are on wheelchairs, we do not even have their facilities.

E8: Look at the infrastructure in my school, the school should be made ready. Two, the teachers should be made ready. Thirdly, the system which we are using, needs resources. I also ask myself questions which I cannot answer. All these people who are in government stay here in South Africa. They can see what is happening, but they do absolutely nothing.

Armstrong et al. (2011:32) argue that the failure emanates from “a combination of limited resources and the external manipulation of educational policy by external funding agencies pursuing agendas arising in the developed world”. Grosfuguel (2007), Kalyanpur (2016), Maldonado-Torres (2011) and Walton (2018) explain what this means. Kalyanpur (2016) and Walton (2018) agree that IE is a western hegemonic project that also manifests itself as another form of coloniality, the coloniality of power. They attribute this argument to the fact that it originated in the Global North, chiefly championed by imperialist agencies like UNESCO. They further argue that its prescriptive injunctions are contextually a square peg in a round hole in countries of the Global South. They need huge financial resources that the majority of these countries do not have, due to exploitative neo-colonial and structural adjustments imposed by the very same Euro-North American imperialist agents. Kalyanpur (2016:16) states:

The international standards for inclusive education policy and practice, such as the Salamanca Framework or the UN Convention on the Rights of People with Disabilities, emerge from a predominantly western-centric, resource-rich model of service provision that is often incompatible with the lived realities of people with disabilities in non-western contexts.

In 2017, Enver Surty, the DBE deputy minister conceded that without sizable funding, and empowerment of primary champions or agents of inclusive education it is not attainable. Yet UNESCO (1994) and DoE (2001) praises it for its cost-effectiveness. This argument is unsustainable and misrepresentative of the material realities of South Africa, for instance. What has been exposed by teachers in township schools on the Cape Flats is reflective of a need for financial and human resources. This country has resources for rich and white people, but this cannot be said about the poor, mainly black people. This is linked, by and large, to legacies of colonialism and apartheid.

Earlier the researcher repeatedly spoke of and about the effects of coloniality, including the separatist, segregationist allocation of resources to afford IE. The ideal outcomes are still bound up in the conditions and realities that find expression within coloniality. Continued

underdevelopment of spaces or localities occupied by black and poor people breed complexities that defeat IE. This is why the current study sought to solicit teachers' perceptions about its implementation in these crime-, gang- and drug-infested schools that are mandated by a policy and law to practise inclusivity in their schools.

The Salamanca Statement (UNESCO, 1994) suggests that building special schools should be discontinued but equipped with costly augmentative tools, to lure back to classes learners that are out of school. This sounds good, but one must also remember that all of these notions are retrieved from the "Euro-North American archive and the colonial library" (Sithole, 2014:407). The EWP6 (DoE, 2001) acknowledges that the success of its implementation is dependent on human and financial resources, even proposing a funding mechanism, but to this day, not much has materialised in this regard (Donohue & Bornman, 2014; Mestry, 2013; Mestry, 2014; Wildeman and Nomdo, 2007). Instead Human Rights Watch (2015:3), a human rights organisation, reports that almost half a million learners with disability or learning barriers are not in school because "segregation and lack of inclusion permeates all levels of South Africa's education system". Without a political intervention, or will, exclusion will continue unabated, with inadequate resources for IE being major contributor.

E9: Essentially, there is little, or should I say, less support from the community. These learners need support one way or the other. They are disadvantaged. What we then do you know the district office takes time to come to the teachers. You can apply now but they will come next year. They say the schedule is too tight, then we get help from NGOs.

The researcher is cognisant that this theme seeks to establish from teachers their perceived progress of implementation of inclusive education. Nel et al. (2016) believe that inclusive cultural transmission can succeed if there is political will, good leadership, adequate preparation of teachers, parental and community support structures. But there is a problem, in the researcher's view, because NGOs impose imperialist scripts for beneficiaries (Manji & O'Coill, 2002; Petras, 1999; Wallace, 2009). However, there are success stories such as that of an economically distressed country like Lesotho that since 1990 has shown that IE has developed without a wealth of resources (Nel et al., 2016). The success is attributed to a meaningful interaction between government schools, NGOs and partnerships with the local communities. Seobi and Wood (2016) also point out that leadership in township schools, in the form of principals as the main instructional leaders, as the literature suggests, are very much

occupied with the day-to-day challenges of merely keeping the school functionally operating, and in the process neglecting their leadership role. The following transcript, though long, is quite informative, and, in the opinion of E6, progress could be made. In line with Nel et al. (2016), this could also be viewed as a strategy, the researcher concedes:

E6: Around, say, between 1994-1999, I was teaching children who will maybe start sub-A maybe they would be 13, 14, 12 years and they never ever been to school. It was called 'primary open teaching'. It was done by an NGO. These children, they were here at school, because back in the days you would not get this thing of 'Grade R'. These things of crèche were not there. There were very few of them and parents did not see the need of sending children to crèche; and they totally did not know the school doors. Others, they were coming from rural areas and others they were coming from here and as a result that NGO had to go and collect them sometimes. It would collect them and teach them then maybe send them to that particular school. But fortunate for us, at school we had big numbers of children and most of them were old children and then we had to identify these children. So, they would stay in that class with me for 2 years. I was preparing them. As they would stay two years there with me, by the time they finished two years, they needed to be ready to start Grade 4 or Grade 5. All the grades. That is grade 1, 2 and 3 and I would then teach them in Grades 4 and 5. ... It was successful because there are children whom I have evidence about; some of them are already in tertiary. I was also helped by this NGO of ours. They had to give me teaching aids, they had to prepare the lessons for me, everything, then me I would teach. Then they come maybe weekly to evaluate and check their books. So, they were hands-on. So, it is where I realised that, oh, children are really not the same, because I proved that really there is something I can do. To others, I would make a serious follow up.

E7: I do not see any progress, because some learners, that we perceive to be faced with severe barriers are with us. They are supposed to be at schools of skills, like Noluthando, for example, but even they take a limited number. They lack resources, in other words. This affects those that are with manageable barriers in my classroom ... we do find it difficult to include all. We lack training and appropriate teaching and learning. I just take them outside to do physical education. That's the only option, what else can I do?

Earlier, the researcher cited Surety's concession, wherein he acknowledged that the national education department needs to dedicate more time and resources, both material and human, in order to curb this antithetical phenomenon that stunts, stalls and defeats satisfactory implementation of IE in the DBE.

E5: The is a slight or should I say, partially, in other places, but to us it is still very difficult especially in these schools of ours, in black people's schools, it is still too hard. But slightly there is a progress through workshops, but when you go back to the class you again stuck somewhere.

Teachers also feel that they are not competently prepared (implying by District-Based Support Teams [DBSTs]) to teach, and keep up with curriculum demands, and the numbers of learners in their classrooms defeat any attempt to teach inclusively.

E6: But it is small. It is there but small. So, which means the government still needs... to support us, put more emphasis on inclusive education in all schools. Even our schools are not in standard ... in fact the standard of our schools and also the way us as teachers teach our children, because our children (learners), we always give them one thing. The standard like for instance even here in your class, you are also supposed to be dividing your learners according to the abilities. You need to have their levels when you teach in your class but sometimes through the... what is this thing? The existing pressure, sometimes, because you need to deal with this, you need to deal with this because the issues of the department. There is a lot of paperwork because if you would see teachers do more paperwork more than teaching. And should also minimise the number of learners in the classes, do you understand?

One participant spoke of unpreparedness from another angle saying that what stunts the progress is the community from which these learners come. It is necessary to expand a bit on what the interviewee had to say regarding the feeling of unpreparedness. The cry for help contributes to slow progress in the implementation of IE on the Cape Flats. Teachers do not feel that they are adequately prepared to teach both regular learners and learners confronted with barriers. There are studies that confirm this (Hay, Smit & Paulsen, 2001). E2 stated that learners are carriers of societal ills:

E2: It cannot work amongst us; it can really not work amongst us in our schools. Yes, maybe in white schools, it does work for them, because with us if you check we teach

brutal children who even laugh at each other, amongst themselves. Firstly, this child will not feel good even when s/he is already here. So, I think us... we are not yet ready, for now I should put it that way, especially in these schools of ours. Because ... the government ... is responsible for our education. Children do not pay money; even the uniform, even the stationery is hard. It's hard among them ... even if the government allocated that particular amount of money, then it's like that.

The question sought to establish the progress of the implementation of IE from the teachers' point of view. Donohue and Bornman (2014) estimate that only 10% of learners with disabilities are schooling. The scholars also posit that about 70% of school going learners with diverse disabilities are not in school, even though the South African Schools Act, the Constitution and other legal instruments make it compulsory for children between 7 and 15 to be at school. Of those who do attend, most are still in separate, "special" schools for learners with disabilities. This is prevalent even though an explicit push for inclusion.

E2: No, it (progress) is not there at all, because there are still children who are autistic who are there and not studying. There are still children, those maybe who are not studying, let's say in the mainstream, from a certain age. Let's say when we send them to these schools so to learn some skills and even there it would be said that schools are full, they should still wait for mainstream. You see that again we are delaying the children? Instead of them going to learn skills from an early age and then again, they waste time, even these doctors, because you would see that a child is not suitable at all.

Another participant was also visibly sceptical:

E6: I would say it is not really working. Because firstly children... it is not easy to stay with children because children, you need to look at their brains. Sometimes you would find that this child needs to take some time so to be in this 'gear' where s/he would be ready for you to teach him/her. And it does have something of not really working because this thing needs a teacher who is dedicated and it needs a passion on children, the one who has passion on what s/he is doing. Because if you do not have a passion or you are not committed on what you are doing, then that thing is not easy for you. Because you would find that you tend to place these children aside while they are in the same class.

4.4.5 Theme 5: Strategies to Foster Adequate Understanding of Inclusive Education

This theme attempts to locate, discuss and narrate the strategies that are used by participants. It must be conceded that not all were happy, comfortable or quite clear about the question itself. Teachers largely perceive IE as a policy ideally aimed at challenging enduring and fundamentally established and normative learning and teaching standards. The shift itself and how they understand it, given the plethora of challenges that they cited in preceding sections, to a more complex epistemological paradigm, proved to be a shift that they find difficult. However, the researcher acknowledges that his understanding, arguments, analysis, interpretations, and some conclusions may be questionable, subjective (a trait qualitative research is often accused of), premature, and presumptive, to some extent, more so since they come from a novice post-graduate student's point of view.

The methodological shift from the conservative mainstream view on pedagogical learning and teaching strategies raise a plethora of issues, ranging from structural framing based on the systems entrenched by the previous regime, to self-doubt, inadequacy, and lack of self-efficacy among teachers (since education takes in place in a social space), to a question about who the main stakeholders, drivers or agents are who are responsible for the development of an effective, methodological and epistemic framework that would foster adequate understanding of IE. It must be borne in mind that this system ushers in or presents a paradigm shift in how education should be organised, reimagined, and reconfigured and obviously understood.

The researcher has earlier made mention of structural imbalances. Without diminishing the impact of racial, language, socioeconomic strata and inequalities, the organisation of education in this country has largely been configured around or preoccupied with locating deficits within learners themselves, excluding the contextual and societal realities within the learning environment, which by implication, should also include teachers. Even the systems that purportedly have been put in place to help teachers do little to that effect. In the Western Cape, they came up with the idea of identifying that which seems to contribute to learning difficulties in the intermediate and senior phase, but teachers feel it is useless and it does not serve the purpose for which it was intended.

E3: Systemic assessment of Western Cape, they want to monitor the quality of teaching and where they can assist, are they doing that? No, it's assessment after assessment every year; there is no feedback. I have never seen it. Let's say that my learners have

problems with solving problems pertaining to mathematical measurements, or any other problem for that matter, be it writing or comprehension. Do they come and give us practical approaches?

One cardinal objective of IE is to effect a change that does not locate that which is wrong with learners, but instead, moves to establish contextual factors that hinder and interfere with the process of teaching and learning in a classroom. In addition, it seeks to develop an atmosphere or an environment that affords all learners an opportunity to learn within a supportive climate, wherein learning barriers are identified, dealt with and removed (Burstein, Sears, Wilcoxon, Cabello & Spagna, 2004; DoE, 2001; Ntombela, 2011; Schwille, Dembélé & Schubert, 2007). One participant had this to say:

E8: Do we have resources and expertise to teach all of these learners here in our schools? Government needs to do more... to add, behavioural issues, and social ills in our communities, like gangsterism, and drugs. Inclusive ideals would be needed to deal with these issues, not forgetting issues of poverty. Are we equipped to deal with the some of these antisocial behaviours, that hinder and interfere with learning?

Ntombela (2011) also suggests that, more often than not, teachers, offer education almost identically to the way that they were trained in their own initial teacher training; hence, it is important to find way to retrain them over time on the new theoretical praxis. What also emerged in this investigation is that where the researcher analysed the school documents and policies on inclusion, including lesson plans, they were deafeningly silent on matters of inclusive education.

E3: We want the how, how to implement, how you do this, but we want the how. To tell you the truth, we do not have a policy on inclusion here at our school. What they want is you to miraculously make learners progress to another class, whether they can write or not, whether they need specialised attention or not. Even this referring of learners shows that we do not practice inclusive education.

It must be mentioned, however, that some of this relates to the level of planning and execution of lessons.

E3: Look, we have a syllabus to finish. The district adamantly expects this from us. You need to assess, mark, working here is overwhelming, but that is a discussion for another

day. I teach English and isiXhosa. We do class teaching in our school. How many formal tasks? Ten. I am a resident teacher. I teach everything. I don't have enough time to teach. All I am doing is to assess every second week. After reopening, you must assess. What do you assess, what are you assessing and then, they say your lesson plans and assessments must be inclusive, must accommodate all the learners. How and when do you do all of this? You must use Bloom's Taxonomy, of which yes sometimes we try to use but sometimes it's almost impossible due to CAPS demands and the size of the class, and the pile of assessments. I mean when do you even have time to mark class activities, and afford remedial interventions because HODs and Curriculum Advisers demand that you do that as well? There is also this DBE accessory book, when to get time to go through them. Remember a period is only thirty minutes!

E8: I would say it is plain impracticable. It's not that I don't try to be inclusive, but I have big numbers, and many classes to teach. How can you possibly accommodate every learner in such huge classes? Some are slow, and some are fast and remember, even fast learner struggle to cope under these conditions. Within the term, weeks 1 to 11 are likely not always finished or covered. From weeks 9, 10 or 11, you need to assess, mark, capture marks even though you did not cover all topics for CAPS. Topics on CAPS, the policy the department wants us to follow has inadequate information, or no information on how to be inclusive, yet they use it as a yardstick whether you finished the syllabus or not. The predetermined dates as to when and what to assess, makes it impracticable.

It is important to highlight another revelation, before bringing in some additional participants' voices, to reveal that their very understanding of IE is laden with misconceptions. This ultimately makes it difficult for teachers to submit what they think, in their view, would be the best strategy to supply a workable and appropriate strategy to foster IE. This is largely due to short, haphazardly organised short-time training, sometimes organised after school, wherein these workshops would hardly last for at least two hours or once-off workshops.

E4: These workshops of theirs are not enough because they do not even do workshops intensively dedicated on inclusive education. I never heard of it.

E10: They need to stop relying on workshops. In fact, these workshops are very few, and short.

It is impossible in a single workshop to equip teachers with an understanding of IE to address identification, elimination or minimisation of barriers that would enable them to innovatively use that as launching pad to further develop implementation strategies to address diverse and often complex learner barriers.

E3: Listen, I would say I do have a grasp, because I did honours in inclusive education. Now I am busy with Master's. I even have got some even books, I read up, I would sometimes listen to what they say about interventions, (but) I would more often deduce that they don't give us the how? We want the how, how to implement, how you do this. So, you tell them your specific challenges in your class, and that we want to know the how.

Burstein et al. (2004), for instance, recommend that the national government or any duly appointment or constituted structure or institution, should devise a systematic and intensive training programme that would equip, capacitate, and develop confidence in teachers, that would, in turn, enhance better implementation of IE. This would eliminate the short-cut, short-sighted, quick-fix endeavours at capacitation, although it would be costly and would take a very long time to realise tangible fruits. To this effect:

E2: I think firstly... how will I put it? How will they first start training teachers so to be suitable for this thing. I also think that even the proper planning on how they will do it. They have lacked there, because by the time they were implementing this policy, they were supposed to mention it that we want things to go this way and this way, because if proper planning was taking place, this thing would have been forwardly proceeding a long time ago.

Another participant, suggest a contextual investigation that takes into account South African historicity and reality:

E4: No, our government needs to think through things properly. They need to sit down and think properly, maybe they will do their research, their study of some sort so that they can come back ... that is another thing, again for example our education system. For example, now when they are going to implement any system, they will take a teacher to be trained there, maybe for a day or two about something which s/he will practise for the rest of her/his life. Do you think there is justice in that thing? There is no justice

in that thing, you cannot be taken and be trained on something for a day or two and you are expected to implement it for the rest of your life.

E2 Me, I think that the government is, what is this word... the government is... the government just only introduced it and there is nothing that the government is doing. Because, the first thing... if the government wanted this to work, the government would have to first intensely train the teachers so that the teachers are prepared for the situation of the Cape Flats children. And, the government would have tried, in this situation that schools are scarce. Here the full-service schools they are available, the government should do full-service school, establishing schools or in the form of training people from these schools

E8: In order for the government to be able to implement this thing, the government should come back to teachers and train them. These children at schools also need to be educated; even the parents for that matter should be educated so to accept the children. There is nothing which will be more than that. But really, so to really see that our government is not sure about all what they are saying, those schools should long been 'phased out'; those ones, the ones of 'special schools'.

Changing one's thinking and frame of mind is laden with mammoth complexities often accompanied by resistance and lack of appropriate strategies. Socialisation, finding expression through attitudes towards disability or learners with barriers, needs to give way to an Ubuntu-informed inclusive ethos. With this, it would be possible to provide innovative strategies to address special educational needs that would result in achievement and implementation of learning outcomes. Walton (2018) submits that Ubuntu is founded in collectivism which is consistent with the agenda of inclusive education. Metz (2007, as cited in Walton, 2018:38) simply defines it as:

humanness, and it often figures into the maxim that 'person is a person through other persons'. This maxim has descriptive senses to the effect that one's identity as a human being causally and even metaphysically depends on a community. It also has prescriptive senses to the effect that one ought to be a *mensch*, in other words, morally should support the community in certain ways.

The researcher wants to link the foregoing discussions with how to do all of this to ensure adequate implementation of IE. A reading of Phasha (2016) provides three pivotal tenets of

Ubuntu, which, in the researcher's view, are reinforcements of IE: interdependence, communalism, and humanness. Humanness espouses dignity, compassion, care and respect, which means that an exclusionist logic is disrespectful and inhumane. Therefore, to build a community one cannot disregard Ubuntu. She argues that humanity appreciates and acknowledges diversity and births equality in treatment and consequently caters for or facilitates good social relations in communities, and by extension in classrooms. Vygotsky's zonal proximal development (Donald, Lazarus & Lolwana, 2010; Landsberg, 2013) largely resonates with Phasha's other paramount pillar namely, interdependence, which is a concept that locates a learners' development as dependent on guidance; in other words, support is a collaborative endeavour mutually conceived and cognisant of interconnectedness. Sibanda (2014:2, citing Kamalu, 1990) states:

Traditional African philosophy thrives on the vision of a perfect and virtuous individual – an individual who upholds the cultural values and norms of a true African society. The morality and ethics of African thought, thus, derives from the dualities between good and bad or between what is right and what is wrong. Central to such African ethics is the insistence that each individual's existence is interconnected with that of the community and the overall environment in which he/she lives. Notwithstanding the diversity of cultures, research points out that there is a common ground of consciousness that all Africans or Bantu tribes share.

By implication, the relevance of “needs-responsive support services” (Phasha, 2016:17) would support an inclusive pedagogical system. This is a key to an African value system and philosophy as captured in Sibanda (2014).

E7: In our value system, and culture we say 'umntu ngumntu ngomnye umntu'. Here, our responsibility is delicate, and very important. Remember, the youth, or the child, a learner in this instance, is tomorrow's leader, even a potential parent, whose other responsibility inherently lies within the perpetuation and advancement of our society's development. Inclusive teachers are practising humanness, they are practising humanity. I heard somewhere that 'It's not the whole person that is disabled but is physically/academically impaired in other aspects of his being'. Only one or two aspects suffer impairment, not the whole person. So, if we discard, or disregard this fact, we will be grossly deviating from our African-ness, which is survived by, and premised on communalism and humanness. No one would be rendered a nonentity

solely on a perceived, or observable difference, in whatever form or shape. Ubuntu thrives on communalism.

The need to involve everybody within the community speaks to issues of humanness, i.e., Ubuntu. Interconnectedness and community discussed above was confirmed by another participant:

E9: How to implement it, and to teach the children how to implement it and how to conduct themselves among themselves would, in my opinion, result in inclusive social relations. The community then must actively take part. They need to be made aware of inclusive education as a necessity. This would eliminate attitudinal perceptions about cultural diversities because they can be able to implement it in their own communities, make it topical at community meetings, and clubs, in their street communities, for it's at those gatherings where they engage on corrosive scourges that affect their respective streets. The church also could play a role with regards to inclusivity. A church has a platform, almost every Sunday, Saturday in some cases. The severity of the stigma associated with HIV has diminished through similar strategies at church level. Evangelists and pastors can preach about this; for instance, if you can talk about HIV status in the past ten years, it was not an easy thing, it was taboo, a despicable disease often resulting in stigmatisation and isolation. As a result, it was kept a secret even in funerals of people who succumbed, died on account of HIV/AIDs-related complications. They do even talk about condoms at church, yes ... now through speaking about those things people became are aware of what is AIDS, how do they get it and how to run away from these things. I submit that this this collectivist approach, at the level of the community can take us far in implementing inclusive education in our township schools.

Mutual responsibility, equal treatment, protection, care, and attendant right in a communal sense find expression within interdependence. These values find congruency in an inclusive education system. At the centre of communalism, one finds intersubjectivity, collectivism and an emphasis of an active role that a community plays in collaborative efforts by all stakeholders in the implementation of inclusive education in their schools. emphasises the community, and the collective and intersubjective nature of humanness. Phasha (2017:5) argues that “We have to return to the days when the separation of school and community was non-existent”.

E9: *We are in a community here, for instance, if one can use an existential or common sense scenario to solve, say a mathematical problem, now let's say in numbers, there are so many that have got this problem and there are so many with this problem and then you subtract, you divide and then you add and then what is the solution from there what can be the solution to this problem? You would be surprised sometimes how smart and intelligent our learners are. You use what they see, they experience, or are familiar with in their communities. Another example is... for instance I would just say, for instance, how many people who are not belonging in our community in terms of who has got the businesses, Somalians and Zimbabweans. So how many shops are owned by Somalians and how many shops are owned by our African people – that is South African and then let's say if the bigger number of shops are Somalians, why and what is the problem in terms of our side? What can we learn from them in terms of their skill? Do we see them as enemies, people to be despised, disrespected or attacked?*

The researcher submits that experts or scholars preoccupied with the development and conceptualisation of a working black-based (African) inclusive education are mostly of the view that a return to the working, available and retrievable tenets of African value systems would take us closer to a more viable implementation of IE in our township/rural schools. This point of view or argument posits that there is a lot that can still be distilled from African indigenous cultural reservoirs, and IE finds congruency in these systems. Therefore, Phasha (2017:5) asserts that indeed “traditional African communities are about inclusion”, which therefore means that “inclusion is taken as meaning we all belong, and a responsibility of every citizen is to ensure that mutual interdependence is respected as an ideal and a virtue”.

Mahlo (2017:7) suggests that there is no way that “inclusive schooling cannot be detached from the African way of living”. One of participants supports this view, as follows:

E7: *In our value system, and culture we say 'umntu ngumntu ngomnye umntu' (I am because we are). I am saying, let's go back to our African roots; let's go back to those roots so that we omit, we delete, and we do improvements on what is usable.*

Scholarship and arguments, however, need to be balanced. This is discussed below because Ubuntu cannot be readily retrieved as a virgin philosophy in crafting IE, as it has limitations. Embedded in most African settings or cultures, there a notion, a strong narrative that views disability with disdain or as a contagious disease (Chataika, 2012; Mpofu, Kasayira, Mhaka,

Chireshe & Maunganidze, 2007) that may have resulted from witchcraft, a proof of promiscuity on the part of the mother or the disapproval or displeasure from the ancestral realm. Even some proverbs contain deeply exclusivist connotations (Musengi, 2014). There are thus limits to the extent to which IE can be said to be embedded in African culture and philosophy. These limits, in turn, constrain the potential that Africanising IE might have in decolonising it. First, while there may be evidence for positive attitudes towards disabled children and people in some traditional African cultures, there is also evidence that disability is not always well accepted in these communities (Musengi, 2014). However, Phasha (2016) is appreciative of these negative narratives, and adamantly maintains that they are still incompatible with the philosophy of Ubuntu as they are regionalist, primitive, and draw strength and sustenance from colonialism. Furthermore, it must be submitted that the development of a community needs self-determination, a creation of an epistemological framework that advances, evolves and clamours to reconfigure and reimagine an alternative value system that discards backward, colonial narratives (Chataika, 2012).

Maguvhe (2015:6), albeit from another equally instructive perspective, that would help in matters relating to progress in implementing IE in our communities, posits that:

Support structures must be reviewed so that even the community is officially mandated to play a meaningful role, with its responsibilities clearly identified in the education policy so that the community can be held accountable if it is not playing the desired role.

This suggestion points to how important it is for the entire community to be involved. E8 suggested that:

The community then must actively take part. They need to be made aware of inclusive education as a necessity. This would eliminate attitudinal perceptions about cultural diversities because they can be able to implement it in their own communities, make it topical at community meetings, and clubs, in their street communities, for it is at those gatherings where they engage on corrosive scourges that affect their respective streets.

The researcher wishes to expand on Chataika (2012), Mahlo (2017), Musengi (2014) and Phasha (2016) in attempting to locate the ontological meaning of E1's opinion that:

there is no inclusive education. It is just a political populism or rhetoric, a fantasy. I always have this question lingering at the back of my mind: 'has it done enough to rectify and correct problems within the society itself?' 'Has it done enough for a person

who has psycho-socio-physical problems? If so, why are we still having problems in our schools and then the society at large?

E1 poses piercing questions that clearly problematise the very conceptualisation of IE in South Africa, more specifically in the black community.

The argument then revolves around the goodness or the usefulness of an epistemological and pedagogical structure that includes learners from unprivileged backgrounds into an institutional instrument that bears vestiges of colonialism and coloniality (Muthukrishna & Engelbrecht, 2018; Walton, 2018). It is largely black learners who statistically suffer the consequences. One does not need to be a genius to discern or observe that in South Africa, the remnants or the legacy of apartheid and colonialism remain. Symbols, in the form of infrastructure, and even school uniforms, as well as ceremonial rituals, pander to colonial systems. Earlier in this work, the researcher stated that Euro-North American epistemologies are dominant in the curriculum, consequently neglecting indigenous epistemologies.

Furthermore, De Sousa Santos (2007, as cited in Walton, 2018:36) observes that coloniality of being is manifested in the manner in which the education system creates and sustain notions of who is seen, visible and value vis-à-vis those that suffer insidious erasure. Slee (2011) believes that the education system inherited by the neo-colonial, nationalist bourgeoisie, another socio-political agenda imposed by the Euro-North American ideology, is indeed anti-poor; basically, anti-black. From the time rich, mainly white, people enter learning spaces, until they leave or graduate, there are systems in place for them; the system already assures them that indeed 'Privilege begets privilege', for they identify with the space educationally and socio-linguistically and see this as an extension of their very human existential essence (Bernstein, 2000). Successes in these marketised and culturally neoliberal spaces is a rare occurrence for those subject to erasure. Walton (2018:36) states:

Discourses of meritocracy in school achievement obscure the impact of historical, social, and economic advantage and disadvantage. As a result, some ways of being, along with some identities, are cast as inferior and undesirable in school communities, and some children and young people routinely experience oppression, symbolic violence, marginalisation, and exclusion.

To conclude this argument, that might slightly be viewed as digressive or simplistic, Allan (2007:48) pointedly asks "Inclusion into what?" Why would one enjoy inclusion into a system

that marginalises or erases those viewed as inferior and undesirable or even subhuman? Maria (2013:1240, citing Lynch et al., 2011) argues that one of many strategies to enhance implementation of IE is establishing frank and cordial relationships with learners. This then implies that this cannot just miraculously come into existence. Teachers need to be afforded specialised training on diverse barriers. This also needs wider community involvement, more so on prevalent disabilities in a given setup, and this training should intensively focus on how to establish and maintain these relationships. This view has received a lot of attention from the participants themselves, that were quoted verbatim above.

The following section describes what was observed at the research sites, in the classrooms, and all the attendant aspects inherently expected in an ideal inclusive classroom. It is evident that the perceptions from the interviews are reflected in the sites, such as the overcrowding, and shortage of resources that impacts negatively on learning and teaching.

4.5 INTERPRETATION OF FIELD NOTES

4.5.1 Observation of Teachers' Classrooms

Participants, that is to say, teachers, were observed on two occasions. The researcher was armed with an observation guide, a rubric that outlined and structured classroom aspects to be observed for data gathering purposes. The schedule to this effect is attached as Appendix G.

The researcher, noticed with keen interest, that most classrooms were arranged in a manner that defeats social intercourse/constructivism. A few were arranged in groups. This is perceived to largely emanate from large number of learners per classroom observed. In some instances, a fight over chairs erupted, learners “steal” chairs, or even desks from other classes. Teachers are largely expected to afford learners with learning barriers supplemental attention and parallel teaching, both at the level of intervention inherent in teaching in an inclusive classroom but large sizes render these teaching models almost impossible. An investigation by researchers O'Connor and Geiger (2009:254) in a study conducted in the Western Cape revealed that teachers with “large numbers of ESOL (English Second or Other Language) in their classes increased the work-load in all teaching areas such as marking and preparation of lessons, leaving teachers feeling over-worked and resentful”.

There was, however, a noticeable attempt by teachers, amid these challenging circumstances, to maintain some degree of learner-centeredness (Land, Hannafin & Oliver, 2012). Teachers

introduced most of their lesson content interactively, that is to say, questions premised on previous lessons, and background understanding of the concept/s or themes were a constant feature before the actual lesson was engaged. This signalled a metamorphic or evolutionary nature of knowledge abstraction. The constant concerning phenomenon discernible, however, was that of a number of learners in most classrooms were reserved, quiet and indifferent, even amid the stimulating engagements. Notes pertaining to aspects observed follow in the next section.

4.5.2 Classroom Management and Arrangement/Seating

A total of 11 classrooms were visited. In terms of seating, in three classrooms, learners were arranged in groups. Desks mirrored a boardroom set up. Others, i.e. five classrooms of the 11 had no clear-cut or particular arrangement. This observable arrangement was in stark contrast to the other eight orderly layouts and led to difficulty in keeping order. This was largely attributable to a large number of learners, a shortage of desks and chairs, broken windows in some instances, necessitating or forcing learners to converge or find refuge in one or more safe spots.

All observed classrooms had more than 43 learners. In E4's, E6's and E10's classrooms, for instance, the manifestation of this reality was glaring. In E6's and E2's classrooms (for they teach in the same room), informative charts were neatly placed on the entire noticeboard-like wall at the back of the classroom. The national anthem, schools' values, mathematics (multiplication and other related charts), geography and language charts (first additional language and isiXhosa) were observable.

In E1's, E3's and E9's classrooms, an over-saturation of motivational and kindergarten-appropriate posters covered the walls. Worn-out charts that were difficult to read were haphazardly scattered on the wall.

In E10's classroom, there were no charts. Only the handwritten class timetable and a few learners' Economic and Management Sciences (EMS) completed projects were displayed, while E4's and E7's classroom boasted an impressive wall that welcomed learners. They were relatively print-rich. Inadequate numbers of tattered textbooks were seen in E7's and E1's classrooms and were their primary teaching resource/aid. White board and chalkboards were also available. A few notes were scribbled on the white board. Overhead projectors, and weak Wi-Fi were observable. E8 occasionally used the projector.

4.5.3 Lesson Introduction, Learner Involvement, Teaching Methodologies and Curriculum Differentiation

The researcher noticed that there was substantial uniformity in the manner in which teachers commenced their lessons. Learners displayed enthusiasm. E7, for instance, a wordsmith proper, would introduce a lesson using colourful language, the charts, questions about the previous lesson. Discussions would then ensue.

Noticeable English language barriers, textbooks and space dampened the atmosphere. Learners shared textbooks – mostly three learners for one textbook – and only a few really engaged with the lesson at hand, answering in full sentences, recalling and inferencing. Higher order questions and critical language awareness emerged as a serious problem. Furthermore, reasoning and interpretation of visual texts challenged most learners. In the classrooms visited, teachers exhibited acknowledgement and appreciation of this challenge, and attempts were aimed at curbing this trend.

E10 elegantly and interestingly attempted to impress upon learners the importance of engaging with the lesson and the benefits of interrogating EMS concepts. Then again, the impression that the researcher gathered was that learning was negatively impacted by the minimal affirmative responses. Some learners were engaged in other unrelated activities, fidgeting and making a noise. Calming them down took a considerable amount of time. Some were trying to finish mathematics homework during an EMS class. Others were fighting over who owned a particularly marked chair. The issue of limited or inadequate resources reared its ugly head.

E3 commenced most lessons by posing questions based on the previous lessons and homework would then be attended to in this fashion. Homework books or exercises would be marked and signed. This took a while given the number of learners in the class. E3 moved around in limited space in between desks. Continuation of the lesson and/or introduction of the new concept/s commenced thereafter.

In one of E4's mathematics classes, before the day's lesson commenced, the teacher had to allay mammoth learner concerns. They had failed a test and they were anxious. He quickly adjusted the lesson to accommodate the concerns. He attributed the dismal performance to lack of understanding and adequate practice, further stating that the previous class dealt with or substantially covered the concepts. E4 gave the learners the correct approaches and based this on basic principles. Attempts at lesson preparation and implementation levels were evident but

very few seemed to grasp the contents. Learners struggled with solving problems on operations and relationships.

E8 commenced by revising previous classwork, allowing those that had been absent to rewrite exercises or tests. She posed questions to the rest of learners based on the new lesson. The questions were written on the white board. E8 mostly arrived early and wrote tasks and questions on the white board before the arrival of learners.

4.5.4 Teacher-Learner Interaction

The researcher earlier highlighted the fact that learners largely and generally displayed enthusiasm in almost all classrooms observed. Learners mostly and enthusiastically called out answers and competed for acknowledgement and attention from teachers, during question-answer sessions. This affected classroom control and defeated the purpose of the feedback.

Some shy learners crawled back into their shells. Teachers displayed sufficient acknowledgement of this reality; they mostly stuck to traditional class control methods; that is, a learner only spoke when a teacher acknowledged the learner by name and signalling, verbally in most cases, permission to speak. Despite the firmness of teachers, learners continued, from time to time, the same disruptive tendencies.

The researcher also sensed that those that were shy, as well as many others, generally did not partake in this interactive activity. It can be argued that they find it difficult to express themselves in this competitive climate, perhaps because of the fear of being embarrassed. This conduct or atmosphere can potentially pose a threat to those who are not yet able to fully grasp the lesson or concepts at hand. Teachers commendably discouraged this behaviour which seemed to be prevalent in most classes, because, by and large, a handful of learners, it was observed, literally chose to refrain from participating in classroom activities. Some chose only to copy answers, or corrections as opposed to raising hands, for instance, or asking lesson-related questions. Teachers attempted to individually ask or attend to these learners, but this proved to yield insignificant results probably because of the numbers.

4.5.5 Pedagogical Classroom Environment

The researcher largely observed a welcoming environment in different schools and classrooms and a sense of professionalism and friendliness prevailed despite the volatile Cape Flats environment. Some learners smuggled dangerous weapons into their classes and were

combative and hostile. Occasionally, light moments in the form of jokes, that were well-received, could be heard in some classrooms. The environment is largely less restrictive and could possibly breed good outcomes in issues ranging from self-esteem to affirmative academic performance.

4.6 CHAPTER SUMMARY

This summary consolidates the views contained in this work. It aligns the interpretations, discussions and analysis, in order to reach a logical conclusion. The chapter analysed and interpreted thematic findings pertaining to the research questions and its supplementary research questions. Subsequent to this, discussions and alignment with some literature followed. The findings were sourced from open-ended responses or answers from long, extensive and probing individual interviews, and non-participatory classroom observation which was guided by the interview guide, and observation guide. The next chapter provides a summary that would be followed by concluding remarks emanating from chapter four's research findings.

CHAPTER 5:

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

This chapter concludes the study. It provides a summary followed by concluding remarks emanating from research findings. Recommendations are informed by the findings presented in Chapter 4.

5.2 SUMMARY OF THE STUDY AND RESEARCH FINDINGS

This study set out to explore the teachers' perceptions about the implementation of inclusive education in ordinary/mainstream primary schools on the Cape Flats, that then implies that the study purposely sought to investigate and ascertain, in the form of the main research question as to what the perceptions of teachers are about the implementation of inclusive education in mainstream primary schools on the Cape Flats.

Chapter 1 provided the research problem and study objectives. The background briefly touched on issues pertaining to the literature review, theoretical framework, scope and limitations of the study, and research methodology and design. The chapter also provided definitions of the terminology used in the study. The data collection methodology was also delineated. In-depth one-on-one interviews and non-participatory observations emerged as viable tools to gather data, framed within and guided by the following questions:

- How do primary school teachers understand inclusive education?
- How do teachers perceive the need for the implementation of inclusive education?
- How do teachers perceive the progress of implementation of inclusive education?
- What strategies could be used to foster adequate understanding of inclusive education among teachers?

The next section of the study, Chapter 2, reviewed published scholarship. This was necessary to identify where a gap in the literature existed and was necessary in order to embark on the investigation. It also laid the ground for the theoretical framework on which the study was based. In scholarship, it is essential to stand on the shoulders of experts in a given field.

The scholarly views, perspectives, conclusions and recommendations allowed the researcher to immerse himself in the literature and theoretical perspectives that underpinned and

articulated the pedagogical notion of inclusive education. This shaped and orientated the study, as Henning et al. (2004:12) argue with lucidity that it is impossible for research to take place in a “theoretical vacuum”.

The researcher highlighted the work of O’Gorman (2010) on government policies that can balance the scales in a society. This has preoccupied South African government since the dawn of democracy (Palmer & de Klerk, 2012). It is the state or national government’s responsibility to make sure that justice, equality, and equity prevails, come what may (Christie, 2008), more so given the ‘known’ dehumanising history of colonial and institutionalised racial segregation against native South Africans. Schooling is a human right; everyone is entitled to it.

Discrimination based on any basis is in conflict with the constitution. This study observed that discrimination manifests itself mainly in two forms: race and disability. Inclusive education seeks to rectify or balance the scales; for instance, sections 26 and 27 of EWP6 unequivocally declare that “The State must take reasonable legislative and other measures, within its available resources” to achieve redress (DoE, 2001). However, some literature revealed that the provision of education in this country is still provided asymmetrically and there has been little or no fundamental shift even after more than two decades of democracy (Khoza, 2007; Mestry, 2014; Motala, 2006; Ndimande, 2006; Spaull, 2013).

Based on studies by Dyson (2001), Florian (2002), Forlin (2004), Green (2001), Mitchell (2006), Swart, Engelbrecht, Eloff and Pettipher (2002) and Swart and Pettipher (2005), the chapter also concluded that there is no single, or one-size-fits-all, comprehensive definition of inclusive education. Dyson(1999) locates the genesis of this ambiguity citing varying but closely related theoretical discourses, that is the ‘human rights and ethics discourse’, the ‘efficacy discourse’ ‘the political discourse’, and ‘pragmatic discourses’, while Charema (2010) believes that inclusive education could be seen as a vision, an inevitable journey or road with visible and invisible potholes, barriers, and obstacles, and Furthermore, a process, not a destination. An interesting position, however, is that of Green (2001) who distilled similarities from a plethora of definitions, namely, the building of a just society that prides itself as a guardian of an equitable system of education. This idea is echoed in UNESCO (2005). Barton (2003) provided an idea of what IE is not. It is not assimilationist, and integrationist in form, content, context, and approach; its conception, and intent is to uproot, annihilate, and destroy the flawed medical deficit logic and notions. It is not a normalising pedagogic shift; it is intended to enhance socio-educational relations despite perceived barriers or disabilities.

Some literature dealt with issues relating to understanding and implementation of IE within the South African context (Engelbrecht & Van Deventer, 2013; Engelbrecht et al., 2015; Kozleski & Siuty, 2014; Loreman, 2010; Nel et al., 2014; Oswald, 2007) which revealed that current modular or academic university programmes that teachers receive are inadequate, thin in content, and devoid of context and fail to move from the ontological, existential, historical realities. Hence, teachers still believe that the problem lies within the learners and nowhere else. They still hold onto the medical deficit logic.

The researcher also looked into other countries to inform himself of when IE was introduced, what prompted its introduction, what legal instruments and thoughts foregrounded the shift to IE, and how they approached its implementation. The chapter also looked at aims of EWP6 and how the policy seeks to balance the scales to effect redress (DoE, 2001; Lam, Donohue & Bornman, 2014; O’Gorman, 2010a).

At policy level, the effort is commendable but it seems that these efforts do not demonstrate a fundamental shift from segregationist approaches. Inclusivity is still elusive, and society, teachers and learners see disability within the apartheid logic. To expand on this notion, race has been replaced by disability. However, it should be highlighted that white learners with learning barriers receive and experience learning far better than black and poor learners. The background and literature reviewed revealed this sad reality (Donohue & Bornman, 2014; Mestry, 2014; Spaull, 2013; Spaull, 2015; Van der Berg, 2015)

Some literature also revealed that teacher training and orientation has not fundamentally departed from the medical deficit model (Nel et al., 2016). Another complexity that confronts teachers (Nel et al, 2016) is lack of parental support, limited resources, teamwork, large classes, and time limitations set by the CAPS. The chapter also looked at equity and social justice (Mestry, 2014) to address inequalities, and the conception of equity (Fiske & Ladd, 2004; Khoza, 2007; Tella, 2010). It became apparent that distributive equity is Ubuntu in action.

In the discussion, Van Wyk (2004) suggests that Affirmative Action would decimate racial, gender and disability prejudices. On the notion of redress, Fiske and Ladd (2004) argue that this endeavour would succeed if tackled on three fronts: equity, redress and adequacy. Redress within the NNSF’s quintile funding methodology is based on these terms to eliminate these pervasive inequalities. Objectively in terms of public schools funding, redress means allocating more resources to rural and township schools to balance the scales. Brown’s (2006) vertical

equity methodology would be a fitting ploy to achieve redress. However, the wording within NNSSF and the EWP6 do not sufficiently explain how they would address the problem (Fataar, 2010). Veriava (2010) recommended the adoption of the 4As model (accessibility, availability, acceptability and adaptability). Lastly, the funding models were highlighted to conclude the chapter.

Chapter 3 presented the research design and its methodologies. A qualitative research methodology was chosen to collect data. These pillars included, among others, hermeneutics and phenomenology, and the constructivist / interpretivist paradigm and ontology were delineated. This path was mainly undertaken to get insight into and understand teachers' perceptions on the implementation of inclusive education in their classrooms. The researcher described how the research sites and participants were purposely selected and how data would be collected and processed. The issues of ethics, analysis, interpretation and that of handling data were discussed. Trustworthiness issues were highlighted, and the discussion on all preliminaries preceding data collection were described.

In Chapter 4, the findings of this study were thematically discussed and interpreted and aligned to the literature.

In Theme 1, on perceptions about the implementation of inclusive education, it was apparent that participants have a negative perception of IE. Assertions from participants indicted the politicisation of education stating that, if there was real political will, implementation of inclusion of learners with learning barriers would have borne fruit by now. Adequate preparedness is viewed as a responsibility that lies with government. Teachers' perceptions on implementation of IE were negatively impacted by the unavailability of resources in township schools, and they cited the need for alternative assessment tools, as they believed that differentiation should also form part of assessment, because currently one assessment was used for all. Assessment and teaching have to comply with strict CAPS provisions.

Participants felt that the community from which almost all learners come, needed to be made aware of the integral tenets of IE. One participant, in particular, described discrimination among the learners ranging from ethnicity to Afrophobia. At a policy level, participants blamed the very conceptualisation of the policy, charging that it was conceptualised without due involvement of a pivotal stakeholder, namely, the parent/s or guardians, who work long hours or are caught up in substance abuse and often live in one-roomed backyard shacks. Maguvhe

(2015) emphasised the need for an overarching transformation of the entire school community in terms of perceptions regarding IE. This could possibly defeat the pervasive self-doubt, prejudice, discrimination, racism and stereotyping echoed by the participants, who conceded that lack of knowledge of IE was prevalent among both teachers and learners. What also emerged from these engagements, was the fact they felt that there was an oversaturation of policies which were informed by a neo-colonial system, with a long-recorded history of unequal distribution of resources.

In addition, the participants mentioned the geography of the Cape Flats where spatial planning still exhibited residual segregationist approaches. According to Walton (2018), IE is a modernist form of epistemological, pedagogical, or coloniality of knowledge. Participants expressed their dislike of the transplanting of policies based on global trends that bore little or no regard for the context of a South African community like that found on the Cape Flats. The term coloniality featured strongly in the discussions.

Theme 2 of the study focused on teachers' understanding of inclusive education, and it was found that they do understand what the policy basically seeks to achieve. They had mastered the basics, but there was little attempt to articulate this into lesson planning that catered for diverse needs of learners, however, this is not their role to play but politicians and DBE leadership. Inadequate understanding was shown by some participants of inclusive education as a shift from one arena (exclusivist) to another (inclusivist) pedagogic paradigm in teaching and learning experience, and how this should be understood in order to be correctly implemented in a classroom resulting from an insistence on medical deficit logic. This means that participants' location of the problem to be fixed was within the learner with barriers as opposed to within the educational system itself.

However, not all held this notion. Some showed open-mindedness and willingness to understand IE, even suggesting that more should be done on the part of the district and universities in terms of preparing them adequately. They demonstrated appreciation of the pedagogical shift, which showed a positive perception and confidence in themselves. A supplementary question was asked on what they thought necessitated the introduction of IE, or ratification of IE ideals. They all had an adequate grasp of why it was introduced, and also found it to be a necessary tool or instrument to restore pride and dignity to those with different learning abilities, with socio-economic and socio-linguistic barriers, with behavioural issues, and with

a predominantly stigmatised forms of sicknesses/illnesses. Cases in point were autism, ADHD, and HIV/AIDS.

Findings on Theme 3 on perceiving the need for the implementation of inclusive education were unanimous. Participants felt that it was a fitting pedagogical approach that would enhance the teaching and learning experience; however, they believed that for IE to succeed, there should be support from the DBST and the community. Some even went as far as quoting that which is enshrined in the country's constitution and international agreements in terms of human rights, and what not. Some felt that the gap and ability/disability dichotomy had to be uprooted. That is what IE stands for, and that is why it had to be introduced and implemented.

On Theme 4, about the progress of the implementation of inclusive education, participants were all of the view that there had been little or no progress; some cited unpreparedness at the level of their university training, and haphazardly-planned short workshops. In terms of progress, no one saw any progress and attributed this to hindrances, ranging from big class numbers in classrooms to lack of resources and socio-economic problems in the community.

One participant asserted that the only progress was that there is a policy but it had not been implemented in the school or community. If it had been, they would not still be sending or referring learners to schools of skills or allowing these learners to be condoned which often happened to learners who had learning barriers that could not be taken care of at classroom level.

Another participant called this a political populism or rhetoric, a fantasy. This was apparent in the literature that had problematised the conceptualisation of IE. Walton (2018) and Muthukrishna and Engelbrecht (2018) support the anger and frustration expressed by the participant. This participant and others found IE conceptually incongruent within the unprivileged communities particularly because of the vestiges of colonialism and coloniality within the concept. Another participant suggested that the government needed to stop, review, rethink, and reimagine as learners were still being referred to special schools.

Maldonado-Torres (2011:1) challenges us to annihilate “relations of power and conceptions of knowledge that foment the reproduction of racial, gender, and geo-political hierarchies that came into being or found new and more powerful forms of expression in the modern/colonial world”. Furthermore, Ndlovu-Gatsheni (2013:15) posits that in order to combat coloniality one needs to be appreciative of “existential realities of suffering, oppression, repression,

domination and exclusion”, while Sithole (2014) cautioned against retrieving tools of development from the Euro-North American archive and the colonial library, and Walton (2018) simply argued that inclusive education entrenches coloniality, calling this a manifestation of coloniality of knowledge.

Theme 5, on strategies to foster adequate understanding, gave rise to some challenges for participants. This resulted in a situation where most participants reverted back to some of their earlier views. Most listed, among other things, the question of inadequacy at the level of their very initial training received or inadequacy or unfair distribution of human, cultural and material resources (Van der Nest, 2012). Others problematised the very tools and systems in place that were put in place to identify learning barriers such as systemic assessment that was conceived to locate exactly where do most learners experience barriers. The assessments were not inclusive as they were set for English home-language speakers, and there were no alternative assessment provisions.

Furthermore, there was no clear feedback or support if barriers or learning difficulties were identified. The Western Cape Education Department did not provide practical pedagogical and remedial approaches. What was missing, in the view of most participants, was how to implement IE as they understood what it entailed and why; but no practical guidance was given on how to implement it, especially given the demands of the CAPS. Workshops were too short and unhelpful. There was little or no negotiation with the stakeholders who had to implement the policy, and it appeared that the participants, in line with the literature, felt that IE rested on the reversion to the principles of Ubuntu since “inclusive schooling cannot be detached from the African way of living” (Mahlo, 2017:7).

5.2 CONCLUSIONS

The researcher concedes that it is not possible to assume that a single qualitative study can supply definitive conclusions about such a complex phenomenon of teachers’ perceptions on implementation of inclusive education in mainstream/regular classrooms on the Cape Flats. The conclusions rely solely on the data presented in Chapter 4.

The conclusions are that:

- Teachers believe that every learner irrespective of form and severity of a learner’s barrier should be afforded and experience learning in the same classroom with all other learners;

- The implementation of inclusive pedagogical practices in mainstream classrooms should be based on Ubuntu; but
- Teachers hold a negative perception about the implementation of inclusive education on the Cape Flats, citing a plethora of hindrances, and reasons, particularly a lack of resources and unpreparedness.

5.3 RECOMMENDATIONS

The recommendations arising from this study are that:

- First and foremost, combative resistance of coloniality of power, coloniality of being, and coloniality of knowledge (Walton, 2018) is necessary. This endeavour should be centred on local epistemic and cultural assets, and should privilege, value and prioritise experiences and voices coming from those spatially located in the periphery (Slee, 2011). Walton (2018:37) further suggests that “inclusive education has a conceptual reservoir that could be used in the service of decolonising education”. This suggestion places inclusive education at the centre of the decolonial project.
- Cordial partnerships with the communities in which research is undertaken should be established so that all research emerges from a collective formulation that has involved the community and the scholars because the community would be actively involved in the formulations of investigations, first and the dissemination of findings thereafter. This would help dislodge asymmetrical power and social relations.
- Academia should decolonise the content that they teach in their teacher training programmes; that is to say, they need to privilege Global South epistemological repositories, however, this is not to say that they should summarily “throw the baby out with the bathwater” (Cavalcanti & Alcadipani, 2016) so to speak.
- IE policy should be based on the principles of Ubuntu and not on the philosophies of the Global North;
- The contextual conceptualisation of IE, and its implementation on the Cape Flats, and elsewhere, hinges on an epistemological framing that is aware of this epistemicide, at policy level. This framing, in explicit terms, strategies and intents, should resist coloniality, and engage in an intellectual warfare for the retention and restoration of dignity of the oppressed and deliver ‘cognitive justice’ (Le Grange, 2016).

5.4 RECOMMENDATIONS FOR FUTURE RESEARCH

Recommendations for further research are that:

- A deeper, continuous and larger(in scale) study or studies of teachers' perceptions about the implementation of inclusive education could be undertaken to focus on how adequate understanding could be forged. This proposed future study needs to answer the 'what needs to be done', 'how it is to be done', 'and 'by whom'.
- Another larger-scale research/investigation could look into how mainstream schools could reasonably include and accommodate learners even with limited resources.
- Lastly, a comprehensive comparative study between South Africa and other countries could be undertaken to determine how they view inclusivity and how they implement it.

LIST OF REFERENCE

- Adams, A. & Cox, A.L. 2008. Questionnaires, in-depth interviews and focus groups. In Cairns, P. & Cox, A.L. (Eds.). *Research Methods for Human Computer Interaction*. Cambridge: Cambridge University Press. 17–34.
- Ahmed, R. & Sayed, Y. 2009. Promoting access and enhancing education opportunities? The case of ‘no-fees schools’ in South Africa. *Compare*, 39 (2): 203-218.
- Ainscow, M. & Miles, S. 2009. *Developing inclusive education systems: How can we move policies forward?* [Online]. Available from: http://www.ibe.unesco.org/fileadmin/user_upload/COPs/News_documents/2009/0907/Beirut/DevelopingInclusive_Education_Systems.pdf [Accessed 20 May 2019].
- Alshenqeeti, H. 2014. Interviewing as a data collection method: A critical review. *English Linguistics Research*, 3 (1): 39-45.
- Amsterdam, C. 2006. Adequacy in the South African context: A concept analysis. *Perspectives in Education*, 24 (2): 25-34.
- Angelides, P., Stylianou, T. & Gibbs, P. 2006. Preparing teachers for inclusive education in Cyprus. *Teaching and teacher education*, 22 (4): 513-522.
- Angelides, P., Stylianou, T. & Leigh, J. 2004. Multicultural education in Cyprus: a pot of multicultural assimilation? *Intercultural Education*, 15 (3): 307-315.
- Armstrong, D., Armstrong, A.C. & Spandagou, I. 2011. Inclusion: by choice or by chance?. *International Journal of Inclusive Education*, 15(1): 29-39.
- Arvidson, M. 2013. Ethics, intimacy and distance in longitudinal, qualitative research: Experiences from reality check Bangladesh. *Progress in Development Studies*, 13 (4): 279-293.
- Auriacombe, C. & Mouton, J. 2007. Qualitative field research. *Journal of Public Administration*, 42 (6): 441-457.
- Auriacombe, C.J. & Holtzhausen, N. 2014. Theoretical and philosophical considerations in the realm of the social sciences for public administration and management emerging researchers. *Administratio Publica*, 22 (4): 8-25.
- Bailey, C. & Bridges, D. 2016. *Mixed ability grouping: a philosophical perspective*. London: Routledge.
- Ball, S.J. 1994. *Education reform*. London: McGraw-Hill Education (UK).
- Balwanz, D. (2015). The discursive hold of the matrix: Is there space for a new vision for secondary education in South Africa? In Smith, W.C. (Ed.). *The Global Testing*

- Culture: Shaping Education Policy, Perceptions, and Practice*. Providence: Symposium Books. 261-278.
- Banfield, G. 2015. *Critical realism for Marxist sociology of education*. London: Routledge.
- Barnes, T. 2006. Nation-building without mortar? Public participation in higher education policy-making in South Africa. *Perspectives in Education*, 24 (1): 1-14.
- Bascia, N. & Hargreaves, A. 2014. *The sharp edge of educational change: Teaching, leading and the realities of reform*. London: Routledge.
- Baxter, P. & Jack, S. 2008. Qualitative case study methodology: Study design and implementation for novice researchers. *The Qualitative Report*, 13 (4): 544-559.
- Bogdan, R.C. & Biklen, S.K. 2007. *Research for education: An introduction to theories and methods*. New York: Pearson.
- Booth, T., Ainscow, M., Black-Hawkins, K., Vaughan, M. & Shaw. L. 2000. *Index for inclusion: Developing learning and participation in schools*. Bristol: Centre for Studies on Inclusive Education.
- Booth, T., Ainscow, M., & Kingston, D. 2006. *Index for inclusion: Developing play, learning and participation in early years and childcare*. Bristol: Centre for Studies on Inclusive Education.
- Booyse, J.J., Le Roux, C.S., Seroto, J. & Wolhuter, C.C. 2011. *A history of schooling in South Africa. Method and context*. Cape Town: Van Schaik Publishers.
- Boyce, C. & Neale, P. 2006. *Conducting in-depth interviews: A guide for designing and conducting in-depth interviews for evaluation input*. Watertown: Pathfinder International.
- Bretag, T. 2013. Challenges in addressing plagiarism in education. *PLoS Medicine*, 10 (12), p.e 1001574.
- Bretton-Woods Project, 2019. *What are the Bretton Woods institutions?* [Online]. Available from: <https://www.brettonwoodsproject.org/2019/01/art-320747/> [Accessed 24 May 2019].
- Bronfenbrenner, U. 1992. *Ecological systems theory*. London: Jessica Kingsley.
- Brown, K. 2006. “New” educational injustices in the “new” South Africa: A call for justice in the form of vertical equity. *Journal of Educational Administration*, 44 (5): 509-519.
- Buell, M.J., Hallam, R., Gamel-McCormick, M. & Scheer, S. 1999. A survey of general and special education teachers' perceptions and in-service needs concerning inclusion. *International Journal of Disability, Development and Education*, 46 (2): 143-156.

- Burstein, N., Sears, S., Wilcoxon, A., Cabello, B. & Spagna, M. (2004). Moving toward inclusive practices. *Remedial and Special Education*, 25 (2): 104-116.
- Burton, D. & Bartlett, S. 2009. *Key issues for education researchers*. Thousand Oaks: Sage.
- Carl, E.A. 2012. *Teacher empowerment through curriculum design: Theory and practice*. Cape Town: Juta.
- Cambridge-Johnson, J., Hunter-Johnson, Y. and Newton, N.G., 2014. Breaking the silence of mainstream teachers' attitude towards inclusive education in the Bahamas: High school teachers' perceptions. *The Qualitative Report*, 19(42), pp.1-20.
- Charema, J. 2010. Inclusive education in developing countries in the Sub Saharan Africa: From theory to practice. *International Journal of Special Education*, 25 (1): 87-93.
- Chataika, T. (2012). Disability, development and postcolonialism. In Goodley, D., Hughes, B. & Davis, L. (Eds.) *Disability and Social Theory: New Developments and Directions*. Basingstoke: Palgrave-MacMillan, 252–269.
- Chatterjee, P. 2011. Democracy and economic transformation in India. In Ruparelia, S., Reddy, S., Harriss, J. & Corbridge, S. (Eds.). *Understanding India's New Political Economy*. London: Routledge. 33-50.
- Chhabra, S., Srivastava, R. & Srivastava, I. 2010. Inclusive education in Botswana: The perceptions of school teachers. *Journal of Disability Policy Studies*, 20 (4): 219-228.
- Chisholm, L. 2007. Diffusion of the national qualifications framework and outcomes-based education in southern and eastern Africa. *Comparative Education*, 43 (2): 295-309.
- Christie, P. 1991. *The right to learn. The struggle for education in South Africa*. Cape Town: Ravan Press.
- Christie, P. 2008. *Opening the doors of learning: Changing schools in South Africa*. Johannesburg: Heinemann.
- Cleary, M., Horsfall, J. & Hayter, M. 2014. Data collection and sampling in qualitative research: does size matter? *Journal of Advanced Nursing*, 70 (3): 473-475.
- Cozby, P.C. 2006. *Methods in behavioural research*. New York: McGraw Hill.
- Crabtree, B.F. & Miller, W.L. (1999). Using codes and code manuals: a template organizing style of interpretation. In Crabtree, B.F. & Miller, W.L. (Eds.) *Doing Qualitative Research*. Thousand Oaks: Sage. 163-177.
- Creswell, J.W. 2003. *Research design. Qualitative, quantitative & mixed method approaches* (2nd ed.). Thousand Oaks: Sage.

- Creswell, J.W. 2007. *Qualitative inquiry and research design: Choosing among five approaches*. (2nd ed.). Thousand Oaks: Sage.
- Creswell, J.W. 2009. *Research design. Qualitative, quantitative & mixed method approaches*. (3rd ed.) Thousand Oaks: Sage.
- Creswell, J.W. 2012. *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.) Boston: Pearson.
- Davies, H. 2004. Some aspects of equality in the funding of public schools in South Africa. *Perspectives in Education*, 22(3) 109-124.
- De Vos, A.S., Strydom, H., Fouché, C.B. & Delpont, C.S.L. 2005. *Research at grassroots: For the social sciences and human service professions*. (3rd ed.) Pretoria: Van Schaik.
- Denzin, N.K. & Lincoln, Y. 2000. *Qualitative research*. Thousand Oaks: Sage.
- Department of Basic Education. 2009. National Minimum Norms and Standards for School Infrastructure [Online]. Available from: <https://www.sacplan.org.za/documents/NationalMinimumNormsandStandardsforSchoolInfrastructureDepartmentofEducation.pdf> [Accessed 22 May 2019].
- Department of Basic Education. 2016. *National senior certificate examinations 2016: A system on the rise!* [Online]. Available from: [https://www.education.gov.za/curriculum/nationalseniorcertificate\(nsc\)examinations/2016nscexamreports.aspx](https://www.education.gov.za/curriculum/nationalseniorcertificate(nsc)examinations/2016nscexamreports.aspx) [Accessed 24 May 2019].
- Department of Basic Education. 2018. South African Schools Act: National norms and standards for school funding: Amendment [Online]. Available from: <https://www.gov.za/documents/south-african-schools-act-national-norms-and-standards-school-funding-amendment> [Accessed 24 May 2019].
- Department of Education. 1996. *South African schools act, No 84 of 1996*. Pretoria: Government Printers.
- Department of Education. 2001. *Building an inclusive education and training system- education white paper 6: Special needs education*. Pretoria: Government Printers.
- Department of Education. 2005. *Conceptual and operational guidelines for the implementation of inclusive education: Special schools as resource centres*. Pretoria: Government Printers.
- Department of Education. 2006. *The White Paper 6: Special Needs Education, Building an Inclusive Education and Training System* [Online]. Available from:

<https://www.gov.za/documents/special-needs-education-education-white-paper-6>

[Accessed 24 May 2019].

- Devers, K.J. & Frankel, R.M. 2000. Study design in qualitative research--2: Sampling and data collection strategies. *Education for Health*, 13 (2): 263-271.
- Dolby, N. 2001. *Constructing race: Youth, identity, and popular culture in South Africa*. Albany: Suny Press.
- Donald, D.R., Lazarus, S. & Lolwana, P. 2006. *Educational psychology in social context*. Cape Town: Oxford University Press.
- Donald, D.R., Lazarus, S. & Lolwana, P. 2010. *Educational psychology in social context: Ecosystemic applications in Southern Africa*. Cape Town: Juta.
- Donohue, D. & Bornman, J. 2014. The challenges of realising inclusive education in South Africa. *South African Journal of Education*, 34 (2): 1-14.
- Doody, O. & Noonan, M. 2013. Preparing and conducting interviews to collect data. *Nurse Researcher*, 20 (5): 28-32.
- Du Toit, L. 1997. *Education for all*. Pretoria: Unisa.
- Dyson, A. 1999. Inclusion and inclusions: Theories and discourses in inclusive education. In Daniels, H. & Garner, P. (Eds.) *World Yearbook of Education 1999: Inclusive Education*. London: Routledge. 36-51.
- Dyson, A. 2001. Special needs education as the way to equity: An alternative approach? *Support for Learning*, 16, 99-104.
- Eger, K. 2016. An analysis of education reform in Sub-Saharan Africa. *CMC Senior Theses. Paper 1419*. [Online]. Available from: http://scholarship.claremont.edu/cmc_theses/1419 [Accessed 2 June 2019].
- Engelbrecht, P. & Van Deventer, M. 2013. Impact on teaching and learning of educational policy on special needs education and inclusion in South Africa. In Sunal, C.S. & Mutua, K. (Eds.) *Research on the Influences of Educational Policy on Teaching and Learning*. Charlotte: Information Age.
- Engelbrecht, P., Lomofsky, L., Masipa, S., Oswald, M. & Swart, E. 2003. External evaluation of the SCOPE Component 3: Introducing inclusive education. Unpublished research report for SCOPE and the Department of Education.
- Engelbrecht, P., Nel, M., Nel, N. & Tlale, D. 2015. Enacting understanding of inclusion in complex contexts: classroom practices of South African teachers. *South African Journal of Education*, 35 (3): 1-10.

- Engelbrecht, P., Nel, M., Smit, S., & Van Deventer, M. 2016. The idealism of education policies and the realities in schools: The implementation of inclusive education in South Africa. *International Journal of Inclusive Education*, 20 (5): 520-535.
- Engelbrecht, P., Savolainen, H., Nel, M., Koskela, T. & Okkolin, M.A. 2017. Making meaning of inclusive education: classroom practices in Finnish and South African classrooms. *Compare: A Journal of Comparative and International Education*, 47 (5): 684-702.
- Fanon, F. 1968. *The wretched of the earth: The handbook for the black revolution that is changing the shape of the world*. New York: Grove Press.
- Fataar, A. (1997). Access to schooling in a post-apartheid South Africa: Linking concepts to context. *International Review of Education*, 43 (4): 331-348.
- Fataar, A. 2010. *Education policy development in South Africa's democratic transition, 1994-1997*. Stellenbosch: Sun Media.
- Fataar, A. 2011. *Education policy development in South Africa's democratic transition 1994-1997*. Saarbrücken: VDM Publishing.
- Fiske, E.B. & Ladd, H.F. 2004. *Elusive equity: Education reform in post-apartheid South Africa*. Washington, D.C: Brookings Institution Press.
- Fleisch, B. & Woolman, S. 2004. On the constitutionality of school fees: A reply to Roithmayr. *Perspectives in Education*, 22 (1): 111-123.
- Florian, L. 2002. Inclusive practice: what, why and how?. In Florian L., Rose, R. & Christina Tilstone. C. (Eds.) *Promoting Inclusive Practice*. London: Routledge. 31-44.
- Florian, L. & Linklater, H. 2010. Preparing teachers for inclusive education: using inclusive pedagogy to enhance teaching and learning for all. *Cambridge Journal of Education*, 40(4): 369-386.
- Florian, L. & Rouse, M. 2009. The inclusive practice project in Scotland: Teacher education for inclusive education. *Teaching and Teacher Education*, 25 (4): 594-601.
- Forlin, C. 2004. Promoting inclusivity in Western Australian schools. *International Journal of Inclusive Education*, 8(2): 185-202.
- Forlin, C., Earle, C., Loreman, T. & Sharma, U. 2011. The sentiments, attitudes, and concerns about inclusive education revised (SACIE-R) scale for measuring pre-service teachers' perceptions about inclusion. *Exceptionality Education International*, 21 (3): 50-65.
- Fraser, W.J. & Maguvhe, M.O. 2008. Teaching life sciences to blind and visually impaired learners. *Journal of Biological Education*, 42 (2): 84-89.

- Gay, L.R., Mills, G.E. & Airasian, P.W. 2011. *Educational research: Competencies for analysis and applications*, (10th ed.). Boston: Pearson.
- Geldenhuys, J.L. & Wevers, N.E.J. 2013. Ecological aspects influencing the implementation of inclusive education in mainstream primary schools in the Eastern Cape, South Africa. *South African Journal of Education*, 33 (3): 1-18.
- Golafshani, N. 2003. Understanding reliability and validity in qualitative research. *The Qualitative Report*, 8 (4): 597-606.
- Greeff, M. 1998. Information collection: Interviewing. In De Vos, A.S. (Ed.). *Research at Grass Roots: A Primer for the Caring Professions*. Pretoria: Van Schaik.
- Green, L. 2001. Theoretical and contextual background. In Engelbrecht, P. & Green, L. (Eds.) *Promoting Learner Development: Preventing and Working with Barriers to Learning*. Pretoria: Van Schaik. 3-16.
- Grosfoguel, R. 2007. The epistemic decolonial turn: Beyond political-economy paradigms. *Cultural Studies*, 21 (2-3): 211-223.
- Guba, E.G. & Lincoln, Y.S. 1994. Competing paradigms in qualitative research. In Guba, E.G. & Lincoln, Y.S. (Eds.) *Handbook of Qualitative Research*. Thousand Oaks: Sage. 105-117.
- Hatch, J.A. 2002. *Doing qualitative research in educational settings*. Albany: State University of New York Press.
- Hay, J.F., Smit, J. & Paulsen, M. 2001. Teacher preparedness for inclusive education. *South African Journal of Education*, 21 (4): 213-218.
- Henning, E., Van Rensburg, W. & Smit, B. 2004. *Finding your way in qualitative research*. Pretoria: Van Schaik.
- Hinckley, C.D. 2006. Exploring the use of television for guidance to expectant fathers. Unpublished doctoral dissertation. University of Pretoria, Pretoria.
- Hofman, R.H. & Kilimo, J.S. 2014. Teachers' attitudes and self-efficacy towards inclusion of pupils with disabilities in Tanzanian schools. *Journal of Education and Training*, 1(2): 177-198.
- Human Rights Watch. 2015. *World report 2015: Events of 2014*. Bristol: Policy Press.
- Human Sciences Research Council [HSRC]. 2016. Release of TIMSS 2015 study results Available from: <http://www.hsrc.ac.za/en/media-briefs/education-and-skills-development/timms-study-results> [Accessed 29 May 2019].

- Hunter-Johnson, Y., Newton, N.G. & Cambridge-Johnson, J. 2014. What does teachers' perception have to do with inclusive education: A Bahamian context. *International Journal of Special Education*, 29 (1): 143-157.
- Jansen, J.D. 2001. Symbols of change, signals of conflict. In Kraak, A & Young, M. (Eds.) *The Implementation of Education Policies, 1990-2000*. Pretoria: Human Sciences Research Council.
- Jansen, J. D. & Amsterdam, C. E. 2006. Status of education finance research in South Africa. *Perspectives in Education*, 24(2): vi-xvi.
- Johnstone, C.J. & Chapman, D.W. 2009. Contributions and constraints to the implementation of inclusive education in Lesotho. *International Journal of Disability, Development and Education*, 56 (2): 131-148.
- Jones, H. 2009. *Equity in development Why it is important and how to achieve it*. London: Overseas Development Institute.
- Kalambouka, A., Farrell, P., Dyson, A. & Kaplan, I. 2005. *The impact of population inclusivity in schools on student outcomes*. London: University of London, Centre for Evidence-Informed Policy and Practice in Education.
- Kallaway, P. 1984. *Apartheid and Education: the education of black South Africans*. Johannesburg: Ravan Press.
- Kallaway, P. 2007. *The profound crisis of teaching* [Online]. Available from: <https://mg.co.za/article/2007-08-21-the-profound-crisis-of-teaching> [Accessed 29 May 2019].
- Kalyanpur, M. 2016. Inclusive education policies and practices in the context of international development. Lessons from Cambodia. *ZEP: Zeitschrift für internationale Bildungsforschung und Entwicklungspädagogik*, 39 (3): 16-21.
- Karsten, S., Peetsma, T., Roeleveld, J. & Vergeer, M. 2001. The Dutch policy of integration put to the test: differences in academic and psychosocial development of pupils in special and mainstream education. *European Journal of Special Needs Education*, 16 (3): 193-205.
- Kawulich, B.B. 2005. Participant observation as a data collection method. In *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, 6 (2), Art. 43.
- Khoza, S. 2007. *Socio-economic rights in South Africa: A resource book*. Cape Town: Community Law Centre, University of the Western Cape.

- Khumalo, N. 2014. Some implications of the quintile school funding in South African public schools (Doctoral dissertation, Stellenbosch: Stellenbosch University).
- Kingry, M.J., Tiedje, L.B. & Friedman, L.L. 1990. Focus groups: a research technique for nursing. *Nursing Research*, 39 (2): 124-125.
- Koekemoer, R. 2016. A collaborative approach to facilitating learner support by teachers in a fullservice school. Unpublished master's thesis. North-West University, Potchefstroom.
- Korkmaz, İ., 2011. Elementary teachers' perceptions about implementation of inclusive education. *Online Submission*, 8 (2): 177-183.
- Kornuta, H. M., Kornuta, H. M., & Germaine, R. W. 2006. *Research in education: A student and faculty guide to writing a research study*. Bloomington: AuthorHouse.
- Kozleski, E. B. & Siuty, M. B. 2014. From challenges to opportunities: Professional educator development systems that work for students with disabilities. Unpublished manuscript. University of Kansas, Lawrence.
- Kruger, M., Ndebele, P. & Horn, L. (Eds.) 2014. *Research ethics in Africa: A resource for research ethics committees*. Stellenbosch: AFRICAN SUN MeDIA.
- Land, S., Hannafin, M.J. & Oliver, K. 2012. Student-centered learning environments: Foundations, assumptions and design. In Jonassen, D.H. & Land, S. (Eds.) *Theoretical Foundations of Learning Environments*. (2nd ed.) New York: Routledge. 3-26.
- Landsberg, E. 2011. Learning support. In Landsberg, E., Kruger, D. Swart, E. (Eds.) *Addressing Barriers to Learning*. Pretoria: Van Schaik. 69-85.
- Landsberg, E., Krüger, D. & Nel, N. (Eds.) 2005. *Addressing barriers to learning: A South African perspective*. Pretoria: Van Schaik.
- Lather, P. 1992. Critical frames in educational research: Feminist and post-structural perspectives. *Theory into Practice*, 31 (2): 87-99.
- Le Grange, L. 2016. Decolonising the university curriculum: Leading article. *South African Journal of Higher Education*, 30(2): 1-12.
- Leedy, P.D. & Ormrod, J.E. 2005. *Practical research: Planning and design*. (8th ed.). Upper Saddle River: Pearson Merrill Prentice Hall.
- Lemanski, C. 2004. A new apartheid? The spatial implications of fear of crime in Cape Town, South Africa. *Environment and Urbanization*, 16 (2): 101-112.
- Lemmer, E. & Van Wyk, N. 2010. *Themes in South African education*. Cape Town: Pearson.
- Letseka, M. 2012. In defence of Ubuntu. *Studies in Philosophy and Education*, 31 (1): 47-60.

- Letseka, M. 2013. Anchoring ubuntu morality. *Mediterranean Journal of Social Sciences*, 4 (3): 351.
- Lingard, B. & Rizvi, F. 2009. *Globalizing education policy*. London: Routledge.
- Maguvhe, M.O. 2005. A study of inclusive education and its effects on the teaching of biology to visually impaired learners. Unpublished doctoral dissertation. University of Pretoria, Pretoria.
- Maguvhe, M.O. 2013. Perspectives of South African special school teachers on special schools as resource centers. *Mediterranean Journal of Social Sciences*, 4 (14): 711-717.
- Maguvhe, M.O. 2014. Augmentative and alternative communication: Requirements for inclusive educational interventions. *International Journal of Educational Sciences*, 7 (2): 253-260.
- Maguvhe, M.O. 2015. Inclusive education: A transformation and human rights agenda under spotlight in South Africa. *African Journal of Disability*, 4 (1): 183.
- Mahlo, D. 2017. Rethinking inclusive education in an African context. In Phasha, N., Mahlo, D. & Dei G.J. (Eds.) *Inclusive Education in African Contexts*. Rotterdam: Sense. 101-113
- Majoko, T. 2018. Zimbabwean general education preschool teacher needs in inclusion. *SAGE Open*, 8(2): 1-16.
- Makhalemele, T. & Nel, M. 2016. Challenges experienced by district-based support teams in the execution of their functions in a specific South African province. *International Journal of Inclusive Education*, 20 (2): 168-184.
- Maldonado-Torres, N. 2011. Thinking through the decolonial turn: Post-continental interventions in theory, philosophy, and critique – An introduction. *Transmodernity: Journal of Peripheral Cultural Production of the Luso-Hispanic World*, 1(2): 1-15.
- Malinen, O. P., Savolainen, H., Engelbrecht, P., Xu, J., Nel, M., Nel, N., & Tlale, D. 2013. Exploring teacher self-efficacy for inclusive practices in three diverse countries. *Teaching and Teacher Education*, 33: 34-44.
- Manji,F. O’Coill, C. 2002. The missionary position: NGOs and development in Africa. *International Affairs*. 78(3) pp. 567-584.
- Marais, H. 2001. *South Africa: Limits to change: The political economy of transition*. New York: Palgrave Macmillan.
- Maria, U.E. 2013. Teachers’ perception, knowledge and behaviour in inclusive education. *Procedia-Social and Behavioral Sciences*, 84: 1237-1241.

- Mariga, L. & L. Phachaka. 1993. *Integrating children with special needs into regular primary schools in Lesotho: Report of a feasibility study*. Maseru: Ministry of Education and Training.
- Mathebula, F.M. 2012. Hegemony and public administration scholarship in South Africa. *Journal of Public Administration*, 47 (1): 113-132.
- McCusker, K. & Gunaydin, S. 2015. Research using qualitative, quantitative or mixed methods and choice based on the research. *Perfusion*, 30 (7): 537-542.
- McMillan, J. & Schumacher, S. 2006. *Research in education. Evidence-based inquiry*. (6th ed.) Boston: Pearson Education.
- McMillan, J.H. & Schumacher, S. 2014. *Research in education: Evidence-based inquiry*. (7th ed.) Upper Saddle River: Pearson Higher Ed.
- Mero-Jaffe, I. 2011. 'Is that what I said?' Interview transcript approval by participants: An aspect of ethics in qualitative research. *International Journal of Qualitative Methods*, 10 (3): 231-247.
- Mestry, R. 2013. A critical analysis of legislation on the financial management of public schools: A South African perspective. *De Jure*, 46 (1): 162-177.
- Mestry, R. 2014. A critical analysis of the national norms and standards for school funding policy: Implications for social justice and equity in South Africa. *Educational Management Administration & Leadership*, 42 (6): 851-867.
- Mestry, R. & Ndhlovu, R. 2014. The implications of the national norms and standards for school funding policy on equity in South African public schools. *South African Journal of Education*, 34 (3).
- Moletsane, M., Raymond, E. & Stofile, S. 2017. Cognitive and behavioural challenges. In Pienaar, C. & Raymond, E. (Eds.) *Making Inclusive Education Work in Classrooms*. Cape Town: Pearson.
- Morgan, D.L. 1997. Focus groups as qualitative research. *Qualitative Research Methods Series*, 16(2).
- Motala, S. 2006. Education resourcing in post-apartheid South Africa: The impact of finance equity reforms in public schooling. *Perspectives in Education*, 24 (2): 79-93.
- Mpofu, E., Kasayira, J., Mhaka, M., Chireshe, R. & Maunganidze, L. 2007. Inclusive education in Zimbabwe. In Engelbrecht, P. & Green, L. (Eds.) *Responding to the Challenges of Inclusive Education in Southern Africa*. Pretoria: Van Schaik. 66-79.

- Musengi, M. 2014. The experience of teaching in residential schools for the deaf in Zimbabwe. Unpublished doctoral dissertation. University of the Witwatersrand, Johannesburg.
- Muthukrishna, N. & Engelbrecht, P. 2018. Decolonising inclusive education in lower income, Southern African educational contexts. *South African Journal of Education*, 38(4).
- Muthusamy, N. 2015. Teachers' experiences with overcrowded classrooms in a mainstream school. Unpublished master's dissertation. UKZN, Durban.
- Naicker, S. 2007. From policy to practice: A South-African perspective on implementing inclusive education policy. *International Journal of Whole Schooling*, 3 (1): 1-6.
- Naicker, S.M. 2005. Inclusive education in South Africa. In Engelbrecht P. & Green, L. (Eds.) *Responding to the Challenges of Inclusive Education in Southern Africa*. Pretoria: Van Schaik. 230-251.
- Ndhlovu, F. 2018. Omphile and his soccer ball: Colonialism, methodology, translanguaging research. In Stroud, C. & Williams, Q. (Eds.) *Multilingual Margins: A Journal of Multilingualism from the Periphery, Vol 5 (2)*. Belville: Centre for Multilingualism and Diversities Research, University of the Western Cape. 2-19.
- Ndimande, B. 2006. Parental. *Perspectives in Education*, 24 (2): 143-156.
- Ndlovu-Gatsheni, S.J. 2013. Why decoloniality in the 21st century. *The Thinker*, 48 (10).
- Nel, N., Muller, H., Hugo, A., Helldin, R., Backmann, O., Dwyer, H. & Skarlind, A. 2011. A comparative perspective on teacher attitude-constructs that impact on inclusive education in South Africa and Sweden. *South African Journal of Education*, 31 (1): 74-90.
- Nel, N.M., Tlale, L.D.N., Engelbrecht, P. & Nel, M. 2016. Teachers' perceptions of education support structures in the implementation of inclusive education in South Africa. *Koers*, 81 (3): 1-14.
- Nel, M., Engelbrecht, P., Nel, N. & Tlale, D. 2014. South African teachers' views of collaboration within an inclusive education system. *International Journal of Inclusive Education*, 18 (9): 903-917.
- Ntombela, S. 2011. The progress of inclusive education in South Africa: Teachers' experiences in a selected district, KwaZulu-Natal. *Improving Schools*, 14 (1): 5-14.
- O'Connor, J. & Geiger, M. 2009. Challenges facing primary school educators of English second (or other) language learners in the Western Cape. *South African Journal of Education*, 29 (2): 253-269.

- O’Gorman, M. 2010a. Educational disparity and the persistence of the black–white wage gap in the US. *Economics of Education Review*, 29(4): 526-542.
- O’Gorman, M. 2010b. Racial earnings inequality in South Africa: An assessment of policy options. *Journal of Policy Modeling*, 32(6): 703-718.
- Oleck, H.L. 1951. Historical nature of equity jurisprudence. *Fordham Law Review*, 20: 23-27.
- Olsthoorn, J. 2013. Hobbes's account of distributive justice as equity. *British Journal for the History of Philosophy*, 21 (1): 13-33.
- Oswald, M. 2007. Training teachers to become inclusive professionals. In Engelbrecht, P. & Green, L. (Eds.) *Responding to the Challenges of Inclusive Education in Southern Africa*, Pretoria: Van Schaik. 140-158.
- Oxford Living Dictionaries. 2019. *Definition: Education* [Online]. Available from: <https://en.oxforddictionaries.com/definition/education> [Accessed 24 May 2019].
- Palmer, J. & De Klerk, D. 2012. Power relations: exploring meanings in the Curriculum and Assessment Policy Statement 2011. *Communitas*, 17 (Special edition): 61-79.
- Parliamentary Monitoring Group. 2017. *Inclusive education and special education: DBE progress report; with Deputy Minister*. Available from: <https://pmg.org.za/committee-meeting/24505/> [Accessed 29 May 2019].
- Patten, M.L. 2016. *Questionnaire research: A practical guide*. London: Routledge.
- Patton, M.Q., 1999. Enhancing the quality and credibility of qualitative analysis. *Health Services Research*, 34 (5 Pt 2): 1189.
- Petras, J. 1999. NGOs: In the service of imperialism. *Journal of Contemporary Asia*, 29(4), 429-440
- Phasha, N. 2016. Understanding inclusive education from an Afrocentric perspective. In Phasha, N. & Condy, J. (Eds.) *Inclusive Education: An African Perspective*. Cape Town: OUP. 3-28.
- Phasha, N. 2017. Inclusive schooling and education in African contexts. In Phasha, N., Mahlo, D. & Dei, G. (Eds.) *Inclusive Education in African contexts*. Rotterdam: Sense. 1-17.
- Pillay, J. & Di Terlizzi, M. 2009. A case study of a learner’s transition from mainstream schooling to a school for learners with special educational needs (LSEN): lessons for mainstream education. *South African Journal of Education*, 29 (4): 491-509.
- Rajovic, V. & Jovanovic, O. 2013. The barriers to inclusive education: Mapping 10 Years of Serbian teachers’ attitudes toward inclusive education. *Journal of Special Education and Rehabilitation*, 14 (3-4): 78-97.

- Rawls, J. 1999. *A theory of justice*. Oxford: Oxford University Press.
- Reja, U., Manfreda, K. L., Hlebec, V. & Vehovar, V. 2003. Open-ended vs. close-ended questions in web questionnaires. *Developments in Applied Statistics*, 19 (1): 159-177.
- Republic of South Africa. 1996a. *The Constitution of the Republic of South Africa*. Pretoria: Government Printers.
- Republic of South Africa. 1996b. *South African schools act 84 of 1996*. [Online]. Available from: Available from: <https://www.polity.org.za/article/south-african-schools-act-no-84-of-1996-1996-01-01> [Accessed 20 May 2019].
- Republic of South Africa. 1996c. *National education policy act 27 of 1996* [Online]. Available from: <https://www.elrc.org.za/sites/default/files/documents/NEPA.pdf> [Accessed 20 May 2019].
- Reschovsky, A. 2006. Financing schools in the new South Africa. *Comparative Education Review*, 50 (1): 21-45.
- Resnik, D.B. (2015). Food and beverage policies and public health ethics. *Health Care Analysis*, 23 (2): 122-133.
- Resnik, D.B. & Master, Z. 2013. Policies and initiatives aimed at addressing research misconduct in high-income countries. *PLoS Medicine*, 10 (3), e1001406.
- Rahman, M.S. 2017. The advantages and disadvantages of using qualitative and quantitative approaches and methods in language testing and assessment research: A literature review. *Journal of Education and Learning*, 6 (1): 102-112.
- Robottom, I. & Hart, P. 1993. Towards a meta-research agenda in science and environmental education. *International Journal of Science Education*, 15 (5): 591-605.
- Roithmayr, D. 2003. Access, adequacy and equality: the constitutionality of school fee financing in public education. *South African Journal on Human Rights*, 19 (3): 382-429.
- Roos, C. 2004. Privatisation and funding of education. *Perspectives in Education*, 22 (1): 125-131.
- Santos, B.D.S. 2007. Beyond abyssal thinking: From global lines to ecologies of knowledges. *Binghamton University Review*, 30 (1): 45-89.
- Schoeman, M. 2012. Developing an inclusive education system: changing teachers' attitudes and practices through critical professional development. In *Proceedings of the National Teacher Development Conference at the University of Pretoria*, 3–7 September. 17-19.

- Schwartz, I. S., & Green, C. 2001. Inclusive schools: Good for kids, families and communities: Reconsidering our definition of inclusion and redefining its outcomes for all children. In *National Inclusive Schools Week Conference in Washington*. December 3-7, 2001.
- Schwille, J., Dembélé, M., & Schubert, J. 2007. *Global perspectives on teacher learning: improving policy and practice*. Paris: International Institute for Educational Planning (IIEP) UNESCO.
- Scotland, J. 2012. Exploring the philosophical underpinnings of research: Relating ontology and epistemology to the methodology and methods of the scientific, interpretive, and critical research paradigms. *English Language Teaching*, 5(9): 9-16.
- Seobi, B.A. & Wood, L. 2016. Improving instructional leadership of heads of department in under- resourced schools: a collaborative action-learning approach. *South African Journal of Education*, 36 (4): 1-14.
- Seroto, J. 2004. The impact of South African legislation (1948–2004) on black education in rural areas: A historical perspective. Unpublished doctoral thesis. Unisa, Pretoria.
- Shah, S.R. & Al-Bargi, A. 2013. Research paradigms: Researchers' worldviews, theoretical frameworks and study designs. *Arab World English Journal*, 4 (4): 252-264.
- Sibanda, P. 2014. The dimensions of 'Hunhu/ubuntu'(Humanism in the African sense): The Zimbabwean conception. *Dimensions*, 4 (1): 26-29.
- Sithole, T. 2014. Achille Mbembe: subject, subjection, and subjectivity Unpublished doctoral dissertation. UNISA, Pretoria.
- Skrtic, T.M., Sailor, W. & Gee, K. 1996. Voice, collaboration, and inclusion: Democratic themes in educational and social reform initiatives. *Remedial and Special Education*, 17 (3): 142-157.
- Slee, R. 2011. *The irregular school: Exclusion, schooling and inclusive education*. London: Routledge.
- Smit, E. & Mpya, G.N., 2011. How educator perception has shaped inclusive teaching at a rural village school in South Africa. *Child Abuse Research in South Africa*, 12 (2): 25-35.
- Spaull, N. 2013. Poverty & privilege: Primary school inequality in South Africa. *International Journal of Educational Development*, 33 (5): 436-447.
- Stainback, W. & Stainback, S. 1990. *Support networks for inclusive schooling: Interdependent integrated education*. Baltimore: PH Brookes.

- Strydom, H. & Delpont, C.S.L. 2005. Information collection: document study and secondary analysis. In De Vos, A.S. (Ed.) *Research at Grassroots for the Social Sciences and Human Service Professions*. (3rd ed.) Pretoria: Van Schaik, pp.314-325.
- Strydom, H. 2005. Information collection: Participant observation. In De Vos, A.S. (Ed.), Strydom, H., Fouché, C.B. & Delpont, C.S.L. *Research at Grassroots: For the Social Sciences and Human Service Professions*. (3rd ed.) Pretoria: Van Schaik.
- Subban, P. & Sharma, U. 2006. Primary school teachers' perceptions of inclusive education in Victoria, Australia. *International Journal of Special Education*, 21 (1): 42-52.
- Swart, E. & Pettipher, R. 2005. A framework for understanding inclusion. In Landsberg, E., Krüger, D. & Nel, N. (Eds.) *Addressing Barriers to Learning: A South African Perspective*. Pretoria: Van Schaik. 3-23.
- Swart, R.E., Engelbrecht, P., Eloff, I. & Pettipher, O.R. 2002. Implementing inclusive education in South Africa: Teachers' attitudes and experiences. *Acta Academica*, 34 (1): 175-189.
- Tabata, I.B. 1960. *Education for barbarism in South Africa: Bantu (apartheid) education*. London: Pall Mall Press
- Tella, M. 2010. *Law and equity*. Leiden: Brill Academic.
- Terreblanche, S.J. 2002. *A history of inequality in South Africa, 1652-2002*. Pietermaritzburg: University of Kwazulu Natal Press.
- Tuli, F. 2011. The basis of distinction between qualitative and quantitative research in social science: Reflection on ontological, epistemological and methodological perspectives. *Ethiopian Journal of Education and Sciences*, 6 (1).
- UNESCO. 1990. *World declaration on education for all and framework for action to meet basic learning needs* [Online]. Available from: <https://unesdoc.unesco.org/ark:/48223/pf0000127583> [Accessed 24 May 2019].
- UNESCO. 1994. *The Salamanca Statement and Framework for Action on Special Needs. Education*. Paris: UNESCO.
- UNESCO. 2000. *The Dakar framework for action* [Online]. Available from: <https://www.right-to-education.org/resource/dakar-framework-action> [Accessed 1 June 2019].
- UNESCO. 2005. *Convention on the protection and promotion of the diversity of cultural expressions*. [Online]. Available from: <https://unesdoc.unesco.org/ark:/48223/pf0000142919> [Accessed 24 May 2019].

- UNESCO. 2008. *Education for all global monitoring report* [Online]. Available from: <http://www.unesco.org/education/gmr2008/> [Accessed 1 June 2019].
- UNESCO. 2017. *A guide for ensuring inclusion and equity in education* [Online]. Available from: <https://unesdoc.unesco.org/ark:/48223/pf0000248254> [Accessed 24 May 2019].
- Van der Berg, S. 2007. Apartheid's enduring legacy: Inequalities in education. *Journal of African Economies*, 16 (5): 849-880.
- Van der Berg, S. 2015. What the Annual National Assessments can tell us about learning deficits over the education system and the school career. *South African Journal of Childhood Education*, 5 (2): 28-43.
- Van der Berg, S., Burger, C., Burger, R., de Vos, M., du Rand, G., Gustafsson, M., Moses, E., Shepherd, D.L., Spaull, N., Taylor, S. & van Broekhuizen, H. 2011. Low quality education as a poverty trap. *Stellenbosch Economic Working Papers: 25/11*. Stellenbosch: Department of Economics and The Bureau for Economic Research at the University of Stellenbosch.
- Van der Nest A. 2012. Teacher mentorship as professional development: Experiences of Mpumalanga primary school natural science teachers as mentees. Unpublished master's dissertation: UNISA, Pretoria.
- Van Wyk, B. 2004. *A conceptual analysis of transformation at three South African universities in relation to the National Plan for Higher Education*. Doctoral dissertation: Stellenbosch University, Stellenbosch
- Veriava, F. 2010. *The resourcing of public schools: An analysis of compliance with, and measurement of the state's constitutional obligations*. *Research Paper*. Johannesburg: Studies in Poverty and Inequality Institute.
- Waghid, Y. 2002. Knowledge production and higher education transformation in South Africa: Towards reflexivity in university teaching, research and community service. *Higher Education*, 43 (4): 457-488.
- Wallace, T. 2009. NGO dilemmas: Trojan horses for global imperialism?. *Socialist register*, 40(40).
- Walliman, N. 2005. *Your research project: a step-by-step guide for the first-time researcher*. Thousand Oaks: Sage.
- Walsh, D. & Downe, S. 2006. Appraising the quality of qualitative research. *Midwifery*, 22 (2): 108-119.

- Walton, E. 2018. Decolonising (through) inclusive education? *Educational Research for Social Change*, 7(SPE): 31-45.
- Whiting, L.S. & Vickers, P.S. 2010. Conducting qualitative research with palliative care patients: applying Hammick's research ethics wheel. *International Journal of Palliative Nursing*, 16 (2): 58-68.
- Wiersma, W. 2000. *Research methods in education: An introduction*. Boston: Allyn and Bacon.
- Wildeman, R.A. & Nomdo, C. 2007. *Implementation of inclusive education: How far are we? Report to IDASA on 7 March 2007*. Johannesburg: IDASA.
- Wilkinson, S. 2004. Focus group research. In Silverman, D. (Ed.) *Qualitative research: Theory, methods and practice*. Thousand Oaks: Sage, pp.177-199.
- Wilson, A. 1992. *The socio-political context of education. Awakening the natural genius of black children*. New York: Afrikan World Info Systems.
- Wood, L. & Olivier T. 2008. Addressing the needs of teachers in disadvantaged environments through strategies to enhance self-efficacy. *Teacher Development*, 12 (2):151-164. doi: 10.1080/13664530802038154.
- World Bank. 2018. *Land area (sq. km)* [Online]. Available from: <https://data.worldbank.org/indicator/AG.LND.TOTL.K2> [Accessed 24 May 2019].
- Žižek, S. 2007. Where do correct ideas come from? In Zedong, M. & Žižek, S. (Ed.) *On Practice and Contradictions*. London: Verso, pp. 169-170.

APPENDICES

APPENDIX A: ETHICAL CLEARANCE



UNISA COLLEGE OF EDUCATION ETHICS REVIEW COMMITTEE

Date: 2018/09/12

Dear Mr Tshangela

Decision: Ethics Approval from
2018/09/12 to 2021/09/12

Ref: 2018/09/12/50355325/09/MC

Name: Mr S Tshangela

Student: 50355325

Researcher(s): Name: Mr S Tshangela
E-mail address: 50355325@mylife.unisa.ac.za
Telephone: +27 83 453 1915

Supervisor(s): Name: Prof MO Maguvhe
E-mail address: maguvmo@unisa.ac.za
Telephone: +27 12 481 2768

Title of research:

**Mainstream primary school teachers' perceptions about the implementation of
inclusive education**

Qualification: M. Ed in Inclusive Education

Thank you for the application for research ethics clearance by the UNISA College of Education Ethics Review Committee for the above mentioned research. Ethics approval is granted for the period 2018/09/12 to 2021/09/12.

*The **low risk** application was reviewed by the Ethics Review Committee on 2018/09/12 in compliance with the UNISA Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.*

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.



University of South Africa
Preller Street, Muckleneuk Ridge, City of Tshwane
PO Box 392 UNISA 0003 South Africa
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
www.unisa.ac.za

2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the UNISA College of Education Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing.
5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data requires additional ethics clearance.
7. No field work activities may continue after the expiry date **2021/09/12**. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

*The reference number **2018/09/12/50355325/09/MC** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Kind regards,



Dr M Claassens
CHAIRPERSON: CEDU RERC
mcdtc@netactive.co.za



Prof V McKay
EXECUTIVE DEAN
Mckayvi@unisa.ac.za

Approved - decision template – updated 16 Feb 2017

University of South Africa
Preller Street, Muckleneuk Ridge, City of Tshwane
PO Box 392 UNISA 0003 South Africa
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
www.unisa.ac.za

APPENDIX B: PERMISSION TO CONDUCT RESEARCH AT ORDINARY PRIMARY SCHOOLS ON THE CAPE FLATS



Siyabulela Tshangela
17 Nicole Heights
Golden Oaks Village
Blue downs, 7100
CELL: 083 453 1915
50355325@mylife.unisa.ac.za

Western Cape Department of Education

Dr A T Wyngaard

Director: Research

Private Bag x9114,

CapeTown,8000

Tel: 021 467 9272

Fax: 0865902282

Audrey.wyngaard2@pgwc.gov.za

Dear Dr AT Wyngaard,

Request for permission to conduct research at ABCD Schools on mainstream primary school teachers' perceptions about the implementation of inclusive education on the Cape Flats.

I, Siyabulela Tshangela, am a doing research under the supervision of Professor MO Maguvhe, a professor at UNISA's department of Inclusive education, towards a Master of Education degree (Inclusive Education) at the University of South Africa. I wish to request to conduct a research project in mainstream primary schools on the Cape Flats. The topic of my research is titled "Mainstream primary school teachers' perceptions about the implementation of inclusive education."

The study aims to explore the perceptions of primary school teachers about mainstream primary teachers' perceptions about the implementation of inclusive education in the of the Cape Flats. It will also endeavour to explore strategies on how mainstream primary school teachers' perceptions about the implementation of inclusive education could be used as a basis of understanding dynamics at play. To achieve the above aim, I will choose three mainstream

primary schools on the Cape Flats. The research will be in the form of interviewing four teachers from each school (two males and two females), on how they perceive the implementation inclusive education in mainstream classrooms. The study will also involve nonparticipant observation and documents analysis which will be learners' workbooks, learners' portfolios and teachers' assessment files.

This study is expected to add knowledge to the existing scholarship in South Africa and elsewhere. It is expected to solicit data that would be used to suggest strategies on improving mainstream primary school teachers' perceptions about the implementation of inclusive education. The researcher expects the findings from this study to influence policy revision with respect to the implementation of inclusive education at school level. The potential risk is that the teachers might feel that their perceptions might reach their superiors and they might be victimised. This might lead to their emotional discomforts. However, the researcher will treat all data collected from the participants confidentially to avoid the risk of emotional discomfort. There will be no reimbursement or any incentives for participation in the research. Feedback will include teachers filling in a form in which they state if they would like to be informed of the findings. The form will be having contact names, telephone numbers, email addresses and will include the time frame in which the findings will be out and available. I will provide a summary of the research findings to all participants who indicated their willingness to receive outcomes of the study.

All sessions will be pre-arranged and explained to participants. It will be at participants' convenience. I will ensure that learning and teaching is not disrupted. The research methods will be clarified before data collection. Confidentiality of all the information received will be assured. The findings of the study will be made available to all participants once the study has been finalized, with the permission of UNISA.

Kind Regards,

Siyabulela Tshangela, M Ed (Candidate)

Signature and date_____

APPENDIX C: REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT YOUR SCHOOL

Dear Principal,

Date:

I am a student at the University of South Africa trying to further my studies in Inclusive Education. As part of my master's studies with UNISA, I am investigating primary school teachers' perceptions about the implementation of inclusive education on the Cape Flats.

In order to complete the requirements for the course, I have to become acquainted with teacher's perceptions about inclusive education and its implementation. I am planning to obtain the necessary information for this research project through the use of interviews, documents analysis and observation. Therefore, I kindly request your permission to allow teachers and learners of your school to participate in the study that will not take more than 50 minutes of their time.

Please note that your identity, all identifying information of the school, the names of the teachers, parents and learners as well as their responses will be kept strictly confidential and will remain anonymous. I also assure you that I will not disturb the normal school routine with this project or cause any financial implications for the school. There are no costs involved and no compensation will be given to participants in this research study.

You are free to withdraw your consent for the teachers' and learners' participation at any time and for any reason without consequence. Any findings pertaining to this research study will be made available for your perusal should you wish to examine them. Your consent, as requested herein, would be greatly appreciated. Should you have any questions and/or concern in this regard, please do not hesitate to contact me on 083 453 1915.

With sincere appreciation for your co-operation.

Yours sincerely,



S. Tshangela

Postgraduate student

Prof. M.O. Maguvhe

Prof M O Maguvhe

Research supervisor

Please complete the following in order to grant permission to the teachers and learners of your school to participate in the research project:

I, _____ hereby give my informed consent that the teachers of my school are permitted to participate in the above-mentioned research project.

Date: _____

Signed: _____

APPENDIX D: ASSENT FROM TEACHERS TO PARTICIPATE IN A RESEARCH PROJECT



Dear Mr/Mrs/Miss

Title: “Mainstream primary school teachers’ perceptions about the implementation of inclusive education”

I, Siyabulela Tshangela, am a doing research under the supervision of Professor MO Maguvhe, a professor in UNISA’s Department of Inclusive Education, towards a Master of Education degree (Inclusive Education) at the University of South Africa. I would like to invite you to participate in my study titled “Mainstream primary school teachers’ perceptions about the implementation of inclusive education.” The findings obtained in this study will contribute towards a master’s thesis. You were selected as a possible participant in this study, because you are considered to be a paramount stakeholder of a school in your capacity as an educator. The study will explore the perceptions of primary school teachers about mainstream primary teachers’ perceptions about the implementation of inclusive education in the intermediate and senior phase (intersen) on the Cape Flats. It will also suggest strategies on improving mainstream primary school teachers’ perceptions about the implementation of inclusive education.

This undertaking is on the voluntary basis, and you are humbly requested to avail yourself for a briefing that would entail, among other things, brief explanation of the study, its purpose and aims, complete an Informed Consent form. The research will be in the form of interviews with teachers, nonparticipant observation and documents analysis which will be learners’ workbooks, learners’ portfolios and teachers’ assessment files. The interview will take place at a time that suits you and the interview should take more or less one hour. It will be conducted at your school or at a place that suits you. You will not have to answer any question you do not wish to answer.

The researcher expects the findings from this study to influence policy revision with respect to the implementation of inclusive education at school level. The potential risk is that the teachers might feel that their perceptions might reach their superiors and they might be victimised. This might lead to their emotional discomforts. However, the researcher will treat all data collected from the participants confidentially to avoid the risk of emotional discomfort. There will be no

reimbursement or any incentives for participation in the research. Feedback will include teachers filling in a form in which they state if they would like to be informed of the findings. The form will be having contact names, telephone numbers, email addresses and will include the time frame in which the findings will be out and available.

I hereby consent voluntarily to participate in this study. I have been given a copy of this form. I also agree to the recording of my participation. I have also been made aware that findings would later be processed and published in a thesis and confidentiality would be kept.

_____ Printed Name of Participant

Signature and date_____

Siyabulela Tshangela

_____ Printed Researcher's name

Signature and date_____

APPENDIX E: LETTER REQUESTING ASSENT FROM LEARNERS IN A PRIMARY SCHOOL TO PARTICIPATE IN A RESEARCH PROJECT



Dear learner,

Date _____

My name is Siyabulela Tshangela and would like to ask you if I can come and observe you do some classroom activities. I will observe your interactions between you and your teachers, I will check your workbooks, portfolios and assessment records. I am trying to learn more about how children get helped by their teachers to learn better. If you say YES to do this, I will come and watch you when you are with your teacher learning

I will also ask your parents if you can take part. If you do not want to take part, it will also be fine with me. Remember, you can say yes or you can say no, in which case you circle (yes or no) below your name and no one will be upset if you don't want to take part or even if you change your mind later and want to stop. You can ask any questions that you have now. If you have a question later that you didn't think of now, ask me next time I visit your school.

Please speak to mommy or daddy about taking part before you sign this letter. Signing your name at the bottom means that you agree to be in this study. A copy of this letter will be given to your parents.

Regards,

Teacher Tshangela

Your Name	Yes, I will take part 	No, I do not want to take part 
Name of the researcher	Siyabulela Tshangela	
Date		
Witness		

APPENDIX F: A LETTER REQUESTING PARENTAL CONSENT FOR MINORS TO PARTICIPATE IN A RESEARCH PROJECT



Dear Parent

Your child is invited to participate in a study entitled; “Mainstream primary school teachers’ perceptions about the implementation of inclusive education”

I am undertaking this study as part of my Master of Education degree (Inclusive Education) research at the University of South Africa. The study will explore the perceptions of primary school teachers about the implementation of inclusive education on the Cape Flats. It will also suggest strategies on improving mainstream primary school teachers’ perceptions about the implementation of inclusive education and the possible benefits of the study are the improvement of teacher perceptions about the implementation of inclusive education in ordinary schools. I am asking permission to include your child in this study because their school has been one of the five selected schools taking part in this study. I expect to have about 300 other children participating in the study.

If you allow your child to participate:

- In a class where I will be a non-participant observer.
- Where I will analyse his/her work book, and portfolio.

Any information that is obtained in connection with this study and can be identified with your child will remain confidential and will only be disclosed with your permission. His/her responses will not be linked to his/her name or your name or the school’s name in any written or verbal report based on this study. Such a report will be used for research purposes only. There are no foreseeable risks to your child by participating in the study. Your child will receive no direct benefit from participating in the study; however, the possible benefits to education are to add value to the existing body of knowledge on the mainstream teachers’ perception of the implementation of inclusive education. Neither your child nor you will receive any type of payment for participating in this study.

Your child’s participation in this study is voluntary. Your child may decline to participate or to withdraw from participation at any time. Withdrawal or refusal to participate will not affect him/her in any way. Similarly, you can agree to allow your child to be in the study now and change your mind later without any penalty.

The study will take place during regular classroom activities with the prior approval of the school and your child's teacher. However, if you do not want your child to participate, an alternative activity will be available in another class with another teacher not participating in this study.

In addition to your permission, your child must agree to participate in the study and you, and your child will also be asked to sign the assent form which accompanies this letter. If your child does not wish to participate in the study, he or she will not be included and there will be no penalty. The information gathered from the study and your child's participation in the study will be stored securely on a password locked computer in my locked office for five years after the study. Thereafter, records will be erased.

The benefits of this study are to improve teacher' perceptions about the implementation of inclusive education and adding to the existing literature repository in South Africa and elsewhere. There are no potential risks in this study. There will be no reimbursement or any incentives for participation in the research.

If you have questions about this study please ask me or my study supervisor, Prof MO Maguvhe, Department of Inclusive Education, College of Education, University of South Africa. My contact number is 083 453 1915 and my e-mail is 50355325@mylife.unisa.ac.za. The e-mail of my supervisor is maguvmo@unisa.ac.za. Permission for the study has already been given by Western Cape Education Department, School Governing Board, principal, teacher and the Ethics Committee of the College of Education, UNISA.

You are making a decision about allowing your child to participate in this study. Your signature below indicates that you have read the information provided above and have decided to allow him or her to participate in the study. You may keep a copy of this letter.

Name of child:

Sincerely

APPENDIX G: CONSENT LETTER TO SGB MEMBERS



Date:

Title: “Mainstream primary school teachers’ perceptions about the implementation of inclusive education”.

DEAR PROSPECTIVE PARTICIPANT

My name is Siyabulela Tshangela and I am doing research under the supervision of Prof MO Maguvhe, a professor in the Department of Inclusive Education towards a Master of Education degree (Inclusive Education) at the University of South Africa. We are inviting you to participate in a study entitled: Mainstream primary school teachers’ perceptions about the implementation of inclusive education.

WHAT IS THE PURPOSE OF THE STUDY?

This study will focus on primary school teachers’ perceptions of the implementation of inclusive education. The would collect essential information from intersen teachers that could add value to the existing body of knowledge on primary school teachers’ perception about the implementation of inclusive education in mainstream primary schools. It is envisaged to add existing scholarship in South Africa and elsewhere. It is expected to solicit data that would be used to suggest strategies on improving mainstream primary school teachers’ perceptions about the implementation of inclusive education. The researcher expects the findings from this study to influence policy revision with respect to the implementation of inclusive education at school level.

WHY AM I BEING INVITED TO PARTICIPATE?

You are invited because you are an educator in an inclusive classroom. Therefore, you are an information-rich participant in relation to this study.

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

Describe the participant’s actual role in the study.

The study involves individual semi-structured interviews and non-participant observations. These are some of the questions which will be asked during the individual interviews; How do you understand inclusive education? How do you perceive the need for implementation of inclusive education? How do you perceive the implementing of inclusive education? And how can your perception of the implementation be improved? The individual semi-structured

interviews are expected to take place duration of 30 minutes to 60 minutes. Lesson observations will take one lesson which translate to 30 minutes.

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 form. You are free to withdraw at any time and without giving a reason.

WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

The participant will contribute to the exploration and enhancement of mainstream primary school teachers' perception of implementation of inclusive education in ordinary schools.

ARE THERE ANY NEGATIVE CONSEQUENCES FOR ME IF I PARTICIPATE IN THE RESEARCH PROJECT?

None, however contact times would occasion inconvenience. Research ethics provide for a right to withdraw any time and also I remain anonymous even when the findings are made public.

WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?

You have the right to insist that your name will not be recorded anywhere and that no one, apart from the researcher and identified members of the research team, 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.

Your answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber and members of the Research Ethics Review Committee. Otherwise, records that identify you will be available only to people working on the study, unless you give permission for other people to see the records. The transcriber will maintain confidentiality of your data by signing a confidentiality agreement. Your anonymous data may be used for other purposes, such as a research report, journal articles and/or conference proceedings. Privacy will be maintained by using pseudonyms so that you would not be identifiable in those publications and presentations.

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 filing cabinet in my storeroom 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. After a period of five years the data in hard copies will be shredded and electronic copies will be erased from the hard drive of my computer permanently through the use of relevant software programme.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

There will not be any payment or incentives in participating in this study.

HAS THE STUDY RECEIVED ETHICS APPROVAL?

This study has received written approval from the Research Ethics Review Committee of the, 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 OF THE RESEARCH?

If you would like to be informed of the final research findings, please contact Siyabulela Tshangela on 083 453 1915 or email 50355325@mylife.unisa.ac.za Should you require any further information or want to contact the researcher about any aspect of this study, please contact Siyabulela Tshangela 083 453 1915 or email 50355325@mylife.unisa.ac.za.

Thank you for taking time to read this information sheet and for participating in this study.

Thank you.

APPENDIX H: INTERVIEW QUESTIONS

The researcher wishes to extend an invaluable gratitude that you have demonstrated by agreeing to partake in this study. It is indeed much appreciated. Please discuss/answer these questions by giving as much detail as possible, solely based on your own existential circumstances in your classroom/school.

- (a) What is IE and why IE was introduced, kindly explain?
- (b) How do you view the implementation of Inclusive Education (IE) in South Africa? What is your opinion of IE in the township context? Kindly justify your response
- (c) How do you view IE?
- (d) How do you perceive the progress of South Africa in implementing IE?
- (e) What can be the reasons for the present state of implementation of IE in South Africa
- (f) How can the implementation of IE in South Africa be improved
- (g) What are your views about the implementation of IE in South Africa?

APPENDIX I: OBSERVATION GUIDE

ASPECTS FOR OBSERVATION	REMARKS
1. Curriculum differentiation and individualisation of instruction	
2. Teacher-learner interaction	
3. Learner-learner interaction	
4. Pedagogical environment	
5. Classroom Management	

