

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction and purpose

As indicated in **Chapter One**, this study was aimed at determining whether the way in which the governing bodies of purposefully selected schools understand/interpret the latest legislation on the appointment and promotion of teachers has an impact on their teacher selection criteria and procedures. More specifically, I wanted to determine whether or not the governing bodies of historically white schools interpreted and implemented legislation differently from their counterparts in black schools.

I indicated that I would be focusing specifically on the amendments to the Employment of Educators Act (Act 76 of 1998) promulgated in the Education Laws Amendment Act (Act 24 of 2005). In this regard I wished to investigate two aspects, namely research participants' understanding/interpretation of the promulgated amendments, and the impact that these had on their respective teacher selection processes. In order to determine the former I used their interpretation to the Education Laws Amendment Bill of 2005, the precursor to the Act, as my interpretive frame of reference as regards research participants' subjective feelings about the amendments. In order to determine the latter I considered the racial profiles of the schools in my sample since I assumed that this would give me an indication of the impact that the respective SGBs interpretation of the Act affects their implementation, i.e. their selection procedures and criteria.

In **Chapter Two** I reiterated, in somewhat more detail, my ontological and epistemological stance. I also described the strategies I used to identify research participants and the instruments I used to collect and analyse data. In this regard I described the steps I took to ensure that my inquiry was ethical, scientific and relevant. In doing so I managed to lay an audit trail of my research process.

In **Chapter Three** I discussed the Education Laws Amendment Act (Act 24 of 2005, published in Government Gazette 28426 of 26 January 2006), relating it to a range of Acts within the context of which it was promulgated. These include the Constitution, which forms the basis for all legislation, as well as the National Education Policy Act (Act 27 of 1996), the South African Schools Act (Act 84 of 1996), the Labour Legislation Act (Act 66 of 1995), the Employment Equity Act (Act 55 of 1998), and the Employment of Educators' Act (Act 76 of 1998). Informed by my awareness of debates surrounding the intent of the amendments to the Employment of Educators Act, I integrated a range of responses to the initial Bill into my discussion of the Education Laws Amendment Act.

In **Chapter Four** I focused on what I regard as the key intent of the Education Laws Amendment Act, namely to promote equity in the selection and appointment of teachers to public schools in South Africa. In exploring equity as a concept I took note of the way in which other countries had used racial integration as an equity tool. To this purpose I reviewed various documents and literature dealing with equity and racial integration, relating insights gained to stipulations in the Act that SGBs should use race and gender as key criteria in their short-listing of teachers for possible appointment at public schools.

In **Chapter Five**, using insights I gained from my analysis of relevant legislation and my review of literature on governance and racial integration at schools, I

presented the data I collected during the course of my empirical inquiry into selected school governing bodies' understanding and/or interpretation of the relevant sections in the Education Laws Amendment Act of 2005.

In this, the last chapter of my report I attempt to answer my original research questions with reference to the insights emerging from my empirical data, my literature review, and my comparison of legislation on school governance and the employment of educators. Informed by the answers to my research questions I then present my conclusions on selected school governing bodies understanding, interpretation and implementation of the changes to previous legislation on the selection and appointment of teachers. Given that my research findings are strictly contextual they cannot be generalized to other schools in the country or even to other schools in Tshwane. They can, however, serve as indications of the way in which the problem of the racial integration of the teaching staff of public schools in South Africa could be managed in future.

6.2 Research problem and purpose

In Chapter One I indicated that the problem I was considering in this study was the lack of transformation in the racial composition of teaching staff at public schools. I indicated that this state of affairs was particularly problematic given that the learner population of historically white schools was now largely multi-racial while the staff composition had remained largely white. The vehement response of white people in general to the changes proposed to the selection and appointment of teachers in the Education Laws Amendment Bill of 2005 suggested that the lack of transformation was an indication of white resistance to racial integration. However, since black schools had transformed even less – learner as well as staff populations remain primarily black – I decided to also investigate the possible reasons for the lack of change. In this regard my working

hypothesis was that the lack of transformation could be the result of different interpretations of the Act and that these differences could be rooted in past governance traditions, current government expectations, operational (school) contexts, ethnic or school culture, and the capacity of governing bodies to govern their schools.

Directed by my working hypothesis I decided to determine whether or not the governing bodies of purposefully selected white and black schools in the Tshwane North school district did in fact interpret the amendments to the Employment of Educators Act (Act 76 of 1998), promulgated in the Education Laws Amendment Act (Act 24 of 2005), differently, and if so, to what these differences could really be ascribed. I also wanted to determine whether the way in which they understood and interpreted the amendments affected their implementation thereof. Specifically, I wanted to determine whether the implementation of these amendments in the selection and recommendation of teachers for appointment had as yet had any effect on the staff composition of selected schools.

6.3 Research questions and objectives

Informed by my research purpose, I formulated my research questions as follows:

- Are there any differences in the way the governing bodies of selected formerly white schools and black schools respectively interpret the amendments to teacher selection and appointment promulgated in the Education Laws Amendment Act (Act 24 of 2005), and if so, to what could these be ascribed?

- Does the way in which the governing bodies of selected formerly white and black schools respectively interpret legislation influence the criteria and procedures they use in the selection and recommendation of educators for appointment, and if so, how?
- Is there any evidence that the amendments promulgated in the Education Laws Amendment Act has led to greater diversity/representivity in the staff composition of formerly white and black school in my sample, and what does such evidence indicate about the alignment between government expectations and the capacity of school governing bodies?

My research objectives, derived from my research questions were to:

- Determine whether or not there are differences in the way that the governing bodies of the schools in my sample interpret the amendments to teacher selection and appointment promulgated in the Education Laws Amendment Act (Act 24 of 2005), and if so, to identify the reasons for these differences.
- Determine whether or not the way in which the governing bodies in my sample interpret legislation influences the criteria and procedures they use in the selection and recommendation of educators for appointment and, if so, to describe the way this happens.

- Determine whether or not the amendments promulgated in the Education Laws Amendment Act have led to greater diversity/representivity in the staff composition of the schools in my sample and to infer from this the alignment or not between government expectations and the governance capacity of these governing bodies.

6.4 Research findings

Even though my research purpose was to determine whether or not the understanding/interpretation and implementation of the governing bodies of selected former HoA and DET schools in the Tshwane North school district differed as regards the amendments effected to the Employment of Educators Act of 1998 by the Education Laws Amendment Act of 2005, I did not specifically interrogate participating SGB members on the amendments. Rather, I asked them about the way the amendments were reflected in their selection procedures and criteria. By questioning participants about their implementation of the amendments and their views on these I believed that I would be generating data from which I could make the kind of inferences required to answer my original research questions. In short, by analysing practice, I assumed, I would be able to infer understanding/interpretation, an approach commonly referred to as deductive logic. Another reason for not specifically interrogating them on the finer points of the law was my assumption that such an approach would result in the kind of defensive and/or aggressive debates that followed the release of the Education Laws Amendment Bill of 2005, which was the precursor to the Act.

To prevent my inferences from being influenced by my own bias, I specifically asked participants what effect they thought language, race and gender had on the final shortlists compiled by their respective SGBs. With the exception of language, these are the equity areas emphasized in the Education Laws Amendment Act of 2005. I included language as a criterion because of a seemingly common perception, strengthened by a number of court cases, that formerly white, Afrikaans-medium schools are using language as a tool to stop racial integration in its tracks.

In questioning participants on their implementation and interpretation of the amendments promulgated in the Education Laws Amendment Act of 2005, I created opportunities for them to express not only their understanding of but also their subjective feelings about the changes and the impact these would have on their schools. In doing so, I adhered to the principles on which my theoretical frame of reference rests, namely that experience is subjective and that, by uncovering research participants' subjective experiences of phenomena I would gain a more holistic understanding of their behaviour.

As anticipated, participants' responses provided me with a deeper insight into their interpretation of the Education Laws Amendment Act of 2005 as well as into the reasons for their interpretation. In addition I gained valuable insights into the ways the SGBs of these schools operated in the ordinary run of things. This enabled me to draw a number of conclusions on the effectiveness of these SGBs.

In this chapter I discuss, with reference to relevant literature where applicable, my research findings in terms of my initial research questions rather than in terms of the four categories I used to discuss the data in Chapter Five.

6.4.1 Interpretation of the Education Laws Amendment Act (Act 24 of 2005)

As indicated in Chapter 5 (see 5.7.4), I used participants' responses to my questions on their selection criteria and procedures as well as questions on their perception of the real reasons for the changes promulgated in the Education Laws Amendment Act of 2005 to determine possible differences in the understanding, interpretation and implementation of the SGBs of historically white and black schools in my sample.

Indications from data (see Chapter 5) are that the SGBs represented in my sample have a relatively sound understanding of the amendments promulgated in the Education Laws Amendment Act of 2005 to select and recommend teachers for appointment in ways that do not undermine the law. Most of the respondents specifically referred to the fact that they now had to follow prescribed selection and interview procedures; that they had to submit three names instead of one to the HoD; that, by giving the HoD a choice, the number one candidate preferred by the SGB might not be appointed; that the HoD, in making his/her decision, would focus specifically on the extent to which the SGB in question had considered race and gender; that, if the SGB was not happy with the decision of the HoD, it could lodge an appeal.

I did, however, also point out (see Chapter 5) that participant responses to these two questions suggest that the SGBs of historically white schools interpreted the promulgation of the amendments as an attempt to impose racial integration on their schools regardless of the cost to quality. Their black counterparts interpreted the promulgation of these amendments as an opportunity for the State to eliminate past malpractice, thereby ensuring that all schools would in future have an equal opportunity of attracting good teachers.

In discussing the possible reasons for this difference in interpretation I mooted that white participants' negativity could be perhaps be ascribed to stereotypes of black teachers as incompetent. Informed by this stereotype the SGB members of formerly white schools in my sample might fear that the standard of teaching in their schools would drop if they were to appoint black people to their schools. Allied to this, are their perceptions that black people tend not to be punctual and that they cannot speak Afrikaans well enough to use it in their teaching. Informed by these perceptions, white participants indicated that this could negatively affect their school culture and lead to the elimination of Afrikaans as a language of learning and teaching. As regards the reason for black participants' mostly positive feelings about the amendments I suggested that this may be due to the fact that they have nothing to lose. In the one school whose participating SGB members were not as positive as their colleagues, the fear of cultural loss (their traditional African culture) simulates the fears of their white counterparts.

'For example, when coming to the issue of culture, there are certain ways that we use cultural aspects to deal with certain situations within our culture as blacks. We have a way of addressing issues like learners going to initiation schools on the mountain. It will therefore be important for someone to have that cultural awareness and acceptance.'

(Principal: School E)

That this fear is not unique to Africans is suggested by Gultig and Butler (1999) who claims that people who are 'culturally bound' and not open to new ideas to their culture might, if forced to change their culture, feel helpless and consequently resist changes required by the 'system' in order to maintain control over their own destiny'. Attempts to enforce legislation that prioritizes race are often met with resistance (Phillips and Wagner, 2003). It could well be that it is

this emphasis, an emphasis that raises fear of cultural loss, that motivates the governing bodies of some schools to subtly undermine legislative requirements. As regards school culture, researchers (Deal and Peterson, 1993; (Gultig and Butler: 1999; Phillips & Wagner, 2003) agree that it plays an important role not only in the way people relate to each other but also in the quality of school education.

School culture is a reflection of the inner reality of a school, the 'beliefs, attitudes, behaviours, and unique relationships characterizing a particular school community (Gultig and Butler: 1999). All the rituals and traditions of the school, the way in which information is shared, the way teaching and learning take place, the way in which people relate to one another and the way in which the school operates and is managed contribute to the culture of the schools. By implication, it influences the way in which those associated with the school view themselves - as members, or as outsiders; as people whose efforts are appreciated or not (Phillips: 2003). It follows that any attempt to change school culture might be perceived as a threat.

Both the positive and the negative responses to legislative changes mentioned could be said to have historical roots - the result of the political history of each group on the one hand and past governance traditions and/or expectations on the other. In the past, Afrikaans and English, being the official languages of the State, were the only languages explicitly promoted as languages of learning and teaching. Given the imposition of English on Dutch children during British colonialism, and the political and socio-economic aftermath of the Anglo-Boer War on Afrikaners, white Afrikaner's antagonism towards the imposition of English as language of learning is understandable. On the other hand, the oppression of black South Africans by the National (Afrikaner) party during the apartheid years and the then imposition of two languages of learning (Afrikaans

and English) on black learners led to the Soweto uprising in 1976 and contributed to the eventual victory of the ANC party in 1994. It follows that black people would associate English with liberation and empowerment and Afrikaans with slavery and oppression. It is against this backdrop that the way in which SGBs of the historically white and black schools in my sample use their language criteria can be better understood.

As regards white fears that the standard of teaching might drop if they were to appoint black teachers to their schools, indications are that this could be ascribed, as black participants indicated, to the poor academic performance of township schools. Participating white principals indicated, moreover, that black applicants lacked knowledge of inclusive education (School A), had a disregard for punctuality (School B), and that, even when they have the same qualifications as their white counterparts, they are unable to maintain the 'high' standards of white schools (School B principal relating the failure of a black PGCE applicant). On the positive side, there are indications that these entrenched stereotypes might be changing or, at least, that principals realize that they should change.

'There are a lot of good black teachers that would like to come into a more organised environment...If you are living in the past, you have to wake up'.

(Principal of School A)

'We have to prepare in a predominantly white school, our learners for a South Africa of today. It is our responsibility to make sure that our learners come to contact with as many South African cultures as possible'.

(Principal of School B)

It would seem, therefore, that the importance of 'culture' should not be ignored in attempts to change the culture of public schools, especially if race is a factor. A healthy school culture has a positive effect on staff relationships, teacher-learner

relationships, discipline, assessment, and extra-mural activities. However, teachers from minority groups might feel intimidated, fearful and scared of doing or saying something that could be interpreted as offensive or wrong by the majority group (McCarthy and Crichlow, 1993). In this sense the appointment of a small number of teachers from other races at a school may not only have a negative effect on the school culture but could, instead of promoting transformation, lead to fear, distrust and insecurity. The existence of a racial (or gender) mix of teachers in an institution can therefore not simply be taken as proof of desired change in institutions with very different histories, cultures, and communities (Fullan, 1993).

6.4.2 Implementation of the Education Laws Amendment Act (Act 24 of 2005)

As indicated in Chapter Five, I focused on the criteria and procedures that the respective SGBs in my sample use for short-listing purposes as a means of determining their commitment to the equity intent of the Education Laws Amendment Act of 2005. I also indicated that, while the SGBs represented by the research participants seemingly go to great lengths to ensure that they do not openly break the law, their subjective feelings about the real reason for the amendments might well affect their selection procedures. For example:

- The use of bilingual (Afrikaans and English) proficiency as a criterion for appointment at School A seems to inhibit the appointment of teachers from other races. This is clear from respondents' admission that, even on the one occasion that all the applicants were black, none of them were short listed because they were not 'bilingual'. While claiming that they make every effort to appoint people who speak the mother tongue of Foundation Phase teachers, this has not prevented them from assimilating the few non-Afrikaans speaking Foundation Phase learners into existing Afrikaans-medium classes.

- Black participants mooted that the appointment of staff members whose home languages are representative of the South African population is evidence that they do not use language as an exclusionary measure. They do not seem to realize that their insistence on English proficiency, regardless of the home languages of their teaching staff, could be as exclusionary as the ‘bilingual’ criterion used by the white schools in my sample.
- A lack of ‘open-mindedness’ and entrenched fears that the promulgated amendments might negatively impact on existing school culture (see 6.4.1) and, perhaps, on traditional positions of authority are also suggested in participants’ responses to my question on gender equity. As indicated in Chapter 5, while everybody agreed that there was a need to restore the imbalance between female and male teachers on the one hand and males and females in management positions on the other, comments about the roles that male and female teachers play in maintaining discipline, acting as role models, facilitating learning, et cetera reveal deeply entrenched stereotypes about societal roles in general and might well influence the final short lists of the SGBs in my sample.
- The unwillingness and/or inability of any of the participants to accept responsibility for the lack of transformation in the racial composition of their schools could perhaps also be ascribed to historical forms of governance. In the past the State not only took all the governance decisions but also accepted the responsibility for initiating change. The fact that all the respondents, even those who were negative about the changes, suggested that the promotion of racial integration in the staff composition was a government function, not an SGB one might well be indicative of SGB members unwillingness to exchange old habits for new ones. Given South Africa’s history of inequality some governing bodies might find this more difficult than others. This is especially true in the case of

school governing bodies where members' misunderstanding of school governance and what it entails (Sayed, 2002).

6.4.3 Staff composition

As indicated in the description of the current learner and staff composition of the schools included in my sample (see Chapter 5), the promulgation of the Education Laws Amendment Act does not seem to have had any influence as yet. The only exception is School C, which seems to be moving in the direction of becoming a truly multi-racial school.

Some of the reasons for this lack of change have already been discussed in this chapter (see 6.4.1 and 6.4.2) as well as in Chapter 5. Another reason, not yet mentioned, but already suggested in some of the attitudes towards people of other races revealed in research participants' responses, is that the law in question has not been in place long enough to have had a marked effect. Naidoo (1997: 11) argues, for example, that racial integration is a social *process* that requires a series of activities and events specifically aimed at the promotion of racial tolerance and respect for diversity. What counts in integration of this kind is not physical contact but what happens when this contact occurs, that is, how people interact and relate to one another (Soudien, 2004: 95). By implication, such activities/events would have to facilitate the interaction of people from different races in settings where the equal status, equality and essential worth of all, irrespective of race, gender, language or culture, are acknowledged. Once this happens, the realization that everybody is entitled to equal opportunities should follow.

6.4.4 State expectations and SGB capacity

With a view to determining whether or not the school governing bodies in my sample live up to State expectations, I considered participants' responses to my questions on their years of experience as SGB members, their perceptions of the reasons for their nomination/election to the SGB, as well as typical and extraordinary SGB agendas. In doing so, I came to the conclusion that, in some instances they live up to State expectations while in others they do not.

- As indicated in Chapter Five, the SGBs represented in my sample are relatively effective as regards the *basic* governance functions allocated to school governing bodies in the Schools Act of 1996. It would seem, thought, as if the participating SGBs of formerly white schools might be somewhat more effective than their black counterparts. School A discussed issues that, according to the Schools Act, are 'additional' and only allocated to those SGBs who are deemed to be performing their governance functions effectively. Schools A and B employ educators additional to those provided by the State and are able to pay for them. School B is able to appoint and pay people from outside to coach sport and is willing and able to take in teachers who have the most basic qualifications only, paying for them to study further.
- Indications are that the SGBs represented by the black respondents in my study are not, as literature would seem to suggest, necessarily less able or effective than their white counterparts. In School E the governing body also budgets for teacher development and ensures that this money is properly spent. There is also ample evidence of principals' knowledge of the law and of their ability to use this knowledge to ensure that the SGBs of their schools are trained in legal matters. In this sense, I believe the schools in my sample are exceeding the State's expectations.

- Indications are that, while the cause of tension might be different, relationships between the principals and those who serve on the SGBs of formerly white as well as black schools in my sample are equally strained at times. The agendas of the SGBs of black schools in my sample indicate possible SGB interference in the daily running of the school and the disciplining of teachers. This is also suggested in the comments of the two black principals. Principals of formerly white schools in my sample indicated that they, too, were sometimes frustrated with their SGBs. In the case of School B the problem seems to be with the ‘highly professional’ people who serve on the SGB and therefore are not inclined to ‘waste their time’ on training.
- Tensions not mentioned by participating principals but suggested by other respondents are created by the role that principals believe they should play on the SGB. Most of the principals in my sample seem to exceed their role as management and departmental representative in that they seem to ‘dictate’ what happens at SGB meetings as well as how people should go about performing their SGB functions, especially as regards teacher selection. Respondents indicated that principals ‘brief’ SGB members, prepare interview questions, decide who should ask which questions during interviews, tell SGB members what to focus on and what to ignore. Because their knowledge of the law is greater than that of the ordinary SGB member they get away with it. In this sense the State’s expectations of giving parents a greater say in the education of their children does not seem to have been met by the majority of schools in my sample.

- As regards the State's expectations that the teaching staff of public schools should be racially integrated the SGBS in my sample, with the exception of School C, do not live up to expectations. Indications from white as well as black SGB members in my sample are that schools are reluctant to change because it would require the sacrifice of something they hold dear, be it language, school culture, or traditional rites and rituals (see 6.4.1, 6.4.2 & 6.4.3). As suggested in Chapter Five, the evidence of transformation in this regard at School C might well be ascribed to its not having the financial capacity to appoint SGB teachers in addition to the teachers provided by the State. If this is a factor in the transformation of teaching staff at public schools the staff composition of so-called 'rich' schools is unlikely to change in the near future.
- Whether or not the schools in my sample really understand the intent of the amendments to teacher selection and appointment promulgated in the Education Laws Amendment Act of 2005 is difficult to say. While I suggested in Chapter Five that black respondents seemed to understand the intent better than their white counterparts the actions taken by white schools in this regard could suggest that this might not be the case. While white schools do not willingly link current equity/redress initiatives to the damage done to the education system by apartheid, they are consciously aware of what is required to restore racial imbalances and, if the claims of those who participated in my research are to be believed, they are trying, in their own way, to correct this in the criteria and procedures they use in their short-listing processes.

6.5 Conclusions

My research findings negate existing stereotypes which suggest that white SGBs are racist by definition since I have found that the lack of transformation cannot be ascribed to a resistance to racial integration. Race is not the issue here; rather, the findings indicate strong attachments to a specific school culture, language or ethnic traditions that could be influencing the final decision on short listing taken by the SGBs represented in my study. The concept of school culture and a need to fit into the school is more important than the principles of equity and representivity on which the legislation is based,

Other findings, also, do not indicate that the SGBs represented in my study misinterpret the Education Laws Amendment Act or that they are incapable of implementing the Act as expected. All those who participated in my study indicated that they knew what the changes were and that their selection criteria and procedures were in line with government requirements.

While the procedures and criteria that the SGBs represented in my sample were similar, my research findings indicate that different stakeholders understand and interpret legislation on teacher appointment differently because of their own experience, training, academic qualification and socio-historical factors. These differences, as mooted in my working hypothesis, could be ascribed to differences in the political and educational histories of formerly white and black schools in my sample as well as of the SGB members participating in my study. The reasons to which these differences could be ascribed in terms of my findings are rarely if ever considered. When they are considered, they are usually regarded as outdated and due for removal. I am saying they are an intrinsic part of the multicultural South African society and should be taken into consideration when changes to legislation are envisaged.

Given that, notwithstanding these differences and their causes, I found no evidence that either black or white SGBs explicitly try to undermine State attempts to transform the racial image of public schools in South Africa. I therefore recommend that, since stereotypes are not cultural values but the result of conditioning, training for the implementation of law should focus not only on an understanding of the law but also on reconditioning those who have to implement it.

6.6 Recommendations for the way forward

Based on my research findings I would therefore recommend that further research be done on how to address the specific school cultures, language of communication and the ethnic traditions identified as barriers for promoting equity and representivity in the different public schools. Given that transformation is a social process and that stereotypes are key obstacles to transformation, I believe that these stereotypes can be changed by means of getting people to interact.

Racial integration in education is inevitable given the multi-racial nature of South African society and can be achieved by social integration (Jansen, 2004). Given my research findings that resistance to racial integration in my sample of schools have historical and cultural roots, and from insights I gained from literature in this regard I would recommend that:

- Those who write legislation on education receive training in cultural sensitivity. This will ensure that legislation for schools reflect an understanding of the impact that ethnic and/or school culture has on the way school communities respond to what they perceive as State-imposed legislation. History

has shown that, without such sensitivity, implementation seldom matches expectation. Success depends on the extent to which those at the receiving end – the implementers of legislation – experience ‘impositions’ as genuine attempts to restore equity rather than as vindictive redress measures (Gilmour, 2001)

- Changes to education legislation that have the promotion of employment equity as purpose should be preceded or supported by interventions that
 - (a) create opportunities for educators from different racial, language and gender groupings to interact with one another on an equal social and/or professional basis and
 - (b) specifically address deeply entrenched stereotypes of school culture, language of communication and ethnic traditions in the workplace.

By implication such interventions would have to acknowledge the legitimacy of different cultural heritages as worthy and incorporate multi-cultural information, resources, rituals and ways of being into the equation. According to Gay (2000:131) and Lipman (1995:202), culturally responsive interventions inevitably promote racial integration in the staff composition of schools because it shows a respect for the cultures and experiences of various groups. This, in turn, eventually convinces teachers from all groups that making the requisite sacrifices would be worthwhile and they then do so voluntarily.

1.1 Recommendations for further research

Given the contextual nature of my study I cannot make any generalizations regarding the understanding, interpretation and implementation of the Education Laws Amendment Act (Act 24 of 2005) by the South African SGBs. I

acknowledged this as a limitation in my study. I would therefore like to recommend that future researchers replicate my study in other contexts, focusing on how stereotypes of school culture, language of communication and ethnic traditions in the SGBs of formerly white and black schools affect the promotion of equity and representivity in schools. In addition, to the consideration of the above stereotypes, researchers should differentiate between issues that exist in a specific context and those that exist in a national context.

Given the strong influence of these stereotypes on decisions that the SGBs in my sample made regarding short listing I would recommend that future researchers investigate the extent to which these inhibit transformation and/or the extent to which culturally responsive interventions could be used to facilitate transformation with specific reference to the racial integration of teaching staff at public schools. Should these researchers reach the same conclusions these might be indicative of a trend/pattern, and generalization might be possible.