

CHAPTER THREE

AN INTERACTIVE QUALITATIVE ANALYSIS

RESEARCH DESIGN

3.1 Introduction

In this chapter I outline the Interactive Qualitative Analysis (IQA) research design undertaken to conduct this study. Drawing on the work of Hoyle and Bollen (1990) and Kearns and Forest (2004), I wanted to study how sense of belonging is negotiated by Grade 11 learners in a racially integrated school by examining the construct on group-level as well as individual level. IQA (Northcutt and McCoy, 2004) was regarded as the most appropriate research design.

3.2 Interactive Qualitative Analysis

3.2.1 IQA as a hybrid qualitative research design

IQA is a qualitative research methodology that attempts to provide a systemic, rigorous and accountable framework for qualitative inquiry. IQA is a suitable design when researchers wish to examine how phenomena are socially constructed and if they wish to develop a theory of the research phenomenon that demonstrates a systemic understanding of the phenomenon (Northcutt & McCoy, 2004).

What makes IQA different from more traditional forms of qualitative inquiry, is that the research design directly challenges the idea that the researcher is the expert who must “interpret” the participants data. Thus, what sets IQA apart from other forms of qualitative inquiry, is that participants are entrusted with the theoretical analysis and interpretation of their data. This has some advantages, the most notable being that the usual postmodern issues of trustworthiness, dependability and confirmability are virtually eliminated because the researcher does not interpret the data.

3.2.2 Philosophical assumptions

3.2.2.1 The ontological perspective in IQA

The ontological assumptions that frame Interactive Qualitative Analysis (IQA) directly address the dependence of **knowledge and power** positions between the researcher and the participants (Northcutt & McCoy, 2004) and is consistent with a postmodern critical paradigm that seeks to address issues of marginalisation, power and the politics of knowledge (Popkewitz & Brennan, 1997). Thus, participants are chosen as representatives of a constituency, meaning that they are regarded as the authority on the phenomenon under study by virtue of their membership to a particular group. In this study, the participants were selected because they attended a racially integrated school and are therefore regarded as having the authority to reflect on racial integration and sense of belonging.

An IQA design further assumes that the **observer and the observed** are dependent (or interdependent) and thus challenges the accepted practice in qualitative inquiry of separating data collection and analysis, and assuming that only the researcher is qualified to interpret the data (Northcutt & McCoy, 2004). Thus, participants generate, theorise and interpret their own data.

An IQA research design supports a **socially constructed** ontology and recognises that various phenomena are social constructions infused with social meaning. The central constructs in the current study, such as racial integration, sense of belonging, race itself, are all considered social artefacts and therefore the focus group format of IQA affords the opportunity to study the very processes by which people come to describe, explain for their social world (Gergen, 1985). Northcutt and McCoy, (2004) explain that during research IQA “the researcher attempts to uncover the workings and relationships of social systems with analytical assistance of the research participants” (pp. 40-41) and this is done as it “facilitates group processes and focus groups to create representations and therefore offering a chance to create a quilt of meaning” (Northcutt & McCoy, 2004, p. 43).

3.2.2.2 The epistemological perspective in IQA

Whereas the ontological base of IQA is a social constructionist one, the epistemological base is **social constructivist** as it recognises that people know their world through the social construction of meaning. Both deduction and induction are considered necessary to the investigation of meaning

(Northcutt & McCoy, 2004, p. 16) and therefore participants are asked to induce meaning and then to define and refine and lastly to investigate deductively the relationship of influence among the categories. Northcutt and McCoy (2004) further explain that “IQA contends that decontextualized description are useful and possible as long as they are backed up or grounded, and...therefore making a distinction between research and story telling”. Taking note of the bricoleur metaphor of Denzin and Lincoln (2003), IQA thus offer participants a chance to 'create' meaning or system representations.

IQA is also said to be clear and favourable to **theory** through the usage of the mindmap or a representation that it employs. The mindmap of a group or an individual is, in fact, a theory, albeit an endogenic one that contains a set of relationships from which hypotheses can be deduced (Human-Vogel, 2006; Northcutt & McCoy, 2004, p. 17). A particular strength of the IQA design is that it provides space for participants to engage in the analysis of the data collected during the research, thus adding analytic (Zimmerman, 2006, p. 68). Mahlangu (2007) emphasises that “through [this] transparent procedure, IQA can be used to map the participants' knowledge and experience...with rigor and at the same time produce powerful descriptions of the phenomenon” (p. 7) being studied.

3.3 IQA research design

3.3.1 Research site and context

My study is conducted in a desegregated former House of Delegates (HoD) school. Gandhi Secondary school employs both Black and Indian teachers unlike other desegregated schools where staff demographics do not change with learner demographics (Vally & Dalamba, 1999).

This school has recently celebrated its centenary as an Indian school. The school has rich Indian culture which is visible from amongst others the memorabilia such as unveiling and some acknowledging granite stones embedded in the walls of the school; more Indian teachers than other races; and the practicing of Indian religion. For instance, on Fridays most Muslim break for prayer at a certain time, therefore the school ends early to accommodate this practice despite the fact that there is a large population of Christians in the school. The Friday time-table and Muslim holidays have an impact on the daily schooling schedule and affects the school curriculum despite the fact that the South African education calendar does not cater for them. The school is situated in a low socio-economic area within an Indian community. It is located around various factories. Most Indian learners walk to school, while most Black learners are transported every morning and picked-up after school by taxis.

According to the 2008 EMIS data from department of education (data no. 31096) the majority of the learner population are Blacks (78%), followed by Indians (15%) and Coloured learners (7%). The school however, is still being considered an Indian school generally because of its history (that is since 1979), location and/ or the fact that the majority of the teachers in this school are Indian. In 2008 there were 17 Indian; 1 Coloured and 12 Black teachers. The principal of Gandhi Secondary was also Indian in 2008 (see Annexure 7 for details).

3.3.2 Participants

This research was conducted with Grade 11 learners because learners in this grade have already negotiated almost four years of academic and social life in the school and can therefore provide reasonably long-term experiences about the phenomena under study. The focus group comprised of 10 learners (see Annexure 8 for a short learner descriptions). Both Black and Indian learners were randomly selected to form part of the focus group. Gender was not regarded as a core variable in this study as the focus was on how the group as a constituency negotiate a sense of belonging. There is a particular opportunity in “group discussions to delve into diversity issues – to get the group to engage with it, explore the dimensions of difference, explain it, and look at its causes and consequences” (Finch & Lewis, 2003, p. 188).

The size of the focus group in my study comprised of 10 learners to allow for sufficient variation when participants have to vote on the relationships

between variables, yet small enough to explore complex topics (Litoselliti, 2003)

3.3.3 Data collection

3.3.3.1 Introduction

In IQA studies, there are typically two phases of data collection, and this was also the case in this study. The first phase involved a **focus group** and the production of a focus visual presentation which is then used in the second phase for in-depth individual interviews with the participants. The focus group phase was considered appropriate for examining sense of belonging on a group-level as indicated Friedkin (2004).

The second phase of the study involved **individual interviews** based on the theory generated by the group and primarily serves to add depth and individual experience to group-level processes. Thus, phase two served to interrogate individual-level negotiation sense of belonging (Bollen & Hoyle, 1990) as well as provide an understanding of the interaction between individual and group level processes in negotiating a sense of belonging (Friedkin, 2004).

3.3.3.2 Phases One: Focus group

As noted by Friedkin (2004) one of the levels of examining social cohesion is by attending to group level processes. The IQA focus group was employed for this purpose.

a. Issue Statement

To begin an IQA focus group, an issue statement was posed to the participants. The issue statement used in this study can be found in Annexure 1. The issue statement is used to introduce the topic or situation to be discussed (Lasserre-Cortez, 2006, p. 14). It is pronounced to the participants to encourage them to generate thoughts around the concept being researched and there after to assist them in organising their thoughts into manageable number of categories or affinities (sets of textual references that have an underlying common meaning or theme, synonymous to factors or topics).

Participants are then asked to write their responses (organised thoughts) on index cards. The responses on the cards are displayed on the wall for the whole group to see (See Annexure 10). The purpose of putting the responses on the wall and reading them out loud for the entire group to consider is to arrive at a socially constructed, shared meaning of each response among members of the group and also to reduce any vagueness or ambiguity

associated with the meaning of the words or phrases on the cards (Northcutt & McCoy, 2004, pp. 81 - 94).

Northcutt and McCoy (2004) argued that:

Working privately and silently reduces undue influence by peers in the focus group or by the facilitator. This prevents hierarchical influences and domineering tendencies by members of the focus group, and thus ensures authenticity of individuality of thoughts and reflection about the issue statement (p. 91).

Two coding strategies can be used to organise the thoughts written on the cards on the wall. Northcutt and McCoy (2004) refer to either inductive coding where participants are asked to silently review all of the cards on the wall and group them into similar themes/ affinities, or through axial coding, participants are asked to name, reorganise, clarify and refine the affinities.

In this study, I used inductive coding to allow participants time to categorise the cards on the wall. This process can take some time as the group moves cards about until they are satisfied with the categories they have created as a group.

Grouping was followed by the affinity naming and revision phase (axial coding¹), which consisted of giving a name to the group (affinity) and sorting any cards that may be miscategorised into the proper groups (Annexure 2). Northcutt and McCoy (2004) describe affinities as “sets of textual references that have an underlying common meaning or theme synonymous to factors or topics” (p. 81).

After the participants are satisfied with the names and the affinity categories, and there are no changes that need to be done, the researcher writes down a comprehensive description about each affinity that was produced. The Affinity description is then taken back to the learners for further clarification and finalisation. It is these affinity descriptions that will be used to define and describe an affinity in the later stages of the research (Annexure 3).

In total, I conducted four sessions with my focus group. The first two being affinity generation and description writing; the third covered description clarification and the fourth session covering the affinity description finalisation and the determination of the causal relationships that, as indicated, led to the Affinity Relationship Table, which will be discussed later in the chapter.

¹ An activity, in which affinity clusters are named, reorganised, clarified, and refined through group discussion. This results in affinity titles that accurately reflect the meaning of the affinity (Northcutt & McCoy, 2004: 98-99; Lasserre-Cortez, 2006: 13).

Table 3.1: Affinities generated by the group

Affinity names and their codes

1. Belonging (Bel)
2. Freedom (Fre)
3. Tender, Love and Care (TLC)
4. Motivation (Mot)
5. Respect (Res)
6. Equality in the way we socialise (EqS)
7. Security (Sec)
8. School as a welcoming space (SWP)

b. Theoretical coding: democratic protocol

Theoretical coding refers to “ascertaining the perceived cause-and-effect relationships (influences) among all the affinities in a system” (Northcutt & McCoy, 2004, p. 149). This process unfolds when participants are presented with the opportunity to indicate the directional links between the affinities. To do the theoretical coding, participants must indicate their understanding of the relationship between affinities. Participants can indicate one of three possible relationships. If a participant is of the opinion that A influences B, it is indicated as $A \rightarrow B$. If they think B influences A, they indicate it as $A \leftarrow B$. If they do not think the affinities are related, they indicated it as $A \leftrightarrow B$. It is important to note that participants are not judging the strength of a relationship, but the

existence of it, an action which cognitive scientists have demonstrated humans to be capable of doing very accurately (Human-Vogel & van Petegem, 2008, p. 458).

In this study, Northcutt and McCoy's (2004) "democratic process" (pp. 163-165) was used because as it was a quick strategy to determine the causal relationship. Thus, a simple majority vote was used to determine the cause-and-effect relationship between the affinities.

c. Affinity relationship table (ART)

In IQA, data are analysed by the participants, using a simple affinity relationship table (ART) which was selected and used for drawing up an ART. The principal reason as provided by Northcutt and McCoy (2004) is that it is "a quick... protocol for theoretical coding and should be used... if time constraints are severe" (p. 150).

A Simple ART documents the direction of the relationships but does not provide opportunities for participants to provide examples for the relationship. The ART in Annexure 4 reflects this data analysis step for the study. Next, the frequency of each of the three directional hypotheses are noted and recorded on a spreadsheet by counting all the relationships from the ARTs (Northcutt & McCoy, 2004, pp. 156-157). In this study, the frequency of directional hypotheses was determined by asking for a show of hands and by recording the total on the ART.

(i) Pareto and conflict analysis

The Pareto principle states that 20% of the variables in a system will account for 80% of the total variation in outcome (Northcutt & McCoy, 2004).

The Pareto principle is mostly known in an economic context where it refers to the principle that, in an organisation for example, 80% of the profits will roughly be generated by 20% of the accounts. Or, in terms of wealth distribution, that 20% of a population will account for 80% of the wealth in that population (Human-Vogel & van Petegem, 2008, p. 459). In IQA it is used to analyse a minimum number of the relationships so that we can cover the maximum relationships in the system.

The analysis is conducted by calculating the total number of votes for each relationship, and then sorting them in descending order. Cumulative totals and percentages are then calculated for each relationship, which is to say a Pareto Chart is constructed (Northcutt & McCoy, 2004, pp. 156-157). Table 3.2 below reflects the Pareto analysis conducted in this study. The relationships that represent roughly 80% of the variation are then selected for a conflict analysis. In this study, the selected relationships reflect all those relationships up to 85%.



Table 3.2: Pareto analysis

Affinity Relationship	Pair	Frequency Sorted (Descending)	Cumulative Frequency	Cumulative Percent (Relation)	Cumulative Percent (Frequency)	Power
Sec > SWP		0	0	1.8	0.0	-1.8
Sec < SWP		10	10	3.6	4.8	1.3
EqS > SWP		0	10	5.4	4.8	-0.5
EqS > Sec		0	10	7.1	4.8	-2.3
EqS < SWP		5	15	8.9	7.2	-1.7
EqS < Sec		5	20	10.7	9.7	-1.1
Res > SWP		3	23	12.5	11.1	-1.4
Res > Sec		8	31	14.3	15.0	0.7
Res > EqS		2	33	16.1	15.9	-0.1
Res < SWP		4	37	17.9	17.9	0.0
Res < Sec		0	37	19.6	17.9	-1.8
Res < EqS		5	42	21.4	20.3	-1.1
Mot > SWP		0	42	23.2	20.3	-2.9
Mot > Sec		0	42	25.0	20.3	-4.7
Mot > EqS		4	46	26.8	22.2	-4.6
Mot > Res		0	46	28.6	22.2	-6.3
Mot < SWP		5	51	30.4	24.6	-5.7
Mot < Sec		5	56	32.1	27.1	-5.1
Mot < EqS		3	59	33.9	28.5	-5.4
Mot < Res		7	66	35.7	31.9	-3.8
TLC > SWP		0	66	37.5	31.9	-5.6
TLC > Sec		1	67	39.3	32.4	-6.9
TLC > EqS		3	70	41.1	33.8	-7.3
TLC > Res		2	72	42.9	34.8	-8.1
TLC > Mot		6	78	44.6	37.7	-7.0
TLC < SWP		10	88	46.4	42.5	-3.9



Affinity Relationship	Pair	Frequency Sorted (Descending)	Cumulative Frequency	Cumulative Percent (Relation)	Cumulative Percent (Frequency)	Power
TLC < Sec		9	97	48.2	46.9	-1.4
TLC < EqS		6	103	50.0	49.8	-0.2
TLC < Res		6	109	51.8	52.7	0.9
TLC < Mot		4	113	53.6	54.6	1.0
Fre > SWP		2	115	55.4	55.6	0.2
Fre > Sec		4	119	57.1	57.5	0.3
Fre > EqS		0	119	58.9	57.5	-1.4
Fre > Res		0	119	60.7	57.5	-3.2
Fre > Mot		0	119	62.5	57.5	-5.0
Fre > TLC		1	120	64.3	58.0	-6.3
Fre < SWP		8	128	66.1	61.8	-4.2
Fre < Sec		3	131	67.9	63.3	-4.6
Fre < EqS		9	140	69.6	67.6	-2.0
Fre < Res		2	142	71.4	68.6	-2.8
Fre < Mot		5	147	73.2	71.0	-2.2
Fre < TLC		4	151	75.0	72.9	-2.1
Bel > SWP		0	151	76.8	72.9	-3.8
Bel > Sec		0	151	78.6	72.9	-5.6
Bel > EqS		0	151	80.4	72.9	-7.4
Bel > Res		0	151	82.1	72.9	-9.2
Bel > Mot		0	151	83.9	72.9	-11.0
Bel > TLC		2	153	85.7	73.9	-11.8
Bel > Fre		3	156	87.5	75.4	-12.1
Bel < SWP		10	166	89.3	80.2	-9.1
Bel < Sec		10	176	91.1	85.0	-6.0
Bel < EqS		6	182	92.9	87.9	-4.9



Affinity Relationship	Pair	Frequency Sorted (Descending)	Cumulative Frequency	Cumulative Percent (Relation)	Cumulative Percent (Frequency)	Power
Bel < Res		7	189	94.6	91.3	-3.3
Bel < Mot		9	198	96.4	95.7	-0.8
Bel < TLC		8	206	98.2	99.5	1.3
Bel < Fre		1	207	100.0	100.0	0.0
Total Frequency		207	Equal Total Frequency	Equals 100%	Equals 100%	Power = E-D

The next step is to identify conflicting relationships, which are those relationships that have arrows in both directions, which is an affinity, which received votes as both a causal and an effect. In such cases the affinity pair with the highest frequency is included in the next step. The affinity pair with the lower frequency is reconciled at a later stage. The conflicting relationships in this study are indicated in Table 3.3.

Table 3.3: Conflicting relationships

Affinity Pair Relationship	Frequency	Conflict?
Bel < Sec	10	?
Bel < SWP	10	?
Bel > Fre	3	√
Bel > TLC	2	√
Bel > Mot	0	√
Bel > Res	0	√
Bel > EqS	0	√



Affinity Pair Relationship	Frequency	Conflict?
Bel > Sec	0	?
Bel > SWP	0	?
Fre < TLC	4	?
Fre < Mot	5	?
Fre < Res	2	?
Fre < EqS	9	?
Fre < Sec	3	?
Fre < SWP	8	?
Fre > TLC	1	?
Fre > Mot	0	?
Fre > Res	0	?
Fre > EqS	0	?
Fre > Sec	4	?
Fre > SWP	2	?
TLC < Mot	4	?
TLC < Res	6	?
TLC < EqS	6	?
TLC < Sec	9	?
TLC < SWP	10	?
TLC > Mot	6	?
TLC > Res	2	?
TLC > Eqs	3	?
TLC > Sec	1	?
TLC > SWP	0	?
Mot < Res	7	?
Mot < Eqs	3	?
Mot < Sec	5	?
Mot < SWP	5	?



Affinity Pair Relationship	Frequency	Conflict?
Mot > Res	0	?
Mot > EqS	4	?
Mot > Sec	0	?
Mot > SWP	0	?
Res < EqS	5	?
Res < Sec	0	?
Res < SWP	4	?
Res > EqS	2	?
Res > Sec	8	?
Res > SWP	3	?
EqS < Sec	5	?
EqS < SWP	5	?
EqS > Sec	0	?
EqS > SWP	0	?
Sec < SWP	10	?
Sec > SWP	0	?

The conflicting affinities with the highest frequencies are included in the next step, which is the construction of an interrelationship diagram (IRD).

d. Interrelationship diagram (IRD)

Creating an IRD is the first step in a general process called rationalizing the system (Northcutt & McCoy, 2004, p. 170). The IRD is a matrix containing all the perceived relationships in the system and it contains a summary of the ART in the form of arrows that shows whether each affinity in a pair is

perceived cause or an effect, or if there is no relationship between the affinities in the pair. The IRD generated in this study is shown in Table 3.4 below.

Table 3.4: Interrelationship diagram

Interrelationship Diagram											
	Bel	Fre	TLC	Mot	Res	EqS	Sec	SWP	OUT	IN	Δ
Bel		↑	↑	↑	↑	↑	←	←	5	2	3
Fre	←		←	←	←	←	↑	←	1	6	-5
TLC	←	↑		↑	←	←	←	←	2	5	-3
Mot	←	↑	←		←	↑	←	←	2	5	-3
Res	←	↑	↑	↑		←	↑	←	4	3	1
EqS	←	↑	↑	←	↑		←	←	4	3	-1
Sec	↑	←	↑	↑	←	↑		←	3	4	1
SWP	↑	↑	↑	↑	↑	↑	↑		6	0	5

Important to note in the IRD, is how the delta value is calculated and what it represents. Delta values are calculated for each affinity by subtracting the number of arrows facing inward (left) also called the 'Ins' from the number of arrows facing outward (up) also called the 'Outs' associated with the affinity.

The delta value is important in the sense that it is used to assign affinities as either drivers, pivots or outcomes of the system. Drivers are indicated by affinities with positive deltas (More 'Outs' than 'Ins') and Outcomes are indicated by affinities with negative deltas (more 'Ins' than 'Outs') (Northcutt &

McCoy, 2004, p. 173; Lasserre-Cortez, 2006, p. 77; Mahlangu, 2006, p. 42; Human-Vogel & van Petegem, 2008, p. 458). Since affinities cannot influence themselves, a grey block was used as a placeholder in the IRD, as also indicated in Table 3.4 and Table 3.5.

Affinities with positive deltas are relative drivers or causes and those with negative deltas are relative effects or outcomes. Affinities marked with high positive delta or number resulting from many Outs but no Ins is always a Primary driver (a significant cause) that affects many other affinities but is not affected by others. The Secondary driver is a relative cause or influence on affinities in the system. It is identified when there are both Outs and Ins, but there are more Outs than Ins. The Circulators or Pivots occur when there are equal numbers of Ins and Outs (Northcutt & McCoy, 2004, p. 173).

An affinity marked by a high negative number that results from many Ins but no Outs indicates a Primary outcome (a significant effect) that is caused by many affinities, but does not affect others whilst, the Secondary outcome reveal a Relative effect. It is identified when there are both Ins and Outs, but there are more Ins than Outs (Northcutt & McCoy, 2004, p. 174). Constructs were arranged in order of delta and the relationships for all the construct pairs as indicated in IRD relationship diagrams were carried over and depicted visually, resulting in cluttered systems influence diagrams (Human-Vogel & van Petegem, 2008, p. 463). Table 3.5 below reflect an Interrelationship diagram with the affinities arranged in descending order of delta.

Table 3.5: Interrelationship diagram with affinities in descending order of delta

Interrelationship Diagram												
	Bel	Fre	TLC	Mot	Res	EqS	Sec	SWP	OUT	IN	Δ	SID
SWP	↑	↑	↑	↑	↑	↑	↑		6	0	5	Primary Driver
Bel		↑	↑	↑	↑	↑	←	←	5	2	3	Secondary Driver
Res	←	↑	↑	↑		←	↑	←	4	3	1	Secondary Driver
Sec	↑	←	↑	↑	←	↑		←	4	3	1	Secondary Driver
EqS	←	↑	↑	←	↑		←	←	3	4	-1	Secondary Outcome
TLC	←	↑		↑	←	←	←	←	2	5	-3	Secondary Outcome
Mot	←	↑	←		←	↑	←	←	2	5	-3	Secondary Outcome
Fre	←		←	←	←	←	↑	←	1	6	-5	Primary Outcome

The arranged affinities in order of drivers and outcomes are placed in the next step, which is the construction of a systemic influence diagram (SID). There were no pivots identified.

e. System influence diagrams (SID)

In the final phase of the focus group data analysis, affinities were summarised in the System Influence Diagram (SID). Systems Influence Diagram (SID) is a visual representation of an entire system of influence and outcomes and is created by representing the information present in the IRD as a system of affinities and relationships among them (Northcutt & McCoy, 2004, p. 175). As Lasserre-Cortez (2006) did in her study, I placed boxes representing each

affinity on paper with outcomes on the right and drivers on the left. See Figure 3.1 for the complex SID generated in this study.

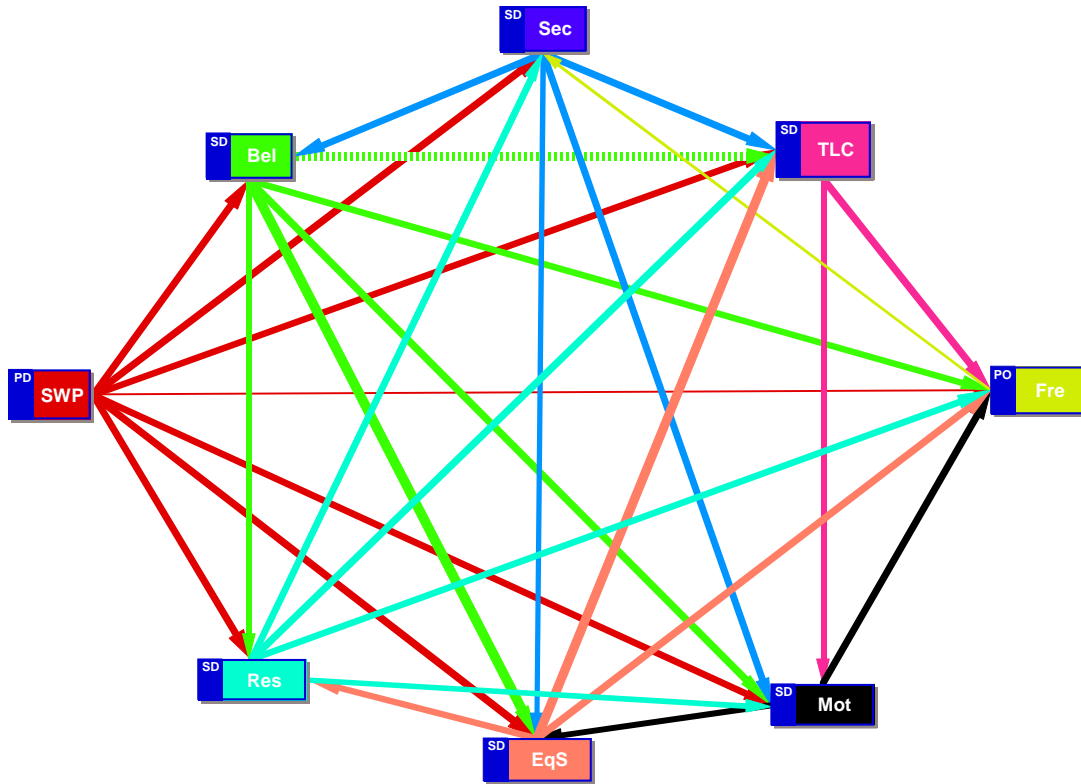


Figure 3.1: Complex SID

As can be seen above, it is very difficult to interpret the visual system, hence the need for rationalisation (Northcutt & McCoy, 2004, pp. 37-39) which will be described in the next section.

(i) Rationalisation process when creating the SID of this study

Rationalisation is, according to Northcutt and McCoy (2004)), “undertaken to describe the comprehensiveness, complexity, parsimony or simplicity and visual interpretability” (p. 37. The links are created by linking the highest delta to the lowest while the direction of the link (arrow) is determined by the Interrelationship Table (IRD). The purpose of rationalisation is to eliminate redundant links while retaining those that also retain the meaning.

The elimination of links is done in a very systematic and transparent fashion so that only one representation of the system is possible. Generally the affinity with the highest delta is inspected first by considering its direct link with the affinity with the lowest delta, moving right until all direct links have been eliminated where the direct link could also be explained by an indirect link. To visualise this process, the elimination of redundant links is illustrated in Table 3.6 below.

Table 3.6: Rationalisation process

Step 1: Initial rationalisation		
Analytical Step	Action taken	Rationale
1	SWP-Fre	SWP-TLC-Fre
2	SWP-Mot	SWP-TLC-Mot
3	SWP-TLC	SWP-EqS-TLC
4	SWP-EqS	SWP-Sec-EqS
5	SWP-Sec	SWP-Res-Sec
6	SWP-Res	SWP-Bel-Res
7	SWP-Bel is retained	No alternative path
8	Bel-Fre	Bel-TLC-Fre
9	Bel-Mot	Bel-TLC-Mot
10	Bel-TLC	Bel-EqS-TLC



Step 1: Initial rationalisation

Analytical Step	Action taken	Rationale
11	Bel-EqS	Bel-Res-Sec-EqS
12	Bel-Sec is retained	Involves a recursive link. Recursive links are ignored in this step
13	Bel-Res is retained	No alternative path
14	Res-Fre	Res-TLC-Fre
15	Res-Mot	Res-TLC-Mot
16	Res-TLC	Res-Sec-TLC
17	Res-EqS is retained	Involves a recursive link. Recursive links are ignored in this step
18	Res-Sec is retained	No alternative path
19	Sec-Fre is retained	Involves a recursive link. Recursive links are ignored in this step
20	Sec-Mot	Sec-TLC-Mot
21	Sec-TLC	Sec-EqS-TLC
22	Sec-EqS is retained	No alternative path
23	EqS-Fre	EqS-TLC-Fre
24	EqS-Mot is retained	Involves a recursive link. Recursive links are ignored in this step
25	EqS-TLC is retained	No alternative path
26	TLC-Fre	TLC-Mot-Fre
27	TLC-Mot is retained	No alternative path
28	Mot-Fre is retained	No alternative path

The figure below indicates an uncluttered SID. It represent a mindmap containing only the minimum numbers of links required to completely represent the underlying logic of the IRD (Northcutt & McCoy, 2004).

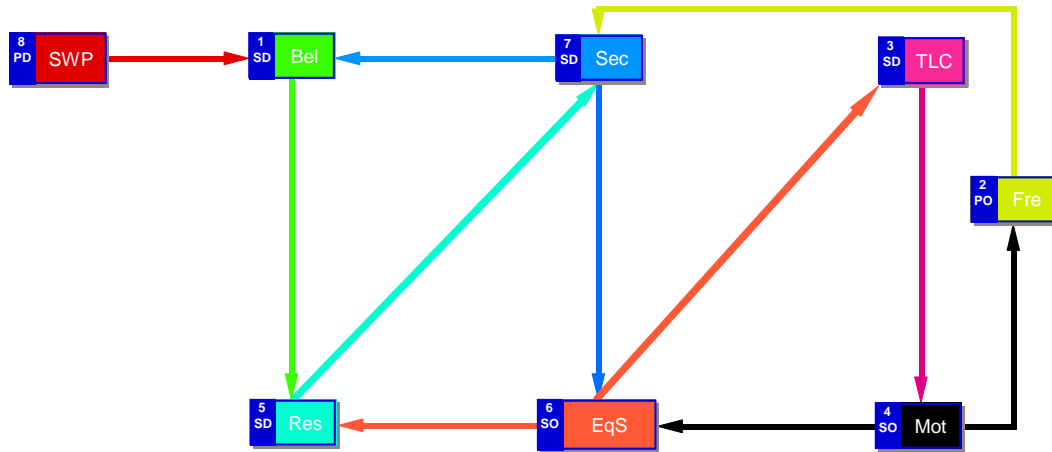


Figure 3.2: Uncluttered SID

Step 2: Check in opposite direction from lowest to highest delta

Analytical Step	Action taken	Rationale
1	Fre -Sec is retained	No alternative path
2	Mot-Fre is retained	No alternative path
3	Mot- TLC is retained	No alternative path
4	Mot-EqS is deleted	Fre-Sec-EqS
5	TLC- Mot is retained	No alternative path
6	TLC- EqS is retained	Direct recursive link
7	EqS-TLC is retained	No alternative path
8	EqS-Sec is retained	Direct recursive link
9	EqS- Res is deleted	TLC, Mot, Fre, Sec, Bel, Res
10	Sec- Res is retained	No alternative path
11	Res- Bel is retained	Direct recursive link

Step 2: Check in opposite direction from lowest to highest delta

Analytical Step	Action taken	Rationale
12	Bel- Res is retained	No alternative path
13	Bel-Sec is retained	Direct recursive link
14	Bel- SWP is retained	No alternative path

The figure below indicates an uncluttered SID read from the opposite direction.

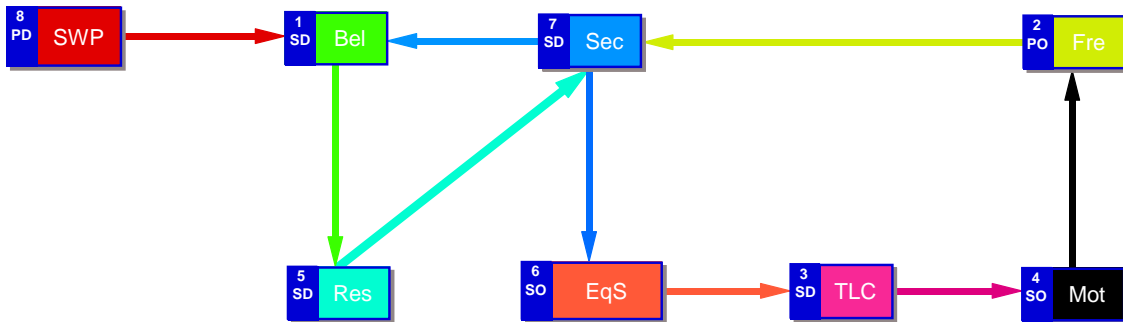


Figure 3.3: Uncluttered SID (after rationalisation from opposite direction)

Table 3.7: Checking or re-arranged SIDs

Step 3: Check of re-arranged SID for remaining redundant links and add unrepresented or unused links

These are the links that were ignored from the conflict analysis in the initial rationalisation.

Analytic step	Action taken	Rationale
1	Fre-SWP is added	Not present in system influence
2	SWP-Bel is retained	No alternative path
3	Bel-Res is retained	No alternative path
4	Res-Sec is retained	No alternative path

Step 3: Check of re-arranged SID for remaining redundant links and add unrepresented or unused links

These are the links that were ignored from the conflict analysis in the initial rationalisation.

Analytic step	Action taken	Rationale
5	Sec-Bel	Sec-EqS-TLC-Mot-Fre-SWP-Bel
6	Sec-EqS is retained	No alternative path
7	EqS-TLC is retained	No alternative path
8	Mot-Fre is retained	No alternative path
9	Fre-Sec	Fre-SWP-Bel-Res-Sec

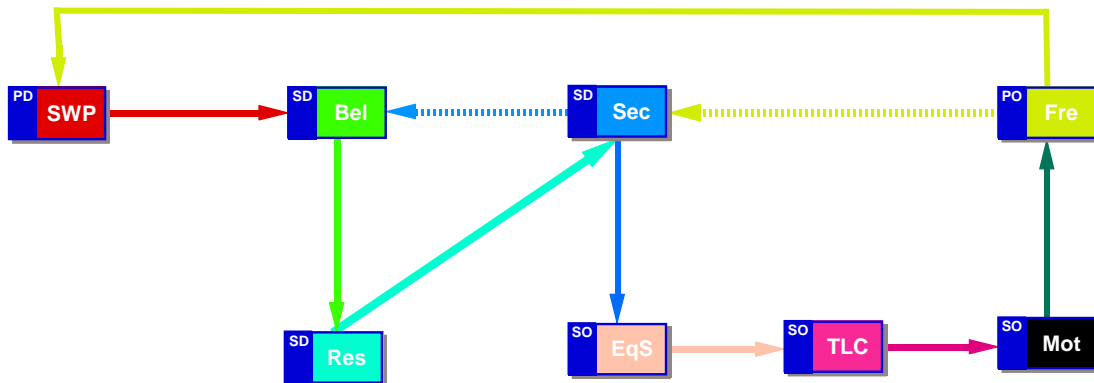


Figure 3.4: Uncluttered SID with added and removed links

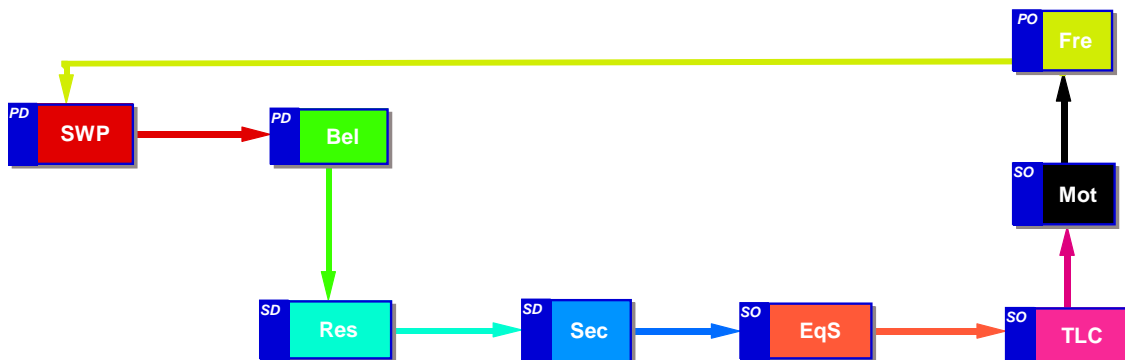


Figure 3.5: Clean SID

The clean SID shown in Figure 3.5 was used for Phase Two of the IQA process – in-depth interviews.

Figure 3.5 above, indicates a feedback relationship from School as a welcoming space which is the primary driver to Freedom and which is the primary outcome. School as a welcoming space (SWP) emerged as a primary driver in the system. This means that participants as a group viewed it as a significant cause that affects other affinities more strongly than it is affected by them. School as a welcoming place (SWP) has a direct influence on Belonging (Bel), the secondary driver. This seems to point to the fact that a welcoming space has an influence of the learners' feelings of and having a sense of belonging. Participants, further viewed Belonging (Bel) as a direct influence on their feelings of respect. This seems to suggest that a sense of belonging assures respect in the school. Respect as a secondary driver is seen as having an influence of learners' feelings of Security. This seems to indicate that learners feel secure in the school when they know that they are respected as individuals.

Thus, feelings of security seem to be having a direct influence on the way learners socialise. Equality in the way learners socialise is the secondary outcome which suggests that it is a relative effect that is caused by learners' direct feelings of being secure and not being afraid to explore or fearing victimisation. Learners seem to be in need for tender-loving-care from the significant others when they socialise with them. The significant other can be fellow learners (friendships) and the teacher as this is influenced by the way

they are treated during socialising activities in the classroom, playground and so forth.

Learners further experience motivation in the school as a secondary outcome that is influenced by the love and regard that they received in school. This seems to suggest that positive regard and reinforcements motivate learners in their academics, socialisation and feeling part as members of the school. Such feelings ultimately influence learners' primary outcome and freedom. Therefore suggesting that feelings of freedom are experienced when the other seven affinities are in place and there are proper systems on how to support them.

3.3.3.3 Phase Two: In-depth interviews

After the determination and the drawing of the final and clean Systemic Influence Diagram (SID), I was ready to start with the in-depth individual interviews. Interviews were used to examine sense of belonging as an individual phenomenon (Bollen & Hoyle, 1990; Friedkin, 2004). It is important to note that the individual interviews in IQA serve to provide analytical and interpretive depth to the SIDs. The interviews do not represent a new phase of data collection, but provides opportunity for the participants to further reflect on the individual meaning the phenomenon has for them.

The semi-structured in-depth individual interview sessions were conducted with each of the 10 participants; therefore 10 interviews were conducted for

data collection in phase 2, based on the SID depicted in Figure 3.5. The interviews were semi-structured because firstly, they followed a protocol as stipulated by IQA, i.e. to pose questions following the participants thinking process as indicated by cause and effect using the group SID. Secondly because questions were open ended and “so provided flexibility which allowed participants to give in-depth descriptions of the phenomena being studied” (Zimmerman, 2006, p. 70).

Thus, in IQA, participants are seen as active meaning and reality designers, therefore open and semi-structured interview assists understanding participants experience with the phenomena being studied. Thus, in this study interviewing is seen not merely as the neutral exchange of asking questions and getting answers, but as a process where “two (or more) people are involved in this process and their exchanges lead to a creation of a collaborative effort called the interview” (Fontana & Frey, 2005, p. 696).

I was aware when conducting this study that I needed to be flexible as some information might come from unexpected situations, for example, during break time. Legard, Keegan and Ward (2003) submit that “the structure [on an interview needs to] be flexible to permit topics to be covered in order most suited to the interviewee, to allow responses to be fully probed and explored” (p. 141). Thus, in-depth interviewing allows the researcher the chance to probe the response when the response is not clear or understandable. Johnson and Turner (2003) points out that this added advantage is not possible as compared to structured interviews.

3.4 Rigour

The rigour of a study generally refers to quality criteria adhered to in qualitative research and includes such notions as consistency, credibility transferability and reflexivity (Denzin & Lincoln, 2003). Rigour is also associated with the depth and detail in both the data and the analysis (Taylor, 2001, p. 320).

An IQA research design has a distinct position on the meaning and utility of rigour in qualitative research (Northcutt & McCoy, p. 38). According to Northcutt and McCoy (2004), rigor in an IQA research design is achieved when data collection and analysis firstly is a) **public and nonidiosyncratic**, b) **replicable** within reasonable bounds, and c) do not **depend** (especially for analysis) on the nature of elements themselves. Put differently, this implies that an audit trail is created that accounts for every step in the data collection and analysis process so that no part of the collection or analysis exists in the interpretive framework of the researcher only. Replicability refers to the fact that there is only one representation of the data possible and that different researchers, following the same analytical steps, will arrive at the same final representation of the system. Thus, the researcher's biases and interpretations do not taint the data and therefore the usual concerns with subjectivity, bias and reflexivity in qualitative inquiry is eliminated.

3.5 Ethical considerations

Ethical approval (annexure 11) to conduct such a research project was granted by the Faculty of Education Research Ethics committee at the University of Pretoria. Permission for the study (annexure 12) was also obtained from the Gauteng Department of Education (GDE) to conduct this research in the school that is under their jurisdiction. Informed consent was also granted by the participants and their parents to be part of my research. (Annexure 5 & 6).

General ethical principles that were adhered to in this study include seeking permission before conducting the study; securing an informed consent from the participants' themselves and their parents because they were minors; maintaining the confidentiality and anonymity; informing the learners of the right to withdraw at any point of the research.

Various efforts were put in place to protect the privacy of the school and the participants. A pseudonym for the school and participants is used. It is important and ethically correct for researchers to keep their promises because when I asked for consent from the parents to allow their children to participate in my study I ensured them that there would be no linking of the study findings to their school and most importantly to their children. The same was assured to the learners themselves.

During this research I had to remind myself that I was a researcher who was in a non-participatory role and therefore attempted to minimise my influence to the learners. Drawing from my training as an Educational psychologist, I was able to gain participant's confidence over time and had to adhere to client/participant principles so that I did not abuse, take advantage or compromise this relationship. I managed to separate my roles as a researcher who was collecting data following a structured research methodology and gathering unsolicited relevant data through observations whilst trying not to indicate my intentions as I did not want the learners to notice and therefore risking possible "acting up" or putting up a performance to for an "outsider" therefore rendering data collected unauthentic.

3.6 Summary

This chapter provided an overview of the research design, and the process of data collection and analysis of the first phase of the study, which was conducted from an IQA approach.

CHAPTER FOUR

PHASE TWO DATA ANALYSIS, RESULTS AND DISCUSSION

4.1 Introduction

Interactive Qualitative Analysis (IQA) is different from traditional forms of qualitative inquiry because in IQA the research design directly challenges the idea that the researcher is the expert who must “interpret” the participants’ data.

Thus, what sets IQA apart from other forms of qualitative inquiry, is that participants are entrusted with the theoretical analysis and interpretation of their data. In IQA, the epistemological base is social constructivist as it recognises that people come to know their world through the social construction of meaning for which both deduction and induction are considered necessary to the investigation of meaning (Northcutt & McCoy, 2004, p. 16). Taking note of the bricoleur metaphor of Denzin and Lincoln (2003), IQA thus offer participants a chance to ‘create’ meaning or system representations (SID).

In an IQA research design, the individual interviews that follow on the focus-group interviews, is an opportunity for participants to add analytical depth to the theory created in the group. An IQA research design supports a socially

constructed ontology and recognises that phenomena such as racial integration, sense of belonging, indeed race itself, are social constructions infused with social meaning. Thus, IQA affords the opportunity to study the very processes by which people come to describe, explain for their social world (Gergen, 1985).

The individual interviews referenced in this chapter do not constitute a new round of data collection, but represents a deeper analysis, **by the participants**, of the theory created in the focus group. The usual analytical steps in qualitative inquiry to be carried out by the researcher (Walker, Cooke & McAllister, 2008) is therefore not suitable in an IQA research design because IQA challenges the positivist assumption that the researcher knows better than the participants what they mean. Having said that, an IQA research design, as do other forms of qualitative inquiry, do require the analysis and interpretation of the findings to be argued within a larger sociopolitical context. This will be achieved by integrating participants' meanings with the body of literature on various aspects related to race, racial integration and belonging within the framework of social cohesion.

4.2 Phase Two Overview

Interviewing in IQA follows an outlined protocol as indicated by the System Influence Diagram (SID). It is important to note that the individual interviews in IQA serve to provide analytical and interpretive depth to the System Influence Diagram (SIDs). Participants are asked to talk about their experiences in

relation to cause and effect relations between the affinities following the SID's flow that is from primary drivers, through the secondary drivers and outcomes until the primary outcome.

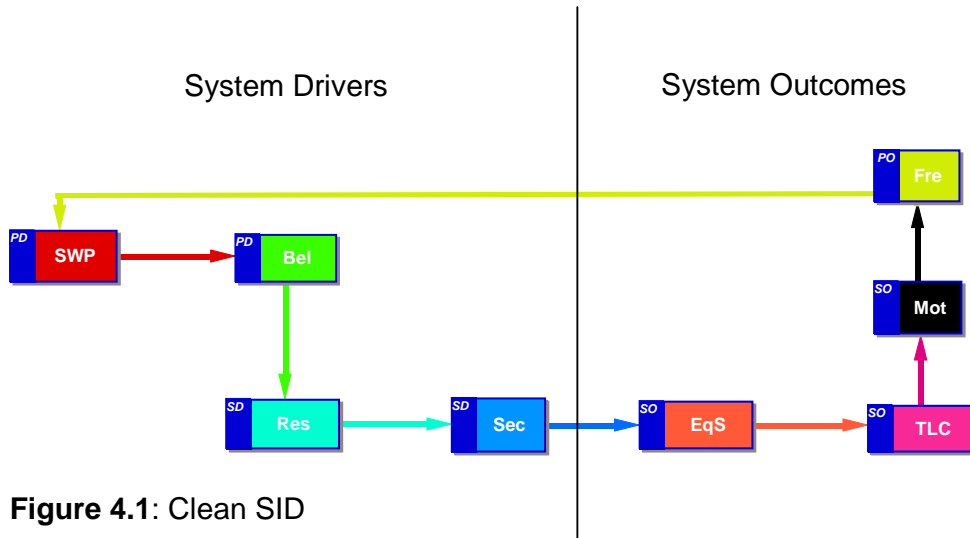


Figure 4.1: Clean SID

Thus, after the determination and the drawing of the final and clean SID, I was ready to start with the in-depth individual interviews. Interviews were used to examine and deepen the participants' sense of belonging from an individual perspective (Bollen & Hoyle, 1990; Friedkin, 2004). Content familiarity was attained by encouraging the participants to read through the affinity descriptions before the in-depth interview (Annexure 3) so as to remind themselves what the affinities mean.

Firstly, participants were asked open-ended axial coding questions. These questions are "designed to provide rich description of the affinities" by the participants (Northcutt & McCoy, 2004, p. 200). Participants were asked: "Tell me your experiences with the affinity". The second part of the question covered theoretical coding questions. According to Northcutt and McCoy

(2004) these questions are “designed to identify relationships between affinities” (p. 200). Participants were asked to explore and explain the connections between affinities that were identified.

According to Northcutt and McCoy (2004) it is a good strategy to start from left to right of the SID, that is from drivers to outcomes. Thus, “starting with simple affinities, affinities which are less emotional and allow the participants’ discourse to modify” the flow or order of the interview (Northcutt & McCoy, 2004, p. 203). Therefore the discussion in this chapter is presented in that order, which is from drivers to outcomes.

4.3 Discussion

4.3.1 Primary Driver: School as a welcoming space (SWP)

An inviting scenario, school policy and mission do not necessarily translate into a welcoming space. To experience school as a welcoming space (SWP) is perhaps explained better when Phindile related that:

It’s the same as like coming here in Grade 8 and the principal stands there by the assembly area and tells [learners] welcome to Gandhi Secondary school. Grade 8, this is a new beginning so be happy. So he welcomes you all and everybody around here welcomes you too, the environment, the teachers, the learners so you feel you belong.

The principal welcomes learners into the school and invites them to form a school community that they are likely to be part of for the next five years. According to Osterman (2000) a community exists “when its members experience a sense of belonging or personal relatedness” (p. 324). Marchetti-Mercer (2006) argues that “one cannot belong to a place, community [like a school] [or] even to a family or a relationship that does not welcome one’s presence and to some extent accommodate one’s psychological and more concrete needs” (p. 208). The principal’s address at the assembly made learners to feel welcomed and this was translated into being told to make themselves “feel at home”, because this school belonged to them. It is interesting to note that, the participants in this study are now in Grade 11, and Phindile is still referring to this first assembly in Gandhi Secondary school. It is therefore perhaps true that first impression last and it is this first meeting that either allays or intensifies fears around the new school environment.

According to Carrim (1992); Nkomo, Mkwanazi-Twala and Carrim (1995); Naidoo (1996); Vally and Dalamba (1999) various assimilatory conditions for accepting Black learners were set by the formerly segregated schools. It is therefore important for learners to be seen and accepted as they are and not to be expected to change, in order for them to become part of the school. Learners mentioned that they felt welcome in the school because at times it is seen as an extension of what happens at their homes, like praying before they engage in school activities. Kiandra mentioned that:

Because I won't lie I sometimes forget to pray at home, so coming to school and praying,...and you know sometimes the prayers that they pray makes you feel you want to listen and you also go into your own prayer.

A welcoming school respects learners' practices and religion. According to Kiandra, she finds herself welcome in the school because:

[During other religious holidays] the school won't say those learners [because they do not believe in it] should...come to school; they should stay at home, they respect it and [those who are not part of that religion] they do come to school and the teachers won't do a lot of work with them...They teach us about other religions.

Learners feel part of the school because their home practices are not suppressed, especially since Gandhi Secondary is more Islamic than Christian. Addressing Carter's (2006) point that a "school's cultural logic [and practices] reinforces group boundaries both explicitly and implicitly" (p. 2), schools' practices therefore have a major influence on how learners view their new environment. This refers to the underlying and implicit messages that the school might try to hide, but are somehow felt by learners. It is therefore important for the school to accommodate all religions, unlike forcing or encouraging an assimilation policy over other religions, cultures and practices.

According to Nichols (2008) a relatively large sample of students in her study liked the school for school-level reasons 'they catered for my activities', reasons regarding the physical space "there is enough space", and reasons relating to social norms 'the teachers listen to us'. A school that is welcoming is explained emotionally and physically as the learners appreciate the space of the school grounds. Porteous (1976) refers to the personalisation of space through three territorial satisfactions, namely identity, security and stimulation. The participants indicated that they liked their school because of its size and physical structure and explained in this study that "There's a lot of space it's not crowded" and this space provides one with an opportunity to be with one's thoughts without interruptions. "We not all like in one group without any space because, sir, there's many places to sit, you can sit in different grounds, there's like three grounds where you can sit during lunch and stuff". "We cruise around the school", related Ntando. Therefore having a welcoming space, where an individual feels she belongs, entails finding "her own space" within a crowded space in order to be alone. When giving an example about a crowded house where bedrooms are shared amongst siblings, Porteous (1976) found that "within the home the individual is more likely to find a place to be alone" (p. 384). One can feel 'at home' because two of Porteous' (1976) territorial satisfactions have been obtained, namely, that of identity through carving one's own personal space within the group, and satisfaction by being at peace when exploring the fields of the schools.

On the other hand, as Thaver (2004) noted, 'at home' can also be attained by means of deterritorialising home. This space is welcoming not only because it

is physically not crowded but also because it allows a contested terrain where different races can lay equal claim harmoniously. According to Kiandra:

There's a lot of space in our school environment, it's spacious where different people mixing with different people, you don't find Indians socialising with Indians only, you find everybody socialising with each other, there's enough space for us, its different, you don't find everybody cramped up.

Such opportunity, according to Zirkel (2004):

Highlights ways that warm and positive social relationships with peers and [teachers] provide a setting in which [learners] are free to invest themselves academically and focus on achievements. Such relationships serve to alleviate racial stigma, and suggest that strong social connections at school may be...important (p. 59).

This emotional space allows the learners to learn from each other and to address Ferrante's (2003) "othering system" in the school grounds as learners spend time together, for instance during breaks. It is, however, important to look at the socialisation patterns that take place in the school as this will yield valuable information. Vally and Dalamba (1999) note that "there is substantial desegregation during class activities; however there is 6% of desegregation at play grounds and 3% of desegregation outside school" (p. 23). Therefore it is

the responsibility of the teachers to ensure that integration does indeed take place.

This emotionally welcoming space is according to Khutso:

A space, [where] you feel free to do anything, it's welcoming, it gives you the feeling that you should go to school everyday and show that you belong". [It is welcoming because] "you know that it is friendly everyday, so you always want to go there, there's something new everyday and it makes you feel that you belong". [This is further experienced in] "the way we communicate with each other, it's friendly, it's free, it's an environment that one gets used to but never makes you feel bored, so it makes you belong.

It is not only about the availability of land but also about the usage of that land. Thus participants further related a welcoming space to the activities that can be done in the school. Jack mentioned that being welcomed on a school level in relation to school activities "it's a big space like you're free, you can walk around, you can play soccer, you can play rugby, cricket or basket ball, but there's a big free space in the school".

Ryan (1995) explains that learners who experience a sense of belonging in school but not in sports will function better in a context where their need for recognition is satisfied. Therefore a welcoming school as argued by Marchetti-Mercer (2006) implies a bilateral process, "it implies both that [learner] should

be able to identify with a certain type of [school] community and that [the school] should be able to see and construct itself as a container for individual belonging” (p. 208). Thus school activities such as sporting codes played on the school grounds or academic school codes play a major role in ensuring that the school is perceived and experienced as having a welcoming nature.

To make learners feel welcomed in the school is not only the responsibility of the authorities, i.e. principal and, teachers, learners themselves must take up the responsibility in making each other feel welcome. The positive feedback that learners experience from one another indicates that learners play an important role in making each other feel welcome in a school. Salim noted that one will feel welcome in the school when:

You come to school and your friends come to you and ask you ‘how was your weekend?’ by not only talking to you, when they do not see you they ask about you from another friend and they also ask him ‘how was your weekend’ equally, they don’t only attach it to one person because that person is famous in the class, they do it to others, that does happen, we are all equal and this contributes to feeling wanted here.

According to Jack, one of the characteristics that this affinity bestows, is that of “not being treated differently from other people”. A welcoming space is also experienced between learner and learner, and the way learners treat each other is important to ascertain this “They treat you like equally”. Furthermore,

teachers who go an extra mile in ensuring that all learners feel safe and secure, especially during break, give the students a welcome feeling. According to Ntando “[teachers] give you like more information [on what] you should do if you are having some problems”.

Rose mentioned that to experience being welcomed in the school setting, she needs to “feel loved, because if somebody does not take me in, make me feel welcome, I don’t feel loved and therefore not belonging”. It becomes clear from her comments that the experience of being welcomed in a situation makes individuals feel like they belong and even that they are loved in the new environment. The presence of significant others and people’s feelings of relatedness in the school setting foster further sense of belonging in the school. This need for relatedness, according to Osterman (2000) involves “the need to feel securely connected with the ‘other” (p. 325) (learners) in the environment and to experience oneself as worthy of love and respect.

Participants related that they are welcomed in the school because they are given some sort of identity through schools uniforms. They are proud and identify with the school because of this. Shaista mentioned that:

The fact that they gave us uniform, okay they never gave us uniform, the uniform was there for us to purchase and whatever, but you know we all have the same uniform, we all belong to the same place, it shows where we come from. If I stand on the street today or tomorrow, people will know that this child is from Gandhi Secondary school.

Thaver (2004) explains that the critical factor in the distinction between 'home' and feeling 'at home' is the social relations that are established with other social actors in a given place. These relations bring about mutual assurances, fitness and belonging. The identity and status that the school uniform bestows upon learners, make them feel proud of their school, as it better describes who they are when they are walking home from school or are participating in competition with other schools.

Teacher attitude towards the learners also contributes to school as a welcoming space. According to Nichols (2008) “[on an interpersonal relationship] all the [learners] who felt they belonged [in their study], a large majority of them said they belonged because of their relationships with adults and peers” (p. 156). Thus, learners would like to have teachers that they can talk to about their personal problems because this contributes to them feeling welcomed in the school. Shaista mentioned that:

you know the fact that the teachers are friendly, it's not always just all work no play, they laugh and joke with us, we get those teachers where we feel that if we have a problem we can talk to them, and you know they're not so stuck.

They experience the lessons as welcoming and enjoy their lessons because the teachers engage and make jokes with them and so it becomes easy for

them to enjoy the learning area and not to stay away from the lesson given by that teacher. Shaista related that:

When I go for Life Orientation, it's actually one of my most favourite [learning areas], you know we sit in a class, and the teacher. You know in his lesson he makes jokes and he makes us laugh, so you know we [do not stress].

She further explains “Ja, so he [a particular teacher] makes us laugh and everything, and you know he puts the jokes in a way we still get back to what we were doing in class” and this attracts learners to the lessons. In their study, Freeman, Anderman and Jensen (2007) found that students’ sense of class belonging was significantly associated with their university belonging. Learners experiencing welcoming feelings in a school as result of enjoying a particular class or learning area provided a strong indication as to how far a school should go to be welcoming.

4.3.2 Primary Driver: Belonging (Bel)

According to Dreikus-Ferguson (1989), a follower of the Adlerian motivation theory, “the fundamental motivation for people is to belong” (p. 358). Belonging (Bel) is a broad concept that is defined to include concepts such as belongingness, relatedness, sense of community, sense of school or classroom membership, support and acceptance (Osterman, 2000, p. 343). In order to understand what feelings of belonging entails, it is important

according to Osterman (2000) to take note of the following three aspects: firstly, that social context plays a significant part in determining whether individual needs are satisfied; secondly, needs are domain-and situation-specific; thirdly, needs are on-going. Thus in order to feel like they belong in the school, participants in this study and as indicated by the flow of the SID, should experience the school as welcoming. This is not limited to the space in and around the school, but also includes the mood in the environment and the feeling that they are continually cared for as individuals and full members of the school community. Fatima explained that feelings of belonging in the school create an atmosphere of respecting oneself and others:

Yes, sir, if you feel like you belong, the people will respect you, if there's no respect you won't want to be in that place, in fact in the school, you won't want to belong here because they don't respect you sir.

Being part of the school goes hand in hand with the way they are treated as well as the role that they play as members of the school.

Learners experience acceptance according to Jack when “teachers do not call us names” but try to make an effort to know about their learners’ backgrounds, cultures and how to pronounce their names properly. The Freeman, Anderman and Jensen’s (2007) study found that when students felt a sense of belonging in a particular class, they also reported positive motivational beliefs in relation to that class. Nieto (2000) recommended that

teaching techniques should be adopted to cater for all learners. That teachers should learn something about their learners' backgrounds because their backgrounds, they could use this information in their lesson plans.

Belonging goes hand in hand with feelings of being accepted the way an individual is. A sense of belonging is associated with important psychological process; children who experience a sense of relatedness have a stronger supply of inner resources (Osterman, 2000, p. 343). Learners feel that they do not have to act up or pretend to be what they are not in their new schools. Belonging is about being part of a school without having to compromise who you are. Belonging fosters feelings of being accepted the way you are without having to alter yourself as a newcomer or the owner of the school. According Salim this is so:

Because if you belong at the same time you must feel respected because you can't be condemned to being at a certain place or to do certain things to please other people because if you belong to a certain group that is who you are and what you are.

The assimilation policies that the former segregated schools used as yardsticks to accept Black learners, fostered feelings of alienation as they had to act what they were not (Carrim, 1995; Vally & Dalamba, 1999). van Heerden (1998) indicates that "Black learners in the former segregated White schools are expected to 'grow' into the school culture" (p. 109) of their new school, meaning that they are expected to catch up and do as their fellow

White learners do. If the Black learners do not do as they are expected, they run the risk of either being expelled or labelled trouble-makers. Zafar (1999) explains that “assimilation results in divisions of ‘us’ and ‘them’ within the school” and further reports that “studies demonstrate the deep psychological effects that learners suffer in having to take the blame for the challenges their presence brings to the classroom and in the school” (p. 5).

As a result of frustration and the obvious lack of platform to voice their concerns, learners harbour negative emotions as they try to assert their presence in the new school environment and to find out where they fit in. However, a school that promotes a sense of belonging assist in encouraging learner positive relationships. Kiandra related that for her to feel that she belongs in a school, she will have to experience feelings of being respected:

Ja, belonging does influence respect because I feel respected in school because I do not find incidents where these children fight with me or teases me [because I do not belong here],...so in this case they respect me I respect them back so I don't get a lot of conflict with other children, they listen to what I say and I also listen to them [because] we all belong to this school.

When a learner feels that she is not seen as part of the school, not respected and therefore not listened to when raising issues, this can easily result in altercations between learners.

Feelings of belonging are also linked to people's image as the learners form groups according to clothing labels and parental socio-economic standing in the community. According to Dolby (2001) and Dawson (2003) learners assert their sense of belonging in the school by willingly adopting practices that are done by others in the school. This striving to belong is according to Dreikus-Ferguson (1989) referred to as "urge to community" (p. 359), thus an individual does what she can in order to fit in and be part of the community that she aspires to join. Carter (2006) mentions that school in itself has the power to influence and affect students' friendship networks, as well as set the boundaries of who is 'in' or 'out' in terms of status, intelligence, and participation. A participant in the study mentioned that her feelings of belonging are fostered as the fellow learners recognise the clothing brand or labels that she wears when she comes to school. Learners buy clothes to be part of the 'in' group. Therefore, the fact that they are recognised and treated differently in terms of social status, makes them feel like part of the school as they form friendships with learners in this school who wear branded clothing like themselves. According to Salim:

Ja, an example of that is, the way people respect me for the way I am, like as you can see when it comes to, you know some people say you rich because you can afford a new dress, but I say if you can afford it why not respect me for that, they can afford to wear name brands that is why, you know, with the group that I stand with not everyone is able to wear some of the things that I have, but they respect it when they see you wearing, they tell me it looks nice, they don't become jealous.

However, as noted from this participant's quotation, feelings of belonging do not come only from being admired. They also come from the authentic and non-jealous comments as a result of the status of wearing branded clothing labels.

The manner in which the teachers and other learners treat each other has a bearing on the feeling of belonging, and later on, respect. Phindile mentioned that:

Like when you reach maybe a certain stage, they show your mistakes, you feel that you belong here, I am part of the group of community ...I still come and they show respect and that you are welcome here, you feel respect and you feel you belong.

As indicated by Furman (1998), community is not present until members experience feelings of belonging, trust in others and safety. Furthermore, as stated by Dreikus-Ferguson (1989), "the essence of being human is to be part of the community, to bond with other, to have a sense of belonging and worth through one's social embeddedness" (p. 358). Thus, an individual needs to experience a sense of being accepted by the community that she is living in or intending to as a newcomer. Phindile related an example of how being made to feel part of a community such as the school can unfold in a situation where one enters an already formed family.

You see my mother got married when I was 8 and like you know she married my stepfather so I went to visit his family and then they showed me respect that they do respect my family and I felt that I belonged with this new family.

Such acceptance comes with accepting that the newcomer belongs. She has her own practices and the owners of the community have to respect her. According to Osterman (2000) “students who experience a sense of relatedness...have more [a] positive attitude toward the school, class work, teachers and their peers...are more likely to like school, are more engaged,...participate in school activities and they invest more of themselves in the learning process” (p. 343).

4.3.3 Secondary Driver: Respect (Res)

According to Osterman (2000), to experience relatedness, learners “must feel that they are worthy of respect” (p. 351) and that the others in their group or social context care for them. Respect to the participants included the way the teachers and other learners treat them, as this is important in enhancing integration. Phatlane (2007) put it clearly when she said “respect and acceptance of the ‘other’ are values that are fundamental to the whole process of integration” (p. 140). Thus, respect in this SID influenced the learners’ feelings of being secure in their school and later on the freedom to interact with other learners. The respect for human life and dignity of the learners prompted the school to devise means of keeping the school safe.

Jack mentioned “they respect us, that is why you see that they hired a security to come and give us security”.

Mutual relationship between the learners and teachers has a bearing on how learners and teachers translate feelings of being respected in the school and therefore fostering feelings of belonging. This relationship should foster, according to Osterman (2000), a sense of “collegiality [between teachers and learners], as it is one of the most important organisational characteristics influencing teachers’ [and learners’] commitment, sense of efficacy, and performance (p. 325). Shaista puts it well when she said that:

I always talk to my teachers in a respectable way, and ...teachers...do not discuss me, I have never had that problem, they find me to be pleasant, okay now and then you slip and make a mistake but we still maintain our respect with each other.

Teachers and learners in this instance can talk and criticise each other, because the base of their relationship is well established in terms of mutual respect and trust. Therefore learners easily uphold the norms and abide by the school rules because they do not feel threatened as a result of being disrespected. According to Schaps and Solomon (1990), “[a fulfilled] sense of belonging motivates children to abide by and uphold the norms and values that school community has decided to be important” (p. 39). Thus respect and trust between learners and teachers play a significant role in fulfilling learners’ sense of belonging.

Furthermore, feelings of being respected in a new school goes further because, according to Phindile, when you belong “people respect you, being around people, as in like you belong in the school the people around you respect you”. According to Ferrante (2003), people begin to distinguish between “us and them” when they begin to judge people along the lines of material and non-material cultures of the other person or society. This “othering” is done most of the time when there is an individual who is seen as not belonging with the ‘us’. When an individual is respected and experiences that she belongs, her position will not be threatened and will have no need to separate people along the lines of ‘us and them’. Salim put it succinctly when he said:

Okay, people must respect you because you can’t expect to feel wanted and belong to a certain group, if the people don’t respect you, they don’t respect the way you dress, the way you are. They must respect for who you and what you are.

Because as Osterman (2000) put it, “being a member of a community includes feeling part of a group” (p. 324).

Being accepted the way one is, is an important theme in being part of and belonging to a school, group and/ or community. As indicated by Dolby (2001) and Dawson (2003), learners at times will try to look like what is regarded as acceptable in that particular school. Having the “correct look” does not only

make other learners admire you, but also respect you. Dolby (2001) and Dawson (2003) mentioned that feelings of belonging can also be affected by the economic status of the parents. This manifests itself through the purchasing of games and/ or branded clothing that learners cannot afford, but is done because they want to fit in and be respected.

According to Salim:

An example of that is, the way that people respect me for the way I am, like as you can see when it comes to, you know some people say you rich because you can afford a new dress, but I say if you can afford it why not respect me for that, they can afford to wear name brands that is why ..., you know, with the group that I stand with not everyone is able to wear some of the things that I have, but they respect you when they see [what] you [are] wearing, they tell me it looks nice, they don't become jealous.

Feelings of belonging and respect were explained to indicate how they go hand in hand. Freeman, Anderman and Jensen (2007), mention "that it was found that a sense of belonging was increased in the classroom when teacher promoted mutual respect amongst the learners" (p. 205). For one to belong, one must be respected and *vice versa*, as indicated by Fatima:

Yes, sir, if you feel like you belong the people will respect you, if there's no respect you won't want to be in that place, in fact in the school, you won't want to belong here because they don't respect you sir.

Having a place or a forum of voicing concerns is important for learners and this contributes to their feelings of being respected in a given school situation. It is important for learners to be able to confront and raise their concerns without fear of victimisation. When the participants had grievances, they took them up with the school management. For example, Previa reported that:

We respected the school for respecting us, it showed us that they don't just accept me because they know you have to get to high school, they accept me because they know I can make a difference in the school and in your life.

Learners furthermore explained that they experience being respected in a school that gives them a hearing. Phindile summarised this well when she said that "because when you feel respected you can speak and have your say". He gives an example:

In the class, when you feel that the class does not respect you, you can tell them that ..., maybe there's no teacher or there's a teacher you can tell them to respect the teachers, so you feel respected and you do have a say.

Kiandra added that:

In our school we talk, we give each other a chance to talk, that shows respect, you can be talking for others, but we give you that attention and it is equal.

Respect is bi-directional (Castles & Davidson, 2000) and a bilateral process, where an individual is able to identify with a certain type of community, and on the other hand a community is able to do the same (Marchetti-Mercer, 2006, p. 208) for individual [feelings of] belonging. Learners know that they have to go to school but would also like to be seen as possible contributors in the development and success of the school. However, for this to take place the learners should identify with the school practices and, on the other hand, the school should invest in the potential of the learners, irrespective of their backgrounds. Kiandra mentions that:

Without respect there's no belonging. Ja, belonging does influence respect because I feel respected in school because I don't find incidents where these children fight with me or teases me, because it takes respect to get respect, so if you don't respect me I'm not going to respect you, so in this case they respect me I respect back so I don't get a lot of conflict with other children because I respect them and because I respect them, they listen to what I say and I also listen to them.

4.3.4 Secondary driver: Security (Sec)

Porteous (1976) explained that ‘home “provides individuals with three territorial satisfactions namely identity, security and stimulation” (p. 383). These satisfactions, he asserts, “derive from the control of physical space, and this control is secured in two major means, the personalisation of space in an assertion of identity and a means of ensuring stimulation” (Porteous, 1976, p 383). In a school setting, learners need to satisfy these needs on various levels. Learners need to know that when they are in the school premises nothing wrong from inside and outside the school will happen to them. They place their trust in the authorities and therefore expect to be protected in their daily socialisation and activities. Thus, security encourages the way people relate in a diverse environment. Khutso mentioned that:

security influences equal socialisation, for example if maybe there was racism in the school, people wouldn't feel secure, for example the xenophobic attacks [that happened in the country],...In this school since like we don't judge ourselves according to race or gender, people feel secure.

Ryan and Lynch (1989) established that learners' sense of detachment from [significant other] negatively affect their sense of security, self-concept and willingness to rely on significant others' support (pp 345-7), however, if the learners have trust in their teachers or any other significant other, the sense of security in the school will encourage a sense of relatedness, belonging and

community within the school setting. According to Kiandra teachers and guards at the gate make them feel secure and being part of their school community.

We have guards and dogs at school, there's people at the gate also that ensure that children don't run inside, there's some teachers that look out for us, they pay attention to us, so I feel safe.

Kiandra further mentions that "the principal and the teachers during break times...walk around to see there's no fighting and everything so you feel there's security". This stable security attitude is also experienced during times when the school is busy, for instance during exams. Kiandra said:

Yes, even when we come out early from school, exam time, you won't find the teachers leaving, some teachers wait until the parents come, you won't find that all the teachers just go.

It is important for learners to always feel secure, Ryan, Stiller and Lynch (1994) refer to 'felt security' between learners, parents, teachers and peers which is associated with important motivational outcomes.

According to Nieto (2000) it is important for the teachers to know their learners' background and to adapt their teaching techniques to their learners' abilities. Teachers who know their learners contribute in creating an

emotionally safe and secure learning environment for the learners. In integration, as noted by Carter (2006):

A school in which its teachers, principals, and staff could not fully engage with the meanings of integration in all of its facets would struggle in its incorporation of previously disadvantaged racial and ethnic groups (p. 1).

Learners in such schools will neither feel secure nor part of the school. Learners feel that it is important for the teachers to know them and this brings about further sense of belonging. As explained by Previa:

If you know the person you are secured, you actually feel free to be there, the same as school, you are willing to come to the school because you know it's safe, there's no [one]... against you, there's no one that will harm you or make you feel insecure

To accentuate this, Previa narrated that:

At the moment I am going through a personal problem and I spoke to my class teacher and he spoke to other teachers so that they must understand what I am going through and actually it's difficult not to, you know parents.

A study conducted by Resnick, Bearman, Blum, Bauman, Harris, Jones, Tabor, Beuhring, Sieving, Shew, Ireland, Bearinger and Udry, (1997) reported that an adolescent's sense of connectedness to family and school was significantly associated with lower rates of emotional distress, suicidality (defined as recent history of suicide ideation and attempts), violence, substance abuse and sexual activity. This, according to Khutso "means when you feel secured you are respected because the way I look at it...when you feel respected you feel secured" and teachers will respect your space and give you enough time so that your personal problems do not affect your school work.

As mentioned, security in the school goes beyond what is happening in the school premises. Learners felt that the activities around the school and negative elements from outside the school have the potential of threatening their feelings of security and ultimately their belonging in the school. It is the responsibility of the school authorities to ensure that both inside and outside forces do not disrupt the learners' sense of security whilst in the school. According to Phindile:

[when someone from] outside the school threatened [a learner from our school],...the principal called the police we...felt safe, even though they [these two people] were outside the school [premises], [the school] cared and made us feel safe and that we are part of the school.

Porteous (1976) maintains that “the defence of space is the means by which stimulation is achieved and security assured” (p. 283) and therefore there is an emotional assurance that learners are safe and cared for in the school. In addition, feelings of being secure and safe lead to positive emotions, such as happiness in the school.

It is therefore important for the learners to see their security and not only to sense it, as Porteous (1976) mentioned that the security is derived from the control of the physical space. Shaista gave an example of the importance of good security:

We have a lot of security, nobody is just allowed to enter the school, we've got John in charge, standing at our gate checking who is coming in and out of the school, children are not allowed to just leave the school, the parents have to come and fetch the child or send someone with a letter informing the school – or the parents have to phone then only are you allowed to take your child out of the school. So that's a sense of security, like remember what happened with a Benoni family that guy came and took a child from school, and because it was a father's friend the school said it was okay without even consulting the parents. The school must inform the parents what is going on. One thing about this school, they keep track about the numbers, Ja, that's security that makes me feel welcome.

Friends are seen as an important support and good for ensuring security among the learners. Osterman (2000) puts it aptly and mentions that “being part of a supportive network reduces stress, whereas being deprived of stable and supportive relationship has far-reaching negative consequences” (p. 327). It is important for friendships formed in the school to go over the boundaries of sharing study materials and being part of the same study groups. Learners expressed security in the schools because they have friends who will stand with them even in hard times such as fights and other conflicts that learners get involved in. Shaista mentioned that “So in that way I feel secure because I know for a fact that if someone must come and hit me tomorrow my friends are going to back me up”. As noted in the desegregation of the former White schools racial tensions between the learners ensued and one of the reasons is due to learners of the same race “backing” each other (Jordaan, 2002, Do Sapa, 2007 & Davids, 2007). Thus learners feel secure and protected because they know their friends or people in authority will protect them.

Rose related the security she receives and expects from the school to the one she knows and trusts from her home.

Yes, my mother secures me, she looks after me, sometimes when I go out she asks me things like where am I going, with whom am I going, stuff like that, sometimes she’s like, we all go together, ja.

Because teachers at school are seen as *loco in parentis* by the law, Rose mentioned a teacher who is regarded as such: “Ms X is like always you know

like a mother”. Phindile added that, teachers “won’t like let another person do something wrong to you. They will not leave you they will come and ask what the person is doing, they show love and respect”.

4.3.5 Secondary outcome: Equality in the way we relate and/ or socialise (EqS)

It is important according to Dreikus-Ferguson (1989), a follower of Adlerian motivational theories, to treat the child as an equal in any educational setting.

Dolby (2001) and Dawson (2003) found that learners personalise their space in the school. They search for feelings of being related and belonging in the school by adopting practices that are done by ‘other’ learners in that school. For instance, they dress up and behave in similar manners like the owners of the school. Friendship develops in terms of learners dress, and their likes with regard to entertainment, famous artists and expensive clothing labels. These friendships need to be maintained. Salim mentioned that:

You know, with the group that I stand with not everyone is able to wear some of the things that I have, but they respect it when they see you wearing [them], they tell me it looks nice, they don’t become jealous.

According to Osterman (2000) peer acceptance is important to learner development, because rejected children in one of the studies had significantly less favourable perceptions of school, higher levels of school avoidance, and

lower levels of school performance than did popular children. Freeman, Anderman and Jensen (2007) point out that “students’ social acceptance [in their study] was a significant positive predictor of their sense of belonging to the [school]” (p. 216). Friends treat each other in a particular way and this has an influence on their sense of belonging as well as their socialisation and further friendship development. Nichols (2008) found that students felt that they belonged because of interpersonal reasons. Jack felt he belonged and socialised positively in the school because:

When you go and approach someone as a friend, they don’t like show you like if maybe that person doesn’t like you and all that stuff, they don’t show you that they like don’t care about you and show you love, they care about you and tell you about the wrong and right things you must and mustn’t do [when you] socialise with them.

Jack felt it is important according to Jack for learners to be honest with each other and therefore further enhancing the levels of acceptance within the group and the entire school community. He mentioned that:

There’s this other guy who used to go around with us last year, my friends told me that I mustn’t go with these guys because they’re gamblers and all that stuff, then...then I decided to go with my class mates, that shows that they care about me.

Teachers should encourage warnings like these and “looking out for each other” because it instils a sense of belonging to a group.

The attitudes of fellow learners and teachers play an important role in reinforcing learners’ feelings of being able to socialise with learners from diverse racial backgrounds. According to Zirkel (2004), “friends from other ethnic groups [might] affirm [learners’] sense of belonging in and connection to integrated schools” (p. 70). Ntando related that “when you’re loved or when you are cared for you can socialise easier”. With the basic human needs taken care of, it is usually easy for other forms of friendships to be formed. Phindile, mentioned that:

Because when you’re free you can socialise with people when you feel free, if you [are] not .., if you don’t feel free you [are] going to talk only [with one] friend, you won’t go around and talk to other people – so when you [are] free you can socialise equally with other people, with other races and other cultures.

According to the race and ethnic relations barometer (2005) “blacks registered higher percentages than all other [races] on forming friendships with other races” (p. 13). Friendships that form across racial lines should be maintained to encourage socialisation during school breaks. According to Vally and Dalamba (1999) “there is substantial desegregation during class activities, [but only] 6% desegregation [on the] play grounds and 3% desegregation outside school” (p. 23). However, this seems to be in contrast with this school,

because according to one of the participants in this study there is racial integration during school activities and breaks. Phindile related that:

Yes you socialise equally because here at school you get friends like an Indian and a coloured being friends – they interact with each other, they are friends, they understand each other and when the other one has a problem in the class they help each other. The same as at home my dad is a coloured and my mom is umSwazi, so they have different cultures.

These practices were also observed during break, with most groups being of mixed races. However, there were also considerable pockets of exclusively Black, Coloured and Indians learners. The need for belonging according to Baumeister and Leary (1995) is so powerful that people will develop social attachments very easily and will strive to maintain these relationships and social bonds even under difficult circumstances.

According to Khutso, a school that fosters feelings of belonging and assuring equality in their socialisation is a school where learners:

Are being treated equally. There is no racism, there's nothing like that, there's equal socialisation, if you're an Indian we respect who you are, if you're a Christian we do the same.

Khutso commented that people socialise with each other “because they are people not because somebody is Indian, rich or poor, or African [or] black”. Accentuated by Osterman (2000), “children who are highly accepted by their peers [irrespective of their race] are more sociable and more socially competent [socially]. They...know how to get along with others and do what is necessary to be accepted” (p. 347).

Furthermore Salim explained that:

If you belong you must feel there’s a sense of love and that people want you around, it’s a human instinct that you know when you are not wanted or you are not supposed to be around, you will see how people react when you walk into a room, they are either happy, pleased to see you or you just get that look that they’re not happy to see you.

The need to belong is a basic need and according to Osterman (2000), “characteristic of the social context [that] determines whether these needs are met” (p. 347). Apparently ‘anti-social behaviour’ may more appropriately be interpreted as an indicator that needs are not satisfied in the particular social context. The failure to meet the need to belong does not necessarily have to have a racial inclination.

The instinct of ‘you are wanted’ goes further as Salim explained that “people must notice if you’re not [at school], they must notice that you’re not [at the grounds during lunch]” The learners explained that being noticed in the school is also important as it meant that significant others could see if a particular

learner is not only physically absent but also when she is not feeling well. Thus, Kiandra explained that “ [She] feel[s] belonging in the school because if [people] care for you [they are] going to talk to you and then it will end up with a conversation” and “not only because [they] care for you, [they are able to] see you’re feeling down, [they] come to you and [you] can talk .., [I] can say what I want to say” This does not mean that everybody in the school must know you, but according to Nieto (2000), it is important for teachers to know their learners. As far as learner-to-learner relationships are concerned, and as encouraged by integration, learners are also free to get to know people before they could socialise with them. Previa mentions that:

There has to be love, there has to be care and...there must be some relationships with people before you [are] free to socialise with them, you can't just come to anyone and say 'listen here', I want to be your friend, it's not easy. It was like the first time we met you, it was like, we were like quiet but as time went on we got to know you and started speaking now.

Phindile explained that she knows that she socialises equally with other learners and teachers “because they are there for you, you are the important thing to them so they focus on you, they bond with you”. Ryan (1995) concluded that the satisfaction of these needs affect the psychological development and the overall experience of well-being and health

4.3.6 Secondary outcome: Tender love and care (TLC)

The need for relatedness, being part of and belonging, according to Osterman (2000) “involves the need to feel securely connected with the ‘other’ [learners]” (p. 325) in the environment and to experience oneself as worthy of love and respect. Tender love and care is experienced by the learners when they are able to discuss their problems with their teachers as they know that they will get help from them. For example, Kiandra related that:

I have a lot of family issues at home, so it kind of affect my school at times, like I stay absent, last week I had to be absent because I had to go to court, so the teachers showed me loving care, they spoke to me about it and told me that everything is going to be fine and that whatever is happening at home is not my fault, so they’re giving me that loving care which maybe I do not get at home, they give it to me here, that is why I feel I belong here.

Learners’ experience of acceptance is associated with a positive orientation towards school, class work and teachers (Osterman, 2000, p. 331). Teachers who take time to know their learners’ backgrounds and home circumstances contribute to making the school a welcoming space and therefore instilling in the learners a sense of belonging. As a result of caring teachers, Kiandra concluded that:

They showed me that they cared, because it wasn't like it's your problem, they showed me and they talked to me, it's like my own mother talking to me, showing me that everything is going to be fine.

According to Pettigrew (1998), "authority support establishes norms of acceptance [amongst the learners and teacher themselves]. Learners will feel accepted in the school that allow them to experience love and caring" (p. 67). Such a school will encourage learners to speak openly to their teachers when they encounter problems. This would prevent bottling up of emotions which could lead to fights.

Learners are more likely to experience a sense of belonging when they know they can trust the teacher and therefore also trust his/her advice regarding their work. According to Zirkel (2004) "students of colour are generally wary of White teachers...except when they know that the White [teachers] are culturally aware and sensitive or when [the teachers] combine critical feedback with statements emphasising their confidence in the students' intellectual abilities" (p. 59). Trust in the authorities at schools is important in making learners have a sense of belonging, as it encourages the learners to talk about problems they encounter in their lives. These problems need not be school-related; they can also be personal. Previa commented about this:

There must be a trust between you and your teachers, in order to be able to share your personal problems which you cannot handle by yourself, and by telling them you must feel that this won't go to the

entire school that she is going through a problem or whatever, or maybe the girlfriend or whatever, this will just be between the two of you or maybe tell other teachers [who might be deemed necessary to know at that moment].

Furthermore, according to Osterman (2000), “[learners] who experience a greater sense of acceptance by peers and teachers [are] more likely to be interested in and enjoy their classes” (p. 331). Shaista related:

If I have a problem I can go to a teacher, [and if] I don’t have to talk to a teacher, I have my peers who are the same age as me, who I can relate to, so if I have family problems at home or whatever, I can come to school and talk about it and get it off my mind or whatever. You know sometimes you go through lots problems at home and the one thing that you wish for is to get out of the house, you know when you wake up in the morning, this is the time you look forward to going to school. Your head will be cleared for a few hours because you don’t have to worry about the problems at home – so it’s like a second home here.

Thus, Bank, et al. (2005) advocate strong [learner] governance:

And emphasize that work needs to be done “at the bottom” by making student representatives accountable to their peers and providing frequent time for discussion among representatives and their

constituents. Changes also need to be made at the ‘top’. School administrators and teachers need to maintain their authority but relinquish some of their power in order to enlarge the space for appropriate student decision-making (p. 14).

Marchetti-Mercer (2006) argues that “belonging also refers to a sense of commitment, loyalty and ultimately emotional connection with the ‘home’ one has chosen” (p. 208). The study conducted by Resnick, et al. (1997) reported that an adolescent’s sense of connectedness to family and school was significantly associated with lower rates of emotional distress. Learners, who feel connected to the school because they experience some kind of support, be it academically and/ or emotionally will excel. Thus, having a supportive network reduces stress, whereas being deprived of stable and supportive relationships has far-reaching negative consequences (Osterman, 2000, p. 327).

To form friendships in a new environment, that at some point did not accept you, is challenging. As noted by Zirkel (2004), friends from other ethnic groups might affirm learners’ sense of belonging in and connection to integrated schools. Such relationships can provide learners with confidence in their ability to navigate racially integrated environments, and can also provide informal social networks that could lead to future opportunities. Therefore the formations of genuine friendships and the reasons for such formations are to be commended and lessons learned from them are to be cherished. Salim explained that:

To socialise...[in a former segregated school] show that you care, that you put an effort to become a friend so you should socialise but in a sense show that you care, you [are] not just doing it for the sake of doing it, [it's a matter of] I thought about you and I care about you and I love you as my friend, [I like to] talk to you at times, [and ask you] "how was your weekend, how's things?"

Such interaction encourages learners to feel part of the school. They form friendships that go beyond the school years as it transcends being friends because of going to the same school. Friendships formed for real reasons are evident during break times and challenge what Vally and Dalamba (1999) noted, that "[learners] segregate on racial lines during school breaks and school knock off times" (p. 23).

Phatlane (2007) found in her study that it is not only the approachability of those in authority that makes school integration to be smooth, but it is also commitment of those in authority. Having teachers who put in additional effort for their learners indicate to them that they are important and appreciated and that the school care about their progress and success. Shaista mentioned that:

last year we had maths tuition, this year we don't have maths tuition, and you know we were struggling with maths and everything and the maths teacher took an extra time at the school and said 'okay stay in I

will give your extra tuition’, so showed us that she cared which motivated us into studying more, into sacrificing more time into doing maths work and whatever.

Teacher involvement is crucial because it is through such extra tuition classes where learners are taught to help each other and learn from each other. As noted by Booker (2006) “learners have to associate schooling and education with some higher level of importance and value, otherwise,...[they] will not have the impetus to connect to or relate to others in that environment” (p. 5).

4.3.7 Secondary outcome: Motivation (Mot)

According to Porteous (1976) the personalisation of space comes through three territorial satisfactions, namely identity, security and stimulation. Therefore, it is important as noted by Osterman (2000) that “motivation or [stimulation] and performance will differ depending on the specific context” (p. 325). An individual learner can either be stimulated or motivated positively or negatively, that is towards building a harmonious school environment or to break away from it. According to Deci, Vallerand, Pelletier and Ryan (1991), “positive feedback enhances motivation in general, that is both extrinsic and intrinsic because it enhances perceived competence” (p. 333). An intrinsically motivated person actively engages in behaviours out of personal choice rather than external requirement (Osterman, 2000, p. 328). Thus the SID flow indicates that tender, love and care influences learners’ motivation, not only towards academic competence but also towards each other’s well-being as

they encourage each other when they meet challenges during the school years.

According to Khutso:

if you are cared for and loved you can be motivated and you can motivate somebody else, for example a friend of yours is doing something wrong, you can comment and encourage them to do it in a better way, motivate this person and so on.

Osterman (2000) writes that this motivation is met on an ongoing basis. According to Freeman, Anderman and Jensen (2007) various studies suggest that the sense of belonging in school children “tends to be associated with more adaptive motivational characteristics, including an orientation toward mastery and intrinsic motivation” (p. 204). The experience of being loved and cared for by significant others and, in this instance, fellow learners and teachers can play a major role in motivating learners to better themselves and also draws forth good behaviours from them. Kiandra mentioned that,

When you have tender loving care you are also motivated, your teachers and your friends around care for you, they will say for instance if you’re in a situation like maybe you failed for example and you’re worried that it is going to get bad at home, you are going to be shouted at and all that stuff – while they show you that they care for you, it also gives you an opportunity to see that this is the time where

you must pull up your socks, see everything exactly as it is, you will then be able to show your parents that you can do better.

It is important for the learner to be motivated internally or be self-motivated so as to be able to “seek out challenges and opportunities to expand knowledge and experience” (Osterman, 2000, p 328). Freeman, Anderman and Jensen (2007) found that the “sense of belonging in a specific...class is associated with adaptive motivational beliefs in relation to that same class”. Therefore, whatever happens in the classroom has the potential to make the learner feel that she is part of the class or not. It is through the perceived support that learners will be able to gather themselves. A sense of belonging and emotional attachment will help them to motivate themselves internally so as to do better in their next endeavours.

The fact that principals and teachers motivate learners is an indication that they care for them and that they belong to their school. The feelings that an individual motivates people that she cares about come out in this affinity. Teachers talk to the learners during assembly as well as lessons to give them words of encouragement. Jack recalls this and mentions that “Ja, they like in assembly they tell us we must improve, we must do our work, that’s motivation, they care”. Other opportunities for motivation come out during specific lessons from specific teachers, for example, Jack further related that:

I was lacking last year, in Maths and Afrikaans, they took me to the staff room, sometimes if a teacher says he wants to see you at break

time, you go and she motivates you, they will say these are not your friends you must go and do your work, they [the bad friends] making you not to do your work, that's caring and motivation.

Teachers will also warn learners about the bad influence of their friends. These warnings are taken as an indication of caring, and not as rules to stop the friendships. Further than that, learners' expectations and affirmations on their achievements play a major role in their school motivation, be it achievement and/ or belonging their schools. Booker (2006) found in his study that :

an expectancy-value orientation to motivation would posit that...learners [who] feel that their efforts to achieve academically will not result in increased economic or social mobility, they opt to devalue the importance of schooling and choose to engage in behaviours that are counter to those that result in high academic achievement (p. 5).

As a result, learners sometimes join unproductive friendships that might lead to bad decisions, like dropping out. However, having significant others in the form of teachers who motivate learners, learners' detachment from the school in general could be addressed.

Freeman, Anderman and Jensen (2007) assert that:

"Teachers' warmth and supportiveness, emphasis on pro-social values, encouragement [to] cooperate and elicitation of student thinking were

positively associated with sense of community. In contrast, teachers' use of extrinsic control was negatively associated with the sense of community (p. 205).

Therefore, it is important for the learners to experience those in authority to be approachable as this helps them when they encounter problems. The participants responded that “[Teacher] actually motivate us, we feel free because they motivate us, we are not like scared going to them to motivate us”. Thaver (2003) indicated authority has the power to yield feelings such as being respected, valued and accepted. Thus, learners who find their teachers to be approachable, can go to them and raise their concerns if there are any. As Rose explained, “lots of teachers here they do that, if they see that you are lacking or going down, they always say things like you can work harder, you can do better than that and they will call you one side and talk to you”.

As indicated by Marchetti-Mercer (2006), aspects of sense of belonging are not a one person processes, there is usually second and third parties involved. Thus motivation in the school setting implies a bi- and multilateral process as well. According to Marchetti-Mercer (2006) this implies that the teachers should be able to identify with the learner-community and that the learners in turn should be able to see themselves in the teachers' situation. Khutso summed this up well when he mentioned that as people:

“you don’t always have a good day and stuff, sometimes it’s the teacher who is not having a good day, or is in a bad mood, sometimes we as learners can motivate the teachers and stuff”.

Thus, it is important for the teachers and the learners to know and understand each other. This encourages feelings of belonging to all people involved in the school, especially the learners.

Another means of being motivated in the school is through standing up and voicing your opinions, without fearing that you will end up in trouble with school authorities. According to Zafar (1999), desegregation “studies demonstrate the deep psychological effects that learners suffer in having to take the blame for the challenges their presence brings to the classroom” (p. 5). Learners in such settings are held back as they do not voice their opinions and do not participate in class and other significant school activities. This leads to even further marginalisation. Cox and Williams (2008) allude to mastery and performance motivational climates in physical education that they can either motivate or keep the learner from participating in school activities. Mastery climates are explained as environments in which students perceive that they are rewarded for personal improvement and learning, whereas performance climates are those in which students perceive that superior performances are rewarded (Cox & Williams, 2008, p. 223). It is possible for learners to experience the situations as both.

However, it is the mastery climate that learners strive for and that the teachers should promote. Accordingly, a mastery climate, according to Cox and Williams (2008) promotes feelings of competence, autonomy and relatedness, and thus support self-determined motivation. A learner should be able to raise her concerns with relevant teachers, socialise with any one she wants to and question the school's decisions without fear of being prejudiced.

The importance of being given a platform is noted when Khutso mentioned that “there’s an occasion, everybody has to express what they think or how they feel about whatever is being suggested [by] the principal”. In this instance learners can disagree with the principal without fear of being labelled trouble makers because Khutso explained that learners feel that “most of the time we make suggestions which are noted”. It is important for learners to get the sense that their concerns and suggestions about the school are recognised as this further entrenches feelings of being an important part of the school.

Baumeister and Leary (1995) reported that when people see themselves as part of the group, their helping behaviour expands so that they might even talk to strangers in order to increase cooperation. Learners can motivate each other and not only wait for the teachers to come and motivate them. Kiandra explained how she spoke to her friend:

A friend failed, coming to me...all I could say you know you messed up, it was first term and you know first term it was very hectic in our school,

she messed up and so I tell her you know, you messed up but it is not the end of the world, the second term we all passed, I told her to pull up her socks, you can do better, we all can do better, you must just think big because sometimes we think small.

Ryan (1995) refers to internalisation, which is the assimilation of the external regulation to intrinsically motivate an individual, as this process supports the development of autonomy, or shifting from an external to internal locus of control.

Thus, it is important for the learners to move from blaming what is happening to them on issues that they might not have control over as this continues to take the autonomy and power away from them. Phindile related that:

When my mother got married, I was like confused. I wanted my real father so one of my friends motivated me by saying that my father will always be my father whether my mother marries someone else or not, and that they can both be part of my life even if they are not married, I became motivated.

Furthermore, friends can assist each other to attain the goals that they set. Salim mentioned, “knowing your friends they will motivate you and say “go for it you have nothing to worry about”.

According to Ryan, Stiller and Lynch (1994) there is a positive relation between the way learners represent their relationship with their teachers,

parents and peers and measures of academic motivation and self-esteem. It is therefore important for teachers to be involved in the learners' activities, because this does not only motivate the learners, but also brings them closer and therefore encourage parent-child relationships. As Phindile noted, "it made me happy to see that our teachers are involved in our high school years. When the teachers are involved, they motivate us". Such support fosters a sense of connection, self-esteem and confidence that will likely enhance educational outcomes (Zirkel, 2004, p. 70).

Motivation also comes to learners through the level of teacher approachability. According to Freeman, Anderman and Jensen (2007), "teacher-student relationships that are characterised by fairness and respect have been associated with reduced alienation from school" (p. 205). Learners know that they can talk to their teachers because they believe that they will be treated fairly irrespective of their background and/ or race. Further on, Osterman (2000) mentions that "children who are preferred by peers and teachers tend to be those who are academically competent" (p. 341). If learners know that they can approach their friends and teachers for assistance, their confidence increases and they become more ready to challenge the world of learning. Kiandra related that:

I was late with my assignment...and I asked [my teacher] to help me out and at first I was scared I thought he was going to shout at me because it was late. I went to him and he said to me it must be in such order and showed me like step by step how to do this type of thing and

I asked him to hand in late he said okay it's your last time, and then he said because I explained this to you again give me something better, so he motivated me.

According to Nichols (2008), "learners liked their...school for a variety of reasons, including the quality of interpersonal relationships, school-level opportunities, and the potential for learning" (p. 154). The perception that learners form about their teachers, fellow learners and school activities has a bearing on their relationships and feelings attributed to the school. Therefore it is important for all learners to experience teachers to be approachable, learners to be friendly and school catering for them, as these will affect their motivation to approach the teacher when they experience problems in class. According to Osterman (2000), "there is a positive relationship between a sense of community and students' motivation" (p. 329). As noted earlier, the school is a community and therefore it was not surprising when Salim explained how a school in itself can be a motivating force:

The school is a welcoming space so there's motivation in such a way that you're not only here to learn and you just come to school for the sake of it, but you're motivated every morning, when you get up and you get your school's tie with your school's motto written on it, You know and then you get the motivation to say you want to come and you want to be one of the people who finished from this school. You see those three words, you can really change the way you are.

4.3.8 Primary outcome: Freedom (Fre)

According to Vally and Dalamba (1999) Black learners were expected to “assume the ostrich position” in the Model C schools. This implied that they had to do as they were told and were not expected to introduce new rules in the school system. As noted, Zafar (1999) explained that “assimilation resulted in divisions of ‘us’ and ‘them’ within the school”. She further reported that “there is little space within the school environment for the airing of negative feelings, which tend to be harboured within” (p. 5). This leads to socialising problems which might feed already existing perceptions by teachers or other learners that “people of their kind” do not belong in such a school. This might eventually lead to violent outbursts between learners and/or between learners and teachers. Freedom in such schools comes at the expense of some learners having to lose who they are.

Freedom to be what one wants to be without fear of being called names reinforces feelings of the school being welcoming space and therefore entrenches feelings of belonging there. Being free and being part of the school means learners feeling that the teachers respect them. Jack mentioned that to be free meant to be in a school where “they don’t call us names, we feel free”. Freedom in such schools is influenced by learners knowing that they do not have to change who they are in order to be accepted. Having said so, learners should also be mindful of the fact that their freedom carries with it responsibilities and therefore, while they expect the school to change in order for them to feel accommodated, they too have to

adapt to the schools demands. Therefore, the assertion by Carrim (1992), Vally and Dalamba (1999) that learners feel and experience that they do not have to accommodate the school, but it is the school that must do so is questionable because adaptation in the school setting should be seen as a bilateral process.

Freedom in the school with learners from diverse racial backgrounds can be enjoyed when the learners are free to socialise and speak freely without consequences for disagreeing with those in authority. It is important that when encouraging freedom emphasis should also be placed on the responsibilities that come with it. Learners should be taught to take up more responsible roles and also be answerable to their actions in the school. Banks, et al. (2005) report that “[learners] should be involved regularly in meetings in which they deliberate and resolve class dilemmas, advise their representatives to a school council, and give input into the topics they study and approaches to particular topics” (p. 14). Khutso indicated that in their school “there’s an occasion, everybody has to express what they think or how they feel about whatever is being suggested [by] the principal”.

According to Kiandra motivation to be part of the school and responsible to one’s actions can come from finding a place where:

You can be wherever you want on the grounds as long as you’re not messing up, it can be anywhere, I can be anywhere, I can also be at another place for the second break, it is nice because I like the space

in the school ..., even if you feel you're not in the mood for company, you ask the teacher to sit in the class during the break or even with her.

This freedom does not imply chaos, it simply means that entire school field and ground, including classrooms belong to all the learners. The school becomes enriched by all the diverse cultures and backgrounds as learners play and take part in building of the school's new culture.

It is important for learners to be taught about issues related to democracy. Banks, et al. (2005), mention that “[learners] should be taught knowledge about democracy and democratic institutions and provided opportunities to practice democracy” (p. 5). Freedom came along with freedom to privacy and learners feel by being given such freedom they can exercise it without any fear from the teachers and the principal. People who feel that their rights are protected, will feel like they belong to that society and are part of this welcoming society. Khutso explained that:

because there's welcoming space you feel free, it's welcoming, it's friendly, that's that, an environment that you can get used to, so you feel free” and because there is respect for privacy.

Kiandra related that:

If I feel I'm not in a mood for a crowd, maybe it's me and my friend, because we can't talk in class when doing school work, and maybe it's

a Monday and we sit in the class and start talking, we ask the teacher and she says okay you can stay in the class just look after it, and we look after it and we sit and talk because if you go to a crowd and you are not in the mood they will sense by the way you answer. Like Rose today was not in a mood, you can be anywhere you want to be, at times you want to talk to a teacher during break time, you can talk or maybe to teach you something during break time, so you can be anywhere.

It is important to mention that the quality of leadership that is in charge of the integration of learners needs to be continually monitored and checked to ensure that the people concerned are doing their best to see to the integration in the school. Phatlane (2007) asserts that the more the leadership understands and buys into the [principles of integration], the easier it will be for everyone involved to buy into the vision of the Department of Education of all people having equal access to lifelong education and training opportunities. The interaction between the teachers and the learners contributes to experiencing the school as free. According to Khutso “there’s much interaction in the school which makes it more welcoming, and maybe the things that happen here in the school cater for all of us”. Learners in such schools can easily see themselves as part of the school, unlike when they are expected to change in the school environment that is not prepared to accommodate them.

As noted, one of the conditions of accepting Black learners in the former segregated schools was that the cultural ethos of the host school should not

change. This ensured a one-way process, namely the Black learners adopting the culture of the segregated school and never the other way around as well (Carrim, 1992; Nkomo, Mkwanazi-Twala & Carrim, 1995; Naidoo 1996; Vally & Dalamba 1999). Thus, “balancing unity and diversity is an on-going challenge for multicultural nation-states” (Banks, et al., 2005, p. 7). However, the school that is willing and accommodating it, demographics creates an ambiance that contributes in creating a welcoming space as the learners feel free to be part of the school. According to Phindile, when “you enter [it] you can feel the freedom of movement, the freedom of speech”, freedom of association and freedom of being a different learner in an established institution like a school.

Furthermore, access to resources contributes to freedom as learners can easily access information about other cultures and learn from them. Rose mentioned that “being free to have a library and computers, [and access them at will] during break time, [or any other time] go in there, open a book and read”.

Having freedom of expression and being able to suggest and recommend activities that the school should introduce, entice learners, as Rose explained “[if] we had activities at school, they ask us for ideas, what would we like to have” because at the end of the day, learners who identify and see themselves in the school programmes and activities are more likely to see themselves belonging to that school. Marchetti-Mercer (2006) explained that “personal identity and the concept of ‘home’ are strongly linked to finding a

sense of belonging” (pp. 96-7) in the school activities. Finn (1989) aptly puts it that learners’ identification with the school is an important factor maintaining learner involvement and that participation in school activities contributes to learner identification.

4.4 Summary

In this chapter I presented the results of the in-depth individual interviews with 10 learners while simultaneously drawing on existing literature to put their utterances into perspective within a larger socio-political context.

CHAPTER FIVE

DISCUSSION OF RESULTS, IMPLICATIONS, CONTRIBUTION OF THE STUDY AND LIMITATIONS

5.1 Introduction

Reflecting on globalisation and societal change, Green, Preston and Sabates (2003) note that national governments are increasingly viewing schools as a “remedy for the perceived decline in social cohesion” (p. 454) observed worldwide, but that policy frameworks frequently focus too narrowly on promoting social inclusion through education, while it leaves untouched other social issues such as cultural conflict. In this study, the aim was to examine belonging as an aspect of social cohesion in the context of racial integration.

As noted, there continues to be debates in the literature (Bollen & Hoyle, 1990 and Friedkin, 2004) about the definition for social cohesion as it is regarded by some as a “fuzzy and politically weighted” concept of which the measurement is a highly contested issue (Green, Preston & Sabates, 2003). In this study, social cohesion was investigated in terms of an individual level dimension of sense of belonging (Bollen & Hoyle, 1990). I have argued that sense of belonging is influenced by social constructs such as racial identity and that it has important implications for learners in terms of their personal adjustment as well as academic achievement.

In the next section, I provide a brief overview of the study, after which I will outline the implications and contribution of this study to the existing body of knowledge. Lastly, I will reflect on the limitations of the study and highlight questions for further study.

5.2 Discussion of results

5.2.1 Aim of the study

The aim of the study was to understand how Black and Indian learners in a former desegregated House of Delegates school negotiate a sense of belonging. Belonging was viewed as an important dimension of social cohesion that indicates the extent to which learners feel part of the group (in this case, the school).

5.2.2 Research questions

The research question in this study was formulated as:

How do Grade 11 learners negotiate a sense of belonging in a desegregated former House of Delegates school?

To examine the research question, the following subquestions were formulated to structure the investigation:

1. *How do Grade 11 learners conceptualise belonging in a desegregated former HoD school?*
2. *How do Grade 11 learners' sense of belonging contributes to social cohesion in the desegregated former HoD school?*

Interactive Qualitative Analysis (IQA) (Northcutt & McCoy 2004) was used as a research method, for data generation and collection following a two-phased process. To address the first subquestion, phase one involved a focus group of ten participants and was used to examine sense of belonging as a group-level phenomenon. The second subquestion was addressed by the second phase in IQA and comprised in-depth individual interviews add analytical depth to the first phase focus group data.

5.2.3 Summary of main findings

The focus group generated eight constructs that participants used to generate a theory through inductive and deductive processes. An audit trail of the analytical process was provided to indicate each step in the analysis of the data. The resulting visual presentation that was created is a representation of the generated theory or 'mental model' of the group (Human-Vogel & van Petegem, 2008, p. 456) and is provided in Figure 5.1.

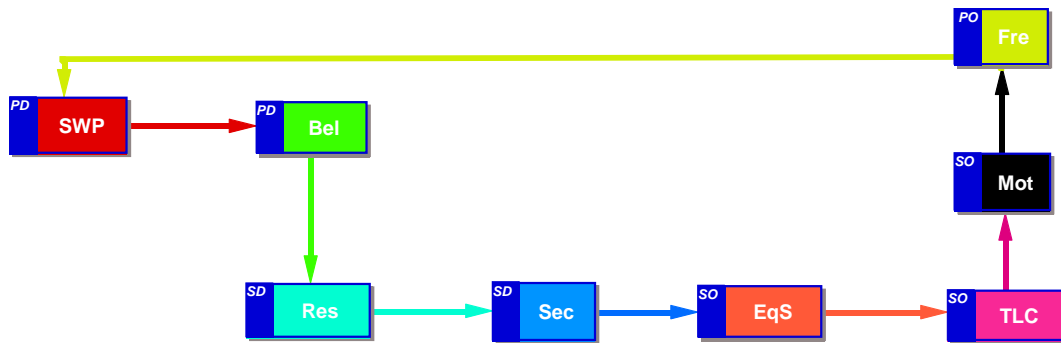


Figure 5.1: Visual presentation

Using the visual presentation above as the basis for the individual interviews for Phase Two, participants were able to reflect on each of the constructs and their relationships, thus adding to their group analysis by further individual analysis.

The primary drivers in the system were identified as **School as a welcoming space** and **Belonging**. Secondary drivers were identified as **Respect** and **Security**. The secondary outcomes in the system were indicated as **Equality in the way we socialise**, **Tender Loving Care** and **Motivation**. The primary outcome was identified as **Freedom**.

The visual presentation indicates the importance that participants attach to a responsive environment (School as a welcoming space) that helps to strengthen a personal sense of belonging because it influences interpersonal interactions by fostering respect and equal treatment of one another. The combined effects of these affinities influence personal motivation as one aspect of academic achievement. As Menzies and Davidson (2002) point out,

good enough environments where learners are assisted to move towards authenticity through being known, enables genuine connections with others. Respect, as a driver, refers to learners respectful treatment of each other and suggests the importance of this study's contribution to the literature on social stigma. In a review of the social psychology of stigma, Major and O'Brien (2005) point out that social stigma contributes to identity threat that has a significant impact on self-esteem, academic achievement and health.

The individual interviews added depth by giving learners the opportunity to reflect on the affinities in terms of their personal experiences and to provide specific examples of the affinities as they experience them in their personal lives.

5.3 Contribution of the study and implications of the findings

The study contributes a psychological dimension to the topic of racial integration by examining sense of belonging as a dimension of social cohesion. Most studies on racial integration tend to focus on a socio-political perspective by highlighting socio-cultural aspects of behaviour such as popular culture (Dolby, 2001; Dawson, 2003; Nkomo, Chisholm & McKinney, 2004; & Tihanyi, 2006). As noted by Chipkin and Ngqulunga (2008) studies focusing on the social fabric in South Africa is scarce and needs to be integrated into a host of government programmes and policy. The findings of this study attempt to contribute in this regard by drawing attention to the

importance of viewing social cohesion and racial integration not only from a political perspective, but also from a psychological perspective. As such, this study serves to generate specific hypotheses for future research on social cohesion and racial integration by pointing to the relative importance of the role of the school in creating a culture in which all races can feel welcome. Thus, it would be important in future studies to examine the relationship between institutional variables and their effect on social cohesion in terms of individual attitudes (both of learners and teachers) and behaviours as well as group-level factors of cohesion.

The results of this study indicate that it may be important for authority figures in the school to accept learners unconditionally and to respect and trust them. During the research, it was evident that participants had formed close friendships and good relationship with their teachers. They appreciated what was said about each other and were grateful for the way some of their teachers treated them. It is an unfortunate limitation of this study that data was not gathered from teachers, nevertheless, learners' indirect references to teacher actions and verbalisations do offer some tentative evidence of the teacher's in promoting social cohesion.

This study suggests that teachers' who actively encourage trust, mutual respect help develop a school atmosphere conducive to the development of social cohesion. Thus, further studies on social cohesion should focus explicitly on examining the role of the teachers in building a socially cohesive school environment.

Castles and Davidson (2000) suggest that respect is a reciprocal process and in this instance learners were able to demonstrate respectful talk because teachers talked with them respectfully. Associated with talking was the ability to listen. Thus it is important that studies on social cohesion should consider illuminating the voices of the learners however, it is equally important for teachers' voices to be heard as well.

Studying a sense of belonging in racially diverse learning environments has some implications for the study of social stigma and the extent to which it influences identity formation, social cohesion and racial integration. People who are stigmatised are believed to have an attribute that "marks them as different and leads them to be devalued in the eyes of others" (Major & O'Brien, 2005). In South Africa, apartheid policies have contributed to the creation of social stigma's related to race. However, whereas an overwhelming number of studies in South Africa focus on the social stigmatisation of people in terms of HIV/AIDS, the literature on the systematic examination of racial prejudice and mental health is still nascent. Thus, Paluck and Green (2009) notes correctly that despite the impressive body of literature in social psychology on the topic of racial prejudice, psychologists are a long way from demonstrating the most effective ways to reduce racial prejudice. This study contributes to the literature on the topic by demonstrating that learners can experience a sense of belonging in racially integrated environments. The affinities generated by the participants urge researchers on social cohesion and racial integration to study more systematically the psychological dimensions of racial integration by focusing on the relationship

between learner-teacher relationships, school culture and the extent to which they succeed in valuing the social identities of all races, as well as the association between integration, stigmatisation and its effects on self-esteem, the need for positive regard and prevention of prejudice.

From a therapeutic point of view, Bhui and Morgan (2007) mention that effective psychotherapy with racially and ethnically diverse population requires a closer attention to socially constructed dimensions such as age, gender and race. While this is true the same can also be levelled against the role of the teaching profession. This study contributes by pointing out the relevance of the relationship between social constructs such as social cohesion, racial integration, and sense of belonging as shaped by racial socialisation and identity. Some of the implications for educational psychologists and teachers includes developing a better appreciation for the ways in which socially constructed categories of race influence identity formation and ultimately having a significant impact on the sense of belonging that different races negotiate depending on whether they perceive the school environment as one that is emotionally supportive or not. Thus, it requires the recognition that in reality, the school environment is not an equal environment. In this regard Burrow, Tubmann and Montgomery (2006) argue for increased sensitivity to the interdependence of the numerous individual and contextual factors for the meaningful explanation of developmental phenomena.

Thus, although this study seems to suggest that racial integration can impact positively on a personal sense of belonging and so contribute to social

cohesion, the more significant implications of this study lies in its silence on the topic of Black/White integration which reflects the more problematic and complicated relationship between the Black and White population in South Africa. Reviewing studies that examine the effect of social rejection, Williams (2007) concludes that chronic exposure to ostracism (such as was experienced by Blacks under South African apartheid policies), depletes coping resources and leads to depression and helplessness. We may argue that the children currently in South African schools were born in a free country and thus, theoretically, should not be subject to social ostracism. The literature on social ostracism suggests differences in the ways that males and females respond to social ostracism (Williams, 2007), so there may be some merit in examining the extent to which learners who self-identify with particular racial identities differ in their response to issues such as ostracism.

Although this study did not directly examine important constructs related to social cohesion and belonging, such as social capital and civic engagement (Stolle, Soroka & Johnston, 2008), the findings of this study do have relevance for these studies in terms of highlighting what the participants in the study value in their engagement with one another. Stolle et al. (2008) make the point that regular and positive social contact mediates the extent to which people tend to trust one another. The findings of this study indicate that positive social contact specifically includes experiencing positive emotions such as trust, respect, harmony, and joy, thus pointing to the importance positive affirmation.

This study also adds to the ‘intra-black’ studies and confirms seemingly harmonious racial integration, development of sense of belonging and social cohesion that takes place within these groups. Chipkin and Ngulunga (2008) argue that the key measure of social cohesion in South Africa is the function of the state bodies, rather than the stability of the political area. The study of social cohesion in South Africa should further develop the body of literature on studies focusing on Black/White integration which continues to be problematic in South Africa (Tsopo, 2003).

Although, integration and inclusion originally came from different angles (Graham & Slee, 2007), these two terms has since struck a unifying force of advocating for the learners. Whether learners were marginalised as a consequence of race or as a result of being differently abled, both groups faced the social rejection and marginalisation that threatened their sense of belonging and identity. This study points to some factors which are of relevance to psychologists and teachers as they advocate for the rights of there learners, as well as provide psychotherapeutic services focused on dealing with the psychological consequences of not feeling as if they belong .

Sense of belonging was studied from both the individual and group level indicators of social cohesion. William (2007) mentions that belonging is a fundamental requirement for security, reproductive success, and mental health. Thus, for an individual to be happy with him/herself and also as a member of the group, a sense of belonging must be fostered because learners who feel ostracised by his peers or those in authority will not function

optimally and therefore the school grounds might be hub for brewing disintegration in the fabric school and social cohesion in general. As noted, William (2007) brief ostracism episodes result in sadness and anger and threaten fundamental needs. Psychologist and education authorities should be alert of for learners who withdraw and do not socialise with other learners.

This study illuminates some of the finer aspects of belonging that are important and includes, comfort, warmth, company (friendships) and caring, thus pointing out to the importance experiencing positive regard. In this study learners indicated it is important for the school to ensure that their schooling environment is that which should be welcoming and this included for example having to have school activities that represent the learner population as this will continue to foster learner sense of belonging, sharing of activities, and therefore development of respect and trust which are two important constructs of social cohesion.

As noted literature (Bollen & Hoyle, 1990; Friedkin, 2004) is not in agreement as to what defines social cohesion. Therefore, numerous and possible contributions can be deducted from such a study. This study only looked at few aspects, for instance, that of belonging as a vital contributor to social cohesion. However, various possible hypotheses for further studies can be raised as indicated by the systemic influence diagram. For instance the relationship between School as a welcoming space (primary driver) and Freedom (primary outcome) might mean and lead to various hypotheses, for instance, does a responsive environment lead to experiencing equality? For

instance, for social cohesion to take place, it is important first and foremost that individuals and group members to experience their environment as welcoming and at the end, they experience rights or vice versa when the recursive arrow replaces the current link. This might mean that actually, it is being free, being able to exercise your rights such as freedom of speech, to associate/ socialise that actually informs, notions on how welcoming that place or institution is. Therefore, links in the SID can also add on the fabric of defining social cohesion

Finally, this study points to the importance of appreciating the role that racial identity plays on social cohesion. It offers insights useful to psychologists and teachers about assisting learners in racially diverse schools with integration and also mentions the importance and the role of inclusive education. The study, further pointed to the importance of positive interpersonal relationships (belonging, respect, tender-loving-care, motivation) and social relationships (school as welcoming, security, freedom, equality in socialisation) which psychologists and teachers have a role in mediating and facilitating.

5.4 Limitations

5.4.1 Introduction

In terms of the limitations of this study, one has to concede that there are certain limitations to the conclusions and generalisations that can be drawn from the findings. These limitations relate to choices made in the research design (case study, sample selection), and the chosen methodology (IQA).

5.4.2 Research design

The scope of this study was limited because I focused on a single case study, namely of desegregation in a House of Delegates school. There is no typical design and sample size that is preferred in conducting studies in desegregation and integration. For instance Carrim (1992) and Vally Dalamba (1999) used a survey, whilst Sekete, Shibulane and Moila (2001) used a qualitative research methodology and Phatlane (2007) used an ethnographic research design in her study. Having considered various methodologies and strategies, I decided to use a case study and also in-depth individual interviews on a small sample to get depth and first hand experiences from the learners. I therefore acknowledge that this study cannot claim to represent all the experiences, voices and the lessons that can be learned from such a typology.

But then, the purpose of this study was not to generalise, but to explore what sense of belonging meant to the learners of Gandhi Secondary School. Thus, even though the findings of this study reflect the understandings and experiences of only a small sample in a certain time and context, it does however, shed an important light on the differences between desegregation and integration in relation to belonging and perhaps highlights some important aspects that merit further investigation.

In comparison to the methodology that is usually employed in studies on desegregation and integration, the use of IQA in this study represents an important contribution to the literature on integration. The power and depth of the content was determined by the learners themselves, unlike presenting a questionnaire and both semi-structured and structured interviews, and therefore data was generated inductively. The age of the learners, as well as their English language proficiency did provide some obstacles that affected the depth of the data. The focus group and individual interviews are very reflective in nature and, taking into account the fact that English is not a home language for some of the participants in this study, it may well have affected the production and description of affinities negatively.

However, once such hurdles were addressed, participants as IQA encourages it, were involved in the data analysis and theory conceptualisation in terms of the affinities formed (cause and effect) during this study. This means that the presented data had negligible researcher influence. As a result of using IQA in this study, a total of eight affinities or themes which are crucial in the

conceptualisation of sense of belonging were developed and each of these affinities can be explored in both racial integration and social cohesion studies.

According to Lasserre-Cortez (2006) there is, of yet, no standard method to deal with changes in the list of affinities mid-study. The basis of the IQA approach is that the interviews substantiate or solidify the relationships of the affinities generated by the focus group. But questions would arise if individual interview participants question the affinities themselves. The question of how to deal with a weak affinity structure leading from unsaturated focus group data will have to be addressed in studies to come (p. 164).

Reflecting on the use of the issue statement at the beginning of the focus group, it was framed in positive affective terms and therefore probably solicited positive schemas that resulted in the tone the responses. I was interested in the understanding of having a sense of belonging and being 'at home' and not so much like in most racial integration studies, in what are the challenges or problems that they are encountering in a diverse integrated school environment. Thus, the positive nature of the findings do not necessarily mean that there were no negative experiences, but merely that learners knew very well what contributes to a sense of belonging for them. My aim in this study was thus to explore specifically what it means to belong and how learners negotiate such a sense of belonging.

According to IQA, interview protocol, two products must be produced from the interviews. The first is that there should be a detailed, and exemplified description of each affinity from the individual's point of view, secondly, there should be a mindmap or SID of individual participant. In this study, I deviated from this as I wanted the interviews to focus only on the focus group SID. It is possible that further enriching data and analysis was lost.

I further note that in this study, I did not focus specifically on the role of the school as an institution and therefore did not interview teachers and administrators. However, the aim of the study was to examine how learners negotiate a sense of belonging and belonging was conceptualised as an individual attitude that the person has toward the group (Hollen & Boyle, 2003). Thus, how a sense of belonging is negotiated by other role players in the group is acknowledged as an important area of further study, but it was beyond the scope of this study.

5.4.3 Methodology

As indicated, my sample was randomly selected and no preference in terms of gender composition versus race was taken to note. From a developmental perspective, boys and girls grow and see things differently (Hartup, 2001; Bergevin, Bukowski & Miners, 2003), they also have different responses to social rejection. As Williams (2007) point out girls respond by working harder on group goals but boys tend more toward social loafing, but the aim of this study was cast in terms of racial identity. I was thus particularly interested to

understand how learners with different racial identities who belong to one constituency (a racially integrated school community), negotiated a sense of belonging.

5.5 Recommendations for further study

The study contributes a psychological dimension to the topic of racial integration and further studies addressing racial issues in this manner are need in South Africa, which would add to the entire tapestry of literature in social aspects such as desegregation, integration, inclusive education and in a bigger picture, social cohesion. Furthermore, studies focusing on the social fabric in South Africa are scarce and needs to be integrated into a host of government programmes and policies.

Further studies on of social cohesion in South Africa should further develop the body of literature on studies focusing on Black/White integration, which continues to be problematic in South Africa therefore, studies that intentionally focus on successful school racial integration between Black and Whites as a means of indicating windows where social cohesion is taking place between Black/White racial integration are necessary because literature in this field is scares.

As this study highlighted the importance and the positive role that schools can play in fostering racial integration, more studies can be conducted on racial integration and social cohesion in the schools by pointing to the relative

importance of creating a culture in which all races can feel welcome. Thus, as mentioned it would be important in future studies to examine the relationship between institutional variables and their effect on social cohesion in terms of individual attitudes and behaviours as well as group-level factors of cohesion.

Furthermore, as already mentioned, the affinities generated by the participants urge researchers focusing on racial integration to study more systematically the psychological dimensions of racial integration by focusing on the relationship between school culture and the extent to which it succeeds in valuing the social identities of all races, as well as the association between integration, stigmatisation and its effects on self-esteem, the need for positive regard and prevention of prejudice.

Possible hypothesis can be generated from this study, thus encouraging further studies that might focus on the links in the SID in a quest to define and contribute towards social cohesion literature. These studies might include a larger sample and include other races. It will be of benefit as well if other social constructions not addressed in this study could be further investigated. For instance, gender versus individual level and/ or group level indicators of social cohesion.