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UNIVERSITY OF PRETORIA  
YUNIBESITHI YA PRETORIA

# **Integration and learners' feelings of belonging in a desegregated former House of Delegates school**

by

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Submitted in partial fulfillment of the requirements for the degree

**PHILOSOPHIAE DOCTOR**

in

EDUCATIONAL PSYCHOLOGY

Department of Educational Psychology

Faculty of Education

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South Africa

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SEPTEMBER 2009



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**Rutang bana ditaola le se ye natšo badimong**

Sepedi idiom

(Own translation: "Educate the children so that your wisdom does not die with you")



## SERETO

Ke rena batho ba Tabane a botlotlo ngwana wa modisa wa dira tša makgowa

Ke ba bo nenge nenge a sebata,  
Ke batho ba ba boago booka,  
Ke booka bja tlopo, bja o ka medupi e a na

Ke batho ba khenesa bosahlane, thwadi a mosadi a di botša, tša mme a thota

Re boa sešhonkwane sa tlou kgatla, se re se mpona, sa inama inama

Ke ba mmakheepe kha ho rema,  
Ke bonakga go ya go boya ya ba motshotsho,  
Nke ke mongwe a bona magaladigaladi,  
Ke ba bo mmantabole a Phaleng

Re boa tswetla ga Ramapulana  
Re bina tlou selema  
Re di mbezi raboyane

Booka wee!!!

Ke! Tabane a bodiša bo tholo, mmutla ke mošimanyane  
Ke! Tlou sešhonkwaneng sa kgatla khunwane sa re sempona sa inama inama  
E re ke mohwe a bona mohwehadi

Ba re ke bo mantabole a Phaleng  
Re boa tswetla ga Ramapulana  
Re bina tlou selema

Ke! Setlogolo as ditlogolo tša mokaba mmaleihlo lerotolwa ke lengwe  
Tau etswa seokodibeng sa mmamerithi mebedi



Ke! Tšhukudu mpe ya bo ramaite, Tšhukudu mpe etswa lehloding  
Go tšwa ka madi a se gotšwa  
Ke! ba go tseba go gošoga thebele, go roka ba sa gotsebe  
Bakone Wee!

Ke! Setlogo sa mantšha o tlogele phatla e šhale le beng  
Ke morwa mologadi, mologa ditshetlo, le maano oa loga  
A tšea pheta a e romela leboa

Ke pšhantla phiri seteatea le noka ya kwenane.  
Ke Ramodungoane wa matladi papago makgeledisa.

Tlou!



## DEDICATION

This thesis is dedicated to my beloved wife, Nokulunga Tabane, and to motivate our three sons, Lulamile, Otshegofaditse (Nogakgolo ya magoge, mmapa le kokotla, makgolo wa dinoga ka moka, Moloto. Malesela) and Pheny (Pshantla phiri seteatea le noka ya kwenane, Ramodungoane a matladi papago makgeledisa, Matlhako); my mother Mahlogobaba Rahab Tabane; my grand mother Mantsha Mapula Viginia Tabane and to the entire Tabane family and relatives – all of whom stood by me to finally see a **Philosophiae Doctor** in the family.

## ACKNOWLEDGEMENTS

To my heavenly father, God of whom through his strength and wisdom I learned to accept that I am what I am because of his grace (2 Cor. 10:15).

I am unable to mention the names of all those who contributed to the successful completion of this thesis, but I would like to thank all of them for sharing their experiences, assisting me in shaping this thesis and supporting me during tough times.

My thanks go to:

- Dr. Salome Human-Vogel for her expert supervision and much needed support. “Modimo a go atšetše”.
- Professor Mokubung Nkomo for your excellent support and guidance throughout this research. “Rena re leboga, ge modimo a refile lena”
- The National Research Foundation (NRF) for the much needed financial support
- Personnel of the University of Pretoria’s library (Groenkloof Campus) for providing me with the space and resources to do my work.
- Professor Venitha Pillay. Ke le boga kudu.
- The Gauteng Department of Education and the school concerned for granting me permission to conduct research in the schools.

My gratitude goes to my pillars in life:

- Koko wa ka, Mantsha; Mma wa ka Mahlogobaba; my two sisters Mmalesolo and Dinonyane for your undoubtful support through out my studies.
- Carol and Dr. Trevor Coombe for all their ever reliable support.

Mošomo wo, ke wa go hlohleletsa my nephews, Mpho Ramodungoane Theko; Tshwanelo Phaleng Bangwa; Nompumelelo Bangwa le lena bo Rehauhetswe, Shibe, Mahlogonolo, Raisibe, Dimpho, Koketso, Shalate, Rhulani, Lola, McDonald, Reabetswe, Mojalefa, Kalewa, Kegoratile, Mothlapa and Amogelang, to you all I would like to say:

“Kodumela moepathutse ga go lehumo le letšwang kgauswi”

Go dikgopolo tše botse ka Bro. Johnny Ngobeni, “Dankie Baas” and Koko Raisibe Olivia Ngoasheng.



## DECLARATION OF ORIGINALITY

I Ramodungoane James Tabane, declare that this thesis, **Integration and learners' feelings of belonging in a desegregated former House of Delegates school**, is my own work and that all sources used or quoted have been acknowledged and have been indicated by references.

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Mr. R. J Tabane

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Date



## SUMMARY

The first South African democratic general election of 1994 precipitated the eradication of South Africa's separate and unequal education system. The presidential tenure of Nelson Rolihlahla Mandela brought much hope that the majority of South Africans would not have thought possible. The new era carried, among other promises, the transformation of South African policies, to ensure that all South African children would have access to a school of their choice and that no child would be turned away from school on grounds of race, ethnicity, class and/ or religion. School desegregation has been one of the means of attaining social cohesion and ensuring that all learners have access to all South African schools.

School desegregation can be said to have been taking place on at least five (5) or more (taking also to consideration that there are typologies of ethnic and/ or religion desegregations taking place) different levels or typologies. These typologies are equally important as the African-to-White school migrations that have been taking place in South Africa.

Thus, using a case study, this thesis- **Integration and learners' feelings of belonging in a desegregated former House of Delegates school**- contributes to the debates on social cohesion; desegregation and integration of the learning environment bestowed with diverse learner and teacher populations. It however traces the experiences of Black and Indian learners in a desegregated former House of Delegates school to determine the successes and possible challenges of ensuring social cohesion and racial integration at a school level. The study concludes that social cohesion and school integration is possible when the focus is learner-centered, the school environment is enabling and that feelings of belonging and integration are intertwined and it is challenging to achieve one without the other.

Undertaken at a specific school context, this study does not claim that the findings are a trend in other schools although this cannot be ruled out in similar school and context. Learners in this study seemed not to be constrained by the racial classifications but defined and formed friendships along their likes, commonness, and future aspirations.

**Key words: belonging, social cohesion, integration, desegregation, race, learners, House of Delegates, diversity, assimilation, Interactive Qualitative Analysis**



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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Introduction

The first South African democratic general election of 1994 accelerated the eradication of South Africa's separate and unequal education system. The new era carried, among other promises, the transformation of South African education policies, to ensure that all South African children would have access to the school of their choice and that no child would be turned away from school on grounds of race, ethnicity, class and/or religion. An important social and political goal of the new government was to create greater unity among all citizens of South Africa and to enhance social cohesion among the different population groups in South Africa, a goal that Chipkin and Ngqulunga (2008) suggest may have been more successful from a political perspective, but not as successful when viewed from a social perspective.

Social cohesion refers to that which connects a society (Kearns & Forest, 2000) and is essentially concerned with the processes by which groups are able to negotiate a sense of belonging, shared values and identity. Chipkin and Ngqulunga (2008) suggest that social cohesion refers to a state where citizens of a country share feelings of solidarity with their compatriots. Murithi (2006) argues that social solidarity is an important component for peace and reflects the extent to which members of a society recognise each other as

fellow human beings and share a concern in the welfare and well-being of one another. Thus, social solidarity implies inter-connectedness (Murithi, 2006).

## **1.2 School desegregation in South Africa**

There has been a score of reports (Vally & Dalamba, 1999) that indicates that racial tension in schools is still continuing despite nations alignment with yearning of being called a rainbow nation, that is one socially cohesive nation with different races, cultures, ethnicities seen entirely as one. Seeing that education can be one way of achieving social cohesion, it seems appropriate to examine the extent to which South African society are achieving our objectives by providing an education system that mirrors a socially cohesive society.

A brief history of Black/White desegregation since the birth of our democracy shows various incidences of racial tension that seems to suggest that social cohesion still remains more of a dream than a reality. For example, school desegregation involving the enrolment of Black learners in so-called White schools, has more often than not resulted in social antagonism and outright racial confrontations among the learners, some of which led to violence (Christie 1990a; Carrim, 1992; Vally & Dalamba, 1999; Machaisa, 2004; Meier, 2005, Phatlane, 2007). For example, Jordaan (2002), reported a case of racial tension between learners resulting in one stabbing another on the school premises. Over the years, such incidents in a number of schools around the country have been reported (see Police probing, 1997; Black-



White pupils, 1997; Monare, 1999; Racism, 1999; Probe, 2000; Race insults, 2000; Mboyane, 2000; Molakeng, 2001; and Davids, 2007), culminating in an incident involving the White students at the University of Free State video taping Black employees eating food from the bowl that they (White students) have urinated in, presumably as an indication of what will happen during their hostel's initiation should Black students be allowed to stay in their all White hostel.

Based on these and other accounts of racial tension between Black and White learners, one can conclude that social cohesion in South Africa merits further study.

### **1.3 Social cohesion**

Social cohesion refers to a social concept, activities and nuances that connects a society in a quest to achieve shared meaning, being part of the entire group and having a sense of belonging with that group. According to Kearns and Forest (2000) social cohesion is essentially concerned with the processes by which groups are able to negotiate a sense of belonging, shared values and identity. Thus, I accept that individuals have a basic need to form authentic relationships with others because it is through relationships with others that a sense of belonging and identifying with others is developed or maintained. Menzies and Davidson (2002) state that it is in "[maintaining] the environment (where relationships develop), where it is possible to develop a

sense of being real through being known, leading to a greater ability to connect with other” (p. 54).

As noted by Green, Preston and Sabates (2003), social cohesion can assist in “the production of new focus for identity and engagement because the traditional forms of political engagement through political parties are in the decline in many countries as new and more diversified forms of identity politics and issue-based social movements are on the rise” (p. 454). However, the former is not so true in South Africa that has recently enjoyed its fourth democratic elections and the enthusiasm noticed during this elections resulting as well from the formation of new political parties saw an increase of nation participation, especially from the youth and their political affiliations and therefore defining and fulfilling social cohesion on a political level.

Social cohesion is a complex social phenomenon, as Friedkin (2004) notes when he suggests that social cohesion is “a multidimensional phenomenon or latent construct with multiple indicators” (p. 409). To illustrate the complexity of the construct, Green, Preston and Sabates (2003) indicate how education and family income inequality can give rise to new tensions and conflicts not only within an individual on a micro level (a need to belong) but also between individuals in groups (a need to form or be part of a group) on a macro level. According to Friedkin (2004) the individual level indicators of social cohesion include, “the desire to remain in a group, their identification with or loyalty to a group and individuals’ membership or participation or attachment to a group” (p. 410). In search for the need to belong, learners in the school form

friendships that they not only rely on but can also relate to. The need to have a sense of belonging can cross the racial line as learners' finds new and common ground that they can identify with.

Related to social cohesion, are the writings of authors such as Porteous (1976), Osterman (2000), Pierce, Kostova and Dirks (2002), Thaver (2004), and more recently, Marchetti-Mercer (2006) who all examine concepts such as 'belonging', 'commitment', 'security' and so forth to indicate what it means to feel 'at home' in a group. Green et al. (2003, p. 459) have also pointed out that social cohesion allows people to be more relaxed, trusting and more inclined to 'civic' cooperation. It is arguably important to know what makes learners feel a sense of belonging in a school if education is to achieve the goal of developing a socially cohesive society.

In South Africa, social cohesion through education finds expression in socio-political policies such as racial integration, equal education and Inclusive education strategies. Although inclusive education was initially focused on including learners with special needs, Graham and Slee (2008) argue that the term is expanding and is increasingly including all aspects of diversity. Thus, racial integration policies and inclusive education policies can be argued to share the same aspiration and goals for learners to develop a shared trust and identity through education.

## 1.4 Rationale and problem formulation

According to Nkomo and Vandeyar (2009) schools, by and large, “mirror society with all its accoutrements and ...are in a unique position to serve as cradles of social innovation to address the tensions and to contribute to greater social cohesion” (p12). Indeed, Green, Preston and Sabates (2003) have suggested that the promotion of social cohesion through education has re-emerged as an important objective for many countries in the past decade.

In South Africa, two important strategies for achieving social cohesion have been the policies that guide racial integration of the school system, and inclusive education with the objective of including disabled learners. In this study, I am particularly interested in examining social cohesion in terms of South Africa's racial integration policies and the extent to which learners of different races are able to negotiate a sense of belonging as one aspect of social cohesion. However, both racial integration and inclusive education policies share the same objectives, namely they aim to redress the education inequalities in that they both aspire to grant access to learners in education systems that in the past were somewhat exclusive either as a result of race or mainstream education policies. Inclusive education, as with integration indicates a “process (rather than a state) by which a school attempts to respond to all [learners] as individuals [and also] emphasizes the reconstructing of curricular provision in order to reach out to all [learners]” (Vislie, 2003, p. 21).

Furthermore, integration is assumed to foster social cohesion because it promotes the idea that all learners becomes apart of the school system. Green et al. (2003) refer to a socially cohesive school environment as one where there is “shared norms and values; a sense of shared identity or belonging to a common community” (p. 455). The findings of this study are therefore expected to be of interest to inclusive educationists, educational psychologists and policymakers in terms of understanding how a sense of belonging contributes to social cohesion within the context of racial integration and inclusive education.

While it is important to acknowledge the fact that Black and White school desegregation has been marred by racial conflicts and that much still need to be understood about the factors required to enhance social cohesion in Black/White racial integration, one has to also acknowledge that desegregation of Black and Indian schools offer evidence to the contrary. Thus, the difficulties noted in the Black/White school desegregation do not seem to plague the Black/Indian school desegregation, possibly because of the shared value and identity resulting from their political history and less pressure to conform to white ideals or what Carter (2006) refers to as the “resistance to acting-white thesis...that is a form of collective resistance [where learners] reject behaviours that are considered to be the province of the dominant White middle class” (p2).

Black/Indian school desegregation is reported (Carrim 1998) to have been taking place for the past two decades as a result of the political relationship

between the two races. Thus, it became a historical practice before 1994 that Blacks and Indians could attend the same school. Thus, it is possible that Black and Indian learners, because of their political history, have developed an “intra-black” identity that allowed greater social cohesion through shared values and political ideals, and the development of a superordinate identity grounded in the political struggle for freedom. Therefore, social cohesion took place harmoniously in such settings because according to Chipkin and Nqculunga (2008) Social “cohesion refers to a situation where citizens of the state share feelings of solidarity with their compatriots, and act on the basis of these feelings” (p. 61). Thus, due to the political relationship between Blacks and Indians in South Africa and the fact that Indian schools enrolled Black learners since the 1980s social cohesion and learners sense of belonging in such schools are already well established as both races identify with each other for instance as both being disadvantaged by the apartheid regime.

The social and political dynamics that guided desegregation of Indian and Black schools were arguably quite different to the dynamics that guided the desegregation of Black and White schools. Against this background, it can be assumed that the history of collaboration between Blacks and Indians may have created different desegregation dynamics because the two racial groups were never in such stark conflict with each other as compared to the historical conflicts between Blacks and Whites. Thus, it is possible that social cohesion has been more successfully achieved in Black/ Indian school desegregation and that this process has now moved to social integration where learners are able to relate and form authentic relationships with each other.

Therefore, desegregated Indian schools have been accommodating both Black and Indian learners for more than a decade and this may offer a valuable site for studying social cohesion among learners who belong to different racial groups, but who have somehow managed to forge a shared identity and sense of belonging that contributes to less racial tensions, incidents of violence and more behaviours associated with social cohesion.

## **1.5 Aim of the study**

In this study I aim to understand the extent to which Black and Indian learners in a former desegregated House of Delegates school negotiate a sense of belonging. More critically, as Carter (2006) frames it, is how racial identity and concomitant cultural behaviours matter to educational outcomes. Thus, in this study I will examine social cohesion in a Black/Indian desegregated school environment by focusing on learners' sense of belonging in the school that has become racially and culturally diverse. Belonging is viewed as one dimension of social cohesion that brings and allow individuals to feel part of and identify with the group and contributing to the shared values and aspirations underpinned by need for affirmation, friendships and need to be part of the group (Menzies & Davidson, 2002; Green et al., 2003; and Friedkin, 2004).

The findings of this study will contribute to the growing literature on social cohesion in South Africa, which some scholars argue is still very scant (Chipkin & Ngqulunga, 2008). This study will also make a contribution to the

body of literature on school and racial integration by adding a social psychological perspective to the educational policy studies that have mostly been conducted in this field.

This study is important because it will add to understanding about the factors that promote social cohesion in South Africa. Social cohesion is arguably one of the most important social goals that South Africa is striving toward. As noted by Menzies and Davidson (2002) studies on a sense of belonging and how to achieve such belonging is a significant factor that impacts on the mental health of the learners and ultimately, academic achievement. Friedkin (2004) also emphasises the importance of positive interpersonal interactions being at the foundation of social processes. The extent to which learners are able to express their identities authentically also has long term implications for their academic commitment (Human-Vogel, 2008).

Thus, educational psychologists should be able to use the findings of this study to better understand and respond to racial tensions among learners from diverse backgrounds by focusing on how to develop a sense of belonging and authentic expression of their identities that is so important for forming commitments and academic achievement.



## **1.6 Research question**

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

### Subquestions

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?

## **1.7 Research design**

### **1.7.1 Case study**

In this study I seek to “understand a specific unit of human activity embedded in the real world; which can only be studied or understood in context;...so that precise boundaries are difficult to [replicate]” (Gillham, 2001, p. 1). As noted by Yin (2003), a case study is “an enquiry that investigates contemporary phenomenon within its real-life context” (p.13). Thus, the research setting can be studied in its natural state. Thus research was conducted during school time and only on the school premises to give me an opportunity to collect more data about the school through observations.

Gay (1996) describes a case study as “the in-depth investigation of one ‘unit’, for example, a school, a classroom, a programme, and individual or a group” (p. 61). The focus of my study is in this ‘one unit’, the school, I engaged the participants in what Cohen, Manion and Morrison (2003) refer to as “the study of an instance in action” (p. 181) or what Denzin and Lincoln (2003) describe as “specific of a particular” (p. 10) school environment so that the everyday challenges and rewards could be observed in relation to the phenomenon being studied.

I investigated and sought to understand the interactions of the learners in their real life environment, the school. McBurney (2001) mentions that “many case studies result from problems that present themselves to researchers as opportunities that must be grasped quickly during the data collection or [be] lost” (p. 223). Learners’ day-to-day encounters were important in my study as they provided defining moments of what sense of belonging meant to them as individuals and as a group.

### **1.7.2 Research site**

The school selected for the study remained racially diverse unlike some desegregated schools that rapidly became mono-racial (Vally & Dalamba, 1999; Phatlane, 2007; Nkomo & Vandeyar, 2008). The school employs both Black and Indian teachers unlike other desegregated schools where staff demographics do not change with learner demographics (Vally & Dalamba, 1999). It is reasonable to assume that feelings of belonging can be achieved

and be better explained when learners have the teachers whom they can racially and culturally identify with as role models and not subconsciously see authority as vested only in people of ‘another’ race. Therefore, Gandhi Secondary was selected because there are both Black and Indian teachers, which means learners can find someone in authority that they may be able to identify with, for instance in terms of culture and traditional practices.

### **1.7.3 Participants**

In her study, Dolby (2001) indicated that socio-economic status of the learners has an impact on their socialisation in the school and therefore their sense of belonging. Therefore, it was important that the study incorporated learners (despite their race) from different socio-economic backgrounds. Participants in the study comprised learners (both Black and Indians) who walked to school because they resided in the Indian township where the school is located, those who resided in the surrounding suburbs and those who resided in the surrounding Black townships including squatter camps, and were transported to school by minibus taxis and/ or dropped off.

### **1.7.4 Data collection and analysis**

Data was collected by means of Interactive Qualitative Analysis (IQA) (Northcutt & McCoy, 2004). IQA is a “social constructionist approach to data collection and analysis which addresses power relations between the researcher and participants by encouraging greater participation of the

participants” (Zimmerman, 2006, p. 20). Thus, IQA gives greater scope for participants to direct the research process. IQA was regarded as a suitable methodology because it gives the researcher the opportunity of collecting data while the participants are engaged in the analysis. Participation is encouraged and achieved firstly through elicitation of themes (affinities) through what IQA refers to as axial coding that is by giving relevant experiential examples, and through the creation of theory in relation to the influences around the created affinities. Secondly, data analysis is undertaken by using an Affinity Relationship Table (ART) so that participants can record their views, by voting for the possible relationship amongst the affinities. Thus, with IQA, participants are involved in the making up, analysis and the final product of the research process.

The end result of the IQA process is a visual representation of the relationships amongst the affinities called the Systemic Interrelationship Diagram (SID) (Northcutt & McCoy, 2004). The SID indicates a research process that was done rigorously and can be replicated by other researchers using IQA rules when investigating similar or the same phenomena. “The purpose [of IQA] is to achieve complexity, simplicity, comprehensiveness, and interpretability” (Northcutt & McCoy, 2004, p. 41). My study not only creates such a visual representation of school community in a former HoD school, but validates the visual representations with additional data sources such as observations and in-depth interviews. A more detailed exposition of IQA will be described in Chapter three.

## 1.8 Limitations

I fully acknowledge that the choice of my methodology gives way to research bias. I chose to use a research methodology called Interactive Qualitative Analysis (Northcutt & McCoy, 2004) which attempts to limit my subjectivity in the collection of my data and to some extent in my data analysis by giving more scope to the participants. IQA further claims that my research can be replicable, which raises questions in qualitative research methodology however, this is to indicate level of objectivity in research using IQA. As a researcher I continually reflected on my possible biases and checked where I could have possibly distorted my understanding. This was discussed with both my supervisor and co-supervisor in our meetings.

Case study research is not for generalisation, it is an in-depth study of a particular case. Therefore, the scope of this research was limited to a particular school with its own culture. Therefore application of this study is confined to a particular case study in a particular context. Furthermore, as the focus of my study is on the learners, this means that I will not reflect the views of the teachers and other stakeholders on this issue in the school where the research was conducted.

As a Black researcher conducting a study around race and who underwent the school system that was inferior to my White counterparts, I am aware that it is difficult to detach myself from the issues and emotions evoked during

investigations, and that such influences might inadvertently be reflected in my arguments.

Furthermore, I am aware that being Black, I might create a sense of comfort for a Black learner in the interview situation which an Indian learner might not have felt. As a result, it is possible that Indian learners might have been less forthcoming with their points of view.

I am a Black man, writing about feelings of 'belonging' and 'at home'. I might not be fully sensitive to the nuanced reasoning that some female respondents might have employed. It is possible that unconscious prejudice might have led me to expect more affective responses from females and more practical response from males. In addition, it is possible that a 16 or 17 year Indian girl, strictly brought up within the parameters of the Islamic religion, might have responded reticently to the fact that the researcher was a Black man.

As a trained psychologist, I am conscious of participants' emotions and attempted to be sufficiently attuned to my participants should they become upset by their engagement with each other and the research question. I made an agreement with an authority figure (a teacher that the learners already trust) that I asked for assistance should the need arise. I kept close contact at the school with male and female teachers who were willing to assist me, should I encounter such challenges.

## **1.9 Central concepts in the study**

The following concepts were important for this study. They will be elaborated upon in the literature review and the theoretical framework of this study.

### **1.9.1 Social cohesion**

Social cohesion refers to individuals feeling a sense of belonging to a particular group with common goals and objectives as well as moral codes of behaviour (Friedkin, 2004). Socially cohesive groups have a general absence of conflict in the group, the members readily acknowledge their social obligations and are willing to assist one another. The group is characterised by a high degree of social interaction and there are strong attachments to place and identity (Forest & Kearns, 2001) that facilitates a sense of security and belonging, and creates a symbolic bond to people who are close to us (Kearns & Forest, 2000).

### **1.9.2 Integration**

Integration is defined by Dash (1988) as affirmative efforts that facilitate the elimination of racial and ethnic differences and at the same time provide a multi-ethnic atmosphere and the mechanisms to encourage mutual respect, understanding, and acceptance. Phatlane (2007) considers integration to mean the bringing of people of different racial or ethnic groups into unrestricted and equal association in society or in an organisation. This

unrestricted and equal association are the key elements underlying this study in order to understand and experience integration in the school environment. Vally and Dalamba (1999) stress that integration “is essentially concerned with the interactions and relationships between learners, teachers, content and context” (p. 22), and not merely whether various races are represented in the classroom. In this study the emphasis of integration is on that which happens after the formal act of desegregation has taken place. It is concerned with the practices in the classroom and wider school environment when learners of different races share desks, playground, amenities and equipment.

### **1.9.3 Belonging**

The concept of belonging is an important element of the concept of social cohesion, integration and inclusion. It indicates the feelings of being part and a member of a particular group or community. According to Menzies and Davidson (2002) feelings of belonging are linked to feelings of authenticity (ability to express one’s own true self) and being able to connect with others. Thus a sense of belonging assures an individual of ownership and relatedness to other learners and the school’s practices. Thus, Kostova and Dirks (2002) link the feeling of being ‘at home’ with “the state of psychological ownership” (p. 6) and therefore ascertaining belongingness in the individual significant space or environment. Furthermore, according to Marchetti-Mercer (2006), belonging implies a bilateral process, because “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).



In order to belong and feel ‘at home’ learners in the school need to relate to the practices, cultures and groupings in the school. This need for relatedness, according to Osterman (2000), “involves the need to feel securely connected with the ‘other’ [learners] in the environment and to experience oneself as worthy of love and respect” (p. 325).

#### **1.9.4 Racial descriptions in this study**

I am keeping the racial<sup>1</sup> identifiers of the past, that is that of Blacks, Coloureds, Indians and Whites because they have historical significance and I am looking at a school that historically desegregated among Black and Indian learners and now seeking to integrate Black and Indian learners.

#### **1.10 Chapter planning**

Chapter 2 discusses the literature on racial integration, sense of belonging and draws on social cohesion as the conceptual framework for this study.

Chapter 3 focuses on the research methodology and Interactive Qualitative Analysis (IQA).

Chapter 4 presents the data analysis, results and discussion of the study.

Chapter 5 considers conclusion, implication, contribution and limitations.

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<sup>1</sup> I acknowledge that these terms are not used unproblematically and that there are emotions attached to racial identifiers.

## CHAPTER TWO

### RACIAL INTEGRATION AND SENSE OF BELONGING

#### 2.1 Introduction

Racial integration espoused that sharing of same space such as in a school format by diverse racial groups can happen harmoniously with no or at least less serious problems. The different races in this space can relate, share common goals and have an ownership of this common space. Thus having a sense of belonging, as they feel as part and members of the integrated group that fosters the development of social cohesion both on the individual and group level. Different authors (Bollen & Hoyle, 1990 and Friedkin, 2004) mention that there is no definite definition of social cohesion. Bollen and Hoyle (1990) refer to a “perceived social cohesion” as an important construct of social cohesion (p. 482). According to Friedkin (2004) social cohesion is seen as a “multidimensional phenomenon with multiple indicators [vested] on an individual and group level” (p. 410). Thus, in social cohesion, a sense of belonging is seen as a factor that crosses between the two levels and how “sense of belonging of an individual to a particular group and his/her feelings of morale associated with the membership in that group” Bollen & Hoyle, 1990, p. 482).

As a result of the historical-political context in South Africa it is important to consider these two construct (racial integration and sense of belonging) as they both on an individual and group level contribute towards social cohesion.

## **2.2 Racial integration in South African schools**

### **2.2.1 Historical-political context**

In South Africa, the election of the “National Party in the 1948...ushered in the formal policy of apartheid, also known...as ‘separate development” (Louw & Foster, 2004, p. 181). The South African apartheid regime subsequently introduced various legislations that did not only separate different races but also privileged the White race over other races. These legislations include the Group Areas Act, 1957; the Bantu Education Act, 953 and the Job Reservation Act, 1956. Even as early as in the 19<sup>th</sup> century and in the first half of the 20<sup>th</sup> century ‘race’ was used predominantly to explain the structure of the South African population (Louw & Foster, 2004, p, 172).

The objective of apartheid education was to fit Black people into subordinate positions in the racially-structured divisions of labour and aimed to reproduce this structure, according to Vally and Dalamba (1999: 9) the results of which are still being experienced today in the social and economic status of the Blacks and Indians. Durrheim and Dixon (2005) show in their study how racism persists through systematic practices in everyday settings, such as the continued practices of racial division on beaches in South Africa in what Green, Sonn and Matsebula (2007: 396) refer to as economic apartheid, where White affluence has replaced segregationist laws as a new mode of segregation and expression of whiteness. The apartheid South African government introduced various policies and enacted various legislations such

job reservation through the Industrial Conciliation Act of 1956 where certain jobs were reserved for Whites only; as well as other legislatures to ensure White supremacy included Bantu Education Act of 1953; Bantu Self-Government Act of 1959; and Bantu Homelands citizenship Act of 1970.

The first democratic general elections of 1994 brought with it the new era that carried, among other promises, the transformation of South African policies, to ensure that all South African children would have access to the school of their choice and that no child would be turned away from school on grounds of race, ethnicity, class and/or religion. One of the mechanisms to ensure access was through school desegregation. Desegregation was about beginning to foster unity among South Africans, thus implicitly to improve social cohesion of our society.

### **2.2.2 Desegregation of education - a brief overview**

A great deal of research on the desegregation of education has been conducted in South Africa and it is possible to divide the body of literature into distinct phases that reflect different conceptualisations of what desegregation means in a South African context.

According to Zafar (1999) the “first wave of school desegregation research in South Africa emerged from historically White and liberal universities in the late 1980s” (p. 2). It was grounded in a multicultural discourse and explored desegregation with respect only to White private and state schools. She cites

the studies by Bot and Schlemmer (1986, 1989), Bot (1987), Christie (1990a), Metcalfe (1991), and Morrell (1991) that focused on White English-speaking schools enrolling non-White learners. The second wave of desegregation research includes studies by Carrim (1992, 1995, & 1998), Naidoo (1996), Soudien (1998a), and Zafar (1998) at former HoD and HoR schools, where learners of other races had been registered in Coloured and Indian schools despite the apartheid legislation in force at the time.

In the third wave, post 1998, the focus was more on school integration studies that focused on new realities that the South African Constitution (Act 108 of 1996) and the South African Schools Act, 1996, promulgated, children are to attend school on an equal footing and their 'rights' as learners are more entrenched. Studies cover learner relations and identities in terms of parental economic status and social class or learners' socio-health status (especially in HIV/AIDS-affected families). Studies by Soudien (1998a & b), Jansen (1998, 2004), Dolby (2001), Nkomo, Chisholm and McKinney (2004), Soudien, Carrim and Sayed (1992), Soudien and Sayed (2004), Hemson (2006), Tihanyi (2006) and Møller (2006) covered some of the dynamics that the teachers have to grapple with in the classroom after 1994.

### **2.2.3 Desegregation, integration and social cohesion**

The third wave of school desegregation research focuses increasingly on "intra-black dynamics" (Zafar, 1999). As Dolby (2001) have suggested, the discourse on school desegregation and integration have moved beyond a

problematization of racial issues to include discourses in psychology on social cohesiveness, and perhaps more tangible aspects of life that some of the learners choose to identify themselves with, like their 'hanging out' preferences. Increasingly, the past is not an organising principle for them, since most of them indeed started school in the democratic dispensation where they probably were treated 'fairly' and 'equally' by the school system.

Generally, 'desegregation' refers to the reassignment of learners and staff by race or ethnic identity. The primary aim of desegregation is to "correct racial imbalance, particularly in previously advantaged schools where the majority of learners were White" (Fife, 1997, p. 39; Ranchod, 1997, p. viii). Desegregation primarily "refers to physical proximity in relation to race or colour" (Vally & Dalamba, 1999, p. 22). Thus, definitions of desegregation generally focus on the movement of members of one race to a previously mono-racial environment. In the context of South Africa, more often than not, it is migration from Black townships to the more advantaged and affluent White surrounding environments.

By contrast, 'integration' is defined as "affirmative efforts that facilitate the elimination of racial and ethnic differences and at the same time provide a multi-ethnic atmosphere and the mechanisms to encourage mutual respect, understanding, and acceptance" (Dash, 1988). Because integration is essentially concerned with "the interactions and relationships between learners, teachers, content and context" (Vally & Dalamba, 1999, p. 22), the goals of racial integration (as opposed to desegregation) is strongly aligned

with the individual behaviours and group characteristics associated with socially cohesive groups along the dimension of civic culture and common values. Put differently, the objectives of racial integration promotes a society in which members share a common set of values and behaviours through which to conduct their relations with one another (Forest & Kearns, 2000).

Thus, where desegregation focuses on 'how many in the classroom', racial integration focuses on 'what is happening in the classroom'. To illustrate this point, Carter (2006) says that "placing diverse bodies next to each other would not heighten...academic achievement for the descendants of those once excluded from the more resourceful [as this] would not occur by some process of social osmosis" (p. 2). Thus, racial integration implies that learners of "different ethnicities, religions, races or cultures are encouraged to interact" (Dash, 1988, p. 40) on an equal and mutually respectful footing. In this context, integration can be linked to what Carter (2006) in her study refers to as socio-cultural context. She focuses on what happens in the school and the classroom when learners from diverse backgrounds come together, and how issues such as language policy, learner hairstyles, learner attitudes towards other races (both learners and teachers), gender relations, achievement expectations and access to school can impact on one's sense of belonging.

It is therefore, important in this study to note that desegregation and racial integration reflect distinct differences in the approach to the redress of past inequalities. I examine the evidence from a racial integration perspective, as I assume that in social cohesion, sense of belonging occur as a result of a

blend of relationships, friendships and interactions between learners, teachers and the school environment. The concept of 'integration' is also strikingly connected to the construct of 'at home' as looked at in this study. Being 'at home' in an environment such as a desegregated school means being in a place, as succinctly put by Marchetti-Mercer (2006), "where people from diverse backgrounds, with different ideas and beliefs can work together in an atmosphere that is enabling and which allows for respectful co-existence and collaboration" (p. 14). Thus, 'at home' fulfils a sense of belonging that learners strive for in a diverse or any other school environment.

Therefore, integration, unlike desegregation which is concerned with racial composition, Integration, in a quest for social cohesion, is interested in the 'what' and the depth of the relationships, working together and the sharing that takes place when learners from different races get together in the same classroom, playground and other school settings.

#### **2.2.4 Integration and Inclusion**

Integration is not only about the occupation of the same space by different races and being content with the fact that different races occupy the same space. It is however, interested in the relationships and the interaction between the different races in terms of the way that they relate to one another and share the common space so as the all have a sense of belonging in that space. Such are also the objectives of inclusion. For example, Graham and Slee (2008) note that shifting "students around the educational chessboard is



not in or of itself inclusive” (p. 278). Inclusion is concerned with bring together learners in a school context from all races together in a learning environment despite their abilities or disabilities. It is interested in the support that learners with various needs should receive and espouses to treat all learners equal. However, Graham and Slee (2008) warn of a dangerous assumption that results on the surface that assumes a benign commonality of the two terms.

Racial integration is the process of ensuring that there are positive and rewarding interactions among learners from diverse backgrounds in the school environment. This implies that all learners should experience their learning environment as a space in which they can feel free to express their identity fully and authentically. Thus, according to Menzies and Davidson (2002) through the experiencing authenticity, that is being true to self and having a sense of belonging in one’s space, an individual is more likely to develop positive self concept as they see their differences not as a problem but an enhancement in their learning environment. Therefore, it is important for the psychological well-being of the learners to be able to identify with school the practices and in turn for the school to accommodate learner’s culture so as to promote learner authenticity and true self identity.

Inclusion in South African context is also concerned with ensuring that all learners irrespective of their abilities or challenges (with more emphasis on learners with barriers to learning and participation) are equally catered for in the mainstream education. Thus, Vislie (2003) points out that integration and inclusion in education have many similar goals, the most important being a

platform for advocating the rights of marginalized groups in the education system. Thus the two constructs are “frequently mixed, mostly considered as overlapping and without due recognition of the different cores of the two terms” (Vislie, 2003 p. 17). In this study, the recognition of the difference in the cores of the terms is acknowledged as integration is noted in terms of diversity (for instance race, culture, gender, religion) while inclusion is noted in terms of special education as advocated by White paper 6. However, both these constructs, although operating from different discourses, seek as their goal the enhancement of social cohesion.

## **2.3 Social Cohesion**

### **2.3.1 Introduction**

Social cohesion as a social construct has received varied attention by researchers in an attempt to locate it in different disciplines and its definition, conceptualisation and measurement is still an open debate (Friedkin, 2004; & Chan, To & Chan, 2006). According to Friedkin (2004) “the main source of confusion is a proliferation of definitions of social cohesion that have proved difficult to combine or reconcile” (p. 409). In agreement Chan, To and Chan (2006) concludes that the term social cohesion has been “conceptualised in literature: in many cases, definitions are too loosely made, with a common confusion between content and the cause or effects of social cohesion” (p. 273).

According to Kearns and Forest (2000) social cohesion refers to that which connects a society and is essentially concerned with the processes by which groups are able to negotiate a sense of belonging, shared values and identity. It refers to a state where individuals and group members are able to relate to one another in a quest to finding themselves and having an authentic connection with each other.

### **2.3.2 Identity, belonging and mental health**

#### **2.3.2.1 Social constructions of race**

When considering racial integration, one must inevitably reflect on the role of racial identity in relation to belonging and mental health. In far-reaching extent, racial identity, thinking and the other aspects that are associated with it, play a major role in the schools and therefore having an impact on learners' sense of belonging. It is well-acknowledged in the literature that significant positive associations are reported between racial identity and personal and social adjustment outcomes such as self-esteem, self-image and academic achievement (Burrow, Tubman & Montgomery, 2006).

'Race', linked to skin colour, has been used through time to separate people and to show preference towards some or to 'other' in terms of power and privilege and therefore benefit some over the other. Mills (2003) explains 'race' as the "stable reference point for identifying the 'them' and 'us' which

override all other ‘thems’ and ‘us’s’...’Race’ is seen as what ties the system together, and blocks progressive change” (p. 157).

Roediger (1999) views ‘race’ as a social, historical and ideological construction, and Green, Sonn and Matsebula (2007) agree that ‘race’ is determined not so much by common sense and biological explanations, but understood as a socially constructed phenomenon, subjected to multitudes of influences such as context, gender, history, class, region and political philosophy. Thus, ‘race’ is understood not just in terms of skin colour, but also by privileges, opportunities and power. In South Africa, White people enjoyed such status during the apartheid regime and the greater funding of White schools more than ‘other’ ‘races’ was one such privilege. Although to a lesser extent, Indians in South Africa also enjoyed more privileges, position and status as compared to Blacks (Tihanyi, 2006). The Indian schools were for instance, better funded than Black schools, Indians in South African history could form part of Tricameral parliamentary system where-else Blacks were not allowed such privileges. According to Vally and Dalamba (1999) “the results of the apartheid era discriminatory laws are still being experienced today in the social and economic status of the Blacks and Indians” (p. 9). Thus, to foster social cohesion, school desegregation was implemented as a government policy and there after paved way for other social cohesive phenomena such as integration and inclusion.

Race can be constructed through concepts such as ‘whiteness’. Researchers such as Green, Sonn and Matsebula (2007) explain ‘whiteness’ in terms of

position, power, status and privilege and in terms of skin colour. The promotion and reinforcement of 'whiteness' ideologies during apartheid continues to shape social relations and what constitutes 'race' in South Africa. The study by Green, Sonn and Matsebula (2007) addresses the way 'whiteness' is reproduced and maintained through knowledge construction, national identity and sense of belonging, thus affecting the direction and the pace of social cohesion. Wander, Martin and Nakayama (1999) state that these practices and mechanisms determine how people act and interact and how White people and established institutions privilege, and continue to dominate. Thus Green, Sonn and Matsebula (2007) view 'whiteness' and not race as a form of hegemony. Admission requirements of institutions tend to discriminate along the lines of being able to afford access and are not explicitly about race.

Race can also be viewed through the lens of critical race theory (CRT) with the focus is placed on the social and economic issues surrounding a particular race which therefore, defines what race is in that community. The starting point of CRT is "a focus on racism; in particular, its central importance in society and its routine (often unrecognised) character" (Gillborn, 2008, p. 27). In social cohesion, the need for positive affirmation and a sense of belonging might lead the learners to identify with the race that the community regards as privilege, thus, in schools learners wants to be part of the "in group" as it is regarded with status. As yearning for belonging, individual seeks to identify him/herself with power. Landson-Billings and Donnor (2008) argue that as a result of possessing power, an individual can move from "conceptually Black"

to a “conceptually White” (p. 372) racial status. Thus friendships and membership formations are affected as learners in the school situation conceptually construct their desired identity. This desired identity, can result in an individual being accepted by the in-group or lead into the membership (soccer, debate, cricket team or any other social teams) that is admired within the school environment.

In my study, the Indian school, as a result of the privileges and the resources they enjoyed under the Tricameral Parliament, occupied a “conceptually White” status vis a vis Black schools. Thus, the migration of Black learners to Indian schools. However, compared to White schools, Indian schools occupied a ‘conceptually Black’ status. Thus, further opening up a question as to whether there is evidence, of White learners migrating to Indian or Black schools in South Africa.

### **2.3.2.2 Racial identity, belonging and mental health**

Most of the desegregated school in South Africa still maintain the cultural ethos that racially identify with the race of the initial “owners” of the schools. Thus, in such schools, positive affirmation is reinforced from one side with the new comers having to assimilate in the dominant culture that in most cases do not affirm their own identities. According to Tihanyi (2006) inherent in assimilation was the value of judgement that put the ingroup above the outgroup” (p. 54), thus, social cohesion opportunities such as friendships and interactions in such settings are frequently disrupted (as noted in the

Black/White school desegregation) as learners either conform in order to be accepted or stand out at the risk of being labelled troublemakers and therefore affecting their social status of being part or outside the group.

The importance of the construct and its relevance to the mental health of individuals is further emphasised by Menzies and Davidson (2002) when they assert that feelings of “inauthenticity, or confusion of identity often goes hand-in-hand with feelings of alienation from the rest of [the group], a sense of not belonging, accompanied by hopelessness, futility and despair” (p. 44). Martin and Mohanty (1986) refer to “repression within oneself” (p. 196), which raises challenges in relation to sense of belonging and self-identity unable to express who they are (identity). The psychological effect of this situation can affect learners’ sense of belonging because it is known that poor self-concept and low confidence (Hartup, 2001; Bergevin, Bukowski & Miners, 2003) is associated with poor academic performance.

Furthermore, as a result of not being able to identify and develop a sense of belonging within their school, learners find themselves having to ‘fit in’, that is to be what Carter (2005) refers to as “cultural mainstreamers” (Samkian, 2006, p. 2). Thus assimilating, or struggling to retain their cultural identity at the risk of being stigmatised as an outsider. Steele and Aronson (1995) refer to stereotype threat, and define it as “a social-psychological predicament that can arise from widely known negative stereotype about one’s group” (p. 797). Thus Christie (1990b) reports, the “Black children who attend predominantly

white schools straddle two worlds but belong to neither” (p. 57-59). They risk being seen as the ‘other’ and not so much as one of ‘us’.

Ferrante (2003) argues “the basis for ‘othering’ stems from the culture [which] is usually the standard that people use to make judgements about the material and non-material cultures of another society” (p.87). Therefore, new learners learn that for them to be seen as part of the group (“the us”) they must behave as expected by the new environment and therefore, play the role of Carter’s (2005) “Noncompliant believers’ [who] on the other hand do not act in accordance with the dominant values and norms even though they often subscribe to the functional aspects of a good education” (Samkian, 2006, p. 2). Yet, a sense of belonging and having ownership in a school should entail having to practice where possible their traditions, cultures and practices as far as possible as long as they do not infringe on others. More importantly when this happens, and they do not lose their traditions, they will therefore, realise the actual benefit of integration.

Therefore, these learners will become what:

“Carter (2005) refer to as ‘cultural straddlers’ [who] can strategically and effectively move across the different cultural spheres, enabling themselves to achieve academically by playing the game, all the while maintaining their sense of racial or ethnic identity”

(Samkian, 2006, p 2).



The findings of various studies (Christie 1990a; Carrim, 1992; Vally & Dalamba, 1999; Machaisa, 2004; Meier, 2005, Phatlane, 2007) conducted in South Africa on school desegregation and integration are instructive to the extent that they highlight the particular psychological challenges that learners face in relation to social cohesion in South Africa. Christie (1990b) and Carter (2006) refer to the extent to which learners have to learn to succeed in “straddling” two cultural worlds in their search for a sense of belonging, yet belonging to neither (Christie, 1990b).

At the same time Soudien (2004) cautions us that despite good intentions to create schools that make all learners feel a sense of belonging, it is in reality very challenging for schools, teachers and authorities to cater for diverse learners, so that what happens more frequently, is what Naidoo (1996) reports:

In most cases schools did very little on an organised or formal basis to address the changes brought about by integration. There was generally an attitude of ‘business as usual’. ...Most innovations have been introduced sporadically rather than continuously, through outside pressure rather than generated from within, for expediency rather than from a sense of conviction. They were often introduced much later than desirable, superficially rather than at a fundamental level and for the benefit of certain individuals rather than to improve the educational performance of all (p. 79).

Thus, a sense of belonging and its contribution to social cohesion is an important area of intervention for educational psychologists in South Africa. The need for psychologists to be culturally competent and to be able to work with a diversity of clients is well acknowledged in the helping professions (Bhui & Morgan, 2007). In addition, Kagee and Price (1994) have argued that counselling and psychotherapy, particularly in South Africa, must move beyond a consideration of intrapsychic to include political, social and economic variables is especially instructive. Thus, educational psychologists should become sensitive to the social, political and cultural mosaic that learners bring with them into the schools environment and address the extent to which constructions of race can serve to privilege or disadvantage learners in terms of identity expression, psychological adjustment and academic achievement. As suggested by Kagee and Price (1994), psychologists should extend “beyond helping [learners] merely to cope with their environment, to [social cohesion responsibilities] in assisting them in effecting its transformation” (p. 97).

### **2.3.3 Approaches to the study of social cohesion**

There is no clear agreement in the literature on definitions and measurement of social cohesion (Kearns & Forest, 2000; Friedkin, 2004; Chan, To & Chan, 2006).

Chan, To and Chan (2006) also laments the vague conceptualisation of social cohesion that complicates its measurement and attempts increased clarity by

distinguishing between academic and policy discourses. With reference to the general conceptualisation of the concept, Chan et al. (2006) points out that social cohesion is sometimes narrowly viewed as the equivalent of solidarity and trust, others associate the term with inclusion, social capital and poverty. Thus, Chan et al.'s (2006) basic concern is that the construct of social cohesion is not well developed "to enable its measurement, and that many studies of social cohesion focus on systemic variables only so that individual measurement of the topic is problematic" (p. 275).

Bollen and Hoyle (1990) have argued that studies of social cohesion neglect individual group members' perceptions of their cohesion to the group, a problem which Friedkin (2004) acknowledges causes difficulty when trying to reconcile individual and group perspectives of social cohesion. To overcome this problem, Bollen and Hoyle (1990) proposed the study of perceived cohesion, which focuses on individuals' perception of their cohesion to the group along two dimensions, namely sense of belonging and feelings of morale. More formally, perceived cohesion is thus defined as "an individual's sense of belonging to a particular group and his or her feelings of morale associated with membership in the group" (Bollen & Hoyle, 1990, p. 482). Thus, they argue for a more subjective approach to the study of cohesion that accommodates the study of factors related to the individual in the group.

More recently, Friedkin (2004, p. 410) states that a comprehensive theory on social cohesion may be obtained by "elaborating on the causal mechanisms in groups that reciprocally link individual's attitudes and behaviours with the

group-level conditions”. Thus, Friedkin (2004) argues for the importance of studying individual membership attitudes and behaviours in relation to the group as one indication of social cohesion.

### **2.3.3.1 Individual indicators of social cohesion**

Individual indicators are viewed as the interaction that takes place on the level of interaction of an individual member attitude and behaviours. The member attitude means the individual’s “desire or intention to remain in a group, their identification, with or loyalty to a group or other attitudes about the group members” (Friedkin, 2004, p. 410). Thus, a sense of belonging can develop as a result of alliances with learners who share similar values or identities. For example, Dolby (2001) found that learners associated and befriended each other along their preferred popular culture (for instance, similar music preference) and not so much along the racial lines and therefore creating group dynamics where learners were separated on who was and who was not part of the group as a result of personal preferences. Thus according to Friedkin (2004) “individual-level indicators of cohesion, the theoretical proximities of the various indicators are close in that they deal with aspects of person’s attraction or attachment to a group” (p. 410). Therefore sense of belonging as one aspect of social cohesion is attained when a member feels that other members of the group share similar personal preferences as they do.

Marchetti-Mercer (2006) explains that:

personal identity and the concept of 'home' are strongly linked to finding a sense of belonging...[and that an individual's] definitions of oneself are inextricably linked to where one comes from, where one finds oneself and where one is going.... [It is therefore, important that] one must make sense of one's identity and where one truly belongs (pp. 196-7).

The sense of belonging and relatedness in the school that fulfils the feeling of being 'at home' will occur in a school that, according to Osterman (2000), takes cognisance of the following "three aspects: first, that social context plays a significant part in determining whether individual needs are satisfied; second, needs are domain and situation specific; third, needs are on-going" (p. 325). Thus, learners feel that they are part of the school when they can participate in most activities without feeling like outsiders and, when their needs are taken into consideration and aligned to what the school can provide equally to all of them. Ryan (1995) explains that learners who experience belongingness in school but not in sports will function better in the context where their need for recognition is satisfied. For instance, if learners feel that the desegregated school's sporting codes do not cater for their choice of sport that school will continue to experience segregation on the sporting fields, with Indian learners for instance, dominating the cricket fields as a sport supported by the school and thereby fostering feelings of exclusion and disenchantment

towards the school in general by those learners who do not feel their interest catered for.

Belonging implies a bilateral process, as argued in Marchetti-Mercer (2006) because:

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. It should embody the psychological agonies of the [learners], as well as the political construction of collective symbols for identification (p. 208).

Thus the school's actions towards its learners should be emotionally and psychologically aligned with the needs and interests of the learners (Nichols, 2008). Du Toit (1995) explains that "opening up of school ... to diverse races does not automatically ensure mutual understanding and acceptance between teachers and...learners and amongst...learners" (pp. 212-213). Positive social interactions need to take place (Friedkin, 2004).

Sense of belongingness according to Nichols (2008) should also include the learners' attributions to interpersonal relationships in relation to the teachers and friends; and in relation to their learning and academic progress; and in relation to the opportunities given at the school level. A study by Pierce, Kostova and Dirks (2002) links 'at home' and thus sense of belonging with the state of psychological ownership. They explain that it is natural for people to

be in search of feelings of ownership of a variety of objects, material and immaterial. They agree with Porteous (1976) that there are three satisfactions which derive from ownership: firstly, control over space; secondly, personalisation of space as an assertion of identity; and thirdly, stimulation (achieved, for example, by thinking about, using, improving, or defending one's possessions/territory). 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).

### **2.3.3.2 Group indicators of social cohesion**

#### **2.3.3.2.1 Group membership**

Friedkin (2004) mentions that individual-level indicators that is, membership attitude and behaviours affect group-level indicators. These indicators comprised for instance of “membership contributing to a particular group task and behaviour conformity” (Friedkin, 2004, p. 410). Learners who feel like part of the group and have a sense of belonging are more likely to have a sense of connectedness with other group members. These members are more likely to develop trust, respect and positive regard to their fellow members and therefore fostering social cohesion in the group.

Racial integration has an impact on the relationships and the group dynamics formed in the school. Friedkin (2004) points out that positive interpersonal

relationship are very important to social cohesion in groups. Related to positive interpersonal relationships, Miller (2002) says that intimate contact [between different persons and/or racial groups] plays an important role in reducing prejudice (p.388). Thus, learners' positive interaction with diverse peers is linked with increases in cultural knowledge and commitment to promoting racial understanding (Hurtado, Meader, Ziskin, Kamimura, & Greene, 2002, p. 8) and can therefore lead to positive interpersonal relationships that will affect individual members' sense of belonging to a particular group.

#### **2.3.3.2.2 Community belonging**

Learners, parents, teachers and other staff members' form a school community that impacts on individual learners' sense of belonging. The concept of citizenship is used by Banks, McGee-Banks, Cortés, Hahn, Merryfield, Moodley, Murphy-Shigematsu, Osler, Park, and Parker (2005) to indicate a full member of a particular state or community. An individual with citizenship is afforded rights, protection and opportunities that come with that citizenry. It is therefore, asserts Banks, et. al. (2005) of paramount importance that "in the citizenship education in all democratic societies should help students examine issues and questions related to major social categories such as race, class, ethnicity, religion, gender, language, disability, and sexual orientation" (p. 11) so that all learners can feel like members of the community.



Osterman's (2000) concept of 'community' (p. 323) explains well what it may mean to belong to a community when she refers to Furman's (1998) statement that 'community' is not present until members experience feelings of belonging, trust in others and safety. Hurtado, Meader, Ziskin, Kamimura, and Greene (2002) "by [schools] providing structures and opportunities for interaction with peers in constructive environments that encourage integration in the classroom, playground and other school activities" (p. 23). Castles and Davidson (2000) emphasise that belonging implies 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 see and construct itself as a container for individual [feelings of] belonging. Thus for learners to have a sense of belonging in a particular school they have to feel that they also form part of the school 'community' and should be able to identify themselves with some if not all practices of the school. The feelings of belonging will be fostered when learners have a sense of identity with the school; they feel trusted and trust that the school community has accepted them.

According to Osterman (2000) the concept of 'community' has two uses as indicated by McMillan and Chavis (1986). The first refers to a territorial or geographic unit and the second is relational and describes the quality or character of human relationships. The school and the interactions that take place during the school assist in building the character of the relations and the individual's sense of belonging in the school and the surroundings.

McMillan and Cavis (1986) propose that community consists of four elements: membership, influence, integration and fulfilment of needs, and shared emotional connection. In essence, for learners to feel part of a community in an organised setting such as the school, the four elements of forming part of the community must be attained. Learners who feel accepted and appreciated for who they are, who can identify with and trust authorities in the school community, will have a sense of belonging. This can be translated into an element of fostering social cohesion because they will be consulted and given the chance to influence changes in the school. In such an environment new entrants need not assimilate but form part of the decision-making structures of the school in their own right.

It is important for learners to know themselves and what their identity is, as this is important in ensuring that each individual learner is respected for who she is, rather than having to assimilate in the new environment (Marchetti-Mercer (2006, pp 196-7). Thus, it is important that the school fosters and affirms learners' identity and that school practices accommodate and include all learners. This is important because learners may identify with the purpose of school but be educated in a specific school environment that is unwelcoming and unaccepting of their culture. Thus it is important to have a synergy between the school environment, policies and practices and the learners' background, culture and traditions in order to establish a sense of belonging.

### 2.3.3.2.3 Feeling at home in the community

#### a. A place of enchantment

According to Thaver (2004) the “concept of ‘at home’ is associated with emotions or affective states” (p. 4). Home must not be seen as a physical structure or a geographical location but rather as an emotional space closely linked to some of the individual’s earliest psychological experiences and exerting a ripple effect throughout their lives (Rubenstein, 2001, pp 1-2). People feel and invest emotions in places that they regard as home. According to Thaver (2004) literature on the concept of ‘home’ is divided between those who generate what is called an “enchantment thesis” of home and those who view it as a “contested terrain” (disenchantment) (p. 5).

Thaver (2004) explains that the critical factor in the distinction between ‘home’ and feeling ‘at home’ is in the social relations that are established with other social actors in a given place and which obtain mutual assurances, a sense of fitness and belonging that ultimately generates the feeling of being ‘at home’ (p. 6). Therefore, as a place of enchantment, “an individual can be home but not feel at home, while one can feel at home while being in a total different place” (Thaver, 2004, p. 5). Feelings of ‘at home’ are likely to be experienced when an individual has a positive experience in a strange place. Thus, Thaver (2004) noted “the question is [not] do you feel at home? But, rather where, and with whom, doing what, to what end do you feel comfortable enough to be able to say ‘I feel at home’ or ‘in place’ in a given institution” (p. 6).

In his study on 'Home: The Territorial Core', Porteous (1976) explains that 'home' provides individuals with three territorial satisfactions, namely identity, security, and stimulation. 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" (p. 383). For an individual to feel 'at home' she needs to personalise the space that she occupies and this personalisation brings forth feelings of belonging and owning the space. In a school setting, learners would need to feel and see the school environment as their personalised space so that they could identify with and feel secure in their school environment. In summarising, Thaver (2004) argues "spatial order is a function of social solidarity" (p. 8). Viewed as such, "an institutional cultural analysis might seek to draw a close relationship between different physical places of the... [school] and how they articulate with... [learners'] sense of identity, security and stimulation. In other words, assess the extent to which students feel 'at home' across the different sites they occupy (classrooms, library, ablution blocks, tuck-shop, etc.)" (Thaver, 2004, p. 8). Personalisation of space, which is investment of feelings into the home, territory and space, promotes both security and identity (Porteous, 1976, p. 384).

**b. A place of disenchantment**

As a place of disenchantment, 'at home' means deterritorialising home and/ or representing the contested terrain (Thaver, 2004, p. 4). The binary feelings of belonging and not belonging are addressed by the individual who seeks to belong. Learners might pledge allegiance to a school because they 'have to', but discredit the school's values when they are not watched. In this argument we find learners going between the feelings of, "being home and not being home". We ask whether one's emotions are linked or not linked to the territory where one finds oneself. Emotions related to and the presence of significant others might make an individual feel 'at home' despite adverse conditions. As an extreme example, "Winnie Madikizela-Mandela narrated in her autobiography that when she was banished to Brandfort in 1977, it was her daughter's presence that gave her a sense of belonging and being 'at home' under the harsh conditions she was subjected to" (Benjamin, 1984, p. 40).

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). An individual might feel committed to a particular course, place and the happenings in that environment. This, however, does not constitute feeling welcomed by the school culture and belonging in that culture. Thaver (2004) points out that one might assume that:

there may never be evenness to feeling at home...What one is considering here is that the value system of the institution remains

more or less intact with new entrants seen as guests who are passing through rather than really belonging in the institution (p. 9).

Thus a contested terrain, learners may wear a certain school uniform as an indication of 'being' and 'belonging' in the sense of 'attending' a certain school; however, they might not feel 'at home' because the practices in that school might feel alien to their culture and interests. The celebration of an Indian holiday might be unfamiliar to Black learners and result in their feeling 'tied' to a school due to forced circumstances not free choice. Again, such learners might feel accepted due to the friendships that they have forged in the school, but excluded when it comes to observing certain practices such as fasting at Ramadan or feasting at Eid.

## **2.4 Conclusion**

In a quest to promote social cohesion in society, and especially through education and in terms of addressing the past inequalities, school desegregation was introduced as a redress policy by the newly elected government in 1994 to include races in school environments that were previously regarded as racially exclusive.

In this chapter I have attempted to demonstrate, through the analysis of racial integration and belonging as an individual-level dimension of social cohesion, that the construction of racial identity requires a critical perspective in terms of its influence on belonging, racial integration and mental health. The literature

on social cohesion is prolific, but despite its proliferation, it suffers from theoretical and conceptual confusion while academic research on social cohesion in South Africa is scanty.

This study represents an attempt at a deeper understanding of the construct of sense of belonging as one contributor to social cohesion. The exploratory nature of this study is therefore particularly aimed at generating hypotheses that can guide research on social cohesion.

In the next chapter, I describe the choice and appropriateness of an Interactive Qualitative Research Design to achieve these aims.

## **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 coding<sup>1</sup>), 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.

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<sup>1</sup> 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
<b>Total Frequency</b>		<b>207</b>	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	$\Delta$
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**

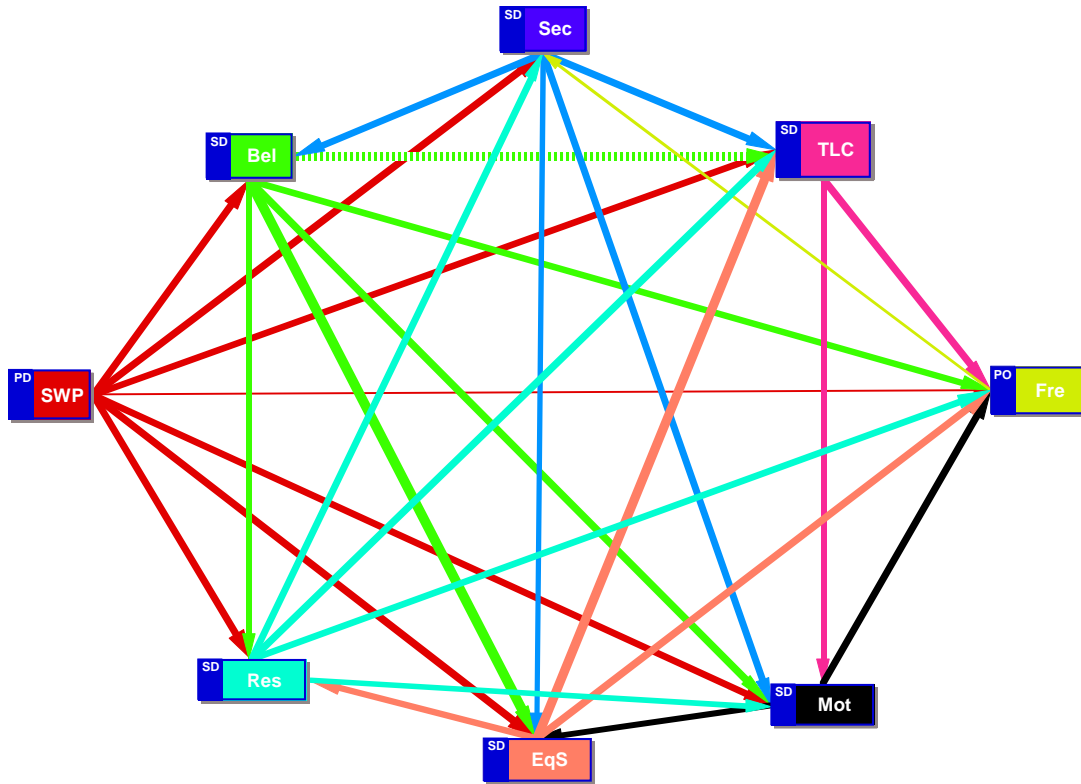
	Bel	Fre	TLC	Mot	Res	EqS	Sec	SWP	OUT	IN	$\Delta$	SID
SWP	↑	↑	↑	↑	↑	↑	↑		6	0	5	Primary Driver
Bel		↑	↑	↑	↑	↑	←	←	5	2	3	Secondary Driver
Res	←	↑	↑	↑		←	↑	←	4	3	1	Secondary Driver
Sec	↑	←	↑	↑	←	↑		←	4	3	1	Secondary Driver
EqS	←	↑	↑	←	↑		←	←	3	4	-1	Secondary Outcome
TLC	←	↑		↑	←	←	←	←	2	5	-3	Secondary Outcome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



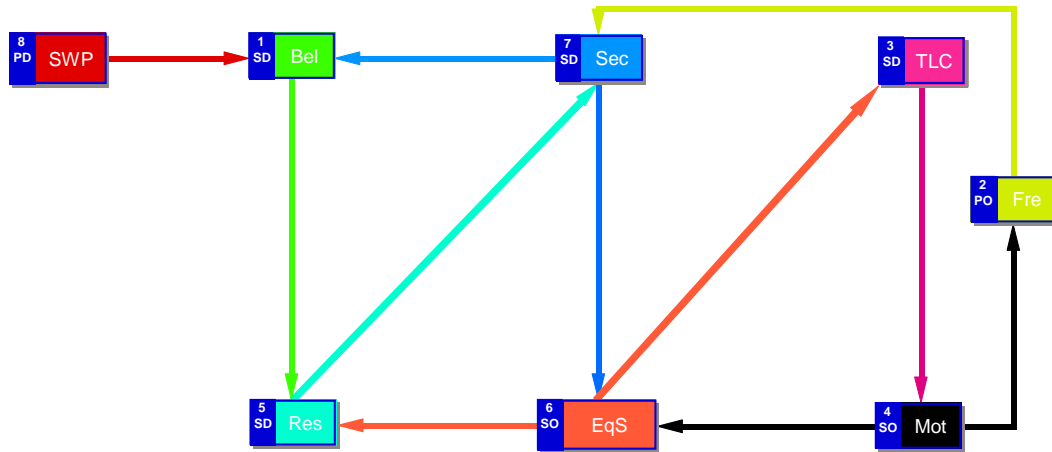
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Step 1: Initial rationalisation

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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

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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

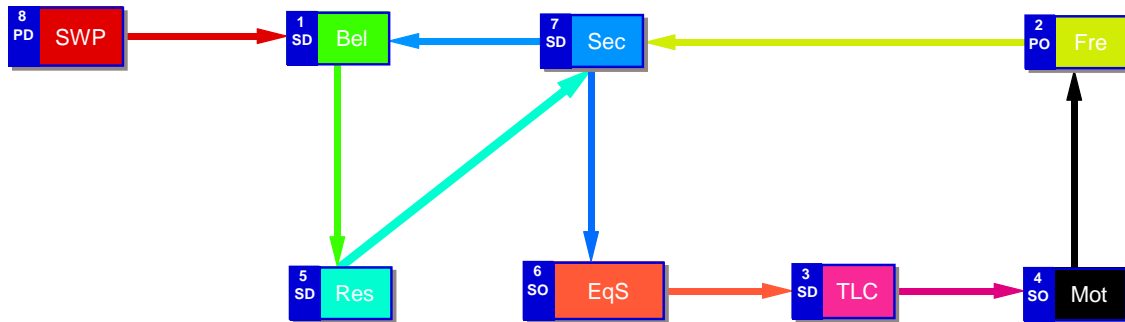
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Step 2: Check in opposite direction from lowest to highest delta

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**

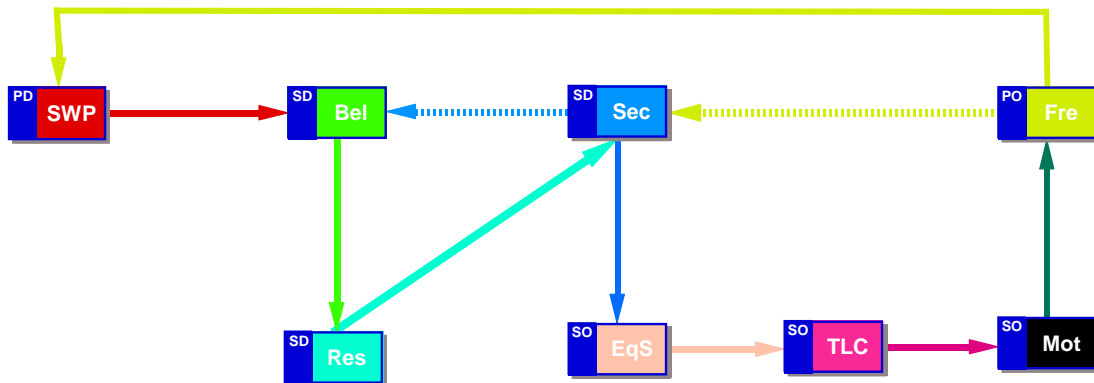
These are the links that were ignored from the conflict analysis in the initial rationalisation.

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

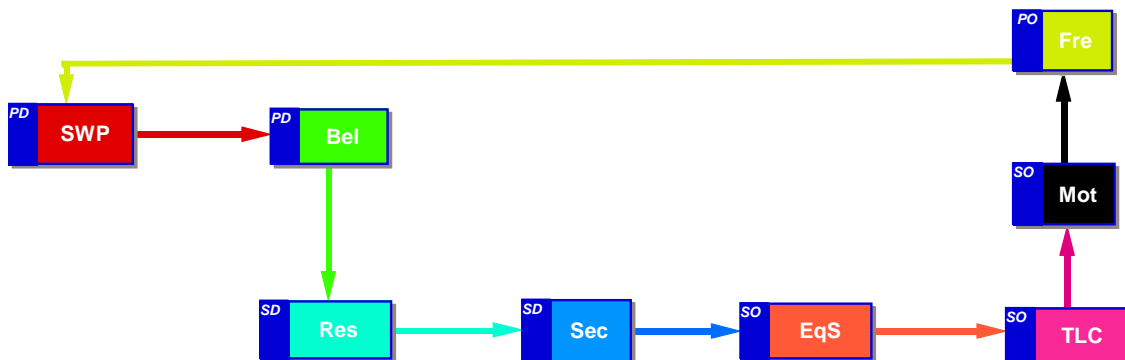
**Step 3: Check of re-arranged SID for remaining redundant links and add unrepresented or unused links**

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

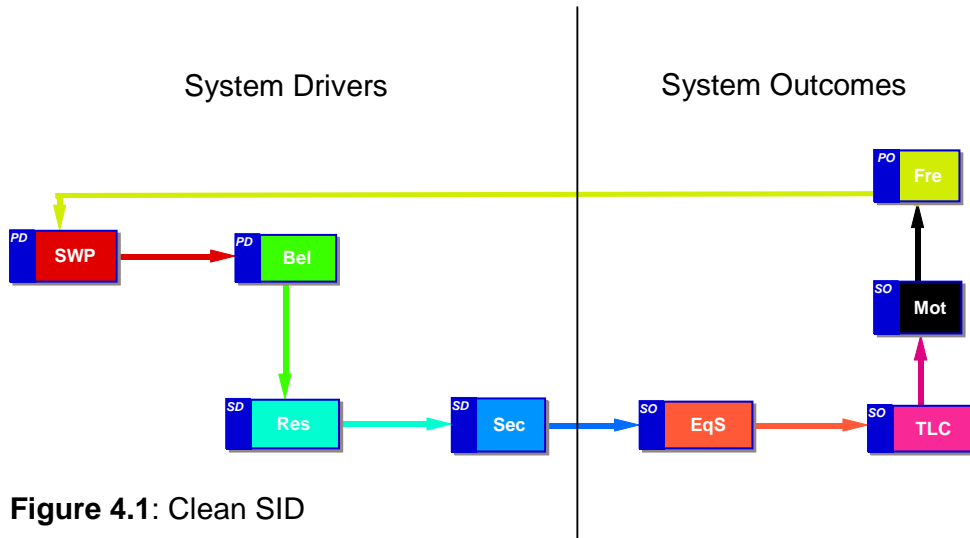
constructed ontology and recognises that phenomena such as racial integration, sense of belonging, indeed race itself, are social constructions infused with social meaning. Thus, IQA affords the opportunity to study the very processes by which people come to describe, explain for their social world (Gergen,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

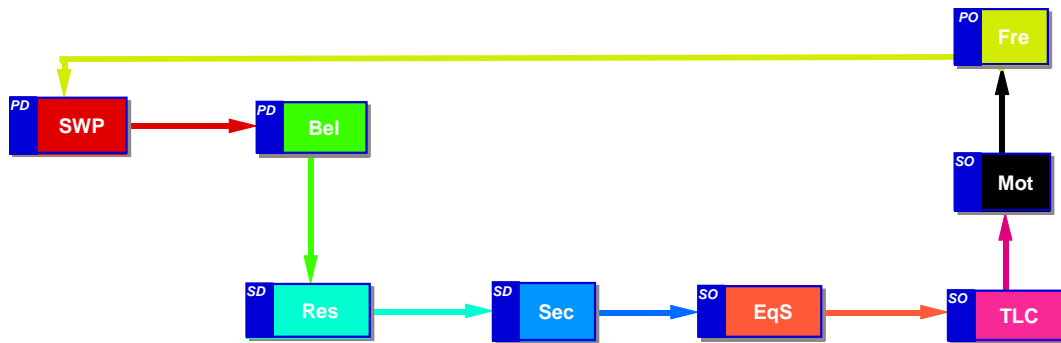
To examine the research question, the following subquestions were formulated to structure the investigation:

- 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.

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## Annexure 1

### Issue statement

You have been in this school for some years now. There are many different experiences and activities that you have had in this school over the years. Some of these activities might have meant a lot to you and maybe others did not mean so much.

Most children/students feel that there are certain things that happen in a school that can make them feel “at home”, or feel that they belong there. Similarly, sometimes there are also things that make children feel like they don’t feel at home in a school. It can be about the people in the school and how they talk to you, who you are friends with, the teachers or the principal. Sometimes it’s about how the school looks, what you see there that makes you feel at home. For some people, feeling at home can be connected to the kinds of things that they can do at the school and whether they feel free to participate in the school’s activities.

- What is or what are the things that make you feel that you are ‘at home’, that you belong and that you are part of this school?
- What is it that happens in this school that makes you feel ‘at home’ or that you ‘belong’ in this school?
- How do activities in this school make you feel ‘at home’?

What does feeling ‘at home’ in this school mean or represent to you?

1. Now, tell me about feeling ‘at home’, tell me about feeling that you ‘belong’ in this school.
2. Reflect on all the thoughts you had concerning feeling ‘at home’ and ‘belonging’ in this school.
3. Write these thoughts down on the cards. These can be a phrase, a word, a statement, etc. any thing describing or explaining your thoughts.

Write one thought per card, using words, phrases, sentences, etc.



## Annexure 2: Affinities produced from the index cards

### 1. Belonging (Bel)

- Under no pressure
- Environment in the school
- Comfort (able)
- Experiences
- Caring for others
- It is our school
- Spending times with friends
- Where I feel guided
- To love each other
- Where I feel loved
- Feeling of belonging
- Warmth of love and being with family
- Company
- To be with people you like
- Teachers looking at you as if you are their own child

### 2. Freedom (Fre)

- Liberty
- Freedom
- Freedom of Speech
- I am heard
- The way people tolerate different race and gender
- Religion don't really bother you with fellow students
- The religious interactions
- Freedom and Culture
- The expects of religious beliefs
- Open conversations

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### 3. Tender Love and Care (TLC)

- More respect from teachers
- Good interaction and communication between teachers and the learners
- Good interaction between learners
- The rules of the school
- Learners behaviour
- Relationship with teachers who gives good advice
- Joy of being educated
- Principal's ways towards (solving/ addressing) situations
- The kindness of teachers
- The way teachers help you and advice you with personal problems
- Good communication between teachers and learners
- Caring for one another
- Cared for
- Share



#### 4. Motivation (Mot)

- Showing us the right
- Motivated by teacher:
- Success is the key
- Strive to do your best
- More attention from teachers
- Be diligent
- Teachers are like my parents because when something is wrong they talk to me
- Learn how to persevere
- Where I have the opportunity to learn
- Where I am given the chance to grow and think on my own
- School excursions and camps



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#### 5. Respect (Res)

- Love(d)
- Joy
- Peace
- Honesty
- Happy
- Harmony
- Respected
- Trust
- Respect
- Teachers are understanding
- Respect each other's decisions
- The way teachers respect decisions we make
- I respect each and everyone
- I am well respected

#### 6. Equality in the way we relate or socialise (EqS)

- Respect
- The way people are towards each other
- Caring for others the way you care for yourself
- Trusted
- Treating each other equally
- Friends listen to me
- Friends(hip)
- Relationships
- Networking
- The way people interact with each other
- People around me, like my friends



#### **7. Security (Sec)**

- Safe (ty)
- Better security
- Where I feel protected
- There should be no fear at home or pain
- Safe from strangers
- No harm/ hurt
- Having not to worry about danger
- Safe from something happening to you during the day
- A wall right around the property
- Nothing bad will happen to me
- Easier for learning to take place

#### **8. School as a welcoming place (SWP)**

- Experience things
- Well organised Matric Ball/ Dance
- Availability of the library
- Extra lessons
- High technology levels
- More sports activities
- Sporting activities

## **Annexure 3**

### **Affinities formed during the focus groups**

Participants wrote their thoughts, experiences and understanding about the phenomena being studied. The responses generated from the index cards, were then grouped and their themes were categorised under an affinity that represents a particular category. In this study, participants identified 8 affinities. These 8 affinities are presented in an Annexure 2. The descriptions were then written and presented in an explanation format that is, in a “manner that is informative, organised and fun to read” (Northcutt & McCoy, 2004: 302).

### **Affinity Descriptions**

After the affinities were organised and all members of the focus group were happy. Affinity descriptions were developed from the participants responses. These write up or descriptions, advises Northcutt and McCoy (2004) tend to be brief... [however] a thick description of what an affinity means. I wrote up the narratives and gave it to the participants to check whether it encapsulate what they meant and if they were not happy, the narrative was reworked until all participants were happy with the final product.

## **1 Belonging (Bel)**

Belonging. This affinity indicates feelings of belonging and being part of the school. Learners are able to socialise and care for their friends as they feel the warmth, love and that they are with their own families. “This is where teachers look at you as if you are their own child”. School environment is characterised by not being under unnecessary pressure. They belong and keep the company of their choice and this assists them in learning about other people’s cultures without fear of pain or regret. Learners feel that they are wanted, taken and treated as unique human beings. They are therefore comfortable with what and who they are within their afforded space in the school. There is a sense of ownership and they feel that the school belongs to them. Learners experience comfort in the school because teachers ensures their belonging, comfort and safety.

## **2 Freedom (Fre)**

Freedom, as an affinity is explained through experiencing and enjoying the freedom that is bestowed by the Constitution of South Africa. Through experiencing freedom of expression learners are able to voice their concerns and opinions. They feel that they are not judged when they express themselves. This affinity encourages open conversations where learners can challenge the teacher and teachers in return not feeling disrespected. Learners and teachers are encouraged to be honest with each other without

holding any grudges. It gives the feeling that “I am heard” and therefore emphasises amongst others freedom of interactions for example where religious freedom is encouraged in the school. Learners are not undermined and discriminated against. Learners for instance feel that they are not judged according to their race, gender and religious convictions. This affinity is explained through experiencing and celebrating different cultures in the school and this also taught in one of the school’s learning area, Life Orientation where they are taught for instance about religious holidays such as Eid, Deepavali, Christmas, and advent Sunday, especially those that they celebrate as they fall during school calendar.

### **3 Tender, Love and Care (TLC)**

Tender, Love and Care (TLC) as an affinity explains the positive experiences that the learners have with their teachers and fellow learners. It indicates the manner in which learners and teachers treat and regard each other. It is important for learners to feel that teachers know and understand their home and school background because this will help teachers to have a good relationship with them. Learners feel that they are loved and cared for. They are happy to be part of the school.

The affinity of TLC is further characterised by the rules in the school that are created to nurture and accommodate them and their individual needs. It is like being at home, you have rules to live by and those rules are there because your parents love you. The manner in which some teachers deliver their

lessons and being innovative indicates effort from the teachers' side, for instance a teacher who introduced "commercial break" during her lessons makes learners feel that this teacher cares for them and does not want them to only work but understands that they need "joke breaks".

Through this affinity learners know each other and therefore can see if there is something wrong with the fellow learner. It indicates learners and teachers who express condolences when the other is in pain. It indicates amongst others the kindness of the teachers and other learners. TLC also indicates the way learners appreciate the advices given and the way teachers help them with their personal problems. It also indicates the care and positive regard in the way the principal solves their problems as he gives them advice and listens to their concerns. TLC is further indicated by experiencing the principal and other staff members as being approachable. Teachers encourage learners to share (e.g. materials) with each other.

#### **4 Motivation (Mot)**

Motivation as an affinity indicates learners' feeling of being surrounded by motivating teachers and other staff members. Teachers use words of encouragements so that learners can achieve better in their academics for instance; "strive to do your best", "success is the key", "be diligent" and "learn to persevere". This affinity is characterised by learners' experiences that when they do wrong teachers explain to them rather than negatively criticising them.

As a result of this affinity, teachers motivate learners to work on their mistakes. It is characterised as well by teachers who teach from their own experiences so that learners do not do the same mistakes. Motivation also comes through teachers when they check learners' books and offer them extra tuition. It indicates giving opportunities of learning about things that are of interest to "me" as a learner. It is the school environment that encourages the learners to be what they want to become in future. It is characterised by learners experiencing and enjoying school excursions to various places of interest.

## **5      Respect (Res)**

Respect in the school is realised when firstly teachers show the understanding and respect of the decisions made by learners. This is emphasised by the way the teachers regard the learners' ways of thinking and finally their decisions. They feel respected and trusted by their teachers and fellow learners. There is mutual respect for everyone in the school, a great amount of trust and believing in other learners and teachers abilities. Because of the great amount of respect amongst each other, learners are able to share their own feelings with each other without fear of being sidelined or losing friendships. Learners and teachers are honest with one another and work toward attaining harmony at all times. In this affinity, teachers treat learners with respect and learners are friendly towards each other.

## **6 Equality in our socialisation or relate (EqS)**

Equality in the way we socialise or relate is experienced in the school because school is seen as an environment that encourages learners to socialise and to know about each other. It is an affinity that encourages friendships, networking and positive relationships. The affinity indicates learners feeling equally treated and this includes feeling that no learner is important or receives preferential treatment than others. It explains getting equal opportunities especially in education matters. Learners feel that they are all equal. They feel that they are not judged by their mistakes and those of others, but as individuals.

Teachers look at you as if you were their own children and therefore there is no feeling of being prejudiced or discriminated against. It indicates feelings of being accepted and trusted by teachers and fellow learners. As an affinity, equality in the way we relate is experienced when learners treat each other with respect, they care for others, treat them as they would like to be treated.

## **7 Security (Sec)**

Security as an affinity indicates a school environment where learners feel safe and secure. Learners in the school feel that no harm and no person will hurt them when they are in the school and this makes them experience a sense of being safe and therefore belonging. This affinity is characterised by learners not having to worry about the dangers that might be surrounding the school



when they are inside the walls of the school because they are protected during the school hours so that effective learning can take place. They feel that the protection that they receive from the school is the same as that provided by their parents and their other siblings at home. The school environment is safe and therefore makes it easier for learning to take place.

## **8 School as a welcoming space (SWP)**

School as a welcoming place indicates a school that “wants them to be there” and this is experienced by learners when they feel appreciated and acknowledged as individuals and team players in the school. They feel accepted in their school. Learners feel invited and welcomed in their classrooms and their school. A well organised function (for instance Matric Ball) for learners by the school makes them feel as part of the school that appreciates them; this means a lot to them.

The school as a welcoming space, should also ensure that there are good facilities; more sporting activities; that the library is well equipped and there are high technology facilities such as good computers that are in good functioning condition so that learners can do and hand in good school projects.



### Annexure 4 Affinity Relationship Table (ART)

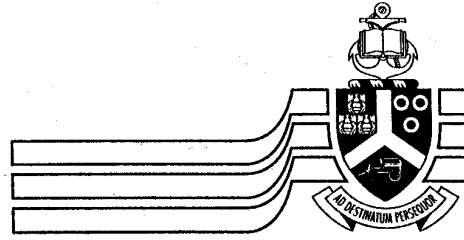
Affinity Name	
1. Belonging (Bel)	5. Respect (Res)
2. Freedom (Fre)	6. Equality in the way we socialise (EqS)
3. Tender, Love and Care (TLC)	7. Security (Sec)
4. Motivation (Mot)	8. School as a welcoming space (SWP)

<b>Democratic Protocol - Affinity Relationship Table</b>								
Affinity Relationship	Pair	Frequency	Affinity Relationship	Pair	Frequency	Affinity Relationship	Pair	Frequency
Bel → Fre		3	Fre → EqS		0	Mot → Sec		0
Bel ← Fre		1	Fre ← EqS		9	Mot ← Sec		5
Bel → TLC		2	Fre → Sec		4	Mot → SWP		0
Bel ← TLC		8	Fre ← Sec		3	Mot ← SWP		5
Bel → Mot		0	Fre → SWP		2	Res → EqS		2
Bel ← Mot		9	Fre ← SWP		8	Res ← EqS		5
Bel → Res		0	TLC → Mot		6	Res → Sec		9
Bel ← Res		7	TLC ← Mot		4	Res ← Sec		0
Bel → EqS		0	TLC → Res		2	Res → SWP		3
Bel ← EqS		6	TLC ← Res		6	Res ← SWP		4
Bel → Sec		0	TLC → EqS		3	EqS → Sec		0
Bel ← Sec		10	TLC ← EqS		7	EqS ← Sec		5
Bel → SWP		0	TLC → Sec		1	EqS → SWP		0
Bel ← SWP		10	TLC ← Sec		9	EqS ← SWP		5
Fre → TLC		1	TLC → SWP		0	Sec → SWP		0
Fre ← TLC		4	TLC ← SWP		10	Sec ← SWP		10
Fre → Mot		0	Mot → Res		0			
Fre ← Mot		5	Mot ← Res		7			
Fre → Res		0	Mot → EqS		4			
Fre ← Res		2	Mot ← EqS		3			



## Annexure 5

### Sample of letter of Informed Consent



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<http://www.up.ac.za>

/ 08/2008

Dear Participant

African and Indian learners' understandings of 'at home' in a desegregated former House of Delegates school: A case study

You are invited to participate in a research project aimed at examining African and Indian learners' understanding of the concept of 'at home' in their school environment. To participate, I would like to invite you to participate in a focus group session with other fellow learners.

Your participation in the focus group of this research project is voluntary and confidential and teachers and/or principals will not be informed about your participation. However, as a member of the focus group, you will be expected to discuss your experiences about feeling "at home" in your school with other fellow learners. Because you will share your experiences with me in the presence of others, I cannot guarantee you complete confidentiality and you should be aware that other group members may disclose what is discussed in the focus group to others outside the focus group. Knowing that, if you accept

this invitation to participate, you will have complete control over what you decide to share with others in the focus group and all group members will be asked to keep the focus group sessions confidential.

Because this study examines the experiences of two racial groups, there is a small risk that discussion of the topic may heighten your awareness of racial identity in the school. If at any time you feel that your participation in the focus group may cause any discomfort or cause you any trouble, I undertake to resolve the problem with you and to support you as far as is possible in the resolution of these difficulties. If you decide that you would like to withdraw for any reason, you may do so without providing any justification and without any disadvantage.

The results from this study will be used for my PhD study and the findings may be published in an academic journal. In the event that the findings will be published, your anonymity will be guaranteed and it will not be possible to trace any results to you, your fellow group members or the school.

If you are willing to participate in this study, please sign this letter as a declaration of your consent, i.e. that you participate in this project willingly and that you understand that you may withdraw from the research project at any time. Participation in this phase of the project does not obligate you to participate in follow up individual interviews, however, should you decide to participate in follow-up interviews your participation is still voluntary and you may withdraw at any time. As mentioned, under no circumstances will the identity of interview participants be made known to your school, principal, teachers and other learners.

Participant's signature..... : Date: .....  
.....

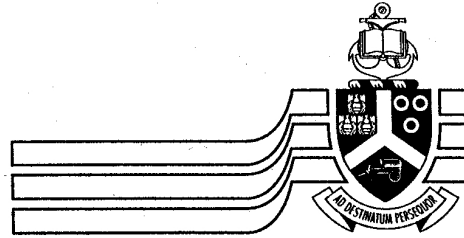
Researcher's signature..... : Date: .....

Yours Sincerely  
Mr. R Tabane



## Annexure 6

### Sample of letter of Informed Consent



University of Pretoria

Pretoria 0002 Republic of South Africa

Tel (012) 420 2321

Fax (012) 420 4215

<http://www.up.ac.za>

/ 08/2008

Dear Parent/ Guardian

African and Indian learners' understandings of 'at home' in a desegregated former House of Delegates school: A case study

There are many good stories that are worth telling, and that will help scholars, policy makers, teachers and teaching profession in South Africa to better understand the crucial aspects of the processes of transformation currently occurring in South African schools. Your child is invited to participate in a research project aimed at examining African and Indian learners' understanding of the concept of 'at home' in their school environment. To participate, I would like to invite your child to participate in a focus group session with other fellow learners.

Your child's participation in the focus group of this research project is voluntary and confidential and teachers and/or principals will not be informed about your child's participation. However, as a member of the focus group, learners will be expected to discuss their experiences about feeling "at home" in their school with other fellow learners. Because they will share their experiences with me in the presence of others, I cannot guarantee their complete confidentiality and you should be aware that other group members

may disclose what is discussed in the focus group to others outside the focus group. Knowing that, if your child participate in this study, your child will have complete control over what he/she decide to share with others in the focus group and all group members will be asked to keep the focus group sessions confidential.

Because this study examines the experiences of two racial groups, there is a small risk that discussion of the topic may heighten their awareness of racial identity in the school. If at any time your child feels that his/her participation in the focus group may cause any discomfort or cause you and your child any trouble, I undertake to resolve the problem with you and to support you and your child as far as is possible in the resolution of these difficulties. If you and/or your child decide that he/she would like to withdraw for any reason, you may do so without providing any justification and without any disadvantage.

The results from this study will be used for my PhD study and the findings may be published in an academic journal. In the event that the findings will be published, your anonymity will be guaranteed and it will not be possible to trace any results to you, your child, fellow group members or the school.

If you are willing to allow your child to participate in this study, please sign this letter as a declaration of your consent, i.e. that you agree that your child participate in this project willingly and that you understand that your child may withdraw from the research project at any time. Participation in this phase of the project does not obligate your child to participate in follow up individual interviews, however, should your child decide to participate in follow-up interviews your child's participation is still voluntary and he/she may withdraw at any time. As mentioned, under no circumstances will the identity of interview participants be made known to the school, principal, teachers and other learners.

Participant's signature..... : Date: .....

Researcher's signature ..... : Date: .....

Yours Sincerely

Mr. R Tabane

## Annexure 7

### Case Description

#### a. History

Gandhi Secondary School celebrated 100<sup>th</sup> year anniversary in 1997. It is now 110 years old. It was situated in Liverpool area in Benoni and was a Coloured school. The school was later moved to Actonville in 1979 and became an Indian school. According to the principal the Gandhi Secondary started registering African learners in the 1980s.

#### b. Population (2008)

According to the Emis data 31096 the school population during the research period was as follows

##### i) Learners

Race #	Total #	Percentage
1. Africans	723	78%
2. Coloureds	70	7%
3. Indians	128	15%
Total	<b>921</b>	<b>100%</b>

##### ii) Educators

There are 30 active positions with one unfilled to complete the 31 roll of the teaching personnel that the school is required to have. The racial composition of the teachers population is 17 are Indians, 1 is Coloured and 12 are Blacks. Furthermore, the School principal is Indian and has 1 Black and 3 Indian Heads of Department (HODs).

##### iii) Additional personnel

There is 1 Indian and 1 Black administration (Receptionist/ Secretary) personnel and 5 Blacks employed as grounds personnel.

#### c. Feeder Areas

A considerable number of both the African and Indian learners comes from the surrounding suburbs (Greater Benoni, Dell Park, Actonville, Mckenzie Park, Vella Visa) while, the majority of the Black learners are from the surrounding townships (Daveyton, Vosloorus and Watville).

#### d. Curriculum

Gandhi Secondary is a public school and therefore follows the Gauteng Department of Education (GDE) curriculum with learning areas like Maths, Science, Life Orientation, History, Economics and so forth.

As a former HoD school and with much influence from the Indian culture and religion the school knocks off early on Fridays to observe the Muslim religion outside to school. According to the principal, the school has both African and Indian learners who follow and participate in the Muslim religion.

## **Annexure 8**

### **Descriptions of learner participants**

#### **Salim (17)**

Indian boy. Seems popular with everybody.

#### **Jack (16)**

Black boy. He appears laid back and is in constant need for attention. Wears grey ad spider-man (cartoon character) contact lessons that are difficult to be missed.

#### **Ntando (15)**

Black boy. The youngest in the group. Follows the crowd.

#### **Previa (17)**

Indian Boy. Is popular with the girls and is a member of the Learner Representative Council (LRC).

#### **Kiandra (16)**

Indian Girl. Appears to be the brain of her group. Her friends follow her thinking process during discussions.

#### **Phindile (16)**

Black Girl. Friends with everybody in the group. Confident young girl.

#### **Khutso (16)**

Black Boy. The group tipped him to be the intelligent one in the group. Quiet and thinks things through.

#### **Shaista (16)**

Indian Girl. The fun of the group. Had a positive attitude about her self and her goals. Wears the colour contact lessons for status. Likes the brown ones.

#### **Rose (16)**

Black Girl. Not participating much in the discussions.

#### **Fatima (17)**

Black Girl. Practices Muslim religion. She is reserved.



## Annexure 9

### OVER-ALLL OBSERVATIONS

- During break there are pockets of learners who segregated along race and gender
- Segregation along race and gender during the setting in the focus group was evident in the few meetings at the beginning of our focus group
- There are pockets (both Indian and Blacks) of learners who meet during free time or break and they have spiritual talks and pray afterwards before returning to the daily activities.
- There is a culture of wearing coloured or cartoon decorated contact lenses. These lenses were worn by both genders and all races. They were social statements and were regarded the same as clothing labels. The more you had and there more you changed them the more “in” you were regarded and also regarded as been “cool” or having “style”. Friendships formed across races as a result of this. Learners also exchanged the lenses during break or in the focus group.
- During the focus group all learners covered and made excuses for each other, especially for the popular learners.
- Learners in the focus group seemed to be close and preferring a certain Mr A and Ms N. These two teachers are regarded as the best teachers. I only managed to note the interaction of Mr A with the learners during class and outside the classroom. He seemed to be talking and engaging with the learners in a manner that they saw him as a friend. Learners were free around him. This might be so because he taught them Life Orientation and was also their Sport teacher so he would play soccer and organize “Social” activities with them as his learning area did not always require them to be in class. They lesson could be given at the sport fields or during an excursion.
- In the morning, the gates were locked so that learners who are late do not disrupt the classes. Learners of all races were late in one day or the other. All learners were treated equally at the gate by the security guards. No learner was given preferential treatment. Gates were opened at the end of a period.
- Teachers in the staff room segregated along race and aspects. However, this could be due to setting preferences and friendships.
- Different teachers attends the race relations meetings organized by Department of Education (DoE) in order to workshop them on teaching diverse learners.



## Annexure 10

Photo: Learners during focus group





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UNIVERSITY OF PRETORIA  
YUNIBESITHI YA PRETORIA

## **Annexure 11**

### **Ethical Clearance**



## Annexure 12

### Permission from the Gauteng Department of Education



**UMnyango WezeMfundo**  
**Department of Education**

**Lefapha la Thuto**  
**Departement van Onderwys**

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5 February 2007

Gauteng Department of Education  
P.O. Box 7710  
Johannesburg  
2000

Mr Tabane RJ

#### **APPROVAL FOR ACADEMIC RESEARCH**

The Gauteng Department of Education hereby grants permission to conduct research in its institutions as per application.

Topic of research: "African and Indian learners" understanding of 'at home' in a desegregated former House of Delegates School: A case study".

Degree: PhD

Name of university: University of Pretoria.

Upon completion of the research project the researcher is obliged to furnish the Department with copy of the research report (electronic or hard copy).

Wish you success in your academic pursuit.

Sincerely,

p.p. Shadrack Phele

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Albert Chanee  
Divisional Manager  
Education Financing, Planning and Monitoring.

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#### **Office of the Divisional Manager Education Financing, Planning and Monitoring**

Room 1501, 111 Commissioner Street, Johannesburg, 2001      P.O.Box 7710, Johannesburg, 2000  
Tel: (011) 355-0729      Fax: (011) 355-0670      E-mail: [albertc@gpg.gov.za](mailto:albertc@gpg.gov.za)  
Reference: 2005efpm