

**THE INFLUENCE OF CROSS-CULTURAL
INTERVIEWING ON THE GENERATION OF DATA**

BY

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“RUTANG BANA DITAOLA LE SEYE NATŠO BADIMONG”

Sepedi Idiom

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

SERETO

Ke! Tabane a bodiša bo thlole
Mmutla e be mošimanyane
Ke! Tlou sešhunkwaneng sa kगतla khunwane
Sa re sempona sa inamainama
Ere ke mohwe a bona mohwehadi

Bare ke bo mantabole a phaleng
Re boa tswetla ga ramabolane
Ribana 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 ša 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!

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I dedicate this work to my nephew, Mpho Ramodungoane and to my cousins Rehauhetswe, Shibe, Mahlogonolo, Raisibe, Dimpho, Koketso, Shalate, Rhulani, Lola, Mcdonald, Reabetswe, Mojalefa and Kalewa, to you all I would like to say:

“Kodumela moepathutse gago lehumo le letšwang kgauswi”

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DECLARATION

I declare that: “The influence of cross-cultural interviewing on the generation data” is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references

Mr. R. J Tabane

July 2004

SUMMARY

Researchers use interviews as one of the means of collecting the information that is surrounding people. Interviewing is an important instrument of collecting data during a research. Although the collection of particular data is not guaranteed, interviews render an opportunity for collection of that data.

Reasons for successful collection and/ or failure to collect the targeted data are various. Cultural formation of the interview situation might be one of those various reasons. This study focused on selected cultural dimensions, namely race, gender and language as possible causative dimensions influencing the generation of data in terms of volume, expression, range, content and content formulation. Data collected during culturally formulated interviews were presented. The influence that the three dimensions might have had on the generation of data was emphasized.

A Response Process Model was utilized in this study to interpret the responding process that an individual might go through before yielding a response to the posed question. Coupled with the demands of meeting the question's objective, an individual might be bombarded by extraneous and internal cues that might be exacerbated by the cross-cultural formation of the interview situation and therefore imposing extra demands on the individual and ultimately affecting the response given. The response processes were indicated in this study that at times were altered to possibly suit the cross-cultural interview situation.

Keywords:

- Culture
- Cross-culture
- Mono-culture
- Data generation
- Response Process Model
- Race
- Gender
- Language

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**ORIENTATION, RESEARCH QUESTION, PURPOSE OF THE STUDY,
RESEARCH METHOD, DATA ANALYSIS AND INTERPRETATION,
RESEARCH STATEMENT, DEFINITION OF TERMS, RESEARCH
PROGRAMME**

1.1 ORIENTATION

1.1.1 Focus

This study is on research methodology. It does not address a discipline-specific, knowledge-directed question, but will hopefully rather contribute in essential ways to the qualitative research conducted in South Africa on account of its relevance to the context of interviewer-respondent relations, which are often cross-cultural.

1.1.2 Rationale

South Africa is a country with diverse cultures and this diversity brings with it many spheres of learning and experience.

In addition to many intrinsic factors that influence information sharing, outside factors also have a stake in the manner and the amount of information that will be shared. Parental styles and larger community styles contribute to the construction of mindsets by the individual. People start to think in a certain socially constructed manner, of approaching problem solving for instance. It is through this culture that people relate, respond and generally behave.

Learning experiences may thus differ and/or be the same from one ethnicity to the other and the groups may practice their own cultures to attain information and/or share it, whether between parent and child or in other relationships. The influence of stimulation and the level of that stimulation also have an effect.

With regard to the research interview, interviewers and interviewees alike bring their own, often unconscious, experiential and biographical baggage

[sic] with them into the interview situation (Cohen, Manion & Morrison, 2003: 121). This conscious and/or unconscious meaning attribution serves as an archive (s) that directs the information sharing in the interview. The selected archive of meaning attribution can lead to a response and/ or probing for information which will lead to a response linked to it. During an interview, a reciprocal relationship of question and answer between the interviewer and the respondent is expected. The interest in this research focuses on the responses that will be elicited when the interviewer is from a different culture to that of the respondent. For instance, when a white person interviews a black person, responses might be phrased in a certain manner that they would not be if the interviewer is black and *vice versa*.

Various reasons can be thought of as to why a response is given as it is. Cohen *et al.* (2003: 121) refer to the issue of transference and countertransference, which has its base in psychoanalysis. In transference, the respondent projects his/her own experiential feelings, desires and attitudes onto the interviewer and in countertransference the reverse occurs. South African history has taught us that a person from a different culture (in this case *culture* is associated with *race*) can be viewed by some as either superior or inferior. This socially constructed mindset might in a research interview elicit responses based on a perception of status or standards and/or discourses, which might be politically, economically and/or socially influenced. There might moreover be a language barrier, the question posed might have triggered historic memories, and/or it might be deemed disrespectful or impolite when a question is asked by an interviewer from a different gender or age group, and therefore a short, irrelevant or closed response might be forthcoming (for instance 'No, I do not know', as a refusal to respond). And, of course, a question might simply seem irrelevant and uninteresting to the respondent.

This study is on the generation of data in a cross-cultural interviewing situation as opposed to data collection *per se*, because the interest of this study is in the making up of data and not merely the collection of the data that are there. Data collection, in my opinion, often misses some elements that the

meaning of the context could add, especially in a cross-cultural situation. Data collection is generally taken to be concerned with the information that exists, regardless of the processes which make those data available. Generation of data is a deep process influenced by the factors and nuances of the specific interpersonal communication that actually contribute to the availability of the data. The context leading up to a response and in which the response is then given should be taken into consideration, while data are being generated and finally yielded for collection.

Generation of data is therefore concerned with the researcher's sensitivity to his/her questions and the respondent's responses, and the context, in which these are formulated, which then forms an additional framework to co-direct or co-inform the data interpretation.

Miller and Cannell (1997: 362) refer to the Response Process Model, which illustrates the issues involved in communication in the interview. This model (to be discussed in Chapter 2) points out that respondents follow a particular response process before giving a response. The model accommodates culture and therefore cross-cultural interviewing might be examined against the model. According to the model, a respondent's selected or intended response may be altered or modified based on the cues that the respondent registers from a) the interviewer (status, appearance, behaviour), b) the question and preceding questions and c) the respondent's beliefs, values, attitudes, and goals. The interviewer's questioning like-wise may and/or may not follow the same process before the interviewer poses or follows up a question or response during a cross-cultural interview.

This study will examine data generation as a vital factor in cross-cultural data collection. This study will try to establish how response might be elicited differently in a cross-cultural interviewing situation than during mono-cultural interviewing, and specifically what data will be generated for collection. In this study, the concept *cross-culture* will be focused on three dimensions with associated discourses, namely: race, gender and language. The two researchers participating in the interviews are of different race, gender and language and they will participate in both mono-cultural and cross-cultural

interviewing. The contexts in which the interviews will be conducted will thus play a major role in the data analysis and interpretation, featuring the three dimensions and/or discourses mentioned above.

1.2 RESEARCH QUESTION

How does cross-cultural interviewing influence data generation?

The research question has been unpacked to address the following: *How does cross-cultural interviewing influence both the question(s) and responses of the participants in respect of data aspects such as volume, range, expressions, content and formulation of content, the selection of details by the interviewer to follow up and/or omit, and the selection of details by the respondent to share and/or omit?*

SUBQUESTIONS

- What influences, if any, does mono-cultural interviewing have on eliciting responses and/or data?
- What influences, if any, does mono-cultural interviewing have on limiting generation of data?
- What influences, if any, will two interviewers from different cultures have on the generation of data from the respondents of different and/or similar culture to theirs?
- What influences, if any, does cross-cultural interviewing have on eliciting responses and/or data?
- What influences, if any, does cross-cultural interviewing have on limiting generation of data?

1.3 PURPOSE OF THE STUDY

The purpose of the study is to investigate how cross-cultural interviewing influences the generation of data. The findings might provide the researcher with guidelines in conducting future research and interviews in a cross-cultural context. The findings might assist as well in giving verifiable position about the

weight that acculturation might currently have in the new South Africa, including the possibility that cross-cultural and/or mono-cultural situational composition might actually have more weight.

1.4 RESEARCH METHOD

The following methods will be applied in this study:

1.4.1 Literature Study

Theory underpinning the following topics will be studied:

- Culture
- Cross-culture
- Interview Models
- Response Process Model

1.4.2 Empirical research

The empirical exploration will be conducted by means of the following:

- Interviews

Two Phased Semi-structured interviews with two sessions each will be conducted with educators and principals. The second session will be a follow-up interview on the responses collected in session one of each phase. Interviews will be conducted in the language that the respondent feels comfortable in.

- Non-participatory observation of the interaction between the interviewer and the respondent in either mono- or cross cultural interview.

1.5 DATA ANALYSIS AND INTERPRETATION

Interview and interview transcripts analysis will be undertaken

- To qualitatively analyse and interpret the respondents' responses in respect of data aspects such as volume, range, expressions, content and formulation of content as a result of cross-cultural interviewing by comparing the responses either per respondent's response in Phase

One or per session(s), of both mono-cultural and cross-cultural interviews.

- To examine and qualitatively interpret the influence of a cross-cultural interviewer on the respondents' responses by discourses in relation to the three dimensions identifying *culture* in this study, namely race, gender and language.

1.6 RESEARCH STATEMENT

In South Africa, not much literature has been written on cross-cultural research methodology. Existing literature in Indigenous Psychology (Odora Hoppers, 2001 and Majeke, 2002) does not indicate the methodological principles in conducting a cross-cultural research. Kim, Park and Park (2000:71) mention that research tools need to be developed so that they are compatible with psychological phenomena. In other words, they (Kim *et al.* 2000:71) state that research instruments need to be contextualised and should allow individuals to provide their own expertise.

Cross-cultural research methodology uniquely takes into cognizance the relevance of indigenous knowledge systems (IKSs) which is a new field of study and application in South Africa. The IKSs stem from the point of view and customs of the community in which the knowledges are generated.

An IKS recognizes the way in which the indigenous people do things and operate as a departure point and, importantly, as the base of knowledge that should be respected. The IKS should not be viewed as in competition with the alien base of knowledge and, consequently, be dismissed as inferior or “uncivilized”. Only a few South African researchers have written in this field (for instance, Odora Hoppers, 2001 and Majeke, 2002), which indicates a need for investing in the South African way of thinking and recognizing the assets that the country has in various knowledge systems.

With not many writings existing on the methodology of cross-cultural research, Van de Vijver and Leung (2000: 34) address the question of “to what extent

methodological tools can help to overcome the poor cumulative nature of cross-cultural research". They discuss three ways in which methodological and statistical tools can help to develop testable theories and models in cross-cultural psychology. In the first place, they (Van de Vijver & Leung 2000: 34 - 37) indicate that the impediments to cross-cultural psychology which are derived from what could be called *partis pris* (preconceived opinions, prejudice) of the cross-cultural psychologists (interviewers), should be guarded against. Preconceived opinions might lead to a cross-cultural researcher failing to explore new evidence from a neutral vantage point. In the perspective of social psychology, the behaviour of an individual is constructed by the society which he/ she lives in. The culture that the individual grows up in informs his/ her view of culture. Different people will have different *partis pris*. These *partis pris* might form the frame in which the cross-cultural researcher sees his/ her own culture in comparison to other cultures. A cross-cultural interviewer is constantly challenged by his/ her own frame of reference as to what is relevant or not. This frame of reference might form a base of what is regarded relevant in a cross-cultural interview and might therefore lead to the discarding of new information that is incongruent to the cross-cultural interviewer's frame of reference, which in turn might cause cross-cultural information to be generated, but not recorded (collected) or followed up and therefore not interpreted.

Secondly, Van de Vijver and Leung (2000: 39- 42) propose a taxonomy of cross-cultural studies which distinguish between two underlying "dimensions" that can be used to strengthen the methodology in cross-cultural research. The distinction is made between exploratory research and hypothesis testing, involving or not involving the contextual information about the participants (respondents). In exploratory cross-cultural research, the researchers are said to be exploring cross-cultural differences without strong prior ideas about where to expect the differences. In hypothesis-testing research, the researchers are guided by theoretical frameworks that enable the formulation of "a priori hypotheses". It is this second dimension that Van de Vijver and Leung (2000: 39) regard as the one that is more specific to cross-cultural

research because it takes contextual factors into consideration and therefore might strengthen the methodology in cross-cultural research.

Lastly, in cross-cultural research, difference is expected between the researcher and whatever he/she might be interacting with during the research. Van de Vijver and Leung (2000: 34) distinguish between two types of researchers involved in cross-cultural research. They distinguish between "natives" and "sojourners". Due to the political meaning that the term "native" has in South Africa, in this study, the term "indigenous researchers" is preferred and therefore will be used as a substitute for the term "natives". The term "indigenous researchers" refers to persons who have primary expertise in the culture that is being studied and "sojourners" refers to "persons who have their primary expertise in another content domain and who attempt to extend their research efforts to different cultural groups" (Van de Vijver & Leung, 2000: 34). The understanding of the difference between the two groups of researchers and the need to develop a synthesis between mono-cultural and cross-cultural researches might lead to the development of research methodology that considers the cultural context of the research when interpreting the findings.

The majority of cross-cultural publications (Adair & Diaz-Loving, 1999; Berry, 1980, Berry, Poortinga, Segall & Dasen, 1992, 2002; Biesheuvel, 1987; Kagitcibasi & Poortinga, 2000; Kim, Park & Park, 2000; Siraev & Levy, 2004; Pareek & Ventkateswara Rao, 1980; Van der Vijver & Leung, 2000) have been written by individuals who do not have primary expertise in the culture that they researched in, being what Van der Vijver and Leung (2000: 34) call "sojourners". This, needless to say, might have an impact on the presentation and interpretation of the context and data being studied and points to a need for cross-cultural research methodology that will assist in verification of the inferences made during such studies.

Working closer with a researcher from a different cultural background will assist me in identifying possible flaws in my approach and vice versa, in respect of working as a "sojourner".

1.7 DEFINITION OF TERMS

For the purpose of this study, the following terms of the title are defined as follows

- **Influence:** The power to produce an effect without using force (The World Book Dictionary, 1995: 1083)
- **Cross-culture:** The concept is a merger of two concepts, "cross" and "culture". The premise of this study suggests that there already exists a difference and therefore a possible influence between a primary culture (of the interviewer) and a secondary (to be learned) culture. Cross-culture is the comparison of two or more cultures in a particular instance(s). An individual is affected by and as well affects the culture that is not (secondary culture) his/hers. He/she learns and/or teaches that which was not known in either culture. Cross-cultural psychology is the scientific study of variations in human behaviour, taking into account the ways in which behaviour is influenced by cultural context (Berry, Poortinga, Segall and Dasen, 2002: 1) In this study, cross-culture is represented by any difference in the dimensions defining culture as focused on in this study, namely, race, gender, and language.
- **Interview:** Persons' face to face dialogue (The World Book Dictionary, 1995: 1105). However, in this study, an interview is further defined by recognizing the phenomenon of data generation by all persons involved and not only by a person questioned. In this study, both the respondent and the interviewer have equal status of generating data yielded for collection.
- **Data generation:** The process leading to data formulation for collection. It is therefore about the researcher's sensitivity to his/her questions and the respondent's responses, and the context in which data are formulated, which then forms an additional framework to co-direct or co-inform the data interpretation.

Other terms that will be used include the following:

- **Culture:** It is not a rigidly prescribed set of behaviours or characteristics, but rather a framework through which actions are filtered or checked as individuals go about daily life (Lynch and Hanson, 1999:4)
- **Mono-culture:** Where dimensions of culture (focused on in this study, namely, race, gender, and language) are similar.
- **Race:** A category of persons who are related by common heredity or ancestry and who are perceived and responded to in terms of external features or traits (Wilkinson (1993) as quoted by Ponterotto, 2003:467)
- **Gender:** The behaviours or patterns of activities that a society or culture deems appropriate for men and women (Matsumoto: 2000: 211) which is closely related to sex, i.e. either male or female (Little Oxford Dictionary, 1998: 264)
- **Language:** A means of communication and style of expression (Little Oxford Dictionary, 1998: 365) that can be thought of as the result or manifestation of culture and also as influencing and reinforcing cultural values and worldviews. Linguists describe language using five critical features, which appear to apply to all languages in all cultures, namely; lexicon, syntax and grammar, phonology, semantics, and pragmatics (Matsumoto, 2000: 313-4).

1.8 ASSUMPTIONS

The departure of this study is riddled with various assumptions from the researcher and the researcher's experiences. The concepts that are employed to assist in investigating the questions of this study have been contextualised and tailored to suit the study and therefore might render the study as bias. The following assumptions are therefore listed as possible obstacles to the study:

- Cultures influence the response. The response might be regarded as biased by the researcher if the response is not in line with the researcher's frame of archive attribution.

- Cross-cultural interviewing involves both the interviewer and the respondent as participants. The participants influence each other, for instance by changing the wording of a question and by altering a response.
- Personal cues such as bias influence a response given. A response can either be accurate or, due to the respondent's cues, can be altered or not given at all.
- There is no culture free zone of interviewing. In every interview culture is operant and influences the interview situation. The interview culture might evolve from the status of the interviewer ("I ask", therefore it might be presumed as "I know better" or "I know less") and interviewee ("I respond", therefore it might be presumed as "I know less" or "I know better") and therefore demarcate the differences.
- There is no culturally neutral zone of interviewing. The fact that Culture cannot be neutralized indicates the sensitivity of culture and therefore its presence and this might influence the interview situation.
- Data generation is an important prerequisite for data collection.
- Data generation should be taken into consideration before interpreting the data yielded for collection.

1.9 ETHICAL CONSIDERATIONS

Before proceeding with the research, the general aim of the study was explained to the participants. Reasons for each phase of the interview were also explained to the participants. However, a blunt statement about the purpose of the study might have compromised the data by unduly sensitising the respondents to the issue of culture. The respondents were however, informed that the aim of Session Two of each phase was to clarify the Researcher on their responses given in Session One. Anonymity of all the participants and their schools was ensured and maintained and the information gathered during both the interviews and instances experienced were treated with strictest confidentiality. Further more, the option to pull out or stop participating during research was available to the respondents should

they have desired to do so. Feedback about recommendation will be made available to relevant people should they request it.

1.10 RESEARCH PROGRAMME

Chapter One has given an orientation, the research question, purpose of the study, research method, data analysis and interpretation, research statement, definition of terms, research assumptions, and the research programme.

Chapter Two will be devoted to a literature review and theoretical background on the methodology of cross-cultural research and the interview models of responding, including the Response Process Model. Some topics covered will include culture, "cross", cross-culture, communication, cultural context and cross-cultural interview.

Chapter Three will look at the research methods applied to gather data. It will outline the procedures followed during the interview situations in an attempt to collect data on data generation in mono and cross-cultural interviews.

Chapter Four will present the analysis, findings and interpretation of results of the study.

Chapter Five will present the summary, conclusions, limitations and recommendations of the study.

CHAPTER 2

TWO THEORETICAL FRAMEWORKS: CROSS-CULTURE, AND INTERVIEW MODELS

To assume that people who share common culture or language are alike is to make a dangerous mistake (Lynch and Hanson, 1998:27)

2.1 INTRODUCTION

South Africa as a developing country and a country that was racked by the injustice of the apartheid regime was exposed to practices of one race being the elite. Academia and research were conducted by a number of elite white South Africans who conducted researches, published and standardized testing instruments about and for the indigenous people. Consultation and rigorous participation of the indigenous people were questionable, for example when one takes a look at the indigenous intelligence test (Manual for the individual scale for Northern Sotho/ Zulu speaking pupils) that was actually translated from the Indian intelligence test and then normed, without being freshly researched.

Researches in South Africa were often conducted cross-culturally even though the influence of culture was usually not taken into cognizance as it is today. Researches were conducted by the privileged white researchers on the black population on aspects like culture, behaviour and intellect. Researchers conducting a research in a population group other than their own are referred to as "sojourners". According to Van de Vijver and Leung (2000: 34), "sojourners" refers to "persons who have their primary expertise in another content domain and who attempt to extend their research efforts to different cultural groups". The "sojourners" conducted the research based on their primary expertise and tended to interpret and conclude their findings based on their own background and not with much reference to the indigenous context and input. To argue safely, if the context of the indigenous people was referred to, the questions that this study poses is, how much of the indigenous

contextual information was taken as point of departure, how much of it influenced, the generation of the data and how much of it influenced the interpretation of the data?

Culture plays an important role in research. Researchers from different *cultures* conduct researches and on more than one occasion they find themselves conducting researches in secondary *cultures*, as "sojourners". Cross-cultural research is an interesting field of research, which challenges the researcher's views in dealing with and accommodating diversity.

A researcher in the quest to collect data uses different tools and the research interview is one of those tools. In most cases, research in South Africa involves people from different *cultures* in one way or the other. Cross-cultural interviewing is therefore employed as one means to collect data. During the interview the researcher's presence and participation might have an influence on the data to be collected. He/she plays a role in the generation of the data to be collected. As indicated in Chapter 1, before data are collected, data should be made or generated. It is the question of this study to investigate the influence that a researcher might have on the data to be collected as well as the interpretation of the collected data. Researchers are challenged to contextualise their findings and draw conclusions that respect the *culture* of the individuals who participated in research.

In this chapter, the concepts of cross-culture and cross-cultural interviewing will be contemplated, followed by a discussion of the response models available and with the emphasis on the response process model that will be used in this study as a response process during a cross-cultural interview.

2.2 CROSS-CULTURE

Multiculturalism mushroomed in America in 1954 with the Brown Case, and soon afterwards took off in other parts of the world. The multicultural perspective tolerates and supports diversity. It takes a broad view of culture, incorporating education, religion, ethnicity, language, nationality, gender, age, geographic location, and socioeconomic factors (Gopaul-McNicol & Brice-Baker, 1998:5). It does not allow the consideration of one culture as higher than another or one culturally approved activity as better than another activity. Multiculturalism means the celebration of diversity and equality (Shiraeve & Levy, 2000:21). In the education environment it means that children, educators and policy makers should be made aware of the differences among people in the school and that people are different but equal. In south Africa, there is a political notion with multiculturalism as it is encouraged by the government as an ideal and a policy to remove the apartheid and segregation legacies in the country's systems such as education, world of work and economy.

Contrary to multiculturalism, cross-culture, the view of this study, takes cognizance of the differences between individuals and requires authorities in a school environment to be aware of the cultural differences in their classes and must be wary of cultural differences in their inferences and/or interpretations of work presented by learners.

The concept "cross-culture" consists of two words, "*cross*" and "*culture*". An adjective "*cross*" according to the Little Oxford Dictionary (1998: 148), means "reciprocal". It recognises what is outside the researcher's culture and, importantly, realizes the give and take relationship between his/her own culture and that of the respondent.

In this study, "*cross*" refers to "outside". The study compares what is outside the researcher's culture (that the researcher might or might not be aware of) and within the culture that the researcher is conducting research in. In order to validate the findings of a study conducted outside the researcher's culture, the

researcher might need inside assistance from the indigenous respondent and/or researcher to assist him/her to understand data generated in the presence and/or absence of the researcher as a "sojourner". The researcher as a "sojourner" might lack expertise and rich understanding of what is outside his/her known *culture*. The "sojourner" might need to employ assistance of someone who has inside information, so that he/she can access information, make justifiable inferences, draw valid and contextually relevant conclusions and/or make relevant recommendations. As Biesheuvel (1987: 5) maintains, cross-culture is comparative.

When addressing *culture*, a distinction should be made between tradition, culture and ethnicity as they are interrelated. The three concepts, although intertwined, differ to a certain degree. "Tradition" and "ethnicity", unlike *culture*, do not change. The foundation and identity of a certain population group lies in the two concepts of tradition and ethnicity, whereas *culture* represents a state of affair at that particular time. "Tradition" encompasses both *culture* and "ethnicity". It is through *culture* and "ethnicity" that one comes to "tradition". "Ethnicity" on the other hand is specific to a particular group of people. "Ethnicity" is closely linked to the indigenous language of a particular group of people. Matsumoto (2000: 31) adds that "ethnicity" includes concepts of both race and *culture*. He further acknowledges (Matsumoto, 2000: 31) Betancourt and Lopez's (1993) definition that "ethnicity" is generally used in reference to groups characterized by common nationality, geographic origin, culture or language.

A survey of 160 definitions conducted on *culture* by Kroeber and Kluckhohn (Berry, Poortinga, Segall & Dasen, 1992:166; 2002: 226; Biesheuvel, 1987: 2) suggested six major classes of definitions of *culture* that can be found in the anthropological literature:

1. *Descriptive* definitions of *culture* are those that attempt to list any and all aspects of human life and activity thought by the writer to be an example of what is meant by *culture* ...This definition tends to emphasize the view of "*culture* as a comprehensive totality".

2. *Historical* definitions of *culture* tend to emphasize the accumulation of tradition over time, rather than enumerating the totality or range of *cultural* phenomena. The term "heritage" is frequently used in these definitions (also the term "heredity"), but the context clearly indicates that no biological factors are thought to be involved in the accumulation.

3. *Normative* definitions of *culture* emphasize the shared rules, which govern the activity of a group of people. Unlike the descriptive and historical definitions, where the cultural life being referred to is clearly observable, normative definitions require us [*sic*] (Berry, *et al.* 1992:166; 2002: 226) to dig into the overt activity and try to discover what lies behind it. Explicit and implicit *cultures* are referred to here.

4. *Psychological* definitions of *culture* emphasize a variety of psychological features, including notions such as adjustment, problem solving, learning and habits. For example, *culture* is learned and the result of this learning is the establishment of habits in a particular group. This category is broad, and includes cultural phenomena that are both implied (e.g. attitudes) and observable (e.g. habits). An explicit statement of this belief has been made by Triandis (1996) in Berry *et al.* (2002: 226), who uses the notion of cultural syndrome to refer to "a pattern of shared attitudes, beliefs, categorizations, self definitions, norms, role definitions and values that is organised around a theme".

5. *Structural* definitions of *culture* emphasize the pattern or organisation of culture. This view is related to the first category (descriptive definitions), in that the overall or total picture is emphasized. However, structural definitions again require going beyond the overt features in order to discover the arrangements that exist among people. The central view is that *culture* is not a mere list or hodge-podge [*sic*] (Berry, *et al.* 1992:166; 2002: 226) of customs, but forms an integral pattern of interrelated features.

6. *Genetic* definitions of *culture* emphasize the origin, or genesis of culture. Within this category many answers are given: culture arises as *adaptive* to the habitat of a group, out of *social* interaction, and out of a *creative* process (both individual and interactive) that is a characteristic of the human species.

Kroeber and Kluckhohn (1952) in Berry, Poortinga, Segall and Dasen (1992:166, 2002: 226) concluded and collated the six major classes of definitions of *culture* as:

Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; cultural systems may on the one hand be considered as products of action, on the other as conditioning elements of further action.

Although Kroeber and Kluckhohn's definition of culture is over 50 years old, it is the definition that is still referred to in the culture-literature (Berry, Poortinga, Segall & Dasen 1992:166, 2002: 226; Biesheuvel, 1987: 2; Matsumoto, 2000: 23). It should, however, be pointed out that the anthropological criteria of this definition (for instance, the permanence over time) are argued and questioned by Kagitcibasi and Poortinga (2000:134) who challenge whether these aspects defining culture can still be meaningful in a time of global communication and influence, (this study refers to acculturation), and therefore it is concluded by Hermans and Kempen (1998) in Kagitcibasi and Poortinga (2000:134), that cultural boundaries are essentially fluid.

As a base of argument, this study reflects on the position of what Kagitcibasi and Poortinga (2000:134) alerted to, that culture changes on aspects such as situation, person, environment and that *culture* is contextually driven. In their conclusion of the definition of culture, Kagitcibasi and Poortinga (2000:134) mention that such an argument forces researchers to consider which constituent aspects of the context (of culture) are essential to their specific study. They express the hope that this will weaken the frequent identification of "a culture" with "a country".

For the purpose of this research, *culture* is defined as the manner in which subjective aspects of *culture* (Matsumoto, 2000: 22) such as shared attitudes, beliefs, values, behaviour, norms, customs, roles, habits and practices, and objective aspects of *culture* (Matsumoto, 2000: 22) such as symbols shared, food, artifacts, fashions and tools are conducted, experienced and/or carried out in the dynamic relatively present time, in a particular context, and systematically carried from one generation to the other, with the potential to change over time.

Therefore, culture is experienced or lived at the particular moment and/or time and is dynamic and ever changing. Each individual has his/her own *culture* that he/she shares with other people, if needs be in the particular context, as Kim, Park and Park (2000:67) accentuate that culture is an emergent property of individuals interacting with their natural and human environment. Gopaul-McNicol and Brice-Baker (1998:5) also endorse this view as, pronounced by Pedersen (1985 and 1995), that one's cultural identity is dynamic and constantly evolving as one moves from one context to another.

Culture is not concrete although, as mentioned above, artifacts can be included in a definition of culture. It is a shared way of doing things in a particular context. It is not static (Lynch & Hanson, 1998: 27) and is broad in meaning as it encompasses amongst others norms, rituals, values, customs, beliefs, and the heritage of a particular group of people from a society in a particular context.

As *culture* is defined and contextualised in this research as "the manner in which we do things here" and it is further argued that each one has his/her own culture, it is concluded that people from the same race can do things differently when they are in different contexts. *Culture* in this study, as indicated in Chapter 1, is also expressed by Adair's (1999: 405) threads of defining culture and that culture reflects local behaviour and that it is interpreted within a local frame of reference. For instance, two Pedi individuals (*Mapedi*), one from a rural area and the other from an urban area, can fulfil the same custom of circumcision in two different manners. A *Mopedi*

from a rural area might choose to go to the traditional mountain circumcision school and a *Mopedi* from an urban area might opt for western circumcision performed at the hospital: one custom, performed and fulfilled differently in different contexts. Therefore, culture is the manner in which things are happening in "that context".

The psychological and the genetic definitions (Biesheuvel, 1987: 2; Berry, *et al.* 1992:166; 2002: 226) alluded to earlier in the definitions of *culture* are employed along with the complex definition of *culture* attested to, as guides of viewing *culture* in the cross-cultural interviewing of this study, examining whether a response will be the same if two culturally different researchers pose the similar question to the same respondent. The learned behaviour that has manifested into a certain habit, for instance, "white is right, supreme and/or oppressive, therefore must not be questioned and/or black is wrong, inferior and/or subservient therefore must be guided", might influence the data generation during an interview. As learned behaviour propagates, people tend to learn a habit, for instance either good or bad, and these habits might culminate in behaviours where people have learned not to question what happens around them, for instance in their learning, religion, and everyday lives. Such behaviour may contribute to some of the discourses, for instance, in gender, language, race, and education that South Africa is faced with.

Lynch and Hanson (1998:27) mention that, to begin to understand one's self, one's culture and the range of worldviews that others bring to every situation, it is important to keep the following three points in mind:

- Culture is not static; it is dynamic and ever changing. The cultural practices from their country or place of origin that individuals remember and practice are often different from the practices that are still occurring in that same place today.
- Culture, language, ethnicity, and race are not the only determinants of one's values, beliefs, and behaviours. Socio-economic status, educational level, occupation, personal experience, and personality all exert a powerful influence over how individuals view themselves and how families function.

- In describing any culture or cultural practice, *within-group* differences are as great as *across-group* differences. In other words, no cultural, ethnic, linguistic or racial group is monolith. There are wide variations in attitudes, beliefs, and behaviours. To assume that people who share a common culture or language are alike is to make a dangerous mistake.

In this study, the concept of *culture* is focused on only three dimensions and/or the discourses that might arise from them, namely: race, gender and language. Wilkinson (1993) (in Ponterotto, 2003: 467) defined *race* as a "category of persons who are related by a common heredity or ancestry and who are perceived and responded to in terms of external features or traits". According to the Little Oxford dictionary (1998: 264), *gender* refers to the person's sex. An individual can be either male or female. Matsumoto (2000: 211) clarifies the concept of *gender* by making a distinction between a sex and *gender* as a role. *Sex* refers to biological and physiological differences between men and women, whilst *gender* refers to a role or the behaviour or patterns of activities that a society or *culture* deems appropriate for men and women. *Language* can be defined as a means of communication and a style of expression from a particular ethnicity (Little Oxford dictionary, 1998: 365). The focus in this research is on the data generated during an interview, examining whether the three dimensions and/or the discourses (race, gender and language) that might arise from the three dimensions (race, gender and language), actually have an influence on the data and, if so, how does the dimensions (race, gender and language) influence data generation.

2.3 CROSS-CULTURAL INTERVIEW

Interviewing is one of the tools that researchers use to collect data. There are different kinds of interviews (for instance, the ethnographic interview and the panel interview) for different research purposes. A researcher employs a particular type of interview based on his/her goal.

In cultural studies, the ethnographic interview is employed to collect cultural data. However, this study distinguishes cross-cultural interviewing from the

ethnographic interview. This study argues that ethnographic interview does not take as premise the difference in culture between the interviewer and the respondent. De Vos, Strydom, Fouche and Delport (2002: 303) mention that the ethnographic interview focuses on culture through the participant's perspective and through first-hand encounter. It is only the participant's perspective that is taken into account and being researched to validate observations made during the observation of the participant and to provide direction for future observations (De Vos, Strydom, Fouche & Delport 2002:304).

The cross-cultural interview considers at least two participants, firstly, a researcher or an interviewer as one participant and secondly, a respondent or interviewee as another participant. Here, the beliefs, norms, values, rituals, behaviour, habits, learning, language, age, gender, race and contexts of both participants are taken into consideration as possible contributory factors to the generation of data.

During an interview, the interviewer approaches the interview with a certain communication objective. The same is true for the respondent. The researcher has his/ her own culture, which includes the convention of having questions answered in a certain manner. The respondent brings to the interview situation his/her own culture and therefore the convention of responding in a certain manner. A *culture* of "I ask" and "You respond" and "You ask" and "I respond" already demarcates, for instance, the *culture* of power between the interviewer and the respondent. *Culture* of power can be compared in various degrees and therefore, cross-cultural comparison is possible.

During an interview, the participants engage in an exchange of information to each other. There already exists, what this study would call, "cross-interactions" and "cross-exchanging" of information. "Cross-interactions" and "cross-exchanging" of information, although expected to be reciprocal on the grounds of interaction, can be hampered by a single factor from one person to another. The interviewer posing the question(s) and the respondent giving the

information might experience difficulties in understanding one another, for instance. The difficulty in understanding can be due to factors such as the interview situation *per se*, language differences, or cues gathered by any participant. Difficulty in understanding each other will have a negative impact on the interpretation of information exchanged during an interview situation as the information generated might be misinterpreted and therefore yield irrelevant, incongruent, or inaccurate data for collection.

Pareek and Venkateswara Rao (1980: 143) and Tseng (2001: 766) point out that an interview is a complex situation that may be intensified by extraneous factors affecting the participants themselves and therefore affecting communication between the interviewer and the respondent. In the act of communication, the background factors of the interviewer and the respondent work as filters for the coding and decoding of messages. Personal archives, as alluded to in Chapter 1, are brought into the interview situation and therefore affect and direct the information that is being generated in an interview. Miller and Cannell (1997: 362) adopted a model that will be discussed later in this chapter, which indicates the complexity of answering a question during an interview. Biased communication might be found in the background factors that the interviewer and the respondent use as filters or archives in the interview situation.

Cross-cultural interviewing is bombarded by background information, *partis pris*, biases (Pareek & Venkateswara Rao, 1980: 143; Miller & Cannell, 1997: 362; Cohen, Manion, & Morrison, 2003: 121) which are used as filters and/or archives in posing a question and/or responding to a question. During the cross-cultural interview situation there already exist two cultures, one from the interviewer's background brought by his/her frame of reference (for instance, the interviewer being of the opinion that he/she knows more or little about the topic under discussion and therefore affecting the questioning style) and the other from the respondent's background, also brought by his/her frame of reference (for instance, the choice of information given as a response either as a short response or a long clear response). The exchange of the information during a cross-cultural interview will be either *authentic* or not. In

this study, the concept *authentic* is preferred to *correct* or *incorrect* because the interest is in the information generated and not the correctness or incorrectness thereof. Authenticity of data depends on the capability of the interviewer to get unbiased and genuine response from the respondent (Pareek & Venkateswara Rao, 1980: 143).

The "*etic*" and the "*emic*" situation determined by the interview and the roles played by the interviewers and the respondents in the interview situation bring up further distinction in the cross-cultural interview. "*Etic*", also referred to as "culture-general" (Berry *et al.*, 1992: 232) and "universal" (Berry, 1980: 12), refers to the study of a culture from the outside. "*Emic*", also referred to as "culture specific" (Berry *et al.*, 1992: 232), "internal" or "individual" (Berry, 1980: 12), means a study from within a culture by an insider (Tseng, 2001: 765). Cross-cultural researchers (Berry, 1980: 11; Poortinga & Malpass, 1986: 41; Berry, *et al.*, 1992: 232, 2002: 291; Katgicibasi & Poortinga, 2000: 130; Kim, *et al.*, 2000: 63 - 4; Tseng, 2001: 765) alert us to the view that cross-cultural researchers tend to depart from the "*etic*" or "*emic*" point of views. These departure points influence methods of data collection as well as interpretation.

An interview conducted by an outsider can obviously enhance objectivity but might suffer from a lack of meaningful cultural interpretation. However, an interview conducted by a member of the same cultural unit as the respondent might have the advantage of the insider's insight, but might face a subjective bias. Theoretically (as it is the question of this research) it would be desirable to have a combination of researchers representing both the "*etic*" and "*emic*" positions so that the study can be checked carefully from both the insider and outsider points of view (Tseng, 2001: 765 - 6).

In this research the terms "*sojourner*" (Van de Vijver & Leung 2000: 42), meaning a researcher from an "*etic*" position, and "*indigenous*" meaning a researcher from an "*emic*" position, are used to describe the two researchers.

The reading done for this study has accentuated that it might not be possible to engage in an interview situation where culture will not have an influence (Cohen, Manion, & Morrison, 2003: 121; Lynch & Hanson, 1998:27; Miller & Cannell, 1997: 362; Pareek & Venkateswara Rao, 1980: 143; Park & Park, 2000:67; Kagitcibasi and Poortinga, 2000:134). The question further posed is whether culture can be "*eliminated*" during an interview or any other situation involving human interaction. Furthermore, the question posed is whether culture can be "*neutralized*" for the sake of the interview? Does the very fact of wanting to "*neutralize*" culture in an interview situation imply that there are elements of comparability and, therefore, sensitize us to the existence of cross-culture? The tantalizing questions are, can *culture* be "*eliminated*" for the sake of an interview or can *culture* be "*neutralized*" for the sake of an interview?

Culture constitutes an important element of an interview. Recognizing *culture* and the fact of its comparability between the frames of reference of the interviewer and interviewee contributes to generate data that should be further interpreted with sensitivity and referenced to the indigenous knowledge of those cultures.

2.4 INTERVIEW MODELS

2.4.1 Introduction

Several models of responding and/or getting a desired result have been employed through time to assist in various researches. The physical scientists, biologists, economists, to name a few, use their specially tailored models to achieve desired goals during their researches. Psychology as well has had its share in developing models of responding or achieving a desired response.

Various response theories, for instance, classical and operant conditioning, avoidance, and punishment theories to learned helplessness, observational learning, emotive and rational theories, were used to acquire responses from the respondents and experiments. Most of these models are behaviourist in

approach in that an activity or physical stimulation might have needed to occur in order to achieve a desired response. Although culture is most of the time defined along behaviour as one of its variables, classical behaviouristic models might be questionable in today's context as measures to attain and yield data due to the uproar concerning human rights, including the right to participate in research and to be treated with dignity. Researchers should seek and acquire permission to engage people in research. Researchers have ethical considerations to guide them in conducting research with humans. One of the points of research ethics is to ensure that no harm will come to the people participating in the research. This section looks at a few of the behaviouristic response models and the response process model by contrast.

2.4.2 Stimulus-Response Models

2.4.2.1 Classical Conditioning Model

In Pavlov's research, a dog expected to give a certain response (saliva) upon receiving a stimulant (food). The dog was successively tested for several times and was therefore conditioned in giving a desired response. Pavlov reasoned that some stimulus that had regularly preceded the presentation of food in previous sessions, such as the sight of the researcher (and/or the ringing of the bell), had now acquired the capacity to elicit the response in the form of saliva. This phenomenon is known as classical conditioning (it is now known as the stimulus substitution theory) (Anderson, 2000: 9, 12; Mazur, 2002: 58, 63).

With classical conditioning, the respondent responds to the usual stimuli without further analysis of the stimuli. People, unlike dogs, have the mind and the capacity in an interview to weigh what is put as a question to them and to answer the question in accordance with either to the question's objective or their own choices. People have the ability to analyse and evaluate the stimulus and to respond accordingly. The response, of course, depends on the experiences or training that a particular individual has had prior to the

interview, because people can be indoctrinated, and they might therefore act, behave and respond according to their indoctrination.

2.4.2.2 Instrumental or Operant Conditioning Model

In argument with the stimulus conditioning theory, the researchers, Thorndike (1898, 1911) and B. F Skinner (1904-1990), investigated how an animal's nonreflexive behaviour can be modified (Anderson, 2000: 12, 20; Mazur, 2002: 121). In Thorndike's experiment a hungry animal (a cat, a dog, or a chicken) was placed in a "puzzle box" (Anderson, 2000: 12; Mazur, 2002: 121) and was expected to perform a particular response to get food.

Thorndike realised the first time the particular response would be by accident. When placed in a box over a period of time, the animal would use whatever means it could to open the door and be positively reinforced by getting food. An operant is simply any behaviour produced by the organism, and the question whether or not it is a response to a specific stimulus or cue, was unimportant to Skinner (Meyer, 1992: 69)

In the operant conditioning model, choice and, what Thorndike called the law of effect (if you perform appropriately, you will get a positive reinforcement), are granted. The animal had a choice as to when to eat and whether it wanted to eat. However, for the animal to eat, the animal had to perform a particular act. Although at the time this seemed to be the closest model to human behaviour, it is not applicable in this study. People, when interviewed, are faced with contextual issues before fulfilling the question's objective. Contextual issues such as the culture of the participants and the mere reason of having response choices make responding a more complex process for people.

2.4.2.3 Avoidance and Punishment Model

R. L Solomon and Wynne (1953 in Mazur, 2002: 174) conducted an experiment that illustrated that a desired and/or expected response can be elicited not only by positive reinforcement but also by negative reinforcement. A dog was put in an electrified wired "shuttle box" that could shock it as an unpleasant stimulus (Mazur, 2002: 174). A light was used as a conditioner.

The dog was required to either escape (if the light went off) or avoid the shock (by jumping before the light went off). The dog could do this by jumping to the other side of the box.

This model operates on fear theory requiring subjects to respond in a desired and expected manner so as to avoid punishment. People have human rights and one of their basic rights is to decide to participate in research or not. Cohesion of participation and threats in research or any other question-response situation might lead to invalid data generation.

Measures of the three response models above are explained by Foddy (1993: 13) as being used by physical scientists who proceed with a positivistic orientation that is either discovering or describing an "objective", "real" world "out there" and who believe that their measures have "true" values. In a research interview it might be difficult to employ a stimulus-response model, which assumes that all respondents understand each question in the same way when dynamic dimensions such as context, culture, behaviour, affect, norms and the individuality of the respondent are considered. It is virtually impossible for different individuals participating in research to give one standard response to each question posed during an open-ended interview.

2.4.3 Response Process Model

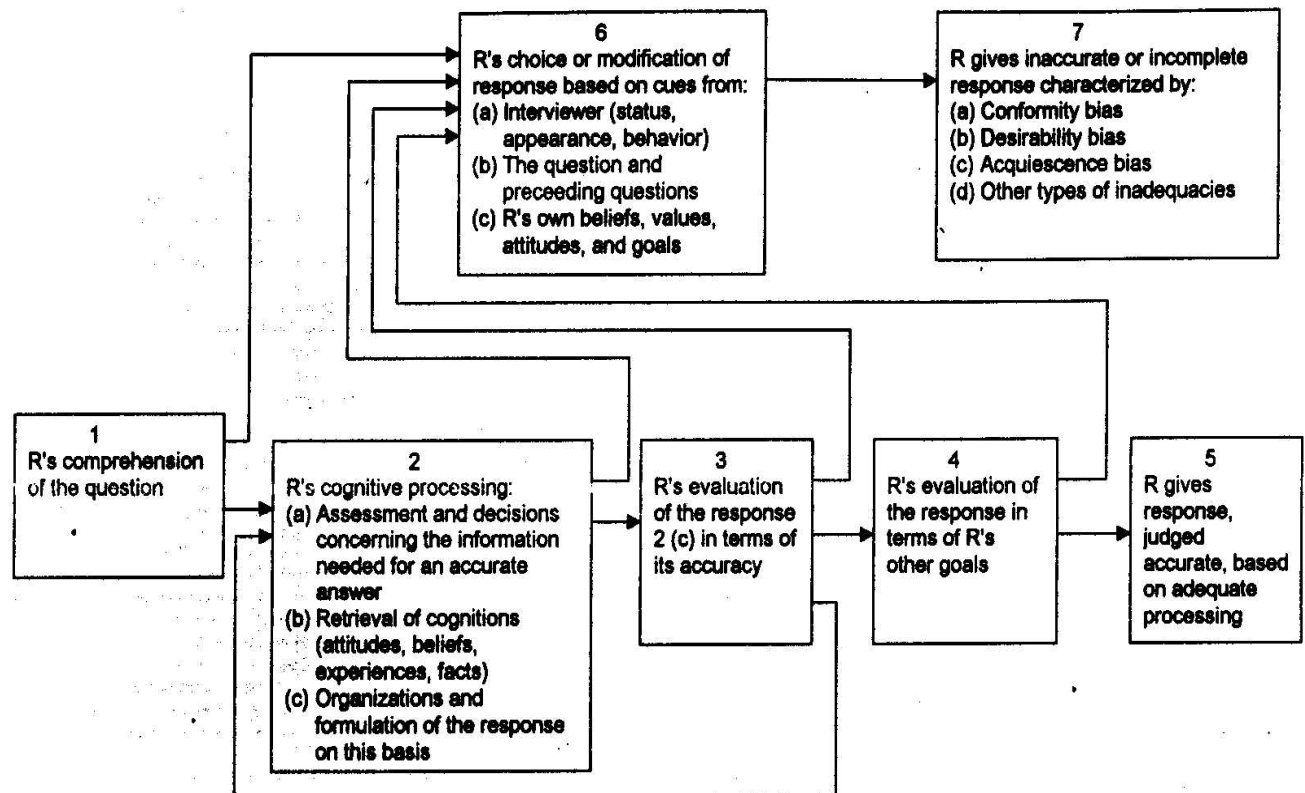
Cultural context in which a question is presented often has an impact on the way respondents interpret and answer questions (Foddy, 1993: 10)

Miller and Cannell' s (1997: 362) response process model will be used in this study to illustrate the process of responding and the influence that the cross-cultural attributes of the interview situation might have in the generation of data yielded for collection.

Unlike the three stimulus-response models in 2.4.2, the response process model is not interested in yielding a particular response but in fulfilling the

question's objective. Miller and Cannell (1997: 362) point out that the objective of the question construction and interviewing can be seen largely as the creation of "shared meaning" between respondents and the interviewer. Simply put, the respondents will give authentic information if they are able and willing to do so. Miller and Cannell (1997: 362) exemplify the communication of the question's objectives and of the process which respondents (R's) might undertake in formulating their responses in their response process model (Figure 2.1).

Figure 2.1 Response Process Model (Miller & Cannell, 1997:362)



Steps of Response Process Model (Miller & Cannell, 1997: 362-3)

- **Step 1:** Respondent's (R's) comprehension of the question.

Comprehension includes aspects such as vocabulary level, clarity of concepts, complexity of sentence structure, and other familiar aspects of question wording such as how, where, when, how often, and why. The interest in this step lies in the broader aspect of question interpretation, i.e.

the respondent's orientation in contemplating a question. When a question is posed, and there is more than one possible response, the respondent might need to consider various possibilities and might often think up and respond to his/ her own internal questions to help him/her to decide which interpretation (of the question) to accept. The interpretation of the intended meaning of the question would direct the response.

- **Step 2:** Respondent's information processing.

Information processing includes the respondent's assessment of what information he/ she needs in order to respond accurately and what cues or frames of reference are relevant. Usually information processing involves searching the memory and/or personal archives for relevant information and organizing the material to formulate a response.

- **Step 3:** Respondent's evaluation of the possible responses in terms of their accuracy.

The respondent must evaluate whether the formulated response (2c) fulfills the objectives of the question. If the potential response is judged inadequate, the respondent loops [*sic*] (Miller & Cannell, 1997:363) back to repeat some or all of the preceding activities (Step 2).

- **Step 4:** Respondent's evaluation of the response in terms of his/ her other goals.

A second kind of evaluation occurs as the respondent evaluates the psychological meaning of the response in relation to personal goals extraneous to the research. Some respondents, however well intentioned, might probably evaluate an intended response in terms of its potential threat to their personal goals; for instance, whether giving an accurate response will/ not hurt their self-esteem.

- **Step 5:** Respondent gives a response based on adequate processing.

A respondent gives an accurate response if the potential response (Step 4) is evaluated as non-threatening.

- **Step 6:** Respondent's choice or modification of response based on cues during the interview.

During the interview, the respondent's responses might be affected by extraneous cues such as the interviewer (status, appearance, behaviour), the

question and/or preceding question (a prior question might have evoked certain emotions) and the respondent's own beliefs, values, attitudes, and goals. The respondent who has not understood the question or is not sufficiently skilled or motivated to go through the retrieval and organizational process might also affect the response, as Miller and Cannell (1997: 363) alert.

- **Step 7: Respondent gives inaccurate or incomplete responses**

Conformity bias, desirability bias, acquiescence bias and other inadequacies characterize inaccurate and incomplete responses given. In Step 7, one might say that the mechanisms of the adequate processing of responses have failed.

As Miller and Cannell (1997: 363) explain, the ideal respondent will follow Step 1 through 4 and will eventually produce an adequate response (Step 5), but at any step the respondent might deviate to other response modes (Step 6) and produce a response that is, to some degree, inadequate (Step 7). The deviation might result from cues that the respondent attributes to either the question objective and/ or the interviewer and/or him-/herself. According to Miller and Cannell (1997: 363), the effects of these cues are labeled by researchers as bias. They (Miller & Cannell, 1997: 363) mention that it is sometimes argued that the biases result from the respondent's personality characteristics such as an "acquiescence trait", a "social desirability trait" or a need for approval, but it must be assumed, as well, that the response process is most likely to be shaped by situational cues in the interview itself: from the interviewer, the questionnaire and/or the organization for which the research is being conducted.

Miller and Cannell (1997: 363) further mention that, when the Response Process Model proceeds ideally, it illustrates the demands placed on the respondent and the potential complexity of responding to questions. In a cross-cultural interview, the respondent might be bombarded by the difference between him/ her and the researcher, which might exert certain pressure (Step 6) as well as the demands of the question itself. The respondent might not feel free, or might on the other hand be quite comfortable, during the

interview, leading to either inaccurate or incomplete responses, or too much information, but with less content of the question's objective (Step 7). Foddy (1993: 10) supports this model when he warns that the cultural context in which a question is presented often has an impact on the way respondents interpret and answer questions.

The relevance of this model is based on the process of responding to a question's objective posed during a cross-cultural interview and the effect that the respondent's and the interviewer's *culture* might have on the response given and therefore generating two sets of different or same data based on the equal status participation of the respondent and the interviewer as far as data generation is concerned. The responses yielded during the research might differ in respect of data aspects such as volume, range, expressions, content and formulation of content.

The emphasis of this study is not on the "*correctness*" of the response generated and therefore yielded as data during the interview. It is on the "*authenticity*" of the data generated and yielded for collection during an interview. "*Authenticity*" affects data aspects such as volume, range, nature and formulation of content, the selection of details by the interviewer to follow up and/or omit, and the selection of details by the respondent to share and/or omit during a cross-cultural interview between interviewers and respondents who are of the same and/or different cultures to each other in terms of race, gender and language.

2. 5 CONCLUSION

The Response Process Model employed in this study might sensitize the researcher to the complexities that the respondent is faced with during the interview. As if this were not enough, the researcher's culture and the recognition of the researcher as a participant might exert additional stress factors on the cross-cultural interview situation, which might further influence data generation during the research. Both the interviewer and the respondent

play a role in data generation and both parties have equal status in the research.

As culture reflects the "process of doing things", during research an interview culture is developed between the respondent and the interviewer. The culture of asking and responding with regard to the question's objective should be maintained so that data can be collected. The interpretation and the inferences drawn from a question by the respondent and from a response by the interviewer will lead to certain data being generated. The interviewer is entrusted with the responsibility of ensuring that no less than the data generated during the interview are collected and that the collected data are not misinterpreted.

Cross-cultural interviewing coupled with consideration of the context in which the interview is being conducted and the background of the mono/ cross-cultural interviewer might help the "sojourner" in understanding, interpreting and accessing the information that he/she was not able to access due to sojournistic social cues (amongst others) or those of the respondent. It is important in this study for the respondents to know that there is no correct or incorrect response and that the interviewer does not possess the knowledge and responses to the posed questions; the response of the respondent is valid in every respect.

In Chapter Three, the empirical research method and the research method for this study will be addressed.

CHAPTER 3

EMPIRICAL STUDY AND RESEARCH PROCESS

3.1 INTRODUCTION

Suppose a researcher wants to find out what psychological aspect(s) influences the behaviour of school children and their academic participation in a multicultural school. The interest of the researcher was aroused after noticing that black learners (Africans, Coloureds, Indians) in a school do not engage in an argument with educators like their white counterparts. The researcher further noticed that it is with white educators that the black learners do not argue. The researcher then undertakes to do a study on this phenomenon by selecting a class where there is representation of all four population groups in order to establish the nature of the differences in learner behaviour.

Shraev and Levy (2004:27) indicate that the researcher might want to *describe* major differences between spontaneous, assertive, always ready argumentativeness and the withholding/ postponing/ avoidance of arguments by the learners. One of the most important differences to be studied might be the styles of upbringing where a learner was taught either not to argue with authority and/or take a stance as a learner.

After identifying and describing the differences amongst the groups, the researcher might try to *explain* (Shraev & Levy, 2004:27) how these differences affect the learner participation in class or not. How and where are the differences are more likely to take place? After the explanation is offered, the researcher will try to disseminate the findings and his/her interpretations (Shraev & Levy, 2004:27). The researcher might publish or teach about the findings to promote understanding and give support where needed. The findings might assist in making *recommendations* for the future as Shraev and Levy (2004:27) point out, for instance, the researcher might suggest that the educator who comes from a different *culture* to that of the learner should

accommodate certain learner's behaviour rather than dismiss the learner behaviour as stupidity or arrogance.

What is coming out from the illustration above is that to answer a question, a research method should be systematically outlined and followed. In this chapter, literature review on methodology and an empirical research methodology will be addressed followed by a discussion on the research method and cross-cultural interview protocol followed in this study.

3.2 PARADIGM

This study subscribes to qualitative paradigm accentuating relativism of the truth with emphasis on a holistic, qualitative and interpretative approach (*Verstehen*) towards acquiring information and getting to the truth (Cohen, Manion & Morrison, 2000: 29; Husén, 1997: 17; Schwandt, 2000: 191; Terre Blance & Durrheim, 1999: 124). This study takes to interpret the mono- and cross-cultural interaction between the researcher and respondents. To interpret the influence that race, gender and language might have on the generation of data, involves capturing, recovering and reconstructing the meanings of interactions of participants in a situation. Such an enterprise involves the analysis of meaning in a social context (Held, 1980 in Cohen, *et al.*, 2003: 29). The study might interpret the influence and the context of the discourses, where possible, that might unfold as a result of the three dimensions of interest (race, gender and language).

Cohen, Manion and Morrison (2000: 35) summarise interpretativism, the paradigm stance of this study, as:

- Departing from the individual
- Conducting a small-scale research
- Acknowledging human actions as continuously reconstructing social life
- Employing "Subjectivity"
- Personally involving the researcher
- Interpreting the specific
- Understanding actions/ meanings rather than causes

3.3 QUALITATIVE RESEARCH METHODOLOGY

A qualitative research approach is relevant to this research, as the dimensions (such as responses that may be due to race, gender or language) that will be investigated in this study cannot be measured. The qualitative approach is applied in this study because dimensions of *culture*, focused on in this study cannot be standardized or categorized in numbers, for instance. Cohen *et al.* (2003: 119) mention that the strength of a qualitative research approach includes the uniqueness and idiosyncrasy of situations, such that the study cannot be replicated.

Cohen *et al.* (2003: 19) accentuate the anti-positivistic view echoed in this study that individuals' behaviour can only [*sic*] be understood by the researcher sharing their frame of reference: understanding of individuals' interpretation of the world around them has to come from the inside, not the outside, as mentioned in Chapter Two, Section 2.2 and 2.3.

As an alternative to the hard, objective and truth-is-out there view of acquiring knowledge as preached by the quantitative research approach, the qualitative approach takes as point of departure that:

- People actively construct their social world.
- Situations are fluid and changing rather than fixed and static; events and behaviour evolve over time and are richly affected by context.
- Events and individuals are unique and largely non-generalizable.
- People interpret events, context and situations and act on the bases of those events.
- There are multiple interpretations of and perspectives on, the single event and situation.
- Reality is multi-layered and complex.
- We need to examine a situation through the eyes of the participants rather than those of the researcher (Cohen *et al.*, 2003: 19).

In this study, both the researcher and the respondent are participants. An assumption is made that they both (the researcher and the respondent) affect the interview situation and therefore affect the process of data generation.

In qualitative research, the researchers try to detect and describe some elicited or unspoken aspects of culture, hidden rules, innuendo, i.e. the-so-called contexts that are often difficult to measure by standard quantitative procedures (Marsella, 1998 in Shraev and Levy, 2004:31).

Qualitative data generated and collected mono-culturally and cross-culturally will be used to examine the interactions between respondents and interviewers, the influence of cultural relations on and the influence that the interactions might have on the generation of data.

3.4 TRUSTWORTHINESS

Pareek and Venkateswara Rao (1980: 143-4), Tseng (2001: 766-7) and Cohen, *et al.*(2003: 121), refer to Step 6 of the Response Process Model when attempting to achieve trustworthiness in a research. They argue that a practical way of achieving a greater amount of trustworthiness is to minimize the amount of bias as much as possible. The sources of bias as indicated in Step 6 of the Response Process Model are the characteristics of the interviewer, the characteristics of the respondent, and the substantive content of the question (herein referred to as the question's objective). Biases affecting trustworthiness will particularly include:

- The attitude, opinions and expectations of the interviewer;
- A tendency for the interviewer to see the respondent in his/her own image;
- A tendency for the interviewer to seek answers that support personal preconceived notions (herein referred to as *partis pris*);
- Misunderstandings on the part of the respondent of what is being asked;
- Misconceptions on the part of the interviewer of what the respondent is saying.

It should be pointed out that in this study, both the respondents and the interviewers are seen as participants and therefore the above biases refer to them in the same weight and context. Therefore, for trustworthiness to be maintained in the cross-cultural research, both participants should be looked at closely and be given the same status as they both influence the data being generated so that truthful inferences and interpretations are made from the collected data.

3.5 ANALYSIS OF QUALITATIVE DATA

Creswell (1994: 153) alerts researchers that analysing qualitative data requires the researcher to be comfortable with developing categories and making comparisons and contrasts. Qualitative data analysis also, as Creswell (1994: 153) further declares, requires the researcher to be open to possibilities and to see contrary or alternative explanations for the findings.

Highlen and Finley (1996:186) mention five steps of data analysis strategies. They (1996:185) refer to Patton (1990), who pointed out that researchers should recognize that each qualitative study is unique and that analysis is not about how closely the researchers followed the guidelines, but how fully they report the data analysis guidelines followed.

The five steps of data analysis (Highlen & Finley, 1996:186-9) are:

- Organising the Data

Systematic data organization allows researchers to:

- ◆ Obtain high-quality, accessible data;
- ◆ Document the analyses as they are conducted, and
- ◆ Retain the data and associated analyses on completion of the investigation (Huberman & Miles, 1994, in Highlen & Finley, 1996:186)

- Generating Themes, Patterns and Categories

The use of code analysis as well as content analysis, which involves finding patterns in the data and placing each pattern into a category is important in qualitative data analysis (Highlen & Finley, 1996:187).

- Testing emergent hypotheses against the data

According to Highlen and Finley (1996:188), this primarily refers to data analysis conducted in positivist, postpositivist, and interpretivist studies. As themes and patterns emerge, the researcher sifts through the data to challenge the hypotheses by searching for disconfirmatory data and to incorporate supporting data into larger constructs (Marshall & Rossmann, 1995 in Highlen & Finley, 1996:188).

- Searching for alternate explanations of the data

Highlen & Finley (1996:189) mention that approaching the data from various perspectives and documenting each component increases the study's trustworthiness. Multiple perspectives must be incorporated during coding to gain analytic breadth and to check for researcher bias. Multiple perspectives include:

- ◆ Coding data from different theoretical perspectives;
- ◆ Having multiple researchers, including individuals with different backgrounds (e.g. gender, race/ ethnicity) code the same piece of data;
- ◆ Asking participants for feedback about assigned codes and/or suggestions for codes (Glesne & Peshkin, 1992 in ; Lather, 1994 in ; Marshall & Rosman, 1995 in Highlen & Finley, 1996:189).

- Writing the research report

Different kinds of reports are written after a study is completed. In writing a research report the researcher, according to Denzin (1994) in Highlen and Finley (1996:189), should at least address the following three issues:

- ◆ Sense making, which includes questions like "What will be reported?" and "How will it be represented?";
- ◆ Representation, which deals with the voice of the text and the text's audience and;
- ◆ Legitimization, which is the correspondence of the text to an agreed-upon standard, such as epistemological validity.

3.6 THE EMPIRICAL PROCESS: GENERATION AND COLLECTION OF THE DATA

3.6.1 Introduction

A cross-cultural investigation was conducted in an attempt to examine the possible authentic information elicited from the respondent during interviews conducted by two co-researchers coming from different cultural dimensions focused on in this study (race, gender and language). The purpose of the data analysis was to examine some aspects of the data (such as volume, range, expressions, content and formulation of content) which had been generated as the responses to the similar field of questioning in two-session interviews per respondent.

Birslin (1983: 381) accentuates that one of the best ways to ensure non-imposition of interpretation in cross-cultural research is to work with collaborators who are themselves members of other cultures as they can sharpen and improve research plans and interpretations.

Research was conducted in collaboration with a PhD student whose cultural dimensions (in terms of race, gender and language) satisfied the cross-cultural requirements of this study. The researchers participated in all interviews and represented interchangeably the mono- and cross-cultural interview situations which were determined by the cultural dimensions (race, gender and language) of the respondents. Interviewer A in Session One for instance, asked this question, Tell me, what would you think, according to you is the origin of these problems and challenges? A similar question that was posed in Session Two by the Researcher was you mentioned as well that maybe the problems might be related to the fact of their environment here?

For this study, four interviews were selected and the observations made thereof, which had been conducted with educators from different cultures (in terms of the dimensions of race, gender and language).

3.6.2 Participants

3.6.2.1 Respondents

Research was conducted in the Gauteng Province, Tshwane South District (D4). Table 3.1 contains a summary of descriptions of the interview pool from which the data was selected for analysis in this study.

For this study, four interviews and their observations were selected. Selected interviews comprise of educators from a Surbarban and a Township schools who teach Mathematics at their schools.

The sample of the respondents comprised of:

- Principals

Three principals (three males) from a Surbarb and Township schools

- Educators

Six educators (four females and two males) from a Surbarb and Township schools

Respondents comprised of the 3 Principals and 6 Educators. Three educators taught 1st language, either Afrikaans or Sepedi as a learning area and the other remaining three taught Mathematics as a learning area at their respective schools.

Table: 3.1: Sample of respondents and their cultural dimensions.

Respondent	Cultural Dimensions					
	Race		Gender		Language	
	Black	White	Male	Female	Sepedi	Afrikaans
Principal 1		W	M			A
Principal 2	B		M		S	
Principal 3		W	M			A
Educator 1 1 st language (Afr.)		W		F		A
Educator 2 1 st language (Sep.)	B			F	S	
Educator 3 1 st language (Afr.)		W		F		A
Educator 4		W				A

Maths			M			
Educator 5 Maths	B		M		S	
Educator 6 Maths		W		F		A
TOTAL	6	3	6	5	4	6

3.6.2.2 Interviewers

The two interviewers (Interviewers A and B) in this study differed in the cultural dimensions selected for focus in this study (race, gender and language) as follows:

- Interviewer A was White, Female and Afrikaans speaking
- Interviewer B (the Researcher in this study) was Black, Male and Sepedi speaking.

3.6.3 Data collection

Two qualitative data collection strategies were followed: semi-structured interviews and non-participatory observation.

3.6.3.1 Semi-structured Interview

3.6.3.1.1 Introduction

Interviews comprising of open-ended questions and the same field of questioning following up on the responses of the respondent were conducted with the three principals and six educators.

In the research overall, a total of 30 interviews were conducted with the respondents (2 with each principal and four with each educator).

Two Phases of interviews with two sessions each were conducted. Phase One with two sessions was the first encounter between the interviewers and respondents. Phase Two, also with two sessions each, was part of the bigger study and not part of this study.

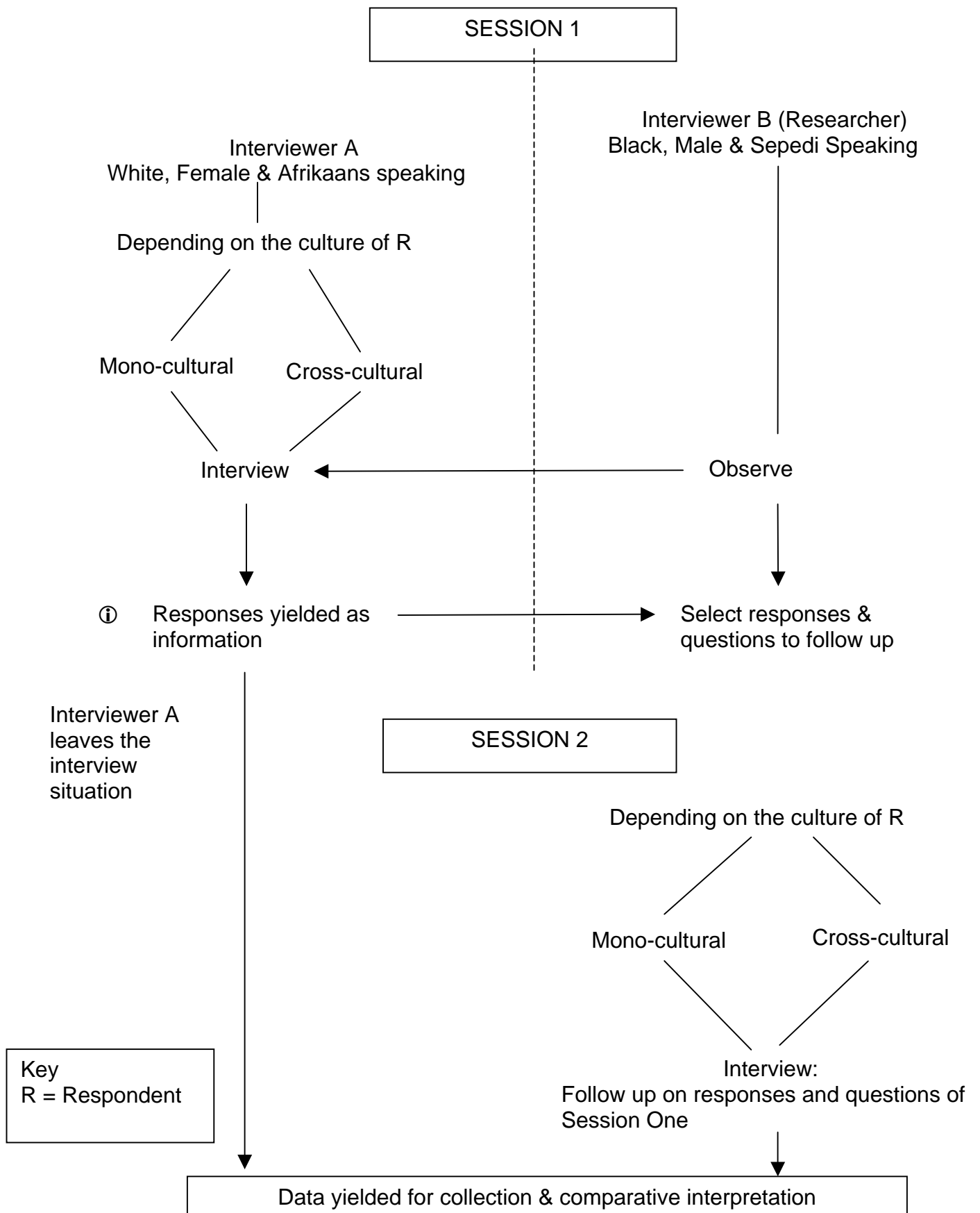
Four interviews were selected from the interview pool for analysis in this study because they fulfilled criteria concerning the three cultural dimensions focused on in this study.

3.6.3.1.2 Interview Protocol

Session One of an interview was conducted by Interviewer A with Interviewer B observing the interaction and noting the responses. Session Two of the interview was conducted by the Researcher who followed up on responses and/or questions selected from Session One. Before the start of Session Two, Interviewer A left the interview room. The purpose of Session Two was to ascertain whether new and/or more information (or clarification) could be elicited in absence of the cultural dimensions represented by interviewer A and whether the information elicited would differ from the information generated from the Session One interview in aspects such as volume, range, expressions, content and formulation of content as possibly influenced by the dimensions of culture focused on in this study. Thereby some light would be casted on the generation of the data yielded for collection during mono- and cross-cultural interviews.

During the interviews, the cultural structure of each interview was determined by the match in the cultural dimensions represented by the respondent and the interviewer (See Figure 3.1). An interview situation between a white, female and Afrikaans speaking respondent and Interviewer A (who was white, female and Afrikaans speaking) would constitute a mono-cultural interview situation, whereas a difference between respondent and Interviewer A in any of the three cultural dimensions would constitute a cross-cultural interview. The same applied with regard to the cultural dimensions in relation to the Researcher.

Figure 3.1: The interview process



3.6.3.2 Non-participatory observation

During Session One of the interview, the Researcher observed the interaction between Interviewer A (see figure 3.1) and the respondent and noted the verbal and non-verbal responses of both.

During a mono-cultural interview between Interviewer A and a respondent, the Researcher represented the cross-cultural perspective whilst observing what was happening and what was being said between Interviewer A and the respondent. The Researcher was observing a cross-cultural situation between Interviewer A and the respondent when there was not a close match in respect of the three cultural dimensions of Interviewer A and the respondent. In that case the stance of the Researcher could be mono-cultural depending on his own match with the respondent in terms of race, gender and language.

The Researcher was observing verbal communication in aspects such as the respondent's understanding of the question posed by the interviewer, whether the respondent sought clarification of the question, whether new information was elicited after clarification, how spontaneous the responses and questions were, what the length of the responses was, and which questions were asked by the respondent. Non-verbal communication observed included body language of the respondent when responding, tone of voice, facial expressions and willingness to participate. In Session Two, the Researcher followed up from his own mono/cross-cultural perspective to clarify his own understandings and to probe for more data which had possibly been missed by Interviewer A during Session One.

3.7 CONCLUSION

Researches on indigenous people were earlier conducted mostly by "sojourners". The research methods employed frequently did not take into consideration the contextual complexities found in the cross-cultural interview situations indicated in this research. The status gap (focusing only on the respondent to generate data to be collected) between the interviewer and the respondent has been evident in most researches. In this research, both parties were given the same status of being participants, in terms of the

influence they both have in generating and influencing the data to be collected in research.

In this chapter, the research design and methods of the research have been outlined. Cross-cultural research methods were explained to investigate whether culture has an influence on the data generated in an interview. To remove status as a causative factor of investigation and interpretation, both the interviewer and the respondent were regarded as participators. In Chapter Four the analysis, findings and interpretation of results concerning cross-culturally generated data will be discussed.

CHAPTER 4

ANALYSIS, FINDINGS AND INTERPRETATION OF RESULTS

4.1 INTRODUCTION

Chapter Three focused on the requirements of qualitative research and the research process of this study. The cross-cultural interview protocol was explained as a means of collecting the data generated in this research. Chapter Four will focus on analysing the data collected. The data will be interpreted by looking at aspects of the responses yielded during the mono- and cross-cultural interviews in terms of volume, range, expression, content and formulation of content.

4.2 DATA ANALYSIS STRATEGIES

In the data pool, the combinations of the dimensions focused on in this study are variable and no full comparison will be possible. Therefore, the interviews were categorized in sets (see Table 3.1). The first set of interviews comprised of three principals at the selected schools, the second set was of educators who taught the first language that is, either Afrikaans or Sepedi and the third set comprised of educators who taught Mathematics. The sets of the principals and the first language educators do not simultaneously represent all of the three cultural dimensions focused on in this study. Therefore, the interviews selected for this study were of the mathematics educators because all three dimensions (race, gender and language) of culture focused on in the study are present simultaneously. The fact that the educators are involved in the same learning area increases the comparability. Although learning area is not a variable in this study, it is important for trustworthiness in cross-cultural research that the additional variables involved are controlled for as far as possible. As a result of selection criteria taken in study, one of the educators in mathematics was not selected for analysis, although some of the data collected in that interview might through their very difference offer rich interpretation.

An across-set comparison was not done as it might influence data by introducing new variables. For instance, the interviews with the principals were not compared with educators who might be sharing the same cultural dimensions focused on in this study because of different environmental and experiential exposure. For the same reason, an across-set comparison of educators in different learning areas was not done either.

An analysis of the respondents in the two selected mathematics educator interviews represented the three dimensions of culture focused on in this research, namely: race, gender and language. These selected of interviews are all from Phase One. Phase One interviews were selected for analysis, because the interviewers and respondents were not yet acquainted with each other and, therefore, the influence of familiarity could be controlled for.

Figure 4.1 summarises the interviews and the interview sessions. There are two interviews, each with two sessions comprising of different cultural situations, therefore representing a mono- or a cross-cultural interview situation. Four interview sessions are analysed, two are mono-cultural and the other two are cross-cultural sessions.

Figure: 4.1 Interviews

Interview	The cultural dimensions of the respondent (R) determined the interview situation. It was the cultural dimensions of the I/A and Rr that was compared to that of the R		
	Interview Situation per session	Respondent (R)	Interviewer A (I/A) & Researcher (Rr)
1.	1.1 Mono-Culture (M-C)	White Female Afrikaans (WFA)	White Female Afrikaans (WFA)
	1.2 Cross-Culture (C-C)	White Female Afrikaans (WFA)	Black Male Sepedi (BMS)
2.	2.1 - Cross Culture (C-C)	Black Male Sepedi (BMS)	White Female Afrikaans (WFA)
	2.2 - Mono Culture (M-C)	Black Male Sepedi (BMS)	Black Male Sepedi (BMS)

The coding system used in referring to the data is as follows:

The first interview session of Interview 1 was a mono-cultural session (M-C) between a White, Female and Afrikaans speaking (WFA) respondent (R) and a White, Female and Afrikaans speaking (WFA) Interviewer A (I/A). This

interview session is represented by this code: 1.1 M-C (WFA: WFA). The second interview session of Interview 1 was a follow-up cross-cultural session between a White, Female and Afrikaans speaking (WFA) respondent (R) and a Black, Male Sepedi speaking (BMS) Researcher (Rr). This interview session is represented by this code: 1.2 C-C (WFA: BMS).

The first interview session of Interview 2 was a cross-cultural session (C-C) between a Black, Male and Sepedi speaking (BMS) respondent (R) and a White, Female and Afrikaans speaking (WFA) Interviewer A (I/A). This interview session is represented by this code: 2.1 C-C (BMS: WFA). The second interview session of Interview 2 was a follow-up mono-cultural (M-C) session between a Black, Male and Sepedi speaking (BMS) respondent (R) and a Black, Male and Sepedi speaking (BMS) Researcher (Rr). This interview session is represented by this code: 2.2 M-C (BMS: BMS).

The four interview transcripts were analysed in the following manner:

- The aspects of data possibly related to the dimensions of culture focused on in this study (Race, Gender and Language) were identified. Themes possibly related to these dimensions of culture and which could lead to further analysis were identified. Was there any discourse that might have influenced the responses in the selected set of interviews?
- A comparative analysis of Session One and Session Two data in relation to particular data aspects, namely volume, range, expressions, content and formulation of content, was conducted on:
 - Information generated (was it referential, new, relevant, coherent, and/or explanatory?)
 - Questions clarified
 - Responses verified
- An analysis was conducted of mono-cultural and cross-cultural responses by grouping them and comparing whether:
 - The responses generated in the follow-up interview sessions (i.e. either 1.2 M-C (BMS: BMS) or 2.2 C-C (WFA: BMS) were short or

lengthy but new content was introduced for further clarification in both or, if not, which one of the two showed possible cultural influence.

- The responses generated in the follow-up interview sessions (i.e. either 1.2 M-C (BMS: BMS) or 2.2 C-C (WFA: BMS) were short or lengthy and no new information was generated in both interview sessions or, if not, which one of the two showed possible cultural influence.

- Session Two responses i.e. follow-up responses were mere repetitions, showing no possible cultural influence.

4.3 FINDINGS AND INTERPRETATION FROM THE INTERVIEW ANALYSIS

4.3.1 Explanation

As already indicated, four interview sessions (Figure: 4.1) of Phase One were selected for interpretation. Two of the interview sessions represent a mono-cultural interview situation and the remaining two represent a cross-cultural interview situation. An interview session where the dimensions of culture focused on in this research (race, gender and language) were similar between a respondent and Interviewer A or Researcher constituted a mono-cultural interview, whereas a difference in any of the three cultural dimensions between a respondent and Interviewer A or Researcher constituted a cross-cultural interview.

In this section, the cultural dimensions focused on in the study (race, gender and language) will be looked at first, followed by an analysis of aspects of responses (volume, expression, range, content and content formulation). For each dimension of culture and aspect of response, the mono- and cross-cultural situation will be reported, followed by interpretation of the specifics. In 4.4, a synthesis of the interpretation and discussion of the results will be presented.

4.3.2 Cultural Dimensions focused on in this study

a) Race

i. Mono-cultural interview situation

The two mono-cultural interviews gave a sense of easiness with the respondents being comfortable with the interviewers. During 1.1 M-C (WFA: WFA), data associated with race was generated when R referred to their race being prejudiced against disabilities. Further on, R declared a presumption about "other races". R said,

" maar weet jy, blankes het baie vooroordele oor gestremdes, wat ek dink ander rasse nie het nie. Hulle is nogal gewoond daaraan om te sorg vir hulle mense".

In 2.2 M-C (BMS: BMS) R explained in a way that might be linked to race, when he said that,

" I don't know how whether, how do you view it? We have changed our education system".

In this remark R might have spoken from an assumption that Rr, being of the same race, supported the government as he did.

ii. Cross-cultural interview situation

During both cross-cultural interviews, no race-related statements were made. However, during 1.2 C-C (WFA: BMS), language, which is closely linked to race, became an issue before the interview could commence. This will be discussed later.

During 1.2 C-C (WFA: BMS) R used an expression "hoor" which had not being used anywhere in 1.1 M-C (WFA: WFA),

"Maar weet jy, kom ek sê teen die tyd wat die ouers hier aankom en onderhoude, gewoonlik sit al die onderwysers

dan saam, altyd baie, hoe kan ek sê, vriendelik, hoor. Ek moet sê, dit is van die...niemand sal inkom”

“maar weet jy, in die verlede was daar al kinders wat nogal as jy vir hom net sê, “hoor hier, sit nou net stil” jy weet, dan gaan dit gaan hy net”

During 2.1 C-C (BMS: WFA), at the beginning and in the course of the responses, R's altered his responses.

"And then even learners with, you know, what should I say, inclusive learners, you see, yes, we encounter problems with them as well".
" And when you go, I mean, when you move slow, you try to be slow other learners become bored, you see?."

iii. Interpretation

During 1.1 M-C (WFA: WFA), R appeared free to express a presumption about other races and this was not mentioned when being interviewed cross-culturally. Feelings of easiness and perhaps security within a shared culture might have fostered a situation of feeling safe to make a presumptuous statement that may not be made when an individual finds him/herself in a cross-cultural situation.

2.2 M-C (BMS: BMS) might have yielded data of political affiliation when R referred to the government. R might have spoken with an assumption that the Rr being of the same race supports the same government as he does. On the other hand, it might have referred differently to “we” as teachers of this particular school, therefore rendering Rr’s understanding and interpretation of the remark inaccurate and unauthentic.

No political or government related statements were uttered during the cross-cultural interviews. Rs might have reserved their opinions on such issues because they might have viewed them as sensitive issues especially in the South African context where, post 1994, it might have been assumed that the

government belongs to the Blacks. On the other hand, due to the history of supremacy, the White communities might either feel either easy or uneasy about divulging sensitive issues like prejudice against their race. Foddy (1993:120) mentions that respondents might fear being either socially rejected or thought less of by the researcher. The fear of social sanctioning is likely to be an issue when respondents see themselves as an interviewer's equal, while fear of either material or physical punishment is most likely to arise when respondents perceive that the interviewer is in a position to exercise political or economic power over them (Foddy, 1993:120). The presumption declared by R during 1.1 M-C (WFA: WFA) reflected a positive view about "other races" and this might even have been made because Rr was present and observing the interview. Therefore cross-cultural influence might have taken place and directed the generation of data.

The follow-up 1.2 C-C (WFA: BMS) started by clarification of the "language problem", which will be discussed later. During 1.2 C-C (WFA: BMS) R used the expression, "*hoor*" that was not used anywhere in 1.1 M-C (WFA: WFA). Due to experience of Rr, an expression "*hoor*" might be interpreted as an indication of power and authority. The expression "*hoor*" might have demonstrated a racial authority demand. Although the instance that "*hoor*" was used in 1.2 C-C (WFA: BMS) did not have that weight of power and authority, it is Rr's experience that such an expression might be used to indicate power and authority. During the pre democratic South Africa, and people who experienced it, the Black people knew that when a white man said "*hoor*" it meant trouble. The expression "*hoor*" automatically contained a racial and power indication to the Black people to the extent that today if a White person were to say "*hoor*", irrespective of the context, it might be interpreted by the peer generation of Rr as an indication of disrespect (BMS: BMS) and racist power (WFA: BMS), depending on who said it to whom. This again indicates the influence that experiences have in the generation of data and the power that transference and counter transference, might have on influencing the interpretations of that data collected.

R during 1.2 C-C (WFA: BMS) made a statement,

“maar weet jy, in die verlede was daar al kinders wat nogal as jy vir hom net sê, “hoor hier, sit nou net stil” jy weet, dan gaan dit gaan hy net”,

acknowledging the power and authority the “hoor” expression had. She mentioned the “verlede” and the “hoor” possibly linking them with order, respect, fear and authority.

Where a response was altered (Step 6 of the Response Process Model) from what might be said to be harsh to an “acceptable” expression in 2.1 C-C (BMS: WFA), as in

“And then even learners with, you know, what should I say, inclusive learners, you see, yes, we encounter problems with them as well”.

“ And when you go, I mean, when you move slow, you try to be slow other learners become bored, you see?”

it might have been a way of wanting to please or striving to be politically correct which might have resulted from R’s feelings of inferiority and regarding I/A as having more knowledge authority than him.

This study was set out to investigate whether race as a cultural dimension played a role in the generation of data. The questions during this study were not racially inclined which may be one reason why more information that was racially driven did not emerge. Session One questions were open ended and based on what Rs experienced and their understandings of policies relating to education, for instance, policy of Inclusive Education and the Constitution. Therefore, where the study could have collected racial responses, the Rs responded to what they know about education policies. This affected the follow-up sessions, because the Rs could refer to the preceding response of Session One or either alter Session One’s response by giving further clarification.

It must be pointed out that the interpretations above are based on Rr’s mono- and cross-cultural experience about Rs during this research and on Rr’s

assumptions, and certainly aren't the only interpretations possible. However, this is one of the assumptions that are of interest to this study. If Rr were only to rely on the data collected cross-culturally, then what interpretation and influence would have been noted?

b) Gender

i. Mono-cultural interview situation

There are no indications of gender having an influence either in not eliciting responses or eliciting more responses in the data analysed in this study.

However, data collected, but not selected for analysis, from both the mono- and the cross-cultural interviews with Educator 4 (see Table 3.1) suggest differently. Educator 4 (WMA) said to IA (WFA),

“Weet jy, nie regtig nie. Omdat ek 'n man is, het ek nie regtig so agtergekom. Ek het nie regtig probleme met kinders nie. Ek het nie. Ja, jy kry jou kansvatters, dit sal jy elke keer kry en die ou wat nooit wil werk nie of niks wil doen nie. Maar soos jy gesien het in die klas, probeer ek almal onder dieselfde kam skeer. So almal werk in my klas en die voordeel vir my is, ek is 'n man en ek vat nie nonsens nie, want ek het geleer uit ondervinding uit, 'n swak onderwyser in 'n wiskundeklas se naald kom terug”.

ii. Cross-cultural interview situation

There are no indications of gender having an influence either in not eliciting responses or eliciting more responses on the data analysed in this study.

However, data collected, but not selected for analysis from both the mono- and the cross-cultural interviews with Educator 4 (see Table 3.1) suggest differently. A follow-up question on the data collected from Educator 4 (WMA) yielded these data in response to Rr (BMS):

You see, I don't have any problems in my classes, because I'm very strict and I'm a man”. “So, you know, when I've started teaching

at Voortrekkerhoogte High, that was 26 years ago, my nickname there was Hitler. I didn't take any nonsense from a child. Because you see, because mathematics is a very important subject. I know it is very important. I don't take any nonsense from any child in my class and that is why I think they are scared of me, you know. They are afraid, so they don't ... I don't have problems in my class, not really”.

iii. Interpretation

The data selected for analysis did not reveal gender as having an influence in the generation of data. Rs spoke freely and there was no indication of being elaborative or of misunderstanding when the Rs had to respond. However, the data collected from Educator 4 (see Table 3.1) indicate the role of data selection in cross-cultural studies. Due to the selection strategy applied in this study, that is, a respondent and an interviewer were required to consistently represent specific dimensions of culture as focused on in this study, a data set containing relevant information was excluded from the analysis.

Educator 4 (see Table 3.1) mentioned gender as an indication of power and order in his class. This information was elicited in both interview situations. However, during a male: male situation, further personal information was generated. Educator 4 (see Table 3.1) might have felt that Rr would understand him better than I/A as they shared a mono-cultural situation on gender and that I/A would not understand or might be offended by the strong language usage.

c) Language

i. Mono-cultural interview situation

Using their first language in 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS), Rs appeared free to express themselves and the fact that they were speaking to a person who spoke their language appeared to influence the interview to run smoothly. There were occasions when Rs wanted clarity on a question but this was related to the content of the questions, and did not appear due to a language problem.

ii. Cross-cultural interview situation

During 1.2 C-C (WFA: BMS), R indicated that she was happy that the Rr could speak Afrikaans. R indicated that she expresses herself easily when speaking in first language.

*“Ek is baie bly jy is Afrikaans magtig, hoor, want ons Engels ...
Ek sê mos altyd my Engels is so, ek kan baie maklik met die kinders
Engels praat, so”.*

However, Rr posed the questions in English and R responded in Afrikaans. R said:

“Dit is amper soos ... ek kan maar Afrikaans praat, nè?”

During 2.1 C-C (BMS: WFA), major questions occasionally had to be expanded, clarified or simplified and, as Foddy (1993: 4) pointed out, small changes in wording sometimes produce major changes in the distribution of the response. The responses during 2.1 C-C (BMS: WFA) were open and elaborative. This however, might have resulted from the content of the interview or the fact that R was using second or third language might have had an influence in the understanding of the questions, or R might have appeared to talk excessively so that the “correct” response is within the explanation. R appeared to be searching for words to ensure that what he said was understood. Of course owing to the fact that this study used open-ended questions, it is expected to record long elaborative responses.

I/A: *Okay. Which challenges regarding which learners affect you most when you teach?*

R: *Yes, I can say learners who... who their parents don't attend meetings, because they take advantage that maybe Mr XXX doesn't know my parents, you see. And then even learners with, you know, what should I say, inclusive learners, you see, yes, we encounter problems with them as well.*

I/A: *Okay. How, which problems would you encounter with them?*

R: *Like, let me say, in grade 7A, where we have an inclusive learner, XXX. So, we are ordinary teachers, we are not remedial teachers, yes! So you will find that sometimes she is slow to class, you see?*

iii. Interpretation

Language never seemed to be a problem during mono-cultural interviews. The success of a mono-cultural situation in generating authentic data might be related to the comfort, the easiness of using first language and the confidence of the Rs' knowledge that they are able to put their arguments across to their satisfaction.

Foddy (1993: 2) and Miller and Cannell (1997:362) alerted that a R's failure to understand the question as intended might lead to misinterpretation of the question and therefore might contribute to an unauthentic data generation. In 1.2 C-C (WFA: BMS) R clarified her stance and indicated that she wanted to respond in the language that she felt comfortable in. The responses during 1.2 C-C (WFA: BMS) were relatively longer and were authentic as a result of first language advantage unlike in 2.1 C-C (BMS: WFA), where the responses were shorter and their word count appeared to be extended by interjections.

Language is a fundamental base of generating data. Miller and Cannell (1997:362) point out the importance of using the language that the R comprehends. Language comprehension includes aspects like vocabulary level, clarity of concept, complexity of sentence structure and other familiar aspects of question wording. Rs who respond in their first language will be free to express themselves optimally. Both 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS) were characterised by comfort of understanding the language aspects, whereas 1.2 C-C (WFA: BMS) and 2.1 C-C (BMS: WFA) might have experienced language difficulties, as indicated by clarifications made by I/A and Rr to the question before R responded, as well as adjustments made by Rs in their responses.

4.3.3 Aspects of responses

a) Volume

Volume refers to aspects such the length of a response and response word and line count. To determine the volume of the responses, responses to questions selected will be focused on so as to maintain the similarity of data that were analysed. Questions of Session One and similar questions posed in Session Two will be looked at.

i. Mono-cultural Interview situation

The responses during 1.1 M-C (WFA: WFA) were relatively longer than 2.1 C-C (BMS: WFA). A response to a question was between 11 to 13 lines comprising of between 115 and 147 words in a response.

During 2.2 M-C (BMS: BMS), despite the fact that this was a follow-up interview, relatively lengthy responses were noticed as well. The responses to questions were in the range of 12 to 13 lines with between 90 and 132 words in a response.

ii. Cross-cultural Interview situation

The responses during 2.1 C-C (BMS: WFA) were shorter compared to 1.1 M-C (WFA: WFA). A response to a question was between 7 to 9 lines comprising of between 70 and 86 words in a response.

Interestingly, during 1.2 C-C (WFA: BMS), relatively long responses were noted after it was agreed that R could respond in her first language. The length of the responses in this interview varied greatly. The responses to questions were in the range of 8 to 45 lines, with between 340 and 508 words in the responses recorded in this interview.

iii. Interpretation

Comfort, familiarity and assertiveness as a result of shared culture might have encouraged the respondents to feel free to express themselves during the mono-cultural interviews. Relatively long responses in the mono-cultural interviews might have resulted again from aspects such as personality of Rs,

knowledge and experience on a discussed topic and R's *"partis pris"* and expectation. First language expression as indicated above played a role as well.

There is an interesting difference that appeared in the cross-cultural interviews. 1.2 C-C (WFA: BMS) yielded less volume as compared to 2.1 C-C (BMS: WFA). In 1.2 C-C (WFA: BMS), a larger volume of responses might be related to aspects of feelings of authority, as a result of R's *"partis pris"* and expectations, whilst in 2.1 C-C (BMS: WFA) the difference might be related to aspects such as feelings of inferiority as a result of R's *"partis pris"* and expectation.

During all mono- and cross-cultural interviews language usage might have had an influence on the volume of a response. The responses during 1.2 C-C (WFA: BMS) were short and were filled with expressions such as *"Jy weet"*, *"Ja"* and *"Hoe kan ek sê?"*. A total of 30 of *"Jy weet"* and *"Ja"* were made during 1.2 C-C (WFA: BMS) and this might be related to second language questioning (English) and the fact that R's responses were in R's third language and that at the beginning of the interview, R wanted to know if she could speak in her first language (Afrikaans). Therefore, her interjections might have simply expressed concern of whether what she said was understood and to check whether Rr was on the same wave length with her.

Similar interpretation might be made for the responses during 2.1 C-C (BMS: WFA) where the responses were short and were filled by interjections such as *"You see"*, *"Yes"* and *"You know"*. For instance 32 interjections (*"You see"* and *"You know"*) were made on the selected questions and this might be because the interview was conducted in R's second language.

Interjections increased the volume of the responses and a long response does not necessarily mean that more data were generated.

b) Expressions

The interjections and the expressions that the respondent utters during an interview can yield relevant data for cross-cultural research. It is important for a researcher using interviews for data collection to be aware of such interjections.

Apart the expressions made during all four interview situations as a result of the Rs habit when they speak, it was interesting to notice that some expressions were noticeable in particular interview situations.

i. Mono-cultural interview situation

1.1 M-C (WFA: WFA) yielded patterns of expressions, such as "*Weet Jy*" and "*Jy weet*" that were used at the beginning and within a sentence in responding to some questions posed. To clarify whether she was understood R's responses included such as "*Hoe kan ek sê*", "*Sal ek sê*", "*Hoe sal ek sê*", "*Ek meen*", "*Ek bedoel*" and "*Ek sê*". A total of 62 interjections were noted in this interview.

During 2.2 M-C (BMS: BMS), expressions such as "*Yes*" and "*You know*" were quite prominent in the responses. Further explanations in the responses were done by means of "*because*", "*You see*" and "*I mean*" to ensure that what was said was understood. First person clarification was expressed by "*I say*", "*Let me say*" and "*As I have already mentioned*". A total of 88 interjections were noted in this interview.

The interjections used by both I/A and Rr during all the interviews were used in a probing manner and they might have encouraged Rs to use interjections such as "*You see*" and "*Jy weet*".

ii. Cross-cultural Interview situation

At the beginning and in the middle of some of the responses R (BMS) used "*Yes*", however, this was followed either by a negative statement or a need to clarify further. For instance "*Yes, in fact...*" and "*should I say*".

Expressions such as "you see", "You know", "let me say", " I mean", "I can tell you" were used as well.

iii. Interpretation

The pattern of responding during 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS) might suggest that Rs were more assertive and that they were comfortable in their responses, probably because of shared cultures. For instance during 2.2 M-C (BMS: BMS), comfort was indicated when R referred to

" You know, all those things. We do it, you know, on should they say, on an academic level, but they don't include our parents and you know, the parents, you know, the parents are those who pay school fees".

The expressions in 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS) were similar and this might be related to the assumptions and the comfort of being able to relate mono-culturally to I/A and Rr, whereas expressions in both 1.2 C-C (WFA: BMS) and 2.1 C-C (BMS: WFA) might had been used in a tone of explaining and the participants' need to be understood.

In 1.2 C-C (WFA: BMS) and 2.1 C-C (BMS: BMS) the expressions were more of wanting to ensure that I/A and Rr understood what they as Rs were saying. Rs checked timeously that I/A and Rr were on the same wave length, so to say, with them by expanding on a response in the view of making further clarification, for instance "Should I say" and " Hoe kan ek sê". For instance, during a 1.2 C-C (WFA: BMS), to ensure that Rr understood what R was saying, R said,

" Ja, dit is fine, maar jy kry kinders wat, sal ek sê, gemeen is. Jy kry wat lelike goed sê. Ag weet jy, dit is miskien nie die regte manier nie, maar dan sê ek..."

The expressions during 1.2 C-C (WFA: BMS) and 2.1 C-C (BMS: WFA) might have been used either for explanation or for clarity and, again, they might have been used following an assumption either that I/A might know better than R or that she might not have a clue about R's environment. Therefore, the expressions might have been used as a result of not being sure of themselves and of the topic being discussed, or R might have thought he needed to give I/A the background before responding to a question posed. For instance, in following-up the preceding questions, I/ A asked about the origin of "these problems" that the respondent alluded to. In his response, R said,

"You know, I can say, the environment. You know, if I can tell you the history of this phase five or extension eight, you know?"

This response might be seen as an indication of the complexity experienced when responding to a question. Miller and Cannell (1997:362) in the Response Process Model illustrate the demands placed on R when responding to a question. For instance, R said "you know" (Step 1 – Comprehension), "I can say" (Step 2 - Processing), "You know" (Step 3-4 Evaluation of the response), "If I can tell you..." (Step 6- Choice of modification). The further response from this line of thinking lies in either Step 5 (Give a response), which indicates an authentic response from the question, or Step 7(Gives a modified response), which indicates a modified response after, for instance the status (i.e. White) and bias (not knowing what happens in the informal settlements) about the interviewer were evaluated.

The pattern of responding of 1.2 C-C (WFA: BMS) did not differ that much with 2.1 C-C (BMS: WFA) as presumed by Rr's own *partis pris*. In 1.2 C-C (WFA: BMS), expressions used included "Jy weet", "Ja", "ag jy weet", "kyk" and also the expressions that suggested need by R to ensure that the response given was understood. Responses included expressions such as "Verstaan jy", "Hoor hier", "Hoe kan ek sê", "Kom ek sê". For instance, the expression that might have suggested authority, " Ek is baie bly jy is Afrikaans magtig, hoor..."

The context in which these expressions were uttered is important. For instance, an expression such as "*Hoor hier*" between Rr (Black) and R (White) might be misinterpreted as a power relation where the respondent is assumed to be in power due to race if the context is not considered. This kind of expression was misused by some people during the apartheid regime and has a negative discourse on the generation of the pre 1994 Black South Africans, where it was an unwritten rule that such an expression from a white person, especially male, might lead to violence of some kind or was at least an indication of authority. Interestingly, I/A told Rr during their reflection conversation that the same expression has been experienced by White South Africans also as indication of power although this might be in relation for instance, to classroom discipline. Therefore the context, in which "*Hoor hier*" was uttered in 1.2 C-C (WFA: BMS) is important in the interpretation of such an expression. If the context is not considered, the statement might have been read as a threat and an authority imposing statement, but due to the awareness of the context in which the statement was uttered, it can be interpreted that the respondent might have wanted to ensure that Rr understood her or simply that it was an expression resulting from a habit and with no meaning attached.

Apparently, assuming that I/A and Rr understood the cultural background of the Rs, expressions such as "*You know*" and "*Jy weet*" were made throughout the interviews. Personal expressions were made during all four interview situations. As there are no guidelines as to how should one respond to a posed question, it is through these expressions that it might be possible to determine and/or presume, for instance, the emotions that an individual might be going through.

The expression and pattern of responding during the four interview situations analysed do not show a clear influence of cross-culture and therefore did not yield different data for collection. Due to the factor of contextualisation and the process of generating data it is important for researchers to always consult with the context that the research was conducted in before inferring and

interpreting data collected. For instance, data collected during 1.2 C-C (WFA: BMS) might have been reported as authority imposition by R on Rr, however, due to context consideration, the interpretation of the interview situation in discussion might be different.

c) Range

The information that the respondent is prepared to share in order to meet the question's objective is referred to in this study as range. This information might encamp the information added and/or omitted by the respondent. During 1.1 M-C (WFA: WFA) for instance, a respondent might give a certain response and when asked a similar question in 1.2 C-C (WFA: BMS) the respondent might refer back to the earlier response yielded during 1.1 M-C (WFA: WFA) and, for instance, add or omit information or change the response.

i. Mono-cultural Interview

During 1.1 M-C (WFA: WFA), R alluded that Inclusive Education means as well that a learner who cannot cope in a mainstream school should attend in a special school. She mentioned that Inclusive Education is a two-way movement and not that learners in special schools should be included in mainstream schools. However, in 1.2 C-C (WFA: BMS) follow-up, R further pointed out that special schools have the "*know how*" and should be used by mainstream school teachers for assistance but unfortunately she has not yet received requests for assistance from the surrounding mainstream. R gave lack of time and finance during 1.2 C-C (WFA: BMS) as reasons for lack of relationship between mainstream and special schools.

ii. Cross-cultural Interview

During 2.1 C-C (BMS: WFA), R indicated and mentioned that parents were not involved in the school activities and that they do not attend the school meetings. However, R gave additional information during 2.2 M-C (BMS: BMS) follow-up, when he mentioned that parental uninvolvement result from parental illiteracy. R further mentioned that parents were not included in the

making up of the new education system and therefore they should be workshopped so that they can participate in school activities.

iii. Interpretation

As a result of asking a similar question that was asked in session ones, 1.1 M-C (WFA: WFA) and 2.1 C-C (BMS: WFA), Rs in 1.2 C-C (WFA: BMS) and 2.2 M-C (BMS: BMS) follow-ups might have had time to revisit their responses given earlier and when a similar question related to a preceding response was asked, they might have used the opportunity to expand on their earlier given response(s) indicating a Step 6 of the Response Process Model and that answers to earlier question can affect respondent's answers to later questions (Foddy, 1993:6). Miller and Cannell (1997:363) refers to as looping back to repeat some or all of the preceding responses.

It is difficult, looking at the data collected in this study, to claim that the range of the responses was increased due to dimensions of culture focused on in this research. Response range might have been affected by the revisitation of the response by R when a proximal similar question was posed and therefore rendering a further preparation to expand or clarify a response.

d) Content

Themes that come up during the interviews are important to consider with regard to the generation of data. Do themes in responses to questions of the similar field differ as a result of the composition of the interview situation?

i. Mono-cultural Interview

During 1.1 M-C (WFA: WFA), it was alluded that parents are doing too much for their children and that over involvement of parents affects learning negatively when learners are in higher grades. Allusions to learners being disrespectful to educators were identified during the interview. The educator further indicated that educators are unprotected and that they do not have rights, unlike learners. The sense of success and belief in the school system and the way of teaching were indicated. Disappointment was registered in the fellow white community who have prejudice, "*vooroordeel*", about disability

and the hope that Inclusion Education will help and educate them was expressed.

The themes of the new education system and non-consultation of the parents leading to parental inability to participate in school activities were identified during 1.2 M-C (BMS: BMS). Parents in 1.2 M-C (BMS: BMS) were presented as people who cannot read and those who do not help their children with their schoolwork as a result, and as people who are not interested in their children's education. Parental involvement was in fact described as being over-protective of their children and was demonstrated in coming to the school to fight and beat any one who administers corporal punishment or anyone who fights with their children.

ii. Cross-cultural Interview

During 1.2 C-C (WFA: BMS) themes were indicated of educators being unprotected, as compared to the learners and of parents being uninvolved and not believing educators. Educators have to endure disrespect from the learners who "*back chat*". Concern over the learners in the hostels was indicated, as they are not looked after. Lack of time and money leads to the school's uninvolved in engaging and assisting a needy school in the vicinity.

In 2.1 C-C (WFA: BMS), educators were said to be doing a lot of work and "*ordinary*" learners being bored as a result of "*Inclusive Learners*" and that the "*bad environment*" in which the school is situated does not make education easy. R indicated that parents and the learners do not trust them and that distrust makes their work difficult. During 2.1 C-C (BMS: WFA), "non-positive" parental involvement was identified. Furthermore, good relationship between learners and educators was alluded to. In 2.1 C-C (BMS: WFA), it was also mentioned that educators need parental support.

iii. Interpretation

Looking at the two interviews it becomes evident that the data collected during these interviews are not the same. During 1.1 M-C (WFA: WFA), parents were

described as involved in their children's school activities. The data yielded during 1.2 C-C (WFA: BMS) contradict this and indicate that parents were uninvolved leading to educators having to do everything.

The themes in 2.1 C-C (BMS: WFA) paint a picture of parents who are not interested in the school activities of their children. However, on the contrary, in 2.2 M-C (BMS: BMS) parents are reported as being unable to help their children with their homework for the specific reason that they are illiterate.

During 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS), Rs painted a good and supportive role that parents play in their children's education, in contrast to the responses concerning parental involvement in 1.2 C-C (WFA: BMS) and 2.1 C-C (BMS: WFA). Furthermore, where parental support was not indicated during 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS), Rs gave what they appeared to think were legitimate reasons for the parents being unable to participate in their children's school activities.

e) Content formulation and presentation

i. Mono-cultural Interview

During 1.1 M-C (WFA: WFA) the tone of the information was more personal and referred to R's personal thoughts on issues and also to personal experiences. R appeared to be relaxed, comfortable and assertive in responding to the questions posed by I/A. R, for instance, indicated a concern that parents in her school were over-involved in their children's homework and that this in the long run has a negative impact on the learners:

"Ons probleem is nogal dat baie ouers te veel doen vir die kinders, dan as hulle hier by Graad 7 kom, dan het hulle nog steeds nie geleer om self te werk nie".

By "ons", the respondent in this instance is taken to have been referring to educators in her school, and not the same race between R and I/A per se.

1.1 M-C (WFA: WFA) was also filled with assertive statements such as

*"Dit is nie die gehoorgestremdheid, dit kan ek hanteer.
En dit weet ek al hoe om te hanteer, jy weet..."*

as well as statements which indicated frustration, for instance

*"Dit is jou groot probleem partykeer is, dat om die ouers in
te kry, dat die ouers net kom en sê nee, hy kom nou skool toe
om ons ook reg te sien".*

Furthermore, R phrased some statements emotionally in 1.1 M-C (WFA: WFA), at times using statements like "Ek voel", "jammer vir hulle" and "wat ek persoonlik dink".

Prejudiced statements relating to experiences due to similar race reflecting the Response Process Model's (Miller & Cannell, 1997:362) Step 4 of evaluation of the response in terms of the R's other goals and Step 6's R's choice or modification of the responses based on R's or I/A cues, were made during 1.1 M-C (WFA: WFA). R, indicating a relationship between her and I/A used the word "ons" which was exclusively used in 1.1 M-C (WFA: WFA), for instance,

*"Ek dink veral ons...dit het niks met politiek uit te waai nie,
maar weet jy, blankes het baie vooroordele oor gestremdes,
wat ek dink ander rasse nie het nie. Hulle is nogal gewoon
daaraan om te sorg vir hulle mense. Ons, wat baie mense
doen is, hulle skuif hulle uit na daardie skool toe... So ek dink
dit sou 'n goeie opvoedingsding gewees het, dat as ons skole
kon verdwyn en 'n klas word in 'n gewone skool".*

In this statement a presumption relating to Step 4 and Step 6 of the Response Process Model (Miller & Cannell, 1997: 362) was also made about "other" races.

Feelings of being unprotected as educators were introduced in the conversation during 1.1 M-C (WFA: WFA), however, R deviated from talking about them, maybe as a result of Step 4's evaluation of the response in terms of the R's other goals of the Response Process Model (Miller & Cannell, 1997: 362), but instead might have followed Step 6's R's choice or modification of the responses based on R's or I/A cues of the Response Process Model (Miller & Cannell, 1997: 362) and spoke of how difficult and disrespectful children are and that it is easy for people outside to go and write in the newspaper on how bad educators are and therefore yielding a response judged accurate based on adequate processing (Step 5) or inaccurate or incomplete response characterised by bias (Step 7) following the Response Process Model (Miller & Cannell, 1997: 362). R indicated that there should also be measures that will protect the educators (*"ook mates inkom wat jou as onderwyser beskerm"*). R indicated frustration and anger as learners are disruptive (*"ontwrigtend"*), they *"back chat"*, are difficult and insult (*"vloek"*) the educators and that educators cannot do anything about the learner behaviour because punishment might cost them their jobs.

In 1.1 M-C (WFA: WFA), R was questioned about Inclusive Education, and she indicated that she understood it and that to her it did not only mean the learner movement from special schools to the mainstream schools but that it also refers to the learner movement from mainstream schools to special schools and that this can be attained by including learners who are not coping in mainstream schools.

During 2.2 M-C (BMS: BMS) utterances were in personal tone and collective. The respondent spoke of "We", either as an indication of comfortability (Step 4 of the Response Process Model (Miller & Cannel, 1997: 362) and relationship between him and the researcher or as comradeship as a result of the history of South Africa. When he spoke about the government, for instance, he said,

" We have changed our education systems particularly from, you know, traditional one to transitional one, you see".

"She's got the right to learn, you know. We know the constitution."

It might however, be presumed from Rr's experience that some Black people usually refer to the government most of the times in their conversation ever since the democratic government was elected in 1994. Some South African Blacks are seen presumably to be taking ownership of the government, hence statements in terms of "We" when referring to issues relating to the government.

R further explained in his response personal experiences, for instance,

"it shows that that parent doesn't trust us" and

" My idea is, maybe the parents do not understand what OBE is".

The responses given by R during 2.2 M-C (BMS: BMS) were assertive and indicated a sense of being comfortable with Rr. R appeared to feel free to share his ideas give reasons concerning parent's uninvolved in their children's schoolwork. R explained that parents are not participating in their children's school activities because they were not taught about the new education system. He mentioned that

"We didn't include the parents but on the other hand we expect our parents to help their children at home. Not knowing what the work is", and

"We do it, you know, on should they say, on an academic level, parents and you know, the parents are those who pay school fees... But at the end of the day, they won't be able to read the progress reports of their learners, you see? That is why I say we should involve them, let's bring them back, you know to this new education, yes"

Furthermore, some statements from 2.2 M-C (BMS: BMS) were emotionally phrased by R where he responded at times by using statements like "We love

them", *"I am trying to cater for this learner"*, *"Parents should trust us"* and *"Learners should trust us too"*.

R in 2.2 M-C (BMS: BMS) also indicated that it was important to explain to the *"ordinary"* learners about *"Inclusive learners"* and that the schools want them, that the community loves them and that the learners should be here since they *"have got the right to learn"*.

ii. Cross-cultural Interview

2.1 C-C (BMS: WFA), began on a point of clarification, *"Yes. In fact..."* In stead of responding to the question on his work with the Grade 7s, R decided to clarify that it is the relationships in dealing with Grade 7 that lead to the explanation of working with Grade 7 learners.

R might have comprehended the question (Step 1 of the Response Process Model (Miller & Cannell, 1997: 362) in 2.1 C-C (BMS: WFA), however, he might have argued in his mind about the work that he does and probably felt uneasy with the response therefore evaluated in relation to his personal goals (Step 4 of the Response Process Model (Miller & Cannell, 1997: 362) and then decided to modify his response by relating his work with Grade 7 learners with parental involvement and therefore yielding an authentic response to the question (Step 5) or inaccurate or incomplete response characterised by bias (Step 7) following the Response Process Model (Miller & Cannell, 1997: 362).

The tone of R in the 2.1 C-C (BMS: WFA) was of disappointment and continually blaming the parents of not being interested in the constructive school activities of their children. The parents were described as not concerned about their children's schoolwork, not attending school meetings and only coming to school when there are problems like fighting. Parents were also painted as undisciplined during this interview. The environment as a bad influence to both the parents and the learners was also raised as a problem area faced by the school concerned.

R remarked to I/A in 2.1 C-C (BMS: WFA), that the *"Inclusive Learners"* are problems in their schools and that educators take much time to explain to *"Inclusive Learners"* and this leads to *"ordinary"* learners being bored in the class. However, the respondent also mentioned that

*"The inclusive learners should feel that they are part of these learners, they are part of the community" and
" ordinary learners should learn to accept them."*

1.2 C-C (WFA: BMS) started on clarifying whether language was an issue and as to whether Rr would have no problem with R responding in her first language, Afrikaans. The responding process might have started by the evaluation of the response in terms of the R's other goals (Step 4 of the Response Process Model, Miller & Cannel, 1997: 362) and then moved to comprehension of the questions (Step 1 of the Response Process Model, Miller & Cannel, 1997: 362) after R felt safe.

The tone of 1.2 C-C (WFA: BMS) was determined by R's concerns that there are no measures to protect educators like the available ones existing for learners. Learners were described as being disrespectful, "cheeky" and that they insult ("*vloek*") educators. Educators are frustrated. An element of fear of the learners was also revealed by R when she indicated that the learners can be aggressive:

" Hulle kom nou al so groot hier aan, dan sal hulle 'n juffrou vloek"

R remarked that the problem with these learners started when they were still small and remarked that

"Ek sal nooit daardie groot seun wat nou hier ingekom het nie, ek bedoel, kan jy nou dink ek wil hom nou 'n klap gee? Ek bedoel, hy sal my by klas uitgooi".

Feelings of powerlessness thus might be indicated.

Learners do not know how to begin working and how to complete their work and this, in 1.2 C-C (WFA: BMS), is attributed to parents who do everything for their children. R in 1.2 C-C (WFA: BMS) also mentioned that only a few parents attend meetings and that those who do come to discuss their children's progress do not believe them (educators) and that they are also inclined to search somewhere else for problems.

Learners in hostels were stated to be learners without families and the ones who have difficult circumstances at the school. R in 1.2 C-C (WFA: BMS) indicated that these children go home and "*hol hulle daar ook net rond*" as they do not have parents who take good care of them.

During 1.2 C-C (WFA: BMS), R indicated that ordinary schools around their vicinity do not use her school as a special school and that this might be due to lack of finances and time.

iii. Interpretation

Personal and assertive formulation and presentation of content was more evident in both mono-cultural interviews, i.e. 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS). Generation of data was easy flowing and there was comfort between R and I/A and Rr in making assumptions based on similar culture that he/she might share with I/A and Rr. Feelings of security and unthreatening interview situation might have set a situation where the Rs felt comfortable to express themselves freely.

The conversations during both 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS) explained and gave reasons as to the behaviours of the parents and the learners unlike, in 1.2 C-C (WFA: BMS) and 2.1 C-C (BMS: WFA), where there was a clear difference in the data collected about parental involvement in the school activities. During 2.1 C-C (BMS: WFA), parents were painted as uninvolved and not helping their children with their homework, however during 2.2 M-C (BMS: BMS), parents were somewhat defended by R, in giving reasons why they are not helping their children with their schoolwork

(because they are illiterate and further that they were not consulted when the education system was changed). The two formulated and presented content that indicated the difference in data that can be collected from the same R by different interviewers as indicated in 1.1 M-C (WFA: WFA), 1.2 C-C (WFA: BMS), 2.1 C-C (BMS: WFA) and 2.2 M-C (BMS: BMS).

Race, as a dimension of culture focused on in this study might have had influence of the data collected. It might have occurred that in 2.1 C-C (BMS: WFA) due to R's *partis pris* indicating Step 6 of the Response Process Model (Miller & Cannell, 1997: 362) towards I/A, R presumed that the response that he gave to I/A was what was expected from him and therefore gave the presumed usual response that educators presumably give when asked about parental involvement in their school and therefore possibly rendering the response unauthentic fulfilling an inaccurate response as indicated by Step 7 of the Response Process Model (Miller & Cannell, 1997: 362). The same could be said as well about the data that R gave to Rr during 2.2 M-C (BMS: BMS). Being of similar race with Rr, R in 2.2 M-C (BMS: BMS) gave a response that might have been appealing to the assumed race understandings of Rr evaluation of the response in terms of his other goals (Step 6 of the Response Process Model (Miller & Cannell, 1997: 362) concerning circumstances surrounding the happenings in the community, i.e. a response assuming that Rr knows the difficulties that Black parents face and that it is those circumstances that lead to parental uninvolvement. The same could be said about data collected in 1.1 M-C (WFA: WFA).

Another point to be taken into consideration about prejudice and the assumption is that R might have given an unauthentic response, which is Step 7 of the Response Process Model (Miller & Cannell, 1997: 362). The statement made about "ons" and "other races" in the 1.1 M-C (WFA: WFA) might have contained no discriminating or belittling element, therefore R might have been proclaiming it or it might have been a statement meant to be a show-off to Rr (i.e. 1.2 C-C (WFA: BMS) who was observing the interview, nevertheless rendering the response unauthentic. Foddy (1993:120) also mentions that such responses (either pleasing or politically correct) might be

elicited by “question threat” where the respondent might respond due to the fear of being either social or politically rejected.

During 1.1 M-C (WFA: WFA), R appeared comfortable in exclusively introducing politics in their conversation as well as talk hard on her race about being prejudiced against people with disabilities. R in her responding process might have decided to followed Step 4 of the Response Process Model (Miller & Cannell, 1997: 362) by evaluating her response in relation to her personal goals or what Foddy (1993: 120) calls “question threat” as a result of not wanting to be seen as prejudiced against “other races” but was politically liberal even though she consciously mentioned that her response had nothing to do with politics, nevertheless, she attacked her own race. R mentioned that white people are unlike "other races" that look after their people. Looking at the political situation in South Africa at this point in time, the presence of R during 1.1 M-C (WFA: WFA), might have influenced the response that led to this presumption that "other races" take care of their disabled people and therefore might have led to an unauthentic responses which is Step 7 of the Response Process Model (Miller & Cannell, 1997: 362) and fulfils what Foddy (1993:120) said. It should be pointed out that the school concerned does have black learners and that R teaches learners from “other races” in her class.

In 2.1 C-C (BMS: WFA), R mentioned that "*Inclusive Learners*" contribute in making teaching difficult, that "*ordinary learners are bored*" and that "*inclusive learners*" should be accepted in the community. However, during 2.2 M-C (BMS: BMS), when confronted with the similar question, the respondent mentioned that "*ordinary learners should be told about 'Inclusive learners'*" and that their school wants them and that the community loves them. The 2.1 C-C (BMS: WFA) response might be the due frustration that R might be feeling but during 2.2 M-C (BMS: BMS) the response might have been reviewed when R's response seems to be what he thought was the expected response and therefore rendering Step 7 (Response Process Model (Miller & Cannell, 1997: 362) response which is either unauthentic or inaccurate characterised by different bias. If this is so, the difference in the response is not due to the cultural situation, but to rethinking the issue.

A question on Inclusive Education yielded two different responses between 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS). The difference seems to have resulted from Rs' evaluation of own goals during a mono-cultural interview in addition to the objective of the question in the cross-cultural interview. During 1.1 M-C (WFA: WFA) R's response on Inclusive Education, was more on personal cues, where R mentioned, "*want mense is baie bevooroordeeld* " and that Inclusive Education would be a good education. However during 1.2 C-C (WFA: BMS) R increased the content of the response by referring to the "*hulpdienste*". During 1.1 M-C (WFA: WFA) R indicated that she must not be asked about Inclusive Education as she does not know much, however, during 1.2 C-C (WFA: BMS) R mentioned an important fraction of the White Paper 6 on what role the special schools will have to play, therefore authentically increasing content on the posed question.

The same could be said about the data collected from 1.1 M-C (WFA: WFA). R mentioned that the learners at school were "cheeky" and that they "back chatted". Confronted with a similar question, R during 1.2 C-C (WFA: BMS) expressed disappointment in the lack of measures of dealing with such learners since the ones being used are not working. The first session, 1.1 M-C (WFA: WFA) revealed an angry educator and the follow-up session, 1.2 C-C (WFA: BMS) yielded an educator who in addition to his anger is thinking in terms of education policy and expressing disappointment at the disciplinary measures employed in the school. Without the two sessions the data collected would not have been able to lead to the more comprehensive picture such as this one.

The interviews above indicate that cross-cultural interview yielded responses that are somewhat different to the responses yielded in a mono-cultural interview. It is important to take this to notice if researchers are to make interpretations that are trustworthy.

4.4 SYNTHESIS OF INTERPRETATION AND DISCUSSION OF RESULTS

The fact that I/A did not also follow up on the interviews conducted by Rr causes a one sided comparison.

Data generated and therefore yielded for collection during this study varied as a result of the nature of the interview. However, data generated during 1.2 C-C (WFA: BMS) and 2.1 C-C (BMS: WFA) yielded longer, insightful and comparative data.

Content during the second session of the interviews (1.2 C-C (WFA: BMS) & 2.2 M-C (BMS: BMS) was either clarified or increased by the Rs' need to be understood and as well as simply clarifying what was said in session one of either interview. R referred to "as I already mentioned" as an indication of authentic data generated in the first session.

Comparative and noticeable differences were identified when comparing 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS) with 1.2 C-C (WFA: BMS) and 2.1 C-C (BMS: WFA). The easiness and comfort of R that was noticed during 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS) is important during the generation of data as they might ultimately direct the sort of data to be collected and interpreted. For instance, in this study the respondents reported different pictures about the involvement of parents in the school activities. If an interviewer were only to consider the cross-cultural interview for collection and interpretation in this case, parents in this interview would be reported as uninvolved therefore leading to a certain interpretation in contrast to the problems of parental involvement interpreted due to the data that were collected in the mono-cultural interview.

The question's objective seemed to be a major concern to the Rs during this study. During 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS) as well as 1.2 C-C (WFA: BMS) and 2.1 C-C (BMS: WFA), Rs occasionally indicated that they either did not understand the question and therefore asked repeatedly for question clarification or were uncertain whether their response was authentic or not and therefore sought to know if they "answered" the question. Similar

concerns were raised during all the mono- and cross-cultural interviews. However, what might have had an influence on the generation of data could have been the Rs' self assessment of what information they needed in order to respond authentically and what cues or frame of reference(s) were relevant to respond to and therefore that elicited a response that was deemed accurate and authentic by them. As a result of clarifying the questions for the Rs and seeking responses assurances by Rs, the interviews' duration as well as responses yielded during both mono- and cross-cultural interviews varied.

During all four interviews, Rs referred to experiential knowledge. Rs' responses, however, might have been affected by extraneous cues such as the interviewer's dimension of culture focused on in this study. Rs' answers seldom related to issues that might be linked to politics. An interesting finding is that the political topic and affiliations to the government were indicated only in 1.1 M-C (WFA: WFA) and 2.2 M-C (BMS: BMS) indicating that people who share similar culture might be more free to open up and talk about sensitive issues than with a cultural stranger in this instance, to open up in cross-cultural interviews.

Rs' bias might have influenced responses generated during all four interview sessions. Extraneous cues leading to bias such status between the interviewer and R, the questions posed that might have evoked emotions such as anger when referring to disrespect from learners, fear of the learners leading to feelings of powerlessness and feelings of insecurity might have led to biased responses of when referring to parents and learners.

During both 1.2 C-C (WFA: BMS) and 2.1 C-C (BMS: WFA), Rs gave reasons for the difficult circumstances that parents find themselves in, nevertheless, they painted a picture of supportive parental involvement at their schools. Substitution responses were apparently undertaken by Rs, possibly in order to fulfil their conformity bias and give responses that they thought were expected. These responses however, might exhibit some kind of untrustworthiness and are important to consider during the interpretation of the data collected in a study. The social desirability bias also might have

played a role in the responses elicited for data collection during both 1.2 C-C (WFA: BMS) and 2.1 C-C (BMS: WFA).

The responses during 1.2 C-C (WFA: BMS) were relatively lengthy unlike the short responses in 2.1 C-C (BMS: WFA). Relatively long responses might be related to first language usage, or some social bias, where a black person might have been viewed to take time to understand and this is indicated by repetition of an answer in different ways, for instance, "...*kyk...*", "...*hoe kan ek sê...*" and "...*ek bedoel...*", where else, similar injections during 2.1 C-C (BMS : WFA) might have resulted from R's expressive language challenge experienced during the interview.

The context that the responses were given in needs to be taken to consideration as well during data interpretation. It should be borne in mind that the second session might have been a revisitation of a response that had been given in the first session and therefore this might have influenced the volume of that particular response, therefore rendering it as more clarified or increased in length or having additional information. For instance, the response given during 1.1 M-C (WFA: WFA) about Inclusive Education and new content added in the follow-up 1.2 C-C (WFA: BMS).

4.5 CONCLUSION

In Chapter Four, data collected through mono- and cross-cultural interviews were interpreted and compared in order to distinguish the possible similarity and differences that might result in either interview situation and lead to interpretation that might either be truthful or not as a result of consideration of the context in which that interview was conducted. In Chapter Five follows the summary, conclusion and recommendations based on the research.

CHAPTER 5

SUMMARY, CONCLUSIONS, LIMITATIONS OF THE STUDY AND RECOMMENDATIONS

5.1 SUMMARY

Cross-cultural psychology has an important role to play in the South African psychological fraternity. The introduction of cross-culture related fields of studies, perspectives and paradigms might assist in sensitising the research communities about the differences that the societies are embedded with and to further foster comparative literature and empirical researches as far as learning about culture is concerned.

South Africa has diverse cultures that encompass their own sub-cultures. Researchers and academics should be made aware of these comparable differences so as to encourage different researches that might not only benefit the country but also contribute in the world of knowledge. Cross-cultural research as undertaken in this study contributes to the knowledge system on South Africa's integration strategies. In this study, the differences between what is termed dimensions of culture, namely, race, gender and language, were not only celebrated but were fostered towards being integrated within an interview situation.

Culture in this study is further complemented by defining it as "the manner in which we do things in this particular time", context was referred to throughout the study as one of the underpinning aspects to be considered when a cross-cultural study is undertaken. Through continually being reflective to the context in which responses were uttered, statements that might have been regarded as racially connoted were explained using the context and they became statements that explained the specific situation and not general statements.

Investigations to this study were undertaken using a qualitative approach with the accentuation of relativism in analysing, finding and interpreting the data as far as culture is concerned. Cross-culture is a phenomenon close to individuals' daily experiences and therefore fosters an element of subjectivity. In this study, non-participatory observation and semi-structured interviews were conducted to collect data. Various mechanisms were used in order to strive for trustworthiness, such as a co-researcher, and minimising the amount of bias and contextual reflections of the two involved researchers on the respondents' responses.

The study aimed at sensitising the researchers about the effect that their role and that of the respondents play in the generation of data during a cross-cultural interview. The Response Process Model (Miller & Cannell, 1997: 362) was used to indicate the process that the respondent might undergo before responding to a question. This model explored respondents' opportunity to comprehend the question and to evaluate the response and to alter a response as a result of different cues that they might register from the question itself or the interviewer, and to ultimately yield an accurate or unauthentic response.

The Response Process Model (Miller & Cannell, 1997: 362) aimed at and fostered the differences and indications of the possibility of data being generated differently, with regard to volume, range, expressions, content and content formulation and presentation when similar questions are posed to the same respondents by different interviewers who might be of the same or a different culture to theirs.

Although the responses collected in this study indicated that the responses did not necessarily differ entirely in all respects, there is an indication that the cultural composition of the research interview does have an influence on the generation of data.

5.2 RESEARCH PROCESS OF THIS STUDY

In **Chapter One** the influence that cross-cultural interviews might have on the generation of data was indicated. The orientation, research question, purpose of this study, research method and data analysis and interpretation were discussed. Definitions of terms used in this research and the research programme was given.

In **Chapter Two** the theoretical frameworks underlying cross-culture and interview models were outlined and discussed. The Response Process Model was introduced and discussed as a Model that would be used in the study.

In **Chapter Three** empirical research methodology and the research process of this study were outlined and discussed. An interview protocol and interview design was developed for this study and were implemented in order to create a suitable interview situation that clearly distinguished a mono- and cross-cultural interview.

In **Chapter Four** the analysis, findings and interpretation of the results of this study, i.e. the responses that were elicited during the mono- and cross-cultural interviews were presented. A comparison of the data collected in the mono- and cross-cultural interview was done in terms of volume, range, expressions, content or content formulation.

5.3 CONCLUSIONS

During this study, it became clear that cross-cultural interviews generate data that should not be collected and interpreted without reference to the composition of the dimensions of culture of that interview and that the cultural context of the cross-cultural interview should be taken into consideration during interpretation and that where possible mono-cultural interviews should be explored as much as possible.

When conducting a cross-cultural interview the researcher should take into consideration the situation of cultural make-up of the interview. It was argued in this study that culture certainly does not constitute only race but includes aspects such as rituals, norms, gender, language, beliefs and artefacts. Most importantly, culture is a process happening in a given context.

During this study, contextualisation was studied in terms of three dimensions of culture (race, gender and language) and referred to as an important aspect to be considered during research. The study voiced that cross-cultural interviewing occurs within a certain given environment best described by the contextual and attributable composition between both the researcher and the respondent as participants and that this composition of attributes such as race, gender and language should be identified and recognised as possibly having an influence on the generation of data.

The research indicated that data collected between mono- and cross-cultural interview do not necessarily differ in all respects, although the data can still be compared due to aspects such as experience of the respondent and the interviewer and the willingness of the respondent to share and as well as the bias that the respondent might indicate in answering a certain question.

5.4 LIMITATIONS OF THE STUDY

The following limitations were experienced during this study:

- Cross-culture as a concept yielded many relative interpretations and therefore led to subjectivity during the interpretation of what cross-culture meant and what composed it.
- Internal repression(s)/ selections from the respondents who might have felt inferior, superior, overqualified, inadequate or reluctant to participate. Respondents' engagement during the interviews was somehow affected by their own thoughts either on the protocol that was used in this study and the chances of being bombarded by two culturally different interviewers who ask them similar question might have led to respondents

taking a stance of interviewers being of superior status, hence re-questioning, or, on the other hand, the respondent seeing themselves as superior to the interview hence a need for the second session of interview.

- Multi-layers of culture, for instance factors like socio-economic status, which might be viewed as culture by other perspectives. As context is mentioned in this study as important, an argument could be built on the environment that the schools are situated in and the resources that the two schools had at the time of the interviews and that they played a major role in the generation of responses given during the interviews. In other words, the fact that a certain response might be expanded at any of the four interviews might not be due to cultural context of the interviewing but merely re-thinking and realisation of the stimulation that the respondent has been exposed to.
- As a result of the attitudinal and not factual questions asked during this study, the wording of the questions might have triggered certain responses that are irrelevant to the question, therefore the trustworthiness of the responses might be in question because two interviewers asking similar questions and not the same question brings in an element of changing wording in the question and therefore changing the question and this might have an impact on the response.
- The selection of only certain interviews for analysis and interpretation had the possibility of leading to additional information being lost as was evidenced in the not selecting an interview that did not fulfil all the cultural dimensions focused on in this study, however, the very interview not selected brought out data that the selected interviews were silent on (p55-6).

5.5 RECOMMEDATIONS

5.5.1 Recommendations for methodology and further studies

- First and foremost, more studies on cross-cultural methodology should be undertaken and the research team that conducts these cross-cultural studies should include a member(s) of the culture (i.e. representative

sample) that is being studied so as to bring the *emics* meaning to the interpretations of what might be *etics* to sojourners. To ensure collegiality between the researchers and the community that the research is going to be conducted in, an honest information consultation should be done with the indigenous people in the community so as to encourage participation.

- The context that a cross-cultural study is conducted in should be considered when such a study is undertaken. A proper analysis of the environment that the study is planned to take place in should be done so as to be able to control variables that might take place during the study. There should be a follow up study looking at data generated in the reverse order to this study.
- An interview protocol in a manner that allows an alternating follow up interview by both researchers should be included and designed in the research protocol in order to avoid one sided and monotonous comparison.
- Cross-cultural studies might be embedded with discourses therefore if possible discourse analysis in relation to power, text, narrative and other related analysis should be undertaken to determine whether discourse is related to culture or whether culture explains a discourse that is being studied.

5.5.2 Recommendations for researchers

- Researchers should be aware of the fact that their own bias such as status, beliefs and attitudes exists in the research interview and it is important for them to recognise that this might affect their research and influence the manner in which they relate with the respondents and it is important to note such cues before interpreting data.
- Researchers should be aware of their own cultural background and of the fact that their own background might influence the cross-cultural interview with regard to which questions to follow-up and which data to record as important therefore losing or reading too much in the data generated during a cross-cultural interview.

- It is important when conducting a cross-cultural study for the researcher to be aware of the culture that he/she is studying and to be prepared to work with people who might view him/her as different and him/her viewing people he/she is studying as different. The researcher should be at peace with the knowledge that there is nothing wrong with being different and not agreeing with the population being studied.
- Researchers should be aware and honest about their limitations with regard to the culture that they are studying and should consult with other colleagues who might know or might be from the culture being studied or where the study is being conducted.
- Research should recognise the complexity of the interview situation, in which the culture of the interviewer and the respondent are similar, but that the individuals are from different cultures.
- Every cross-cultural interview situation should be analysed and evaluated in an attempt to ensure that data generated is collected and regarded for interpretation.
- Cross-culture is experientially and situationally defined and it is of paramount importance to researchers undertaking cross-cultural research to find their own definition of culture and cross-culture, and to acknowledge the aspects attributed to cross-culture so as to foster contribution in the quest to conduct and define cross-cultural studies.

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APPENDIX A: An interview analysis transcript for M-C (WFA: WFA) and C-C (WFA: BMS)

The procedure of interviewing followed the interview protocol discussed in Chapter 3 (see figure 3.1). Session 2 questions are placed and positioned along either the question or the response of session 1 to indicate a moment of mono- or cross-cultural interviewing on that particular question and/or response. Session 2 questions were posed at the end of session 1 and not during session 1.

I/A: Interviewer A

Rr: Researcher

R: Respondent

SCHOOL 3

PHASE 1

SESSION 1	1.1 M-C (WFA: WFA)	SESSION 2	1.2 C-C (WFA: BMS)
Mono-cultural information		Cross -cultural information	
<p>I/A: Watter beplanning is daar in die skool of strukture, spesifiek wanneer 'n onderwyser, jy spesifiek, sê nou maar sukkel met 'n leerder of met werk, waarheen gaan 'n onderwyser dan?</p> <p>R: Weet jy, ons het nou soort, kan ek sê, jy kan as 'n kind baie probleme het, het ons so, ag jy weet, 'n vorm wat ons invul om te verwys na die hulpdienste toe. So ons het so 'n ... jy weet, hoe kan ek sê. Maar dit is amper by ons is dit nie heeltemal, ek praat nou van die Graad 7's, dit is nie baie gereeld dat dit sommer gebeur nie, dit is jy het eerder probleme van kinders wat nie hulle huiswerk wil doen nie. En alhoewel ons het ook kinders wat erge probleme</p>		<p><i>(R: Ek is baie bly jy is Afrikaans magtig, hoor, want ons Engels ... Ek sê mos altyd my Engels is so, ek kan baie maklik met die kinders Engels praat, so.</i></p> <p>Rr: So you have no problem with me?</p> <p><i>R: No, you are a good person, because you know my English, when I have to speak correctly, then everything is wrong. But if I'm cross and I'm talking to the children, then everything is fine)</i></p>	

het, wat die ouers, jy weet, wat ons so amper voel partykeer verwag die ouers bietjie meer en dan kom dit nie heeltemal so uit nie, en dan ... Maar dan het ons maar onderhoude met die ouers saam met die sielkundiges ook, jy weet, om probleme te bespreek.

R: Dit is amper soos nou vir die kinders wat miskien gaan druipe, die ouers kom nou in saam met die adjunkhoof en praat, en dan sal ons sê, "hoor hier, moet ons nie dit doen nie? Moet die kind nie nou ..." jy weet, ag, jy weet, "ekstra goedjies doen nie?". Of liever, moet die ma nie bietjie weer by die huis meer kyk of minder kyk nie?

R: Ons probleem is nogal dat baie ouers te veel doen vir die kinders, dan as hulle hier by Graad 7 kom, dan het hulle nog steeds nie geleer om self te werk nie.

**I/A: Ja, enigiets waaraan jy kan dink, of dit nou betrekking het op jou hulpdienste, of dit ...
Watter behoeftes het jy nog by die skool?**

R: Weet jy, as ek nou aan my klas self dink, nè, dan sal ek nogal dink, ampers

sal ek sê soos handboeke en werkstukke en goed. Weet jy, dit vat nogal baie tyd om ... 'n mens koop net die goeters en hulle het ... ja. Dit is nou met die leerstof. Weet jy, maar wat die hulpdienste aanbetref, nè, dit is amper soos jy kry nogal kinders wat moeilik is en wat **ontwrigtend** is, weet jy. En as jy net ... ek het nogal gedink as jy ... want 'n ander skool doen dit, dat as jy daardie kind ... Kyk, die kinders wat hier is, is hier, het baie keer emosionele probleme, gedragsprobleme. Dit is nie meer dat hier net, sal ek sê hardhorendes sit nie.

R: Ons sit met die kinders wat uit gewone skole basies uitkom, wat nie daar kan “cope” nie. So jy sit nie met jou normale “straight forward” kind hierdie nie.

R: En dan kry jy kinders wat baie moeilik is en baie, jy weet, ontwrigtend kan wees. Maar dit is nie prakties moontlik nie, maar dat jy so 'n kind net kan vat en onmiddellik kan, sê nou maar verwys na die hulpdienste toe. Maar die probleem is nou, jy het allerhande, jy weet, jy het 'n pad om te volg. Teen die tyd wat jy daar kom, nou ja, dan is die dag ook al weer

verby en jy weet, dan is dit ... Dit is nogal partykeer wat ek dink mense besef nie dat hierdie kinders het, die meeste van hulle het gedragsprobleme ook nie.

R: Ek het nogal partykeer behoefte daaraan om meer te weet van hoe om gedragsprobleme te hanteer, want dit word erger.

R: Dit is nie die gehoorgestremdheid, dit kan ek hanteer. En dit weet ek al hoe om te hanteer, jy weet, om daarom te werk en hoe om die kind te help, maar hierdie gedragsprobleme. Want ek vat, soos ek lees in die koerant, ek wil nou nie gesels nie maar ...

R: Weet jy, ek lees in die koerant die kind wat nou die juffrou wil dagvaar. Maar weet jy, toe sê ek vir my man, weet jy, daardie storie van hy sê die juffrou het hom gegryp, nou kom ek sê jou nou, 'n kind, as jy sover gaan dat jy die kind al fisies gryp, en ek wat met sulke moeilike kinders skool hou, jy wil hom gryp. Kyk, jy is naderhand lus en slaan hom mordsdood. So dit is nou vreeslik maklik om in die koerant te skryf, "o, die juffrou dit, dit."

R: Maar ek bedoel, hierdie kinders het

Rr: You mentioned something

so ... nie almal nie, hoor, maar jy kry enkeles, jy het net een in jou klas nodig wat jou so met disrespek kan behandel of ek meen, die kinders ... Hulle kan maar sê wat hulle wil, die kinders, dit pla my nie eers as 'n kind jou ... Jy weet, hulle sal jou vloek of hulle sal darem nou nie, dit gebeur nie sommer nie, maar ek kan net dink, ek dink nie mense buite die skole besef dat kinders kan nogal baie daarop staan dat hulle regte is om hulle te beskerm.

R: Maar kom ek sê jou nou, ek dink ons gaan probleme kry as daar nie ook mates inkom wat jou as onderwyser beskerm teen ...

R: Nou maar ek praat nie van jou gewone stout kind nie, hoor.

R: Daar is nogal kinders wat regtige gedragsprobleme het.

R: En om hulle te hanteer is nogal moeilik. 'n Mens is nie altyd ...

I/A: Ja, as jy sê gedragsprobleme, watter tipe goed sal hulle doen?

R: Aggressief in die klas. Hulle "back chat" heeltyd. Hulle bly net nooit stil nie. Hulle is altyd besig om, jy weet,

earlier on; that there are no measures, daar is nie matte nie.

There are no measures out there to protect the teachers, when you were referring to a learner who is, I think, taking a teacher to court...What kind of measures would you like to be there? Or what do you have in mind when you say measures?

R: Dit is amper soos ... ek kan maar Afrikaans praat, nè?

R: Dit is amper soos ek voel, kyk, ek as onderwyser, nè, mag, ek weet dit, ek mag nie 'n kind slaan nie, verstaan jy, ek doen dit ook nie. Maar sê nou maar 'n kind wat so verkeerd optree en soveel probleme gee in 'n skool, hy mag nie geskors word nie, verstaan jy? Ons kan net ... daar is nie 'n manier nie. Kyk, die departement sal net vir jou sê jy sal daardie kind hou. Ek voel net amper jy moet ook 'n mate van sê, as 'n kind so en so en so maak in jou klas, sou ek graag wou kon sê, "luister, daardie kind is so basies onhanteerbaar", dat daar ook ...

Kyk, dit is nogal 'n moeilike ding, want jy kry ... want jy wil nie hê net as jy net bietjie probleme in jou klas het, ek praat nie van 'n kind wat stout is nie, jy sien hom gou-gou reg. Maar ek moet

aan die gang te wees.

R: Altyd met 'n ander storie, jy weet, daardie ...

I/A: **Ja, en dit is nie iets wat 'n mens sou kon koppel aan iets anders nie?**

R: En dan het dit nooit met die skoolwerk te doen nie, nee. Dan is dit probleme wat hulle van die huis af bring wat hulle dan basies ... Ek sê altyd, “moenie jou probleme van die huis af bring en dit op my uithaal nie”, maar dit is maar amper wat gebeur.

R: Kinders wat geen, sal ek sê, dissipline by die huis het nie. Dan kom hy nou hier in, dan moet hy nou reëls volg, dan wil hy nie. Dan het jy altyd hierdie konflik.

I/A: **Ja, ja. So dit is nog iets addisioneel. Ja, dit is nie iets wat 'n mens kan terugverwys en sê maar aandag afleibaarheid of die praktiwiteit of iets nie, dit is 'n meer emosionele grondslag wat jy tuis het.**

R: Ja, kinders wat uit moeilike huise uit kom.

sê, daar is kinders wat nogal gedragsafwykend is nê, wat jou goed steel in die klas. Ek bedoel, ek sê jou nou, as ek my beursie hier ooplos, voor vanmiddag uit is. Ek het eendag my ... ons almal, jou selfone word gesteel. So, dit is goed waarmee jy nou maar net moet saamleef, dat jy jouself moet beskerm.

Okay, nou kry jy byvoorbeeld daardie kind, daar is al wat met hom gebeur is, die sielkundige praat met hom en die hoof praat met hom, en sê, “luister, jy moet dit nie weer doen nie.” Wat ek nogal voel, as ek 'n kind slaan, dan kan ek hof toe gaan, ek kan my werk verloor. As 'n kind hierso jou vloek of jou skel of jou goed steel, dan al wat met gebeur is hy gaan hoof toe, en die hoof ... Want wat anders kan die hoof doen? Dit is nie dat ek dink die hoof is 'n pateet nie, maar wat kan jy doen? Dit is 'n kind.

So ek weet nie wat die oplossing is nie. Die oplossing sou wees dat so 'n kind ook tog maar op die ou end ... Dit is hoekom daar sulke skole is soos ons, want daardie kinders word geskors uit gewone skole. Maar nou kom hulle hiernatoe, jy sien, en dan sit ons met hulle. Nou van hier af is daar nêrens anderster 'n plek vir hom nie. So ek weet nie wat is die oplossing nie, maar

R: Dit is jou groot probleem partykeer is, dat om die ouers in te kry, dat die ouers net kom en sê nee, hy kom nou skool toe om ons ook reg te sien.

R: So ek verstaan, dit is nie dat dit nou hierdie klassieke storie is van ma en pa sit by die huis, hulle weet van niks nie. Dit is ma en pa sit by die huis en sê, “ja nee, sien daardie onderwysers reg”, jy weet?

ek sou nogal ... Hier is nie nou by die skool sulke erge probleme, jy weet nou wat ek nou ... Maar weet jy, in die verlede was daar al kinders wat nogal as jy vir hom net sê, “hoor hier, sit nou net stil”, jy weet, dan gaan dit gaan hy net. Ek dink daar moet tog ‘n manier wees van dat jy ‘n kind half, ek weet nie. Ek wens daar is iemand wat slim is en wat sê, want dit is nie altyd dat jy die ouers kan bel nie, want jy sit 99% met probleemouers.

R: Dit is hoekom die kind daar is. As jy vat, hier is kinders wat geen familie het nie, wat tannies na hom kyk. Hier is selfs kinders by ons wat van die ouers net, jy weet in ‘n tronk is. So dit is nie jou “top of the range” wat hierso is nie. En hulle kan nogal die res beïnvloed. So ek weet nie, as jy weet wat om te doen, moet jy my sê. Maar ek het net nogal gedink, dit is nogal partykeer ... Ek dink nie mense beseft hoe is dit om met 10 kinders wat almal ‘n probleem het, vir hulle skool te hou en dit is nie, ‘n kind wil nie leer nie, ek weet, so maar jy moet hom leer, en dit is “fine.” Die meeste wil, maar jy kry maar daardie “odd one”. Dit is maar net nie vir my so snaaks dat jy ‘n kind wil gryp nie.

Rr: You used it very beautiful earlier “onvragtend”, I think you said. You said their behaviour and ...

R: O, ontwrigtend. Ja, ontwrigtend.

Rr: What does that mean?

R: Dit beteken ...

Rr: It is beautiful, it’s the first time I hear it. How do you spell it, o-n-t...?

R: Ja, en dan w-r-i-g-t-e-n-d.

Rr: Wrigtend, okay.

R: Ja.

Rr: It’s beautiful, a beautiful word.

R: Dit is nou soos ‘n kind. As jy begin praat, dan praat hy ook, of hy staan op, of hy stamp sy maat langs hom, hy sit net nooit stil nie. En as jy vir hom sê, “sit stil”, dan sê hy vir jou, “ek het niks gedoen nie, los my uit, of wat is jou probleem.” So dit is wat ontwrigtend is. Of as jy sê, “maak oop jou boek”, dan sal hy sê, “ek sal nie”, jy weet. Dit is ontwrigtend.

Rr: I just asked it, because it sounded very important. And I see when you talk about it, the more it sounds to me that it is very important.

R: Ja, want weet jy wat, die probleem dit word meer. In die tyd wat ek hier skool hou, jy sal altyd, ag jy weet, 'n "cheeky" een. Ek praat van sulke kleintjies, hulle is elke dag daar in die kantoor. Hulle het nie respek vir niemand nie. Hulle slaan mekaar, hulle is ... Jy weet, kyk, ons almal weet wat van stoutigheid. Dit is "fine", maar daar is, hoe kan ek sê, amper daardie rêrige boelie aggressief. Hulle kom nou al so groot hier aan, dan sal hulle 'n juffrou vloek. Jy weet, dit is net, die kinders ... dit het verander en dit skep nogal, dit maak nogal probleme. Veral as hulle hier so 16, 17 word, dan raak hulle moeilik.

Rr: So the problem started when they were still small?

R: Presies, ja.

Ja, nou kan jy nie regtig, ek bedoel, ek sal nooit daardie groot seun wat nou hier ingekom het nie, ek bedoel, kan jy nou dink ek wil hom nou 'n klap gee? Ek bedoel, hy sal my by klas uitgooi. So dit is nogal, ja.

Rr: Ja. Then you also mentioned that you also have parents who had done everything for their children, and when they come to Grade 7, then is that will fall behind?

R: Ja, ja, and they don't know how ... hulle weet nie hoe om te begin om te werk en om 'n werk klaar te maak in die klas nie. So nou kom jy hierso, hierdie Graad 9 eksamen wat ons ook doen, so dit is baie take en hierdie portfolio werk, navorsing, sulke goed, en dan het daardie kind nooit geleer om te sit, 'n ding te begin en hom klaar op sy eie werk te doen nie. So hy sit hier lekker, hy wil nie werk nie, dan vat hy dit huis toe en dan werk die ma haar dood.

Rr: And how do you deal with those parents?

R: Nee, ons kry hulle maar in vir onderhoude, maar hulle glo ons nie altyd nie. So dan vat dit so 'n rukkie, dan ... Maar ons hou maar aan.

Rr: How much ... Let me put it this way to you, how much percentage or how much support do you receive from parents, when you call

meetings and ...?

R: Nee, nie baie nie.

Rr: Or when you call him or her to come for their child?

R: Die meeste, ja, ja. Nee, jy kry, maar dit is soos ons, enigeen as 'n ouer, as jy ... Ouers is nogal geneig om die probleem op ander plekke te soek, want onthou net, jy is jammer vir hierdie kind, want soos dit is, het hy nou al klaar 'n agterstand in die lewe. So jy wil nie dit vir hom moeilik maak nie, jy wil dit vir hom maklik maak. En partykeer kom jy hom juis te na om alles vir hom so maklik te maak, want hy leer nooit sy eie verantwoordelikheid nie. Hy kan lieverste slegter presteer en sy eie ding doen.

Maar weet jy, kom ek sê teen die tyd wat die ouers hier aankom en onderhoude, gewoonlik sit al die onderwysers dan saam, altyd baie, hoe kan ek sê, vriendelik, hoor. Ek moet sê, dit is van die ... niemand sal inkom, as iemand ... dit, jy weet. Ons sal vir die ma wys en wys en wys, en deurlopend ... Wat ons sal doen, as jy vir die kind sê, "jy moet hierdie werkstuk in die klas klaar maak", en dan gee jy 'n punt, dan stuur jy dit huis

toe, en dan sê jy, “sien, dit is dit, dit is dat.” So ja, maar ek moet sê, as jy, teen die tyd wat die ouers hier kom vir ‘n onderhoud en al die onderwysers sit saam, party vat dit nie goed nie, dan sê hulle altyd die skool is nie so lekker nie. Maar dit maak nie saak nie, jy weet, dit laat hulle ten minste dink, so dit is nogal ‘n ...

Rr: Okay. Just to take you back, when you say that the ... what they do it is only to talk to the little ones, the ones that they will have respect, and the ... and ... (unclear) ... do you just talk to them. Is there anything that you suggest that should be done rather, when those children are disrespectful and “vloek” and ...?

R: Ja, weet jy, dit is nogal ... ek dink dit is ‘n tendens onder al die kinders. Ek dink nie dit is net hierso nie. So ek dink dit is nogal die manier hoe ons ons kinders groot maak ook.

R: So dit is nie so ‘n eenvoudige probleem wat jy gaan sê, okay, die kind moet detensie sit en die probleem is opgelos nie. So ek dink dit moet soort van ‘n ingesteldheid wees by die

ouers en die kinders. Ek dink as jy meer ouerbetrokkenheid kry, want soos daardie kind wat hier ingekom het, die ma is een van die ma's wat ons, jy weet, laat inkom het en gesê het daardie en daardie en daardie is 'n probleem, en toe het die ... jy weet, dan word die probleem opgelos.

Maar ek dink wat die probleem is, hier is ook koshuiskinders. Hier is kinders wat van ver af kom, so dit is nie dat hulle ouers, jy weet, hulle ... En as hulle huis toe gaan dan het hulle ook partykeer moeilike omstandighede. So aan die een kant is jy kwaad vir hierdie kind, maar aan die ander kant verstaan jy ook, want hy sit nogal met 'n probleem. Maar en ek dink die probleem by die skool is ook die kinders wat soos in die koshuis bly, hene, hulle het nie 'n familie.

Dit klink nou of ek, so sal ek sê amper outyds is, maar weet jy, as jy grootword in jou huisgesin waar jou ma en jou pa, en jy weet wat om te doen. Partykeer kom die kinders hier aan, dan dit is asof hulle "worry" nie, en as hulle huis toe gaan dan hol hulle daar ook net rond, jy weet. Hulle het nie ouers wat regtig mooi na hulle kyk nie. So ek weet nie wat is die oplossing nie, ek soek.

	<p>Rr: What I hear from you is that the solution it is more of the whole.</p> <p>R: Ja. Maar weet jy hoekom dink ek hoekom, as almal, almal sal ek sê, die ouers en die skool en almal, want as jy vat as daar 'n probleem is nè, sodra jy ... want ons het nou 'n klas hierso, hulle wil net nie werk nie en hulle maak nie hulle goed klaar nie. Toe het ons gegaan en ek het 'n brief vir al die ouers geskryf en gesê, "luister, nou bel ek jou ma-hulle", en dat dit toe verander het. So om hier by die skool te sê, "jy sit detensie", dit help niks nie. Jy moet daardie ouers agter jou kry, ja.</p>
<p>I/A: Wat weet jy spesifiek van insluitende onderwys?</p> <p>R: Weet jy, die ding is van insluitende onderwys, wat 'n mens eintlik, wat ek voel ek in die begin verkeerd gehad het, insluitende onderwys is nie net dat die kinders van ons skole na ander skole toe moet gaan nie. Kyk, as 'n kind ek dink die vermoë het en dat hy net 'n bietjie agterstand het, daar is baie kinders wat met sukses hier uitgaan na hoofstroomonderwys toe en</p>	<p>Rr: I like the way you explained what you thought inclusive education was, and what you think it is now. Do you think your school is for it or doing it, or ...?</p> <p>R: Ek dink ons is vir dit, maar ek dink net die ander skole gebruik ons te min. Ek dink ons kan nogal, veral ons hulpdienste, ek dink hier is mense wat baie, baie, hoe kan ek sê, amper goed ... Ek dink net die skool het net nie die finansies. Ek bedoel, as ons</p>

‘n sukses maak.

R: Maar die teenoorgestelde is ook waar, dat die kinders wat in gewone skole sit en nie daar “cope” nie, moet ons ook kan insluit, en dat hulle ook ... Sê nou maar jy sit ... Daar is skole, wat is die skool nou? Ek kan nie nou dadelik op die naam kom nie, Destinata, wat ‘n groep gevat het mos uit Alexandra ... wat is daar naby?

R: Daaruit gevat het en die hele klassie gevat het en na hulle skool toe gebring het, omdat, hoe sal ek sê, dit is ‘n hoofstroomskool, het Destinata gevat en daardie hele klas opgelig.

R: Weet jy, die ding is van insluitende onderwys, wat ‘n mens eintlik, wat ek voel ek in die begin verkeerd gehad het, insluitende onderwys is nie net dat die kinders van ons skole na ander skole toe moet gaan nie. Kyk, as ‘n kind ek dink die vermoë het en dat hy net ‘n bietjie agterstand het, daar is baie kinders wat met sukses hier uitgaan na hoofstroomonderwys toe en ‘n sukses maak.

R: Maar die teenoorgestelde is ook waar, dat die kinders wat in gewone skole sit en nie daar “cope” nie, moet

byvoorbeeld hier uit Eersterus ‘n klas, groep kinders vat en sê daardie kinders sê nou maar sukkel met ‘n spesifieke probleem en jy kan daardie kinders hier kry en ons hulle leer, dit kan werk.

Maar weet jy waaroor gaan dit? Dit gaan oor geld. Jy moet ‘n bus hê wat daardie kinders oplaai, jy moet ‘n bus hê wat hulle hiernatoe bring, en dan moet jy die juffrou se salaris betaal. Wie gaan dit doen? Ek sou dit wou doen, maar dit gaan oor geld. As iemand vir jou daardie bus koop wat die kinders gaan oplaai en hiernatoe bring, ek dink die skool kan baie doen. Ons kan nie privaat skole help en al hierdie skole wat alles het nie, maar hier is baie skole hier om ons wat ek dink wat ons die “know how” het, wat jy kan help.

Rr: And then you do not get any calls or any from teachers self, saying, “Mrs Cross, please come and me help with this”, from other schools around?

R: Nee, nee. Ek weet nie of daar ander is nie, maar nee, nee. En ek dink nogal veral die hulpdienste, veral die gehoorwerk en die arbeidsterapie, ek dink nogal jy kan ... Jy sien, wat die

<p>ons ook kan insluit, en dat hulle ook ... Sê nou maar jy sit ... Daar is skole, wat is die skool nou? Ek kan nie nou dadelik op die naam kom nie, Destinata, wat 'n groep gevat het mos uit Alexandra ... wat is daar naby?</p> <p>R: Daaruit gevat het en die hele klassie gevat het en na hulle skool toe gebring het, omdat, hoe sal ek sê, dit is 'n hoofstroomskool, het Destinata gevat en daardie hele klas opgelig.</p> <p>R: So dit is nie net dat ons kinders moet uitgaan hoofstroom nie, dit is dat hier kinders en uit sekere dele, dat as die kinders so sukkel en ons kan nie vir hulle die, hoe sal ek sê, amper daardie bietjie ekstra gee, want ons is gewoond aan individuele aandag, ekstra, om 'n kind basies bietjie op te lig.</p> <p>R: So dit werk na altwee kante toe. Ons moet die kinders uitstuur wat die vermoëns het en laat dit by vlak is om uit te gaan.</p> <p>R: Daar is kinders wat hier so Graad 8, Graad 9, dan gaan hulle uit en gaan hoofstroomskole toe, en hulle maak matriek en dit gaan goed met hulle.</p>	<p>probleem is ook nou, nou vat jy, jy kan nie dit regtig ... Hier kom nogal baie keer mense wat besoek, jy weet die skool kom besoek, dan kyk hulle wat ons doen en so, nè, dan kan jy dit terugvat.</p> <p>Maar ek dink wat die ideaal sou wees is, as jy byvoorbeeld ons hulpdienste vat en sê nou maar elke Maandag werk hulle nie hier nie, hulle werk byvoorbeeld in "whatever", dit maak nie saak waar nie, en so. Maar jy sien, die probleem is nou, nou is die skool hierso, nè, hulle werk net met die skool se kinders, en hulle kom nie eers by almal uit nie. So nou is dit, dit is vir my alright om te sê ek sou dink hulle moet dit doen, maar dit gaan weer daaroor oor die tyd, wanneer gaan hulle dit doen? Want as hulle dit nie hier doen nie en daar doen, dan "slip" hulle weer op hierso. Maar ek dink nogal op die stadium is dit vir my asof die skole nog te so is. Ek dink ons moet mekaar meer help. As iemand jou sou bel, dan ...</p> <p>Rr: You say it is about time as well?</p> <p>R: Ja. Time and money, because as sê nou maar jy vat iemand hier weg, dan word hierdie werk sal ek sê amper nou nie gedoen nie, en so. Soos ek</p>
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R: So, die wat natuurlik van die begin af in die hoofstroom is, dit is kinders wat die ouers het en die ondersteuning het en alles. Hulle is van die begin af daar.

R: Maar 'n mens kry nogal die enkele kinders wat eintlik daar hoort en so.

R: Maar soos ek sê, die teendeel ... Maar dit is nogal iets wat ek dink wat mense kan verkeerd ook, jy weet, "inclusion." Dit is nie net ... ons skool op sigself moet ook daardie kinders akkommodeer. Dit is nie net ons wat hulle moet uitstuur nie.

R: Want dit voel vir jou asof jy al hierdie kinders uit moet stuur na gewone skool toe, dit sou die ideaal gewees het vir enige plek, maar die wêreld werk nie so nie. Daar sit baie kinders met probleme, jy weet, wat selfs by ons skool kan baat kry.

R: Weet jy, kom ek sê vir ... ek dink nie. Aanvanklik was die idee om, sal ek sê, amper van ons tipe skole ontslae te raak en ons in 'n klas in te sluit, dalk in 'n hoofstroomskool. Maar weet jy, in die afgelope drie, vier, vyf jaar wat ek nou by hierdie skool is, nè, is dit asof ons skool se rol amper groter geword het in plaas van kleiner.

sê, ek dink die ryk skole doen dit, maar soos ons skool, die skoolfonds, ons sukkel nogal, jy weet. Dit is nie ... Ek dink daar is 'n ander skool, ek dink soos Nuwe Hoop en dan Destinata, ek dink hulle het geld, hulle ouers het geld. Hier by ons niemand betaal, jy weet, almal baklei. So om nou te sê ja, jy gaan nou hierdie, en jy gaan soontoe, ek dink jy kan baie doen met geld.

En dit is nogal iets wat my opgeval het. In plaas daarvan dat ons meer kinders uitplaas gewone skole toe, het daar amper meer gewone skoolkinders na ons toe gekom wat nie meer daar kan “cope” nie.

R: So dit is vir my ... ek weet nie wat die regering aanvanklik beplan het nie, ek dink die ideaal sou wees, wat ek persoonlik dink die ideaal sou wees, want mense is baie bevooroordeeld teenoor gestremdes. Ek dink dit sal die samelewing goed gedoen het. Ek dink veral ons ... dit het niks met politiek uit te waai nie, maar weet jy, blankes het baie vooroordele oor gestremdes, wat ek dink ander rasse nie het nie. Hulle is nogal gewoon daaraan om te sorg vir hulle mense. Ons, wat baie mense doen is, hulle skuif hulle uit na daardie skool toe en daar is die kind nou gelukkig, hy kry die beste. So ek dink dit sou ‘n goeie opvoedingsding gewees het, dat as ons skole kon verdwyn en ‘n klas word in ‘n gewone skool.

R: Maar weet jy wat, dit sal nooit werk nie, want daardie kinders sal net daar verdwyn, hulle sal nie “cope” nie. Dit is maar net so. Hier het hulle ten minste plek en kan hulle potensiaal bereik.

R: Dit is so. Hy sal verlore raak, hoor. Daar is nie ... ek dink nie dit is oor ... dit is net ons ... as hier meer ... As hulle begin 14, 15 raak in 'n klas, dan raak dit baie moeilik.

R: Dit is makliker om vir 10 kinders, jy kan die nodige aandag gee aan hulle.

R: Sodra 'n kind in 'n klas van hierdie wat so ... Sodra die klassie so by 12 so begin raak, dan begin jy te sien nee, hulle begin dit te mis.

I/A: Ja. Okay. Is julle bewus van die Witskrif 6 wat verskyn het, wat spesifiek gaan oor insluitende onderwys?

R: Ja, ja, ek weet van die Witskrif. Jy moet my net nie vra nie. Ek dink ek het een hier in my kas ook. Jy moet nou net nie vra ek moet hom nou uithaal nie, maar ek weet. Oor "inclusion?".

I/A: Ja. Was daar van die departement se kant af algemene bekendstelling, of het dit nou maar net deur die gewone kanale gekom?

R: Weet jy, ek weet nie. Ek dink ek weet dalk weet ek meer as ... Ek weet nou nie van die ander onderwyseresse nie, maar ek was by die vakbond het hulle gepraat oor die “inclusion”, en ek was by ‘n vergadering laas, seker twee weke terug by die Wilgers, waar daar ook ‘n dame gepraat het oor die “inclusion.”

R: So as jy vergaderings kom dan praat hulle daarvan, ja.

I/A: Dan hoor ‘n mense daarvan. So dit is dus maar ... (onduidelik) ...

R: Ja, en weet jy en ek dink dit het so departementeel deur die, soos ons sê veldpos opgekom, hoor.

R: Maar by twee ander geleenthede hierdie jaar het die mense ook al daaroor gepraat en gesê.

I/A: Hoe verstaan ‘n onderwyser die selfkonsep van ‘n Graad 7 leerder?

R: Bedoelende van op watter vlak, of?

I/A: Ja, of miskien moet ek dit so vra, hoe verstaan onderwysers ... as

Rr: The last question I think would be on the self-concept that you were explaining. When I was listening to you, you more talked on what do they think about them themselves. What do you think they think about themselves when it comes to your

ek sou vra wat is die selfkonsep van 'n Graad 7 leerder, om te beskryf wat die selfkonsep is? Nie of dit goed is of sleg is nie, maar wat sou julle sê is die selfkonsep van 'n Graad 7 leerder?

R: Weet jy, ek dink dit is maar ... Ek weet nou nie of ek jou reg verstaan nie, jy moet my nou maar sê. Die ding is, ons werk wat die akademie aanbetref, hou ons nogal tred met wat in gewone skole aangaan. Jy weet, ons is sal ek nou nie sê hier op ons eie en ons doen net dit wat ons dink wat reg is nie.

R: So ons hou nogal redelik by dit. So, ek dink die kinders wat met hierdie werk wat ons doen kan presteer, kan uitgaan na 'n gewone skool toe om daar te werk. So hierdie kinders, as ... ek weet nou nie, soos ek sê, ek weet nie of ek jou reg verstaan nie, maar die kinders hierso het ook broers en susters in gewone skole, so hulle sien die tipe werk wat ons doen. Want hier het al kinders gesit in my klas wat gesê het, o, hy kon toe nou gelukkig sy sussie help met die wiskunde. So as jy ... die kinders weet presies waar hulle staan met gewone skole ook, omdat hulle kontak het met die kinders hier

class, with the work that you're doing as well?

R: Ja, weet jy daar is kinders ... Weet jy wat is sleg van wiskunde? Is jy kry 'n kind wat wiskundig aangelê is, en daardie kinders hou van die klas en hulle hou van my. Daar is kinders wat sukkel, dit is regtig. Ek het kinders wat ... ek weet nie of dit iets met jou brein te doen het nie of wat is dit nie, wat net die konsep van wiskunde is vir hulle 'n probleem. Maak nie saak by wie hulle dit kry nie, maak nie wat nie, die vermoë is daar. En dit kom ook veral by disleksie ook. Ek bedoel, die syfers hier. Ek het 'n kind, dit was nou lank terug, het ek 'n kind in die klas gehad. Hierdie goed wat hy so sien, dit is vir hom, hy sê as hy so af kyk, dan kan hy niks, dan kan hy nie dit wat hy daar sien kan hy hier sit nie. Daardie stuk in sy kop is net nie daar nie. So dit kan nie vir daardie kinders lekker wees nie. Ek dink in terme van hoe ek skool hou, kinders mag foute maak. Ek is nie 'n baie kwaai juffrou nie. Jy sien die boeke lyk so, ek is nie perfeksionisties en so nie. Ek probeer nogal goed doen wat vir hulle lekker is en jy weet, "games" speel en sulke goed. Maar die kinders wat regtig sukkel, wat nie die vermoë het nie, dit sit nogal

buitekant.

R: En omdat hier kinders al uitgegaan het. Maar ek dink hulle weet ook, as jy hierso sit met 50%, gaan jou kanse dalk as jy dieselfde doen, dan gaan jy 30% hê in 'n gewone skool.

R: So as jy ... Maar weet jy, hier het een van die kinders uitgegaan wat, ek het nogal lank met haar ma ook gesukkel. Ek het vir haar ma gesê sy moet haar hier uitvat omdat ons nie akademiese matriek meer het nie. Die kinders doen mos nou sakestudies en tegniese rigtings.

R: En die kind is nou in Graad 10 in Eldoraigane. En weet jy, dat daardie kind so presteer, maar sy het altyd in die 90 hier gekry. So sy was regtig hierdie ... sy het beslis die vermoëns gehad. So die kinders weet ook maar soos enige ander kind ook, hy weet maar waar is sy vermoëns. Selfs al is dit nou in hierdie klein groepie, hy weet waar val hy in, en hy sien wat hy buitekant, jy weet, van hom verwag word.

I/A: Soos ek sê, ek weet nie of dit is wat jy bedoel, dit ook.

spanning op hulle. Dit is vir hulle ... want jy kry kinders wat dit vang en dan skree hulle mos altyd vooruit, want hulle is opgewonde. En dan sit hierdie kind, en dan is hulle te bang om jou weer te vra, want die ander sê, “ag, het jy nou al weer nie verstaan nie?”. So dit is 'n ...

I/A: Did they do that?

R: Ja, ja.

Rr: They can be nasty to one another?

R: Baie, baie. Dit is soos enige ander kind, soos hulle hierso sit, hulle weet presies wie is slim, hulle weet presies wie is dom, hulle weet wie is dit, wie is dat. En jy kry nogal kinders wat nogal bietjie “rude” is, wat sal sê, “ag, moenie jy nou weer vra nie, jy weet in elk geval niks nie.” Hulle maak so met mekaar, ja. Veral hierso.

Rr: And how do you deal with that?

R: Nee, weet jy, ek is nogal kwaai wat dit aanbetref. Ek is nogal wat dit ... Ek is nie streng as kinders stout is, jy weet, hulle speel of dit nie. Maar ...

R: Ja, soos jy sê, dit is 'n baie wye vraag, maar dit beantwoord nogal wat ek wil weet.

R: Weet jy, wat ook 'n baie goeie ding is, nou dat jy van sefkonsep praat is, ek hou nogal van sport deelname teen gewone skole.

R: Dit gee die kinders, want partykeer sit hier kinders in hierdie skool wat regtig dink hulle is baie oulik.

R: Dan is dit net een rugbywedstryd of een sagtebalwedstryd of een swemgala, dan sien hy oeps, nee, wag so 'n bietjie, ek is nie heeltemal ... hier is ek baie "grand" want ons is net drie seuns, so ek moet aantreklik wees en ek moet, jy weet, die man wees.

R: Maar as hy so 'n bietjie daardie ... So 'n mens kry nogal bietjie dat kinders, as hulle nie, jy weet, 'n bietjie klein lewetjie het, sal ek sê buite die skool, dat hulle nogal bietjie te veel die selfbeeld ...

I/A: Ja, bietjie 'n hoë dink het.

R: Soos ek sê ... ja, ja.

I/A: Interessant, ek het ook nou

Rr: So it must be.

R: Ja, dit is "fine", maar jy kry kinders wat, sal ek sê, gemeen is. Jy kry wat lelike goed sê. Ag weet jy, dit is miskien nie die regte manier nie, maar dan sê ek gewoonlik al hulle swak punte ook. En dan sê ek, "okay, hoe voel jy nou? So voel daardie ou. So moet nou nie dat ek dit weer doen nie." Dit is al hoe jy vir hulle verstaan. Jy moet hulle gebruik. Anderste om net te sê, "moenie dit doen nie", hulle "worry" nie, hulle doen dit weer. Maar as jy hom vat en jy, sal ek amper sê jy maak 'n voorbeeld van hom. En dan is die ander bang, want hulle weet as hulle so met mekaar maak, gaan ...

gelees, die vraag is spesifiek nou oor die selfkonsep wat hulle vra: “Is it better to be a big fish in a little pond, or a little fish in a big pond?” En dit is maar die vraag, want ek bedoel hierso is hulle die groot vis in die klein dammetjie.

R: Ja, maar nou sal hulle in dieselfde asem sê die een juffrou ook weer, dit is baie makliker om ‘n ballon wat nie mooi opgeblaas is nie, bietjie opgeblaas te kry, en dan as jy te groot opgeblaas het, om hom af te kry moet jy hom noodwendig bars ook, jy weet.

R: So dit is ‘n baie moeilike ding, want dit is baie maklik vir hierdie kinders om, kan ek sê, half verkeerde, veral as hulle bietjie groter raak, jy weet. Ons praat kort-kort daarvan, dan sê ons o, hy is darem baie belangrik en baie “grand”, so jy weet, so.

R: Maar dit is ‘n probleem, dit is ‘n probleem van hierdie skool. Kyk, as jy net bietjie goed met atletiek hierso is, dan kan jy die ster wees hierso.

R: En dan in ‘n gewone skool gaan jy nie eers die span haal nie. Dit is so.

R: Maar ek dink ‘n mens moet dit ook

... ek sien dit ook altyd so, dit is hoekom hierdie kinders kry baie meer geleenthede wat hulle nie in 'n ander skool sou kry nie.

R: Wat ook goed is vir hulle ontwikkeling, as mens dit so ...

R: Partykeer ruk die saak ook bietjie hand uit. Maar dit is hoekom daar juffrouens is, ons bring hulle gou aarde toe.

I/A: Gou aarde toe. Ja, en ek bedoel na ...

R: Kwaai juffrouens.

I/A: Wel na die konsert kom daar seker weer 'n ... (onduidelik) ... op 'n stadium, en dan ...

R: Ja, dan ... (onduidelik) ... darem nou weet almal is nou baie mooi aangetrek, so dit gaan nou baie goed met almal.

APPENDIX B: An interview analysis transcript for M-C (BMS: WFA) and C-C (BMS: BMS)

The procedure of interviewing followed the interview protocol discussed in Chapter 3 (see figure 3.1). Session 2 questions are placed and positioned along either the question or the response of session 1 to indicate a moment of mono- or cross-cultural interviewing on that particular question and/or response. Session 2 questions were posed at the end of session 1 and not during session 1.

I/A: Interviewer A
Rr: Researcher
R: Respondent

SCHOOL 2

PHASE 1

SESSION 1	2.1 C-C (BMS: WFA)	SESSION 2	2.2 M-C (BMS: BMS)
Cross-cultural information		Mono-cultural information	
<p>I/A: Yes, perhaps I should start, could you just briefly or broadly explain to me about your work with Grade 7's</p> <p>R: Yes. In fact, the relationship between the learners and the educators in grade 7 is very good, even though we have others, some of the parents here are not concerned about the learners' work and mainly we need support from parents in order to make our job a little bit easier. Yes, Usually we involve the parents by calling them at the parents' meeting, the parents' evening so to say. We also call them to face the learners' progress reports at the end of each term. But out of all those things you'll find that 30% of the parents do attend those meetings, or come to fetch the learners' progress report.</p> <p>R: Yes. So it becomes difficult for, you know, for the learners when their parents don't attend meetings to discuss the problems, you see, yes.</p>		<p>Rr: What you said was bring back the parents to the education of their learners, you should write this and send it to Kadar Asmal?</p> <p>R: Yes, because I don't even know whether, how do you view it? We have changed our education system particularly from, you know, traditional one's to transitional one, you see. But we don't, we didn't include the parents but on the other</p>	

hand we expect our parents to help their children at home. Not knowing what is ... (unclear) ... is.

R: Yes. Not knowing those... what, those kids are for sure, last, is it last week, on Thursday, if you read a newspaper, Kadar Asmal came with a proposal that, you know, there is FET, no more letters, no more the symbols, but you know, the O's for outstanding, p/a, personal achievement.

R: You know, all those things. We do it, you know, on should they say, on a academic level, but they don't include our parents and you know, the parents, you know, the parents are those who pay school fees! Pay big monies at, you know, different institutions. But at the end of the day, they won't be able to read the progress reports of their learners, you see? That is why I say we should involve them, let's bring back to, let's bring them back, you know, to this new education, yes. So that they could also help us, you know, at home, with these learners, at home. We give the learners the homework, we expect the learners, I mean, the parents to help them. How are they going to help...?

R: We should include these parents.

R: ... parents should be, you know, should be, once in a ... (unclear) ... or on a Saturday, maybe one department official should come to the school with parents here and then try to, you know, to workshop those parents. Talking about this, we are referring to this thing, and then as time goes on, maybe they could be workshopped according to the learning areas, you know. In learning areas we have changed. In grade seven, MLMNS we have

<p>I/A: Okay. Which challenges regarding learners affect you most when you teach?</p> <p>R: Yes, I can say learners who... who their parents don't attend meetings, because they take advantage that maybe Mr XXX doesn't know my parents, you see. And then even learners with, you know, what should I say, inclusive</p>	<p>changed this to this. You know, we are no more saying this, this, we are saying, you know maybe that's the good way, or the only way of bring them back, you see.</p> <p>R: Yes. There might be as many problems, you know, as far as, you know, inclusive learners is concerned, but those that I have already mentioned are those that, you know, learners that I have taught. That is why I've mentioned them, you see?</p> <p>Rr: Yes, but the major problem you mentioned earlier on was only about 30% of parents are involved?</p> <p>R: Yes, you know, my idea is, maybe the parents don't understand what OBE is. They don't know where to assist their learners.</p> <p>R: Where not to assist their learners, because we have already explained that, you know, parents should be brought back to the education of their learners. Maybe this is because they don't understand what OBE is. That is why they don't even bother to come to school, to, I mean, to find out or to, let me say, yes. To find out about the performance of their learners, yes.</p>
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learners, you see, yes, we encounter problems with them as well.

Like, let me say, in grade 7, where we have an inclusive learner, XXXX. So, we are ordinary teachers, we are not remedial teachers, yes! So you will find that sometimes she is slow to class, you see?

R: So in most cases our lessons are delayed because you need to pay an individual attention to her, you see. Even when planning a lesson you have to plan around her, you see. Because once you become so, I mean, speedier, she doesn't understand, you see, she is left behind.

R: And when you go, I mean, when you move slow, you try to be slow, the other learners become bored, you see? So it's where now, you know, it challenges us as educators. And then I think, I don't know whether I should give my idea on that, you know? I think, ...

I/A: Tell me, what would you think, according to you? Is the origin of these problems and challenges?

R: You know, I can say, the environment. You know, if I can tell you the history of this phase five or extension eight, you know?

R: The way they get, or they've got this place, you know, it's by means of fighting, because these people were staying there in phase one, and then ... sorry?

R: Somewhere next to the bridge.

R: So they fought for this place, you know, and then, you know, they resolve anything by means of fighting, you see? Even their learners, their kids ...

R: Have developed that thing that you

Rr: You mentioned as well that maybe the problems might be related to the fact of their environment here?

R: Yes. Yes, the environment here. You know, you know there are teachers of the community here, you know, it's very much in a..., there's a fighting attitude, a fighting spirit. As I've already mentioned that, you know, the way they've got this place, man!

R: Yes, it's by means of fighting, they fought for it. And then the thing, that whatever they want to achieve,

can only achieve something by means of fighting. You need to fight and thereafter you will achieve what you want, you see?

R: You know Madam, the environment here, you know very, you know, should I say it's very ... (unclear) ... disadvantages.

R: Yes. Sometimes we blame our learners that they are undisciplined. You know, parents too. Because in certain instances you'll find a parent coming to the school ...

R: Okay. You'll find a parent coming into the schoolyard, you know, angry!

R: Mmm. And beat another child saying, maybe, that particular child has whipped his or her child, you see without the consent of the educators.

R: Yes. You see, so I don't think this is the way, the good way of living, the good relationship between us and the parents.

R: Yes, I think there's another way of, it's another problem that we encounter here, at the school.

R: Yes, parents need to have a trust on us as educators, you see. Even the learners.

it should be by means of fighting, physical fight, yes.

R: Let me give you a situation where two learners maybe are fighting in my class, you see. I will call their parents and I will sit with them and just try to find out what the problem might be.

R: Yes. Because usually, here at Mandela, if maybe my child has fought with your child, then we also have to fight at home. Their parents should also fight. This is the way of dealing with problems here, at Mandela. You know, at the place where ... (unclear)...! But you know, I usually call the parents of the learners involved, and I sit down with them. I sit down with them and then try to find out a solution, trying to prevent, you know, fighting at home, as parents as well you see, I try to ... but if the parents come, if a parents comes and beats a learner, then, you know, this particular parent is fighting then he should rather fight with the principal, you see?

R: I'll report that particular parent to the principal and then the principal, you know, deals with the parent ... (unclear) ...

R: The principal sat, he sat down with them and then tried to show them, you know that they mustn't come to school when there is only, you know, an issue that involves fighting.

R: Yes. You know, where it involves fighting, parents you know, you will see the parents.

R: Yes, you'll see the parents. For instance, we had a situation last week where one of the educators used corporal punishment as a ...

(unclear)...! You know, there were four parents here. Yes, we didn't know whether, we didn't know that that particular learner has parents, but that day we saw them, yes. We saw them, yes. The principal sat, he sat down with them and then tried to show them, you know that they mustn't come to school when there is only, you know, an issue that involves fighting.

R: They should also come when there is an issue that involves, you know, the performance of their learner.

R: But, here, if you want to see the parents, it must be the question of fighting, you know. You know, I've developed certain ... (unclear) ... which is, when you want to see the parents, you know, you should hit their learner, their children, then they will come to school in big numbers, you see.

Rr: Parents should trust you, is that what you are saying?

R: Yes. Parents should trust us. You know, we are the second parents to the learners, you know, and then we are the people who spend most of the time with the learners. We can say we know their children better than they know them! You see, yes, because for example, if a parent came here and whipped another learner, because that particular learner has whipped his or her child, that means that, it shows that that parent doesn't trust us.

R: but if, really, that parent trusts us, he could not come here and beat another learner. If his child reports that he has been whipped by other learners, then he'll tell her, he'll tell

I/A: . Yes, perhaps I should ask you, what do you feel about, or what do you think of this whole idea of inclusive education?

R: Yes. Inclusive education is a very good thing, yes, I've already mentioned that. You know, it also gives, you know, these other learners an opportunity to learn with other learners. The learners with inclusive, you know, these inclusive learners, you know, they gain an experience of learning with other learners, yes. But, you know, especially, teachers need to be workshopped really.

R: You see. Yes, it's a very good thing, as I've said, that gone are those days when these inclusive learners need to sit at home, you know. Need to, you know, not learning ...

R: Yes. So they need to be at school. I mean, ordinary schools, otherwise ... they need to feel that they are part of these learners, they are part of the community.

R: Yes. Learners, these ordinary learners should learn to accept them.

him, he should tell him that go back and report that to the educators. Because, surely I don't think I could just look at the learners fighting, you see. I'll do something.

Rr: If a child comes to you now, and say why do we have to attend class with learners who are slower than us? What would you say?

R: Yes, you know, learners, I mean kids, let me say, children are very much observant, are good observers, you see. Yes, you should just tell them, you know, everything as far as that learner is concerned. I don't think we should hide something. Yes, then we should explain to them that as you can see that learner has a problem with... or he has a hearing problem, you see. That is why you know I'm trying to cater her that is why I'm so slow.

R: You see, I'm trying to cater this learner because she's got the learning, I mean, hearing problems, so to say, you see. So we get them here because we need to develop in themselves, you know, a sense of acceptance that we are, I mean, we want them, we love them, we love them in the community. We love them here at school. Where do you think this particular learner should go, because this is the nearest school? So we think that the learner should be here, since she's got the right to learn, you know. We know the constitution.