Teacher education for diversity at the University of Namibia:

Policies and Practices

by

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Submitted in partial fulfilment of the reguirements for the degree

PHILOSOPHIAE DOCTOR

in the Faculty of Education

at the

UNIVERSITY OF PRETORIA

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SEPTEMBER 2017

Declaration

"I declare that the thesis, which I hereby submit for the degree Philosophiae Doctor in Education Management and Policy Studies at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at this or any other tertiary institution".

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Beatrice Sinyama Sichombe

22 September 2017

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DEGREE AND PROJECT	PhD
	Teacher education for diversity at the University of Namibia: policies and practices
INVESTIGATOR	Ms Beatrice Sichombe
DEPARTMENT	Education Management and Policy Studies
APPROVAL TO COMMENCE STUDY	11 December 2015
DATE OF CLEARANCE CERTIFICATE	4 October 2017

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Dedication

I dedicate this dissertation to my daughter, Anastasia Mutumba Sichombe, who, through her high school years, did not receive my support due to my busy schedule. I acknowledge how she struggled on her own when I should have been there for her.

Acknowledgements

Above all I thank the Almighty God for the wisdom He gave me to complete this dissertation. It was through His mercy that I was given the time and the strength required to work day and night until completion. I thank you, Lord.

My acknowledgement goes to my supervisor, Professor Everard Keith Weber, without whose academic advice, and support I would not have managed to complete this dissertation. I am grateful for his guidance, expertise and support from the start to the finish of this work. I salute you, Professor Weber.

I also want to acknowledge one of the most important people in my life, my husband, George, for his understanding and patience during the years I was almost 'an absent wife'. He was always there for me, every step of the way. Thank you, my dearest husband.

I also thank Dr Heartha Pomuti for her unwavering academic support. Dr Pomuti was both a mentor and a 'torch'. Her remarks gave me new insights into my work.

My sincere appreciation is also extended to my language editor, Ms. Alexa Barnby, for her professional language editing.

Lastly, I want to thank the rest of my family for their understanding when I was not there for them. I thank everyone for understanding and accepting my situation.

Abstract

This is a study about teacher education for diversity at the University of Namibia (UNAM), the only government university in the country that trains teachers. It is a response to changing classroom demographics in Namibia, as classroom composition has become more diverse in terms of race, ethnicity, gender and socioeconomic class. These changes require teachers with knowledge on teaching for diversity. Namibia's post-apartheid policy on diversity reflects international practices aimed at achieving Education for All. It advocates teacher education that is responsive to the country's needs. However, little is known about how UNAM implements these government diversity goals.

This research comprised an interpretivist case study of the way in which UNAM incorporates diversity issues into its Bachelor of Education (BEd) programme. I argue that teacher education for diversity should go beyond traditional teacher education programmes, thus requiring a special set of policies, curricula, and practices. The study draws on various academic readings and debates on diversity policies, curricula and teacher preparation practices and is grounded in social justice and constructivist principles.

Twenty-three final-year Social Science student teachers were purposefully sampled for the study which entailed the perusal of pertinent documents, classroom observations, and interviews. Content analysis was used which involved coding, categorising and the development of themes.

The findings revealed that the BEd programme lacks dedication in regard to diversity teaching due to Namibia's absence of a national policy on diversity in relation to teacher education. Secondly, the BEd programme only partially equips student teachers with the competencies required to teach diverse learners. Lastly, it was found that the majority of student teachers' classroom practices were not suited to diverse classrooms. Based on these findings, recommendations are made for improving the BEd programme.

This study makes a contribution to knowledge on diversity policies. It argues that an educational institution cannot operate without national policies, and that institutions should respond to such policies through policies and curricula. It explains what a socio-cultural curriculum means in Namibian teacher education and demonstrates the way courses, teaching practice and teacher educators can contribute to holistic development for diversity.

Key terms: Namibia teacher education for diversity, diversity teaching, curriculum, policies, practices.

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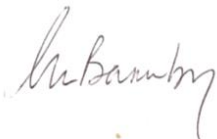Tel: 012 361 6347   alexabarnby@gmail.com

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To whom it may concern

This is to certify that I, Alexa Kirsten Barnby, ID no. 5106090097080, a language practitioner accredited by the South African Translators' Institute, have edited the doctoral thesis titled "Teacher education for diversity at the University of Namibia: policies and practices" by Beatrice Sinyama Sichombe.

The onus is, however, on the author to make the changes and address the comments made.

List of abbreviations

AUST	African Union Standards for Teachers
BEd	Bachelor of Education
BETD	Basic Education Teacher Diploma
DNE	Department of National Education
DNEA	Directorates of National Examination and Assessment
IUM	International University of Management
LCE	Learner Centred Education
MEd	Master of Education
NAMCOL	Namibia College of Open Learning
NIED	National Institute for Educational Development
NPST	National Professional Standards for Teachers in Namibia
NTA	National Training Authority
NUST	Namibia University of Science and Technology
PGDE	Postgraduate Diploma in Education
PLK	Pedagogical Learner Knowledge
PoN	Polytechnic of Namibia
PQA	Programmes and Quality Assurance
TEFA	Towards Education for All
TEPs	Teacher Education Programmes
UNAM	University of Namibia
USA	United States of America

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1. CHAPTER 1: GENERAL ORIENTATION

1.1 INTRODUCTION

This study focuses on teacher education for diversity at the University of Namibia (UNAM). UNAM is the only government university in the country that prepares teachers currently. In contrast to both the current trends in diversity studies which focus on practising teachers and teacher education diversity studies which are conducted primarily in developed contexts, this study focused on the preparation of pre-service student teachers to teach in diverse classrooms in Namibia – a developing context. Using data from relevant documents, classroom observations, and interviews, I first explored how UNAM realises the national and educational policies in preparing student teachers to teach in diverse classrooms. Secondly, I investigated the curricula and practices intended to develop the knowledge, skills and dispositions of student teachers required to teach for diversity and, thirdly, I examined how the understanding, perceptions and practices of both student teachers and teacher educators help in the realisation of the national and institutional goals regarding diversity. This explorative study was premised on the argument that teacher education for diversity goes beyond traditional teacher education programmes and requires new thinking about policies, curricula, and practices if it is to succeed. The study contributed to filling the gap in existing knowledge on the understanding of diversity underlying teacher education programmes as well as noted gaps in the existing literature. This chapter describes the orientation and focus of the study as well as the justification for it.

1.2 CONTEXT AND PURPOSE STATEMENT

Modern trends such as globalisation, urbanisation, desegregation of schools, among others, have impacted on the composition of classrooms (Molto, Florian, Rouse, & Stough, 2010), and Namibia is no exception. Namibian classrooms, particularly in the urban schools are heterogeneous with learners from different social classes, races, and ethnic groups, as well as girls and boys with varying expected gender roles, making the classrooms diverse. Likewise, the teachers also come from different backgrounds and with different perceptions of the learners.

Changing classroom demographics are posing challenges to both teachers and teacher preparation institutions as it is not possible to overcome these challenges with traditional teacher education programmes and teachers with knowledge of how to teach diverse learners are needed (Darling-Hammond, 2006; Klug, Luckey, Wilkins, & Whitfied, 2006; Villegas & Lucas, 2004). The relevance and currency of teacher education programmes are crucial if they are to respond adequately to learners' needs (Sandlin, 1993).   The need for relevant teacher education programmes is obvious in the argument of Banks et al. (2005) that technical skills and subject and pedagogical knowledge are essential but insufficient, maintaining that the teachers' knowledge about integrating learners' cultures, experiences and needs is crucial to quality learning. Thus, recognising the crucial role teachers play in terms of quality learning (Darling-Hammond, 2006); a call is made to teacher education institutions to adequately prepare student teachers for such contexts (Darling-Hammond, 2006; Valentin, 2006). The following question then arises: How are teacher education programmes in Namibia responding to this call?

In an effort to remove the inequities that existed in Namibian society, the Namibian government has enacted national policies on diversity, inclusivity, justice and democracy. Teacher education institutions should align their policies and programmes with these national policies and it is thus expected that teacher education will produce teachers who are able to incorporate the learners' background and experiences into their teaching. Accordingly, the question arises: How are teacher education policies and programmes in Namibia responding to this expectation? As a response to this question, the aim of this study was to interrogate the implementation of such policies in teacher education programmes and thus to ascertain how UNAM, as the only government university in Namibia that trains teachers, is implementing such policies to ensure that the teachers they produce are able to handle diverse learners. The study drew on various theoretical perspectives on teacher education for diversity in order to explore the way in which teacher education programmes in Namibia are preparing teachers for diverse classrooms. The study was based on the argument that teachers who graduate without the knowledge, skills and dispositions required to teach diverse learners will fail to teach effectively because they will fail to make a positive difference in the lives of the learners (Nieto, 2006b).

Nieto (2006b) cites passion for social justice and empathy as some of the qualities teachers of diversity should possess in order to teach effectively. Thus, this research study investigates the ways in which UNAM responds to this argument in order to achieve the goals of education for all that emphasise equity and unity in diversity (Ministry of Education and Culture, 1993).

The purpose of this qualitative case study was, therefore, to explore how UNAM prepares student teachers to teach in diverse classrooms. This was done by examining the way in which the technocratic and sociocultural approaches in the curriculum are applied in the policies and programmes of UNAM. According to the technocratic view, a curriculum is de-contextualised from societal issues and focuses on developing technical skills and knowledge required for teaching. The sociocultural view, on the other hand, perceives a curriculum as a socially contextualised practice which advocates that social issues should shape what is taught (Cornbleth, 1988; Themane, 2011). The question, thus, arises: What is learnt when we apply the two approaches to a concrete situation in Namibia?

1.3 RESEARCH QUESTIONS

This study on the way in which pre-service teachers are prepared to teach diverse learners had one research objective, namely, investigating how UNAM prepares student teachers to teach in diverse classrooms. Thus, the study had to seek answers to the following research questions:

a. How does UNAM realise the national policies in preparing student teachers to teach in diverse classrooms?
   (i) What diversity policies does UNAM have in place to direct teacher education curricula and practices?
   (i) What curricula and practices are intended to develop the knowledge, skills and dispositions of student teachers to enable them to teach for diversity?
b. How do the understanding, perceptions, and practices of student teachers help in the realisation of the national and institutional goals regarding diversity?
c. How do the understanding, perceptions, and practices of teacher educators help in the realisation of national and institutional goals regarding diversity?

1.4 STATEMENT OF THE PROBLEM

Researchers acknowledge the current diversity in the majority of classrooms and stress both the importance of preparing teachers who are capable of teaching in such diverse classrooms (Klug et al., 2006; Villegas & Lucas, 2002b), and also how it is the task of teacher education institutions to prepare competent teachers who are able to handle diverse learners (Valentin, 2006) and who are equipped with the appropriate knowledge, skills and dispositions to teach all learners (Klug et al., 2006). The need to conduct research in the area of teacher education for diversity is thus clearly recognised. Moletsane, Hemson, and Muthukrishna (2004) noted a lack of the knowledge in the understanding of diversity underlying teacher education programmes; Darling-Hammond (2006) noted that there were few discussions on what goes on in the courses and clinical experiences to which student teachers are exposed; Donnelly (2010) noted the need to investigate the effectiveness of the course organisation, content and pedagogy intended to produce teachers who meet the needs of all learners, while Burns and Shadoian-Gersing (2010) claimed that there are no clear answers as to the best ways in which to prepare teachers to deal with diverse classrooms.

Furthermore, the need to conduct research in this area is also demonstrated by studies that revealed the problem of a lack of appropriate expertise to teach diverse learners and meet other diversity challenges (Cooper & He, 2012; Coronel & Gómez-Hurtado, 2015; Johnson & Chang, 2012; Parker-Jenkins & Masterson, 2013; Santoro & Forghani-Arani, 2015; Vandeyar, 2010; Wilmot & Naidoo, 2011). These concerns culminated in the argument underpinning this study that teacher education for diversity goes beyond traditional teacher education programmes and it demands diversity focused policies, curricula, and practices if teachers for diversity are to be produced. Despite the consensus on the need to prepare teachers for diverse classrooms, there appears to be little or no knowledge available about how teacher education institutions in Namibia are preparing teachers for diverse settings. This gap is primarily the result of two problems identified in the literature. The first is a policy problem. The Namibian government has formulated policies of diversity, inclusivity, justice and democracy in line with international trends.

However, it is not known how such policies are to be implemented in practice or what these policies would mean in the context of teacher education?

The second problem is an academic problem which is related to the two different views of the curriculum, namely, the technocratic and the sociocultural views which are identified in the literature. These two problems are closely related because it is through curriculum theory, practices and policies of UNAM that government policy may be realised.

The academic literature argues in favour of the socio-cultural view, which focuses on diversity in course content and during teaching practice. However, there appears to be very little known about the meaning of race, class, gender and ethnicity in the context of post-apartheid teacher education in Namibia. Moreover, in responding to the research problem, the question of the Namibian context is crucial because the majority of studies on diversity in teacher education have been conducted in industrialised countries. Accordingly, "socio-cultural" may mean one thing for example in teacher training in the United States but it is likely to mean quite another in Namibia. The intentions of this study were threefold: First, the study intended to collect and analyse information on how teachers are prepared for diversity at UNAM, against the background of the policies of both the Namibian government and UNAM. Secondly, the study aimed to contribute to a better understanding of what a socio-cultural curriculum entails in practice while, thirdly, it anticipated contributing to the existing academic debates on the influence of the perceptions towards diversity classrooms. Lastly, the study aimed to contribute to the limited discussions of what goes on in the courses and clinical experiences to which student teachers are exposed with regards to diversity teaching. Thus, the study aimed to assess the effectiveness of UNAM's course organisation, course content and clinical experiences intended to produce student teachers who meet the needs of all learners.

1.5 RATIONALE FOR THE STUDY

This study explored how student teachers are prepared to teach in diverse classrooms by assessing the way in which the technocratic and socio-cultural views of the curriculum are applied. There was a need for a study such as this in Namibia because Namibia's history, communities, class composition and learner identities in the classroom differ from those of other nation-states as they are shaped by, among other things, race, ethnicity, gender and class. If the sociocultural view was to be applied to such classrooms, it would mean bringing such issues from society into the classrooms. However, it is not known what the impact of such societal issues would be in these classrooms. In other words, I intended to collect information on the unique conditions in Namibia and analyse the way in which they translate into practice by applying the two approaches, namely, the technocratic and the socio-cultural views. This required me to investigate the dominant view embodied in the UNAM curriculum by asking the following questions: Does UNAM restrict itself to a technocratic view or does it go further to incorporate in its policies and curricula societal issues of equity, justice, and democracy, as stipulated in Namibia's national policy? With what knowledge and skills are student teachers equipped to enable them to integrate the cultures and experiences of learners into their teaching as specified in Namibia's education policy?

At the policy level Namibia's national policies of diversity, inclusivity, justice and democracy demand a teacher education that is responsive to the needs of all learners. However, in view of the fact that these policies have been formulated at the national level, we do not know how education institutions, such as UNAM, translate them into policies and practices as a response to this national call.

Finally, this study filled the gaps identified in the existing literature on teacher education for diversity both in Namibia, in sub-Saharan Africa, and internationally. Firstly, there is little known about the way in which pre-service teachers in Namibia are prepared to teach in diverse classrooms. It, thus, appears that this study would be the first of its kind to address teacher education for diversity, specifically, classroom diversity, although there have been studies conducted on structural diversity.

Most importantly, it was hoped that the study would open up a discourse on teacher education for diversity and also that the study would influence teacher educators and policymakers to prioritise teacher education for diversity. Secondly, since the literature on teacher education is dominated by studies conducted overseas, for example in the United States of America (USA), it was anticipated that this study would contribute to the literature on teaching for diversity in developing contexts. In other words, the study would be contextualised to developing countries and may benefit other countries with similar conditions to those in Namibia. Thirdly, ethnicity in the USA, as well as in other developing countries, differs from ethnicity in Namibia because of Namibia's history of apartheid that placed special emphasis on dividing blacks ethnically in order to rule and dominate them. Fourthly, there have been few studies that have interrogated the relationship between the technocratic view and the sociocultural view of the curriculum and, thus, this study was extremely important as it interrogated the interrelationship between what happens in the classroom and what happens in society from a sociocultural perspective. Fifthly, it was hoped that the findings from the study would also be useful to the Ministry of Education's policies on teacher education and, thus, to the curriculum policies for Namibian schools.

1.6 CONTEXT FOR THE STUDY

Three epochs distinguish the socio-political history of Namibia, namely, Namibia under German colonial rule, Namibia under British rule, and Namibia gaining independence. Under German colonial rule, officially from 1884, Namibia was known as German South West Africa (SWA). Wars and violence characterised the encounters between Germans and local groups from 1884 until 1907 when Germany gained 'complete control' over Namibia (Melber, 2010). 'Racially-exclusivist' regulations were then promulgated that segregated people according to racial categories (Melber, 2010). This continued until 1915 when, during World War 1 (WW1), German was deprived of its power in German South West Africa (Du Pisani, 2000). The League of Nations placed South West Africa under a British mandate and South Africa, as a British colony, occupied the territory. This continued until 1919 when, with the Versailles Treaty, WW1 ended and German SWA was transferred to the Union of South Africa as a C Mandate territory under the supervision of the League of Nations (Du Pisani, 2000).

One of the conditions of the C Mandate was that South Africa would assist Namibia to gain 'self-determination and independence' (Du Pisani, 2000).

Namibia became known as South West Africa (SWA). As a result of the undefined 'legal nature' of the mandatory powers over mandated territories, South Africa used this as an opportunity not to recognise the 'sovereignty vested in the inhabitants' of SWA (Du Pisani, 2000). In 1948, the National Party came to power in South Africa and its apartheid ideologies were extended to SWA. This, coupled with the transformation of the League of Nations into the United Nations (UN) whose aim was to help the colonised people gain independence (Du Pisani, 2000) brought change to the politics of SWA. Black political parties were formed – these were mainly ethnic based (Du Pisani, 2000). The South West Africa People's Organisation (SWAPO), founded in 1960, widened its membership nationally and later joined forces with the Caprivi African National Union (CANU) in the late 60s (Du Pisani, 2000). War raged over South Africa's presence in Namibia. In 1971 SWAPO's armed wing, the People's Liberation Army of Namibia (PLAN), intensified its activities. Diplomatic agreements were reached after 1988 and South Africa and SWAPO committed themselves to ending all hostilities; Cuban troops withdrew from Angola and, on 1 April 1989, the UN Security Council Resolution 435 was officially implemented (Du Pisani, 2000). In terms of Resolution 435, SWAPO exiles were repatriated to SWA. After the general elections held at the end of 1989, under the auspices of the UN, 72 members from different political parties drafted and adopted the Namibian Constitution (Erasmus, 2010). On 21 March 1990, SWA gained its independence and its name changed from SWA to Namibia.

Namibia covers an area of approximately 825,000 square kilometres. It shares borders with Angola to the north, Zambia to the northeast, Botswana to the east and South Africa to the south and the southeast and is bordered by the Atlantic Ocean in the west. Namibia is a dry, arid country and comprises approximately 15% coastal desert, 60% central plateau and 25% semi-desert (Maho, 1998). The 2011 population census recorded a population at 2.1 million. Approximately 43% and 57% of this population live in urban and rural areas respectively while 17% of the population is in school; 89% of the people in the age group of +15 years are literate and 5% of the people live with disabilities (Namibia Statistics Agency, 2012).

1.6.1 The administration and provision of education in Namibia

The development and provision of formal education in Namibia may be classified into two phases, namely, colonial times and post-colonial times. The administration of education during the colonial times comprised of period one under missionaries; period two under German rule, and period three under South African rule. Education under the missionaries started in approximately 1888 (Salia-Bao, 1991). As documented by Salia-Bao (1991) there were various missionary societies in Namibia. The Catholic missionaries worked in southern Namibia from 1888 until they reached the central regions of Namibia in 1890, the Rhenish Mission Society operated in the western and eastern regions of Namibia and the Finnish missionaries in northern Namibia. By 1890 missionary activities had spread throughout the whole country. Missionary education focused on literacy to enable its followers to read the Bible, hymn books and catechisms, and to write their names (Salia-Bao, 1991).

Two distinguishing periods followed missionary education, namely, the period under German rule and another period under South African rule. Under German rule the education of Blacks was totally neglected and was left to the limited resources of the missionaries while state support was given to the education of the German settlers. The German administartion made no noticeable efforts to develop African education until the end of German rule in 1915 (Salia-Bao, 1991).

The South African governance did not bring the much-needed change to blacks. This period was characterised by inequalities and inequities in all spheres, education included, with blacks continuing to receive very little of the education budget (Salia-Bao, 1991). The situation worsened with the coming to power of the Nationalist Party in South Africa in 1948. The Nationalist Party aimed at racial segregation and separate development in South Africa (Salia-Bao, 1991). One key development was the transfer of African education from the mission schools to the South African Department of Bantu Affairs. In 1953 this development led to the enactment of the Bantu Education Act of 1953 and, later, the beginning of Bantu Education. Bantu Education and separate development policies in terms of the Odendaal Commission were extended to and imposed on Namibia (Salia-Bao, 1991).

Thus, this period in Namibia was characterised by the transfer of African education to the South African Department of Bantu Education, thus giving South Africa the mandate to control African education in Namibia. During this period the curriculum for Bantu Education emphasised mother tongue instruction at the expense of the two official languages (English and Afrikaans) which were used for examination purposes. Instead of uniting communities the schools created "strong racial, ethnic and tribal identities" that promoted disunity among the people (Salia-Bao, 1991, p. 19).

There was, however, a change in 1977 with an Administrator-General to Namibia being appointed by South Africa and the control of education transferred to Namibia (Salia-Bao, 1991). Education acts, namely, the National Education Act (No. 30 of 1980) and the Tertiary Education Act (Act No. 13 of 1980) were passed (Salia-Bao, 1991). The National Education Act replaced the Bantu Education Act. Through Proclamation AG8 of 1980, eleven ethnic-based education authorities were established. Each authority administered the educational affairs of its ethnic group (Salia-Bao, 1991).

1.6.2 Teacher education during colonial times

Teacher education for Blacks during German rule was carried out by the missionaries. However, these teachers were underqualified as the curricula were dominated by the study of the Bible (Salia-Bao, 1991). This continued during South African rule. The training of teachers for primary schools was also administered in terms of the National Education Act 30 of 1980 through the eleven education authorities while Tertiary Education Act (No. 13 of 1980) governed tertiary education and training in Namibia (Salia-Bao, 1991). With the exception of the Academy for Tertiary Education that catered for all races, teacher training colleges were along racial and ethnic lines – the Windhoek Education College was for whites only; Khomasdal Training College for coloureds; Ongwediva Training College for Owambos; and Caprivi Training College for Caprivians. The curricula for teacher training colleges were developed in South Africa, thus rendering these colleges less relevant to the Namibian situation.

The outcome was badly trained teachers. On the other hand, the teacher education at the Windhoek Education College (for whites) was different and relevant (Salia-Bao, 1991) to that offered at the other training colleges. This separation had implications with the different education systems impacting negatively on the Africans (Salia-Bao, 1991), schools were segregated along racial and ethnic lines, resources were allocated unevenly in favour of white children, black students had limited access to further education (Namibia., 1993) and differences in the expenditures per student, namely, high for white students and relatively low for others (Amukugo, 1993; Coombe, 1993).

1.6.3 Post-colonial education in Namibia

Phase two, the post-colonial times, lasted from the time Namibia gained its independence up to today. *The Education for All 2000 Country Reports on Namibia* (Namibia, 2000) reports that, at the time of independence, Namibia's education system was characterised by the following:

a. fragmentation along racial and ethnic lines;
b. unequal access to education and training at all levels of the education system;
c. inefficiency in terms of low progression and achievement rates, and a high wastage rate;
d. irrelevance of the curriculum and teacher education programmes to the needs and aspirations of individuals and the nation;
e. lack of democratic participation within the education and training system

Table 1.1 (p. 12) illustrates the unequal financial resource allocation between the eleven racial and ethnic based education authorities (Republic of Namibia, 1995). When juxtaposed, it is clear that the most financial resources were allocated to Whites, then Tswanas, Coloureds, Hereros, Department of National Education (DNE), Damaras, Rehoboth, Namas, Caprivians and Kavangos with the Owambos receiving the least. At independence Namibia unified the racial and ethnic based education authorities into one education system with one Ministry of Education and Culture (MEC) with its headquarters in Windhoek and six regional education offices (Namibia, 2000). The MEC reorganised higher education.

Table 1.1: Financial allocation to education authorities

Administration For	Pupils/students 1986	Education Expenditure in rands x 000 1986/1987	Rands/ pupil
Whites	16 773	53 891.0	3 213
Caprivians	17 622	9 836.2	558
Damaras	9 144	9 030.3	988
Herero	14 657	15 704.7	1 071
Kavangos	31 837	16 973.5	533
Coloureds	15 773	18 768.4	1 190
Namas	14 667	11 885.2	810
Tswanas	850	1 400.5	1 648
Owambos	180 812	59 555.7	329
Rehoboth	10 388	10 228.0	985
Total	**312 523**	**207 273.5**	**663**
DNE	41 557	74 839.8	1 800
Grand Total	**354 080**	**282 113.3**	**797**

DNE figures include students of and subsidy to the Academy (that transformed into the UNAM and the PoN in 1992 – not part of this source).

Source: UNESCO Mission (Salia-Bao, 1991).

The Academy for Tertiary Education became the University of Namibia (UNAM) and the Polytechnic of Namibia, today referred to as University of Science and Technology (NUST) in 1992 (Ministry of Higher Education, Vocational Training, Science and Technology, 1999). It also introduced the Basic Education Teacher Diploma (BETD) in 1993 at the four colleges of education (Ministry of Basic Education, Sport and Culture, 2004).

In 1995 the MEC was divided into two Ministries, namely, the Ministry of Basic Education, Sports and Culture (MBESC) and the Ministry of Higher Education, Vocational Training, Science and Technology (MHEVTST). The MBEC included two departments, namely, the Department of Formal Education, and the Department of Culture and Life-Long Learning, and seven regional education offices. The Department of Formal Education had three directorates, namely, Educational Programme Implementation and Monitoring, National Examinations and Assessment and National Institute for Educational Development.

The directorates of the Department of Culture and Lifelong Learning included Adult Basic Education, Arts Programmes, National Heritage and Culture, and the National Library and Archive Service. In addition to the two departments there were three Directorates, namely, General Services, Planning and Development, and Sport (Ministry of Basic Education, Sport and Culture, 2004). Adults and out of school youth were provided for through the Namibian College of Open Learning (NAMCOL) established in 1994 as a directorate in the MBEC. The NAMCOL became a parastatal in 1998. The formal education system comprised four school phases, namely, the pre-primary, the primary (Grades 1-7), the junior secondary (Grades 8-10), and the senior secondary (Grades 11-12). Learners with disabilities were provided for at special education institutions (Namibia, 2000). The MHEVTST had four responsibilities, namely, higher education; vocational skills development, technical education and training and technological education; research, science and technology; and human resources development (Ministry of Higher Education, Vocational Training, Science and Technology, 1999).

In 2005 the two ministries, the MBESC and the MHEVTST, were dissolved and became the Ministry of Education (MoE) (Republic of Namibia, 2005a). In 2014 the MEC was again divided into two ministries, the Ministry of Basic Education, Arts and Culture (MBEAC), and the Ministry of Higher Education and Training and Innovation (MHETI). The MBEAC is responsible for basic education, and its mandate is "to educate and train for sustainable national development, and promote arts and culture". The MHETI is responsible for tertiary education. Institutions under its mandate include UNAM, NUST, the International University of Management (IUM) (a private university) and the National Training Authority (NTA).

1.6.4 Teacher education in post-colonial Namibia

In view of the shortcomings of the education system inherited after independence, there was an inevitable need to transform the education system. The shortcomings included teacher education that was fragmented and characterised by different teacher education programmes (Ministry of Education and Culture, 1993).

With teacher education as the determinant of school efficacy (Ministry of Education and Culture, 1993), teacher education became the 'bearer of the transformation' in Namibia (Dahlström, 1999).

Reflecting the Lusaka Conference and other experiences of SWAPO during exile, a new policy of education, 'Towards Education for All' (Ministry of Education and Culture, 1993), was formulated based on four goals, namely, access, equity, quality, and democracy (Dahlström, 1999). The policy acknowledges that "the quality, efficiency and effectiveness of our schools will depend, to a large extent, on the nature and success of our teacher education programmes" (Ministry of Education and Culture, 1993, p. 75). This led to the introduction of the Basic Education Training Diploma Pre-service (BETD PRESET) in 1993. The BETD (PRESET) offered at the four colleges of education prepared teachers for grades 1-10. The aim of the BETD (PRESET) was to achieve an equitable, quality and democratic basic education for all (Ministry of Education, 2010). In 1994 the BETD Inservice Training (INSET) was introduced to cater for practising unqualified and underqualified teachers (Ministry of Basic Education, Sport and Culture, 2004). The BETD INSET was a distance programme and adapted the BETD (PRESET) programme's Broad Curriculum (Ministry of Basic Education, Sport and Culture, 2004).

UNAM that replaced the former Academy was established in 1992 to address the inequities of the colonial times. The inequities, included, among other things, limited human resource development, unfair job reservation practices, and prejudice against qualified black Namibians (Ministry of Education and Culture, 1993). Key objectives of UNAM, as stipulated in the Towards Education for All policy, clearly demonstrate Namibia' commitment to, among other things, a quality and relevant education system; nation-building and the preservation of the Namibian values and culture. Through the Faculty of Education, UNAM's key responsibility was to increase the number of secondary school teachers (Ministry of Education and Culture, 1993) and, thus, senior secondary teachers were trained at UNAM (Ministry of Higher Education, Vocational Training, Science and Technology, 1999). UNAM's Faculty of Education offered various teacher education programmes, including a four year Bachelor of Education (BEd) (Ministry of Basic Education, Sport and Culture, 2004).

In 2010 the colleges of education merged with UNAM and, since then, UNAM's Faculty of Education and its satellite campuses have prepared teachers for teaching all phase levels (Miranda, Amadhila, Deingeinge & Shikongo, 2011).

It is incumbent on UNAM to prepare student teachers in accordance with Namibia's national policies of equity and justice (Ministry of Education and Culture, 1993; Republic of Namibia, 1990).

1.6.5 The Namibian policy framework on diversity, unity and inclusivity

In 1990, as already discussed, Namibia inherited an education system that was segregatory, irrelevant to the needs of the nation and characterised by both inequities and inequalities. Thus, it was incumbent on the Namibian government to enact a number of national policies to redress the imbalances of the past regime. Chapter 3 of the Namibian Constitution stipulates the fundamental Human Rights and Freedoms to which every Namibian is entitled. Article 10 prohibits any form of discrimination on the grounds of gender, race, ethnic origin, religion and economic status while, in terms of Article 19, every Namibian has the right to profess and promote any culture, language, religion and tradition. According to Article 21, every Namibian has the right to freedom of thought, conscience and belief and freedom to practise and manifest any religion. Article 23 prohibits apartheid and its ideologies while, in terms of Article 23, affirmative action is permissible in order to correct the imbalances of the past. Affirmative action aims at the advancement of those persons who have been socially, economically or educationally disadvantaged as a result of apartheid practices (Republic of Namibia, 1990).

The education policy document, *Towards Education for All* (TEFA), is based on the right to education of all Namibians as stipulated in Article 20 of the Namibian Constitution. In terms of this policy the philosophy of educating the elite is replaced with a new philosophy of education for all. This philosophy, education for all, was translated into four goals, namely, access, equity, democracy and quality. These goals were founded on the principles of equity, justice, democratic participation and respect for human dignity (Ministry of Education and Culture, 1993).

In view of Namibia's past imbalances, equity and access are clearly of major importance. Through access, the government commits to the eradication of segregated schooling reserved for particular racial or ethnic groups and promises to ensure that all schools are open to all. With equity as a goal, the Namibian government aims at providing equitable access to schooling and adopts an egalitarian system that ensures that the distribution of resources is not determined by race, gender, family or origin and also that books and curricular materials do not portray any groups in society as better than others. Equity further implies the application of affirmative action that makes special provision of treating different groups of people in different ways with an aim of achieving equity. In addition to these goals, culture is prioritised. Culture was formerly used to divide the people and, hence, in this policy, culture is recognised "as a unifying and nation building force" (Ministry of Education and Culture, 1993, p. 46).

In terms of this policy document, TEFA, basic education strives to promote unity, liberty, justice, democracy, human rights, respect for others and their cultures and religious belief, among others. The needs, potential and abilities of learners are central to basic education. Through learner-centred education (LCE), the learner' life experience is valued as a starting point to learning. The policy requires of teachers to help learners integrate school life and life outside of school; to respect the diverse cultural values and beliefs of all learners, and to show sensitivity to the needs of learners. Lastly, the TEFA policy expects UNAM, a teacher training institution, to provide education that is responsive to the needs of Namibia (Ministry of Education and Culture, 1993).

In relation to languages TEFA stipulates that all languages are equal and regards language as a medium of cultural transmission. The Language Policy for Schools in Namibia acknowledges that a person's identity is founded on both language and culture and, hence, the policy of using the mother tongue as the medium of instruction in Grades 1-3 and a subject from grade 4. The policy also advocates the teaching of the mother tongue throughout formal education. The policy, however, does not accommodate all the indigenous languages in Namibia although it does encourage schools to sensitise learners to the multicultural and multilingual character of Namibia (Ministry of Basic Education, Sport and Culture, 2003).

The Education Act of 2001 provides for the provision of an accessible, equitable, qualitative and democratic education service to the nation. It also allows for the establishment of cultural institutions and freedom to learners to practise any religion on condition that it is not against public policy. However, the Act is silent on other issues of diversity and inclusion. Namibia's Higher Education for Development policy, "Investing in People, Developing a Country", of 1998 is an extension of the framework for higher education development as outlined in the White Paper on education, TEFA that was primarily concerned with basic education. The Higher Education for Development policy, "Investing in People, Developing a Country" extends the goals set out in TEFA, namely, access, equity, quality and democracy. The development goals for higher education, set out in the policy, are equity, quality, democracy and relevance. Equity and relevance are both important in the context of this study. In relation to higher education, equity entails fairness with regards to the admission of students. However, according to this policy, achieving equity may require treating people differently through affirmative action. On the other hand, relevance implies that higher education should be contextual and it should respond to national goals, needs and priorities.

The Ministry of Education Sector Policy on Inclusive Education (2013) for Namibia enhances Namibia's intention in respect of inclusivity. Although this policy adopts the UNESCO definition of inclusive education to mean all learners, it exclusively targets the attainment of greater equity for educationally marginalised learners. In addition, national policies and strategic plans, such as the Namibian Plan of Action for EFA 2001–2015 (2000), Namibia Vision 2030: Policy Framework for Long Term National Development (2004), the Education and Training Sector Improvement Programme (2007) and the Ministry of Education Strategic Plan 2012–2017, commit Namibia to inclusivity. These policy directives aim for a more inclusive, and "free-from" inequalities, Namibia.

In the main, the Namibian legal framework on unity, diversity and inclusivity consists of policies that guide Namibia's goal of achieving education for all with policies stipulating Namibia's intention of achieving an equitable access to schooling and the eradication of any form of discrimination and segregation and advocating the inclusion of all learners.

Policies make learners 'needs in the central position. In addition, the policies allow for the implementation of affirmative action that makes provision for certain people to be treated differently for the sake of attaining equity. Although Namibia has national policies which are aligned to its international Education for All goals, Namibia does not have in place a teacher education policy. Furthermore, the policies governing the Namibian education system mention neither diversity education nor teacher education for diversity.

1.6.6 Diversity education in Namibia

1.6.6.1 The curriculum for schools

The Education Policy document, TEFA, (Ministry of Education and Culture, 1993) specifies the nature of the curriculum needed in the country to counteract the curriculum inherited from the colonial era. One of the shortcomings of the inherited colonial curriculum was that it was decontextualised and it "was very distant from the lives and experiences of most Namibians" (Ministry of Education and Culture, 1993, p. 84). It required learners to regurgitate information while many of the competencies were from the low levels of Bloom's cognitive domain. TEFA advocates a curriculum that is both relevant and responsive to the needs of the society – a curriculum that is "tailored to the situation and needs of particular communities and their schools" (Ministry of Education and Culture, 1993, p. 84). Furthermore, TEFA advocates a curriculum that is underpinned by constructivist principles as well as individualised instruction.

The National Institute for Educational Development (NIED), a directorate of the Ministry of Education, was established to carry out the following tasks:
   a. Coordinate the design and development of school curricula;
   b. Coordinate the development and evaluation of learning support material;
   c. Monitor and evaluate the implementation of school curricula and programmes;
   d. Support the continuing professional development of novice and mentor teachers.

NIED commits to improving the quality and relevance of school curricula, teaching, and learning support materials (Ministry of Education, Arts and Culture, 2017). In 2009, NIED proposed the National Curriculum for Basic Education.

This curriculum is based on both the Namibian Constitution and the Namibian Education Act of 2001. Key learning areas include Languages, Mathematics, Natural Sciences, Social Sciences, Technology, Commerce, Arts and Physical Education. Due to the nature of the study, I only elaborate on two that seem to directly address diversity issues.

The Social Sciences focus on the development of personal values, understanding of and tolerance of diversity, and the interactions in social, cultural, civic and political spheres while the Arts learning area focuses on the development of personal and social identity and culture (Ministry of Education, 2010). The knowledge identified in learning areas is important as it embraces indigenous knowledge and culture and recognises a strong cultural and individual identity and values. In addition, it fosters, among other things, respect for and tolerance of other people's religious beliefs and ways of life; intercultural understanding; unity, justice, equity and equality (Ministry of Education and Culture, 1993; Ministry of Education, 2010).

The National Curriculum for Basic Education (Ministry of Education and Culture, 1993; Ministry of Education, 2010) is aligned to the ideologies of the education policy – TEFA. It adopts a learner-centred education (LCE) approach to teaching and learning and thus takes into account the learners' prior learning, their experiences and what they already know and are able to do – all of which are fundamental to learning. Teachers are expected to use strategies that help learners see the connection between the outside world and what is taught at school. In addition, the curriculum recognises that learners have multiple intelligences and different learning styles – something that would not be possible with a uniform teaching approach. Hence, the teachers are expected to identify learners' needs and to vary the teaching strategies and learning experiences.

The Namibian Curriculum for Basic Education advocates equity and inclusiveness. Gender issues and the identification of gender stereotypes are encouraged in all subjects in an effort to ensure gender equity.

Learners with special needs are included in mainstream schools and classrooms, although the classroom environment and teaching methods have to be adjusted to meet their needs. If it is not possible for a learner to benefit from full inclusion in a mainstream classroom, then special education should be provided (Ministry of Education and Culture, 1993; Ministry of Education, 2010). However, the analysis of the Namibian Curriculum for Basic Education shows that, despite the fact that it upholds equity and social justice values and knowledge and tolerance of diversity are included in some learning areas, there is relatively little emphasis on diversity education.

Overall, Namibia's Curriculum for Basic Education may be classified as a curriculum 'in context' (Cornbleth, 1988) and learners should be able to relate to it (Ministry of Education and Culture, 1993).

1.6.6.2　The curriculum for teacher education

Namibia's education policy, as a response to the growing global trend of diverse classrooms, demands a teacher education that is responsive to the needs of all Namibians. It requires that teachers consider learners' needs in their teaching and adopt learner-centred principles that value the learners' life experiences as a starting point for their studies, thus integrating the school and life outside of the school (Namibia, 1993). Furthermore, teachers are expected to understand and respect learners' diverse cultural values and beliefs, to develop a positive attitude towards individual differences and to promote the equality as well as the equitable access of all learners to the learning environment (Ministry of Education and Culture, 1993).

The transformation of teacher education began with the BETD Pre-set in 1993 (Ministry of Basic Education and Culture, 1997). The BETD Broad Curriculum's focus was on learner needs, potential and abilities. It was based on the learner centred approach to teaching that values the learners' life experiences, existing knowledge, skills, interests and understanding. The programme aimed to equip teachers with the skills required to ensure the integration of the school and life outside of the school by, for example, using local study materials.

It strived, among other things, to develop an understanding of and respect for the cultural values and beliefs of the Namibian people, to develop sensitivity to the needs of learners, to promote gender equity, and to develop a positive attitude towards individual differences (Ministry of Education and Culture, 1993). Its Broad Curriculum adhered to the equity and democratic principles as stipulated in the Namibian policy documents. There was, however, nothing on either diversity education or inclusive education.

With the merger of the colleges of education, UNAM became the only government university that prepares teachers for Namibian schools. However, its diversity practices in terms of the BEd Programme appear to be unknown and, hence, this study that intends to unpack UNAM's diversity policies, curricula, and practices. Does UNAM prepare teachers in accordance with the national diversity goals?

In order to enhance the quality of both education and educators, in 2006 Namibia, through the Ministry of Education, formulated the National Standards for Teachers (NPST) in Namibia. The NPST is a result of the Education and Training Sector Improvement Programme (ETSIP) (Ministry of Education, 2006). The ETSIP, published in 2005, is the Government of Namibia's strategic plan in response to Vision 2030 (Republic of Namibia, 2005b). ETSIP came about as a result of the shortcomings in the education and training system that appeared to be incapable of contributing to the realisation of Vision 2030. One of its strategic goals was "to improve the quality, effectiveness and efficiency of the general education and training sector" (Republic of Namibia, 2007, p. 3). In order to achieve this goal, among others, it aimed at improving teacher performance by setting out the knowledge base of teachers and, hence, the model for Teacher Training and Development in Namibia that defines the required standards and competencies of teachers in Namibia (Ministry of Education, 2006). These standards provide 'curriculum and assessment guidance' to teacher education institutions and are a model for teacher training and development in Namibia. In other words, both pre-service and in-service providers should base their curricula, programmes and qualifications on these national professional standards. These standards of performance stipulate the subject knowledge and teaching skills expected of student teachers upon graduation.

The Teacher Training and Development model consists of thirty key competences required by teachers. These key competencies are classified under fourteen areas of competence organised into four domains (Appendix 2). The domains stipulate the broad categories under which the areas of competence and key competences are organised and include (1) professional knowledge which includes knowledge of the content and theories of the subject; knowledge of education in general; and knowledge of the development of learners (2) professional practice which refers to the capacity of teachers to plan lessons, design learner activities, prepare resources, manage learning environments, use various teaching methods, and carry out assessments (3) professional values which refer to the ethical and professional values of teachers and (4) professional relationships which refer to the professional relationships that teachers establish with learners, parents, carers, colleagues and the community, and their guidance and support to learners (Ministry of Education, 2006).

In general this knowledge base for Namibian teachers identified in this model comprises what teachers should know as espoused by renowned scholars such as Shulman (1987). The thirty key competences define the envisaged teacher in the Namibian context. Four critical observations were crucial to this study. Firstly, out of the 30 competences, only competence 13 – *work with special needs learners* – is dedicated to inclusivity issues. However, this competence does not broadly approach diversity. Its main mandate excludes other dimensions except learners with disabilities, orphans and vulnerable children, and gifted and talented learners. Secondly, all the elements of competence 3 – *demonstrate understanding of education theory in general as well as in a Namibian context, with particular application to the subjects being taught* – incorporate the knowledge and skills pertaining to assessment equity, reflective practice, understanding of diversity, and diversity pedagogies. The understanding of diversity in particular stands out, as it appears to be the only element which is explicit in its intentions to equip teachers with the knowledge and skills required to teach diverse learners.

Its scope includes all learners, and incorporates knowledge of learners and diversity pedagogies. Knowledge of learners and diversity pedagogies are fundamental to diversity teaching. Thirdly, teaching for diversity theories and ideologies are incorporated in several of the competences (Appendix 1). The philosophical underpinnings include, among others, multiculturalism, inclusive education, and reflective practice while the values include appreciation of differences and the richness of cultural diversity, non-discrimination, recognition of learners as individuals, respect for diversity, self-awareness, democracy, fairness, mutual respect, fair assessment and a culture of sharing (Ministry of Education, 2006). Lastly, learner centred principles are incorporated in several of the competences with the intention of equipping teachers with the knowledge and skills required to apply constructivist principles.

Conclusively, it may be said that the Teacher Training and Development model in Namibia pays attention to diversity and equity issues. A student teacher subjected to this knowledge base will be equipped with the knowledge of learners, how they learn as individuals and as learning-communities, knowledge of responsive pedagogies as well as self-awareness. In addition, such a student will possess critical reflective skills, portray empathetic behaviours and uphold social justice values. However, in order to make the knowledge base for diversity teaching mandatory, an explicit and compelling competence is required that outlines the necessary knowledge, skills and dispositions.

1.6.7 The researcher's position

As a black female learner and teacher during colonial times, and a tertiary student after independence in Namibia, the researcher relates to the issues of diversity, unity and inclusivity that this study explores. The researcher has experience with regard to the inequities and inequalities in Namibia both before and after independence. The researcher is aware of her position in this study vis-à-vis the way the intersectionality of race, ethnicity, gender and social class has shaped her identity. In addition, her approach to this study has been shaped by her strong cultural background. Therefore, this research has been shaped by culture, race, ethnicity, gender and social class.

As a former Social Science teacher educator, the researcher brings to this research her experiences as a teacher educator – a teacher of teachers – her classroom observation skills, and her research skills in the tutoring and support of student teachers' research. Additionally, the researcher's current work as a researcher at an institute for educational development involves general educational research in the areas of education, curriculum implementation and professional development. Other key responsibilities include the monitoring and evaluation of national educational policies, and curricula.

1.7 RESEARCH DESIGN AND APPROACH

This study used a qualitative, case study methodology to explore how UNAM prepares student teachers to teach diverse learners.

This approach enabled me to find answers to both my descriptive and explanatory questions of what, how and why (Yin, 2012) in relation to teaching for diversity at UNAM. The study adopted an interpretive orientation whose underlying belief is that reality is constructed by people through dialogue and interpretations. The interpretive orientation hinges on constructivism which is an orientation that allows people to construct their own meaning of a situation.

1.8 TARGET POPULATION AND SAMPLING

The population for the study comprised of BEd final year Social Science student teachers at UNAM's Faculty of Education. These students had undergone three years of preparation – sufficient time to enable them to evaluate their preparedness to teach for diversity. I chose Social Sciences because it deals exclusively with issues of diversity (Harris & Clarke, 2011; Sheppard, 2010), and as a former Social Science educator, my experiences would make it easier for me to understand and interpret the data.

The study focused on two phases of the BEd programme, namely, the secondary phase at UNAM Main Campus and the primary phase at the Khomasdal Campus. The Khomasdal Campus was conveniently selected as a result of its proximity to the Main Campus. Student teachers were conveniently and purposively sampled by 1)

selecting student teachers on teaching practice in Windhoek schools 2) identifying firstly those who were teaching both History and Geography, or Social Studies, and then those who were teaching either History or Geography and 3) conveniently selecting from each group to form a sample. I sampled twenty-three student teachers for interviews while twelve of the twenty-three were then observed teaching. Student teachers were observed teaching three to four lessons. I also interviewed three Social Science lecturers. They were, in fact, the only Social Science Education lecturers at the time, and they were all at the Khomasdal Campus. The three lecturers also taught Social Science Education at the Main Campus.

1.9 DATA COLLECTION

The data required to assess how UNAM prepared student teachers to teach learners from diverse populations were collected from documents, observations, and interviews. The documents studied included policy and curricular documents of the government, and those of UNAM's Faculty of Education. My particular focus was the curriculum philosophy of the UNAM BEd course, and the way in which diversity is reflected in the policies and curriculum documents (Appendix 17). Classroom observations were conducted with student teachers with the intention of exploring, as part of practice, the way in which diversity issues were addressed in the classrooms in which they taught in order to ascertain their practices and perceptions in respect of diversity issues (Appendix 7). The semi-structured interviews which were conducted with the Faculty Dean and lecturers focused primarily on the following two main issues, namely, evaluating the nature of teacher preparation at UNAM in terms diversity preparedness; and examining the lecturers' perceptions in respect of the value they attached to diversity issues (Appendix 3). The semi-structured interviews conducted with the student teachers evaluated the nature of their preparation in terms of diversity preparedness, and examined their perceptions of issues of race, ethnicity, gender and social class (Appendix 4).

1.10   DATA ANALYSIS

The data collected was analysed using a 'pattern-seeking logic' (Yin, 2012) whereby content analysis (Louis, Lawrence, & Keith, 2007; Zhang & Wildemuth, 2009) was used to code, categorise and find recurring patterns and develop themes.
EXCEL was used in the data analysis process to assist with the coding, categorising and development of themes.

1.11   METHODS TO ENSURE TRUSTWORTHINESS

In order to ensure the quality of the findings, and to establish trustworthiness, I used three triangular techniques. I used various data collection methods such as document study, observation and individual interviews to explore how UNAM prepared student teachers to teach a diverse population of learners.

I also used a wide range of informants. I interviewed twenty-three student teachers, three lecturers, and a Faculty Dean. As part of corroboration, I also consulted various documents such as policy and curricular documents for evidence of diversity education. The duration of data collection also increased the credibility of the study findings as the data collection process lasted from February to July 2016. During this time, I observed each student teacher three to four times and held a face-to-face interview session with each informant. I conducted a total of 26 interviews – 23 with students, three with lecturers and one with the Faculty Dean. The provision of verbatim descriptions (Slevin & Sines, 1999) of what was said during the dialogues also contributed to the trustworthiness of the findings as the word for word transcriptions provided a truer picture of actual situations than may otherwise have been the case.

Reflexivity was another credibility procedure I employed. In this context reflexivity means thinking critically about what you are doing and why, confronting and often challenging your own assumptions, and recognising the extent to which your thoughts, actions and decisions shape how you go about your research.

In order to protect the rights and welfare of the participants, I adhered to the following ethical principles, namely, informed consent and assent, right to privacy, full disclosure, and adherence to procedures for access to research sites and acceptance by the participants before the commencement of data collection.

1.12   DELIMITATIONS

Firstly, the study was limited to the country of Namibia, and to the University of Namibia. Secondly, the study focused on the Faculty of Education and the BEd undergraduate degree. It did not include the other five teacher education programmes offered by the education faculty as the BEd is the only degree which aims to prepare teachers for pre-school up to grade 12 learners. Thirdly, the study included only final year social science student teachers who had been studying teacher education for the previous three years and, at the time of the study, were in their fourth year. Thus, the study excluded first to third year students as it was felt that they had not been studying teacher education for long enough. In addition, the study focused on Social Science student teachers only because, although other subjects do deal with diversity issues, Social Science deals extensively with diversity issues.

Fourthly, the study was a qualitative case study within an interpretive paradigm as the data would be interpreted by the researcher. I did not choose to place the study within a quantitative paradigm because I believe that reality is to be interpreted subjectively and not objectively as the positivists believe. Fifthly, this was a case study of a small sample that could be generalised only to fourth year Social Science student teachers. Sixthly, the literature included in the study included teacher education for diversity pre-service and excluded in-service teachers – teachers improving their teaching competences through distance mode. Thus, the study did not include literature on the continuous professional development (CPD) of teachers. Lastly, the objective of the study was to ascertain how student teachers were being prepared to teach a diverse population of learners, mainly by interrogating policy and curriculum theories. Thus, it excluded structural or campus diversity whose focus is on access and equity.

1.13   RESEARCH STRUCTURE

The first chapter:

- indicated the context of teacher education for diversity and the purpose statement
- outlined the research objectives and research questions to which the study intended to respond
- presented the Namibian policy framework on unity, diversity and inclusivity
- explained the philosophical stance underpinning the study as well as the methodology to be employed

Chapter 2 is the literature review. Thus, it situates the study within the context of prior research. This literature review centres on the issues of policy and curriculum. The issue of policy centres on the extent to which national diversity policies are realised in teacher education, while the issue of curriculum focuses on two views, the technocratic and socio-cultural views that are widely discussed with regard to the way in which teachers are trained. It also includes the conceptual framework that served as the "organising thread" for the study. The conceptual framework comprised four components, namely, the policy context, curricula context, teacher teaching context and student teachers.

Chapter 3 discusses the philosophical position that underpinned the study; the methodology and methods used and how the data was analysed. The study describes and explains the procedures used and steps taken to answer the research questions. It also covers the methodological approaches employed and the justification for choosing these methods.

The findings chapters are organised accordingly to the conceptual framework that is grounded on the research problem and research questions. Despite overlaps in some cases, each chapter (Chapters 4–8) responds to a specific research question, while Chapter 9 synthesises all the findings.

Chapter 4 discusses Namibia's national policies on teacher education for diversity as background, as well as UNAM's policies as a response to the national diversity policies.

Chapter 5 establishes whether UNAM's curriculum aligns with the academic literature that is in favour of a socio-cultural view of curriculum. The chapter focuses on the nature of the BEd curriculum and the inclusion of diversity teaching in the BEd curriculum.

Chapter 6 discusses the perceptions of both student teachers and lecturers with regard to diversity education. It focuses on how the understanding, perceptions and practices of both student teachers and lecturers help to realise the national and institutional goals regarding diversity.

Chapter 7 deals mainly with the student teachers' classroom practices which should, supposedly, be diversity focused. The chapter's fundamental aim is to assess whether the syllabuses that the student teachers were teaching were socio-cultural and whether the student teachers' pedagogies were appropriate to diverse classrooms.

Chapter 8 presents the findings related to the student teachers' dispositions and attitudes in diverse classrooms. It completes and complements the partial responses in Chapters 6 and 7 as to how the student teachers' perceptions and practices were helping to realise the national and institutional goals regarding diversity.

Chapter 9 consolidates all the findings from the previous five findings chapters into themes that respond directly to the research questions. The themes emerged as the main findings and the conclusions drawn from an explorative case study on how UNAM was preparing student teachers to teach for diversity. Thus, this last chapter coalesces all the findings into a coherent explanation of how UNAM prepares student teachers for diversity teaching.

2. CHAPTER 2: LITERATURE REVIEW

The literature review centred on the issues of policy and curriculum that were discussed in the problem statement. The issue of policy focused on the extent to which national diversity policies are realised in teacher education while the issue of curriculum focused on two views that are widely discussed with regard to the way in which teachers are trained, namely, are they trained using an anti-social, depoliticised, technical approach that ignores diversity; or from perspectives that address diversity. This question determines the curriculum content? The literature review was premised on the argument that student teachers who graduate without the knowledge, skills and dispositions required to teach diverse learners will fail to teach effectively (Nieto, 2006b) and, hence, the need for 'a set of special competencies' (OECD, 2010) and advocacies for "new thinking, effective curricula and pedagogies" (Thomas, 2014, p. 807). This argument echoes Hurtado, Alvarez, Guillermo-Wann, Cuellar and Arellano's (2012) view that it is possible for teacher education institutions to succeed in respect of diversity if they reflect on their policies and practices and the curriculum in relation to diversity and classroom pedagogies.

The literature review comprised of part one that focused on the meaning of the concepts pertinent to the study and included theories, debates and current practices on teacher education for diversity policies, curricula, and practices while part two identified relevant studies which have been conducted and existing gaps in the findings of these studies. The review concluded with a summary that justified the need for the study.

2.1 DEFINITIONS OF KEY CONCEPTS IN DIVERSITY EDUCATION

2.1.1 Diversity

The concept of diversity's moral character originated after World War II when, due to an increasingly diverse workforce, organisational researchers advocated equal opportunities for all employees. In the United States of America (USA), the concept may be traced back to the 1960s when legislation was passed to promote equity in the workplace (Joshua-Gojer & Allen, 2012; Oyler & Pryor, 2009).

In the educational context, diversity was a reaction to the discriminatory practices in public institutions (Banks, 1989) with educational institutions aiming to make students become aware and knowledgeable about ethnic and racial diversity than appeared to be the case (Banks, 1981). Since then, scholars have contributed to the debate, for example, James Banks, one of the pioneers of multicultural education (Gorski, 1999) who, already in the 1980s, in the book he edited – *Education in the 80s: multi-ethnic education* – evinced concern about the USA's assimilationist ideology, and called for schools to create a 'multi-ethnic educational environment' that, he argued, would be achieved only by a 'total school reform' (Banks, 1981). Since this time, as Gorski (1999) anticipated, other scholars have followed with the emphasis of the way in which schools contribute to educational inequities.

Diversity in education is understood as the services offered to students and faculties to ensure compliance with non-discrimination in curricular contexts (Clark, 2011). The meaning of diversity varies from context to context (Burns & Shadoian-Gersing, 2010; Moore, 1999; Morrison, 2006). Loden and Rosener (1991) differentiate between the primary and secondary dimensions of diversity, stating that primary dimensions include visible differences in age, ethnicity, gender, physical ability, race and sexual orientation while the secondary dimension includes less obvious characteristics such as educational background and parental status, among others (Moore, 1999). Arredondo (2004) added a tertiary dimension that includes, among other things, beliefs, perceptions, feelings, values and group norms. Goduka's (1996) definition combines both primary and secondary dimensions: "The state or fact of being diverse; different: unlike; variety; multiformity; and a point of difference. The state or fact of being diverse may be based on ethnicity/race, gender, age, sexual orientation, ability, religion, or class." On the other hand, Mazur (2010, p.10) defines diversity broadly as "the collective, all-encompassing mix of human differences and similarities along any given dimension". Paine (1989) proposed four perspectives to the meaning of diversity, namely, (1) individual difference – observes psychological and biological differences between people, (2) categorical difference – observes differences related to social class, race and gender, (3) contextual difference – focuses on causes of differences and (4) pedagogical perspective – the impact of differences on teaching and learning.

In brief, diversity includes both visible and less obvious characteristics (Loden & Rosener, 1991) as well as beliefs and values (Arredondo, 2004). However, the focus on the meaning of diversity primarily from a socio-economic stance, particularly race, as cited by the contributors to the definition of diversity cited above, is seen by Krahenbuhl (2013) as not effective for education. He argues that placing the emphasis on the socio-economic dimensions of diversity and race, in particular, perpetuates racial divisions. Instead he proposed that teacher education institutions should promote a 'race-blind society' by shifting the focus to intellectual and cognitive abilities and with the emphasis on learning styles. However, the notion of Krahenbuhl (2013) of decontextualising diversity from sociocultural differences is not seen as an effective stance for Namibia. Namibia's history was characterised by racial discrimination and influenced by race, ethnicity, gender and social class. Thus, diversity in the context of this study adopts a socio-cultural stance with the focus on the socio-economic dimensions of race, ethnicity, gender and social class at both the contextual and the pedagogical levels.

However, in view of the shifting perspective observed in the literature with regard to diversity education, these four dimensions were not interrogated in isolation but, rather, the focus was on their intersectionality (Crenshaw, 1991) – how the four dimensions of diversity result in unique individuals with multiple identities (Abes, Jones, & McEwen, 2007; Jones & McEwen, 2000). Francis and Le Roux (2011, p. 300) underscore the notion of identity. They believe that "our identity locates us in the social world … affecting everything we do, feel, say, and think".

2.1.2 Diversity education

Diversity education refers to all the strategies that enable us to develop diversity consciousness (Bucher, 2000). Extending this, Reid and Sriprakash (2012) refer to diversity education as a "range of pedagogical approaches that aim to attend to socio-cultural differences in school settings". Diversity in education takes on different names. Vranješević (2014) purports that intercultural or multicultural education; inclusive education, education for social justice, and transformative education are all different terms for education for diversity.

As Vranješević (2014) posits, they all share the same assumptions, namely, respect for diversity, equity, the education's role in overcoming discriminatory practices (Vranješević, 2014) and the transformation of the curriculum so that it becomes diverse (Goduka, 1996). Vranješević (2014) considers education for diversity to be centred on social justice and the recognition of multiple perspectives. It envisages teachers as reflective practitioners with the knowledge required to adapt the curriculum and employ individualised approaches (Vranješević, 2014). Diversity education may be interpreted from different perspectives. Murrell, Diez, King, Hollins, and Hayman (1997) describe it from a sociocultural perspective (Dantas, 2007), using learning community theories (Bielaczyc & Collins, 1999; McMillan & Chavis, 1986), and focusing on learning within social contexts, as identified by an inclusive curriculum.

Michael Olneck's explanation in Appelbaum (2002) combines two perspectives, namely, social justice (Cochran-Smith, 2009; Fraser, 2001) and critical theory (Kincheloe & McLaren, 2002; Payne, Barbera, & Frith, 1996), and identifies teacher education for diversity by an integrative curriculum that incorporates the perspectives of non-dominant groups. Diverse classrooms embrace the principles of social justice, particularly recognition, which recognises diversity and celebrates differences (Fraser, 2001). In the context of diverse classrooms social justice adopts a socio-cultural view of the curriculum (D'Amant, 2012; Du Toit, 2011; Themane, 2011). Unpacking the concept diversity education illuminates the theories, debates and understandings underlying teacher education for diversity and how they relate to policies, curricula, and practices.

2.2 THEORIES UNDERPINNING THE STUDY

The focus of this study was the preparation of teachers to enable them to teach learners from diverse backgrounds, and how it is incumbent upon teacher education institutions to prepare competent teachers who are capable of handling such learners (Valentin, 2006) and teachers with the appropriate knowledge base to teach all learners (Klug et al., 2006). When diversity education becomes the goal, then teacher education for diversity should, ultimately, be the answer to the complexities of diverse classrooms.

Teaching for diversity demands an inclusive classroom environment (Harris, Miske, & Attig, 2004) that promotes inclusive teaching (Geer, 1997). Inclusive teaching implies that teachers for diversity understand that every learner is unique with multiple identities (Abes et al., 2007; Jones & McEwen, 2000). Understanding learners from this perspective is premised on the assumption that learners learn in different ways and that each learner has different experiences, interests, and beliefs (Geer, 1997) and, hence, the need for teaching to the individual (Geer, 1997) and the need for teaching styles to match the learners' learning styles (Gay, 2002). Realising this expectation requires teachers to tailor their teaching to meet the diverse learning styles of each learner (Geer, 1997) and this calls for classrooms that support diversity and equity (Sleeter, 2013). Such a teacher may be understood from a combination of the social justice and constructivist approaches. In the context of this study, the social justice theory (Fraser, 2009) is coupled with Bourdieu's theoretical notion of cultural capital (Bourdieu, 1977). The combined principles from these theories pivot on the way in which equity and justice manifest in the context of classrooms where the teacher, learner, curriculum, and pedagogy are central. Social justice serves as a background to justice and equity issues; cultural capital approaches equity and justice issues from a societal hierarchy of class and dominance; and constructivism approaches equity and justice issues from a pedagogical perspective (Paine, 1989).

2.2.1 Social justice

There are different views and perspectives on the concept social justice. However, two perspectives only were juxtaposed in this study. One of the perspectives, which is rooted in the economic structure of society, the redistribution dimension, seeks a more just distribution of resources (Fraser, 1995; 2001; Bell, 2016), and has been a dominant view for the last 150 years (Fraser, 2009). However, this view has been replaced by a developing trend of a more culturally driven approach, the recognition of ethnic, racial, and gender differences and a politics of recognition rooted in social patterns of society, whereby people struggle to defend their identities, fight cultural domination and disrespect and win recognition (Fraser, 1995; 2001; 2009).

The recognition principle of social justice recognises diversity and celebrates difference and ties in with Bourdieu's theoretical notions of habitus, field and class (Bourdieu, 1977; Pierre, 1984).

Opposing views exist with some of these views supporting redistribution (Gitlin, 1995), and others recognition (Taylor, 1997). This study will not delve into this debate as it adopts Fraser's (2009) position that finds such debates misleading as both views are necessary in order to fully achieve justice for all. In view of Fraser's argument, and in consideration of Namibia's colonial legacy, social justice in the context of this study will encompass two dimensions discussed above, as both socio-economic and cultural injustices are embedded in race, ethnicity, gender and class.

Diversity and social justice are considered inseparable (Bell, 2016). Bell (2016, p. 4) maintains that "without valuing diversity, we cannot effectively address issues of injustice and without addressing issues of injustice we cannot truly value diversity". In the same vein, Cochran-Smith (2009), a renowned scholar on equity, emphasised the need for teacher preparation to focus on social justice goals as social justice is, among other things, transformative, aims for a just society, promotes equity and respect for all and focuses on student learning. These views are central to the justication for choosing social justice over other theoretical orientations. The notion of "passion for social justice" is widespread and well supported (Garmon, 2004; Howard, 2007; Nieto, 2000). Nieto (2000, p. 183) claims that diversity will gain a "place of prominence" in the teacher education curriculum only if "social justice is a major lens with which we view the education of all students". By this she meant, firstly, teacher education programmes should "take a stand on social justice and diversity" (p. 6) and also "make social justice ubiquitous in teacher education" (p. 7). Until this is achieved, Nieto argues, transformation may not be achieved.

There are benefits to using a social justice "lens" through which to view teacher education for diversity. Tinkler and Tinkler (2015) demonstrate how social justice increases student teachers' exposure to diversity when used as a field placement criterion. Student teachers also attend better to the needs of individual learners and they are empowered to question the inequities in some schools.

Similarly, learning in Harrison's (2015) class became more debatable, relevant and motivating when she approached Mathematics from a social justice perspective.The questioning of inequities in schools is in line with Cochran-Smith, Reagan, and Shakman's (2009) view of social justice from a critical pedagogy perspective (McLaren, 1999). They argue that approaching social justice from this perspective shifts the focus to the inequities that hinder access to educational opportunities. However, to achieve this Ahmed (2012) admits, is not easy. She advocates that diversity in education institutitions needs some effort to be realised. Her study, which aimed to explore the experiences of diversity practitioners in doing diversity work within the higher education sector, revealed some of the challenges diversity practitioners may encounter. One such challenge is the resistance from the institution that diversity practitioners have to work against. Ahmed views diversity work as a struggle – hard work that demands perseverance from the diversity practitioners. This study provides some conditions for diversity work to succeed. Firstly, the term "diversity" should be included in the institution's mission statements. This she claims diversity works as "an institution gives form to its aims in a mission statement" (Ahmed, 2012, p. 24). Secondly, to ensure that diversity is always present, diversity should be made an 'official language' and an 'official desire' within an institution. In addition, a commitment to diversity should be an integral part of the institution's educational mission. Lastly, to set up an office for institutional diversity; such an office becomes 'an expression for diversity', signifying a 'commitment to diversity', an office that promotes the culture of valuing diversity.

However, including the term "diversity", Nieto (2000) observes, is not enough, such "lofty statements" have to be put into practice. Student teachers should be taught how to promote learning to all learners, as well as developing environments that are fair to all (Nieto, 2000); environments that are inclusive of all and where all learners can learn (Harris, Miske, and Attig, 2004). Advocacies for fairness and equity 'for all' learners are central (Cochran-Smith, 2009) to social justice. Social justice also challenges the practices of inequality and discrimination; provides an equal chance for all learners to learn; builds on the prior knowledge of learners as the foundation of their learning; and creates learning environments that promote critical thinking (Cochran-Smith, 2009).

Also, social justice imposes an ethical and moral responsibility on teachers to teach all learners fairly and equitably and to ensure that all 'reach high levels of learning' (Villegas, 2007). However, Nieto (2000) cautions that social justice cannot be achieved by individual teacher efforts alone; "individual efforts must be joined by collective and institutional changes" (p. 186). Additionally, in view of the colonial inequities that characterised Namibia before independence (Dahlström, 1999), the Namibian Constitution promotes the philosophy of education for all through its four goals of access, equity, democracy and quality. These four goals are founded on the principles of equity and justice (Republic of Namibia, 1990). This means incorporating the cultures and experiences of all learners into the curricula of the school. These equity principles are derived from the global education policy initiatives of education for all.

The social justice orientation was chosen over critical social theory, which underlies some of the studies on teacher education for diversity (Ladson-Billings, 1999). At the societal level, social critical theory fights racism, oppression and racial inequalities. It advocates sameness and equal rights between races. In the educational context, it fights racial school inequalities, exposes racism and advocates both the same and equal school opportunities and sameness in classrooms (Ladson-Billings, 1999). However, I found its emphasis on racial inequalities limiting as other dimensions such as ethnicity, gender and social class are excluded and, as argued by some scholars, it is only possible to understand one dimension in relation to other dimensions (Abes et al., 2007; Jones & McEwen, 2000). Furthermore, its emphasis on sameness, viewed as a colour-blind stance (Rose & Potts, 2011), does not either address differences between learners, or the individuality of each learner (Van Vuuren et al., 2012).

2.2.2 Cultural capital

The theory of cultural capital is indispensable in further understanding the implications of social justice in diversity education and the pedagogical injustices that may exist in schools. Of particular interest is the claim that schools continue to reproduce the existing social classes, thus promoting social inequality (Bourdieu, 1977).

The central focus of this argument is the non-inclusion of and disregard for some learners' experiences in curricula and class discourse. Bourdieu's theoretical notions of habitus, field, cultural capital and symbolic power provide a perspective with which to understand this argument from a social justice standpoint. Bourdieu defines habitus as "a structuring structure, which organises practices and the perception of practices" (Bourdieu, 1984, p. 170). Thus, habitus consists of the thoughts, dispositions, habitual behaviours and interests which determine how one acts and how one views the world through socialisation by both the family and education (Bourdieu & Passeron, 1970). This habitus, according to Bourdieu, is socially constructed and dynamic with new experiences and practices leading to new perspectives, thus changing and producing the habitus (Bourdieu, 1984). Field is another of Bourdieu's notions that aligns with the reproduction of social inequality by schools. Bourdieu explains 'field' as a social space with structured positions and a hierarchy – a space in which forms of capital are distributed (Bourdieu, 1984). Bourdieu elaborates on four types of capital. However, for the purposes of this discussion only cultural capital is elaborated upon. Cultural capital is crucial as it is what learners take to school. In addition, it is considered as a tool of social reproduction and inequalities in schools (Bourdieu, 1977).

The concept of cultural capital was first developed by Pierre Bourdieu and Jean-Claude Passeron to analyse the contribution of culture and education to social reproduction (Lamont & Lareau, 1988). Despite several analyses and critiques evident in the literature (DiMaggio, 1982; Kingston, 2001; Lamont & Lareau, 1988; Sullivan, 2001), their work gained prominence and became 'highly influential' (Sullivan, 2001). Cultural capital comprises the individual's experiences and cultural skills (Bourdieu, 1984). Bourdieu and Passeron's initial conceptualisation of the concept, as reviewed by Lamont and Lareau (1988), shows how schools 'handicap' the children from the lower class due to the dominance of the knowledge, skills and experiences of the dominant class. Bourdieu politicised the performance of learners and linked it to the extent to which the practices and language of the school resemble the field, habitus and cultural capital of the learners. Cultural capital ultimately impacts on educational outcomes as it is what learners take to school, thus implying that the cultural capital the learners possesses will either be useful or useless, that is, "the closer the synergy between the habitus with which they enter the classroom and the expected practices of the school", the higher the likelihood of success (Gates & Jorgensen, 2009, p. 163).

Those learners whose cultural capital is different from that of the school are often confronted by the challenge of 'misrecognition' (Bourdieu, 1984) – a process which Bourdieu terms symbolic violence (Bourdieu, 1984) and whereby the school's practices and language reflect the field of the dominant group (Bourdieu, 1984). Consequently, as Bourdieu asserts schooling becomes a place where symbolic violence perpetuates inequities.

One way in which to overcome this pedagogical injustice would be via Fataar's (2012) proposal that teachers use pedagogies that provide a 'pedagogical scaffold' that would serve as a 'conceptual bridge' between the 'life world knowledge' and 'school knowledge' of learners that may be 'out of alignment' for some learners. Teachers should draw examples from the learners' experiences (Ball, 2000; Gay, 2002; McGee Banks & Banks, 1995). Gay (2002) argues that using examples that learners are able to associate with facilitates learning as what is taught is linked to the learners' experiences. Gay (2002) goes on to assert that teachers should use 'multi-ethnic' examples other than just examples from the dominant culture. Overall, the inclusion of cultural capital, as one of the theories underpinning this study, helped with the understanding of how a socio-cultural curriculum should operate, particularly how its central aim of bringing in societal issues to classrooms operates. In addition, it also helped with the conceptualisation of teachers as reflective practitioners who should adapt the curriculum to the needs of learners and employ individualised approaches (Vranješević, 2014). Furthermore, it also provided the lens through which to assess the practices and perceptions of both lecturers and student teachers in relation to diversity, unity and inclusivity issues.

2.2.3 Constructivism

Constructivism is referred to as a psychology of learning (Fosnot & Perry, 1996) – a theory of knowing (Von Glasersfeld, 1989). In other words, it is about how people know what they know (Bhattacharjee, 2015). In the educational context, it is considered as an alternative to the behaviourist tradition (Duffy & Jonassen, 2013). It developed from the theories of Dewey, Piaget, Vygotsky and Bruner (Lutz & Huitt, 2004). These theories fall into the two common domains of constructivism, namely, cognitive, personal or radical constructivism and social or realist constructivism (Liu & Matthews, 2005).

Each domain contributed to the current perception of constructivism. For example, Piaget and his followers, Bruner, Ausubel and Von Glasersfeld asserted that knowledge is 'individually constructed' (Liu & Matthews, 2005) with their theories centring on the learner as a 'sole agent' (Richardson, 1997) in knowledge construction. On the other hand, Vygotsky and others such as Kuhn, Greeno, Lave, Simon and Brown (Liu & Matthews, 2005) considered social interactions to be crucial in knowledge construction (Richardson, 1997) with learning being considered as a social activity. However, it falls outside of the scope of this study to delve into the disagreements that exist between the two approaches as this study focused on benefits of diversity education from both the radical and social constructivism perspectives.

The inclusion of constructivism in the study centred on Bhattacharjee's (2015) synthesis of the theory of constructivism. Pertinent to this study was the appreciation of multiple perspectives, namely, learning situations and tasks that represent the real world; the recognition that knowledge construction is both an individual and collaborative endeavour; the consideration of learners' previous knowledge, beliefs and attitudes in the knowledge construction process; and the preference for collaborative and cooperative learning. These perspectives are all cornerstones of diversity teaching. Firstly, in line with Howard's (1999) argument that it is impossible to teach what one does not know, the appreciation of learner differences and the need for teachers to know their learners (Darling-Hammond, 2006; Schultz, Jones-Walker & Chikkatur, 2008; Villegas & Lucas, 2002), their interests and beliefs (Geer, 1997) and their learning styles (Felder & Brent, 2005) become imperative. Secondly, collaborative learning is crucial to diversity teaching. It requires teachers to create collaborative social contexts for learning, namely, environments that help the learners learn from and with others (Short & Pierce, 1998). Thirdly, learning situations representing the real world tie with the socio-cultural view of the curriculum that goes beyond the list of courses to be taught to include societal issues (D'Amant, 2012; Du Toit, 2011; Themane, 2011).

In view of the fact that diversity education recognises each learner as unique (Abes et al., 2007; Jones & McEwen, 2000) , the constructivist theory helps teachers to create learning environments that support learning as: (1) the teachers come to

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realise that "even among two adults realities are different, because they are the result of past individual experiences and beliefs" (Fosnot, 2005, p. 5); (2) "teachers seek a deep understanding of students' contexts, interests, and motivation, in order to create activities that engage students and build on their current interests" (Dimock & Boethel, 1999, p. 18) and (3) understand that "dialogue within community engenders further thinking" (Fosnot & Perry, 1996, p. 34). This is in line with Brophy and Good (1994, p. 340) who assert that communicating ideas to others "forces them to articulate those ideas more clearly, which sharpens their conceptions and often leads to recognitions of new conceptions".

2.3 DEBATES UNDERPINNING POLICIES, CURRICULA AND PRACTISES

2.3.1 Policies in teacher education for diversity

The regulatory role of states over educational matters is the subject of frequent debate. One view recognises the key role of the state in the regulation of education services while, according to other views, state policies are a hindrance to the productivity of educational institutions. In support of the former view, Bell and Stevenson (2006) acknowledge the variations that may exist between states with regards to their regulatory role. Nevertheless, despite these variations, they further state that worldwide states are recognised as having a key role to play in education matters; they provide and regulate education services and they are the 'source of educational policy'. Bell and Stevenson (2006) see state policy as having a 'considerable impact' on shaping what happens in educational institutions, as educational institutions are expected to respond to national policy agendas and also have the task of implementing these national policy agendas. Likewise, studies by Loeb, Miller, and Strunk (2009) and Torm, Löfström, Eisenschmidt, and Paul (2012) stress the importance of state governments as the regulatory bodies of teacher education policies. Accordingly, as Bell and Stevenson (2006, p. 26) observe, as way of responding to such policies educational institutions develop their own policies to meet their internal objectives, that is, "policy within is shaped decisively by policy from without".

Furthermore, Bell and Stevenson (2006, p. 9) argue that "it is not possible to understand what is happening in our educational institutions without developing an understanding of policy that reflects both its multi-stage and multi-tier character". This is reiterated by Hammerness et al. (2005) who claim that policies influence the way in which the curriculum is organised as well as the practices that are put in place in order to ensure a coherent programme.

There is empirical support for the significant role of policies in educational institutions. James et al. (2006) demonstrated the negative effects of 'no formal institutional policy'. The absence of a formal institutional policy resulted in multiculturalism issues neither sufficiently dealt with in the curriculum nor during teaching practice and, consequently, the student teachers lacked the required knowledge base that matched diverse classrooms. This was further demonstrated by Solomon (2015) who asserts that policies form the bases of curriculum designs and their implementation. He argues that teacher educators may 'deepen' their understanding of cultural responsiveness and offer quality courses and teaching practice experiences only when they better understand the support that policies render in ensuring diversity responsive student teachers.

Conversely, Fumasoli and Huisman (2013) maintain that state policies may hinder the productivity of institutions. They are of the opinion that state policies limit institutions from developing their own profile, thus decreasing diversity, implying that if state policies do not have a diversity intent, educational institutions may also not have one. Equally, Iverson (2012) reveals how institutional diversity policies may reinforce inequities through assimilatory practices while Musser et al. (2013) shared the concern that state policies may conflict with teachers' teaching philosophies; thus jeopardising their "heartfelt vision for teaching". Amidst these debates, international policies continue their regulatory function unabated. The UN Convention on the Rights of the Child (Assembly, 1989); the Jomtien World Declaration on Education for All (Jomtien, 1990) and the Salamanca Statement and Framework for Action (UNESCO, 1994) protect the rights and needs of all children. Although these policies target learners with special needs, they are generally inclusive.

The ratification of these international conventions, as well as in some instances, as Hurtado et al. (2012) observe, the socio-historical context of a country, compel states to formulate inclusivity policies. Internationally, countries such as the United States of America (USA) and the United Kingdom (UK), among others, have in place explicit inclusive policies. In the USA, the 'No Child is Left Behind' policy ensures that all children enjoy equal opportunity to high-quality education (NCLB, 2002) while the UK Equality Act of 2010 (Department of Education, 2014) ensures that school curricula and practices accommodate all learners while emphasising the need for special attention to disabled learners.

Sub-Saharan Africa, Ghana and South Africa, among others, have in place inclusivity policies. Ghana's state policies ensure fair schools, curricula and assessment for all (Government of Ghana, 2006; Ministry of Education, 2013) with policies targeting learners with disabilities to ensure that they benefit fully from school. In South Africa, the constitution values equality, human rights and freedoms (Republic of South Africa, 1996). In addition, the education White Paper 6 aims for an integrated system for all learners (Department of Education, 2001) . Although this White Paper 6 is aimed at all learners, its emphasis in on learners with disabilities. Namibia is no exception and its education policies reflect the global initiatives of EFA. In the main, its policies reviewed adopt the dominant discourse of inclusiveness, meaning learners with disabilities. However, although not dominant, these policies also endorse Pop's (2012) view that Inclusive Education includes all learners.

There are ongoing debates on the extent to which institutional policy may be at odds with state policy, as well as issues regarding the autonomy of educational institutions. However, this falls outside of the scope of this study. Nevertheless, in view of Namibia's situation, the study espoused what seems to be a common view that educational institutions do not have the freedom to challenge state policy. In other words, adjustments in their internal policies should be within acceptable limits as, in the main, state policies remain 'unchallenged' (Bell & Stevenson, 2006). Nevertheless, the 'unique conditions' of each institution determine policy implementation and this may lead to 'policy refraction', or modifications.

In view of the fact that state policies determine institutional policies, the question arises as to how Namibia's diversity directives influence policies and curricula of UNAM. To date this question has remained unanswered as there are, as yet, no studies to show how this is done in Namibia and, as Cerna (2013) observes, the passing of policies does not guarantee successful implementation.

Several scholars have identified the disjuncture between policy and practice as a challenge to educational institutions (Alviar-Martin & Ho, 2011; Costa, Barros, Da Fonseca, & Maciel, 2011; Hamann, 2003; Khanal, 2013; Lawson, Boyask, & Waite, 2013; Sayed & Britain, 2007; Thomas, 2014). How then should policies be successfully implemented? Lane and Hamann (2003) maintain that effective policy implementation depends both on the extent to which the policies make sense and their alignment with existing policies. They further argue that policies must be adaptable. This view concurs with Cerna (2013) who argues that there is no 'one-size-fits-all' policy. He reasons that the success of policies depends upon the context, beliefs and priorities of those implementing such policies (Cerna, 2013). In addition, as Lane and Hamann (2003) argue, there should be a shared understanding of the policy in order to counteract any variances in interpretation.

2.3.2   Curricula in teacher education for diversity

From a teacher education perspective, Milner (2010, p. 120) views a curriculum as "what teachers have the opportunity to learn in teacher education programmes and in other contexts". In terms of what to include in or exclude from curricula, Eisner (1994) cites three types of curricula. The explicit curriculum states what is taught overtly and this is documented in teacher education policies, curriculum documents, guidelines, and courses while, in the implicit curriculum, what student teachers should learn is covert, and not documented. On the other hand, the null curriculum simply refers to what is left out of the curriculum. One may argue that the competencies left out would be lacking among teachers as these would not be taught. Nevertheless, Eisner (1994) considers what is not taught to be equally important to what is taught. However, notwithstanding existing debates, it is possible to infer from Eisner's argument that TEIs should ensure that all the necessary competencies are documented and made explicit.

In this study the curriculum for teacher education for diversity is guided by Cornbleth's (1988) argument that "our conceptions and ways of reasoning about curriculum reflect and shape how we think and talk about, study, and act on the education made available to students". In line with this argument, there are two conflicting curriculum theories in the literature, namely, the technical and non-technical approaches (Ornstein & Hunkins, 2004). One eminent scholar, Shulman, who was influenced by renowned scholars such as Dewey, Scheffler, Green, Smith and Schwab (Shulman, 1987), outlined the knowledge base for teachers. The knowledge base comprises of content knowledge, general pedagogical knowledge, curriculum knowledge, pedagogical content knowledge, knowledge of learners and their characteristics, knowledge of educational contexts, and knowledge of educational ends. Shulman's knowledge base comprises both technical and non-technical skills (Ornstein & Hunkins, 2004). However, in the main, depending on the curriculum view adopted, a curriculum may incline more towards either the technical approach or the non-technical approach.

As compared to non-technical approaches technical approaches are more subject-centred and tend to focus on the development of the teachers' technical skills and classroom techniques (Tatto, 1997). This technocratic or the narrow view (Themane, 2011) perceives a curriculum in terms of syllabus content and consisting of rules and procedures (Gleeson, 2010) and a list of courses (Cornbleth, 1988; Themane, 2011). In terms of this view, the curriculum is decontextualised and independent of "time and place" (Cornbleth, 1988) and teachers are expected to adhere to a standardised curriculum and prescribed teaching methods (Ball, 2009; Zeichner & Ndimande, 2008). Zeichner and Gore (1990) criticised this model's failure to equip teachers with the necessary knowledge to respond to learners' needs. Its top-down approach to curriculum development has also been criticised (Sowell & Stollenwerk, 2000) as was its association with the Fidelity curriculum approach (Snyder, Bolin, & Zuwalt, 1992). When the Fidelity curriculum is adopted, teachers are mere implementers of the curriculum – they just follow instructions given by curriculum developers on how to teach learners the content (Snyder, Bolin, & Zuwalt, 1992). In terms of this approach, teachers adopt a 'blind compliance' stance (Themane, 2011) and they simply deliver the curriculum without adapting it (Snyder et al., 1992).

As Snyder et al. (1992) emphasise, the aim of adapting the curriculum is, among other things, to meet the needs of the learners. This approach to curriculum development and implementation is referred to as the adaptation approach with the teacher making adjustments to the materials, topics, and teaching methods to suit the learners' needs (Snyder et al., 1992).

In light of the inadequacy of a technical skill based curriculum (Banks et al., 2005), the proponents of diversity teaching called for a curriculum that inclined more to a non-technical skills (socio-cultural) curriculum (D'Amant, 2012; Du Toit, 2011; Themane, 2011). As compared to the technical approaches non-technical approaches to the curriculum are more student-centred (Ornstein & Hunkins (2004), while the needs of both the learners and society form the major source of the curriculum content (Sowell & Stollenwerk, 2000). These approaches reflect the constructivist approach that recognises, among other things, multiple perspectives, the promotion of critical thinking and collaboration (Villegas & Lucas, 2002b). These approaches also contend that all learners are capable of learning (Kea, Campbell-Whatley, & Richards, 2006; Meier & Hartell, 2009).

Teacher education programmes (TEPs) which are aligned to the constructivist approach focus on the development of the teachers' knowledge and skills to enable them to address the needs of diverse learners while learning to teach occurs in context (Sowell & Stollenwerk, 2000). This view recognises teachers as indispensable due to their knowledge of both learners and contexts (Ornstein & Hunkins, 2004) and allows teachers to develop their own interpretations of situations as they interact with the learners and content (Ornstein & Hunkins, 2004). D'Amant (2012), Du Toit, (2011) and Themane (2011) refer to this approach as the broad or socio-cultural view as it goes beyond the list of courses to be taught to include societal issues. Cornbleth (1988) describes this curriculum view as being "in context" and the curriculum as "a contextualised social process". In other words, the curriculum is shaped by contextual influences within and beyond the classroom and, thus, the curriculum is contextualised to local social situations (Gleeson, 2010).

Bernstein (1990), in his sociolinguistic theory, asks the following questions: "How does the outside become the inside?" and "How does the inside reveal itself and shape the outside?" A question then arises as to the knowledge, skills and dispositions that make up a socio-cultural curriculum?

2.3.2.1 A socio-cultural curriculum

This study's central argument is that teacher education for diversity goes beyond traditional teacher education programmes. As such, it requires new thinking about policies, curricula, and practices if it is to succeed. In other words, it requires a set of special competencies which consist of knowledge, skills and dispositions. These competencies constitute a socio-cultural curriculum. Interrogating the contents of what makes up a socio-cultural curriculum contributes to the ongoing debates on what teachers for diversity need to know. The analysis of what they need to know culminates in what Grimmett and Mackinnon (1992) term pedagogical learner knowledge (PLK) – the "pedagogical procedural information useful in enhancing learner-focused teaching in the dailiness of the classroom action" (Grimmett & Mackinnon, 1992, p. 387).

I. Pedagogical learner knowledge

The pedagogical learner knowledge exceeds Shulman's pedagogical content knowledge (Shulman, 1987) as it "revolves around procedural ways in which teachers deal rigorously and supportively with learners" (Grimmett & Mackinnon, 1992, p. 387). In addition, as Grimmett and Mackinnon (1992) and Darling-Hammond (1998) assert, PLK provides teachers with knowledge on how to teach and also whom they teach. Imbedded in the PLK are two components, namely, knowledge of learners and their contexts, and knowledge of the pedagogies for diversity. The first component, knowledge of learners and their contexts, draws its principles from Shulman's (1987) knowledge base categories of knowledge of learners and their characteristics, and knowledge of educational contexts. The importance of knowledge of learners and their contexts in diversity teaching is well supported (Hammerness, et. al., 2005; Darling-Hammond, 2006); Villegas and Lucas, 2002b; Schultz, Jones-Walker & Chikkatur, 2008).

This view is compatible with the views of an earlier scholar, Howard (1999), who maintained that it is impossible to teach what one does not know. It is also believed that knowing learners increases the learning opportunities for all learners (Amin & Ramrathan, 2009; Banks et al., 2001). Knowledge of learners includes knowing their socio-cultural contexts (Amin & Ramrathan, 2009; McGee Banks & Banks, 1995), cultural values, communication and learning styles, as well as relational patterns; and also knowledge of how these all shape learning behaviour (Gay, 2002). Knowing learners in terms of the aspects referred to entails that the teacher also has knowledge of learner differences.

Felder and Brent (2005, p. 57) maintain that "the more thoroughly instructors understand the differences, the better chance they have of meeting the diverse needs of all of their students". Premised both on this argument and on an understanding that diversity is multidimensional, four positions of learner differences are articulated in the literature. One of these views approaches diversity broadly as encompassing both visible and less obvious characteristics (Loden & Rosener, 1991) as well as beliefs and values (Arredondo, 2004). Approaching learner differences from this stance entails adopting Mazur's (2010, p. 7) broad definition of diversity "the collective, all-encompassing mix of human differences and similarities along any given dimension". Teacher education premised on this notion prepares student teachers to employ equitable classroom practices that are inclusive of all learners and practices that ensure that every learner's differences are considered. Such student teachers, as Snyder et al. (1992) contend, should have knowledge of adjusting the curriculum to learners' needs. Although meeting each learner's need is desirable it is not easily achievable. This was a concern in Leach's study (2011) that revealed five different positions on diversity. An analysis of each position, including the 'individual' position which pays particular attention to learners' individual needs, revealed weaknesses. With regards to the 'individual position', Leach argues that it is difficult in large classrooms to know every learner and, thus, some learners will be ignored.

The other view bases learner differences on intellectual abilities. This view is premised on the view of Felder and Brent (2005, p. 57) that "no two students are alike".

This view also entails the recognition that learners learn in different ways (Villegas & Lucas, 2002) due to their intellectual abilities and is influenced by the notion of multiple intelligences (Gardner, 2006). This view argues that intellectual abilities and, consequently, learning styles, are crucial in understanding learner differences (Felder & Brent, 2005; Krahenbuhl, 2013).

Different learning styles imply that some learners learn effectively "with theories and abstractions; others with facts and observable phenomena; some prefer active learning … some prefer visual presentation of information and others prefer verbal explanations" (Felder & Brent, 2005, p. 58). This view is premised on Krahenbuhl's (2013) statement that differences between learners are influenced by inborn attributes. Thus, teacher education which adopts this stance tends to focus on ensuring that student teachers understand that learners have multiple intelligences and different learning styles. This would, in all likelihood, not be possible with a uniform teaching approach (Namibia., 1993; Ministry of Education, 2010). Student teachers are expected to know every learning style (Felder & Brent, 2005) in order to accommodate every learner.

Another view places significant emphasis on physical and mental abilities as in special education. Teachers who adopt this view understand that there are two types of learners, namely, learners with special needs and learners without special needs who may be taught using the 'one-size-fits all' teaching approaches (Felder & Brent, 2005). However, this is a narrow approach to diversity as it disregards other dimensions that impact equally on teaching and learning and decontextualises diversity from the sociocultural and socio-economic dimensions. Teacher education premised on this view equips student teachers with the knowledge base to handle special learners, either in special or mainstream classes.

The last view – the intersectionality approach – (Crenshaw, 1991) to learner differences centres on the way in which the various dimensions of diversity interconnect to result in the formation of an individual's identity. From this perspective learner differences complement one another and, hence, cannot be approached in isolation. This view encompasses the first and second views alluded to above and, in some instances, the third view as well.

It is premised on an understanding that each learner is unique with different learning needs that require different learning styles (Felder & Brent, 2005). Accordingly, teacher education premised on this notion would ensure student teachers understood that each learner is unique and learns in different ways. Its teacher education curriculum content should focus on the intersectionality of the diversity dimensions (Crenshaw, 1991) rather than the individual dimensions.

The second component of PLK, knowledge of pedagogies for diversity teaching, is also crucial to teacher education for diversity. As outlined by Shulman (1987) and reiterated by McGee Banks and Banks (1995), teachers for diversity require a 'sophisticated understanding of pedagogy'. According to the literature analysis that Severiens, Wolff, and Van Herpen (2014) conducted, such teachers need to be competent in various pedagogies. This position concurs with the findings of earlier scholars, Coleman et al. (1966), whose large survey identified teachers and their pedagogies as significant to better learning. There are various terms used for the pedagogies for diverse classrooms, for example, equity pedagogy (Coleman et al., 1966; McGee Banks & Banks, 1995), culturally responsive teaching (Banks et al., 2005; Gay, 2002; Villegas & Lucas, 2002b); inclusive pedagogies (Florian & Young and Rouse 2010); culturally relevant pedagogy (Howard, 2003; Ladson-Billings, 1995); intercultural teaching (MacPherson, 2010) and inclusive teaching (Geer, 1997). However, despite these various terms, they all have in common the principles of equity, social justice, constructivism and transformative education.

Approaching inclusion from a broad view that includes all learners from different backgrounds and abilities, in a UNESCO publication Harris, Miske, and Attig (2004) advocated for an 'inclusive, learning-friendly environment (ILFE)' whose essence is to create learning environments where "all children can learn, all children want to learn, and all children feel included in our classrooms" (p. 4). Language, learner participation and contribution and teacher support may exclude some learners from learning. Language may become exclusionary when it is not some of the learners' mother tongue. Participation and contribution may become exclusionary when some learners do not and are not willing to participate and there is no encouragement from the teacher.

Whereas teacher support may become an exclusionary factor when teachers do not provide the required support to learners. Harris, Miske, and Attig (2004) maintain that an ILFE may be described as "inclusive of all learners of different abilities, stimulating learning for all, promoting learner participation and collaboration, contextualising learning, promoting equity and non-discriminatory practices, and promoting school-community partnerships and involvement". As indicated above pedagogies share common assumptions and, therefore, the terms equity pedagogy (Coleman et al., 1966; McGee Banks & Banks, 1995) and inclusive teaching (Geer, 1997) will be used in this study interchangeably to represent the proposed pedagogies for inclusive learning-friendly environments.

McGee Banks and Banks (1995, p. 152) define equity pedagogy as "teaching strategies and classroom environments that help students from diverse racial, ethnic, and cultural groups attain the knowledge, skills, and attitudes needed to function effectively within, and create and perpetuate, a just, humane, and democratic society". Tomlinson (2001), a renowned author in differentiation, distinguishes between a traditional and a differentiated classroom. In a traditional classroom learner-differences do not matter, assessment is summative, the learners' learning styles are disregarded, whole class instruction is preferred, and materials and assessment are not varied.

On the other hand, a differentiated classroom is anchored on modifying teaching practices. It focuses on student differences, diagnostic assessment, multiple perspectives, different learning styles, and various teaching methods, resources and assessments (Tomlinson, 1999). There are different terms used for the term modifying teaching practices with some scholars using the term adaptive teaching (Ikwumelu, Oyibe, & Oketa, 2015); some referring to differentiated instruction (Tomlinson, 1999); some to teaching to the individual (Geer, 1997); and yet others to individualised teaching (Gourneau, 2005). However, despite these differences, the essence of the concept is the modification to teaching practices to take into account learner differences (Ikwumelu et al., 2015). The main reasons for the modifications include socio-cultural differences, academic diversity and different levels of 'curiosity and inspiration' about topics (Tomlinson, 2001) as well as for equity reasons. In short, teaching should not be to some learners only (UNESCO, 2004).

II. Other skills and dispositions

As well as the knowledge of learners and pedagogies there are other skills and dispositions. One such skills centres on Short and Pierce's (1998) argument who postulate that learning is determined by the learning atmosphere created in a classroom. This assertion is in line with Vygotsky's (1980) argument that the way in which we think and learn is determined by how we interact with people. This reasoning requires teachers to create collaborative social contexts for learning – environments that help learners learn from and with others (Short & Pierce, 1998). A learning communities approach could provide such an environment as it creates a culture of sharing (Eckert, Goldman, & Wenger, 1997); it brings out the differences between learners (Short & Pierce, 1998); it fosters collaboration (Lieberman & Miller, 2011); and learners change their opinions towards others (Short & Pierce, 1998). In addition, learning communities help teachers to develop 'hospitable' practices that enhance learning for all (Lardner, 2003); builds a curriculum on diversity; connects school, home and the global community (Eckert et al., 1997); varies learner activities and uses community resources (Bielaczyc & Collins, 1999; Lieberman & Miller, 2011).

Scholars recommend reflection as a necessary skill (Bodur, 2012; Howard, 2003; Liu & Milman, 2013; Santoro & Forghani-Arani, 2015). Dewey identified teachers as reflective professionals as early as 1904 and disputed the notion of teachers as technicians (Shulman, 1998). Teachers as reflective professionals fall within what Reeves and Robinson (2014) refer to as the reflective-practitioner model that emphasises the development of the critical skills of student teachers. Howard (2003) considers reflection as a 'prelude' to pedagogies for diverse classrooms. This view was echoed in the works of Rahman, Scaife, Yahya and Ab Jalil (2010) and Grant and Agosto (2008). Rahman et al. (2010) conducted a study to evaluate whether student teachers possessed knowledge of diverse learners (KDL) and whether they were able to apply KDL in practice. The outcome of the study showed some incompatibilities between their perceptions and practice. Some student teachers felt that they had developed a good knowledge of diverse learners but their practices did not reflect this.

This incompatibility was attributed to a lack of reflective skills. Student teachers need good reflective skills to resolve the inconsistencies between their beliefs and their classroom practice. The study concluded by recommending that teacher education empowers students with reflective skills.

Scholars (Cochran-Smith, 2009; Nieto, 2000; Sleeter, 2013; Harrison, 2015) also highlighted the skill of teaching for social justice as another important attribute of a socio-cultural curriculum. Cochran-Smith (2009) underscored the need for teacher preparation to focus on social justice goals as social justice is, among other things, transformative, aims for a just society, promotes equity and respect for all and focuses on student learning and, hence, TEPs' emphasis on teaching for social justice (Lee, 2011). This implies that teachers should create classrooms in which the curriculum and pedagogy support both diversity and equity (Sleeter, 2013). According to Sleeter (2013), teaching for social justice is successful when teachers build on learners' cultural skills and the ways of knowing that they already possess; when the curriculum is drawn from multiple perspectives and when teachers successfully facilitate 'intergroup dialogue' on emotional issues. Harrison (2015) underscores the impact of teaching for social justice. Her study achieved positive outcomes when she approached Mathematics from a social justice perspective with the learning in her class becoming debatable, relevant, and motivating.

As already stated, teachers of diversity need to demonstrate certain dispositions. The National Council for the Accreditation of Teacher Education (NATE, 2002, p. 12) defines teacher disposition as: "The values, commitments, and professional ethics that influence behaviours used toward students, families, colleagues, and communities and affect student learning … Dispositions are guided by beliefs and attitudes related to values such as caring, fairness, honesty, responsibility, and social justice". Accordingly, the proponents of diversity argue that negative perceptions towards learners interfere with teaching for diversity (Milner, 2010; Gay, 2002). Indeed, the need for teachers to manifest positive perceptions towards learners who differ has been stressed (Mason, 2006; Merryfield, 2000; Ball, 2000). There is, clearly, a gap in Shulman's (1987) knowledge base as it appears to be value-free.

However, there needs to be a category on dispositions because, as Pajares (1992) purports, all teachers hold beliefs about their students. In addition, scholars acknowledge that dispositions 'shape teaching conceptions and actions' (Gay, 2010). Consequently, as Gay (2002) argues, the absence of appropriate dispositions may result in distorted perceptions about learners.

Singh's (2010) study suggested the dispositions deemed to be important in practising equity pedagogy in diverse classrooms. These dispositions included a meaningful philosophy of education, commitment, intercultural sensitivity, social justice and equity, communications, and reflection. These were then categorised into three domains of knowledge, namely, knowledge of the self, knowledge of the other and knowledge of the community. The first two domains only are discussed below because knowledge of the community is incorporated under the knowledge of contexts already explained. Central to knowledge of the self is the question: How do I feel about teaching students of a different race, class, and gender? (Singh, 2010). This domain encompasses the individual's philosophies and commitment in respect of diversity and, in this study, the domain includes teachers' views on diversity, teachers' empathetic behaviours and how holding low expectations about some learners influences such learners' learning.

Views toward diversity are discussed on the basis of one of Gay's (2009) principles for practice in teaching diversity, namely, "beliefs shape instructional behaviour" (p. 264). This principle encompasses both personal and professional beliefs about diversity issues. As premised on this principle, there are three contradictory categories of teachers. The first category includes teachers who perceive diversity as a "positive, enriching and valuable resource for teaching, learning and living" (Gay, 2009, p. 264). The proponents of diversity education suggest the two following broad benefits of diversity, namely, democratic benefits and academic benefits. Democratic benefits include the values of tolerance, acceptance, respect and cultural awareness (Coleman et al., 2011; Hurtado, 2001) while academic benefits include academic skill enhancement, multiple perspectives to learning and critical thinking skills (Coleman et al., 2011; Hockings, Cooke, Bowl, Yamashita, & McGinty, 2008; Hurtado, 2001).

Furthermore, Gay (2009) contends that teachers who perceive diversity positively will 'systematically and explicitly' and eagerly include diversity in their teaching practices. In support of this assertion both the studies by Jeannin (2013) on the impact of diversity, and Dutrow, Norberg, and Sedibe (2014) on student teachers' perception of diversity, report positive benefits. The students in both studies appreciated the socio-cultural benefits of diverse classrooms. However, there is also an argument that merely placing students in a diverse classroom may not suffice. It is advocated that diverse classrooms should, among other things, be coupled with pedagogies, diverse curricula, a supportive environment (Hurtado, 2001; Hockings et al., 2008), and actual engagement with diverse peers (Gurin, Dey, Hurtado, & Gurin, 2002). These factors support Hurtado et al.'s (2012) argument that institutions may succeed with diversity if they reflect on their policies and practices, the curriculum, attitudes towards diversity and classroom pedagogies. Finally, Thomas's study (2014) contends that valuing diversity would 'revolutionise' the way in which scholars view diverse learners.

Although there appears to be consensus among the proponents of the value of diversity education, there is no consensus on the way in which teachers take into account learner differences. This was revealed in a study by Leach (2011) on how teachers catered for learners from underrepresented groups. The study revealed five categories of teachers. Owing to the closeness of the categories, only three distinct categories are discussed: 1) Teachers who adopted a 'universal' position of treating all learners equally and the same; 2) the 'group' position – teachers who treated learners based on ethnic identity, or by groups based on similarities and 3) the 'individual' position – teachers who focused on individual differences between learners. Not one of these positions was identified as the best as there were disadvantages to all three and; consequently, none was given preference. Accordingly, the study advocated a merging of all three positions into a new position that draws from each of the three positions. The universal position assists with the strategies of building unity between learners; the group position with strategies that cater for the cultural capital of the group while the individual position assists with strategies that help teachers to build a 'personal learning relationship' with each learner.

As Leach (2011) observed, another view that has emerged recently in the literature is that which views diversity negatively from a deficit perspective (Howard, 2003; Thomas, 2014). In terms of this view diversity is viewed as a problem (Coleman et al., 2011; Reay, David, & Ball, 2005; Shaw, 2009) with teachers holding negative beliefs about diversity issues. This view affects institutions in various ways. In some instances, institutions do not support the diversification of students. Shaw (2009) identified privilege and prestige as reasons why such institutions do not support the diversification of the student bodies and results in the maintenance of the status quo whereby entry to higher education is for the elite only. In addition, it is believed that broadening participation (Hockings et al., 2008) would mean the lowering of the education standard (Leathwood & O'Connell, 2003; Reay et al., 2005). There is empirical support for the negative consequences of deficit thinking. Vázquez-Montilla, Just, and Triscari (2014) and Coronel and Gómez-Hurtado (2015) revealed assimilatory and exclusionary practices on the part of teachers towards other learners.

These studies echoed Vandeyar's (2010) earlier findings on the response of teachers to school integration and which was characterised by discrimination towards 'black' learners. In the main, viewing diversity in a negative light carries with it negative predispositions of sameness, colour-blind (Rose & Potts, 2011); race-less, anti-diversity (Pillay & McLellan, 2010; Kea et al., 2006) and avoidance, denial, dismissal, anxiety and fear (Gay, 2009). Gay (2009) argues that these attitudes impact negatively on successful teaching and learning. Furthermore, when teachers consider diversity not to be important to teaching and learning, there is likelihood that diversity issues will be ignored in their classes (Maruyama & Moreno, 2000). Furthermore, as Thomas's (2014) study revealed, the consequences could be the behaviour of the teachers, namely, blaming the students for their unsatisfactory performance instead of seeking the barriers to their performance in the curricula and other inequalities. Thomas (2014) advocated a new thinking characterised by valuing diversity; a change to curricula and inclusive pedagogies.

Scholars (Darling-Hammond & Snyder, 2000; Du Toit, 2011; Howard, 2007; Nieto, 2006a) identified empathy as an important disposition in diverse classrooms.

Empathy entails the teacher seeing beyond his/her own perspective; putting him/herself in the shoes of the learner; appreciating the experiences of the learner (Darling-Hammond, 2000) and feeling and understanding what the learner is feeling (Peck, Maude, & Brotherson, 2015). The significance of empathy was also reported in an earlier study by McAllister and Irvine (2002). The teachers in this study appreciated how empathetic classroom practices created better learning climates. In addition, the study reported that teachers became more supportive and interactions with learners improved. The role of empathy in changing their view of the curriculum so that it became learner-centred was pertinent to their reflections. The teachers exhibited the empathetic behaviours of respect, tolerance, acceptance, and understanding. The study argued that 'academic achievement' for all is possible only if teachers become empathetic. Accordingly, the study recommended that this disposition should be part of teacher development.

Current studies have continued to attest to the important role of empathy. It was observed in Maude's (2010) study that teachers who are empathetic towards learners and their families respond better to learners' needs than would otherwise have been the case. Similarly, Peck, Maude and Brotherson (2015) found that empathy helped teachers to view diversity positively and to demonstrate a better understanding of the cultural practices of children from different backgrounds. Echoing McAllister and Irvine (2002), Peck et al. (2015) recommended teacher education to train teachers on empathy. This, they argued, would prevent the 'professional burnout' which, it was assumed, may be the reason for teacher attrition.

Scholars agreed that one other disposition required is for teachers to have high expectations to the effect that all learners are capable of learning (Gay, 2002; Nieto, 2006a; Talbert-Johnson, 2006; Villegas & Lucas, 2002) and that all learners have a cultural capital that they bring to school (Bourdieu, 1984). Severiens et al.'s (2014) study claimed that 'expectations' was one of the conceptual repertoires of diversity that should be included in all teacher education curricula. They revealed the negative effects of the teacher holding low expectations of some learners. There are writers who have related a mind-set of low expectations on the part of teachers to deficit conceptions (Santoro & Forghani-Arani, 2015; Alexander, 2010).

Severiens et al. (2014) contend that teachers with this mind-set, firstly, undermine such learners from whom teachers just expect the minimum performance, thus, none of their contributions is satisfactory while their 'brilliance' is not recognised and/or appreciated and, secondly, the teachers tend to give non-challenging tasks to such learners in the belief that favouring them will help them to complete such tasks easily. This is in line with Milner's (2010) observation that teachers with such low expectations do not believe such learners are able to reach high standards and, therefore, they just expect the minimum and, hence, the recommendation to teachers that they accept that learners think, talk, behave and learn in different ways (Villegas & Lucas, 2002).

Knowledge of the other includes social justice. There is widespread support for the notion of 'passion for social justice' (Garmon, 2004; Howard, 2007; Nieto, 2000). Nieto (2000, p. 183) claims that diversity will gain a 'place of prominence' in the teacher education curriculum only if "social justice is a major lens with which we view the education of all students". There are benefits to using social justice as a lens through which to view teacher education for diversity. For example, Tinkler and Tinkler (2015) demonstrated how, when used as field placement component, social justice increased student teachers' exposure to diversity, they attended better to the needs of individual learners and they were empowered to question the inequities in some schools. The questioning of inequities in schools is in line with Cochran-Smith et al., (2009) view of social justice from a critical pedagogy perspective (McLaren, 1999). They argue that approaching social justice from this perspective shifts the focus to the inequities that hinder access to educational opportunities.

In line with the social justice and constructivist theories underpinning this study, it is assumed that learners learn best when their experiences are integrated (Null, 2007; Schultz et al., 2008; Villegas & Lucas, 2002), when teachers know "what is already inside the learner's head … to make the internal external" (Shulman, 2000, p. 133), when the teaching styles match the learners' learning styles (Gay, 2002) and when teachers draw examples from the learners' experiences (Ball, 2000; Delpit, 2006; Gay, 2002; McGee Banks & Banks, 1995).

Underscoring this assertion, Fataar (2012) urges teachers to use pedagogies that provide a 'pedagogical scaffold', arguing that this would serve as a 'conceptual bridge' between the learners 'life world knowledge' and 'school knowledge'.

2.3.2.2   Implementing a socio-cultural curriculum

This section may be seen as a response to the key objective of this study, namely, how teachers are prepared for diversity. The aim of the section is to establish how the socio-cultural curriculum described in the previous section may be implemented. In other words, it interrogates how student teachers learn the knowledge, skills and dispositions required for diversity teaching. There are divergent responses and debates in the literature on this matter. One teacher learning mode is through teacher educators. Teacher educators have been identified as playing an indispensable role in ensuring the quality of novice teachers (OECD, 2010) as well as quality teaching and learning outcomes (European Commission, 2013). Teacher educators are expected to "teach teachers how to teach, and facilitate and encourage their learning" (European Commission, 2013, p. 7).

The European Commission (2013) identifies, among other things, modelling by teacher educators as an avenue of providing experiences to student teachers. Nieto (2006a), among others, broadly identifies courses, dialogue in courses and seminars, and field experiences as avenues for providing experiences to student teachers. These assertions, it may be argued, are premised on Milner's observation (2010, p. 129) that: "What happens in teacher education classrooms and programmes in terms of curriculum and instruction can be critical to the success of teachers and students".

I.   Teacher educators

The shortfalls of teacher educators have been highlighted in the literature. Merryfield (2000) partly blames teacher educators for teachers' unpreparedness to teach diverse classrooms. He maintains that some teacher educators may themselves, lack the knowledge and skills required to teach for diversity and, hence, student teachers graduate without the necessary knowledge base.

Merryfield (2000, p. 430) asks "Do today's teacher educators have the knowledge, skills and commitment to teach for equity and diversity …?" The European Commission text on *'supporting teacher educators for better learning outcomes* (European Commission, 2013, p. 8) defines teacher educators broadly as "all those who play a role in teacher education and these are various, including higher academic education staff who perform various tasks, education researchers, mentors at schools and those teachers supervising student teachers during teaching practice". It further states "they are present at every stage of the teacher's career" (p. 7). This study adopts a narrower conceptualisation of teacher educator as referring only to university teacher educators of pedagogy and didactics.

Teacher educators should be both first-order and second-order teachers (Murray, 2002). As first-order teachers they need to be competent in teaching learners while, as second-order teachers, they need to be competent in reflecting upon and communicating about how they teach and also model good teaching practice for student-teachers (Murray, 2002). In other words, they need to be competent in teaching about teaching (Loughran, 1997). Consequently, teacher educators should know how to teach learners to enable them to be able to teach student teachers on how to teach learners. However, as Cooper and He (2012) observed, content expertise and pedagogical knowledge are not sufficient. Teacher educators, the study argues, require knowledge about teaching students to enable them to adapt to the prevailing teaching contexts, as well as the ability to contextualise the curriculum to include knowledge of content, pedagogical experiences, as well as knowledge of learners.

II. Modelling

The European Commission (2013) identifies, among other things, modelling by teacher educators as an avenue of providing experiences to student teachers. This assertion concurs with the findings of an earlier theorist, Bandura (1989), who identified modelling as an effective teaching tool. Eggen and Kauchak (2005, p. 396) define modelling as "exhibiting behaviour that is observed and imitated by others". Bandura (1974) referred to this as 'learning by example'.

In teacher education, it "is about doing in our practice that which we expect our students to do in their teaching" rather than transmission models (Loughran & Berry, 2005, p. 12).

Modelling enables student teachers to learn through their teacher educators (European Commission (2013). Fourie and Fourie's (2015) study identified role modelling as the teacher educators' responsibility. This strategy, however, is not guaranteed. An earlier study by Lunenberg, Korthagen, and Swennen (2007), that examined whether teacher educators modelled their practice, concluded that some never modelled or else the modelling that did happen was unplanned. Loughran and Berry (2005) assert that the motive behind modelling should be clear and explicit and also it should be intentional (Lunenberg et al., 2007) because, as Schuman and Relihan (1990, p. 105) argue, "what is modelled in the college classroom is what should be evident in the classrooms in which they teach". This argument echoes Lortie's (1975) notion of 'apprenticeship of observation' which is premised on the observation that teachers teach as they were taught (Borg, 2004; Feiman-Nemser & Remillard, 1995). However, despite its crucial role, some trends in the literature reveal modelling as a neglected area (Lunenberg et al., 2007).

III.   Courses

There are two epistemological positions to be found in the literature, namely, the information-centred model and the integrative-generative model (Murrell et al., 1997). The information-centred model (Murrell et al., 1997) or the segregated approach (Zeichner, 1993) is an add-on approach in terms of which either a single course may focus on diversity issues or a few courses may include diversity topics (Murrell et al., 1997; Zeichner, 1993) without any changes to the curriculum's structure, purpose and characteristics (Banks, 2001). Villegas and Lucas (2002a) find this approach to be inadequate. It does not address issues in depth (Garcia & Lopez, 2005; Kea et al., 2006; Valentin, 2006); there is no long-term impact on attitude change (Murrell et al., 1997); and it is without a vision for preparing teachers for diversity. In addition, adding a course becomes worthless as the course may be at odds with the rest of the curriculum (Villegas & Lucas, 2002a) .

Furthermore, when diversity issues are addressed in specific courses, other faculty members may not take on the responsibility of addressing such issues and, since such courses are usually optional, other graduates may not be prepared in diversity issues (Villegas & Lucas, 2002a).

A conflicting perspective, the integrated approach, infuses diversity content across various courses and field experiences (Kea et al., 2006; Meier & Hartell, 2009; Villegas & Lucas, 2007), and across the curriculum (Vranješević, 2014). This approach is justified from a multicultural perspective with Chisholm (1994) arguing that infusing multicultural issues across the curriculum ensures, among other things, in-depth coverage of issues across the programme; provides various opportunities to observe effective teaching in multicultural classrooms across courses; and, finally, the student teachers exposed to this approach become confident of their ability to teach in diverse classrooms. Valentin (2006) emphasises that infusing diversity throughout courses involves all stakeholders and results in key issues being covered in each course.

IV.   Dialogues

In the student teacher training context Nieto (2006a) identifies dialogue as a way of providing experience to student teachers. The need for teacher educators to possess the ability to hold dialogues on diversity issues with student teachers is underscored in Jankie's study (2007). Of concern is the need to "bring issues of diversity out of the closet" and a knowledge of how to handle both conflicting perspectives and other forms of resistance during lectures. Further justification for the use of dialogue was provided by Sleeter's (2013) study that argued that teaching for social justice should succeed if there is sound facilitation of 'intergroup dialogue' on emotional issues. However, Geer (1997) highlights the need to provide an environment in which students will feel safe voicing their opinions and where they will understand that discussions are intended to foster learning.

V.   Teaching practice

Darling-Hammond (2000) regards teaching practice as the 'spine' of most strong TEPs. In spite of the unanimous agreement among scholars on the indispensable role of teaching practice in teacher education for diversity, scholars reveal different thinking as to the reasons why student teachers do teaching practice. Anderson and Stillman's (2013) literature analysis highlights a view that has received little attention, namely, the contribution of teaching practice to teacher development for diversity. As observed in De Lange, Khau, and Athiemoolam's study (2014), when this view is adopted, the contribution of teaching practice is seen as providing students with new pedagogical skills and, as Darling-Hammond et al. (2005) assert, students are inducted into the theories and practices of the profession. However, this position does not focus on assessment but, instead, on professional development (De Lange et al., 2014). When this position is adopted, the purpose of teaching practice is for the students to learn.

Proponents of this position believe that, as students become immersed in various school contexts, they learn about diversity (MacPherson, 2010; De Lange et al., 2014; Tinkler & Tinkler, 2015). When this view is adopted, its aim is to provide student teachers with an opportunity to develop and practise teaching skills (Moletsane et al., 2004). This stance centres on a developing trend in the literature that views schools as crucial avenues for teacher learning (Croft, 2006; Kea et al., 2006). For example, Torm et al.'s (2012) study advocates a transfer of a major part of teacher education to schools. In other words, schools become extensions of teacher education institutions. Several studies support teaching practice as a learning tool. For example, Matoti and Odora's study (2013) on the contribution of teaching practice to students' professional development reports positive outcomes with student teachers acquiring valuable experience in respect of pedagogical approaches.

A further position is revealed in studies (Schultz et al., 2008; Rose & Potts, 2011; Rahman et al., 2010) which focus on putting into practice what student teachers have learnt during coursework. The role of teaching practice, in this instance, is to demonstrate their theoretical knowledge by enacting theories.

Shulman (1998) found practical experience to be crucial in testing theories. This view echoes Dewey's belief that only "theoretical learning situated in practice" is helpful (Shulman, 1998, p. 524). From this perspective, teaching practice becomes an opportunity for the trialling and refinement of the knowledge, skills and attitudes acquired during coursework (Arthur-Kelly, Sutherland, Lyons, Macfarlane, & Foreman, 2013).

The enactment of theories during teaching practice is also contested. This was revealed in the reviews conducted by Marais and Meier (2004). The main contention is whether theory or practice should come first (Reeves & Robinson, 2014). Reeves and Robinson (2014) identified different positions in the literature on the theory-practice relationship. One such position they termed the theory-led model in terms of which student teachers are provided with theoretical knowledge for teaching practice before they go on teaching practice. The assumption is that they will apply this theoretical knowledge in practice. According to Reeves and Robinson's (2014) review this model has been criticised because, among other things, knowing the theory does not guarantee the application of such theory because what is learnt in TEIs does not easily transfer to actual classroom practice.

 Others, cited in the same review, attributed the failure of student teachers to enact theories to didactics; badly taught theory and/or else theory taught in an abstract way without relating it to practice. On the other hand, some viewed this failure as the result of students themselves modelling the way in which they had been taught or else taking on the practices of the school even when they were contrary to what they had learnt during teacher training. Schultz et al. (2008) reinterated that school factors could be blockers, and thus attributed the failure of students to put theories into practice to external factors such as the standardised curriculum. However, they argued that good negotiation skills would enable students to negotiate for 'openings' to implement the practices they had learnt.

In the context of diversity teaching, research has revealed both good and bad practices in teaching practice in relation to placements, supervision, duration and timing.

In terms of diversity teaching, Murrell et al. (1997) maintain that teaching practice placements should be in diverse classrooms. This is premised on the notion of immersion into cultural experiences that, Zeichner (1993) asserts, is key in diverse classrooms. Reeves and Robinson (2014) are concerned that, if students are placed in ideal conditions only, they may not be well prepared for a variety of contexts. Studies (Wiggins, et al., 2007; Nelson, 2008; Lin & Bates, 2010; Evans, 2013; De Lange et al., 2014) that investigated the benefits of placing students in unfamiliar setups yielded positive results. For example, Wiggins, et al.'s (2007) study on the impact of a field immersion programme on student teachers' attitudes towards diverse classrooms reported that student teachers who had previously viewed a setting with students from other cultures as 'foreign and impenetrable' were 'moving comfortably'. Likewise, in Nelson's (2008) study, student teachers visiting schools with a different religious ethos helped the student teachers to overcome certain prejudices and stereotypes, and helped them to improve their knowledge of diversity. Similarly, the literature analyses conducted by Evans (2013) and Severiens et al. (2014) on family, school and community engagement echo how interactions with diverse families changed teachers' attitudes. These studies reaffirmed what Bernstein (1990, p. 94) argues "brings the outside inside" and Zeichner's (1993) assertion of the value of bringing community experiences into class.

Despite the unequivocal support for taking student teachers out of their comfort zones, some studies have reported challenges (Matoti & Odora, 2013; Robinson, 2014; Sosibo, 2013). The literature provides evidence of two levels of challenges. The one level is administrative and relates to school selection and placements while the other is practice-based and relates to the difficulties which student teachers encounter at their placement schools. Robinson's (2014) study revealed administrative challenges related to policy and resource constraints that led to student teachers opting for placements within their 'comfort zones'. The study recommended that such practice be abandoned but with support mechanisms put in place to help students cope with the emotional stress that would result. This recommendation is in line with Matoti and Odora (2013) who argue that, when student teachers are not satisfied with their teaching practice placements, they develop feelings of resentment towards the profession. The study, therefore, advises that placements must be carefully considered.

On the other hand, Sosibo (2013) reveal practice-based challenges pertaining to language and culture, negative attitudes and stereotypes on the part of learners, and alienation and discrimination by teachers in racially different schools. Student teachers blamed such challenges on the disjuncture between the theories taught in the curriculum and the school contexts. Student teachers clearly felt unprepared to teach diverse classrooms and that the theories they were being taught were not being contextualised. Sosibo (2013) argues that the placement of student teachers in unfamiliar contexts would be effective only if student teachers were effectively taught and prepared beforehand. While in this study students blamed the teacher education curriculum for their inadequacies, the student teachers in Pearce's study (2012), who encountered a similar situation during teaching practice, took action and they confronted 'white' dominance. This reaction, the study observed, highlighted the notion of teachers as agents of change and how it is possible for diversity issues to be openly debated, as well as how such openness may bring about awareness among teachers and also changes to policy and practices.

Supervision during teaching practice is yet a further issue discussed in the literature. Murrell et al. (1997) maintain that teaching practice should be supervised by experts. Darling-Hammond (2006) echoes this by stating that teaching practice should be 'intensively supervised' and should expose student teachers to teachers who model good teaching practices that are responsive to learners. This is in line with the master-apprenticeship model proposed by Reeves and Robinson (2014) and which emphasises learning through direct experience and observation of best teaching practices. However, in their reviews Marais and Meier (2004) identified the quality of supervision by mentor teachers to student teachers during teaching practice as unsatisfactory. While their analysis highlighted supervision as a challenge, their study findings were contradictory. The majority of the student teachers in their study appreciated the support they received and viewed their supervisory teachers as role-models.

A further challenge is what Ensor's (2004) literature study referred to as the 'washing-out' effect of schools whereby the existing school environment 'washes out' what was learnt during teacher training (Ensor, 2004).

Echoing this 'washing-out' effect of schools, Schultz et al. (2008) identified certain school factors as hindrances to the enactment of practices learnt during teacher preparation. To overcome this, Schultz et al. (2008) argued that student teachers should be equipped with negotiation skills to negotiate how they could implement learnt strategies when confronted by challenging school conditions. Robinson's study (2014) cited two types of student teachers, namely, a student that waits to be told what to do and one who takes the initiative to do things differently. The latter type of student would undoubtedly aim to implement new theories learnt during teacher training despite challenging school factors. However, it may be argued that this would require a supportive learning environment (Robinson, 2014). Related to the issue of supportive learning environments in schools, studies cite a close synergy between teacher educators and supervisory teachers (Reddy, Menkveld, & Bitzer, 2008; Robinson, 2014; Torm et al., 2012). Various reasons are given for why such a 'close synergy' is necessary. Reddy et al. (2008) argue that such closeness would turn schools into 'powerful learning environments' while Torm et al. (2012) highlight the 'mutual understanding' on student supervision that would exist between when both parties are trained together. The teacher educators in Robinson's study (2014) maintained that this would build 'firmer links with schools' over didactics and supervision.

The need for the duration of teaching practice in diverse contexts to be extended is well supported (Meier, 2010; Cooper & He, 2012; Darling-Hammond, 2006). This is in line with Reeves and Robinson (2014) who argue that teaching practice may not benefit student teachers if the time provided is not sufficient to enable them to apply the theory they have learnt in practice. One proposal is for students to go on teaching practice as early as the first year (Meier, 2005; Torm et al., 2012). However, Darling-Hammond (2006) observes that most effective programmes require at least a full academic year of study as this allows student teachers time to experience and apply "complex repertoires of practices" so that they "grow roots on their practice" (p.8). Longer periods of teaching practice also enable students to gain sufficient experience to start to work independently of the expert teachers (Darling-Hammond, 2006). Torm et al.'s (2012) study argues that teaching practice should not be a 'once off' session but should take place throughout the training period as this would allow students to develop their own personal working theory.

The effect of longer durations was reported in a study discussed earlier, namely, that of Matoti and Odora (2013) with the students in this study indicating that they had appreciated teaching practice due to its frequency during the four years of study and, particularly, the six months in their final year. They claimed this had improved their confidence, planning skills and pedagogical approaches.

VI.   Professional learning communities

Learning in professional learning communities (PLCs) is an avenue of teacher learning whereby teachers work together and share their understandings of good teaching (Darling-Hammond et al., 2005). As teacher learning avenues PLCs may be viewed from two perspectives – firstly, namely, its contribution to student teachers and, secondly, a lifelong learning perspective whereby teacher learning becomes an ongoing process beyond teacher training. The former view conceptualises PLCs as learning avenues whereby students learn from one another and from experienced teachers. As they work together and observe teaching, through practising what they observe and learn, student teachers, "develop the visions, understandings, practices and dispositions for teaching" (Darling-Hammond et al., 2005, p. 406). In terms of the latter view, the teacher learning resulting from continued learning (Feiman-Nemser & Remillard, 1995) is premised on the belief that it is not possible for student teachers to learn everything during teacher preparation (Croft, 2006; Kea et al., 2006). In support of this assertion, Little (2012) identified schools as avenues for continued professional development through PLCs. PLCs enable teachers to move from working in isolation to working as a community and allow teachers to support one another; to interact and collaborate on their practice and to enhance their skills, thus enabling them to teach every learner successfully (Morrissey, 2000). As teachers learn from the 'non-evaluative feedback' from fellow teachers, Hord (1997) maintains, they acquire new knowledge and beliefs about teaching and learning.

2.4 LITERATURE GAPS ON TEACHER EDUCATION FOR DIVERSITY

The above section focused on the theories, debates and current practices relating to teacher education for diversity. This section discusses the gaps in the existing research that investigated how student teachers are prepared to teach diverse classrooms. The reason for these gaps is premised on two claims. There is the claim that no study has directly interrogated how teacher education institutions respond to national diversity policies while the other relates to how teachers are trained. Related studies on how teachers are trained would have interrogated whether teachers are trained using an anti-social, technical approach that ignores diversity; or by a socio–cultural curriculum that addresses diversity. Such studies would have interrogated the nature of curriculum content. To ensure currency of articles, the literature, both internationally and in Sub-Sahara Africa, referred to in this study, was restricted to the period 2004 to 2015.

The search outcome revealed four categories of studies. Category one included studies that interrogate the link between state diversity policies and teacher education institutions, category two comprised studies which investigated the curriculum theories and practices of teacher education institutions, category three studies focused on student-teachers' perceptions and the realisation of national and institutional goals regarding diversity while category four comprised studies that generally investigated how student teachers are prepared to teach for diversity.

All four categories included studies conducted both internationally and in Sub-Sahara Africa. The international studies included studies conducted in countries such as the United States of America (USA), United Kingdom (UK), Canada, Australia, New Zealand, and so forth, while the Sub-Saharan Africa studies included studies conducted in, among others, South Africa, and Namibia.

2.4.1   Studies on diversity policies

International studies on the link between state diversity policies and teacher education institutions interrogate this relation at two levels, namely, the school level and the teacher education level.

Studies at the school level tend to focus on practising teachers (Alviar-Martin & Ho, 2011; Holm & London, 2010; Khanal, 2013; Lawson et al., 2013) and do not provide answers about the teacher education institutions' response to state policies. However, these studies have contributed to the literature on diversity policies.

For example, Lawson et al. (2013) focused on how policies are blamed for not helping to equip teachers with the critical teaching skills in respect of diversity, and for entrenching inequalities and, thus, causing a disjuncture between policies and practice. They contend that teachers need the support of policies to enable them to 'critically interrogate' diversity and inclusion. Despite valuable lessons learnt from this study, differences between this study and my study are observed. Lawson's study interrogated policies at school level – it focuses on the influence of policies on teachers' understanding of diversity and difference, as well as their pedagogies; moreover, it does not address the relationship between national policies, curricula and practices at teacher education level.

Similarly, studies at the teacher education level do not appear to address the way in which teacher education institutional policies, curricula and practices are aligned to state policies on the preparation of teachers for diversity. There have been studies conducted that reviewed the focus on structural diversity, and special education. For example, the studies by Iverson (2012) and Thomas (2014) focus on widening access to universities. Widening access is an equity issue and addresses structural diversity (Hurtado, et al., 1999), but does not address the gap of how institutional policies, curricula and practice respond to national diversity policies.

Other studies have adopted a narrow view of inclusion (Arthur-Kelly et al., 2013; Costa et al., 2011; Sharma et al., 2013) and, thus, they approach diversity in a narrow way. For example, Sharma et al.'s (2013) review investigated the progress made with regards to inclusive education at various levels from a special education perspective. Despite its narrow focus, however, the review highlights the role of national policies with regards to inclusive education and illuminates that a lack of emphasis at the national level impacts on the implementation of inclusive policies.

Regardless of this study's contribution to the role of national policies, the fact that previous studies have approached inclusion narrowly is a gap that my study promises to fill by approaching diversity broadly; consequently, my study adopts the intersectionality (Crenshaw, 1991) of diversity dimensions.

In the main, none of the international studies reviewed thus far has directly interrogated the realisation of national diversity policies by teacher training institutions. However, the last study in this category by Solomon (2015) is similar to my study. Solomon's study investigated whether teacher education policies, both at the national and institutional level, supported the development of the students' multicultural competence. The outcome showed that all the related policy documents reviewed were supportive. Of relevance to my study is the role of policies and how they influence the practices of teacher educations institutions in respect of diversity issues. In view of the narrow focus on multicultural competences only in Solomon's study (2015), and its sole reliance on documents, the differences between this study and my study become evident. My study was broader than that of Solomon (2015) and advocated broadly equipping student teachers with the knowledge, skills and dispositions, including the multicultural competences that are required to teach diverse classrooms. The trustworthiness of the study's findings was enhanced through the corroboration of various data collection methods. Although the realisation of national policies by educational institutions was outside of the focus of the study; both national and institutional policies were collectively assessed for their role in and impact on an institution's practices although the relationship between them was also outside of the scope of the study.

The studies reviewed in Sub-Saharan Africa followed a similar pattern observed in international studies of some studies conducted at the school level and others approaching diversity in a narrow way. For example, Sayed and Britain's (2007) study was at school level and evaluated the existence of and the response of schools to state policies in South Africa and India. However, irrespective of this difference of this study's focus at school level, the study's recommendation that school inclusive policies be embedded within broader educational policies may be of value to teacher education.

The pattern of studies approaching diversity in a narrow way was observed in Donohue and Bornman's (2014) study that focused on learners with disabilities. Despite being at teacher education level, this is narrow approach to inclusion differed from that of my study that adopted a broader view of inclusivity.

It is possible to conclude from the studies discussed above that the implementation of state diversity policies by teacher education institutions has not been directly addressed in the literature with international studies as well as studies in Sub-Saharan Africa not providing responses on how TEIs, such as UNAM, are realising national policies in respect of preparing student teachers to teach for diversity.

2.4.2 Studies on curriculum theories and practices

It would appear that there have been relatively few category-two studies investigating the curriculum theories and practices of teacher education institutions with a diversity focus, both internationally and in Sub-Sahara Africa-scant attention has been given to this area. Studies reviewed by Hemson (2006) and Themane (2011) did, in a way, investigate curriculum theories and practices but did not provide responses to what a sociocultural curriculum entails in practice. Furthermore, these studies approached curriculum theories and practices using different foci to my study. Nevertheless, Hemson's (2006) study is very similar to my study. It investigated the responses of three South African universities to integration by examining the dominant curriculum framework as well as the diversity of staff, students and curriculum. Thus, other than that Hemson's (2006) study explored curriculum frameworks, the research methodology is different, and it adopted a comparative design. Some of its objectives were to explore structural diversity (Hurtado, et al., 1999) and the diversity of staff and students while it also focused on the challenges of integration in formerly racialised universities.

Similarly, Themane (2011) addressed theoretical issues that affect curriculum development and focused on establishing the curriculum view that underpinned the programme review, that is, how the two views are developed. However, despite this study, there are still gaps in the literature. Firstly, the two views of the curriculum were interrogated from a development point of view and not on establishing which

curriculum view was adopted or the implementation of the said curriculum view. Secondly, the study approaches diversity in a narrow way. Furthermore, in view of Namibia's unique apartheid past which divided blacks ethnically in order to rule them, issues of race, ethnicity, gender and socio-economic class may have a different meaning in the country, thus implying that a diversity focused curriculum in Namibia may be different to such curricula in other countries.

2.4.3 Studies on student perceptions and diversity policies

Category three studies interrogate the link between student-teachers' perceptions and the realisation of national and institutional goals in respect of diversity. In the main, the studies reviewed did not offer a direct response to the link. For example, the literature review by Anderson and Stillman (2013) revealed a plethora of studies on attitude change. Similar studies that focused on identifying attitudes on the part of student teachers did not include any links between state and institutional diversity goals (Vázquez-Montilla et al., 2014; Vandeyar, 2010; Garcia & Lopez, 2005; Wiggins et al., 2007; Russell & Russell, 2014). However, these studies have contributed to teacher education by identifying negative attitudes that student teachers may have towards learners who differ, namely, exclusionary, assimilatory, celebratory, separatory, colour-blind and deficit stances. Studies by Gourneau (2005) and Singh (2010) share a similar focus with one of my research aims of questions of exploring the link between student-teachers' perceptions and the realisation of national and institutional goals regarding diversity.

However, Gourneau (2005) and Singh (2010) did not extend their aim to include how such dispositions enable or hinder the realisation of national diversity goals although they did identify positive attitudes for diverse classrooms, inter alia, valuing diversity and fostering individualised instruction (Gourneau, 2005), establishing one's philosophy of education; commitment to diversity; empathy; upholding social justice values; upholding 'strong cultural learning communities' and self-awareness (Singh, 2010).

2.4.4 Studies on student preparation for diversity

Category four studies focus on how student teachers are prepared to teach for diversity. International studies reviewed (Liu, 2010; Henkin & Steinmetz, 2008; Maged, 2014) investigated the preparation of student teachers of teaching for diversity. However, the foci of these studies differed when compared to my study. For example, Henkin and Steinmetz's (2008) study on the preparation for diversity teaching approached the issue from an evaluative perspective. It aimed at gauging the extent to which students were prepared by investigating how they would create diverse opportunities in their classrooms through the examination of diversity strategies they would suggest using. Nevertheless, despite its implications for diversity teaching, this study is not convincing as it was not practice based but theory-based – students just gave an account of how they would do it. Furthermore, as stated earlier, it did not directly focus on how students are prepared for diversity.

On the other hand, Liu (2010), Maged (2014) and Hardy (2014) directly investigated how student teachers were prepared to teach diverse learners although differences between these studies and my study may still be observed. Hardy (2014), for example, approached the preparation of student teachers for diverse classroom from a 'post' training perspective, and focused on novice teachers' evaluation of how well they felt prepared to teach diverse classrooms. The study was restricted to beginner teachers only.

Conversely, Maged (2014) explored student teachers' preparation on four levels, namely, curriculum, pedagogy, perceptions and diversity capacity, thus bringing this study closer to my study. However, while my study may seem to duplicate that of Maged, there are differences between the two. Firstly, there are slight differences regarding the philosophical underpinnings. Maged's (2014) study was framed by two theories – the critical theoretical perspective and a constructivist inquiry paradigm. Secondly, policy issues were outside of the scope of the study and, lastly, although its major data collection methods and population were the same as those of my study, they differed in respect of direct observation, workshops, tutorials and on-line discussion boards. In Maged's (2014) study lecturers were observed instead of student teachers as it happened in my study.

A valuable lesson from Maged's (2014) study, among others, was how the study concluded with a note on how some learners may still be excluded despite inclusive strategies if educators do not provide for the socio-cultural learning needs of all learners. Furthermore, the study raised another cautionary note on how some learners, once they realise their exclusion, choose to be silent out of fear, as the study argues, of heightening the notion of 'otherness'.

In sub-Saharan Africa – South Africa in particular – few studies have investigated the way in which student teachers are prepared to teach for diversity. Therefore Robinson and Zinn's (2007) observation that researchers into the South African context have paid little attention to the preparation of teachers for diversity remains true. From 2004 up 2015 nothing much changed except there seem to have even fewer studies conducted since before (e.g. Hemson, 2006; James et al., 2006; Moletsane et al., 2004; Robinson & Zinn, 2007; Sosibo, 2013). Despite these studies exploring how student teachers are prepared to handle diverse classrooms, it is possible to note certain differences between them as well as some shortcomings. For example, James et al. (2006) explored the preparation of students by examining policies, curricula, course outlines, student teachers' perceptions and teaching practice. Despite sharing almost the same objective with my study of exploring how students are prepared to teach for diversity, this study's site was a former 'white' college of education and, hence, its emphasis on anti-racism, and the transformation of unequal power relations between individuals and groups. A further difference was methodological. The study used a mixed approach of both qualitative and quantitative methods. In addition, the relation between state policies and institutional policies was outside of its scope while, lastly, three student teachers only were interviewed and observed out of 191 who responded to the questionnaire.

Notwithstanding the fact that it is not possible to generalise a case study in order to make the findings compelling and valid, and also to allow for triangulation and, possibly, more themes, a much larger sample should, perhaps, been used. However, James et al. (2006) illuminated the role of institutional policies in relation to curricula and other institutional practices.

The study of Robinson and Zinn (2007) on how student teachers were prepared for diversity also revealed differences between my study and theirs as well as shortcomings. The study was a comparative study conducted in three former white racialised universities. It focused only on the preparation of teachers for primary schools, and relied exclusively on the views of teacher educators.

Another similar study by Sosibo (2013) investigated how student teachers were equipped with the skills required to handle diverse classrooms. Despite the fact that this objective was similar to that of my study, differences between the two studies came about because Sosibo's (2013) study was grounded in diversity pedagogy theory (Sheets, 2009). This theory focuses on the relation between culture and cognition and it emphasises cultural diversity. Furthermore, Sosibo focused solely on the perceptions of teacher educators and students. In view of the study's emphasis on the incorporation of cultural diversity into the curriculum, a document analysis of the curriculum may have increased the trustworthiness of the findings. However, the study did illuminate pertinent issues in respect of teacher education for diversity and it underscored the need for a theoretical framework to serve as a basis for the incorporation of diversity into the teacher education curriculum. The study revealed inconsistencies between teacher educators in respect of the nature of the activities and strategies they use to incorporate cultural diversity into their teaching arising from the absence of a theoretical basis. The study also concurred with other scholars on the role of teacher education policies (Bell & Stevenson, 2006; Hammerness et al., 2005; James et al., 2006; Solomon, 2015). Sosibo (2013) advised that, for cultural diversity to be effective, it should be made a 'national and global imperative'.

Collectively, the studies discussed above highlight barriers experienced regarding the preparation of teachers for diversity. These barriers include exclusionary and assimilatory practices as well as the maintenance of the status quo on the basis of a racial divide (Hemson, 2006; James et al., 2006; Moletsane et al., 2004). Other barriers include non-exposure to unfamiliar contexts during teaching practice (Hemson, 2006; James et al., 2006; Sosibo, 2013); the disjuncture between theory and practice (Hemson, 2006); no formal institutional policy on diversity, diversity issues not prominent in the curriculum (James et al., 2006) and no shared

understanding of diversity between faculties (Robinson & Zinn, 2007).   There is, however hope that, because these studies reported challenges, more studies may be conducted.

2.4.5 Studies on Namibia

The last category, studies on Namibia, also reveal a gap. It would appear that the issues of diversity, desegregation and social justice are not receiving attention in the literature on Namibia. Studies on diversity education tend to focus on access and equity, highlighting higher education for all. The study conducted by the National Council for Higher Education (2010) focused on providing access to those excluded from higher education. Matengu, Likando, and Kangumu (2013) focused on establishing the extent at which Namibia has achieved an equitable system that is regionally and ethnically representative and equitable access to higher education without compromising the quality of the education provided. The findings revealed that higher education in Namibia was still a privilege of the elite. However, Tshabangu, Matakala, and Zulu's 2013 study on access to higher education by all, although finding that the problem still persisted, did bring hope in terms of enrolment statistics. Sharing a similar concern with Matengu et al. (2013), this study proposed a 'balanced growth' that aims at achieving access together with quality.

Collectively, studies on Namibia are concerned with structural diversity and "the numerical representation of various groups" (Hurtado et al., 1999, p. 19). My study focused on the policies, curricula and practices of teacher education for diversity which, essentially, entails the incorporation of knowledge about diverse groups and diversity issues into the curriculum (Hurtado et al., 1999). Despite its interrogation of national policies and teacher education, a related study by Ngwenya (2011), which investigated the integration of culture into the Namibian education system, still leaves a gap as its focus was on schools and, also, it approached diversity narrowly by focusing on culture and the existence of multicultural education in schools. Thus, in the main, it would seem that there is a wide gap in the literature on Namibia. This study will be the first of its kind to address teacher education for diversity and, importantly, it is hoped that it may open up a discussion on the ideologies that inform teacher education for diversity.

2.4.6 Summary of and the justification for the study

The purpose of this literature review was to help the reader understand the theoretical perspectives and current trends in the existing literature on diversity teaching, as well as highlighting the existing gaps that culminated in the research problem addressed in this study and which centres primarily on gaps in the understanding of the diversity policies, curricula and practices in teacher education programmes for diversity. The study focused specifically on the ten years preceding the time of the study, namely, from 2004 to 2015. This study was deemed to be significant because, nowadays, classrooms have become diverse and this demands teachers with the requisite knowledge, skills and dispositions to teach in such diverse classrooms. The literature review comprised two parts. Part one focused on the meaning of the concepts pertinent to this study and included discussions on the theories, debates and current practices in respect of teacher education for diversity policies, curricula, and practices. Part two of the literature examines the research gaps that justify the need for further research in this area.

In part one the literature review traced the evolution of the concept of diversity and has explained the meaning of diversity education. In order to elaborate on the theories underpinning the study, the literature addressed the three complementary theories of social justice, cultural capital and constructivism. The social justice theory directs and serves as a background to justice and equity issues; cultural capital approaches equity and justice issues from the perspective of a societal hierarchy of class and dominance while the constructivist theory approaches equity and justice issues from a pedagogical perspective. In addition, the literature review covered debates that are central to teacher education for diversity. These included debates over the role of state diversity policies in teacher education institutions. Amidst such debates the role of national diversity policies becomes extremely important. It was argued in the literature review that it is not possible for an institution to operate in a vacuum and that national teacher education diversity policies influence teacher education policies, curricula and practices.

Another debate focused on the two conceptions of the curriculum, namely, the technological and socio-cultural approaches. The literature review established that the academic literature on teacher education for diversity argues in favour of the socio-cultural view and, thus, it focuses on diversity in the course contents and during teaching practice. Finally, the literature review also discussed the debates on how student teachers are prepared for diversity. It was concluded that courses, teaching practice and teacher educators play a pivotal role in the education of teachers for diversity and argued that teacher education for diversity extends beyond the traditional ways of preparing teachers and it requires special policies, curricula and practices if it is to be realised.

Part two justified the significance of the study. The literature review thus far had established that there has been research on diversity education as well as teacher education for diversity. However, certain arguments emerged. Firstly, it was argued that the studies reviewed had not responded directly to the way in which teacher education institutions are responding to government diversity policies. Studies on diversity policies have not directly interrogated the relationship between national and institutional diversity policies and how such policies enable teacher education for diversity. The study most relevant to this issue has partly addressed the issue as it had approached diversity narrowly by focusing on the development of multicultural competences only. The focus of other studies was at school level. Teacher education studies tend to focus on structural diversity, while others approach diversity narrowly by focusing on special education.

Secondly, no studies provided responses to the issues of the curriculum theories and practices in relation to what a socio-cultural curriculum entails in practice. No study reviewed had interrogated the two views of the curriculum to ascertain the curriculum view adopted and how this view had been implemented and, particularly, whether teacher education institutions placed their curricula within a socio-cultural perspective. One study reviewed had interrogated the two views from a development point of view but had not focused on establishing the curriculum view adopted, or its implementation. Other studies, in common with those on diversity policies, had approached diversity narrowly and had focused on special education.

Thirdly, studies on the impact of attitudes did not include how attitudes either enable or hinder the realisation of government diversity policies. These studies mainly addressed attitude change. It was found from the studies reviewed with a similar focus of exploring the link between student teachers' perceptions and the realisation of national and institutional goals regarding diversity that such studies do, in fact, exist. However, such studies did not extend their aim to include how such dispositions either enable or hinder the realisation of national diversity goals. Fourthly, it would not seem that, in Namibia, diversity issues, desegregation and social justice are receiving much attention with studies focusing on structural diversity with a particular emphasis on access to and equity in higher education. Lastly, despite the general trend in research on diversity education and teacher education for diversity, the focus of the studies appears to be on developed contexts with little attention being paid to diversity issues in the developing countries, particularly Sub-Saharan Africa.

2.5 A PROCESS MODEL OF TEACHER EDUCATION FOR DIVERSITY

In order to understand how the policies, curricula and practices at UNAM help to achieve teacher education for diversity, it is essential that the theories, concepts and variables which were identified in the literature and that are relevant to the way in which teacher education for diversity are organised into a coherent whole. This assertion is premised on Milner's (2010) argument that a teacher education curriculum needs to include certain concepts, constructs, and related experiences that are common in all programmes of teacher education, in this instance, teacher education for diversity. This study was grounded on a social justice orientation, and constructivist principles. Other contributions to how the policies, curricula and practices at UNAM help to achieve teacher education for diversity centre on Hurtado et al.'s (2012) framework for diverse learning environments that implies that institutions may succeed if they reflect on their policies and practices, the curriculum, attitudes towards diversity and classroom pedagogies. Another contribution was from Valentin (2006) who proposed four components that should be evaluated when determining the responses of teacher education programmes to diversity, namely, the conceptual framework, the curriculum/courses, field experiences, and student teachers' awareness and attitudes.

These variables and contributions culminated in a conceptual framework of certain assumptions regarding how UNAM produces a 'teacher for diversity.

2.5.1 The conceptualisation of the framework

Four components constitute this framework, namely, policy context, curriculum context, teacher learning context, and student teachers. These components are interrelated and influence each other (Figure 2.1).
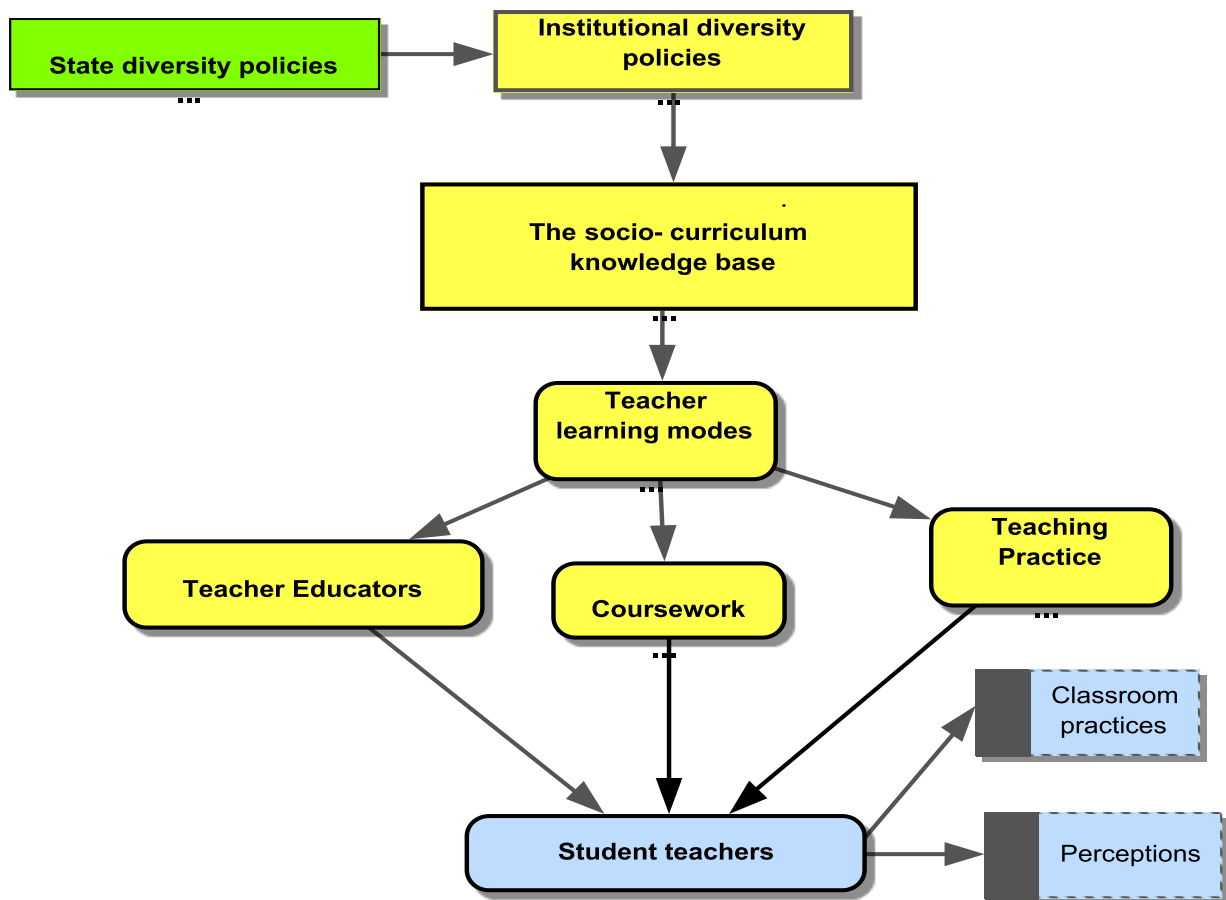
Figure 2.1: A process model of the Teacher Education for Diversity programme

2.5.1.1 Policy context

The framework commences with a relationship between state and education. Situated within a socio-cultural context, state policies are contextualised to the socio-political context of a country (Hurtado et al., 2012).

Due to Namibia's apartheid legacy of inequity practices and the heterogeneity of most of Namibia's classrooms, the issues of race, ethnicity, gender and social class become pertinent to a study which is addressing diversity education. Namibia should, therefore, have in place national policies at two levels. At level 1, Namibia should promulgate national diversity policies that are fundamental to the achievement of Education for All; policies that, among others, advocate unity, justice, democracy, human rights and respect for others and their cultures and religious beliefs. In order to fulfil its regulatory function of educational institutions, particularly teacher education, at level 2 Namibia should have in place a teacher education policy whose goals include diversity teaching.

In view of the state regulatory bodies of teacher education policies (Loeb et al., 2009; Torm et al., 2012), firstly, UNAM should have a teacher education policy that directs its teacher education programmes. This policy should respond to Namibia's diversity goals in respect of diversity teaching, and it should determine the relevant curricular philosophies and practices. Secondly, as Valentin (2006) asserts, lecturers and student teachers should be aware of the diversity policies. In other words, they should know about their existence and their purpose. A common understanding determines the successful implementation of policy and chances of misinterpretations become minimal (Lane & Hamann, 2003).

2.5.1.2 Curriculum context

Firstly, embedded within an institution's policies, the curriculum's philosophy becomes central. A teacher education programme for diversity should be underpinned by social justice and, particularly, recognition which takes into account diversity and celebrates differences (Fraser, 2001). Understanding a curriculum from this perspective hinges on the issues of equity and fairness within society and, therefore, a teacher for diversity curriculum will adopt a broad or socio-cultural view (D'Amant, 2012; Du Toit, 2011; Themane, 2011) that draws its contents from societal needs (Sowell & Stollenwerk, 2000). Secondly, the proposed curriculum should adopt the constructivist approach to teaching and learning that recognises multiple perspectives, and the promotion of critical thinking, and collaboration, among other things.

Teacher education programmes (TEPs) based on the constructivist approach focus on the development of the teachers' knowledge and skills required to address the needs of diverse learners (Sowell, 2000). Thirdly, a curriculum should be intended for teacher education for diversity and, lastly, a curriculum's knowledge base should comprise a knowledge base that promotes teaching for diversity (Klug et al., 2006; Villegas & Lucas, 2002b).

2.5.1.3 Teacher learning context

The framework conceptualises teacher learning context as comprising three complementary strands, namely, teacher educators, coursework and teaching practice. It is the argument of this study that, if one of the three strands is either weak or missing, the teacher preparation for diversity will be incomplete. The first strand, the teacher educator, is the course instructor (Valentin, 2006) who provides the knowledge base with which student teachers are to be equipped. Teacher educators are crucial in this framework, firstly, because they are teaching about teaching (Loughran, 1997) – teachers who are referred to by Murray (2002) as second-order teachers. Secondly, as Merryfield (2000) observed, some teacher educators lack the knowledge and skills to teach for diversity, which may lead to student teachers graduating without the necessary knowledge base and, hence, her question "Do today's teacher educators have the knowledge, skills and commitment to teach for equity and diversity" is important. It is therefore anticipated in this framework that teacher educators should demonstrate a 'set of special competencies' (OECD, 2010) that would support the preparation of student teachers for diversity. The framework assumes that teacher educators should know how to teach learners so that they are able to teach student teachers how to teach learners. However, this study is on teacher education for diversity and, therefore, a specialised knowledge of diversity teaching becomes pertinent. Teacher educators require 'a set of special competencies' to prepare teachers for diversity (OECD, 2010) and they should teach student teachers to contextualise the curriculum and to adapt to the teaching contexts of the day (Cooper & He, 2012).

The second strand, coursework within a teacher education for diversity programme, should be characterised by certain attributes. Valentin (2006) provides a framework and she asks the following: *"Does every course offered have diversity objectives and/or standards? Is diversity addressed through only one or two required courses, or is it infused into core courses? Is the goal of the course(s) merely to create student awareness of diversity or to have students become culturally responsive educators?"* Three key issues are embedded in these questions, namely, the presence of diversity issues, the organisation and the level of integration, and the goals and intentions of diversity teaching.

It is assumed in the framework for this study that diversity content is infused throughout the entire curriculum (Vranješević, 2014) of the BEd Programme. In other words, various courses are infused with diversity content (Meier & Hartell, 2009; Nieto, 2000; Valentin, 2006), and not just in one or two stand-alone courses only. Valentin (2006) emphasises that infusing diversity issues across various courses involves all teacher educators and covers key issues in each course. It also ensures, among other things, in-depth coverage of issues across the programme; provides various opportunities to acquire the required knowledge and skills; various opportunities to observe effective teaching in multicultural classrooms across courses; and, finally, the student teacher becomes confident of his/her ability to teach in diverse classrooms (Chisholm, 1994). Furthermore, embedded in Valentin's questions is the assumption that courses which integrate diversity issues should not aim to create awareness only but that the goal should be to produce teachers for diversity.

The third strand, teaching practice intended to prepare student teachers for diverse classrooms, is informed by Valentin (2006) who asks: *"How early in the programmes are students immersed in diverse field experiences? How diverse are placements? Is the length and nature of these experiences adequate and sufficient?"* Embedded in these questions are practices which were identified in the literature review and pertaining to placements and diversity experience as well as the timing, duration and supervision of teaching practice. This framework for this study adopts a view that considers teaching practice a teacher development for diversity endeavour and, if it to help prepare student teachers for diversity, certain requirements need to be met.

The first requirement pertains to placements during teaching practice. Murrell et al. (1997) maintain that teaching practice placements should be in diverse classrooms. This implies that the placement of student teachers should be a planned activity.

In other words, student teachers should be carefully placed in school settings that will provide them with sufficient experience of diverse classrooms, ideally in unfamiliar settings. The second requirement involves supervision of teaching practice by experts being recommended (Darling-Hammond, 2006; Murrell et al. 1997). Furthermore, expert teachers should model good teaching practices that are responsive to learners. This is in line with the master-apprenticeship model of Reeves and Robinson (2014) that emphasises both learning through direct experience and the observation of best teaching practices. The last requirement refers to the duration of teaching practice. Scholars recommend longer periods of teaching practice (Cooper & He, 2012; Darling-Hammond, 2006; Meier, 2010) than appear to be the norm. Darling-Hammond (2006) observed that the most successful teacher education programmes require at least a full academic year of teaching practice. In addition to the duration of the teaching practice, it is recommended that student teachers should go on teaching practice as early as their first year (Meier, 2005; Torm et al., 2012). As Darling-Hammond (2006) argues, this allows student teachers sufficient time to gain more experience than would otherwise have been the case.

2.5.1.4   Student teachers

This study argues that the success of any teacher education programme is its product, the student teachers – the fourth component of this framework. The framework conceptualises that teacher educators, coursework, and teaching practice experiences are crucial in enabling student teachers to teach for diversity. Student teachers should possess the knowledge, skills and dispositions required to teach for diversity. It is the hope of this study that UNAM will either adopt or adapt Namibia's teacher training and development model. This model, the National Professional Standards for Teachers (NPST), provides guidance to teacher education institutions on both curriculum and assessment.

It is organised around four domains, namely, professional knowledge, professional practice, professional relationships and professional values (Ministry of Education, 2006). These domains are then adapted and reconstituted with the knowledge, skills and dispositions required for diversity teaching as drawn from international perspectives. Similarly, it is anticipated by this study that UNAM will adopt this model and, in the case of weaknesses, adapt it in line with teacher education for diversity.

Professional knowledge comprises knowledge of education theory, subject, learners, and oneself. In terms of *knowledge of education theory*, student teachers for diversity should demonstrate a knowledge and understanding of the philosophical underpinnings of the Namibian education system. They should know that the Namibian education system adopts a learner-centred education approach to teaching and learning (Ministry of Education and Culture, 1993; Ministry of Education, 2010). They should also know what this approach entails, and that it is underpinned by constructivist principles. *Knowledge of the subject* refers to what Shulman (1987) refers to as content knowledge. Student teachers should demonstrate an understanding of the subject they teach (Ministry of Education, 2006). *Knowledge of learners* is pertinent to this study. Based on the notion that knowing the learners increases the learning opportunities for all learners (Amin & Ramrathan, 2009; Banks et al., 2001; McGee Banks & Banks, 1995), it becomes crucial that student teachers understand the need by teachers for diversity to know the learners' background. *Knowledge of oneself* entails teachers knowing themselves and their identities (Spalding et al., 2009). Certain scholars have demonstrated that teachers knowing themselves is beneficial to teaching for diversity (Hurtado et al., 2012; Nuñez, Ramalho, & Cuero, 2010; Richards, Brown, & Forde, 2007), student teachers should be aware of their attitudes towards teaching for diversity and also how such beliefs influence their classroom practices.

Professional practice is underpinned by the advocacy for classroom practices that are inclusive and responsive. The education policy of Namibia (Ministry of Education and Culture, 1993) advocates for a teacher education that is responsive to the needs of Namibia. This is premised on the notion that learners learn in a variety of ways (Harris et al., 2004; Villegas & Lucas, 2002) because they all have different experiences, interests and beliefs (Geer, 1997).

Consequently, teachers should tailor their teaching style so that it suits the learning style of each learner (Gay, 2002; Geer, 1997). Thus, teachers should teach to the individual (Geer, 1997).

An awareness of this stance should enable student teachers to adapt their teaching practices to suit the learners' needs (Snyder, Bolin & Zuwalt, 1992; Tomlinson, 1999). Adapting teaching practices may imply that an expert teacher, who on realising that "existing routines are not enabling success" innovates and tries out new strategies deemed to be appropriate to the situation at hand and responding to the learners' needs (Hammerness et al., 2005, p. 360). How does an expert teacher do this? A literature review by Severiens et al. (2014) cited a list of the competencies required by teachers for diversity. Of particular relevance are pedagogical resources that encompass, among other things, knowledge of methods and materials. This implies that all classroom practices, namely, planning, pedagogies, learner activities, resources and assessment, should be responsive to and inclusive of all.

1) Planning: The NPST, through the element 'demonstrate understanding of diversity', stipulates that teachers should take into account diversity and learner differences when planning their teaching. The planning level in teaching refers to the planning of lessons. In Namibia lessons are planned from syllabuses. A school syllabus is considered to be the determinant of a teacher's lessons. However, this implies that, if a syllabus falls short on diversity issues, the lessons will too. Nevertheless, from a diversity education perspective, a teacher may make adaptations to the topics, materials, and teaching methods to suit the learners' needs (Snyder, Bolin & Zuwalt, 1992).

2) Adapting content: Content refers to what learners learn (Tomlinson, 2001) – what is taught to learners in the form of facts, concepts, and skills (UNESCO, 2004). The proponents of diversity teaching argue that modifying the content makes what the learners learn relevant, familiar and reflective of their experiences (Tomlinson, 2001). Content may be modified in two ways, namely, adapting either what is taught or how learners learn the content (Tomlinson, 2001).

3) Adapting teaching methods: Adapting teaching methods or what Tomlinson (1999) refers to as instructional strategies is premised on the notion that learners learn in different ways (Villegas & Lucas, 2002) and that this is influenced by Gardner's (2006) notion of multiple intelligences. In view of the different learning styles of learners (Felder & Brent, 2005; Krahenbuhl, 2013), it becomes imperative to modify how learners learn the content in order to suit their readiness, interest, or learning profile (Tomlinson, 1999). Differentiating teaching methods entails using a variety of methods to teach content to learners; it is a way of responding to learner differences (Tomlinson, 2001), diverse interests, learning styles and abilities and ensuring learner engagement (UNESCO, 2004).

4) Adapting learners' activities: Tomlinson (2001) explains learners' activities as the 'processing or sense making' of the content. In other words, it is what learners do to learn the content. Adapting this 'sense-making activity' entails making available 'more than one way' to learners based on the learners' interest, readiness and learning profile (Tomlinson, 2001). Teachers may vary the type and level of complexity of the activity (UNESCO, 2004) while learners may work on different activities.

5) Adapting resources: Resources refer to what teachers use to assist learners to grasp the intended content. Learners have different learning styles and this implies that one particular resource a teacher uses may not provide the same assistance to all learners. The proponents of diversity teaching call for teachers to adapt and vary the resources they use, taking into consideration the needs and interests of learners.

6) Adapting methods of assessment: The essence here is to ascertain the learners' understanding of the new content and whether they have learnt the targeted new content or not (UNESCO, 2004). In view of learner differences it is incumbent on teachers to use various methods (Lam, 1995; UNESCO, 2004).

Professional relationships is premised on Vygotsky's view that social interactions are crucial to the construction of knowledge (Richardson, 1997). Based on this premise learning becomes a social activity.

Central to the notion are inclusive environments where "all children feel included in our classrooms" (Harris et al., 2004, p. 4). One avenue available to teachers is learning communities. Classroom learning communities (Short & Pierce, 1998; Lieberman & Miller, 2011) provide collaborative social contexts in which learners learn from and with others (Short & Pierce, 1998); learners learn to share (Eckert et al., 1997); collaboration is enhanced (Lieberman & Miller, 2011); and a connection between the school, home and the global community is fostered (Eckert et al., 1997). School-community partnerships enable parents and the community at large to become involved in the learning process. Such relationships increase the teachers' knowledge of the learners' backgrounds and the contexts from which they come. Knowing learners at such levels implies that the teacher knows about the learners' socio-cultural contexts (Amin & Ramrathan, 2009; Banks et al., 2001; McGee Banks & Banks, 1995), cultural values, as well as relational patterns (Gay, 2002).

Professional values comprise the dispositions that teachers for diversity should possess. Such dispositions include a passion for social justice, empathy (Darling-Hammond, 2000) and high expectations. A passion for social justice (Garmon, 2004; Howard, 2007; Nieto, 2000) entails commitment, understanding and appreciation of the multiple dimensions of difference, and aims to alleviate inequities between learners. Empathy refers to the empathetic behaviours of respect, tolerance and an understanding of how learners feel about some situations while high expectations refer to student teachers believing that all learners are capable of learning (Gay, 2002; Nieto, 2006a; Talbert-Johnson, 2006; Villegas & Lucas, 2002).

2.5.2 How the conceptual framework works

The purpose of this conceptual framework is threefold. Firstly, it serves as an organising principle for the chapters on the study findings. There are five chapters in the order of the policies, curriculum, perceptions, classroom practices and dispositions of a teacher for diversity. The main aim of the policy chapter was to establish the existence of diversity policies in UNAM's BEd programme and whether such policies were responding to Namibia's national diversity goals. The curriculum chapter was organised around three issues, namely, ideological underpinnings, coursework, and teaching practice. Both coursework and teaching practice were

conceptualised at two levels. Level one interrogated the curriculum with regards to courses and teaching practice while level two referred to both the lecturers and student teachers' assessment of coursework and teaching practice and the adequacies of both as teacher learning avenues.

The chapter on perceptions mainly addressed the perceptions of both teacher educators and student teachers towards diversity teaching. As such it interrogated their awareness, understanding and appreciation of diversity issues and teaching. The next two chapters covered the classroom practices and dispositions of student teachers during teaching practice. Chapters 4 to 8 centred on this process model of a teacher education for diversity (Figure 2.1) and drew their contents from this framework. The curriculum, perceptions, classroom practices and dispositions chapters focused on the curriculum component and stipulated the underpinning philosophies, student knowledge base, teacher educator competencies and teacher learning activities.

Secondly, in the final chapter of the study, the synthesis chapter, the study findings were synthesised on the basis of this framework. The aim of this final chapter was to establish the extent at which the findings of the study fitted the assumptions of the model. Furthermore, the responses to the key research questions were conceptualised in the context of the framework. Lastly, the framework also guided the design of the data collection instruments, the data analysis process, and the interpretation of the research findings. In addition, it also provided the terminology used during the data analysis, the interpretation of findings, and the report writing.

3. CHAPTER 3: METHODOLOGY

This chapter describes and explains the procedures adopted and steps taken to answer the research questions. Essentially, the methodology chapter is the plan of how a research study was carried out. This includes the research design, data collection, data analysis, assessment of trustworthiness, and ethical considerations.

3.1 RESEARCH DESIGN

3.1.1 Philosophical orientations of the study

A researcher's perceptions about the nature of reality may affect his/her theories of knowledge or what it is possible to know and, consequently, influence the research methodology adopted (Morrison, 2012). This claim is about the research paradigm which framed this study. The study's main research question, namely, '*How does UNAM realise national policies in preparing student teachers to teach in diverse classrooms?'* was deemed to be well suited to an interpretive paradigm as answering the research question required an interpretation of policies and curriculum theories of UNAM vis-à-vis the training of teachers. The interpretative paradigm is underpinned by certain ontological and epistemological assumptions that influence the research methodology that will be used.

At the ontological level I responded to Eriksson and Kovalainen's (2015, pp. 13) question of "What is there in the world" and I interrogated "whether there is a real world out there that is independent of our knowledge of it" (Marsh & Furlong, 2002, pp. 18). I adopted the ontological assumption that understands reality as subjective (Eriksson & Kovalainen, 2015). In other words, it was anticipated that what happened at UNAM regarding the preparation of teachers for diversity would become known through my interpretation of the data. This links to the next philosophical level of epistemology that asks "What we can know about the world and how we can know it" (Marsh & Furlong, 2002. p. 18). This then flows into methodological concerns of "How can knowledge about a given issue or problem be produced" (Eriksson & Kovalainen, 2015, p. 13) or, in other words, how a researcher acquires what needs to be known.

The interpretive paradigm was deemed to be appropriate for the purposes of this study because it assumes that reality is not an external phenomenon to be uncovered but is, instead, constructed by people through dialogue and interpretations; it is multi-perspectival and open to various interpretations; it is time and context bound and it explores meaning from the perspective of the participants (Morrison, 2012). Through dialogue with the participants and a document analysis I intended to interpret whether UNAM's BEd policies, curricula and practices were helping to realise Namibia's government diversity agendas. Underpinning this was the notion that "all human life is experienced and constructed from a subjective perspective" (Morrison, 2012, p. 23); and is socially constructed (Suter, 2012). Epistemologically an orientation that allows people to construct their own meaning of a situation and to interpret it is known as constructivism (Suter, 2012). From this constructivist perspective "people construct their own personalised worlds" (p. 344). Assuming this philosophical position for the purposes of this study facilitated two processes. Firstly, the participants shared their constructions and interpretations of what was taking place at UNAM with regards to teacher education for diversity and, secondly, I, as a researcher, constructed interpretations and made sense of what the data presented me regarding diversity teaching at UNAM. In other words, this philosophical position allowed me and the "researched" to 'co-construct' the data (Charmaz, 2008).

Placing this study within an interpretive paradigm meant that the data to be collected to allow interpretations to be made had to be qualitative. Accordingly, the study used a qualitative design. There are a number of assumptions about qualitative research. For example, it recognises that human experiences are influenced by context and, hence, it is not possible to separate human experiences from social, historical, political and cultural influences (Ary, Jacobs, & Sorensen, 2010). It allows for a study to be conducted in natural settings (Patton, 2002) and, thus, I held face to face interviews with the participants. This in turn facilitated a better understanding (Patton, 2002) of how both the lecturers and student teachers perceived teacher education for diversity. In addition, the qualitative design allowed for open-ended questions to be posed during semi-structured interviews.

It also enabled me to choose respondents with an insight into how diversity issues are integrated into UNAM teacher education policies and practices (Patton, 2002).

In view of its emphasis on people's lived experiences; the qualitative design suited my study which aimed, among other things, to gain the lecturers and student teachers' perceptions of teaching for diversity. Furthermore, I did not go into the field with predetermined codes with the qualitative design allowing issues to emerge (Ary et al., 2010; Patton, 2002). The emergent design allowed me to revise my data collection strategies as the context dictated (Suter, 2012).

3.1.2 Research strategy

This study was a case study of the way in which UNAM is responding to and incorporating diversity issues into its BEd curriculum policies, processes and practices. Merriam (1998, p. 29) identifies a case study as being "particularistic, descriptive and heuristic. Particularistic means that case studies focus on a particular situation, event, or phenomenon, descriptive means that the end product of a case study is a rich, thick description of the phenomenon under study while heuristic means that case studies illuminate the reader's understanding of the phenomenon under study". In addition, the case study allows an event or phenomenon to be studied in its natural context – "taking testimony from and observing the actors first hand" (Bassey, 2012, p. 157). The case study focuses on an individual aspect of a particular phenomenon in considerable depth and provides a comprehensive picture of the case in question (Bassey, 2012; Creswell, 2013; Maree, 2012; Morrison, Briggs, & Coleman, 2012; Seabi, 2012).

Thus, I chose the case study method because it allowed me to explore and gain a better understanding of the way in which UNAM prepares pre-service teachers for diverse classrooms. As such It enabled me find answers to both the descriptive and explanatory questions of what, how and why (Yin, 2012), namely, *what is happening at UNAM with regards to teaching for diversity? How is UNAM preparing student teachers for teaching for diversity? Why is UNAM doing what it is doing in order to prepare teachers?* My study consisted of a single case which investigated the preparation of teachers for diversity at UNAM.

In fact, my study is an 'embedded single case study' (Yin, 2012). This means that the study is about one institution, UNAM, but within which there were three units of analysis from which the requisite information was sourced, namely, lecturers, student teachers and documents. These units of analysis were complementary and juxtaposed with one another. Nevertheless, I approached the data from these data sources with scepticism (Yin, 2012) and I constantly sought 'rivals' in the explanations and evidence presented. This, however, benefited the study as it forced me to seek for further evidences on how UNAM prepared student teachers for diversity and also not to uncritically accept what I was told as honest. The case study method was chosen with the awareness that it is not possible to generalise the findings of such a study (Yin, 2012).

3.1.3 Population of the study

The main objective of the study was to explore how UNAM, through its Bachelor of Education (BEd), prepares pre-service teachers for diverse classrooms. UNAM, with its five campuses, is the only government university in Namibia that prepares teachers while the BEd is the only programme at UNAM that prepares teachers for the three phase levels, namely, BEd Lower Primary, BEd Upper Primary and BEd Secondary. The lower primary phase was excluded from this study due to language constraints because, as per the Namibian Language Policy for Schools (Ministry of Basic Education, Sport and Culture, 2003), learners at this phase level should be taught in the mother tongue. The study of the other two phases took place at two sites – the secondary phase at UNAM main campus and the primary phase at the Khomasdal campus. The Khomasdal campus was conveniently selected as a result of its proximity to the main campus. The population was based on the 2014 UNAM statistics and comprised 118 final-year student teachers specialising in Social Sciences – 42 in upper primary and 76 in secondary phase teaching. These student teachers were taught by 3 lecturers, headed by a Dean of the Faculty of Education. I chose Social Sciences, firstly, because this field of study deals exclusively with issues of diversity (Harris & Clarke, 2011; Sheppard, 2010). It was, therefore, presumed that the Social Science curriculum philosophy would be premised on both constructivist principles and social justice values.

Moreover, the curriculum coursework would include diversity issues, and teaching practice would focus on diversity teaching. Secondly, as a Social Science educator myself, this made it easier for me to, among other things, follow classroom discourses during my observations, easily understand and make inferences about issues which arose during the interviews, and interpret curricular documents such as UNAM Social Science course outlines and assessment tasks, as well as school syllabuses and student teachers' lesson plans.

The inclusion of student teachers in the study was primarily because the study centred on student teachers as the recipients of and participants in the BEd programme. Student teachers in years 1 to 3 were excluded and final year student teachers only were included because they would have undergone three years of preparation – sufficient time to enable them to evaluate their preparedness to teach in diverse classrooms. In addition, teaching practice during the final year is the longest (University of Namibia, 2016) of all the years and this enabled me to remain for much longer in the field. There were three main reasons for including lecturers, namely, 1) they are the providers of teacher training to student teachers; 2) it was assumed they would be able to give an account of the nature of the preparation student teachers received, and 3) "they are present at every stage of the teacher's career" (European Commission, 2013, p. 7).

3.1.4 Sampling protocols

Student teachers were conveniently and purposively sampled. Two criteria were employed. Firstly, for proximity reasons, as stated I chose two campuses in Windhoek and conveniently selected student teachers on teaching practice in Windhoek schools. Limiting my sample to Windhoek schools was financially viable and I was able to reduce travel costs because, at the time of the study, I was residing in Windhoek. It was also easier for me to schedule observation times. Secondly, although "there is a place" of diversity in every subject (Gay, 2002), the obvious possibilities of integrating equity and diversity issues are found particularly within the learning area of the Social Sciences (Harris & Clarke, 2011; Sheppard, 2010). My teaching background also contributed to this choice and, thus, I chose to work with student teachers who were specialising in Social Science Education.

My first priority was student teachers who taught both History and Geography, or Social Studies. I also sampled those who taught either History or Geography. In addition to convenient sampling, student teachers were also accorded an opportunity to participate willingly in the study after all the ethical protocols had been made clear to them. All twenty-three student teachers who were finally sampled for the interviews did so of their own will. Of these, twelve were observed teaching. The latter were chosen on the basis of their timetables. As I was the only person observing, only student teachers who fitted my visiting schedule were observed. I also interviewed three lecturers who lectured Social Science Education. They also participated willingly in the study. At the time of the data collection, there were three lecturers only in the Faculty of Education for both campuses.

3.2 DATA COLLECTION METHODS

3.2.1 Documents

Once permission had been granted by UNAM (Appendix 13) for me to conduct the study, I set up a meeting with the Faculty Dean to discuss how the data would be collected. Once this was over, I gained access to UNAM documents such as policies and also the UNAM Prospectus for the Faculty of Education as this seemed to be the only document that contained information on both the courses offered and teaching practice. My aim was to uncover the presence of diversity issues (Appendix 15). The document study commenced in mid-February 2016 and lasted until mid-March 2016.

Wolff (2004, p. 284) defines documents "as standardised artefacts … intended only for a defined circle of legitimate or involved recipients … documents also function as institutionalised traces, meaning they may be used to draw conclusions about the activities, intentions and ideas of their creators or organisations they represented" According to Flick (2009), documents in institutions keep a record of the routines in an institution as well as a record of the information that legitimises such routines. I specifically studied national policy and curricular documents, and those of UNAM's Faculty of Education. My aim was to analyse these documents' position on teacher education for diversity.

My particular focus was the curriculum view of the UNAM BEd Programme, and the way in which diversity was reflected in the policies and curriculum documents. The study of documents was guided specifically by four issues, namely, policies and diversity; curriculum and diversity issues; courses and diversity issues; and teaching practice and diversity issues. Documents provide "another window … to read between the lines of official discourse" (Fitzgerald, 2012, p. 297). In addition, documents may provide information that may not be easy to obtain through interviews (Fitzgerald, 2012). Ary et al. (2010) consider documents as 'stable sources of data' and useful in contextualising a study. However, it is important to establish the authenticity, trustworthiness and validity of the documents used (Best & Kahn, 2014), as well as their representativeness and meaning (Scott, 2014) . In order to establish this, I paid particular attention to the 'contexts of their production' by finding responses to the questions that Flick (2009, p. 261) recommends of "Who produced the document, who uses them and for what purpose?" For example, all

UNAM documents that I studied and analysed had been produced by UNAM under the auspices of the university's quality assurance standards, and certified by Namibia's quality assurance authority. UNAM documents are used by the Faculty of Education on all UNAM campuses under the supervision of both the Dean of the Faculty and course facilitators. These documents serve different purposes, namely, policy and curricular directives, directives on the competencies and skills to develop and assessment. School syllabuses are produced by the National Institute for Educational Development (NIED), a directorate within the Ministry of Education, Arts and Culture, and approved by the National Examination, Assessment and Certification Board (NEACB). These syllabuses give directives to both state and private schools except in instances in which a private school has a different curriculum other than the state curriculum and is affiliated to a different examination board.

3.2.2 Observations

UNAM fourth year student teachers go on teaching practice from January to April each year. However, due to some logistical delays, I only commenced with my classroom observations from mid-February 2016 and continued to the middle of April

2016. Earlier observations from mid-February to mid-March 2016 ran concurrently with the document study discussed in the previous paragraph. I observed twelve student teachers in three to four lessons and this totalled to thirty-four lessons (Appendix 16). All the students I observed were interviewed except for one who withdrew. The lessons observed lasted between 40 and 45 minutes.

The type of observation I employed was that of observing the patterns of behaviour and incidents without being involved, communicating or questioning what was happening (Nieuwenhuis, 2012). Observing student teachers teach and observing the classroom interactions provided me with a deep understanding of diversity issues in their natural setting (Creswell, 2013; McMillan & Schumacher, 2010; Morrison et al., 2012) and enabled me to "see and hear" for myself (McMillan & Schumacher, 2010). I was also able to verify claims pertaining diversity teaching made during 'perception based' methods such as interviews (Louis et al., 2007) as well as being an opportunity to observe the non-verbal behaviour of both the student teachers and the learners (Louis et al., 2007). I chose to use this method with full knowledge of some of its pitfalls. Louis et al. (2007) identified, among other things, the dangers of making incorrect inferences about and interpretations of what the data may mean; the subjective interpretation may create room for bias, thus affecting the validity of the findings and the need for more time in the field in order to establish what is going on, and to understand some of the situations and behaviours observed (Louis et al., 2007). However, I overcome these challenges by staying longer in the field, and this enabled me to collect thick descriptions of the student teachers' attitudes towards learners from different backgrounds. I also guarded against bias interfering with the interpretation of the data.

The aim of the classroom observations of student teachers was to explore the way in which diversity issues were being addressed in classrooms in which they taught in order to ascertain their practices and perceptions regarding diversity issues. The observation focused primarily on, among other things, the inclusivity of the lesson plans, the alignment of the lesson plans to the syllabuses, the sensitivity of the lesson contents to learner differences, the inclusivity of pedagogies, learner activities and assessment, and equity classroom practices (Appendix 7).

Observations were conducted on two levels. Level one was on site where I noted down what I saw and heard, and made initial interpretations of and reflective comments on the situation. I also audio recorded the lessons. Due to the location of the classrooms in the schools, background noise posed a challenge to the audio recordings and I could not use the audio clips. Instead, I relied on my field notes in which I described what was happening during the lessons I observed. Level two was off-site; I completed the observation instrument by reporting observational evidence under the categories in the instrument (Yin, 2012) I named 'expanded notes'. The expanded notes consisted of questions pertaining to how students were teaching and, at level two, I provided responses to the questions according to what I observed (Appendix 7). This stage of observation was also coupled with reflective comments.

3.2.3 Interviews

3.2.3.1 Interviews with students

The individual, semi-structured interviews with twenty-three student teachers commenced once the classroom observations had been completed and took place from mid-April 2016 to mid July 2016. There are three common types of research interviews, namely, structured, semi-structured and unstructured (Ary et al., 2010). These are determined by the extent to which the questions are developed beforehand. I chose to use semi-structured interviews because they are purported to enable the investigator to explore how the participants perceive and think about issues while they also allow for prompts (Coleman, 2012; Seabi, 2012), probes and follow-up questions to seek clarification, ensure accurate responses (McMillan & Schumacher, 2010), and provide access to non-verbal cues (Ary et al., 2010). Semi-structured interviews also allow for the modification of the questions during the interview itself (Ary et al., 2010). I conducted the interviews with a full awareness of its 'potential for subjectivity and bias'. However, I remained neutral (McMillan & Schumacher, 2010) by ensuring that the way in which I asked questions did not reveal my beliefs about diversity and teaching for diversity.

The interview guide I used with the student teachers was aimed at evaluating the nature of the student teachers' preparation in terms of diversity preparedness, and examining their perceptions of issues of race, ethnicity, class and gender. The responses were sought, among other things, to: *Why they should be concerned about differences between learners? What courses in the BEd programme covered diversity, unity and inclusivity issues? Whether these courses sufficiently covered unity and diversity issues?* The topics covered, among other things, learner composition in urban schools, perceptions about and the impact of learner differences, presence of diversity in the BEd curriculum, impact of teaching practice, and the adequacy of the BEd curriculum (Appendix 19). The data collected revealed the student teachers' understanding and perceptions of diversity and diversity teaching, and their classroom practices.

I audio recorded the interviews. During interviews I also took field notes. Between interviews I completed a contact summary form (Miles, Huberman & Saldana, 2014). This form summarised the main issues addressed, specified the research question/s posed, and the focus of the next interview (Appendix 17). This strategy enabled me identify areas on which I needed to focus in the next interview. Making reflective notes as the data collection continued helped me to keep track of my thinking and guided the development of my findings (Suter, 2012).

3.2.3.2   Interviews with lecturers

The individual interviews with the Dean and the lecturers were conducted concurrently with those conducted with the student teachers. The individual, face to face interviews with the first two lecturers were conducted in April 2016 while the interviews with the Dean of the Faculty and the third lecturer were both conducted in June and July 2016 respectively. The interviews with the lecturers focused primarily on two main issues, namely, evaluating the nature of teacher preparation at UNAM in terms of diversity preparedness; and examining the lecturers' perceptions of the value they ascribed to diversity issues. The aim of the semi-structured interviews with the lecturers was, among others, to find answers to the following questions: *How does the BEd programme prepares student teachers for diverse classrooms? How are diversity, unity and inclusivity issues integrated in the BEd courses?*

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The topics covered in the interviews included, among others, the envisaged UNAM teacher, presence of diversity in the BEd curriculum, impact of learner differences, teaching practice placement and experience, and adequacy of the BEd curriculum. The data collected revealed the lecturers' understanding, perceptions and practices in respect of diversity teaching. As with the interviews with the student teachers I audio recorded the interviews with the lecturers and the Dean. During the interviews, I also took field notes, and I also completed a summary contact form (Miles, Huberman & Saldana (2014).

By the end of data collection, I had collected four sets of data, namely, data from the interviews with the lecturers, data from the interviews with the student teachers, data from UNAM's policies and curriculum documents, and data from the classroom observations. Both the on-site classroom observation notes and the interviews were transformed from audio to text using verbatim transcription.

3.3 DATA ANALYSIS

The data analysis process was ongoing. It commenced during the data collection. Interweaving the data collection with the data analysis enabled me to identify gaps in the data and, thus, the need for new data to fill in such gaps and to clarify unclear data. This early stage of the analysis of the interviews and observations was guided by certain questions, namely, *who/what were the people, events, and/or situations involved? What were the main themes or issues that emerged from the contact? To which research questions and which variables in the initial framework did the contact mainly refer? What new hypotheses, speculations, or hunches about the field situations were suggested by the contact? On what should the field worker focus during the next contact, and what type of information should be sought?* (Miles, Huberman & Saldana, 2014, p.126). These reflective questions directed me to what I should focus on in my next contact; what questions to ask during the interviews, and what to observe next.

During the analysis of the data I made use of Miles, Huberman, and Saldana's (2014) work on analysing qualitative data. They highlight three concurrent flows of activities, namely, data condensation, data display and conclusion drawing and

verification. In line with a 'pattern-seeking logic' (Yin, 2012), the responses and evidence of how UNAM prepared student teachers for diversity were juxtaposed with a predetermined conceptual framework that suggested the way in which a teacher education institution that incorporates diversity issues would be organised. Content analysis (Louis et al., 2007; Zhang & Wildemuth, 2009) underpinned all three of the activities as proposed by Miles, Huberman, and Saldana (2014) and followed the processes of coding, categorising, pattern seeking, and theme formulation. I opted for this technique because it provided an opportunity to analyse the text and obtain a better understanding of what had been said (Zhang & Wildemuth, 2009).

3.3.1 Data condensation and data display

Data condensation is the first stage of data analysis although it continues after the data collection until the completion of the report. Its earlier stages include the management and processing of the data. During this stage, I condensed, summarised and simplified the data. Data display constitutes a further level of data condensation (Miles et al., 2014) and is a way of 'assembling' data into easily accessible portions of information. When information is displayed, it becomes easier to form an impression of what is happening regarding the issue under investigation. This helps the researcher to overcome the challenge of extended and bulky text (Miles et al., 2014). Large volumes of information may be overwhelming and there may be a tendency to hastily jump to conclusions on the basis of 'vivid information' only, thus ignoring other valuable data (Miles et al., 2014). This study used different displays for the different sets of data.

3.3.1.1 Data from documents

The data from the documents was summarised into a document summary form (Miles et al., 2014). Three issues guided the summary, namely, the name or description of the document, evidence of diversity issues, and reflections on the meaning of the data in terms of diversity issues and teaching. These summaries were organised under policies and diversity; curriculum and diversity issues; courses and diversity issues; and teaching practice and diversity issues.

The aim was to establish the existence of diversity and diversity teaching in UNAM policies, BEd curricula, courses and teaching practice, as well as the philosophies underpinning the BEd programme.

3.3.1.2   Data from interviews and classroom observations

The audio data from the interviews with both the lecturers and the student teachers, and from the classroom observation was transcribed as text into a Microsoft Word document. Both sets of data were then converted into tables. This process comprised various steps.

Step 1: I read through each phrase, sentence or paragraph to determine where to place a full-stop, as the cut-point per row. For example, for the extract below, I would first decide the cut-points which, in my case, were full stops. I would then read through the extract and insert full stops where necessary. This was determined primarily by the main idea in each phrase, sentence or paragraph.

She begins by asking learners to take out the notes given in the previous lesson, she then reads through the notes, seemingly the notes cover other early political parties in Namibia and their founding members. She moves around to get the attention of all the learners, she then writes the topic for the day on the chalkboard; she explains what they are expected to know after the lesson.

Step 2: I would highlight the whole text; press 'insert table' on the menu bar and then press the 'convert text to table' command and instruct it to 'separate text at full stops. Each sentence, phrase or paragraph would then break only at a full stop. The outcome would then resemble the table below.

She begins by asking the learners to take out the notes given the previous lesson, she then reads through the notes, seemingly the notes cover other early political parties in Namibia and their founding members
She moves around to get the attention of all the learners, she then writes the topic for the day on the chalkboard, she explains what they are expected to know after the lesson

Step 3: The table is then copied and pasted into Micro-soft EXCEL.

She begins by asking learners to take out notes given the previous lesson, she then reads through the notes, seemingly the notes cover other early political parties in Namibia and their founding members				
She moves around to get the attention of all learners, she then writes the topic for the day on the chalkboard, she explains what they are expected to know after the lesson				

Like Word, EXCEL also has rows and columns. My reason for using EXCEL was that it is easier to sort data using EXCEL than using Word.

Step 4: Coding commenced. In line with the fact that qualitative data analysis is primarily an inductive process of identifying patterns and themes from the data collected (McMillan & Schumacher, 2010), I derived codes and categories from the data. However, this was not the sole technique I used. I also used an inductive-deductive logic (Creswell, 2013) process in terms of which the codes that emerged from the data were preceded by predetermined codes that served as my 'start list' (Miles et al., 2014). These codes had been derived from the conceptual framework, research questions, problem statement and other variables from the literature. These codes were broadly classified under four general categories derived from the research questions, namely, diversity policies, curriculum course contents, practices and perceptions, and each code was linked to the research question, conceptual framework or problem statement from which it was derived. In view of the fact that people say same things in different ways (Louis et al., 2007) I derived the codes from the meaning rather than words themselves. These codes were revisited and revised throughout the data analysis process.

Each table comprised five columns and several rows. The first column contained the data. I read through each data segment in a row and gave a label to represent the meaning in the data segment. I used open codes (Lofland, Snow, Anderson, & Lofland, 2006). The open codes came from my start list and some emerged from the data. These were sorted and the same codes were grouped together.

Data	Open codes	Focused codes	Pattern coding	Remarks
She begins by asking learners to take out notes given the previous lesson, she then reads through the notes, seemingly the notes cover other early political parties in Namibia and their founding members				
She moves around to get the attention of all learners, she then writes the topic for the day on the chalkboard, she explains what they are expected to know after the lesson				

Step 5: This step involved the focused codes (Lofland et al., 2006) in the third column. I analysed each group of open codes and decided on the category that best suited the group. These comprised the focused codes. The focused codes were again sorted and the same codes were grouped together.

Step 6: Pattern coding commenced in the fourth column. This is the stage of analysis that 'pulls together' the different coded segments into one category that provides understanding, inferences, and explanations of the data (Miles et al., 2014). The patterns were again sorted and all the same patterns were grouped together.

Step 7: Once patterns had been identified, I moved to memoing (Miles et al., 2014). At this stage of the analysis my aim of memoing was to make sense of the data. I reflected on the data and, in the fifth column where I wrote remarks, I explained my thinking about the issues which had emerged from the data and identified commonalities and differences. The remarks (Miles et al., 2014) helped me to add meaning to the data, make linkages between segments of the data and revise and relocate codes in case of unsuitability. This last stage of memoing and reflective remarks led to the formulation of themes under which the findings were reported.

3.3.2 Drawing and verifying conclusions

All the levels of analysis I have discussed thus far led me to Miles et al.'s (2014) last flow of activities, namely, conclusion drawing and verification. The verification of the findings for quality and truth (Miles et al., 2014) involved comparing the findings from the interviews, documents and observations. The aim of this was to find commonalities and anomalies pertaining to the responses to the following research questions: *(1) how does UNAM realise national policies in preparing student teachers to teach in diverse classrooms? (1.1) What curricula are intended to develop the knowledge, skills and dispositions of student teachers required to teach for diversity? (2) How do teacher educators' and student teachers' perceptions and practices help to realise the national and institutional goals in respect of diversity?* The all-encompassing aim was 'to build a chain of evidence', to draw meanings and to make sense (Miles et al., 2014) of how UNAM prepared student teachers to teach for diversity. It was crucial at this stage to establish what Miles et al. (2014) refer to as a 'conceptual analogue' that required me to relate the study findings to the literature and conceptual framework that had assisted me to explain the findings.

3.4 ASSESSMENT OF TRUSTWORTHINESS

This study dealt with sensitive societal issues and, thus, issues of trustworthiness were of the utmost importance. Trustworthiness involves ensuring that the interpretations make sense and reflect reality and that the study has achieved intellectual rigour (Patton, 2002). I ensured that the study findings were both true and credible and that they were congruent with what happens at UNAM in terms of teaching for diversity. Establishing credibility refers to ensuring that the phenomenon under study is accurately presented and whether what is presented as findings reflect the reality (Merriam, 2001). In this study, I aimed at ensuring that the results that I presented were congruent with what was happening at UNAM with regards to teacher education for diversity and that it was justified in declaring that what the study presented was a true picture of the teacher education for diversity policies, curricula and practices at UNAM.

Researchers have suggested a number of ways a researcher may achieve credible and trustworthy findings (Shenton, 2004). One such way is by triangulation. In order to safeguard my study from bias and distortion of the reality investigated (Louis et al., 2007), I used two triangular techniques. The first such technique was methodological. Accordingly, I used various data collection methods such as document study, observation and individual interviews to explore how UNAM prepared student teachers to teach for diversity. The aim of this was to check for consistency in the findings generated by the various data collection methods (Patton, 2002); to establish the convergence of the findings (Yin, 2012) to provide corroborating evidence (Creswell, 2013); and to obtain different standpoints (Bush, 2012) as each data collection method addressed a different aspect of the study (Patton, 2002). The methods I used all have shortcomings and, thus, the different data collection methods served to compensate for such weaknesses. The second technique I employed was to use a wide range of informants. I interviewed 23 student teachers, three lecturers and a Faculty Dean and held individual interviews with each of these informants. As part of corroboration, I also consulted different documents such as policy, curriculum and assessment documents to find evidence of diversity education.

The use of a wide range of informants and various documents enabled me to verify the information I obtained across sources (Shenton, 2004). Regarding triangulation, Yin (2012) warns researchers against what he terms a 'collective mantra' in terms of which what the participants say is happening may not correspond with the practices and also the probability of actual practices being tailored to align them with what, according to the participants, is being done (Yin, 2012). In this study, I tried to overcome these issues by not only interviewing student teachers but also by the direct observation of student teachers teaching.

Reflective commentary (Shenton, 2004) also enabled me to keep track of the developing patterns and themes. At the end of each contact I reflected on the session as soon as possible. This enabled me to make inferences by observing the similarities and contradictions in the data. I could, through such commentary, ascribe meaning to every piece of datum collected and ascertain how my findings were evolving.

The provision of verbatim descriptions (Slevin & Sines, 1999) of what was said during the dialogues also contributed to the trustworthiness of my findings. In addition, transcribing the interviews word for word provided a truer picture of the actual situations than may otherwise have been the case.

Reflexivity was another credibility procedure I employed. Reflexivity in this context refers to thinking critically about what you are doing and why, confronting, and often challenging, your own assumptions, and recognising the extent to which your thoughts, actions and decisions shape how you conduct research and what you see. (McMillan & Schumacher, 2010, p. 332) defines reflexivity as a "rigorous examination of one's personal and theoretical commitments". It is widely accepted that it is not possible for a qualitative researcher to be 'neutral, objective and detached' from the study and subjectivity will always be present throughout the study. However, there may be danger if subjectivity is not addressed as personal biases may compromise the trustworthiness of the findings. I minimised my biases by taking McMillan and Schumacher's (2010) advice of ensuring that I was aware of my theoretical stance as well as ensuring accuracy by carefully representing what the participants had said.

3.5 ETHICAL CONSIDERATIONS

In order to protect the rights and welfare of the participants, I adhered to the following ethical principles, namely, informed consent and assent, right to privacy, full disclosure, and access to the research sites and acceptance by the participants.

3.5.1 Informed consent/assent

As Hesse-Biber and Leavy (2010) assert, the aim of informed consent is to ensure that the participants are informed about the nature of the study, its risks and benefits, how the results will be used, that they may voluntarily agree to participate in or withdraw from the study at any time, and that their identities will be protected. To uphold this critical component of social research, I explained the purpose of the research study as well as the nature and the duration of the activities to the participants. I also informed them about the time that would be required by each activity, and how the confidentiality of the data collected would be ensured. The participants were also informed about the right of voluntary participation and, thus, that their participation in the study was optional and they could choose to participate or not to, and also that they could withdraw at any time (Elias & Theron, 2012; Louis et al., 2007; McMillan & Schumacher, 2010).

In view of the nature of this study I did not foresee any potential risks to the participants. Once I had explained all this to the participants, the lecturers, student teachers and parents of the learners who were to be observed signed consent forms and the learners gave their assent to be present in the classes to be observed (Elias & Theron, 2012; McMillan & Schumacher, 2010). Their signing of the letters of consent implied that they had given their consent and agreed to participate in the study (Appendices 6, 8-11 & 20).

3.5.2 Right to privacy

In the research context, the right to privacy means that a person has the right not to participate in a research study (Louis et al., 2007).

In the case of this study, this meant that the persons sampled had the right to refuse to be observed, interviewed, or to be part of the classes observed. I safeguarded and protected the privacy of the participants by observing the principles of anonymity and confidentiality (Louis et al., 2007). Anonymity refers to the protection of the participants' identities and/or the non-traceability of their identities (Louis et al., 2007) while confidentiality refers to ensuring that no connection between the information and the individual providing the information is made known (Louis et al., 2007). I ensured anonymity and confidentiality at two levels: the information provided was handled with confidentiality, while I had sole access to the participants' profiles; any information that may have revealed their identities was avoided and all the participants and schools were given pseudonyms (Cohen, 2000; McMillan & Schumacher, 2010) with the exception of the study site, UNAM.

3.5.3 Full disclosure

Full disclosure entails revealing to the participant all the information about the nature of the study and not withholding any such information (McMillan & Schumacher, 2010). Hesse-Biber and Leavy (2010) advocate full disclosure although McMillan and Schumacher (2010) warn against full disclosure for fear that some participants might not act naturally – some behaviours and actions might be modified, thus, decreasing the validity of the findings. However, I provided the participants with detailed information about the purpose and nature of the study and the procedures to be followed.

3.5.4 Access and acceptance

According to Cohen (2000, p. 53) access refers to "access to the institution or organisation where the research is to be conducted" while acceptance means "acceptance by those whose permission one needs before embarking on the task". Both the processes are underpinned by permission or being given the "go-ahead". Obtaining official permission to conduct this study was at different levels.

Level one pertained to ethical clearance and access issues and was given by the Ethics Committee of the University of Pretoria (Appendix 14); the Centre for Research and Publications at UNAM (Appendix 13; the Education Ministry of Namibia (Appendix 18); and by various school principals. Level two had to do with acceptance by participants and this was sought from all the participants. All the participants were required to sign the letters of consent signing their acceptance in respect of participating in the study and they did this with full knowledge that they could withdraw from participation at any point in time.

This chapter described and explained the procedures and steps taken to answer the research questions. The methodology chapter discussed the plan of how a research study is carried out, and comprises the research design and research methodology, instrumentation, data analysis, assessment of trustworthiness, and ethical considerations. The five chapters (4–8) to follow are the findings chapters. These chapters are organised around the key issues highlighted in this study, namely, policies, curricula, perceptions, and practices. Underpinning all three chapters (ch 6–8) are the four domains identified in the conceptual framework as the knowledge base for Namibian teachers, namely, professional knowledge, professional practice, professional relationships, and professional values. The student teachers and lecturers' perceptions, and student teachers' classroom and equity practices are juxtaposed against the four domains cited above.

4. CHAPTER 4: POLICY BACKGROUND

This chapter presents the responses to the key research question: How does UNAM realise the national policies in preparing student teachers to teach in diverse classrooms? Embedded in this question is an assessment of Namibia's national policies on teacher education for diversity as background, as well as UNAM's policies in response to the national diversity policies, that is, what diversity policies does UNAM have in place to direct teacher education curricula and practices? This exploration will be done under two subheadings: Namibia's national policies, and UNAM's institutional policies on diversity, unity and inclusivity.

The conceptual framework used in the study assumed, firstly, due to Namibia' historical legacy of apartheid, that there should be policies in place that advocate diversity, unity and inclusivity in order to curb the discriminatory practices that were rife during colonial times. Secondly, both Namibia's national policies on diversity, unity and inclusivity are explicit and intentional and compel teacher education institutions to enact policies that are responsive to Namibia's educational intentions in respect of diversity education. Thirdly, in addition to these educational policies, Namibia should have a teacher education policy aligned to its goals on diversity, unity and inclusivity goals – a policy that directs teacher education institutions. Lastly, it is also expected that UNAM has policies in place on diversity, unity and inclusivity that direct the university's teacher education curricula and practices.

4.1 NAMIBIA'S POLICIES ON DIVERSITY, UNITY AND INCLUSIVITY

Namibia has promulgated national policies on diversity, unity and inclusivity. Table 4.1 (p. 112) presents a synopsis of these policies. At national level, the aim of the government, through the Constitution, is to treat people equitably without discrimination, and to recognise multiculturalism by allowing people to practise their cultural traditions. In addition, the Education Policy document – Towards Education for All – grants equitable access to all schools. It also advocates the adoption of a constructivist approach to teaching and learning with the emphasis on the needs of learners. Furthermore, the policy demands that teacher education programmes in Namibia be relevant to the needs of the people.

Namibia's Higher Education Development Policy – Investing in People, Developing a Country – echoes this aim. It promotes equitable access to educational institutions, allows the application of affirmative action and requires educational institutions to be responsive to the country's goals, needs and priorities.

Table 4.1: Namibian policies on diversity, unity and inclusivity

Policy	Relation to diversity, unity, and inclusivity
The Namibian Constitution	Prohibits all forms of discrimination; allows freedom to profess and promote any culture, language, religion, and tradition.
The Education Policy document – Towards Education for All	Equity and access goals aim at providing equitable access to schools; aims to eradicate all forms of discrimination and segregation; advocates an LCE that values learners' needs and life experiences; expects teachers to help learners to integrate school and life outside of school; expects UNAM to provide education that is responsive to the needs of the people of Namibia.
Language Policy	Recognises languages as medium of cultural transmission and a person's identity; provides for the use of the mother tongue as medium of instruction (MOI) in pre-primary and Grades 1-3, and as a subject from grade 4; allows schools to organise co-curricular activities to promote any language, especially those not used as MOI: sensitises learners to appreciate multiculturalism
The Education Act of 2001	Allows learners freedom to practise any religion, and makes provision for cultural activities to take place at schools.
Investing in People, Developing a Country	Equitable access to educational institutions; allows affirmative action to be applied to redress past imbalances; requires higher education to be relevant and contextual to national goals.
The Ministry of Education Sector Policy on Inclusive Education (2013)	This policy enhances Namibia's aim of inclusivity. Despite the fact that the definition of inclusive education includes all learners, it exclusively targets equity for educationally marginalised learners.
The Harambee Prosperity Plan	Built on a construct of an inclusive 'Namibian House' where no-one feels left out. It promotes the ideologies of equality, equity, and fairness. It is people centred and inclusive.
The National Professional Standards (NPST) for Teachers in Namibia	Element 5, namely, 'demonstrate understanding of diversity' emphasises diversity teaching. This includes knowledge of culturally responsive teaching, the recognition of learners' backgrounds, and advocacy the use of resources that promote diversity; teaching for diversity ideologies is incorporated across many competences, including, among others, non-discriminatory practices and prejudices, consideration of learner differences in planning, teaching, resources and assessment.

As indicated in Table 4.1 above, there are also other education policies that highlight Namibia's goals of unity, diversity and inclusivity.

Directives are given, through the Language Policy, on the way in which education institutions should manage the diverse languages in Namibia and also to sensitise learners about multiculturalism. This policy recognises the multicultural nature of the Namibian population by providing for learners to learn through their mother tongues during the early grades (Pre-primary and grades 1-3). The Education Act of 2001 echoes the Constitution and sensitises education institutions about the freedoms that every Namibian citizen should enjoy while the Ministry of Education Sector Policy on Inclusive Education espouses the attainment of equity by educationally marginalised learners. The Harambee Prosperity Plan is largely guided by the principles of distributive justice (Fraser, 2001; Young, 2011). It aims to reduce inequalities among the Namibian people. It assures the Namibians "a house where everyone feels a sense of belonging, where everyone is presented with a fair opportunity to prosper in an inclusive manner and by so doing, ensures that no one feels left out" (Republic of Namibia, 2016, p. 4). It is people centred and inclusive and works towards property for all. Lastly, the National Professional Standards for Teachers in Namibia is not necessarily a policy as such but, rather, a model that provides directives to how teacher education programmes should be conceptualised. In the main, it incorporates, through its standards, the ideologies of teaching for diversity.

Overall, Namibia has stipulated goals and policies on diversity, unity and inclusivity. However, some policies appear to be implicit about diversity issues; and to some extent, despite being intended, they do not seem to be mandatory for education institutions. This creates a loophole as some institutions may perhaps ignore such policies, thus compromising diversity education. However, since the establishment of the National Standards for Teachers (NPST) of Namibia in 2006, teacher education institutions are now provided with a framework around which to align their programmes. This model stipulates all the competences that Namibian teachers should possess to be fully licensed as teachers. However, in general, it is possible that this framework may not significantly assist teacher education institutions with diversity education, as it lacks a dedicated competence to diversity teaching outlining the knowledge, skills and dispositions required in order to teach for diversity.

Nonetheless, the level of sensitisation of the NPST in respect of diversity issues should sensitise teacher education institutions on the value of learner differences and diversity teaching. However, it is clear that, firstly, a much more dedicated approach is needed to place the focus on diversity teaching and that a more comprehensive, intentional and mandatory competence dedicated to diversity education should be included as compared to the current approach. Secondly, despite all its national policies on diversity, Namibia requires a teacher education policy that is aligned to its national diversity, unity and inclusivity goals – a policy that directs the teacher education institutions in the country. The absence of a national teacher education policy may result in a situation such as that described in Sosibo's study (2013) which found that teacher educators were not consistent in the way in which they incorporated diversity into the curriculum and activities and strategies were fragmented. In addition, a situation of 'no national teacher education policy', one may also argue demonstrates Namibia's lack of commitment to the development of its teachers and this may be a threat to its regulatory function of teacher education.

Furthermore, its advocacy of quality teachers as espoused in its education policy may be compromised. The state of 'no national teacher educational policy' may result in UNAM to operate without an institutional teacher education policy as an institution does not operate in isolation and, as Bell and Stevenson (2006) observe, its activities are, in most cases, regulated by the state. This situation may also result in irregularities in UNAM's programmes and practices on teacher education for diversity. As Sosibo (2013) observed in his study where the status quo allowed for diversity issues not to be addressed adequately in the curriculum; each teacher educator approached cultural diversity differently and, as a result, student teachers felt unprepared to teach for diversity.

4.2 UNAM'S POLICY ON DIVERSITY, UNITY AND INCLUSIVITY

This study is underpinned by both social justice and constructivism. The former is premised on the argument that diversity may only gain a 'place of prominence' if social justice becomes the "major lens with which we view the education of all students of all backgrounds" (Nieto, 2000, p. 183).

On the other hand, the latter emphasises learner centredness. Teacher education programmes (TEPs) based on these theories aim to develop in teachers the 'knowledge and skills to address the needs of diverse learners (Sowell & Stollenwerk, 2000). This, thus, implies that the policies that guide the practices of a TEP for diversity would embrace the principles of both equity and constructivism.

State policy has a 'considerable impact' on shaping what happens in educational institutions while educational institutions are tasked with implementing national policy agendas (Bell & Stevenson, 2006). Educational institutions, as a way of responding to such policies, may adapt national policies and develop their own policies to meet their internal objectives (Bell & Stevenson, 2006). In other words, "policy within is shaped decisively by policy from without" (Bell & Stevenson, 2006, p. 26). It was the assumption of this study that UNAM has in place a teacher education policy that is aligned to Namibia's national diversity, unity and inclusivity goals – a policy that directs its teacher education programmes. However, due to the absence of a national teacher education policy, it is certainly possible that UNAM may not have a similar policy in place.

The search for institutional ideologies and policies at UNAM included the vision and mission statement of UNAM, the mission statement of the Faculty of Education, and existing policies. Only policies embedding issues of diversity, unity and inclusivity were deemed relevant to this presentation. Hence, complementing the vision and mission statements, the following policies were reviewed: the Teaching and Learning Policy of 2013; the Assessment Policy of 2013; the Affirmative Action Policy; and the Quality Assurance and Management Policy. Scrutinising UNAM's visionary statements, as shown in Table 4.2, one realises that, generally, UNAM is not explicit on diversity, unity and inclusivity issues. However, its inclusion of 'equity' as a core value, and the two clauses of the mission statement cited below, among other things, should impel UNAM towards equitable programmes and practices

> …make the University services, expertise, skills … and facilities *accessible to all… regardless of race, colour, gender, ethnic origin … social and/or economic status …* Serve as a repository for the *preservation, promotion, development and articulation of national values and culture, through the promotion of Namibian history, art and languages.*

Similarly, in the mission statement of the Faculty of Education, as outlined below, issues of social justice and equity do not appear explicit although it is possible to infer from the clause *"to serve the educational needs and aspirations of the Namibian nation in all aspects"* (University of Namibia, 2016. p 8) that socio-cultural issues are included. The clause cited above would seem to imply that the teachers to emerge should be contextual and relevant to the Namibian situation. Relevance (Sandlin, 1993) in the context of Namibia as a multicultural nation, would include, among other things, the ability to teach diverse classrooms. Diverse classrooms require teachers with the appropriate knowledge, skills and dispositions to teach all learners (Klug et al., 2006) and teachers who are able to integrate the learners' 'cultures, experiences and needs' (Banks et al., 2005) into the teaching and learning.

The vision and mission statements of an institution direct its activities. These mission statements Ahmed (2012) underscores are pivotal to an institution, as "an institution gives form to its aims in a mission statement" (p. 24). She further posists that "if diversity work is institutional work, then it can mean working on mission statements, getting the term diversity included in them (p. 24). To institutionalise diversity teaching would then entail that all the diversity policies, regulations, procedures and activities should be aligned to the mission statement. This, thus, implies that what is left out of such statements will probably not be included in the policies, regulations, procedures and activities of the institution. As already indicated the vision and mission statements of UNAM do not appear to be explicit about equity and social justice values and they are not clearly stated anywhere. It is, therefore, likely that UNAM's curricula and practices may be lacking in terms of issues of diversity, unity and inclusivity. This conclusion is based on the assumption that a teacher education for diversity, among other things, will succeed only when there is a clear vision in relation to teaching and learning in diverse settings (Darling-Hammond, 2006). This calls for vision and mission statements that explicitly embrace equity and social justice issues. However, since it would appear that the visionary statements are merely implicit in respect of equity issues, how much may one expect of the institution's policies?

The Teaching and Learning Policy aims to provide guidance to the staff at UNAM on all teaching and learning processes. It is a key reference document for faculties and schools, as well as third party providers, involved in teaching and learning at UNAM. The policy takes cognisance of diversity, unity and inclusivity issues. Firstly, the teaching and learning philosophy advocated is that of constructivism. This philosophy centres on the principles of student-oriented teaching that emphasises the active involvement of students in the learning process; the recognition of prior learning; knowledge of cross-cultural teaching methods; consideration of students' learning styles; and the recognition of diversity in beliefs and understandings. Secondly, the policy envisages graduates who are creative and critical thinkers; reflective practitioners and who possess the cross-cultural fluency that sensitises students about different cultures. Thirdly, the policy advocates issues of equity and social justice for all, across social, economic, ethnic and gender differences and, lastly, it strives to create an inclusive environment that accommodates students and staff with disabilities. This policy covers the knowledge, skills and dispositions key to diversity education. It is evident, through this policy, that UNAM takes cognisance of diversity, unity and inclusivity and, thus, undoubtedly, that all the teaching and learning processes taking place at UNAM across all faculties would be diversity conscious. This would then imply that the curricula in all the faculties would also be diversity conscious. However, since this is a general institutional policy, its influence within the Faculty of Education remained to be established.

The Assessment Policy aims to provide guidance to the staff at UNAM on all assessment and evaluation processes. The scope of the policy applies to all the programmes offered by all the faculties on all the campuses within the university. The policy takes cognisance of diversity ideologies and its underlying philosophy embraces, among other things, the individuality of students and their needs, including people with disabilities. The policy recognises equality and diversity by advocating assessment equity (Kusimo et al., 2000) and assessment unaffected by gender, ethnicity, and age, among others. It also advocates alternative assessment that should include, among other things, projects, case studies, artefacts, and reflective journals. This is yet another policy of UNAM that embraces diversity, unity and inclusivity ideologies.

In the main the policy guards against any forms of discrimination and any bias in the assessment procedures and ensures that every student at UNAM enjoys parity of treatment in respect of assessment. It also advocates that alternative assessment methods be used and that, according to Berry (2006), promise to provide a 'truer reflection' of the students' abilities.

The Affirmative Policy of UNAM focuses primarily on employment equity. However, its broader vision includes access to higher education in the marginalised regions through the establishment of new campuses. As part of this broader vision, it also promotes the provision of training opportunities and education to the marginalised people. Despite not focusing on teaching and learning processes, from an employment equity point of view, its organisational culture promotes unity in diversity and the development of multi-cultural approaches. The policy addresses mainly employment equity and fairness and, in general, it advocates equity and social justice issues. However, the extent to which it influences teaching and learning remains doubtful.

The Quality Assurance and Management Policy of UNAM ensures the realisation of the vision, mission and strategies priorities of the institution with excellence. It applies to all the institutional structures, all the staff, all the students and all the infrastructures of UNAM. In addition, it also monitors the development, relevance and review of the existing policies, regulations and procedures of all units within UNAM. This policy is not explicit about diversity, unity and inclusivity issues although, by its nature, such issues are embedded within the realms of its mandates.

Although the vision and mission statements of UNAM are implicit in respect of equity and social justice values, the four policies reviewed above are underpinned by diversity education ideologies. It may, thus, be said that UNAM has in place policies that, in a way, respond to the national policy agendas. However, as scholars emphasise (Bell & Stevenson, 2006; Hammerness et al., 2005), a teacher education policy would be necessary to direct the activities of the BEd programme. Apart from UNAM's general policies, the search for diversity policies conclusively established that UNAM has no teacher education policy.

Therefore, understanding this in terms of the role of institutional policies (Bell & Stevenson, 2006) and perceiving it in the context of Hammerness et al.'s (2005) observation of the way in which policies influence curriculum practices and contribute to a coherent programme, the possibility of incongruences in the BEd programme becomes inevitable. Based on Solomon's study (2015) one may argue that, without a better understanding of how policies support teachers' competence development, the quality of the teaching practices is jeopardised. However, this argument becomes meaningless in the case of UNAM where there is no teacher education policy. As a result, as Solomon (2015) observes, quality courses and teaching practice experiences are placed in jeopardy. James et al. (2006) demonstrated conclusively that an absence of an institutional policy, in UNAM's instance, a teacher education policy, impacts negatively on the prominence of diversity issues in curricula and during teaching practice.

4.2.1 The alignment of UNAM's policies to national goals

The analysis thus far has revealed that, despite the absence of a teacher education diversity policy, Namibia has in place national policies that encompass diversity goals as well as a teacher education model for teacher education, the NPST, which stipulates the required knowledge base (section 4.1). Generally, Namibia's national agendas provide evidence of the social justice and constructivist principles crucial to diversity teaching. It was expected that UNAM's policies would respond to and be aligned to the national diversity agendas.

UNAM's policies do respond to national diversity goals but not in mandatory terms. As already established in section 4.2, none of the policies includes a dedicated clause or statement of intent in relation to diversity education. No policy talks explicitly to diversity education apart from the diversity principles embedded in clauses of which the emphasis is on issues other than diversity teaching. For example, among other things, the national diversity ideologies of non-discriminatory and inclusive practices are addressed from an assessment perspective; diversity pedagogies from a general teaching and learning perspective of the institution as a whole, while equity is addressed in the Affirmative Action policy with its focus on employment equity.

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Furthermore, as established above, UNAM has no teacher education policy in place although, according to other perspectives in the literature, there is the view that educational institutions, in response to national policy agendas, develop their own policies that address their internal objectives (Bell & Stevenson, 2006). This may also be argued from the perspective of adaptability. Lane and Hamann (2003) maintain that, for policy to be effectively implemented, it should be adaptable. This view is in line with Cerna's (2013) argument that there is no 'one-size-fits-all' policy as context plays a major role in policy. Furthermore, Hammerness, et al.'s (2005) assertion about the influence of national policies on curriculum decisions, raises the probability of UNAM lacking definite programmes on diversity teaching. However, UNAM, as confirmed by the analysis so far, is directed by the National Professional Standards for Teachers (NPST). As a model for teacher training and development, the NPST should include the teacher competencies deemed appropriate to the Namibian context.

The NPST is the only model that stipulates the required knowledge base for Namibian teachers. This implies that, unless adapted (Lane & Hamann, 2003), any competence not outlined in the NPST will not form part of the curriculum. At a glance, the analysis of the 30 competences stipulated in the NPST (Appendix 1) in relation to what teachers should know and be able to do, may suggest that the NPST competences are enablers of teaching for diversity with the majority of the competences embracing diversity education theories. Broadly, it would appear that two issues underpin the majority of the competences, namely, learner centred education (LCE) and diversity, unity and inclusivity issues. Both advocate the knowledge of the learners and equity practices. From a learner centred perspective, the issue of knowing learners is evident in the advocacy of learners' prior knowledge, skills, interests and understanding as central to learning (Ministry of Education and Culture, 1993) and the determinants of the methods, activities, resources and assessment to be employed. Knowledge of learners from a teaching for diversity perspective entails that a teacher considers every learner's background, learning style, and previous knowledge when deciding on the methods, activities, resources and assessment to be used with the aim of bringing about equity in the classroom.

However, a deeper analysis of the competences revealed that only competence 13 appears to be mandatory in respect of diversity teaching although its narrow focus on special needs learners makes it exclusionary. Competence 3, although implicit, seems to be intentional about diversity teaching as it incorporates the element to 'demonstrate understanding of diversity' that sensitises teachers to diversity teaching. However, restating it as 'the ability to teach diverse classrooms' would have improved its mandate and reduced the ambiguity in its interpretation. In general, a number of shortcomings may be noted. Firstly, the absence of a competence dedicated to diversity teaching makes this model appear to lack conviction in respect of diversity teaching. It is not possible to overemphasise the need for a competence that compels teachers to possess the knowledge and skills to teach diverse classrooms. In its current state the NPST lacks the mandate to hold teachers accountable for ensuring that each learner's needs are attended to. A dedicated competence on diversity teaching would be persuasive, directional and mandatory. Secondly, although diversity teaching is value-laden there seems to be scant attention paid to the issue of values.

In view of the fact that one of the domains underpinning this framework is professional values, it is possible to gain the impression that values are incorporated into the NPST, although a deeper analysis of competences 27 and 28 in this domain revealed that these competences have a different focus other than classroom-based values. In fact, they deal exclusively with the professional development of teachers and their conduct towards their profession in general, and, particularly, towards their fellow teachers. On the other hand, element 2E of competence 28 (Appendix 1) – *"Demonstrate understanding of the values that underpin teaching practice"* – incorporates the classroom-based values to be upheld by teachers. However, this is not sufficient for teaching for diversity that is value-laden. Finally, the NPST needs to improve its mandate to guarantee diversity teaching. It should clearly outline at competence level the competences required to teach for diversity. In terms of its current approach, one may argue that despite incorporating diversity, unity and inclusivity ideologies into the majority of the competences, diversity teaching surely does not seem to be a priority. Nevertheless, the incorporation of diversity issues does show some level of awareness of diversity education.

4.2.2 Policy and the envisaged teacher: Lecturers' perspective

This section serves a dual purpose, namely, to confirm the outcome of the document study; and to establish the Dean and the lecturers' awareness of the existence of and their understanding of a teacher education policy and on the understanding that the ideal teacher in terms of the knowledge and teaching skills required should be reflected in the policy. Thus, the policy should ensure that the envisaged teachers emerge from UNAM. Accordingly, the Dean and lecturers' viewpoints on the envisaged teacher are discussed first and then their awareness of the existence of a teacher education diversity policy.

In the Namibian context, the model for Teacher Training and Development in Namibia, the NPST, is based on four domains, namely, professional knowledge, professional values, professional practice, and professional relationships (Ministry of Education, 2006). These domains highlight the knowledge of the learners, how they learn as individuals and as learning-communities as well as knowledge of inclusive pedagogies. In addition, the domains identify both critical reflection and assessment and, lastly, the NPST identifies social justice values as crucial to teachers. What then is the envisaged teacher of UNAM? The Dean described such a teacher, firstly, as a global and multi-dimensional teacher, who understands and considers different contexts when teaching and a teacher who, according to the Dean, is capable of teaching anywhere, not only in Namibia – "*we don't only prepare the teachers for our own situation but also for them to be able to go outside Namibia and be able to teach there*". Secondly, the Dean described such a teacher as somebody who continues learning to in order remain relevant – "*to continue learning because the field is changing; they have to continue to be relevant in the field*". Lastly, such a teacher is innovative and engages in research to improve practice – "s*o we want them to have a good understanding of research … to have critical capacity … so that they don't just mindlessly go about teaching … be able to analyse*".

From the lecturers' perspective, Tobias's envisaged teacher is equipped with 21st century teaching skills as opposed to a traditional teacher – "*we equip them with 21 century skills … we just don't want to produce traditional teachers*".

Reviewing the work of some scholars, Ruettgers' (2013) definition of the 21st century skills in TEPs in her doctoral dissertation included global awareness, digital competencies, critical thinking competencies, collaborative competencies, cross-cultural competencies, communication competencies, and problem-solving competencies. These competencies are central to teacher education for diversity. For example, as Lieberman and Miller (2011) maintain, the ability of teachers to create collaborative environments fosters collaboration among the learners.

Lecturer Simon envisaged a teacher who is able to adapt to any classroom situation and setup – "*the intention is for students to be in a position to adapt to any situation … If, for example, they happen to find themselves in a situation where there are learners from different cultural backgrounds … we are preparing them for that".* It was clear that context, adaptability and relevance seemed to define the envisaged teacher. Context encompasses knowledge of learners, communities, the nation and the world at large, while adaptability, in this context, refers to the ability to teach anywhere and in any situation, and relevance relates to innovation – moving with changes through research and lifelong learning in order to stay abreast of changes in the profession. The descriptions of the envisaged teacher as provided by the Dean and lecturers suggested that UNAM's BEd programme would produce teachers for diversity; teachers who would accommodate all learners from different backgrounds; teachers who would possess critical, reflective skills and teachers who would uphold equity values, among other things. The question then arose as to whether the Dean and lecturers were aware of any UNAM policy that ensured that this envisaged teacher would emerge?

The success of policies, in part, depends upon the context, beliefs and priorities of those implementing such policies (Cerna, 2013). It is imperative that they have a shared understanding of the policy in question to counter any variances in the interpretation of the policy (Lane & Hamann, 2003). This study expected that the Dean and lecturers would either confirm or dispute what had already been established, namely, that UNAM has no teacher education policy in place.

Of importance was the lecturers' awareness of the existence of policy directives within the institution that directed the activities of the BEd programme in producing the envisaged teachers.

According to the Dean, UNAM's overall policies directed the activities of the BEd programme. As discussed in section 4.2, although with reservations, it did appear that the overall policies were responsive to the national goals of diversity, unity and inclusivity. In addition, the Dean and Lecturer Tobias referred to the NPST in Namibia as another document that guided the Faculty of Education. The NPST (Ministry of Education, 2006) is considered to be a national teacher education framework that directs teacher education institutions on the curricular content and the competences required by Namibian teachers. Overall, the competences outlined in this document, although not explicit in some instances, would enable teacher education institutions to embrace the issues of diversity, unity and inclusivity. The BEd programme aligns the contents of the professional courses (Tables 5.2 & 5.5) with the NPST (University of Namibia, 2016). This was confirmed by the Dean in an interview. Chapter 5 establishes the extent of this alignment.

In addition to the NPST, the Dean also considered the Faculty of Education Prospectus as another document guiding the activities of the programme. She stated: "*One of the big things is for us, of course, our prospectus; although it is a document that cannot necessarily be considered a policy document but it's derived from a number of policies*". The Prospectus (2016), as identified by the Dean, does, indeed, embrace the principles of diversity, unity and inclusivity in definite terms. It is also explicit in relation to the rationale of the BEd Upper Primary, in particular that this programme is intended to equip its graduates with all the competencies cited in the NPST. In addition, the Prospectus (2016) embraces the constructivist principles of learner centredness in relation to teaching and learning. Overall, among other things, it is explicit in its exit outcomes, namely, that the intention is to equip graduates with the knowledge, skills and attitudes required to meet learners' diverse needs in an inclusive classroom. However, contrary to this, the BEd Secondary is not very explicit about diversity, unity and inclusivity issues although it does aim to produce graduates equipped with the knowledge and skills required to develop the whole learner.

The Dean also alluded to another document, namely, the African Union Standards for Teachers (AUST) as complementary to the policies that guide the activities of the Faculty of Education, primarily in the interests of harmonisation with other African countries. It also improved the gaps noted in the NPST with regard to the intended profile of Namibian teachers. According to the Dean, the NPST lacks intensive focus on research and, also, issues of values and ethics are not prominent. A close analysis reveals that the AUST provides evidence of a vision to develop Africa's human resources (African Union, 2006) while it also aims to increase access to education, improve the quality and relevance of education and ensure equity. Its focus includes teacher and curriculum development as well as other teaching and learning related issues. The issue of teacher development focused, among other things, on the shortage of qualified teachers, the quality of teacher education, teacher mobility, deployment, job stability, teacher health, gender parity, and research. The Dean cited research as one reason why the NPST had to be supplemented by the AUST and, indeed, research is one of the priority areas: *"Teacher education institutions should, therefore, be engaged in research … as well as training teachers to do action research"* (p. 8). In addition, research develops the critical reflective skills which are central to diversity teaching (Howard, 2003).

The curriculum development and other teaching-learning related issues focused on *"the development and provision of balanced, relevant, responsive and culturally sensitive curricula … a curriculum (that) reflects the values, attitudes and aspirations of the wider society … be grounded in culture …" (p. 11).* Curricular issues were central to this study. The emphasis of the AUST on a "relevant, responsive and culturally sensitive curricula" makes it an important document in relation to a teacher education programme with a diversity teaching intent. As was the case with research, it is possible to infer from UNAM's approach of supplementing the NPST with the AUST to do the same to other areas too where the NPST may be weak. In addition, it also pays special attention to African knowledge systems and language, recognising the role of language from a socio-cultural perspective as well as "*the major vehicle of a people's culture" (p.12).* Furthermore, the AUST also broadly approaches inclusivity issues with its emphasis on special education through the development of sign language as an area requiring special attention.

In general, AUST (African Union, 2006), in addition to the research component, would also enable teacher education institutions to develop socio-cultural curricula. This is evident in its emphasis on the promotion of African languages as the media of instruction, the development of sign languages, the infusion of indigenous knowledge as education content as well as its focus on the development of a culturally responsive curriculum. However, despite the areas which may be identified as pertaining to diversity teaching, the explicit intent in respect of diversity teaching is minimal.

In terms of the existence of a teacher education policy, both the Dean and the lecturers were clearly aware that UNAM did not have a teacher education policy in place. However, the responses from some of the lecturers to questions of policy revealed a tendency to equate policy with courses. For example, Lecturer Tobias stated that: *"I don't know what policies are in place … what I know, we have course outlines".* A similar answer was given by Lecturer Simon: *"UNAM does not really have a policy ... UNAM has a number of modules from different subject areas".* However, policies and courses are not the same. Associating the two would imply serious misunderstandings as the two serve different functions.Courses are curricular documents that stipulate learning outcomes while a policy sets out a plan of the required course of action in a particular situation (Cambridge, 2002). Hammerness et al. (2005) observed that policies influence the way the curriculum is organised and stipulate the practices to be put in place in order to ensure a coherent programme. Equating course modules and policy may be attributed to the absence of policy as the lecturers did not appear to have direction and nor did they seem to be aware of the 'policy refraction' (Bell & Stevenson, 2006) to which the Dean referred when indicating that the AUST supplemented the NPST. Policy refraction or modifications and alterations to national policies are usually necessitated by unique conditions in institutions (Bell & Stevenson, 2006) with institutions developing their own policies in order to address to their internal objectives. However, adjustments to internal policies should be within acceptable limits with state policies remaining generally 'unchallenged' (Bell & Stevenson, 2006).

4.3 CONCLUSION

Firstly, this study concludes that Namibia has no teacher education diversity policy in place to direct the activities of teacher education programmes (TEPs) although there are national agendas on diversity, unity and inclusivity stipulated in the Namibian Constitution, Towards Education for All, the Language Policy, the Education Act of 2001, Namibia's Higher Education Development Policy, the Ministry of Education Sector Policy on Inclusive Education of 2013, the Harambee Prosperity Plan of 2016, and the NPST in Namibia. The mandates of these policies vary with some of them seeming to be implicit about diversity issues, and those that are explicit about diversity issues do not appear mandatory for education institutions. The state, as a regulatory body, should have a policy in place that provides directives to teacher education institutions. In the context of this study, a policy with diversity teaching as one of its central goals is vital. The absence of a compelling and mandatory language on diversity teaching creates ambiguity for educational institutions as to how and whether or not to implement such policies, thus compromising diversity education.

However, the establishment of the NPST in 2006 provided teacher education institutions (TEIs) with a model around which to align their programmes. The model outlines the teaching skills expected of a competent teacher. It is both intentional and mandatory and also obligatory in respect of all TEIs. Generally, the notion of producing diversity teachers does not seem to be one of this model's priorities. In its current state, without a comprehensive dedicated competence in respect of diversity teaching, this framework is inadequate. The incorporation of diversity, unity and inclusivity issues across the competences, although their mandates vary, should sensitise teacher education institutions to the need for diversity teaching. However, it must be borne in mind that this is a model for teacher education and not a policy. Furthermore, diversity education is value-laden. The domain of professional values, that underpins competences 27 and 28, deals directly with the professional development of teachers and their conduct towards their profession and, in particular, towards their fellow teachers. Only one element incorporates the classroom-based values to be upheld by teachers.

The absence of values and attitudes renders this knowledge base for diversity teaching incomplete. In order to curb the inequities between communities, it is incumbent on Namibia to spell out its intentions to ensure that all learners are given equitable access to quality learning. A far more dedicated and comprehensive approach is needed to make diversity teaching a priority. One such an approach would be a teacher education diversity policy that directs the activities of teacher education institutions.

Secondly, it may be concluded that the vision and mission statements of UNAM do not appear to be explicit about equity and social justice values. However, the policies reviewed, despite their varying mandates, are clearly underpinned by diversity education ideologies. In the main, UNAM has policies in place that, in a way, respond to national policy agendas. However, these policies do not seem to have a diversity teaching intent, hence, a teacher education policy with diversity teaching intent would have been ideal to directly guide teacher education activities. Nevertheless, one may argue that, due to the link between state and institutional policies, the need for a national teacher education policy cannot be overemphasised.

UNAM's response to national policies is completed by the analysis of the BEd curriculum in Chapter 5 that focuses on establishing whether these policies are mandatory in influencing curricula and teaching practices

5. CHAPTER 5: CURRICULUM PRACTICES AND DIVERSITY TEACHING

This chapter presents the findings on the philosophies that underpin UNAM's BEd curriculum. In line with Cornbleth's (1988, p. 85) argument that "our conceptions and ways of reasoning about curriculum reflect and shape how we think and talk about, study, and act on the education made available to students" it is clear that a curriculum is indispensable to teacher education endeavours.

The link between society, state policies, and educational policies and how they impact on each other is well established in the existing literature. The literature has also provided evidence how institutional policies determine an institution's curriculum and practices. The absence of an institutional policy, as James et al. (2006) demonstrate, has a negative impact on the prominence of diversity issues in curricula. Accordingly, the conceptual framework used in this study assumed that UNAM's curriculum was underpinned by a socio-cultural perspective – a viewpoint in terms of which the needs of learners and society form the major source of the curriculum content (Sowell & Stollenwerk, 2000). The curriculum then becomes 'a contextualised social process' (Cornbleth, 1988); making 'the outside become the inside' (Bernstein, 1990). The aim of this chapter was to establish whether UNAM's curriculum aligns with the academic literature that is in favour of a socio-cultural view of the curriculum. The chapter includes two main sections. The first section deals with the nature of the BEd curriculum and the second the presence of diversity teaching in the BEd curriculum.

5.1 THE NATURE OF THE BED CURRICULUM

As defined in the NPST (Ministry of Education, 2006, p. 123), "a curriculum is a plan of instruction that details what students are to know, how they are to learn it, what the teacher's role is, and the context in which learning and teaching will take place". Thus, the absence of a curriculum would clearly have negative impacts. It is possible to infer from the definition of the term adopted in this study that a curriculum is a document that covers the philosophies and theories of what is to be learnt, how it is to be learnt, and where it is to be learnt.

These questions formed the basis of establishing the philosophical underpinnings distinguishing the UNAM BEd curriculum. From a teaching for diversity perspective imbedded within social justice, a constructivist and socio-cultural curriculum would be ideal in a teacher education programme with a diversity teaching intent.

The students under study stretched from 2013 to 2016 and, thus, the investigation into the curriculum and its courses was restricted to this period. The outcome of the investigation revealed that UNAM's Prospectus seems to be the only document that provides information on and directs the BEd programme. However, the question then arises as to how sufficient this prospectus is? The *Oxford English Dictionary* defines a prospectus as "a book or printed document that gives information about a school, college, etc. in order to advertise it" (Hornby, 2005). This implies that a prospectus is an information and advertising tool. According to the Dean, it is a crucial document:

> *One of the big things is … our prospectus; although it … cannot necessarily be considered a policy document but it's derived from … the National Professional Standards for Teachers; it is derived from the university's Policy on Quality Assurance.*

Furthermore, when lecturers in the Faculty of Education were approached during the search for a curriculum document, they referred me to the Prospectus. This may have implied either it is regarded as the curriculum for the BEd programme or is it the only document which contains curricular contents. Nevertheless, it was the only text that provided documented information about the BEd programme and, hence, the Faculty of Education's Prospectuses from 2013 to 2016 were reviewed.

The findings revealed that the UNAM Prospectus (University of Namibia, 2016), inter alia, outlined the role and mission of the Faculty of Education, the programmes, the rationale for and the exit outcomes of the programme, the teaching-learning model and the curriculum framework. The rationale and exit outcomes, particularly in respect of the BEd Upper Primary, presuppose that the BEd programme is underpinned by constructivist principles and also takes into consideration both societal and learner needs.

> *The focus … is on learners' needs…Teachers must, therefore, have sufficient knowledge and skills … to relate subject content to the needs of the learners. Learner-centred education presupposes that teachers … value learners' life experience as the starting point for their studies.*

> *Teachers should … select content and methods on the basis of … learner needs, use local … resources as an alternative* (University of Namibia, 2016, p. 12).

It may be concluded from the above extract that the BEd programme is underpinned by constructivist and socio-cultural principles as it centres on learner-centredness; cultural capital (Bourdieu, 1977); and curriculum differentiation (Tomlinson, 2001).

The philosophies underlying the BEd programme were also highlighted during the interviews conducted with the Dean of the Faculty of Education and the Social Science lecturers. The Dean described the philosophy as that of '*teaching the whole person'*. In this context, this implies equipping teachers with all the required knowledge, skills and attitudes. Integral to this knowledge base are issues of context, adaptability and relevance, thus implying that a teacher is well equipped to teach and handle any situation as well as teach in any setting and anywhere. She also identified reflective practice as an important skill so that teachers *'don't just mindlessly go about teaching'.* The skill of critical reflection is crucial to diversity teaching (Howard, 2003).

Lecturer Tobias, cited below, approached the philosophy underlying the BEd programme from a political perspective and brought in societal issues. The lecturer based the philosophy on the role of education in nation building – a view that "brings the outside inside" (Bernstein, 1990). In view of Namibia's colonial legacy of separatism nation building becomes a fundamental issue in terms of uniting the nation. Diversity issues, particularly unity, are central to nation building. By implication, this would mean that teachers embracing national building would always strive for unity in classrooms.

> *… education connects people; it is very powerful to build societies and, in Namibia since independence, the government has embarked on … nation building which is very, very important … It is through educating our citizens … education enables you to be aware … self-awareness, community awareness … the politics in the country; environmental issues that are very crucial.*

The lecturers quoted below responded exclusively from an epistemological perspective.

They cited constructivism as UNAM's philosophy that, among other things, advocates the appreciation of multiple perspectives; the consideration of learners' previous knowledge; and the promotion of collaborative learning (Bhattacharjee, 2015).

> *It is actually a learner-centred approach that we follow and, within that, is the approach that learners should participate in class and so forth* (Lecturer Tobias).

> *The curriculum for the BEd is more … on the constructivism idea … we are really educating our teachers to enable learners to construct their own understanding … they should be in a position to … construct their own meaning* (Lecturer Simon).

The interviews confirmed what is indicated in the Prospectus, namely, that societal issues and constructivism inform the curriculum. However, societal issues, as the basis of the BEd curriculum, are not obvious and, instead, they are largely implicit. Due to the nature of the subjects they teach and the diversity teaching issues under discussion, one would have expected the lecturers to be explicit about how socio-cultural issues underpinned both the Social Science curriculum and the BEd programme as a whole. This was contrary to what this study revealed. The lecturers were implicit about the philosophy underpinning the BEd programme. The implicitness of the lecturers could be attributed to lecturer Simon's observation:

> *There are no clear directives but … years 3 and 4 have a lot of issues that are more diversity related. So, it will become a challenge unless you are open to such issues … there is no real support structure … if you are not committed you might not do justice … it is only up to the lecturer how … you have been exposed … and you feel they are relevant.*

If, as claimed by lecturer Simon, there are no guidelines as to how to approach diversity, unity and inclusivity issues; then the 'up-to-the lecturer' approach may be the reason for the inability of some lecturers to identify other philosophies underpinning the Social Science curriculum and the BEd as a whole except constructivism. However, despite that lecturers were not explicit about the philosophies underpinning the curriculum; societal issues were clearly integral to their understanding of diversity teaching, particularly in respect of the social problems inherent within the Namibian society.

5.2 TEACHING FOR DIVERSITY IN THE BED CURRICULUM

In an effort to establish how diversity issues were integrated into the whole BEd programme, the programme's rationale, exit outcomes, curriculum frameworks, course outlines and assessment tasks were reviewed. The selection of the documents to be reviewed was restricted to documents relevant to student teachers specialising in the Social Sciences. As alluded to already, the rationale and exit outcomes of the BEd programme aim at producing teachers who uphold equity values, value learner differences and consider learners' needs (University of Namibia, 2016). Underpinning these ideologies are learners' needs which have been identified central to teaching for diversity (Banks et al., 2005).

The curriculum frameworks for the two BEd phase levels, Upper and Secondary, differ slightly and, therefore, each phase is discussed separately. The curriculum framework of each phase level as a whole may be broadly classified under compulsory and elective courses. Compulsory courses include all the courses that every Social Science student teacher is required to complete while elective courses are those courses that student teachers choose to do (Tables 5.1 & 5.4). Only compulsory courses are included in this assessment because, since the whole cohort of student teachers had completed all these courses, it was easier to determine the student teachers' knowledge, skills, and dispositions on graduation. The compulsory courses are divided into two. The professional courses under the auspices of the Faculty of Education and other compulsory core courses that are done by every student at UNAM that are marked with an asterisk (Tables 5.1 & 5.4). This separation was necessary because only courses in the Faculty of Education are aligned to the NPST competences (University of Namibia, 2016).

5.2.1 BEd Upper Primary Phase curriculum

The curriculum framework, as outlined in the 2016 Prospectus, is condensed in table 5.1. The table outlines all the compulsory and elective courses and subjects.
A Social Science student teacher, specialising in Upper Primary, is required to complete all the compulsory courses, and must select one course from the electives.

The issue is the extent to which these compulsory courses develop the knowledge base required to teach for diversity.

Table 5.1: BEd Curriculum Frameworks: Upper Primary

Compulsory Courses	Electives (a student chooses one from each)
1. Assessment and Evaluation of Learning (AEL) 2. Child Development 3. Childhood Learning 4. Computer Literacy * 5. Contemporary Social Issues * 6. Curriculum Studies 7. Educational Foundations 8. Educational Management 9. Educational Research 10. English Communication Study Skills * 11. English for Academic Purposes * 12. English for Teachers 13. First Aid 14. Guidance and Counselling 15. Inclusive Education 16. Integrated Media and Technology Ed. (IMTE) 17. Professional and Community Development (PCD) 18. Project Based Learning 19. School Based Studies (SBS) 20. Science of Teaching 21. Social Science Education (SSE) (Major 1) 22. Language Education (Major 2)	**Career Options** 1. Assessment and Evaluation 2. School Leadership and Management 3. Educational Technology 4. Inclusive Education 5. Life Skills 6. Curriculum Planning and Design 7. Sport Organisation and Administration 8. Arts and Culture Development and Organisation 9. Advanced Sign Language **Minor Subjects** 1. Elementary Agriculture 2. Design and Technology 3. Home Ecology **Elective Subjects** 1. Arts 2. Physical Education 3. Religious and Moral Education

*Core courses – done by all UNAM students

The NPST is a teacher education model to which "[p]re-service Providers … will all be required to align their curricula, programmes and qualifications to meet the requirement of those standards" (Ministry of Education, 2006, p. 6). In order to align their courses with the NPST, UNAM's course outlines indicate, next to each course content, the specific NPST competence the course addresses. The frequency of each competence across courses appears in the last column of Table 5.2 and 5.5. In the main the outcome of this analysis reveals the presence of diversity, unity and inclusivity issues.

Table 5.2 shows that UNAM adopts an integration approach as diversity issues are infused throughout the BEd programme's various courses (Zeichner, 1993).

Table 5.2: Diversity issues in Upper Primary courses

Competence Number	Ed. Foundations	IMT	School Based Studies	Inclusive education	AEL	Educational Research	Guidance and counselling	Education management	First Aid Education	PCD	Child development	English for teachers	Childhood learning	Science of teaching	curriculum studies	Social Science Education	Language Education	Project based learning	Frequency
3	X	X	X	X		X		X		X	X		X	X	X	X	X	X	14
12	X		X					X		X			X	X		X	X		8
27	X	X				X				X				X		X		X	7
1	X	X	X					X									X		6
2	X	X	X					X					X				X		6
8				X				X					X			X	X		6
15		X	X		X	X								X			X		6
28	X	X				X		X		X				X					6
6		X												X		X	X		5
10			X										X			X	X		5
11		X	X											X		X	X		5
13														X					5
16		X			X	X								X			X		5
25	X		X	X			X			X									5
4			X											X		X	X		4
5			X											X	X				4
7		X	X													X	X		4
21	X		X	X			X												4
9			X									X	X						3
14			X		X												X		3
17					X			X									X		3
19			X					X	X										3
20			X					X									X		3
23		X					X			X									3
26			X			X				X									3
18								X											2
22							X												2
24							X		X										2
29	X									X									2
30										X									1

At the top of the list of NPST competences is competence 3 that is addressed by 14 courses. Element 5 of this competence is devoted to the principles of diversity teaching. Both this element and most of the other competences are framed by constructivist principles and socio-cultural perspectives. Teaching for diversity issues

as advocated by these competences centre primarily on knowledge and skills of, among others, LCE principles, diversity pedagogies, assessment equity, and the contextualising of subject content to learner needs. The dispositions include, among others, non-discrimination, un-bias, and good relationships with parents and the community. It is only competences C18, C24, and C26 that do not integrate diversity, unity and inclusivity issues (Appendix 1). Furthermore, the knowledge base for the BEd Upper Primary goes further to include competences C17, C19, C25, C29 and C30 that are not a requirement for pre-service teacher education although they are additional licencing requirements to become a professional teacher. It is, however, an interesting exercise to establish whether the courses, as they appear in table 5.2 (p. 135) are intentional about diversity teaching?

The way in which diversity issues are reflected in the prospectus does not guarantee attention to diversity especially in view of the fact that none of the competences, except C13 – 'learners with special needs learners' – explicitly reflects diversity issues. There is no certainty that the criteria for aligning courses to specific competences took into account diversity issues. Accordingly, the analysis to determine whether the BEd programme adopted a socio-cultural curriculum was taken to another level and included the course aims that broadly encapsulate each course's contribution to the programme. If diversity issues are one of the foci of the BEd programme, these should be stipulated either in the broad course aims or the exit learning outcomes. The course aims and exit learning outcomes were analysed to ascertain their intentions in respect of teaching for diversity. The key question driving this analysis was to establish whether the outcome of Table 5.2 that showed that diversity issues were integrated across some courses was done with a view to teaching for diversity and, hence, the analysis of course aims and exit learning outcomes. The analysis included all the compulsory courses in Table 5.1 (page 134). In a way the outcome of this analysis deviated from Table 5.2 (p. 135). It appeared that, in the main, teaching diverse learners did not appear to be a priority in the BEd Upper Primary courses.

As Table 5.3, below illustrates only seven out of 22 courses explicitly incorporate diversity issues. However, the intention of the seven courses differs. For example, Social Science Education, Language Education, and Inclusive Educational are intentional about diversity teaching whereas School Based Studies (SBS), Child

Development, Social Contemporary Issues, Professional and Community Development cover diversity ideologies but mainly at the level of awareness only (Valentin, 2006). Science of Teaching and SBS in particular provide students with 'effective instructional' and 'practice-based' experiences (University of Namibia, 2016). Therefore, teaching for diversity should be one of the exit learning outcomes. However, the situation as it appeared to be raised concern about teaching for diversity during SBS.

Table 5.3: Evidence of diversity teaching

Seven courses explicit about diversity issues	Ten courses implicit about diversity issues	Five courses no diversity issues
Social Science Education (Major 1)	Childhood Learning	Computer Literacy
Language Education (Major 2)	Curriculum Studies	English for Academic Purposes
Inclusive Education	Educational Foundations	English for Teachers
Child Development	Educational Management	First Aid Education
Social Contemporary Issues	Educational Research	Integrated Media Technology Education
Professional and Community Development	Eng. Communication and Study Skills	
School Based Studies (SBS)	Guidance and Counselling	
	Project Based Learning	
	Science of Teaching	
	Assessment and Evaluation of Teaching	

Although the 10 courses which are classified as being implicit about diversity issues (Table 5.3) encompass diversity ideologies, these are implicit and not obvious. However, their contributions may sensitise student teachers to, among other things, equity, equality, multicultural issues, issues of exclusion, learners' needs and context with reference to teaching and learning. The last group – 'no diversity issues' – does not incorporate diversity issues.

5.2.2 BEd Secondary Phase curriculum

Table 5.4 (p. 138) outlines the curriculum framework and includes all the compulsory and elective courses and subjects (University of Namibia, 2016). A Social Science student teacher, specialising in the secondary phase, should have completed all the compulsory courses and selected from the electives.

Table 5.4: BEd Curriculum Frameworks: Secondary

Compulsory Courses	Electives
1.Assessment and Evaluation of Learning (AEL) 2. Comparative Education 3. Computer Literacy* 4. Contemporary Social Issues* 5. Curriculum development and Practice (CDP) 6. Education Management 7. Educational Foundations 8. Educational Research 9.English Communication Study Skills* 10.English for Academic Purposes* 11.English for Teachers 12.First Aid Education 13.General Teaching Methodology (GMT) 14.Guidance and Counselling 15.Human Development and Learning (HDL) 16.Inclusive Education 17.Integrated Media and Technology (IMTE) 18.Philosophy of Education 19.Professional and Community Development (PCD) 20.Project Based Learning 21.School Subject 1 22Teaching Methods School Subject 1 23.Teaching Practice (TP)	**Teaching Method School Subject** (Select 2) 1. Teaching Method of Geography and Development Studies 2. Teaching Method of History 3. Teaching Method of English 4. Teaching Method of one Namibian Language **School Subject Combinations** (select 1) 1.Geography and History 2.History and any other Language 3. Geography and any other Language, or Home 4. Economics, or Sports Education **Career Options** (Select 1) 1. Assessment and Evaluation 2. School Leadership and Management 3. Educational Technology 4. Inclusive Education 5. Life Skills 6. Curriculum Planning and Design 7. Sport Organisation and Administration 8. Arts and Culture Development and Organisation 9. Advanced Sign Language **General Elective** (Select 1) 1. Cultural Education 2. Sport Coaching

*Core courses – done by all UNAM students

The outcome of the secondary phase compulsory courses in the Faculty and its alignment to the NPST competences does not deviate significantly from the Upper Primary Phase (see Table 5.5 - p. 139). In the main, it may be said that the BEd courses (Secondary Phase) are aligned to the NPST competences.

As already indicated, the NPST competences, except for C18, C24, and C26, generally incorporate the principles and ideologies of diversity teaching (Appendix 1).

Table 5.5: Diversity issues in Secondary Phase courses

Competence number	Ed. Foundations	HDL	IMTE	Teaching Practice	GTM	Inclusive education	CDP	Teaching methods 1 & 2	AEL	Educational research	Guidance and counselling	Project based learning	Comparative Education	Education management	First Aid Education	PCD	Philosophy of education	English for teachers	Frequency
3	▓	▓	▓	▓	▓	▓	▓	▓	▓	▓		▓	▓	▓	▓	▓	▓		15
27	▓				▓			▓		▓		▓	▓			▓			8
8		▓	▓	▓		▓		▓						▓					7
28	▓				▓			▓		▓			▓	▓					7
26		▓		▓				▓		▓		▓							6
4				▓	▓			▓											5
6			▓	▓	▓			▓											5
12		▓			▓			▓						▓					5
15				▓		▓		▓				▓							5
1			▓	▓			▓												4
9				▓					▓									▓	4
10		▓		▓															4
11			▓																4
14							▓	▓	▓										4
16					▓			▓	▓	▓									4
5								▓											3
7			▓	▓															3
13					▓	▓		▓											3
24								▓			▓				▓				3
25						▓								▓		▓			3
2		▓		▓															2
17							▓	▓											2
18				▓										▓					2
19														▓		▓			2
20				▓							▓								2
21						▓					▓								2
29	▓															▓			2
22																▓			1
23								▓											1
30																▓			1

This outcome of Table 5.5 implies that, upon graduation, a BEd (Secondary) graduate should be competent to teach learners from diverse backgrounds. However, as already observed, there is no guarantee that these courses are intentional about diversity teaching and, hence, a deeper analysis of the course aims and exit learning outcomes was necessary.

As was the case with the Upper Primary Phase, the course aims and exit learning outcomes were analysed for their intentions in respect of teaching for diversity. The aim of the analysis was to establish the extent at which the courses integrate diversity issues as portrayed in Table 5.5 (p. 139). The same approach applied and the analysis included four compulsory core courses done by all UNAM students identified by an asterisk in Table 5.4 (p. 138). The outcome of the analysis of the Secondary Phase compulsory courses closely matched that of the Upper Primary Phase courses. However, contrary to what Table 5.5 depicts, this deeper analysis revealed that, out of twenty-four courses, as Table 5.6 illustrates eight courses only explicitly incorporated diversity issues. However, as was the case with Upper Primary Phase courses, the intentions of the eight courses differ.

Table 5.6: Evidence of diversity teaching

Eight courses explicit about diversity issues	Ten courses implicit about diversity issues	Six courses no diversity issues
Teaching Methods School Subject	Comparative Education	Computer Literacy
School Subject (History or Geography)	Curriculum Development and Practice (HDP)	English for Academic Purposes
Inclusive Education	Educational Foundations	English for Teachers
Human Development and Learning (HDL)	Educational Management	First Aid Education
Social Contemporary Issues	Educational Research	Integrated Media Technology Education
Professional and Community Development (PCD)	English Communication and Study Skills	Education Technologist
Teaching Practice	Guidance and Counselling	
Philosophy of Education	Project Based Learning	
	General Teaching Methods	
	Assessment and Evaluation of Teaching	

It appeared that Teaching Methods for Geography, and History, School Subjects History and Geography, as well as Inclusive Education were intended to include teaching for diversity. Inclusive Education adopts a broad view of diversity, and aims to prepare student teachers to address the needs of all learners; including learners with special needs. Relatively, other courses under the same classification, such as Professional and Community Development, Human Development and Learning, Philosophy of Education, and Teaching Practice cover diversity ideologies but mainly at the level of awareness only (Valentin, 2006).

Courses classified as 'Implicit about diversity Issues' do integrate the ideologies of diversity teaching, but not overtly. Although 8 subjects only appeared to be explicit and intentional about diversity teaching, coupling them with the ten courses deemed to be implicit about diversity issues, it may, perhaps, be concluded that student teachers graduating as Secondary Phase Social Science teachers would be aware of issues pertinent to diversity teaching. In general, the compulsory courses although their level of intentions toward diversity teaching varies, may produce student teachers with the required knowledge, skills and dispositions to handle diverse settings. However, to increase the assurance of possessing this knowledge base, the courses should be more intentional about diversity teaching. This should begin with the NPST. The NPST, as already suggested, as the framework for teacher education, should include competences dedicated to diversity teaching.

Overall, although it would appear that there is relatively little focus on teaching for diversity in the BEd Programme, the intentions and integration of diversity issues across many courses may, in fact, impact on teaching for diversity. In addition, the level of optimism regarding student teachers being able to teach for diversity increases because these courses that integrate diversity issues are compulsory with all student teachers being given an opportunity to be exposed to diversity issues. This approach is to be lauded as opposed to an add-on approach in terms of which, in most cases, diversity courses are optional (Villegas and Lucas (2002a). It is, however, possible that the collective experiences across courses may culminate in a knowledge base that could, to some extent, enable student teachers to teach for diversity. Nevertheless, the situation would be more positive if teaching for diversity were to become intended across several courses, particularly courses dealing exclusively with classroom based practices and experiences. For example, in Teaching Practice (Table 5.6 – p. 140), despite it being classified as 'explicit' about diversity issues, diversity teaching is not a priority.

Equally, the General Teaching Methods course classified under 'implicit' could be instrumental in equipping student teachers with diverse teaching competencies. Linking the outcome of this analysis with Eisner's (1994) types of curricula, an explicit curriculum appears desirable as it would overtly outline what needs to be learnt.

In a null curriculum, as is the case with courses with no diversity issues, diversity issues would probably never be discussed in the courses and, likewise, when a curriculum is implicit about diversity issues, the non-coverage of diversity issues is also likely. This was also observed by Lecturer Simon who argued that UNAM's lack of directives about diversity issues (section 5.1) means that only committed lecturers would do justice to diversity issues. The 'up-to-the lecturer' approach, already alluded to, is not a viable option and, thus, an explicit curriculum is the desirable option.

5.2.3 Specialisation courses and diversity teaching

The student teachers specialised in Social Science Education (SSE). Student teachers in the Upper Primary phase take SSE as major 1, and this includes both subject content and teaching methodology. For the Secondary Phase, student teachers may take History or Geography as school subjects and also choose between the teaching methods of History or Geography and Development Studies. The aims of the SSE (Upper Primary) course show evidence of diversity teaching. As the extract below shows, the overall picture demonstrates that student teachers would be prepared and sensitised in relation to equity practices, multiculturalism, learner differences, as well as constructivist principles. The SSE (Upper Primary) adopts the socio-cultural view of the curriculum (Cornbleth, 1988) that contextualises learning to local social situations (Gleeson, 2010).

> a. *Determine the possibilities of bias and prejudice in historical sources*
> b. *Explore the traditional economic activities and political structures of the different cultural groups in Namibia*
> c. *Explain how to promote learner involvement in … Social Studies lessons*
> d. *Facilitate learning using a variety of methods*
> e. *Explain how to address multi-cultural needs in Social Studies lessons*
> f. *Apply learner-centred features in teaching Social Studies lessons*
> g. *Demonstrate knowledge of our people and cultures*
> h. *Analyse how gender equity is practised in Namibia*

The exit learning outcomes of the teaching methods module of the Secondary Phase incorporate teaching for diversity ideologies pertaining to multiculturalism, school-community partnership, contextualisation of learning, and learner differences and needs. Clearly this module aims to prepare student teachers to handle the learners in diverse classrooms. Its intentions go beyond mere awareness.

a. *Explain how teaching methods address multicultural needs*
b. *Identify ways to engage the local community in teaching*
c. *Use contextualised examples that illustrate application of knowledge*
d. *Explain how resources address different learning styles*
e. *Discuss ways of managing the learners' emotions*

At subject level, the Geography modules such as Human Geography, Settlement Geography, Economic Geography, Environmental Studies, Regional Geography, Political Geography, and Social Geography address socio-cultural and socio-political issues, underpinned primarily by equity and social justice principles. Social Geography, in particular, addresses socio-cultural and socio-economic issues as well as inequities and inequalities between people.

> *Social Geography [broadens] students' understanding of the interplay between society and space … The content encompasses topics such as types of society and their structures; indicators defining disparities in livelihood; gender equality and social justice; as well as conditions of access … Lectures present key concepts assumed to be "organising principles in societies", complemented by "culture-specific" perceptions pertaining to classes of society … on Namibia* (University of Namibia, 2016, p. 200).

The subject History, among others, covers socio-cultural, socio-economic and socio-political issues pertaining to discrimination, dominance, inequities and inequalities, collaboration, resistance and apartheid ideologies. Exposing student teachers to these issues helps them to understand learner differences and needs.

> *Students' attention will be directed to important aspects of … cultures, art, material culture, trade, society, gender … religion and politics* (University of Namibia, 2016, p. 204).

> *… early Namibian history; indigenous communities, languages, material cultures, arts and crafts, politics, inter-relations and migrations … proto-colonial developments … interaction of European traders and missionaries and the Oorlam/Nama and Herero peoples* (University of Namibia, 2016, p. 205).

> *… main features of colonialism, such as the creation of reserves, control of movement and migrant labour, colonial law vs. customary law 'indirect' rule, white land settlement and Christianity … The concepts of collaboration and primary resistance are explored as well as how nationalism evolved. The introduction…apartheid colonialism after 1950 … will be investigated* (University of Namibia, 2016, p. 206).

The Social Science cohort entering the teaching profession should have been prepared and sensitised on the principles of diversity teaching. The basis of this knowledge base should, among other things, emanate from two sorts of experiences – firstly, some compulsory courses that are intentional about diversity teaching with others heightening the awareness of diversity issues and, secondly, the knowledge base offered by Social Science Education courses should enable student teachers to teach for diversity and understand that every learner is unique (Abes et al., 2007; Jones & McEwen, 2000). But would courses alone suffice? Some courses do not integrate diversity issues. When diversity issues are addressed in specific courses, other faculty members may not take on the responsibility of addressing such issues (Villegas & Lucas, 2002a).   The situation at UNAM might have improved if all compulsory courses (Figure 5.4 – p. 138) had integrated diversity content. Integrating diversity content across that various courses and field experiences (Kea et al., 2006; Meier & Hartell, 2009; Villegas & Lucas, 2007), and across the curriculum (Vranješević, 2014), ensures in-depth coverage of issues across the programme, and increases student teachers' ability and confidence to teach in diverse classrooms (Chisholm, 1994).   Valentin (2006) emphasises that infusing diversity into all courses involves all stakeholders and results in key issues being covered in each course.

5.3 Teaching practice and diversity teaching

Teaching practice (TP) is deemed a 'signature pedagogy' and the 'spine' of most strong TEPs (Darling-Hammond, 2000). It is an opportunity for students to develop and practise teaching skills (Moletsane et al., 2004) an opportunity for trial and the refinement of the knowledge, skills and attitudes developed during coursework (Arthur-Kelly et al., 2013).   Underlying all these functions, teaching practice is considered a learning tool with student teachers continuing to learn by putting into practice coursework theories. The curriculum frameworks show that teaching practice is spread across the three years of the BEd programme. It is in three phases and happens from year 2 to 4 (University of Namibia, 2016).   Judging from its organisation, one may assume that teaching practice is integrated with coursework (Darling-Hammond et al., 2005).

Seemingly, it adopts a theory-driven model (Reeves & Robinson, 2014) in terms of which student teachers are equipped with theoretical knowledge before their teaching practice. In the case of this study it was assumed that some of the theories they take to teaching practice are centred on diversity teaching. It is also assumed that students are intentionally placed in diverse settings to ensure that they are immersed in diversity experience for significant periods of time.

A close scrutiny of both phases shows that the aims of teaching practice for both phases are the same. However, not one of the aims throughout the three TP phases (years 2-4) reveal any intentional teaching for diversity. The question thus arises as to whether student teachers are expected to be traditional and to possess technical skills (Ornstein & Hunkins, 2004) only, or whether they are expected to acquire more than just technical skills and gain pedagogical learner knowledge (Grimmett & Mackinnon, 1992) for diverse classrooms. One of its aims of exposing 'students to the realities of … classrooms in Namibia' may encompass diversity issues but this remains uncertain and ambiguous.

In addition, teaching for diversity principles does, in a way, appear in the Teaching Practice Guide. During teaching practice students are expected to observe, among other things:

    a. *The type of relationship between the teacher and the learners*
    b. *The learners' attitudes towards one another*
    c. *Provisions for individual differences*

Thus, it would appear that a student teacher is just expected to observe in order to "minimise some of the problems he or she is likely to face during teaching practice" (p.12) but there are no requirements in respect of implementing such ideas. Nevertheless, during the interviews a student teacher did reveal having received additional instructions:

> *… when you go out on teaching practice, they give you a teaching practice guide… that has questions, and one of the questions deals with culture…learners from different backgrounds. You need to answer those questions… that cover issues of inclusivity, culture, and diversity* (Tessa).

Thus, according to Tessa's explanation, student teachers are required to answer some questions but instructions on diversity issues were not included in the guide. This casts some doubts on the reliability of the information provided by Tessa.

Table 5.7: Duration of Teaching Practice

Phase 1 Upper Primary	Phase 2 Upper Primary	Phase 3 Upper Primary
Year 2, Semester 1: 2 weeks *Year 2, Semester 2: 2 weeks*	*Year 3, Semester 1: 4 weeks* *Year 3, Semester 2: 2 weeks*	*Year 4, Semester 1: 12 weeks*
Phase 1 Secondary	**Phase 2 Secondary**	**Phase 3 Secondary**
Year 2, Semester 1: 3 weeks	*Year 3, Semester 1: 3 weeks*	*Year 4, Semester 1: 8 weeks*

Table 5.7 above outlines the organisation of teaching practice from phase 1-3. It stipulates the timing and duration of each phase for both the Upper Primary and the Secondary Phases. Teaching practice for both phases begins in year two and continues until the end of the 4-year course. The duration of teaching practice ranges from 3 to 12 weeks with longer periods for the Upper Primary phase as compared to the Secondary Phase. However, against the relevant literature, the timing of the teaching practice is open to criticism. The proposal is to begin as early as the first year and throughout the entire period of study, thus implying there should be an additional teaching practice phase in year one. With regards to the duration, as opposed to the proposals by renowned scholars such as Darling-Hammond et al. (2005) is at least a year. UNAM teaching practice is far shorter and it does not even add up to half a year, especially in the Secondary Phase. Thus, it would appear that the BEd student teachers do not have the benefit of much teaching practice. This could mean that their practice will not improve; they will not become independent and, as Torm et al., (2012) contend, they will not develop a personal working theory, nor, as Darling-Hammond (2006) observes, they will not experience and apply "complex repertoires of practices"; and "grow roots on their practice" (p. 8).

Good practices in terms of teaching practice for diversity centre among other things on extended durations in diverse contexts (Meier, 2010; Cooper & He, 2012). Teaching practice may not be of benefit if the student teachers are not given sufficient time to put the theoretical knowledge they have been taught into practice (Reeves & Robinson, 2014).

Hence, the suggestion of a full academic year of teaching practice as this will gradually enable student teachers to improve their practice, thus making them more independent (Darling-Hammond, LePage, Hammerness, & Duffy, 2005) and also develop their own personal working theory (Torm et al., 2012). The duration of teaching practice at UNAM is contrary to that proposed in Matoti and Odora's study (2013) that reported the benefit of longer durations of teaching practice. In the institution studied, teaching practice took place every year in the four-year course with the longest period being the whole semester (six months) in the final year. Student teachers appreciated the experience and they improved their confidence as well as their practical skills in planning and pedagogical approaches.

5.4 CONCLUSION

The search for good teaching for diversity practices also included the curriculum. What characterised the UNAM BEd curriculum? What curriculum view underpinned the BEd programme's curriculum? The interrogation of the BEd programme in terms of the curriculum revealed, firstly, that there was no curriculum document with the closest text to a curriculum being the prospectus. The exploration revealed that the UNAM BEd 'curriculum', in this case, the prospectus, was underpinned by both the constructivist and socio-cultural perspectives. Secondly, the curriculum courses, although to varying degrees, did incorporate diversity issues. Despite the fact that some diversity issues were implicit in certain courses, the overall exposure of a student teacher to diversity issues throughout the four years of study should at least enable student teachers to teach for diversity. However, this revelation resulted from the document search and the practice may be otherwise. Thirdly, there were two shortfalls noted in the teaching practice, one of the key components of the curriculum.

Firstly, teaching practice did not seem to target diversity teaching and, secondly, the duration of teaching practice across the three teaching practice phases was too short. In view of teaching practice being the 'signature pedagogy' and 'spine' of most strong TEPs (Darling-Hammond, 2000), these shortfalls may have negative implications for diversity teaching. As the literature has shown, the Social Science graduates are likely to lack some practical teaching skills for diversity.

6. CHAPTER 6: PERCEPTIONS TOWARDS DIVERSITY

This chapter presents the findings on the perceptions of both student teachers and lecturers with regard to diversity education. Their perceptions were obtained through the interviews. The aim of these interviews was to establish the student teachers, the Dean of the Faculty and lecturers' viewpoints and awareness of diversity issues and their impact on teaching and learning. The chapter was, therefore, divided into two sections. The first section, student teachers' perceptions, covered their perceptions of: learner differences; race, ethnicity, gender and social class; diverse classrooms; learner differences and pedagogical impact; teacher preparation and adequacy of such preparation; and the envisaged teacher. This section culminated in a synthesis of the student teachers' perceptions. The second section, lecturers' perceptions, covered their perceptions of diverse classrooms; student teachers' readiness to teach for diversity; the adequacy of the BEd Programme and the hypothetical teacher. This section culminated in a synthesis of the lecturers' perceptions.

6.1 STUDENT TEACHERS' PERCEPTIONS

It was expected that the student teachers would adopt a broad view of learner differences, and understand that despite sharing attributes as people and as Namibians, learners differ in a number of ways. In view of Namibia's historical legacy of separatism, it is vital that student teachers are aware that each learner in class may possess a different cultural capital influenced by race, ethnicity, gender and social class, among others. In addition, they should know that the differences resulting from race, ethnicity, gender and social class impact on both teaching and learning. All these assumptions are underpinned by the four domains identified in the conceptual framework as the knowledge base for Namibian teachers, namely, professional knowledge, professional practice, professional relationships, and professional values. These domains outline what Namibian teachers should know and be able to do. This chapter focused primarily on the investigation into and assessment of the student teachers' beliefs about learner differences and diversity teaching to ascertain their role in helping to realise the national and institutional goals on diversity teaching.

6.1.1 Learner differences

It was assumed in this section that the student teachers would perceive that socio-cultural issues such as race, ethnicity, gender and social class are central to the diverseness of classrooms, particularly in the schools in Windhoek. During the colonial times, schools, particularly town schools, were segregated along racial and ethnic lines. However, this study did not look at these aspects in isolation but, instead, it adopted an intersectionality approach (Crenshaw, 1991) that recognises the collective influence of race, ethnicity, gender and social class to produce unique individuals.

This assumption was contrary to the student teachers' perceptions as they felt that the uniqueness of each learner resulted from other dimensions. Race, ethnicity, gender and social class did not seem to matter to the majority of the student teachers. However, this view, which tended not to take into account dimensions such as race, ethnicity, gender and social class, meant that the student teachers' understanding of learner differences was too narrow. The poor classroom behaviours of learners lacking discipline and demonstrating other undesirable manners were viewed as a common attribute that set learners apart. When asked how learners differed, Kenneth stated:

> *Learners … come from different backgrounds … there are learners who are coming from … environments that are very disorderly – a learner's home is next to a bar [beer outlet]. When learners grow up in this environment their behaviour also differs from a learner … who grew up in a quiet environment … these learners … might have behavioural problems … When they come to school … they disturb classes.*

The predominance of disciplinary problems was demonstrated by the interviewer's failure, despite probes and prompts, to alter the student teachers' perception of differences as resulting from behavioural problems. David is a typical example:

> *David: There might be a little difference depending, for example, on the family and background where they are coming from; some might be well mannered compared to the others …*
> *Interviewer: When you say they differ in terms of their backgrounds what do you mean?*
> *David: By background I can say, maybe, some parents don't mind how their children behave; they don't teach their kids how to behave … how to respect people …*

Persistent behavioural problems may be attributed to the absence of corporal punishment. The Namibian Education Act (Republic of Namibia, 2001) prohibits corporal punishment in schools. However, it would appear that positive discipline, as an alternative mechanism of instilling good behaviour among the learners in schools, is not effective. This may be the result of an attitudinal problem on the part of the teachers who do not appreciate the alternative ways of instilling good behaviour or it may result from the non-implementation of such alternative ways by schools. It is also possible that some teachers may not even know about such alternatives. On the other hand, it may be that such measures that include, among others, making the child take responsibility for his/her actions, and taking away privileges are ineffective. Can such measures deter ill manners? Taking this argument further, it would also appear that the unlawfulness of corporal punishment is affecting discipline at home with parents seeming not to have any alternatives. There is clearly a need to relook at the issue of undisciplined learners in schools. Parents should be involved in the search for effective interventions or informed about the alternatives.

Another common source of the differences between learners that was cited was the learners' academic abilities. There are two forms of academic abilities. The first form refers to learners with special needs vis-à-vis those without. The predominance of this view may be attributed to the common view among student teachers that the Inclusive Education course refers to special needs learners only. The second form of academic ability was referred to the rate at which learners grasp and learn content, referred to in these interviews as 'fast' and 'slow' learners. In relation to the latter perception Judy stated that *"learners … that need special attention, and we also have learners … that are … quick to learn information ... slow learners don't get things the same time as fast learners".*

The predominance of this view may be attributed to the examination oriented system in the Namibian education system whereby the outcome of examinations becomes a criterion for effective teaching. Hence, the performance of learners receives considerable attention in the classrooms. Learner differences on the basis of academic abilities is supported by Krahenbuhl's (2013) view of shifting the focus from racial differences to intellectual and cognitive abilities with much emphasis on learning styles.

After academic abilities, the student teachers cited the economic status of the learners, with social class also being considered an important differentiating source of learner differences. To this Mathews said *"learners who are privileged and … learners who are not ... financially well … they might not be able to attend … classes … due to transport costs and other learners might be able to attend …".*

The relevance of social class as a differentiating factor among learners may be attributed to the economic inequalities and imbalances that exist in the Namibian society. These have already been alluded to. In the same vein, these economic inequalities may be the reason for some of the social problems that Namibians experience. Since social problems are rife and, if the attribution of social problems to social class is justifiable, it is not surprising that social class dominated the other sources of diversity.

There were very few student teachers who viewed learner differences broadly. Loveness and John were among the few who viewed learner differences broadly in terms of gender, religion, race, culture, and language.

> *We have learners from different backgrounds … some are Wambos, others are Hereros, and some are Kavangos … We also have differences in the religions …* (Loveness).

> *… in Windhoek … learners are very diverse … we have various groups … all the Namibian nationals are represented … we also have … students … from the SADC countries* (John).

The subordination of the broad view may be attributed to:

1) *The way in which the issue of inclusivity is approached in the BEd Programme.*

As will be demonstrated in sections to follow, Inclusive Education, for example, was narrowly understood by the majority of student teachers who focused only on learners with special needs.

2) *Political reasons.*

Race, ethnicity, gender and social class played a prominent role in the separatist strategies that the colonialists implemented.

After independence the new government's founding principles centred on nation building and national reconciliation. It may be that the student teachers are entrenched in these founding principles to the extent that socio-cultural differences no longer matter.

3) *A curricular issue.*

The analysis of the courses revealed some courses as being implicit about diversity, unity and inclusivity issues. In such cases, the inclusion of diversity, unity and inclusivity issues and the depth of the coverage lie with the lecturers.

4) *Other reasons*

Could the reason for the subordination of the broad view be understood from what John observed? *"I am assuming it has to do with the history – it is still fresh in peoples' minds … the other reason is just we do not have the skills … to really address them … without stepping on people's feet."* Thus, John attributed the 'un-openness' to other issues, for example, race, to the colonial legacy of apartheid. John's concern could be resolved by learning from Liggett and Finley's (2009) study that aimed at empowering student teachers with the language required to handle controversial diversity topics. The student teachers who participated in the study expressed certain reservations and viewed addressing diversity issues as 'causing tension and acting outside' of their teaching responsibilities. As future teachers, the study revealed that they would likely not address diversity issues for fear of losing their jobs. To remedy this, the study suggested certain in-class strategies, among others, using an inclusive language, using a qualifying language, and clarifying questions. Adopting such strategies, the study proposed, could be empowering.

Focusing on one dimension of diversity and disregarding others raises concern, especially when argued from a pedagogical point of view. Approaching diversity broadly, for instance considering how race, ethnicity, gender and social class influence teachers' pedagogical decisions ensures that the multiple identities of learners are acknowledged (Abes et al., 2007; Jones & McEwen, 2000). When some of these diversity dimensions are disregarded, it is likely that other learners' experiences and needs may be ignored and not attended to. Despite the student teachers' awareness and acknowledgement that learners differed, there seemed a dissonance between the learners being different and how the differences were disregarded from an equality point of view of all people being the same.

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The student teachers' perception of aiming for classrooms free from favouritism and discrimination reflects Article 10 of the Namibian Constitution that prohibits any form of discrimination on the grounds of gender, race, ethnic origin, religion and economic status (Republic of Namibia, 1990). The student teachers' advocacy of the sameness stance (Rose & Potts, 2011) is testimony of this. When the student teachers were asked if the differences that existed among learners should be a concern to teachers, the perception of the majority was as follows:

> *"Despite … different backgrounds the school … unifies … so differences kind of fade away"*
> *"That, in itself, is prejudice, because when you start looking at a learner's race or tribe …"*
> *"Their backgrounds did not matter and they were all under one umbrella as learners"*
> *"Learner differences are not important … sweep them with one broom"*

The prominence of the sameness stance is in line with Leach's (2011) study findings. Her study on what teachers did to cater for underrepresented students revealed five positions on diversity. The sameness stance aligns with what Leach (2011) referred as the 'universal' position. Adopting the 'universal' position, the study argued, always benefits the dominant culture and ignores the cultural capital (Bourdieu, 1984) of other groups with teachers becoming 'blind' to other forms of differences. The study further argued that it is not possible for equity goals to be achieved through this position because 'inequalities are invisible' to teachers. However, this study acknowledged the ability of this position to build unity among learners. Furthermore, the 'blindness' toward race and gender may be political. Avoiding the issue of gender, for instance, may be related to Namibia's goal of gender equality. However, the focus in Namibia on gender equality without addressing existing gender inequities may not be the best approach towards the plight of women.

Pedagogically, adopting the sameness stance by 'sweeping learners with one broom', as one student teacher put it, may, in fact, work against diverse classrooms, particularly when viewed pedagogically. What would this entail? Does it entail one-size-fits all approaches (Felder & Brent, 2005), or is the view expressed by Bridget a common practice? *"… being the same doesn't mean they are the same in the way they gain knowledge … when it comes to the learners they are the same … the way they acquire knowledge is in different ways so I have to use different teaching methods"*.

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Bridget's viewpoint brings hope that some of the student teachers understood learner differences from a pedagogical perspective. Her argument pivoted on different learning styles. Expounding on Bridget's viewpoint, student teachers, although very few, perceived each learner as unique and different:

> *"Learners are not the same and the way they learn is different".*
> *"Look at the learner individually and not as a group".*
> *"Learners are unique with individual characteristics".*

These student teachers understand that each learner is an individual and unique with different backgrounds and beliefs. However, does this mean the variation and adaptation of teaching approaches (Snyder et al., 1992; Tomlinson, 2001) to suit learners' needs? This is revealed in the section on 'the teaching-learning impact of learner differences'.

6.1.2 Race, ethnicity, gender and social class

The student teachers' perceptions of racial issues differed from their perceptions of the other three diversity issues of ethnicity, gender and social class. The majority did not consider racial differences as an issue of concern and only very few expressed any concern. For the majority, any consideration of racial differences was viewed as not necessary in view of the fact that learners are the same and should be treated and taught in the same way. Thus, any differentiation between races was perceived as discrimination. For example, Lindiwe said: "*a teacher should not be concerned about racial differences … the Namibian Constitution is very clear that we shouldn't discriminate against race, tribe, culture … we should just treat them as Namibians"* and, similarly, Cathy stated *"you don't need to worry … race is not really important when you are teaching".*

Adopting a 'blind' stance towards race aligns with Krahenbuhl (2013), who maintains that placing emphasis on race perpetuates racial divisions. Instead he proposed that teacher education institutions should promote a race-blind society by shfting the focus to intellectual and cognitive abilities and with the emphasis on learning styles.

However, adopting a sameness or colour-blind stance (Rose & Potts, 2011), as Van Vuuren et al. (2012) argue, does not either address differences between learners or the individuality of each learner. Furthermore, ignoring race is not an effective stance for Namibia, as Namibia's history has been characterised by racial discrimination.

As already stated only a few student teachers perceived race as an issue of concern to teachers. John was concerned because of Namibia's historical legacy of apartheid and stated: "*we should be worried pertaining to racial issues … because we have a history with it, we cannot act like it is not there; we need to acknowledge how it impacts us.*" Tessa approached the issue from a pedagogical perspective. She was of the opinion that teachers should show sensitivity towards topics that may be hurtful for certain races. She suggested in-class strategies, advising teachers always to remain neutral when approaching topics related to race, and to avoid examples that may favour certain races *"there are topics related to race … when you teach such topics … be more neutral … where you … give an example … give it in such a way that [you] do not … favour a certain race"*.

While race did not seem to matter, many of the student teachers perceived social class as an important issue in diverse classrooms. Psychological, equity, access, and affirmative action examples were among the reasons for this concern. To illuminate this, Kenneth said: "*that is why we even encourage learners to wear school uniform … they should not look different from one another … for us not to know this learner is poor or rich"*. With regard to gender, the majority of the student teachers perceived gender as a matter of concern for teachers. Some of the challenges cited included discrimination, favouritism, conflicts between genders and stereotyping. The student teachers advocated, among others, tolerance towards the other gender and gender equality.

> *"… there can be a conflict between boys and girls, because boys … think they are the boss of the class … help them to be one family"* (Bridget).

> *"Yes, we should teach the learners how to live with the other gender"* (Loveness).

> *"It should be a concern to teachers … in Namibia, we have genders that are neglected, especially women. As teachers we have to promote … gender equality"* (Ned).

Very few of the student teachers did not perceive gender as a concern. One student teacher felt that, since learners are already aware of their sexuality, it was not necessary to be concerned. Another student teacher cited equality as a reason, stating that she disregarded gender since she perceived all learners are the same. The student teachers' views on ethnicity differed from their views on gender. Most of the student teachers regarded the ethnicities of learners as a matter of concern. They cited some of the challenges resulting from the different ethnicities in classrooms, namely, learners unwilling to mingle across groups and, instead, preferring to sit next to learners of the same gender and the predominant group excluding smaller groups by using their language that others may not understand. To overcome such challenges, certain equity practices were suggested, including recognition of and respect for learners' cultural practices, and no discriminatory practices – treating all learners in the same way. Tessa noted *"do not discriminate...the examples that teachers give should not favour learners who are from the same ethnic group with the teacher".*

The narrow view and level of understanding of learner differences expressed by the student teachers implied that they did not, as Felder and Brent (2005) observed, have a thorough understanding of learner differences. By inference, the likelihood of their meeting the diverse needs of all their students is minimal (Felder & Brent, 2005). For example, focusing on mental abilities, for instance, learners with special needs, entails excluding all other learners. Equally, adopting a sameness stance (Rose & Potts, 2011) implies that learners are perceived as the same and without differences. From a pedagogical perspective, this suggests that all learners, except for those with special needs, may be taught using 'one-size-fits-all" teaching approaches (Felder & Brent, 2005). Approaching learner differences from this perspective decontextualises diversity from the sociocultural and economic dimensions that impact equally on teaching and learning.

It is clear from this observation that it may seem that the BEd programme is more oriented towards equipping student teachers with the knowledge, skills and dispositions required to handle special learners either in special or mainstream classes.

Mazur (2010, p.10) broadly defines learner differences as an "all-encompassing mix of human differences". From this perspective, it is essential that student teachers are equipped with classroom practices that ensure that all learners' differences are considered. Thus, as Snyder et al. (1992) contend, they should adjust and adapt the curriculum to learners' needs.

6.1.3 Diverse classrooms

The notion of Gay (2009, p. 264) that "beliefs shape instructional behaviour" is pertinent to diversity teaching. It was the expectation of this study that student teachers would perceive diversity as a "positive, enriching and valuable resource for teaching" (Gay, 2009, p. 264). However, contrary to this, the study found that some student teachers may show negativity about diverse classrooms, thus exhibiting the view that considers diverse classrooms as a problem (Coleman et al., 2011; Reay et al., 2005; Shaw, 2009). This view may compromise effective classroom practices and, thus, affect teaching and learning. The study findings revealed that more of the student teachers viewed teaching diverse learners as a challenge as compared to the few who did not see this as a challenge. The majority of the student teachers maintained that teaching practice was not an easy and 'smooth' experience; instead, as one student described it, it was 'baptism by fire'.

Sensitive teaching topics were also identified as a challenge. Such sensitive topics were primarily racial and/or ethnic. The student teachers expressed the view that they had to approach such topics with caution to avoid hurting the feelings of some learners. Although some student teachers identified the teaching of sensitive topics as one of the skills acquired during teaching practice others saw this as an ongoing challenge, stating that:.

> *… the white learners … might feel that I'm, like, talking about their parents or maybe I don't like their skin colour … so to avoid that I will tell them that this actually happened in the past so it has got nothing to do with what we are now … we are in a peaceful country* (David).

Similarly, choosing materials to use in diverse classrooms posed the same challenges.

> *… if I'm black, and I am teaching in that division class … let's say … we are talking about the apartheid system … now, with that division, bringing the picture of how the whites treated the blacks, becomes very challenging* (Loveness).

Another challenge centred on building unity in diversity with all the student teachers indicating that unity among the learners in diverse classrooms was extremely important. They also shared some collaborative activities and strategies that they had employed as well as those that they thought would bring unity by providing opportunities for the learners to interact with and talk to each other. However, despite such knowledge and the ability to build unity, some strategies did not seem to yield the expected results.

> *Esnart: I don't think there will be a lot of challenges if they divide themselves…a challenge will come in when they are mixed.*
> *Interviewer: What brings the challenge when they are mixed?*
> *Esnart: They might not want to be mixed.*
> *Interviewer: Why?*
> *Esnart: Because they want to be with people of their race.*

Accommodating all learners was also identified as a challenge. The student teachers understood that, despite differences between the learners, no learner should 'feel left out', an ideology that the Namibian government through the Harambee Prosperity Plan advocates as a measure to ensure that every Namibian is included and enjoys prosperity (Republic of Namibia, 2016). In the context of this study, the Harambee ideology means ensuring that every learner is accommodated and given equal attention. Despite being aware of the need to accommodate every learner, realising this was considered to be very difficult.

> *Sharon: A teacher should make sure that all learners in the class are attended to equally…no one should feel different.*
> *Interviewer: How easily can this be achieved by a teacher?*
> *Sharon: Very difficult, very difficult …*
> *Interviewer: Why do you think is difficult to achieve?*
> *Sharon: Because you are dealing with people from different backgrounds.*

Contrary to the student teachers who viewed diverse classrooms negatively, there were a few student teachers who perceived learner differences in a positive way.

One common benefit cited was the exposure to and a better understanding of the differences between learners.

In addition, the student teachers clearly appreciated the different viewpoints and contributions that the learners who differed could bring to the teaching and learning process.

> *… I would choose a diverse class because … you also get experience on how people do different things in their different cultures … they provide different ideas when it comes to education. So, it's better you teach people that are diverse"* (Immanuel).

In addition, diverse classrooms were also appreciated as avenues for collaborative learning with their academic benefit for learning communities being recognised as learners learnt from one another.

The dominance of the perception of diverse classrooms posing challenges may be explained in different ways. Firstly, it is possible, by inference, to draw conclusions from existing research. Sosibo (2013) attributed the challenges which student teachers experienced during teaching practice to certain inadequacies within the teacher education programme and, particularly, to a disjuncture between the theories taught during training and the school contexts. In other words, it would appear that what the student teachers were being taught was not contextualised to diverse classrooms. Thus, one may, therefore, infer that the UNAM cohort under study was not adequately prepared to handle learners from different backgrounds. If students were sufficiently prepared, some of the challenges the participants identified should have been easier to overcome. However, this may also be up to the student as Kitty argued:

> *… it is up to me to apply what we are taught … however, coming from this institution, going there into the industry, you find other teachers … you are taking what they tell you … 'this is what we do here' … with the information you got from the university you can't apply it – that is already a limitation that I experienced at the school where I was.*

This extract may be said to imply that, in this particular instance, the student teacher was teaching the way the supervisory teacher taught. If Kitty's claim is true, then practising teachers should take the blame for student teachers' poor classroom practices (see the next chapter). This poses a concern about the competencies of

practising teachers that, one may argue, if they suit traditional classrooms (Tomlinson, 2001). However, this conflict could, perhaps, be resolved by reskilling such teachers. Secondly, the problem may be attitudinal. Vandeyar (2008) maintains that, when student teachers hold negative beliefs about diversity, what they have been taught may not filter through into their teaching practices. Thus, from this perspective their preparation may be adequate but their negative attitudes block what they have learnt. Attitude change is difficult to achieve. However, Vandeyar's (2008) findings present a different viewpoint. Based on her findings, she argues that a correctly implemented teacher education programme, with the 'correct schema' to suit the new pedagogical knowledge, may change the pre-existing beliefs of student teachers. This viewpoint highlights the possibility of the insufficiency of the BEd. As, if the BEd Programme was adequate and correctly implemented, as argued by Vandeyar (2008), the situation may have changed, resulting in a different perception of attitudes. Lastly, Reeves and Robinson's (2014) review that argues that knowing the theory does not guarantee that the student teacher will necessarily know how to apply it supports the notion that what is learnt in the TEIs does not easily transfer to the actual classroom practice.

On the other hand, however, the awareness and acknowledgement of the challenges encountered brings about hope and implies that student teachers would always be cautious about any pedagogical decision they take.

6.1.4 Learner differences and pedagogical implications

The general perception of the student teachers showed an understanding that differences between learners have pedagogical implications. They understood that it is incumbent on teachers to consider and be cautious about their classroom practices to ensure that every learner learns. Many of them emphasised the need for teachers to know their learners. This was premised on an understanding that a teacher will only know what teaching methods and resources to choose for a particular class when they know the types of learner being targeted.

The need to know the learners was also perceived as a way of ensuring that teachers become aware of issues that may be sensitive to some learners.

> *… it's very important to know the type of learners you have in your class so it will help you choose the type of teaching methods or resources that you have to use* (Tessa).

> *It is very, very important to know your learners … every teacher should ensure that every learner in his/her class is learning, no learner should feel left out* (Ned).

Several scholars have identified knowing both the learners and their social contexts as significant to teaching for diversity. This claim echoes the claim by Howard (1999) that it is impossible to teach what one does not know. Melody confessed that the lack of a proper analysis of learners may lead to the realisation that the lesson being not at the right level vis-à-vis the ability level of the class.

> *One thing that surprised me … you plan … a lesson … you find that these kids are so intelligent that it actually shocks you, because you were perhaps told to … simplify the lesson, but then you find that the learners are more intelligent than the lesson you are presenting … I then had to adjust my lesson.*

The pedagogical impact of learner differences that emerged from the study findings also reflected a narrow perception of the diversity of the learners. Several of the student teachers identified one or two aspects only that impact on pedagogical decisions. The examples commonly cited were either based on special needs or different abilities. For example, Maggie, in the extract below, said:

> *… for instance, you have a blind learner in your class, so your methodologies are affected and the kind of teaching materials … we also have learners who are slow learners, you have to go an extra mile as a teacher to design extra learning material…*

As observed already, viewing the pedagogical impact from the special needs or ability perspectives may imply a narrow perception of inclusivity. For most of the student teachers Inclusive Education referred only to the inclusion of learners with special needs and it may be that, the perception still applied in this instance. This implies that pedagogical decisions are considered only in terms of learners with special needs and abilities. It was necessary to pose follow up questions to probe the views on the impact of socio-cultural aspects, such as race, ethnicity, gender and social class.

The interview with Tessa reflected this:

> *Interviewer: These differences that you encounter in classes, how do they influence the planning for teaching in terms of teaching methods and resources?*
> *Tessa … when I am planning … I have to think that, in my class, there are not only smart learners, there are also slow learners …*
> *Interviewer: In classes you might find learners who come from different races, should teachers be concerned about these racial issues?*
> *Tessa … yes … as a teacher when you are explaining … topics that are related to race … do not discriminate against some learners …*

Despite the fact that many student teachers indicated that they approached learner differences from an ability and special needs perspective, few of them understood the uniqueness of individual learners as based on Gardner's (2006) notion of multiple intelligences, which recognises that learners have different learning styles. Felder and Brent (2005, p. 57) maintain that "no two students are alike". This conception makes the notion of different learning styles crucial in understanding learner differences (Felder & Brent, 2005; Krahenbuhl, 2013). It is a view that recognises that learners learn differently (Villegas & Lucas, 2002). This was not, however, new to some of the student teachers who perceived that different styles of learning influenced pedagogical choices. Underpinning these student teachers' perception was an understanding that different learning styles require variations in teaching approaches and resources to accommodate every learner. Furthermore, these student teachers understood that each learner differs from the others and that such differences make up the learners' identity. In the main, there appeared to be an understanding that disregarding learners' learning styles would have negative consequences for the learners' learning.

In view of their tendency to disregard race, ethnicity, gender and social class, the student teachers were, in addition to a general question as to how learner differences influenced their pedagogical decisions, asked specific questions on the impact of race, ethnicity, gender and social class. For example, "What impact do racial differences between learners have on your choice of teaching methods, activities and resources?" Despite not being a priority, the overall perception of the student teachers of race, ethnicity, gender and social class showed both awareness and a consideration of these issues. Their consideration of these issues included taking into account curricular, pedagogical, and equity issues.

The student teachers displayed cautiousness about sensitive topics that may be prone to subjectivity, bias, and stereotyping. They also demonstrated a general understanding that the uniqueness of learners resulting from race, ethnicity, gender and social class implied using different teaching methods that target learners' needs. In addition, the student teachers emphasised the equity values of being equal despite differences.

The tendency of student teachers to approach learner differences narrowly vis-à-vis the choice of teaching methods, resources and assessment has implications. For example, when the uniqueness of a learner is measured narrowly, by inference, this means that other differences are either disregarded or considered not to be important. However, disregarding some diversity dimensions may have negative repercussions as Santoro and Forghani-Arani (2015) demonstrate in their study how a disregard and lack of respect for Muslim female students' cultural values and practices revealed resistance from female students.The students in the study were against mandatory swimming lessons characterised by both dress-code cultural practices, and gender cultural practices as the learners were required to wear swimming costumes in mixed gender pools. This had negative implications as, in order to avoid compromising their beliefs, the girls chose to miss classes on such days. As the study argues, the teachers did not look for other available options but, instead, were adamant, and upheld the curriculum requirements.

6.1.5 Diversity issues in the BEd curriculum

In the main the student teachers were aware of and understood the role of teacher educators, courses, teaching practice, and other activities in their preparation to teach for diversity. The analysis of curricular documents in Chapter 5 provided a reason to hope that the student teachers graduating from the BEd programme would be able to teach for diversity. However, is this what student teachers thought? This section juxtaposes the analysis on the student teachers' perceptions of the contribution of the BEd courses with their preparation to teach for diversity. There were consistencies between the document analysis of the courses regarding the integration of diversity issues presented in Chapter 5 and student teachers' perceptions on the matter.

The student teachers identified these courses, which were classified as 'explicit about diversity issues', as integrating diversity issues. There was also consistency in the courses classified under 'no diversity issues' with the student teachers claiming that none of these courses integrated diversity issues (Tables 5.3 & 5.6). The inconsistencies were observed at two levels. Firstly, none of the student teachers identified courses such as Professional and Community Development, Teaching Practice, Philosophy of Education, and Child Development as integrating diversity issues despite them being classified as 'explicit' about diversity, unity and inclusivity issues. However, their views may imply that diversity, unity and inclusivity issues had not been made explicit during their training. At the second level, the student teachers instead identified some courses from the 'implicit about diversity issues' category as integrating diversity, unity and inclusivity issues, namely, Curriculum Studies, Educational Foundations, Assessment and Evaluation, Educational Management, General Teaching Methods, and Guidance and Counselling (Tables 5.3 & 5.6). It is likely that diversity, unity and inclusivity issues were made explicit in these courses during training.

Despite the patterns observed, there were certain tendencies noted among the student teachers regarding their perceptions about courses that integrated diversity issues. (1) Inclusive Education was identified by the majority as a course that integrated diversity, unity and inclusivity issues; (2) From its outset Social Science was not viewed as one of the courses that integrated diversity issues; and (3) Guidance and Counselling despite being categorised as 'implicit about diversity issues', it was identified by many as one of the courses that integrated diversity, unity and inclusivity issues. It appeared that Inclusive Education came immediately to the minds of the student teachers when they were asked about a course that had contributed to their understanding of diversity, unity and inclusivity issues. Initially, it appeared that, for the majority of the student teachers, this course dealt with learners with special needs although, when probed further, they expanded this to include all learners. For example, Cathy stated as follows:

> *Cathy: Inclusive Education tells us how to handle learners with special needs.*
> *Interviewer: Does this course just focus on learners with special needs?*
> *Cathy: No, all the learners. Inclusive means to include each and every one.*

Despite probing, other student teachers continued to state that Inclusive Education focused on learners with special needs only: "*No … I think it is more on special education not necessarily on other differences. I think it's on special education or students with special needs".* Approaching inclusion broadly entails including all learners from different backgrounds and with different abilities (Harris et al., 2004). By implication, if student teachers approached inclusion narrowly it would imply a shallow understanding of the concept that may result in the exclusion of other learners' learning needs, which would likely in turn impact negatively on learning.

With regard to Social Sciences, the claim by Harris and Clarke (2011) and Sheppard (2010) that the obvious possibilities of integrating equity and diversity issues reside within the learning area of Social Sciences is justified. The analysis of the BEd Social Science course outlines (Section 5.2) showed that both the subjects and the method courses explicitly revealed evidence of diversity teaching. The Social Science courses would broadly introduce student teachers to equity and social justice principles and practices, multiculturalism, and learner differences and needs, among others. It would, thus, mean that, due to its explicitness in respect of diversity, unity and inclusivity issues, student teachers would, from the outset, identify it as one of, if not the first course, that integrated diversity issues. However, this proved not to be the case. As already mentioned, the first course referred to was Inclusive Education, maybe by virtue of its name. Despite it being their specialisation, almost every student teacher mentioned the Social Science's course contribution only after probing.

> Interviewer: Apart from Inclusive Education … which other courses integrated diversity issues?
> Maggie: I think Educational Leadership and Management …
> Interviewer: Any other courses?
> Maggie: And also Curriculum Studies …
> Interviewer: Ok. These issues of learner differences, diversity and inclusivity are they also part of your specialisation courses, like in your case, Social Science?
> Maggie: Yes

This may imply that, diversity issues, despite being explicit, were not emphasised during training and this can be related to the 'up-to-the lecturer' approach to which Lecturer Simon referred.

As he observed, due to the lack of support and guidelines on how to go about diversity teaching, it may not be worthwhile to include diversity, unity and inclusivity issues in the curriculum. As he observed, lecturers may not 'do justice' to diversity issues unless they were committed and they themselves had been exposed to diversity, unity and inclusivity issues and found such issues relevant – "*there is no real support structure … if you are not committed you might not do justice … it is only up to the lecturer how … you have been exposed … and you feel they are relevant*".

Guidance and counselling in section 5.2 on the presence of diversity issues in courses falls under the category of courses that are implicit about diversity, unity and inclusivity issues. However, contrary to this, it emerged during the interviews that it was recognised as a course that integrated diversity, unity and inclusivity issues and that, in this respect, it ranked second to Inclusive Education. The student teachers felt that diversity issues were explicitly addressed in this course. Sharon was among the many who felt this way and she said: *"… has to do with learner differences … has to do with helping the kids handle different problems like social, physical, and emotional behaviours."*

The inconsistencies between the document analysis of courses and the perceptions of students raise concerns about the adequacy of the BEd Programme in relation to teaching for diversity. However, despite the shortcomings, the student teachers' ability to identify and isolate courses that they perceived to have helped them come to a better understand of learner differences does give hope. In addition, in most cases the student teachers were able to give an account of each course's contribution to their overall understanding. Thus, one can say with optimism that their level of awareness and understanding of the nature of the courses vi-a-vis diversity teaching may help in realising Namibia's goals regarding diversity.

Teaching practice in this study was assumed to be one of the teacher learning activities with a particular focus on diversity teaching. From this perspective, Dewey's belief that only "theoretical learning situated in practice" is becomes central (Shulman, 1998). Immanuel, one of the student teachers, provided a synopsis of teaching practice as a learning tool.

He argued that, without it, the teaching for diversity experience would be incomplete: *"It's very, very important...without teaching practice … I don't think you possess every possible experience to deal with different learners."* Immanuel's claim was supported by the appreciation of their experiences expressed by several of the student teachers. Teaching practice was considered as an opportunity to experience the real world of teaching. This experience was referred to as a *'testing ground'* for reality. The student teachers claimed that, during this exposure, they came to a better understanding of some of the classroom realities. Some of these realities came as challenges with Melody describing them as *'baptism by fire'.* Common challenges encountered included how learners learn in diverse classrooms; exposure to unfamiliar contexts; and some inside-school politics. Inside-school politics included discrimination and different worldviews of the practising teachers and the student teachers. For example, Lindiwe revealed that, in some schools, mainly the former 'white' schools, student teachers were denied access to the school facilities.

> *Lindiwe … we cannot make copies at the school and had to pay for our copies elsewhere … Other student teachers … were not allowed in the staff room.*
> *Interviewer: Were these schools you are referring to former whites-only schools?*
> *Lindiwe: Yes, most of them.*

Tacy mentioned similar racial divisions. Assessing what she had said, it became that racism was evident in the school with teachers associating with one another on the basis of colour. It seemed to be difficult for teachers to mingle across races.

> *When we are having a meeting, the whites are on one side and the ones that are black are on the other side. I feel like it is division because … during the assembly … coloureds on the other side and blacks on the other. You feel you can't stand with a white person …*

The same divisions were obvious with the learners as well with Tacy stating "*at the assembly … there are groups of coloureds there, here is a group of Indians, and there … blacks … it was very rare to find a white and a black kid interacting*".

This is in line with the trend found in desegregated schools, particularly in South Africa. Studies conducted have revealed discriminatory practices (Moletsane et al., 2004; Wilmot & Naidoo, 2011).

Despite Namibia's prohibition of apartheid ideologies and its call for unity in diversity, it would appear that discriminatory practices persist. Firstly, one may infer from such practices that unity in diversity is not being widely embraced and, secondly, the desegregation of schools seems to be a challenge. Racial discrimination appeared to be central to the problems encountered and is clearly one of the areas in Namibia that has not been researched much. Research is needed to uncover the level of desegregation in former segregated schools. South Africa is ahead in this respect as extensive research has been conducted (for example Moletsane et al. 2004; Alexander, 2010; D'Amant, 2012; James et al., 2006; Meier, 2005; Pillay & McLellan, 2010; Vandeyar, 2008; Weber et al., 2009; Wilmot & Naidoo, 2011; Lemmer & Meier, 2011).

Some of the student teachers revealed that before, teaching practice, they had not known how to go about teaching certain sensitive topics. This may have led to some learners being offended. Immanuel shared his experience as follows:

> *I taught a lesson about the Ovaherero speaking people … some of the Ovambo speaking learners raised an issue of why women in the Ovaherero culture milk cows … I think the comment that I gave made Herero learners uncomfortable. I said I think it's wrong since, when you are milking the cow, you have to run around in the kraal … not good for women … Herero learners felt offended … you really have to be cautious about how those learners will react … so you must not really use such examples that are insensitive to their culture.*

The student teachers claimed that such experiences had helped them to avoid bias and be judgemental, and to be cautious with sensitive examples.

Varying the teaching methods and teaching materials was another important skill they claimed they had learnt. They acknowledged that, since learners are different, their learning styles also differ. Maggie observed "*I cannot just use question and answer method, I have to engage in different teaching methods, for instance … role-playing … because not all learners learn in the same way*".

The student teachers also acknowledged that teaching practice had taught them how to treat all learners fairly and without any discrimination, or favouritism. Mathews said: *"no racial discrimination, no favouritism … you have to treat them the same, what applies to a white learner should also apply to a black learner"*.

The student teachers also claimed they had learnt how to resolve any conflicts that might arise in classrooms between the different ethnicities, races, genders or any other groups. Central to this experience was their ability to develop unity between learners from different backgrounds. John testified *"there is a little tension going on. Learners differ when it comes to issues pertaining to ethnicity; there were a few conflicts that, as a teacher, I had to know how to deal with"*.

They also expressed their appreciation for the support and assistance from mentor teachers during teaching practice. The student teachers confessed that this support had helped them learn the "trade". Immanuel described their willingness to offer support as follows: *"They are very open, you can ask everything … they can … assess you … and then … explain where to improve"*.

The contribution of both theory and practice was acknowledged by some of the student teachers. Teaching practice was recognised as an opportunity for putting into practice the theories learnt during coursework. Immanuel observed *"we can basically talk about the theory of how to deal with learners but, when you go for teaching practice, you are physically in the environment … so you … experience different things that you are learning here"*.

If, indeed, the student teachers had acquired this knowledge base as they claimed, they should be able to teach learners in diverse classrooms. This knowledge base reflects the four domains, namely, professional knowledge, professional practice, professional relationships and professional values (Ministry of Education, 2006). These domains include knowledge, skills, and dispositions which are required for diversity teaching. Central to this required knowledge base is knowledge of the learners (Amin & Ramrathan, 2009; Banks et al., 2001; McGee Banks & Banks, 1995), knowledge of inclusive and responsive classroom practices (Ministry of Education and Culture, 1993), knowledge of creating inclusive environments in which no learner feels left out (Harris et al., 2004), and attitudes to uphold equity and social justice values (Nieto, 2000). However, these are just perceptions. Chapters 7 and 8 will discuss actual practice.

In addition to courses and teaching practice, the literature cites a further component that had contributed to their better understanding of diversity issues, namely, other teacher learning activities. Of relevance to this study are those activities that expose student teachers to diversity issues or to a better understanding of learner differences. Two categories of activities were revealed in this study – activities that were intended and that directly helped the student teachers to understand diversity issues and unintended activities that the student teachers felt exposed them to diversity, unity and inclusivity issues. The intended activities included dialogues, visits to schools, and micro-teaching.

The student teachers acknowledged two forms of dialogues that had contributed to their acquiring a better understanding of diversity issues, namely, open discussions and debates. They claimed that they had openly discussed and debated diversity issues.

> *We do have … debates on these issues. Sometimes we debate about topics that we link to our diversities … We try to find reasons as to why certain things are happening in society, what contribution are our differences making to those issues (James).*

During such dialogues mixed reactions were observed. Some student teachers reacted negatively and felt offended, and became emotional while others reacted positively and welcomed such dialogues. However, some of student teachers still felt that certain issues about diversity were being avoided. One of the reasons cited for this was Namibia's historical legacy of apartheid.

> *Student: We acknowledge diversity, but there is also a sense of avoiding it … during discussions in class, we don't really talk about it.*
> *Interviewer: Why avoid talking about these issues openly?*
> *Student: I am assuming it has to do with the history. It is still fresh in peoples' minds … other reason … we're not well informed on how to approach these sensitive matters; how to address them … without stepping on people's toes (John).*

It is possible that the avoidance stems from Namibia's adoption of the national reconciliation ideology after independence and a fear that talking openly about such issues may 'open old wounds'. However, remaining silent about them may not be the best reconciliatory option as opening up about diversity, unity and inclusivity issues may raise people's consciousness about them.

A study by Pearce (2012) on student teachers' reactions during teaching practice against 'white' dominance demonstrated how openly discussing diversity issues may bring about awareness among teachers and changes to policy and practices. Furthermore, teaching for social justice is an important skill for diversity (Nieto, 2000). Sleeter (2013) argues that teaching for social justice succeeds only when teachers successfully facilitate 'intergroup dialogue' on emotional issues. Harrison's (2015) study highlighted debate about issues as an important component of the teaching for social justice approach.

Some student teachers, especially those who had specialised in Inclusive Education, had visited special schools in the Windhoek areas. They claimed that such visits had exposed them to issues of differences between learners. However, despite their claims, this experience had focused on one dimension of diversity only. In order to ensure a broad understanding of learner differences and needs, such school visits should be extended to include all types of schools, including formerly segregated schools.

> *… if we are discussing learners … with special needs, we need to go out there into schools that are offering education for learners with … special needs … and observe what's happening; observe how these learners are being assisted (Maggie).*

Some of the student teachers expressed their appreciation of micro teaching sessions. During such sessions, they claimed, they assimilated various classroom scenarios relating to the differences they would expect to find in schools. They maintained that such experiences had heightened their awareness of and prepared them for diverse classrooms.

The category of unintended activities included clubs, festivals, and disability related activities. The student teachers specialising in the Social Sciences were members of a Social Science club where the activities included discussions about social issues, as well as cultural issues. In addition, they had also been exposed to the UNAM disability unit. This unit focused on people with disabilities and volunteer activities included assisting students with disabilities, particularly blind students, with their mobility around campus and editing their assignments. There were also annual cultural festivals at UNAM.

Although, according to the students, such festivals, were not intended for classroom purposes, they also helped to expose student teachers to diversity issues. Thus, overall, despite not being intended for the classroom, these activities had clearly helped them understand the diverseness of the Namibian nation, as well as pertinent national issues.

6.1.6 The adequacy of the BEd Programme

The student teachers claimed that their exposure to various courses that integrated diversity, unity and inclusivity issues, their teaching practice experiences as well as other activities had enhanced their understanding of learner differences. Consequently, it was anticipated that the student teachers would feel adequately prepared to teach diverse classrooms. However, this was not the case as the majority claimed that they felt inadequate and that they lacked certain important skills.

In the extract below Gladys lamented that she lacked the skill of handling learners with different learning needs. This problem, she attested, was common among the student teachers. Could this be what the Dean had meant by saying *"We can't teach them everything; the only place where they learn how to be a teacher is in the school"?* Or else could it be the result of, as Lecturer Simon had observed, 'the up-to-the lecturer' approach with no guidelines being provided.

> *To be honest…personally I wasn't prepared, it's just things that I've observed and thought that it's perhaps what we should be doing. It was surprising that I wasn't the only one who had that problem. After SBS we always talk about these things with our fellow student teachers … it was everybody who wasn't really prepared …*

Whatever the reason, this outcome, coupled with one of the lecturer's testimony that diversity issues are incorporated into the Social Sciences syllabus, clearly demonstrated that what was lacking was support and guidelines on how to handle learners with different learning needs. Thus, it would appear that diversity teaching is not a priority in the BEd programme with these groups of students who felt inadequate attributing this to the BEd programme.

There was general criticism expressed about the ratio of theory and practice in the BEd programme with the majority expressing their dissatisfaction with the predominance of theory over practice. They claimed that teaching methods tended to focus more on theory than on practice. They suggested that this ratio be revisited, and increased time allocated to practicals, such as micro-teaching, and modelling by lecturers.

> *… the BEd programme concentrates a lot on theory … practicals need to be changed, maybe in the first year we can do observation, then in the second, third and final years you teach. That … would give us more experience on how to deal with learners (Gladys).*

> "*Teaching methods should focus more on practicals … there should be more practice … Theory, of course, is good but, for me, practice is more important" (Tessa).*

This suggestion raises an interesting question. What should the ratio be between practice and theory? The suggestion was to increase the ratio in favour of practice. Even if the duration of teaching practice is too short, there are other avenues that could be used to increase the ratio in favour of practice. Micro teaching and modelling, for example, are widely cited as ways of providing teaching experience. However, as the study had revealed, modelling by the lecturers had not been frequent.

The predominance of theory over practice was clearly due to the inadequate duration of teaching practice. As discussed in the previous sections, the student teachers had expressed mixed viewpoints on teaching practice as a teacher learning tool. Some had appreciated the experience while and others had not. However, despite differing viewpoints, the student teachers had agreed on certain shortcomings regarding the organisation of teaching practice. One student teacher indicated that the duration of the teaching practice was too short. This view is in line with that of scholars who have proposed longer periods of up to a year (Darling-Hammond et al., 2005). The shortest duration proposed by the student teachers was six months and the longest a full year.

John suggested that the entire year three could be devoted to teaching practice; and the fourth year a period of reflection on and refinement of the experiences gained.

> *Teaching practice definitely made me aware … that learners … are very diverse; not only as a matter of race, but ethnicity, social class and gender too. But … the time allocated is very short … We are compelled to rush through it. The experience is, somehow, very shallow; we are snatched out of the environment just before we could get deeper into it … I would suggest maybe if not a whole year at least half a year.*

John's proposal aligns with the suggestion made by certain scholars. For example, Matoti and Odora (2013) confirmed the frequency and duration of teaching practice as best practice with student teachers going on teaching practice each year during their four years of study and for six months in the fourth year in order to empower them pedagogically.

The placement of student teachers for teaching practice may play a significant role as good practice for diversity teaching. The study expected that student teachers would be intentionally placed in schools where they would be immersed in diverse classrooms. In order to ensure that they are well prepared for a variety of contexts, student teachers should not be placed in ideal conditions only (Reeves & Robinson, 2014) but also in unfamiliar settings (Lin & Bates, 2010). However, UNAM did not seem to have documented directives on the placement of student teachers. Nevertheless, despite this, both lecturers and student teachers were aware of the laissez-faire attitude to placements. Student teachers chose schools of their preference with the majority usually choosing to go to familiar, mono-cultural setups where the exposure to different learner differences was minimal. This state of affairs was not considered a good practice by some of the lecturers.

> *… they go back to their home towns … they choose their school … they go back to their comfort zones … they are comfortable and they are not where they feel, 'no, this is difficult for me – I'm outside my cultural group' … seemingly, they do not want to teach in a school where a large number of learners are not part of their culture"* (Lecturer Cynthia).

It was, thus, clear, as indicated in the extract above, that teaching practice was not exposing them to diversity issues and, therefore, it was not serving its purpose as a learning tool. The lecturer cited above reasoned that student teachers may only be exposed to and learn about cultural diversity on the job.

The non-exposure to unfamiliar contexts during teaching practice has been deemed to be a barrier to diversity teaching experiences (Hemson, 2006; Sosibo, 2013; James et al., 2006). However, as Felder and Brent (2005, p. 57) maintain, "no two students are alike" and even familiar setups may expose them to other differences, such as differences in gender, social class, and learning styles, among other things, that contribute to the uniqueness of each learner. The unrestrictive placement raised mixed feelings in the student teachers. Some of the student teachers indicated that they preferred to do their teaching practice in familiar contexts, possibly in local environments.

> *"Student: I made my choice.*
> *Interviewer: What influenced your choice?*
> *Student: Sometimes, relatives, I cannot go to a school where I don't know anyone …*
> *Interviewer: Why do you want to be next to someone you know?*
> *Student: I think it has to do with ethnicity also* (Sharon).

Sharon's uneasiness may be explained by the evidence in the literature relating to placements in unfamiliar contexts. While some scholars view this as a good practice, others report challenges (Robinson, 2014; Sosibo, 2013 Matoti & Odora, 2013). Some challenges are economic while others are emotional. As a result of such challenges, Robinson (2014) and Sosibo (2013) suggest that TEIs prepare and provide supportive mechanisms to students to help them to cope in unfamiliar contexts. Matoti and Odora (2013) warn that dissatisfaction over teaching practice placements may lead to feelings of resentment towards the profession.

However, despite the challenges indicated in research, some students clearly appreciated unfamiliar environments and regarded such environments as a learning experience and providing rewarding exposure. Both Bridget and Ned provided testimony of the new knowledge they had acquired:

> *I think I have more knowledge … I went to a new environment; an inclusive school … it was just a good experience … I really gained a lot; the methods, the different learners …*

> *I find it helpful because I'm being made aware of different cultures; you can't just get through to a certain school without learning new things … I learnt many things in schools.*

Arguably, from a social justice perspective, intentional placements become indispensable.

Tinkler and Tinkler's (2015) study demonstrated how, when used as a field placement component, social justice increased student teachers' exposure to diversity, they attended better to the needs of individual learners and they were empowered to question the inequities in some schools. Hence, UNAM should, despite the social and economic reasons cited by both student teachers and lecturers, reconsider the laissez-faire attitude to placements and use social justice as the basis for placement. This would make social justice ubiquitous (Nieto, 2000) and ensure that, as Ahmed (2012) claims, diversity is always present.

Some of the student teachers felt that the BEd programme focused more on content rather than on teaching methodologies. Teachers need both content knowledge and pedagogical knowledge, among other things (Shulman, 1987). Although such knowledge was acknowledged as necessary, the student teachers wanted the BEd curriculum to also focus more on teaching methodologies:

> *… when it comes to the subject content … it is enough. But the teaching methods … we are not really getting enough … how to teach the learners; how to go about giving the content … we are not getting enough* (Kenneth).

This may imply that, in view of the programme organised into content based courses and teaching methods courses, the content based courses were being given more contact time than the teaching methods courses. However, giving more contact time to methodologies may not be helpful. As Banks et al. (2005) observe, teaching in diverse classrooms requires more than subject and pedagogical knowledge only and teachers also require knowledge on teaching diverse learners (Darling-Hammond, 2006; Klug et al., 2006; Villegas & Lucas, 2004). They need knowledge about incorporating 'learners' cultures, experiences and needs' into teaching (Banks et al., 2005). This view was echoed by Cathy who found the teaching methods course not explicitly including diversity teaching:

> *We have a subject … teaching methods. But … does not include how to handle learners, it just equips us with methods and strategies of how to teach … map-work, climatology, but it does not teach us how to handle learners … it is only when you go out to schools you realise that there are fast learners and slow learners … it becomes a struggle now …*

The student teachers also blamed the lecturers for not modelling good teaching practices. Cathy stated:

> *… the way they teach us … they need to improve their methods. Sometimes they come to class and just give notes, or, at times, they post the lesson and notes on the portal. At least they should come to class … give the notes and explain … they should also prepare us on how to deal with learners from different backgrounds; they should … give us the theory and … practice.*

Modelling good practice has been identified as a strategy to enable student teachers to learn from teacher educators (European Commission, 2013). The notion of modelling is premised on the argument of Schuman and Relihan (1990) that "what is modelled in the college classroom is what should be evident in the classrooms in which they teach" (p. 105). This argument reiterates Lortie's (1975) notion of the "apprenticeship of observation" which implies that teachers teach as they were taught (Borg, 2004; Feiman-Nemser & Remillard, 1995). From this perspective, if the student teachers' claim was valid, there should be no expectations beyond teacher centred approaches and the adoption of one-size-fits all approaches (Felder & Brent, 2005). On the other hand, as reasoned by the Dean and certain scholars, student teachers could still learn at school with exposure to professional learning communities (Darling-Hammond et al., 2005) providing them with an opportunity to learn from experienced teachers.

On the other hand, Melody viewed this situation in a positive light and expressed the view that the partial preparation could be deliberate. Seemingly, she believed that learning by trial and error could be one way of learning to teach.

> *… when I went to schools, I had to write on a chalkboard and it wasn't easy. All I wanted was my projector … perhaps our lecturers look at things differently, wanting us to go out and swim, which is not a bad thing.*

Certainly, despite the majority of the students feeling inadequate, some did appear to feel they would be able to handle learners from different backgrounds. To this Ned said:

> *I think … I'm prepared to handle learners from different backgrounds … Yes, you are truly made inclusive … if I am not going to be inclusive; it is going to be my choice. As an educator … I think I have enough knowledge, so I have to take the responsibility now.*

The level of confidence expressed in the extract above can, certainly, not be doubted with this student teacher expressing satisfaction about his preparedness to teach for

diversity and attributing any failure to implement the knowledge and skills gained to attitude.

6.1.7 The hypothetical teacher for diversity

In general, the student teachers' envisaged teacher possessed the competencies pertinent to diverse classrooms. Firstly, the student teachers showed an understanding that each learner is different and unique. Secondly, they also showed an understanding that, due to the uniqueness of each learner, every learner has a preferred learning style. On the basis of this, they also understood that it is not possible for one-size-fits-all approaches to accommodate all learners. Thirdly, they understood the need for varying teaching methods, materials and activities to accommodate different learning needs and, fourthly, they understood that differences between learners could result in some conflicts that could cause disunity among learners. They advocated for the unification of all learners. Fifthly, student teachers advocated equity practices; practices free from all exclusionary practices and a friendly and welcoming classroom. Lastly, some of the student teachers understood the need for learning-communities (Short & Pierce, 1998) – a classroom environment where learners learn from each other.

The overall descriptions of the hypothetical teacher revealed an awareness and understanding of learner differences and how such differences impact on teaching and learning. The required knowledge base identified went beyond technical skills (Banks et al., 2005) and included a special set of knowledge, skills and dispositions required by teachers for diversity. These understandings foster hope that these student teachers would become teachers for diversity.

6.1.8 The synthesis

Despite UNAM's lack of dedicated policies on diversity teaching, it would appear that its curriculum and other activities do expose student teachers to diversity, unity and inclusivity issues. On the other hand, some of the patterns and attitudes that emerged from the study findings do not paint quite a glowing picture in relation to the realisation of national goals.

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Firstly, to the majority of the student teachers, disciplinary problems, academic abilities and social class were the sources of learner differences. These were, however, considered in isolation – some student teachers would cite disciplinary problems, some referred to academic abilities and others to social class. Sources of learner differences such as race, ethnicity, and gender did not feature until the researcher had posed certain probing questions. It may be that these differences were not seen as a priority to the students. This may imply that the differences which are disregarded do not matter.

Secondly, the student teachers understood that the differences between learners influence pedagogical decisions. However, there were variations observed on the source of such differences. The learner differences resulting from academic ability and special needs were common to the majority of the student teachers, although it appeared that the other dimensions did not matter. The latter is a cause for concern in relation to both teaching and learning. Does it mean that sensitivity, for example, to race, ethnicity, gender and social class should not be taken into account when planning lessons?

Thirdly, despite the fact that student teachers understood that learners differed in terms of their behaviour in class, academic abilities and social class, student teachers' view that learners are the same seemed to dominate. There seemed to be a dissonance between the learners being different and how the differences were disregarded from an equality point of view of all people being the same. The student teachers' perception of aiming for classrooms free from favouritism and discrimination seemed to dominate. The view expressed by the majority of students teachers that all learners are the same does not support teaching for diversity, as teaching for diversity is premised on the argument that "no two students are alike" (Felder & Brent, 2005, p. 57). However, student teachers' awareness that differences among learners influence pedagogical decisions is a cause for optimism.

Fourthly, in the main, the student teachers viewed diverse classrooms as problematic and as posing challenges. However, this view impacts negatively on both teaching and learning.

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Diverse classrooms are inevitable and thus teacher education should adequately equip student teachers to work effectively in such classrooms and also change their attitudes towards diverse classrooms.

Fifthly, overall, the BEd Programme was not deemed adequate, with the student teachers identifying shortcomings in the programme. The shortcomings identified were pertinent to teacher education for diversity. The student teachers claimed that such shortcomings were the cause of their failure to teach for diversity. However, despite the shortcomings identified in the programme, the teaching practice was appreciated and the student teachers referred positively to the experiences and skills gained.

Lastly, despite the negative perceptions and practices that were cited, the student teachers' descriptions of the envisaged teacher revealed their awareness that diverse classrooms require teachers with a 'set of special competencies'. Their responses showed an understanding of the uniqueness of each learner, and how this uniqueness influences pedagogical decisions. Building unity among learners, creating communities of learning and upholding equity values were all considered crucial in diverse classrooms with these skills contributing to the 'set of special competencies required by teachers for diversity.

One may conclude from the dominant perceptions that emerged from the findings that student teachers may not be either equipped or prepared to teach for diversity. Their narrow perception of learner differences, the sameness stance, the view that diverse classrooms were a challenge and their narrow perception of learner differences that influence their pedagogical decisions are all causes for concern. On the other hand, however, student teachers' descriptions of the envisaged teacher showed an awareness and understanding of learner differences and how such differences impact on teaching and learning. The knowledge base of the envisaged teacher goes beyond technical skills (Banks et al., 2005) and includes a special set of knowledge, skills and dispositions (OECD, 2010) required by teachers for diversity. On this basis there is hope for diversity teaching although this is a mere perception.

6.2 LECTURERS' PERCEPTIONS

As argued in this study, general competences are not sufficient and lecturers require 'a set of special competencies' to prepare teachers for diversity (OECD, 2010). As Murray (2002) emphasised it is expected that lecturers will reflect upon and communicate about how they teach student teachers to teach, and also model good teaching practices to the student teachers.

6.2.1 Diverse classrooms

The study assumed that lecturers possess a broad understanding of the diversity issues that affect teaching and learning and, in view of Namibia's historical legacy of separatism, particularly of the issues of race, ethnicity, gender and social class. As was established during the interviews with the lecturers, there is a diverse population of students on UNAM campuses. Accordingly, the Social Science lecturers were exposed to a cohort of student teachers from different backgrounds. Teaching diverse student teachers, as Lecturer Simon observed, poses challenges *"but with time we learnt how to handle differences among students, we changed our mind-sets".*

In the main these challenges were due to controversial topics related to race or gender. It emerged that some students feel offended and react negatively when such topics are mentioned. Some issues discussed during lectures were, from a cultural perspective, considered as 'taboos' not spoken about openly. Lecturer Cynthia shared her observations of female student teachers when gender roles were being discussed:

> *Some … keep their heads down … others liked the opportunity to speak out because they felt their rights have been violated … I think some issues are never discussed in certain cultural groups … it is a no-no … therefore, they don't feel comfortable …*

Lecturer Cynthia cited race as another issue of contention particularly, as she observed, when the lecturer was of a different race as compared to the student teachers. She claimed that the clashes that occurred were often over cultural norms and practices.

In this extract the intersectionality of gender and race is evident: "*racial issues, of course … the gentlemen would strongly disagree that 'in our culture … it is not how we do our things, it is a Westernised idea that you want to impose on us. In our culture … we don't look after babies'".* However, it is possible to view such reactions positively and help both the student teachers and lecturers to come to a better understanding of diversity, unity and inclusivity issues and minimise clashes.

Regardless of the challenges, diverse classrooms were appreciated as learning-communities which enabled both lecturers and student teachers to learn from each other's experiences. The lecturers claimed to have changed their attitudes and come to appreciate the differences. Lecturer Simon testified "*We have students from SADC countries … you invite them to share their ideas … we start appreciating other peoples' cultures … it helps me learn from different cultures".* These experiences of diverse classrooms play a dual role. In the first instance, the lecturers encounter diversity issues, and gain a better understanding of such issues, thus helping them to view diversity issues as a priority and, secondly, the student teachers gain exposure to possible challenges in diverse classrooms. Thus, there are not only challenges but also benefits to diverse classrooms.

6.2.2 Student teachers' readiness to teach for diversity

The lecturers confidently stated that the student teachers specialising in the Social Sciences were adequately prepared to handle learners from different backgrounds *"students are adequately prepared to handle any situation'. "The training received is responsive to the needs of the country".* The lecturers identified Social Studies as a course that addressed societal issues directly, including, social, economic, political, environmental, and civic affairs, among others. These issues are integrated across the whole syllabus. However, particular reference was made to a multicultural component in the Social Studies syllabus that dealt explicitly with how to teach learners from different backgrounds. Various activities were identified that served as learning tools, namely, micro teaching, assignments, excursions, open discussions, modelling by lecturers, and case studies.

Nevertheless, despite acknowledging the contribution made by Social Studies, one critical lecturer, Simon, felt that a focus on the social issues affecting the Namibian nation was lacking:

> *… yes, they are there but not very clear … we want to bring in … societal issues … at the moment they are there but it is up to the lecturer … how far he is exposed to such issues … we need to go beyond the subject matter … we need … to take the lead in social problems … because learners are surrounded by social problems and these affect teaching and learning.*

Coupled with the specialisation course, the lecturers acknowledged that the experiences student teachers gained through some courses equipped them with, among other things, the knowledge required on how to accommodate all learners irrespective of learning needs, and to employ assessment strategies that take into account different abilities. In addition, different approaches to preparing student teachers for diversity teaching, for example assimilating scenarios during micro teaching and assignments, and modelling, were mentioned but little was said about the contributions these assimilating scenarios made. When juxtaposed against the student teachers' perceptions, the issue of modelling may be questioned. The student teachers claimed that the lecturers did not model good teaching practices. In addition to the courses, teaching practice was identified as an important teacher learning tool (Darling-Hammond, 2000). However, as revealed by this study, it did not appear that teaching practice was making a significant contribution to student teachers' development as teachers for diversity. Seemingly the failure of teaching practice may be attributed to the laissez-faire placement of student teachers in schools as already discussed in the section on the student teachers perceptions of teaching practice as a concern for both lecturers and student teachers.

Another flaw noted was in relation to the student teachers' lack of focus on diversity teaching. The analysis of the teaching practice course aims in the chapter on the curriculum revealed that teaching practice did not prioritise teaching for diversity. In addition, nothing emerged during the discussions with the lecturers that seemed contrary to the above finding.

Two of the three lecturers confessed that it was not common for student teachers during their teaching practice to choose research topics related to diversity issues with the common topics selected pertaining to subject related issues and challenging content areas either to teach, or to learn. Lecturer Cynthia testified:

> Interviewer … when they identify problems for their research, was there a student who identified issues pertaining to diversity, unity and inclusivity issues as a problem in their classrooms?
> Lecturer: No, it is usually subject related … in Social Studies, it is usually map work … it is always on something that learners don't understand so well … it is not outside content.

In this vein, Lecturer Cynthia again confessed that, in general, student teachers did not identity diversity issues as problems in their post lesson observation reflections. Post lesson observation reflections, as learnt through these discussions with the lecturers, form part of the assignments completed during teaching practice. After teaching the student teachers are required to reflect on their lessons in respect of successes and weaknesses and suggest future improvements. It was important for the purposes of this study to ascertain whether the student teachers' reflections included diversity issues. However, Lecturer Cynthia cited the common pattern as reflecting disciplinary problems. She attributed this to a lack of reflective skills "*They are supposed to reflect on their own teaching but, never do; they are still struggling with what reflection means … so I have never seen anything like cultural issues, or gender issues*". This apparent lack of reflection skills may also be a concern. The role of this skill in diversity teaching is well supported. When this skill is either lacking or it is not well developed in teachers, the likelihood of them becoming technicians is inevitable. The renowned scholar, Dewey, was opposed to the teacher as a technician (Shulman, 1998). As technicians, teachers exclusively focus on classroom techniques (Tatto, 1997) and they adopt a 'blind compliance' stance (Themane, 2011) of merely teaching without reflecting on what they teach.

One lecturer admitted that the apparent inability of student teachers to conduct research on any topic outside of subject related topics was due to the lecturers' failure to sensitise student teachers to other areas of research: *"I blame lecturers for this; we don't really guide our students to cover a large area of research topics*".

By implication, this may also mean that diversity, unity and inclusivity issues were never the lecturers' priority or else, as one of them claimed, student teachers tended to pick easier topics to research: *"students do not always research what they think is a problem, but always easier topics that might make their research easier to complete".* Could it be that diversity, unity and inclusivity issues have never posed challenges to student teachers? However, it is not possible to justify this because the challenges posed by diverse classrooms and identified by the student teachers may be good research topics, namely, teaching sensitive topics, choosing materials, and building unity in diversity, among others. These issues are central to diversity teaching and, if unresolved, effective teaching may be compromised. On the other hand, could their failure to move beyond 'subject related' topics be attributed to the shorter durations of teaching practice as Bridget claimed? *"… when it comes to research … that whole year would give us more time to find out the problem … because, if you just stayed for a few weeks, you will not be able to get the problem exactly".*

6.2.3 The adequacy of the BEd programme

It emerged that the lecturers, despite indicating that the BEd programme was adequate in terms of the student teachers' readiness to teach for diversity, also felt that there were shortcomings in the programme that needed to be addressed. Such shortcomings pertained to the duration of the core module of Contemporary Social Issues (CSI), the Social Science syllabus lacking socio-cultural content, the lack of support to teach diversity, unity and inclusivity issues, and the lack of teamwork among the lecturers. When juxtaposed with what the student teachers had identified, similarities and differences may be observed. Both groups, as already discussed in the previous chapter, shared the same sentiment in relation to the student teachers being allowed to choose schools of their choice for their practical teaching. The general concern expressed about this was the lack of exposure to diverse, unfamiliar school settings.

Another similar concern related to the inclusion of diversity, unity and inclusivity issues and diversity teaching in the curriculum.

Both groups acknowledged the inclusion of diversity, unity and inclusivity issues in the curriculum. However, some student teachers expressed concern as to whether the intention of this inclusion was to prepare the student teachers for diverse classrooms, or for some other reasons. John observed *"to an extent because … I don't think those issues are the foundation upon which the programme is built. So, I do not know with how much intention they were included".* Thus, John was aware that diversity, unity and inclusivity issues were incorporated into some courses, particularly in their specialisation of Social Science although it is also clear that, despite their inclusion, these issues had not been a priority during their preparation for teaching. On the other hand, the lecturers' criticism was directed at the lack of support and clear guidelines to prepare student teachers for diversity.

Thus, the inclusion of diversity, unity and inclusivity issues in some courses was acknowledged but there was concern about the lack of support and clear guidelines on how to go about teaching for diversity. Lecturer Simon complained *"Social Science years 3 and 4, has more diversity related topics … there are no support structures … guidelines from supervisors is less".* On the basis of the curriculum analysis discussed in Chapter 5, there is clearly support for his observation. The majority of the courses, Social Science in particular, do incorporate diversity, unity and inclusivity issues. However, it is not possible either to justify or dispute the lack of guidelines and support. If, however, this was the case, as he claimed, 'the up-to-the lecturer' approach may not be the best because of the common examinations across the campuses. What if, as lamented by Lecturer Simon, a lecturer is 'not committed' to diversity, unity and inclusivity issues? In such cases, diversity issues may either be ignored or dealt with superficially. There is clearly need for support especially if the lecturers did not receive training in this area. This is likely as some of the Social Science lecturers had testified that teaching diverse classrooms was not easy and it took some time to adjust to such set-ups.

The lack of support and guidelines could be improved through effective professional learning-communities (PLCs) – an avenue for educators to work together and share their understandings of good practice (Darling-Hammond et al. 2005).

As Little (2012) asserts, PLCs move teachers from working in isolation to working as a community; teachers support one another and learn as a community and they interact and collaborate on their practice and enhance their skills. Lecturer Simon observed that this avenue was lacking on some UNAM Faculty of Education campuses:

> … the culture of lecturers coming together and sharing ideas at UNAM is less. It is, therefore, not easy to learn from one another … the curriculum is fine, what needs to be done is to improve the coordination.

The differences in respect of the shortcomings identified related to two issues. Firstly, the Contemporary Social Issues (CSI) was one of the core modules that every student at UNAM completed. It is a one semester course (about 5 to 6 months). All three of the lecturers identified this course as one of the courses that integrated diversity issues. However, in view of the contribution of this course, Lecturer Cynthia felt that one semester was not long enough:

> We encounter serious social problems in Namibia … like poverty … baby dumping … we can improve and, perhaps, spend more time on these issues. Contemporary Social issues cover such issues, but it is only a semester; perhaps it could be a 3-year module or so, so that we can cement into them the good moral values and ideas.

All the lecturers cited social problems as an issue of major concern in Namibia. As was indicated in the extract above, the main reason behind extending the duration of the CSI was the social problems in the country. Some of the learners, Lecturer Tobias observed, were themselves affected by some of the problems and this in turn affected teaching and learning. The common pattern among lecturers and student teachers of viewing diversity primarily from a 'social problem' perspective may be due to Namibia's socio-economic situation and the disturbing frequency of gender based violence. Lecturer Cynthia was of the view that teachers, as agents of change, should be equipped with sound moral values and this process, she argued, required more time than just a semester.

Shortcomings in the programme were also identified, particularly in the Social Science syllabus. The main criticism was the minimal attention given to societal issues. Instead of focusing primarily on subject content, as the student teachers had complained, the lecturers saw the need to change the approach to the syllabus.

Lecturer Simon advocated a more socio-cultural syllabus (D'Amant, 2012; Du Toit, 2011; Themane, 2011) that would bring community experiences into the lecture room (Zeichner, 1993).

> *… they are there but they are not clear in the syllabus … the curriculum is more on History and Geography … lets' go beyond subject matter … let's bring in issues on how the society operates … yes, these issues are there but they do not go deeper into sociological issues … There must be a link between teacher education and the society … at the moment it sounds like we are teaching something different and the society is there … there is a need for the two to talk to each other.*

The socio-cultural view of the curriculum is the cornerstone of teacher education for diversity. This argument raises some doubts as whether the optimism expressed in Chapter 5 regarding the integration of diversity, unity and inclusivity issues in some courses is justified if Lecturer Simon found the integration to be insufficient. This raises a concern, particularly in view of the fact that Lecturer Simon referred to Social Science, a course that had appeared to be explicit about diversity teaching. It is, however, possible to defend Lecturer Simon's argument and proposal. Linking teacher education to society reflects the socio-cultural view of the curriculum (D'Amant, 2012; Du Toit, 2011; Themane, 2011). This perspective advocates a strong link between the curriculum and society with content being drawn from the society. Cornbleth's (1988) argurment that how one reasons about the curriculum influences what and how one teaches becomes crucial. Hopefully, the 'up-to-the lecturer' approach used in Lecturer Simon's class may be viewed positively as what he advocated could be what he teaches. However, diversity issues explicit in the syllabus would ensure uniformity among the lecturers.

The inadequacy of the BEd programme as perceived by both the lecturers and the student teachers culminated in a suggestion in favour of a dedicated module on diversity, unity and inclusivity issues, including such issues as they pertain to diversity teaching. Approaching it from an add-on approach, Judy convincingly suggested:

> *… But I think they still have to design a module … like Diversity in Education … so we'll have a better understanding … even if we have a module on Inclusive Education … it doesn't really teach us about diversity, it teaches about problems that learners with special needs are experiencing.*

Lecturer Simon took Judy's suggestion further and identified an existing module to which a component on the proposed sociological issues could be added.

> *… diversity issues do not come straight into our curriculum … We need a module. Currently, there is a module on Educational Foundations … this is the course we should revisit to include the Sociology of Education … to deal with diversity issues.*

However, the notion of designing a dedicated module on diversity and diversity teaching module was contrary to the view expressed by the Dean of the Faculty of Education:

> *… but, as for a stand-alone course, we don't have because we believe every course should take into account these areas because if they become a stand-alone course … one or two lecturers will teach that; the rest will think they have nothing to do with them. But it is … part of our philosophy … part of our curriculum … when student teachers are taught, one of the competencies must recognise and sensitise them to inclusive issues.*

These two views are debated in the literature. The first view of a dedicated module on diversity, unity and inclusivity issues is criticised for the possibility of its being at odds with the rest of the curriculum (Villegas & Lucas, 2002a) . As the Dean argued, "*if they become a stand-alone course, that means just one or two lecturers will teach that; the rest will think they have nothing to do with them.* This argument is in alignment with the view of Villegas and Lucas (2002a) who reason that, when diversity issues are addressed through specific courses, other faculty members may not take responsibility for addressing such issues. In addition, as Villegas and Lucas (2002a) observe, such courses are usually optional and, thus, those graduates who have not done such courses may not be prepared in diversity issues.

On the other hand, infusing diversity content across various courses and field experiences provides an in-depth coverage of such issues across the programme; various opportunities for acquiring the required knowledge and skills; various opportunities to observe effective teaching in multicultural classrooms across courses and, finally, student teachers become confident to teach in diverse classrooms (Chisholm, 1994). This view is also supported because of its involvement of all members of the faculty, and its ability to cover key issues in each course (Valentin, 2006).

It would appear that the method of integration at UNAM deviates from these two views. However, whatever the view, as revealed already, issues of diversity, unity and inclusivity are, nevertheless, integrated across the courses and no view was espoused in order to remove them from other courses that address diversity issues. It would thus appear that the notion of adding a stand-alone course would be complementary, although the challenge may be to distinguish between Inclusive Education and the additional module, especially in terms of student teacher Judy's view. An overlap is likely in view of the fact that, as claimed by some of the student teachers and lecturers, Inclusive Education is not only exclusive to learners with special needs but to all learners. However, for student teacher Judy, there were no overlaps and she seemed to view Inclusive Education narrowly "*even if we have a module on Inclusive Education … it doesn't really teach us about diversity, it teaches about problems that learners with special needs are experiencing*".

Thus far, the lecturers had referred to their possessing of this set of special competencies and awareness relating to diversity, unity and inclusivity issues and diversity teaching practices and ideologies. This was obvious in their apparent ability to teach diverse students; gauge the readiness of student teachers to teach for diversity; pinpoint shortcomings in the BEd Programme; and offer suggestions to improve the programme. It is expected that such a set of special competencies would culminate in a teacher education philosophy that reflects the ideologies of teacher education for diversity. Was that the case? In addition, it was possible that the shortcoming identified in the programme could influence the next curriculum review. Lecturer Simon admitted *"I will have to revisit my syllabus to assess if we have these issues … if there are gaps, our next curriculum review should bring in more diversity issues"*.

6.2.4   The hypothetical teacher education programme for diversity

Indeed, as expected in the previous section, a teacher education philosophy espoused by lecturers and the Dean reflected the ideologies of teacher education for diversity.

The envisaged programme, which they perceived to be sufficient to prepare teachers for diversity, broadly included the theoretical underpinnings, curricular theories, the knowledge base, and teacher learning theories deemed appropriate for a teacher education with diversity intent. The theoretical underpinnings are the backbone of a teacher education programme for diversity. The lecturers' views and descriptions of the features of such philosophical underpinnings were in line with the social justice, cultural capital and constructivism which formed the theoretical base of this study. These theoretical underpinnings included equity, social justice issues, learner involvement in learning activities and interaction between and among fellow learners and teachers, as well as the recognition of the importance of background knowledge.

Curricular theories distinguish between a technical and a non-technical view or the socio-cultural view of a curriculum. The lecturers advocated a socio-cultural view that supports the link between teacher education and society (D'Amant, 2012; Du Toit, 2011; Themane, 2011). The curricular issues identified include the integration of societal issues, and school-community partnerships.

The required knowledge base underpinning the envisaged curriculum include knowledge of learners and their context, knowledge of how to create learning communities, knowledge of inclusive and equity practices, and knowledge of bringing unity between learners. In addition, teachers should be reflective, transformative, and responsive to the needs of all learners. The list is not exhaustive but the knowledge base identified is curial to diversity teaching.

The teacher learning theory described highlight how one becomes a teacher for diversity. It centres on the continued learning (Feiman-Nemser & Remillard, 1995) that is premised on the belief that it is not possible for student teachers to learn everything required of them during teacher preparation (Croft, 2006; Kea et al., 2006) and that their learning continues in the schools. As the Dean stated: "*We can't teach them everything; the only place where they learn how to be a teacher is in the school… a teacher has to go to the school to learn how to be a teacher".* This would, thus, imply that the schools themselves become part of the professional learning communities (Darling-Hammond et al., 2005) and they learn from one another and from experienced teachers.

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The envisaged graduate of the hypothetical teacher education programme would, indeed, be able to teach for diversity. The qualities of such a teacher would, among others, be transformative, responsive and reflective while such a teacher would possess knowledge of the learners and their contexts as well as the ability to unite learners within diversity, be inclusive and have high expectations that every learn is capable of learning. Underpinning these qualities is the perception that a teacher should be able to teach in any context and anywhere. This overall philosophy is pertinent to Namibia. Lecturer Cynthia viewed the persistence of the colonial legacy of 'homelands' as an obstacle to teacher recruitment and placements:

> *It's a very difficult situation in Namibia … because certain areas are for a certain cultural group … you get certain areas that were previously homelands … in Khomasdal, there are more coloureds … Wambo speaking people are in the North. I would love to see a situation where we send some … students from the central to … the North … North to come to the Central … and students from the Central … to the South … here, at the central campus, we should mix them up so they can experience the different cultures …*

In the main, the lecturers showed an understanding of the way in which a TEP aimed at diversity teaching should be conceptualised. These were, however, just perceptions. All the features of this programme should be evident in the student teachers' classroom practice.

6.2.5 The synthesis

One may conclude that the lecturers' understanding, perceptions, and practices of diversity teaching should help in the realisation of the national and institutional goals on diversity, unity and inclusivity issues. This was evident in their level of awareness and understanding of diversity, unity and inclusivity issues and diversity teaching and the good practices they portrayed pertaining to teacher education for diversity. Their descriptions of the envisaged teacher in Chapter 4, and the envisaged teacher education programme for diversity in this chapter revealed an awareness of the heterogeneity of the classroom demographics in Namibia. They anticipated producing a teacher who would be transformative, responsive, inclusive, and reflective; a teacher with knowledge of the learners and their context, and who upheld equity values, among others. Thus, they anticipated producing a 'global teacher' who would be able to teach in any context.

Their appreciation of diverse classrooms, despite the challenges experienced, brought hope that the lecturers would instil this appreciation in the student teachers. Another point of reference with regard to the lecturers' level of understanding about diversity teaching was the teacher learning activities that the lecturers identified as teacher learning avenues such as micro teaching, assignments, excursions, open discussions, modelling by lecturers, and case studies. Some of these activities, as the literature indicates, when effectively contextualised, provide the competencies required to teach for diversity. Similalry, the evaluation of the BEd programme vis-à-vis teaching for diversity also showed their understanding about diversity teaching. Firstly, their ability to identify weaknesses that are contextual to diversity teaching showed that the lecturers were concerned about and aware of diversity, unity and inclusivity issues. Secondly, their awareness of the level of the student teachers' readiness to teach for diversity was cause for optimism. As generally observed, despite their mixed feelings what did emerge was that the student teachers were, to some extent, ready to teach for diversity. One could infer from their level of awareness about the shortcomings in the programme, some of which were at the curriculum development level, should influence their next curriculum review, particularly the lecturers' advocacy for a socio-cultural curriculum that supports the link between teacher education and society (D'Amant, 2012; Du Toit, 2011; Themane, 2011) – a curriculum that centres on the integration of societal issues and school–community partnerships.

7. CHAPTER 7: CLASSROOM PRACTICES AND DIVERSITY TEACHING

This chapter focuses mainly on the student teachers' classroom practices which should, supposedly, be diversity focused. Diversity focused classroom practices distinguish a socio-cultural curriculum from a technical curriculum. These classroom practices go beyond the traditional ways of teaching with the teachers varying the teaching pedagogies to accommodate the learners' different learning styles. The aim of the chapter is to assess whether the syllabuses that the student teachers taught were socio-cultural and whether their pedagogies suit diverse classrooms. All these assumptions fall under the domain of professional practice. Professional practice, as indicated in the conceptual framework, is one of the four domains under which the knowledge base identified for Namibian teachers is organised. It is underpinned by the advocacy for classroom practices that are both inclusive and responsive. This implies that all classroom practices, namely, planning, pedagogies, learner activities, resources and assessment, should be responsive to the needs of all learners and inclusive of all.

In order to assess the student teachers' professional practice vis-à-vis the promotion of teaching for diversity, two forms of analysis were carried out – one at the planning level and the other at the implementation level. At the planning level, the syllabuses and lesson plans were analysed to establish the presence of diversity. The syllabuses were analysed to establish whether they inclined towards either a socio-cultural or a technical view as discussed in the problem statement – in other words, the extent to which the philosophies, approaches and learning contents encapsulated in the syllabuses enabled teaching for diversity. The lesson plans were analysed for evidence of diversity teaching in terms of the topics, teaching methods, learner activities, resources, and assessment methods. At the implementation level the classroom practices were analysed in terms of the diversity of the learners, the diversity in topics, and the type of pedagogies which the student teachers employed in classrooms.

7.1 SYLLABUSES AND DIVERSITY TEACHING

The five syllabuses student teachers used to plan their lessons were for Social Studies grades 5-7, History grades 8-10, History grades 11-12 (Ordinary level), Geography grades 11-12 (Higher level) and Geography grades 11-12 (Ordinary level), all published in 2010. The 2010 Social Studies syllabus 5-7 was outdated. By the time of data collection that commenced in February 2016, a new grade 4-7 Social Studies syllabus had already been implemented following the national curriculum review. Despite this, however, all five syllabuses were reviewed for evidences of diversity teaching at two levels – the subject content and pedagogical levels. The aim of the review was to assess whether the syllabuses adopted a socio-cultural view. This was done by reviewing the philosophies, contents and pedagogies of the syllabuses.

What was common to all the syllabuses, although implicit in some, was the philosophy of learner centred education (LCE) with its advocacy of valuing the learners' life experiences and prior learning as both the starting and the focal point of learning. In addition, the recognition of the learners as individuals with unique learning needs and learning styles was evident in some syllabuses, although implicit in others. Almost all the syllabuses aimed to promote the social, cooperative and collaborative skills of the learners. Furthermore, the recognition of Namibia as a multicultural society was also evident in most of them. In general, the grade 5-7 Social Studies syllabus appeared to manifest sensitivity and values diversity in more significant ways as compared to the other four syllabuses. In addition, the syllabus allowed teachers to adapt the content and teaching methods on the basis of the learners' needs. It aimed to promote the values among others, of tolerance, sensitivity towards diversity, commitment to justice and diversity and it advocated the use of various teaching and learning approaches as well as local examples to which the learners could relate.

The content level analysis sought answers to the following questions: *Are diversity issues included in the learning contents? If not, how easily may such issues be incorporated? Is the content diversity friendly?* It was found that the topics analysed incorporated, to varying degrees, the issues of diversity on which this study focused.

The topics observed in Social Studies grades 6 and 7 were all history topics. The grade 6 topics incorporated diversity issues as they related to the inhumane effects of colonialism, violation of human rights, discrimination and separatism with the issues of inequalities, inequities, and injustices being explicitly highlighted. The diversity issues in the grade 7 syllabus did not seem obvious although it was possible that some diversity issues would arise from a topic such as 'early world civilisations' with Africa being compared to the other continents in respect of the arts, customs, world of work and forms of government. The history topics covered included pre-colonial and colonial times, international peace and the struggle for independence. These topics all speak to violations of human rights and freedom, democracy, dominance, discriminatory practices, inequalities, inequities and injustices, practices which are central to diversity, unity and inclusion. As with the Geography topics analysed, there was little possibility of there being evidence of diversity in topics on the physical processes. However, during teaching, the examples the teachers and learners used could incorporate diversity issues. In relation to the Geography topics on human activities such as agriculture, farming practices, sustainable agriculture, and food aid, diversity issues become inevitable.

The pedagogical level sought to uncover evidence of the ideologies of diversity teaching which may be evident in the nature, variations and levels of difficulty and complexity of the basic competencies. Teaching for diversity assumes that learners learn best when the teachers vary teaching methods, resources, activities and assessment. To a large extent, the suggested basic competencies that learners should know and be able to do both determine and become the teaching and learning activities. In view of this link, as the philosophies of diversity teaching assume, the nature and level of complexity of such basic competencies should vary. It was found that the student teachers taught a total of ninety-nine topics, across all subjects, including all the basic competencies for such topics, whether taught or not. The majority of the basic competencies across the syllabuses were characterised by less complexity as compared to competencies that require the learners to think critically about tasks as they apply, analyse, and evaluate what they learn in order to create new meanings.

If the syllabus is a contract that sets forth what should be learnt, that describes the learners and teachers' responsibilities and that indicates the breadth and depth of coverage of content, as Parkes and Harris (2002) argue, then a syllabus should be an important teaching tool. In this sense, the syllabuses which student teachers used during teaching practice may be said to be enablers of and hindrances to diversity teaching. The primary phase level syllabus was enabling, with their philosophies and approaches to teaching and learning sensitising teachers to diversity teaching in marked ways.

However, the secondary phase syllabuses were different. Some syllabuses were enablers, although not in marked ways, but they did sensitise teachers about the philosophies and ideologies of diversity teaching. Meanwhile other syllabuses were blockers and very little sensitisation was evident. In terms of the topics and contents, it was possible to conclude that the History topics were enablers of diversity teaching as all the topics analysed talked directly to diversity and unity issues. However, some diversity issues were implicit in the learning contents and may have required a well-prepared student teacher to identify them. On the other hand, the Geography topics, in terms of the philosophies, and teaching and learning approaches, provided mixed conclusions. Some topics were enablers while others, due to their nature, did not address diversity. Lastly, in terms of the basic competencies analysed, it was possible to classify all the syllabuses reviewed as enabling in view of the variety of competencies involved. As the competencies largely determine the activities for both teachers and learners, the learners may become involved in various activities. However, the quality and level of complexity of the suggested activities were striking. This is a blocker to diversity teaching that advocates the holistic development of the learner. It is possible that the learners exposed to these syllabuses may not have been given the opportunity to fully develop their critical, reflective thinking skills.

Relatively, on the basis of the philosophies underpinning the syllabuses, and the learning contents of the specific topics analysed, it is possible to conclude that Social Studies (primary phase) and History (secondary phase) syllabuses incline more towards a socio-cultural view (D'Amant, 2012; Du Toit, 2011; Themane, 2011) compared to Geography (secondary phase) syllabuses.

This outcome may be due to the fact that some Geography learning content does not easily talk to diversity issues. Consequently, evaluating the prominence of diversity issues in the Social Sciences areas may be an area for future research.

7.2 LESSON PLANS AND DIVERSITY TEACHING

All the lesson plans observed reflected the syllabuses with all the planned topics coming from the syllabuses. Accordingly, the presence of diversity issues was the same as was assessed in the previous section in relation to the evidences of diversity teaching in the syllabuses. As was concluded in the previous section, some of the topics explicitly incorporated diversity issues while diversity issues were either implicit in others or did not apply. However, irrespective of their presence in the topic contents, the principles of diversity teaching manifested themselves in the teaching and learning methods, learner activities, resources, and assessment. Based on the premise that each learner learns differently 'one-size-fits all' approaches (Felder & Brent, 2005) become inadequate and the need to vary teaching methods, activities, resources and assessment becomes inevitable.

The analysis found that, in the main, the lesson plans were characterised by 'talk and chalk' approaches. The majority, if not all, used the telling method. This method was coupled with the question and answer method. Case studies and discussion methods were intended in very few instances. In terms of resources, the chalkboard and the textbook were common in the majority of the lesson plans with very few lesson plans including resources such as maps, worksheets, videos, PowerPoint slides and pictures. Similarly, in view of the fact that the intended teaching methods were predominantly telling and question and answer, it becomes obvious that the planned learner engagement mainly involved answering questions and listening as the teacher taught. Very few lesson plans included written classwork, and worksheets. Furthermore, the assessment tasks planned focused mainly on the question and answer method, and homework with few lesson plans including other assessment types such as topic tasks and tests.

The basis of constructivism is learner centred education which advocates that the learners' prior learning and their experiences be taken into account (Ministry of Education and Culture, 1993; Ministry of Education, 2010). Accordingly, the incorporation of the learners' prior-learning and experiences becomes central to diversity teaching. On this basis, the establishment of the learners' prior knowledge became one of the requirements in assessing the lesson plans. In the main, the establishment of learners' prior knowledge cut through all the lesson plans. The lesson plan templates that the student teachers used provided for the learners' prior learning and, thus, required the student teachers to give an account of what the learners should already know about the topic. The majority of the lesson plans, except for three, included analyses of the learners' prior-knowledge on the topic to be taught. In addition, the lesson plans for the secondary phase provided for post lesson presentation reflections. However, the majority of the reflections did not appear to serve much purpose. For example, the reflections of student teachers Angela, Bridget and Matthews showed that they had not mastered the skill and neither were directional in the sense that not much could be learnt regarding areas needing improvement. Their reflections on all their lessons focused on the successes only and, primarily, on learner involvement. Ideally, possible areas of improvements are the cornerstone for reflections but these three student teachers did not go beyond their lesson successes. On the other hand, Cathy and Kitty appeared to possess this skill which is crucial to diversity teaching – they paid attention to the learners' needs, with their reflections providing direction on areas in need of improvement. Critical reflection is considered as a 'prelude' to the pedagogies for diverse classrooms (Howard, 2003) and, therefore, the absence of such a skill at the primary phase level implies that the skill is not a priority. Similarly, scholars argue that a lack of reflective skills renders teachers as technicians – a notion that is disputed by Dewey (Shulman, 1998) and Banks et al. (2005) as insufficient.

Pedagogically, it is assumed that teachers who teach learners from diverse backgrounds and with different learning styles should vary their teaching methods, learners' activities, resources and assessment tasks to ensure that they take into account the learners' learning preferences and styles.

Lesson plans planned at such monotony and displaying such teacher centred-ness may result in the exclusion of some learners who have different learning style preferences; they do not promote learning communities as the learners are not engaged in cooperative learning; there is often little learning due to the absence of various activities and types of assessment while the assessments may not provide an accurate diagnosis of what learners know and are able to do. This may be that these student teachers had been poorly prepared in terms of planning. It may also be that lesson planning was not considered important by the supervisory teachers.

7.3 CLASSROOM PRACTICES AND DIVERSITY TEACHING

The level two analysis focused on the actual implementation of the lesson plans- the student teachers' pedagogical and classroom practices. This section still falls under professional practice, as indicated in the conceptual framework, which is one of the domains under which the knowledge base for Namibian teachers is organised. The observation criteria included the extent to which the student teachers 1) varied and adapted their teaching methods to accommodate the learners' different learning profiles, learning styles, background and interests; 2) varied and adapted the learners' activities in terms of the level of complexity and type of activity; 3) varied and adapted the resources used to enhance the learners' understanding of the content to be learnt and 4) varied and adapted the assessment practices in terms of complexity and type to accommodate all learners who may differ in terms of abilities (Tomlinson, 1999; UNESCO, 2004).

7.3.1 Characteristics of observed classrooms

The class compositions of observed classrooms were analysed to show the variations between the learners in terms of race, ethnicity, gender and social class. It was easy to establish race and sex; ethnicity was not that obvious without other disclosures and social class was not established at all. A further reason why the class compositions were included was because they have an impact on the teacher's practices. Diverse classrooms require teachers with the knowledge required to teach in such contexts (Darling-Hammond, 2006; Klug et al., 2006; Villegas & Lucas, 2004).

It is, thus, essential that teacher education programmes adequately prepare student teachers to address and respond to the needs of all learners (Sandlin, 1993). The need for relevant TEPs is obvious in the argument that technical skills as well as subject and pedagogical knowledge are essential but not enough as the teachers' knowledge of how to integrate the learners' 'cultures, experiences and needs' is also crucial (Banks et al., 2005).

The majority of the classes observed, both primary and secondary, were diverse in terms of race, sex, and ethnicity. The categorisation of learners into groups was based primarily on physical traits although this posed a challenge in terms of differentiating the learners into their ethnic groups. Subsequently, it was possible to classify only coloureds/basters and Namas not the other ethnic groups. However, as a multicultural nation, it is obvious that there would be different ethnic groupings. However, despite this diversity, some of sitting arrangements in the classrooms which, in most cases, were permanent did not show any evidence of integration. Although some groups were mixed on the basis of race, sex, and ethnicity, 'comfort zone' groupings were evident with the learners mostly sitting according to gender, race or ethnicity except in the one white dominated class where the learners sat individually. All the schools visited practised the rotational system whereby classrooms were subject based and the learners moved from classroom to classroom. In the main, the displays in these classrooms depicted the subject taught there through subject related information, pictures, charts, and posters and only two classrooms were without any displays. In general, the number of learners was manageable, and the classroom space sufficient to facilitate any forms of collaborative learning (Short & Pierce, 1998) that teaching for diversity advocates.

The existence of 'comfort zone' groupings may jeopardise diversity teaching and it may imply that the learners are not freely mingling and interacting across races, genders and ethnic groupings. Such learning environments neither promote learning communities nor do they provide opportunities for learners to know and appreciate each other (Short & Pierce, 1998). Consequently, the learners in such setups are likely to maintain their negative attitudes and prejudices towards one another. As Short and Pierce (1998) argue this affects learning.

On the other hand, the size of the classes and the class spaces could have provided an opportunity for the student teachers to promote collaborative learning through group work, pair work, simulations, and role play, among others. In addition, since the numbers of learners in the classrooms were reasonable it would not have been difficult to get to know the learners. However, as indicated in section 7.3.3 (Pedagogies) it did not seem that the student teachers had taken advantage of this situation.

7.3.2 Characteristics of topics

The assumption is that teachers in diverse classrooms should teach beyond the facts presented in the contents in which they teach and they should recognise the diversity aspects that contribute to learner differences and how such issues, if not properly handled pedagogically, may lead to the exclusion of some learners. This assumption requires teachers to contextualise issues to the learners' experiences. As illustrated in section 7.1 on syllabuses and diversity teaching, some of the syllabus contents varied in terms of the presence of diversity issues; some contents (Social Studies and History) incorporated diversity issues, while in some (Geography topics) diversity issues were not obvious due to the nature of the subject. Accordingly, the way in which the student teachers responded to and taught such topics were assessed at two levels. Level one focused on their ability to recognise and integrate diversity issues into their teaching while level two focused on their pedagogical knowledge and skills as demonstrated through their teaching methods, learner activities, resources, and assessments.

The analysis of the syllabuses and lesson plans revealed that there were two categories of topics in terms of diversity teaching, namely, those topics that integrate diversity issues, or where diversity issues may easily be integrated, and others, which due to their nature, may not easily talk to diversity issues. However, diversity pedagogies may apply to both categories. It is, therefore, expected that the teachers of diverse learners should show an awareness of diversity issues; integrate diversity issues into the contents they teach; and use pedagogies that contextualise the contents (Gleeson, 2010) taught to the learners' experiences and backgrounds.

These expectations are imbedded in the assumptions that learners learn best when their experiences are integrated (Null, 2007; Schultz et al., 2008; Villegas & Lucas, 2002), and when teachers draw examples from the learners' experiences (Delpit, 2006; Gay, 2002; McGee Banks & Banks, 1995).

An awareness and integration of diversity issues meant that the student teachers demonstrated an understanding that some of the topics they taught were influenced by contextual issues within and beyond the classroom and, in particular, an awareness that such topics talked to either race, ethnicity, gender or social class issues; and that they could be contextualised to local social situations (Gleeson, 2010). As illustrated in the syllabus analysis in section 7.1, the level of sensitivity and the incorporation of diversity issues varied across syllabuses. All the History and Social Studies topics were societal whereas the Geography topics referred primarily to natural processes. Eight out of the thirteen students taught topics that clearly addressed socio-political topics. However, of the eight, only Ned and Maggie's lessons showed good practices. Both these student teachers taught in the primary phase. They approached their lessons with a clear awareness that the contents they taught had much to do with current Namibia and its people. Through local examples, the lessons were contextualised to current socio-political issues with both student teachers applying 'time and change' strategies to link the topics with societal issues. They openly talked about diversity issues which were mainly to do with relationships, dominance and discrimination.

> *… student teacher explains the term nomads – he uses local examples … As he explains the term, he appropriately applies the change and continuity – 'Do we still have such people here – yes', learners respond – 'Do they still live like that? – no, they have changed – Yes, they have learnt from other tribes such as the Wambos, Hereros, Tswanas', the student teacher further explains. 'Do we have Tswanas? Yes' – they point at a learner who does not accept that she is Tswana but her fellow learners insist she is. (Ned, 17 March 2016, grade 7).*

> *She now links what happened in Namibia to other countries – she writes the two countries, Zimbabwe and Mozambique on the chalkboard … she asks learners to explain the terms freedom and equality. Learners seem stuck. She now uses local examples to explain the concepts, mostly reading from the Constitution of Namibia on rights and freedoms. She stresses the issue of equality, mainly from a gender perspective but, as she goes on explaining equality, she talks of discriminatory practices during the colonial times and how blacks were not equals to whites (Maggie, 4 April 2016, grade 6).*

On the other hand, the student teachers in the remaining six History and Social Studies lessons adopted a neutral stance and the topics were taught without any consideration that such topics were shaped by societal issues. In fact, the topics were decontextualised. A typical example was Debby's Grade 8 lessons. Debby taught topics on the early people of Namibia and, as illustrated by the observer's on site remarks in the extracts below, Debby detached the topic from its context and taught about the early people of Namibia as if these people had no descendants in the current Namibia. She also appeared not to be concerned about bringing about unity among learners.

> *Since the lesson was about the early people of Namibia (their political, economic and social relations), for the sake of unity and diversity, it was important that she differentiated between the conflicts between ethnic groups in the past by talking about the peace and stability that we Namibians enjoy or should enjoy, stressing the importance of unity within diversity. However, as she taught this topic, she just left things hanging as if things are still the same despite the high possibility of applying change and continuity (25 February 2016)*

> *So far, the student teacher has completely ignored the learners' prior knowledge. She could ask the Nama learners as they might know why the river is called the Orange as she herself had failed to provide an answer to one learner who was eager to know. The student teacher does not recognise the learners' prior knowledge or cultural capital. As they were Namas in class, they might have been well informed. (02 March 2016)*

In view of Namibia's colonial legacy of separatism, both lessons were sensitive as they talked to issues of social relations and dominance. However, it would have been helpful to emphasise the peace and stability prevailing in Namibia today. Teaching sensitive topics is one skill which the student teachers claimed to have learnt during teaching practice. Therefore, the inability to contextualise topics cannot be attributed to a lack of knowledge but may be to a lack of skill in applying knowledge to real situations.

7.3.3 Pedagogies

This study assumed that teachers in diverse classrooms should vary and adjust their teaching methods and strategies in order to accommodate the learners' needs (Tomlinson, 1999; UNESCO, 2004). The teaching methods which teachers use determine learner involvement and participation. This knowledge was not unfamiliar to the student teachers.

During the interviews, the majority had demonstrated an understanding that diverse classrooms will not be successful if one-size-fits all approaches are implemented. James provided a typical example of this:

> *That's exactly the point of varying methods … Because if you only use … the chalkboard, that is all, while children at home learn things, let's say from the internet or from the TV [Television], it's better if you incorporate a lot of resources: teaching and learning media, plus the methods that you use, you shouldn't only talk, you shouldn't only lecture, you should let the learners share their views on any given topic.*

The level of understanding shown by James was a cause for optimism and the hope that one may expect success in diverse classrooms. However, there were some contradictions between what the student teachers claimed they knew and the actual practices observed with the majority of the classrooms observed inclining more toward traditional classrooms than the anticipated differentiated classrooms (Tomlinson, 2001).

7.3.3.1   The 'Tell-ask' teaching methods

This strategy encompasses the telling method, and the question and answer method. Generally, in all the lessons observed, the student teachers tended to use the telling method. They defined and explained concepts, provided reasons for certain occurrences, presented new content, read from the textbook and explained what had been read and consolidated the lessons. While this was happening, the learners listened, or were expected to listen. Despite the fact that this method is useful in some instances, it proved to be ineffective in some classes. Listening to the teacher talk, among others, resulted in disruptive behaviour as some learners seemed bored. In addition, it also jeopardised the interactions that are considered crucial in diverse classrooms as they are assumed to foster collaborative learning (Lieberman & Miller, 2011) and promote learning communities (Short & Pierce, 1998). A consequence of the tell-ask teaching methods was, for example, observed in Cathy's lessons that was characterised by inattentive and disruptive learners with this seeming to have a significant impact on the learning.

During each forty-minute period significant time was lost due to the student teacher having to maintain order and hardly five minutes passed without her having to call the class, or a group of learners, particularly the boys, to order. There was a group of learners at the back of the class that constantly disturbed the class to a point that, at time, she could not tolerate and passed negative comments:

> *… 'please keep quiet' … 'you are not grade 1' … 'You guys are old enough, you are not kids anymore' … 'I give you a final warning; you do not have manners, otherwise I will tell Mr …) … so far, no learning seems to have taken place, most of the time the student teacher had to call the learners to order.*

The predominance of the 'telling method' among the student teachers may be attributed to their lecturers not modelling good teaching skills – as was established in Chapter 6. It may also be associated with the student teachers' claim that the BEd programme attaches too much importance to theory as opposed to practice.

Another tell-ask strategy that commonly featured in all the classes was the question and answer method. The student teachers used the question and answer method for different purposes, namely, the learners were asked questions to consolidate the lesson just taught; review the previous lesson; clarify concepts and new content; check their prior knowledge about the new content or concept and ensure that they were listening. They were also asked to explain what they saw in either a slide or a poster. However, despite the ways in which the student teachers used this method and its ability to promote teacher and learner interaction, a few of the practices observed rendered it ineffective. The biggest problem observed was the distribution of questions to all the learners. This appeared to be problematic as, in the majority of cases, the student teachers focused only on those seated in the front, attentive learners, or those who raised their hands. This allowed many of the learners to remain passive.

Furthermore, the nature and complexity of the questions were also worth reporting on. Critical thinking is one of the academic outcomes of diversity education (Coleman et al., 2011; Hockings et al., 2008; Hurtado, 2001). The question arose as to whether the student teachers had acquired this skill? To some extent, good practice was observed in the lessons of six of the student teachers.

However, only two of the student teachers, Kitty and Ned, asked thought provoking questions in significant ways. The questions asked included 'why', 'do you think' and 'how' while some asked for solutions to world problems. However, the other nine student teachers asked low level questions that just required learners to reproduce what they had learnt throughout their lessons.

Teaching for diversity is rooted in the principles of constructivism. From this perspective, learners should be actively involved in their lessons in meaningful and various activities. The learner engagement across all the lessons observed included their answering the teachers' questions, writing activities and other organised activities, reading out from textbooks and copying notes. Answering the teacher's questions was a very common phenomenon in all the classes with the learners answering questions that required them to define or explain concepts, give reasons, give their opinions, elaborate on certain issues, and provide an overview of the lesson just taught, among others. There were also instances when the learners, although it was uncommon, asked the student teachers questions. However, in most cases, such questions were not genuine. They either derailed the lesson, or were aimed at teasing and making fun of the student teachers. For example, an extract from student teacher Gladys's grade 7 was a matter of genuine concern although it fell outside of the scope of the day's lesson on 'Hominids'. *"Why is it cold during the day and hot during the night" – the student teacher referred the question to the same learner due to his experience: "You are from the South?* However, there were learners who really asked relevant questions, for example, a boy from the same class taught by Gladys wanted to know how archaeologists could determine the age of objects while dealing with the topic on 'Hunters and gatherers'. An extract from John's grade 11 class shows how some learners ridiculed the student teachers *"The student teacher remains friendly and responds to the learners' questions, even to silly and funny questions on the 'mouth of a river', and the 'foot of a river".* The friendly way in which the student teachers handled and responded to such questions is worth noting. The learners also engaged in written and other organised activities individually, in pairs or in groups.

Although these types of activities were not used as frequently as the popular question and answer method, the learners did do case studies, watched videos,

worked on worksheets, debated, presented findings, and held discussions. It is assumed that the learners in diverse classrooms learn better when opportunities are created for them to work together on collaborative activities (Short & Pierce, 1998). However, this was minimal in most classes and the majority of the tasks were individual. The few group and pair work tasks did not seem to intentionally aim at encouraging interactions between the learners so they could come to know one another better. Not one of the student teachers organised the learners into groups or pairs and the learners were allowed to choose whom they wanted to work with; or else the teacher just instructed them to sit together and work on the task. For example, student teacher David's grade 10 class did not aim to mix learners from different backgrounds.

> *He then hands out an activity randomly and asks other learners to sit next to the person with the activity. The activity was on what led to nationalism in Namibia. The student teacher instructed them to find the answers in the textbook. After a few minutes, he points randomly at groups to share their findings.*

Another activity used was discussion. This ranged from organised to spontaneous discussions. The organised discussions showed evidence of the student teachers' facilitation whereas the spontaneous ones just erupted suddenly. In the main, all discussions challenged the teachers in some way. In her grade 7 class Gladys organised a discussion on creation vis-à-vis evolution. The learners were asked to give their opinions about the two theories and to indicate which one they believed in. As the discussion progressed the learners started to ask questions outside the scope of the topic. However, this did not seem to be of concern to Gladys and, after a few minutes, the learners had to revert to the topic. Spontaneous discussions were also evident in some of the other classes. I refer to them as spontaneous as, seemingly, they were not planned for and, in general, they developed out of the learners' responses. Nevertheless, these opportunities were always short-lived. They lacked direction and facilitation from the student teachers and, hence, led to noisy and chaotic classes because the learners spoke randomly. It was also evident in some classes that certain discussions were blocked by the student teacher. A typical example is found in an extract from Ned's grade 7 lesson on 'Using primary and secondary sources'.

As the lesson progressed, Ned cited some cultural practices that seemed to spark some mixed reactions from the learners.

> *'Maybe they dried it up as some of the Wambos do'; he extends his example. 'If you go to Okahandja Park (an informal settlement in the outskirts of Windhoek) you will find them dry meat'. One boy (obviously an Oshiwambo) counteracts the reference to Wambos and shifts the practice to the Kavangos (another ethnic group). The student teacher intervenes: "Ok, ok, learners stop" … He goes on explaining secondary sources by using more examples. For instance, how we know through sources how the SAN lived in the past – "The San people, they get married very early". One boy disputes this; meanwhile, the other one is in agreement. The student quickly disrupts this encounter; he discourages them to guess information without proper sources.*

Thus, Ned disrupted an opportunity that may have led to an open discussion among the learners with the learners openly discussing and sharing their opinions on diversity issues. This reaction from the student teacher may have resulted from his wish to avoid a 'cultural' confrontation. However, one of the sound practices of diversity teaching is to allow learners to openly discuss their differences in the spirit of understanding one another. Suppressing such discussions may lead to misunderstandings that may go beyond the class. The sharing of ideas in diverse classrooms is crucial (Short & Pierce, 1998).

Calling upon the learners to read out passages from the textbook was another common way used to involve the learners. In some of the lessons the student teachers instructed learners to read out to the whole class while the others listened. This practice was effective when, after reading, another learner was asked to explain what had been read. Generally, the learners stayed focused and attentive, seemingly because they knew anyone could be called upon to explain what had been read. The following extract on John's grade 11 lesson on river processes highlighted this:

> *He asks one learners to read out from the textbook on water management ... He asks another to explain how rivers benefit the people. He acknowledges the contributions and asks one to add … He asks a learner to read out activity 4.7. The student teacher ensures that the learner reads out loud. After this, he asks the learners to explain what they understand. He points at a girl but she does not seem to follow the question. She is thanked, and the student teacher proceeds to seek explanations of the passage read on "how we use rivers to our advantage". He points at a boy who tries to answer (8 March 2016).*

In some instances, however, this method was ineffective. As one learner was reading, some of the others did not seem to pay attention, maybe because of the student teacher's tendency to explain what had been read.

It might have worked differently if the learners knew that, after one had read, they could be called upon to explain. This pattern has negative implications with the learners not seeming to learn together as a learning community (Short & Pierce, 1998), compromising collaborative learning (Lieberman & Miller, 2011).

7.3.3.2   The chalkboard and the textbook

It is assumed that teachers in diverse classrooms should vary the resources they use to enhance the learners' understanding of the content to be learnt and also that the resources the teachers use should be sensitive to learner differences. Across all the lessons observed, the chalkboard and the textbook were common methods used as were, to some extent, pictures. Other resources such as videos, maps, notes, PowerPoint slides and pictures were used by some of the student teachers. Generally, in terms of variability, almost all the student teachers achieved this criterion, except for Mathews who used the common chalkboard and the textbook.

Regarding sensitivity to learner differences - it did not appear that the resources used harmed any groups of learners as they were neutral. However, despite the variation in method, it was striking how some of the resources were used inappropriately. For instance, learners were instructed to watch a video without an accompanying 'as you watch' task. Thus, despite being captured by the visual appeal, the learners seemed to just watch the video without attending to the details. Consequently, the learners' participation in the follow-up questions was weak with the student teacher having to explain to the learners what they had watched. It also appeared that the textbook was a favourite student teachers' teaching tool. In most cases, they read out from the textbook while the learners just listened. This practice meant that most of the lessons were teacher-centred with the learners as mere passive listeners. However, there were instances of good practices with some of the student teachers asking learners to read, do activities, elaborate on pictures, and use textbooks to find the answers to tasks. Some of the student teachers supplemented their explanations by creatively drawing diagrams, sketches, maps, and other illustrations on the chalkboard, as compared to the majority who used the chalkboard only to note the lesson's topic.

In general, in view of the variety of resources used, it may be assumed that the learners' learning styles and interests were accommodated. This was demonstrated by the way in which the resources, especially the pictures, maps and videos, due to their visual appeal, helped in the management of the classes. In the main, the use of such resources captured the learners' interest and attention and, to some extent, heightened their eagerness to participate.

Poor classroom practices, for example, the predominance of the 'tell-ask-strategies', low learner engagement and the popularity of the 'chalkboard and textbook' as resources, were cited as undesirable by one student teacher during the interviews:

> *That's exactly the point of varying methods … Because, if you only use … the chalkboard, that is all, while children at home learn things, let's say from the internet or from the TV [Television], it's better if you incorporate a lot of resources, teaching and learning media, plus the methods that you use, you shouldn't only talk, you shouldn't only lecture, you should let learners share their views on any given topic (James).*

7.3.3.3   Question and answer assessment

The assessment in diverse classrooms assumes that assessment is contextual, meaningful and varied to accommodate the learners' different learning abilities, styles and experiences. It also assumes that student teachers employ assessment methods that provide a "truer reflection of the students' abilities" (Berry, 2006) than may otherwise have been the case. The student teachers assessed the learners using oral questions, homework, classwork tasks, tests and practical investigations. Generally, the performance of the learners varied with some performing well and others not as well. The reasons for this variability in performance were not identified as the student teachers tended not to provide proper feedback to the learners. In addition, the student teachers lacked the ability to vary their assessment methods. This is contrary to what is assumed in the literature. The most common form of assessment in all the lessons observed was question and answer with the student teachers asking oral questions throughout their lessons to check whether learners had understood what was being taught or not. This was mainly done for formative purposes as, in most cases, it determined whether the student teacher moved on with the lesson or explained further.

However, due to the fact that questions were not fairly distributed among the learners, as already demonstrated during the discussion on 'tell-ask strategies', it raises a concern as to whether the student teachers did, indeed, obtain a 'truer reflection' of what all learners had understood (Berry, 2006). The answers of the few learners who were involved determined whether the student teacher moved on or clarified further. This practice rendered this method of assessment unfair. However, student teacher Kitty's lessons, particularly with the grade 12 learners, deviated from this trend. Kitty ensured that all the learners had understood before moving on. Assessment using the question and answer method may also compromise quality to some extent. As already discussed in the section on teaching methods and learner engagement, the majority of the student teachers tended to ask low level reproduction questions. However, this does not provide a true reflection of what the learners know and are able to do as they just regurgitate the information they have been given, thus making it difficult to assess their higher level cognitive skills.

What was also common in the majority of the lessons were written activities that were either done in class or given as homework. Assessment tasks as homework were very common because, often, even the tasks intended as classwork ended up as homework as the learners had not managed to complete the task on time. The main reason for this was that the student teachers tended to give out tasks towards the end of the lessons. Traces of other ways of assessment were observed, particularly in the primary phase, and included end of topic tests, tasks and practical investigations. However, it appeared that the uneven distribution of the assessment activities rendered some of the student teachers' practices ineffective in terms of varying assessment methods. Only student teachers Ned and Gladys and, to some extent Delight, all teaching in the primary phase, had used other methods in addition to the question and answer method and written classwork. All three of these student teachers assessed performance by using end of the term tests. Delight and Gladys both gave end of the term tasks while Ned and Gladys were the only student teachers that assessed using practical investigation. Gladys' class presented their findings in groups to the whole class. However, the majority of the secondary phase level student teachers observed assessed only through question and answer and classwork, usually completed as homework.

7.4 SYNOPSIS

The professional practices of the student teachers provided evidence of both good and bad practices in respect of diversity teaching. In general the bad practices seemed to outweigh the good ones. The professional practices included both curricular and pedagogical practices. The syllabuses were both enablers of and hindrances to diversity teaching. The Social Studies and History syllabuses were enablers, being found to incline more toward a socio-cultural view compared to Geography syllabuses, in which diversity issues were not so obvious. These syllabuses (Social Studies and History) sensitised teachers to diversity issues and their contents were diversity friendly. However, the majority of the basic competencies required across all syllabuses were at the lowest levels and did not require the learners to think critically about tasks.

Some of the student teachers seemed to lack the knowledge and skills required for teaching diverse classrooms although, in some instances, good practices were observed. Firstly, the existence of 'comfort zone' groupings did not promote cooperation among the learners, thus jeopardising learning communities. Secondly, the strategies used in the majority of the lessons did not link the lessons to society although a few of the lessons were contextualised to societal situations. Thirdly, the teaching methods used were characterised mainly by 'tell-ask' strategies. This compromised both learner participation and engagement. However, traces of learner-centred approaches were observed. Fourthly, the common resources used included the chalkboard, textbook and, to some extent, pictures. In the main, the student teachers varied their resources, thus accommodating learner differences. Lastly, the most common form of assessment used was question and answer method. However, the lack of distribution of questions to al learners jeopardised this method as the majority of the learners remained passive and uninvolved. In addition, low level questions were common. In general, most of the student teachers did not vary their assessment methods and this affected some learners owing to their different learning styles (Villegas & Lucas, 2002).

8. CHAPTER 8: EQUITY PRACTICES AND DIVERSITY TEACHING

Using the social justice 'lens' (Nieto, 2000) this chapter focuses on the student teachers' equity practices and attitudes in diverse classrooms. As such, the chapter supplements the discussion on classroom practices in Chapter 7. The domains, Professional relationships and Professional values, around which the Namibian knowledge base identified for teachers is organised, served as the organising thread for this chapter. The Professional relationships domain is premised on Vygotsky's view that social interactions are crucial to the construction of knowledge (Richardson, 1997). This domain centres on the notion of inclusive environments where "all children feel included in our classrooms" (Harris et al., 2004, p. 4). The Professional values domain comprises the dispositions that teachers for diversity should possess. Key dispositions include, among others, passion for social justice, empathy and high expectations. Passion for social justice entails commitment to as well as understanding and appreciation of the multiple dimensions of difference and aims to alleviate inequities among learners. Empathetic behaviours include respect and tolerance for and understanding of how learners feel about certain situations while high expectations refer to the belief of teachers that all learners are all capable of learning. These assumed dispositions are discussed under equity and fair practices, unity and tolerance practices, and attitudes towards learner differences.

8.1 EQUITY AND FAIR PRACTICES

The focus was on the fair treatment of all learners. As McLaren (1999) asserts, all barriers and inequities that hinder effective learning should be eliminated. In general, the study found that the student teachers' equity practices and attitudes did not match diverse classrooms. Some unfair practices were observed with certain learners being excluded and left behind. In addition, coercive tendencies were witnessed while the traces of Afrikaans used in some classes did not appear to suit some of learners.

8.1.1 Exclusions

The involvement in and inclusion of all learners in class activities is one of the practices for diversity teaching. Premised on this notion, excluding or leaving behind some learners becomes unfair and is poor practice. Accordingly, teachers for diversity would be concerned about and ensure that every learner is involved and is part of the lesson. However, this was not the case with most of the lessons observed and learner exclusions were observed. It appeared that, generally, the girls were excluded from the lessons and they sat passively as the boys took over the discussions and question and answer sessions. In most cases, the student teachers did not seem to be concerned about this and did not motivate the girls to participate. In fact, those girls who raised their hands and wanted to participate were ignored. Ned's grade 7 lesson and the researcher's onsite reflections demonstrate these patterns.

> *Up to this point in time girls are not participating. The student teacher at this point does not seem concerned. It also disheartening because I can see that some girls raise their hands but the student teacher calls on a boy (almost always the same boy). It would help if girls are given a chance too … generally, the student teacher is not worried about inattentive learners … there are times when some girls raise their hands but the student teacher seems to ignore them … he does not distribute the questions fairly, and it may be that he undermines girls due to their passivity - that may have been exacerbated by the student teacher's lack of persuasion and motivation.*

This tendency, coupled with remarks by some student teachers, for example, *"It seems it is only boys who are clever"*, led to the boys undermining girls and, hence, the remark by one of the boys that *"Girls are stupid".* When such negative comments were made the student teachers did not intervene to condemn them. Such attitudes seemed that the student teachers had low expectations of girls (Nieto, 2006a; Talbert-Johnson, 2006; Villegas & Lucas, 2002) and did not give them an opportunity to learn (McLaren, 1999). This is contrary to the Namibian Curriculum for Basic Education that advocates gender equity and inclusiveness. Gender issues and the identification of gender stereotypes are encouraged across all subjects taught. This study assumed that the student teachers take into account the abilities, social identities and experiences of learners (Berry, 2006). In view of the plight of women in Namibia it is incumbent on student teachers to be sensitive to gender equality. However, the tendencies observed across some of the classes contradicted this.

In addition, the girls seemed passive in almost all aspects of the classes. Was this due to classroom factors discussed thus far or were the girls passive due to their 'social identities' (Berry, 2006) bearing in mind that "our identity locates us in the social world … affecting everything we do, feel, say, and think" (Francis & Le Roux, 2011, p. 300). In several of the classrooms observed the student teachers did not seem to believe that the girls were capable of learning- they side-lined and neglected them. It is, thus, possible to deduce from these practices that sex discrimination was generally rife in most classrooms. However, instead of overcoming the barriers that may prevent girls from participating fully in classroom activities, the student teachers appeared to be perpetuating the social inequalities in society. It would seem that the girls needed motivation that appeared to be in most classes where the tendency was, instead, to encourage the boys. Such tendencies may be self-fulfilling with girls coming to believe that they are weaker than boys and are, thus, unable to compete equally. This lowers their confidence.

In addition, the majority of the student teachers did not appear to care much about the participation of learners in general. They focused on and 'taught' only those learners who kept pace with them or put up their hands to contribute. This is similar to the point made in the discussion above except this concerns both boys and girls. Both the boys and girls in the majority of the classes were left behind as the student teachers did not seem to be interested in those who were either inattentive or did not put up their hands and simply proceeded with those learners who put up their hands. This practice was the most common in the secondary phase classes (grades 10-12).

> *The student teacher asked the class to explain how Namibia had ended up in the hands of South Africa … learners randomly give their opinion … she keeps order, and points at a one boy, this boy is active and always pointed at – the student teacher only calls on active learners. What about the passive ones? (*Bridget, grade 10, 22 February 2016).

> *So far, the student teacher just moves with those who move along – one learner seems to be asleep with his head on the desk* (Mathews, grade 11, 17 March 2016).

> *As the lesson progresses the student teacher only moves with learners who show interest and who are attentive* (John, grade 11, 29 February 2016).

In some cases, the student teachers ended up moving ahead with just a few of the learners because some of the learners continuously interrupted the class while some ridiculed the student teachers.

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In some cases, the learners seemed to be bored and had lost focus. However, most of the time the student teachers just focused on the ones who kept pace by putting their hands up, even in the classes where the learners seemed to be attentive. Just because a learner is showing attention does not guarantee that a learner is learning. Learner centred-ness aims at ensuring that all learners are actively involved in lessons. Although there are various factors that may have prompted the student teachers to move ahead with a few learners only, it is vital that learners are relentlessly encouraged to participate. Some learners may need encouragement and motivation to build up their confidence. In addition, moving ahead with a fraction of the learners only is not in keeping with the 'no child is left behind' philosophy (NCLB, 2002) that is central to diversity teaching (Harris, Miske, & Attig (2004).

Moving ahead with only those learners who participate and ignoring those who do not raise their hands may be detrimental to some learners who, for some reason, are not able to volunteer to participate. Such an attitude on the part of some learners was cited by Emelia as one of the ways in which learners differed:

> *Learners differ in terms of their participation. There are those learners who are so active in class that they can participate all the time; they can answer all the questions even when the answers are wrong … And there are those ones who are quiet, they know the answers, but they cannot just volunteer but, when asked, they can give you the correct answers.*

On the other hand, good practices in respect of the participation of girls were noted. Although rare, some of the student teachers tried to involve everyone and, hence, they ensured that every learner was attentive through motivation, persuasion and interventions when some lost focus. In such classes even the girls who had seemed passive did participate at times.

> *There is an open discussion and the learners, particularly the boys, give their opinions. The student teacher invites the girls to contribute; one girl gives her opinion … the student teacher asks questions on the day's work. He encourages and challenges the girls to answer. Some girls heed to the call … the boys seem competitive … it seems they undermine the girls … generally, the girls' participation is noticeable* (Immanuel, grade 8, 2 March 2016).

Similarly, in Kitty's lesson she did not wait for the girls to indicate their willingness to participate and alternated between the girls and the boys *"The student teacher seems to be gender conscious; she alternates between girls and boys to read some sections from the textbook – girl reads, then boy, then girl and so on"*.

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This strategy was effective and bore witness to the positive effect of persuasion and encouragement.

The participation pattern of boys and girls in terms of which the boys show dominance requires an intervention. As demonstrated in Kitty and Immanuel's lessons, the girls needed encouragement. The passivity of girls in classes may be the result of the male dominance in Namibia that seems to infiltrate all spheres. The Namibian government is working hard through its 50-50 policy to involve women. The schools should also join in and begin 'grooming' girls to build their confidence at an earlier stage. One other explanation may be that the girls chose to remain silent after becoming aware of their exclusion and, as was observed in Maged's study (2014), for fearing to perpetuate the notion of 'otherness' further. Other than that, as Maged (2014) observes, one may conclude that the 'socio-cultural needs of girls were not being met. There is, thus, a need for teachers to find ways of breaking the silence of exclusion (Maged (2014) that seemed to exist among girls. In addition, it is imperative that UNAM intensifies its modes of empowering student teachers with knowledge of inclusive strategies and how to implement them. In this particular instance, the student teachers needed to be made to understand that not raising one's hand does not mean that the learner does not know the answer and that there may be other barriers that should be identified and removed.

Contrary to the passivity of the girls, as observed in almost all the classes, was Mathews' grade 11 class. This History class was the only class where the girls dominated. The style of participation differed from the other classes with girls dominating all spheres in the class. They participated actively while the boys were passive. This was worth investigating in order to find out what empowered them when they were in the majority?

8.1.2 Coercive tendencies

It is argued in this study that all learners have a cultural capital which they bring to school (Bourdieu, 1984). Since learners are unique, their experiences and viewpoints differ. It was, thus, the expectation of this study that the teachers would allow the learners to share their experiences and express their viewpoints.

However, the telling method that dominated the majority of the lessons observed resulted in minimal involvement on the part of the learners. In the majority of cases, the learners were merely told. This resulted in the student teachers imposing their viewpoints and beliefs on the learners. Delight's lesson provided evidence of this tendency:

> *Do you think this is true – do we come from baboons? Leaners, in chorus, say "Nooo". Despite her approach of engaging the learners' critical thinking skills, she does not present the argument on evolution vs creation well … she just presents one perspective - she supports creation … Are all the learners Christians? Do they all believe in creation? … She then asks "Can a human being look like this?* [She shows them a picture at this point] (Delight, grade 7, 16 March 2016).

Despite the argument that learners bring experiences from home to school, the learners in both classes were not given any opportunities to share their viewpoints. For example, the way in which Delight approached the topic of creation vs evolution, seemed to assume that all the learners in that class were Christians and that they all believed in creation. Equally, her lesson on hunters and gatherers did not consider issues of equality – one of Namibia's four goals of achieving education for all – and, instead, she promoted gender roles. There was an opportunity in such a class to talk about Namibia and its philosophy on the equality of men and women, and how, in terms of this philosophy, both men and women are expected to contribute to the livelihood of families. Unfortunately, although good practices whereby the student teachers asked the learners to give their views were observed, such instances were rare.

8.1.3 Afrikaans as medium of instruction

The medium of instruction in the majority of the classes was English. English is the official medium of instruction for the senior primary, junior secondary and senior secondary phases in Namibia. It was, thus, the expectation of this study that English would be the sole medium of instruction used. This was, generally, the case with the majority of the student teachers and all the interactions between the student teachers and learners were in English. However, some traces of Afrikaans were evident. Afrikaans is one of the languages spoken in Namibia and which can be a medium of instruction in Junior Primary (Grades 1-3) as the Language Policy for Schools in Namibia makes that provision (Ministry of Basic Education, Sport and Culture, 2003), Typical examples were Angela and Gladys. Angela taught a senior

secondary class and Gladys a senior primary class. Both these student teachers displayed a tendency to switch from English to Afrikaans. Angela gave no proper reason for this while, during her interview, Gladys said:

> *Because most of the learners in the class understand Afrikaans and perhaps the English word I would use is difficult to understand … So that's why sometimes, when I notice they are confused … what I do is to switch to the closest language which is Afrikaans. I just switch to it because I know most of these learners are taught in Afrikaans at this school and they understand. Most of the time I switch to Afrikaans, not to explain a concept, just perhaps to tell them 'no guys, what you are doing is not right'. I don't really teach much in Afrikaans because it will cause some confusion later.*

Thus, it appeared that Gladys did not switch to Afrikaans to benefit the learners but because it suited her as she seemed to be more comfortable and proficient in Afrikaans. However, this raised a concern. If she did it to simplify the explanation what would happen during assessment? The other concern was the learners' proficiency in Afrikaans. What about those learners who did not understand Afrikaans, as evident in Gladys's justification? Did the student teachers code-switch to benefit the learners? This strategy may be both fair and unfair. This could be regarded as fair if student teachers did it to accommodate some learners who may not have been very proficient in English. For example, some senior primary learners may have had Afrikaans as a medium of instruction (MOI) in the Junior Primary phase and were, therefore, still struggling with English as the new MOI in the senior primary phase. However, this practice may have been unfair and detrimental to some of the learners who were not proficient in Afrikaans while other learners may have spoken languages other than English and/or Afrikaans. In addition, this practice sparked a concern for Angela's grade 11 class as they should have been exposed to English for a few years and are expected to take their examinations in English. This practice works against the 'inclusive, learning-friendly environments' advocated by Harris, Miske, and Attig (2004) and of which the essence is to create learning environments where "all children can learn … and all children feel included in our classrooms" (p. 4). Their study found language to be a possible exclusionary tool as some learners may not speak the language being used. It may, thus, be surmised that the switch-over to Afrikaans was not done with the learners in mind and that, for the student teachers who did this, Afrikaans represented a comfort zone.

Although equity practices were observed across the classes, the three tendencies discussed about rendered the practices of some of the student teachers both inequitable, and exclusionary.

8.2 UNITY AND TOLERANCE

Unity and tolerance assessed how the student teachers encouraged interactions between the learners and made the learners aware of the differences between them. It was, therefore, the expectation of this study that the student teachers would, whenever possible, contextualise the content in ways that promoted unity and tolerance between the learners. In this respect there were differences observed between the student teachers, particularly those who taught Social Studies and History lessons. As explained in Chapter 7 these subjects speak easily to diversity issues. Good practices were observed with the student teachers aiming to ensure that unity and tolerance prevailed among the learners. Ned was an example of this attitude.

> *As the lesson progresses the student teacher asks the learners to explain their cultural activities. For instance, "Owambos tell us about your culture". Learners show negativity and reluctance to respond. The student teacher becomes aware of this and encourages them: "There is nothing wrong with your cultures" … The student teacher stresses: "It is important to know your culture; you should respect your culture*

It is clear in the extract above that, in an attempt to contextualise the topic by inviting the learners to share their experiences, Ned noticed the reluctance of the Owambo learners to respond. In order to encourage them to contribute, Ned emphasised the importance of culture. Their reluctance could have stemmed from some habitual practices that may have been present in the class. At this point the extract already discussed in Chapter 7, in the section on 'pedagogies', but from a different angle, becomes relevant again. This extract showed how Ned had intervened when disagreements among some learners arose over the example he had given pertaining to the 'drying of meat' by one ethnic group, the Owambos. In the section on pedagogies Ned was seen as interrupting the discussion that seemed to have arisen from this incident while, under 'unity and tolerance' practices, regarding the same incident, Ned was seen as intervening and instructing the learners to stop.

It appeared that, in general, Ned did seem to be concerned about the unity and tolerance between the learners. However, the last incident required further intervention and he should have ensured that the 'drying meat' example did not continue after class as it may have caused conflict and disunity between the learners. Understanding it from Namibia's colonial past meant that the issue of ethnicities still manifested here. Despite the slogan, One Namibia One Nation, there are still divisions along ethnic lines with learners as young as primary school learners already being aware of ethnicity. Thus, Ned should have allowed the discussion to continue but monitor its progress carefully to ensure that it did not lead to disunity but, instead, to a better understanding of such cultural practices, thus reducing any bias /or stereotypes that may have existed.

Ineffective teaching practices were also observed. The student teachers' tendency to decontextualise the content and teach content out of context as if the issues under discussion bore no relation to present day Namibia could have caused divisions between the learners especially those topics that dealt with dominance and economic-hierarchical issues. Student teacher Debby was a typical example of this practice. She taught grade 8 History to a diverse class in terms of race, ethnicity and gender. Debby taught topics that addressed the interactions and relationships of the early people of Namibia before the colonial period. These topics could easily have been contextualised by emphasising the existing peaceful relationships between the various ethnic groups, thus reconciling what had happened in the past with the Namibia of today. Instead, however, she focused on the dominance of some ethnic groups and how the weaker groups became servants as if the situation still existed. Such an approach could cause disunity among the learners. In view of the fact that it is not possible to predict what might happen outside of the class, Debby should have contextualised the topic to the current Namibian laws that advocate equality for all and the regulation of labour practices.

Another poor practice with regards to equity and tolerance practice related to the fostering of learning communities. It has already been established in this study that building learning communities is vital for diverse classrooms.

This approach provides opportunities for learners to share their experiences (Eckert et al., 1997); learners come to know and appreciate one another's differences (Short & Pierce, 1998); collaboration is enhanced (Lieberman & Miller, 2011); and teachers develop 'hospitable' practices that promote learning for all (Lardner, 2003). However, in general, the teaching practices observed across the lessons could be said to have been jeopardising the learning communities spirit.

One such practice was the lack of collaborative activities across the lessons. The student teachers initiated mainly individual activities while the few collaborative activities lacked proper management. It did not appear to be the intention of the student teachers to promote learning communities as they did not decide on the groupings with the learners themselves choosing with whom to work. This negated any chance of the learners getting to know one another better. In addition, they were allowed to choose where they sat, according to their preferences, or the existing groupings of how learners usually sat, which were mainly by association, continued.

The building of learning communities was also compromised by certain behaviours in the majority of the classrooms, especially among the primary phase learners. Intolerant manners were observed with learners laughing at fellow learners when they gave a wrong answer, when a learner's contribution seemed not to be welcome by most of the learners, when something was said that incited fellow learners, or when a learner who did not always participate made a contribution. These behaviours were made worse by the student teachers' reluctance to reprimand the learners responsible. Their reluctance to intervene then resulted in even more of such instances. This then seemed to lead to some learners losing confidence and becoming too nervous to speak out at all. It took a brave learner such as 'James' in John's grade 11 class to speak out:

> *One learner contributes "people should build things around oshanas to prevent animals from falling in. Seemingly the learner is not from the North and he seems to be challenged by learners from the North. James [pseudonym] seemingly looks ... offended and switches to Afrikaans to discourage fellow learners, and the student teacher intervenes "Can you allow James time for once" – and learners are amused and some applaud.*

Reading from the student teacher's remark of 'for once' it is apparent that James was not a regular participant.

Atypical of many of the student teachers, John's practice deviated from the common tendency and he reprimanded the intolerant behaviour.

Learning communities result in teachers developing 'hospitable' practices that promote learning for all (Lardner, 2003). In line with such 'hospitable' practices it is expected of teachers to be friendly and cordial toward the learners. However, this was a challenge for some of the student teachers who had to deal with unruly learners, especially in the secondary phase. The learners in some of the classes had a tendency to tease and ridicule student teachers. Cathy's grade 11 class was a typical example of this.

> *The student teacher asks whether they understand – still learners famously respond 'Yes, miss' … She puts another slide on the causes of wind erosion and asks the learners about the causes, they jokingly answer, 'It is on the chalkboard, Miss' … The student teacher tries to keep order – but almost in vain. It seems gender is at play here – bigger boys seem to undermine and tease the student teacher.*

Cathy experienced mockery by some learners in all three of her lessons observed. This jeopardised the learning community spirit as student teachers who experienced such behaviour became inhospitable and unapproachable. The learning communities approach centres on collaboration (Lieberman & Miller, 2011) and sharing (Eckert et al., 1997). However, it was evident that most of the classrooms observed lacked this attribute as some of the student teachers appeared tense while others became distant and unapproachable. This type of relationship does not promote either learning communities, nor effective teaching and learning. Nevertheless, as indicated in Chapter 7, some of the student teachers remained friendly despite the mockery although it was evident that the environment was not conducive to learning as it lacked cooperation. John, who has already been alluded to, was a typical example of this. He was ridiculed by some of the learners. For example, as noted in the onsite remark *"The student teacher remains friendly and responds to learners' questions, even to silly and funny questions regarding 'mouth of a river', and 'foot of a river".* However, despite this, John always continued teaching, even in the midst of such an atmosphere.

On the other hand, good practices in respect of building learning communities were observed. In all the lessons observed, only Delight, gave the learners a homework task that required them to work in groups and then to present the work in their groups to the whole class. A teamwork spirit was generally observed when the groups were presenting although, in some instances, it was possible to detect a lack of cooperation in some groups. Learners were not tolerant and did not seem to be supportive of one another. Another practice involved the sharing of textbooks although this may be seen as a weakness from the perspective of Namibia's textbook policy of "a textbook to learner ratio of 1:1 for core subjects". However, the sharing of textbooks in this context may contribute to building learning communities as the learners collaborate over the textbook. As established in Chapter 7, diverse classrooms provide an opportunity to build unity and tolerance and, possibly, learning communities. However, in some cases, the grouping and sitting patterns jeopardised such an opportunity with learners choosing to sit in their comfort zone groupings. There was clearly a need to mix the groupings as much as possible to ensure an exchange of views between the various groups. In addition, mixing the learners promotes tolerance as the learners come to know one another much better (Short & Pierce, 1998).

Bullying also jeopardises learning communities. Bullying entails intimidation with some learners victimising other learners. This practice was not very common but, in view of its negative impact on diversity teaching, it is worth reporting on. The following behaviour was observed in Delight's grade 7 class.

> *One boy associates another boy with some of the pictures of hominids: "This picture looks like Pecks" (pseudonym). This remark offends the boy but the student teacher does not intervene.*

> *The same learner who was associated with early human beings last time is again picked up as a noise maker by the same group of boys, and 'poor' Pecks (pseudonym) says nothing … it is disturbing that the student does not intervene.*

It was an issue of great concern that Delight did not condemn the behaviour in both instances. Pecks appeared withdrawn and isolated and it was obvious from what I observed that Pecks did not enjoy being in that class. The question arises that, if learners do that in the presence of the student teacher, what happens outside of class?

8.3 ATTITUDES TOWARD LEARNER DIFFERENCES

The social justice principle of recognition recognises diversity and celebrates difference (Fraser, 1995, 2001). Providing learners with opportunity to share what they know helps the teacher to appreciate and value the learners' experiences. Accordingly, teachers for diversity should strive to create environments in which the learners feel free to share their opinions. In addition, the teachers should believe that learners learn best if their prior learning and experiences are integrated into class discourses (Null, 2007; Schultz et al., 2008; Villegas & Lucas, 2002), and when teachers know "what is already inside the learner's head … to make the internal external" (Shulman, 2000). Thus, it is vital that teachers of diversity should build on the learners' prior knowledge as this serves as foundation for their learning (Cochran-Smith, 2009). These assumptions culminate in the subsequent sections, namely, learners' prior learning, learners' cultural capital, and students' classroom practices and tendencies.

8.3.1 Learners' prior learning

Establishing what learners already know and building on that has been highlighted as crucial to diversity teaching. The student teachers were expected to find out what learners knew about the day's topic and to build on it and, in fact, it was observed that, during the introductory stage of the lesson, that the majority of the student teachers tended to find out what the learners already knew about the day's topic. This appeared to be effective as the participation of the learners at this stage was satisfactory but, thereafter, in some of the classes, participation dropped. Bridget's grade 10 lesson was a typical example of this practice.

> *She asks learners what they know about the Windhoek Massacre. The first learner fails, she asks another learner to help. He also fails, she invites other learners. One boy gets closer to the answer. She acknowledges that, and she then tells learners, almost in story form, how the people were forced by the colonisers to move from the old location to Katutura, and how the people resisted. One boy asked where that old location was, and the teacher provides the answer … The learners look interested. She then displays a slide and calls on a learner to read the explanation given of the Windhoek massacre … She instructs the learners to … watch a short video depicting the Windhoek massacre … after watching, she explains what was in the short video clip* (19 February 2016).

Establishing what the learners already know was shown to be effective in this class of Bridget. Firstly, there was a smooth transition between what had been established about their level of knowledge about the new topic, the student teacher's reaction and the progression of the lesson. After having established the learners' existing knowledge of the topic, Bridget proceeded accordingly. She provided a comprehensive explanation of the concept of the 'Windhoek massacre' after noticing that the learners seemed to be struggling. Firstly, Bridget related what had happened that day in story form. Secondly, she provided an explanation of the happenings and, thirdly, the learners watched a short video clip. Finally, she again explained what the video had depicted. One may argue that all these interventions may not have occurred if the learners had demonstrated knowledge of the 'Windhoek massacre'. It was also worth noting that she addressed the possible different learning styles among the learners and she varied the intervention activities. It was evident that further learning support had helped all the learners reach a better understanding of the topic. Approaching new content this way ensures that no learner is left behind.

8.3.2 Learners' cultural capital

The inclusion of all the learners in all the classroom discourses was central to this study. It is possible to achieve this through the recognition of the learners' cultural capital. Cultural capital refers to what learners take to school in the form of experiences and cultural skills (Bourdieu, 1984). Bourdieu (1984) cautions that excluding some learners' cultural capital from the class discourses may lead to symbolic violence as these learners would not recognise and relate to such discourses. Learners succeed when there is a 'close synergy' between what they know and the practices of the school (Gates & Jorgensen, 2009). Recognising and appreciating the learners' cultural capital may be achieved, among others, by teachers creating opportunities for learners to share their experiences and when these experiences are integrated into their learning. The recognition that learners possess previous knowledge underpins the theory of constructivism. It was the expectation of this study that the student teachers would create opportunities that allowed the learners to share their cultural capital, and that they would integrate the learners' experiences into their teaching.

The essence of this approach is that the learners' cultural capital is recognised and valued; and their cultural skills are integrated into the class discourses. Both good and ineffective practices were observed. Immanuel's grades 8 lesson provided an example of an effective practice:

> *The student teacher puts up the map of Namibia, and marks places … where Owambos settled. The student wants to know from the learners why the Owambo settled at those places. He targets Owambo learners: 'You are from the North, why did your ancestors settle at those places' (the North refers to the four northern regions where Owambos live). Then is no reaction from the learners … One boy speaks out "Wambos come on now". One boy gives a trial; the student teacher only nods his head and moves on the find out from other Owambo learners. Other Owambo learners give valuable contributions, among them two girls. The student teacher acknowledges and appreciates their contribution … the student teacher then asks other learners about their lifestyles … This open discussion involves almost everyone – learners look motivated and enthusiastic … girls too are eager to say something.*

The excerpt above shows that the student teacher knew something about some of the learners for he was able to ask some learners to share their experiences on the issues under discussion. Knowing learners is key to diversity teaching. The fact that some of the student teachers appeared to be aware of the learners' cultural capital; they were able to tap into their experiences and cultural skills. Allowing the learners to share their cultural capital appeared to have an effect on the learning, particularly on the girls who did not always participate. However, all the learners seemed to be motivated and eager to share their experience. Almost all the learners were involved. This observation concurs with the findings of scholars who argue that learners learn best when their experiences are integrated into their learning (Null, 2007; Schultz et al., 2008). On the other hand, Debby and John demonstrated ineffective practices that, however, seemed to be popular. Excerpts 1 and 2 below are testimony to this practice.

> *Excerpt 1: After this commotion, the student draws a map on the chalkboard and explains the migration route of the Oorlam (Nama) group and where they settled in Namibia … one learner wants to know why the river is called 'Orange', and the teacher responds that she does not know … So far, the student teacher has ignored the learners' prior knowledge. As they were Nama learners, she could have involved them, they might know why the river is called Orange as she herself failed to provide an answer to one learner who was eager to know... in class, they might be well informed (Debby, grade 8, 2 March 2016)*

> *Excerpt 2 … seemingly some learners and the student teacher do not appear to follow how they prevent their fields from flooding by buildings and blocking streams. Observation: I expect the student teacher to tap into these learners' experiences; to enlighten both him and the fellow learners; but this did not happen (John, 8 March 2016, grade 11).*

Excerpt 1 provided evidence of instances when the student teachers seemed to be ignorant about some issues or when they failed to provide support when some learners appeared to be unfamiliar with and 'misrecognised' (Bourdieu, 1984) such issues. Allowing learners to share their experience on such issues may have helped the student teachers themselves to gain some knowledge. Excerpt 2 provides evidence of the failure of the student teacher to create opportunities for the experienced learners to share with and enlighten both their fellow learners and the student teacher who seemed ignorant about some flood management practices. This class needed opportunities to share experiences to be created as the majority of the learners and the student teachers appeared to lack much knowledge about flood management practices.

8.3.3 Student teachers' classroom practices and tendencies

Teachers of diverse classrooms should take into consideration the differences between learners by cautiously avoiding issues that may either hurt or offend the feelings of some learners. However, this was contrary to what commonly transpired.

It was a common practice in some of the classes for the student teachers to pass remarks that seemed to be negative in respect of some learners while others may have offended and hurt the feelings of other learners. Typical examples of this are provided in excerpts 1 and 2.

> *Excerpt 1: As the lesson progresses, she passes a comment- "It seems it is only boys who are clever" and this is met with another negative comment from a boy "Girls are stupid" (Gladys, 15/03/2016, grade 7).*

The remarks in this extract demonstrated insensitivity to gender and were a typical example of gender bias (Johnson & Chang, 2012). The remark *"Girls are stupid"* carries with it gender prejudice and stereotyping. Such remarks may have had a permanent impact on the girls.

> *Excerpt 2...She clarifies by giving an example: "Just as you guys eat mopane worms [worms commonly found in Namibia and a delicacy to some ethnic groups] and other fun things" … this was not challenged … (Delight, 31 March 2016, grade 7).*

Excerpts 2 demonstrated both ethnic prejudice and cultural insensitivity. Delight was not sensitive to ethnic differences between the learners and, thus, she did not foster respect, tolerance, acceptance, and understanding (McAllister & Irvine, 2000) in relation to the cultural practices of all the learners.

The suppression of openness about diversity issues also provided evidence of a lack of consideration for learner differences. Effective diversity teaching requires teachers to talk openly about diversity issues with their learners as talking openly about such issues ensures that learners become acquainted with and begin to understand the differences between them. However, in view of the sensitivity of certain issues, some teachers may adopt an avoidance stance whereby they suppress all possibilities of openness. The reasons for such attitudes include the predispositions of 'uncertainty, discomfort, and denial' as established in the literature; teachers may not be sure how such discussions may turn out, or they may be in denial of the existence or importance of certain diversity issues. It was, however, the expectation of this study that the student teachers would provide opportunities for openness about diversity issues. Were they sufficiently comfortable to allow such open discussions, or were they suppressing such opportunities by adopting an avoidance stance? A common trend observed in the lessons of the student teachers was that of suppressing openness to diversity issues. A typical example was David's grade 10 lesson. In this lesson David clearly demonstrated a tendency among the student teachers to suppress openness to diversity issues. What transpired in David's lesson created an opportunity for an open talk during which the learners could have expressed their views openly.

> *He informs learners that other political parties, not only OPO (later transformed into SWAPO), also wanted Namibia's independence. A reaction is noted from some learners … The student teacher is interested to know why not, but there is silence. The student teacher insists, and one learner contributes "They were supporting whites". A mixed reaction from the class is observed. Seemingly some learners support what the learner said and others do not seem to support what was said. The student teacher keeps order and stresses that all political parties wanted Namibia to be independent.*

In view of the learners' different backgrounds, a disagreement had arisen over which political party had contributed more to Namibia's independence. The learners in the two groups were not able to agree on this.

This was an opportunity to establish the reason for the disagreement but this did not happen and, instead, the teacher converted the classwork into homework. It was deemed important to follow up on this but, due to time constraints, it was not possible to monitor the outcome of the homework task and find out whether the two groups had eventually agreed, or not. Pedagogically, this may imply that certain issues were deemed to be too controversial to be given as group tasks as each learner may have his/her own opinion. It was possible to deduce from the evidence in the extract above that the student teachers tended to discourage the learners to talking openly about diversity issues. This, in turn, may imply that the student teachers had adopted an avoidance stance although this stance may have been the result of uncertainty on how a discussion may develop.

Another trend observed pertained to the examples provided. The study assumed that learners in diverse classrooms learn better when teachers draw examples from their experiences (Ball, 2000; Delpit, 2006; Gay, 2002; McGee Banks & Banks, 1995). This implies that the examples teachers use in class come from the learners' habitus (Bourdieu, 1984). In view of the differences between learners, some examples may fall outside of certain experiences of certain learners and, thus, further elaboration would be required. This study expected that the student teachers would use examples that were intended to include all learners and also that they would always clarify the examples they used to ensure that all the learners understood such examples and clearly linked them to the contents. Generally, student teachers did give examples to further clarify issues. However, the examples the student teachers used fell into two categories. On one hand, when the examples were drawn from the learners' backgrounds, that is, examples with which the learners were familiar and to which they could relate, the learners seemed to understand and learn better. The facilitation of learning through the use of examples given by the teachers was observed in some lessons although the practice was not that common. For example in Ned's lesson:

> *"He provides a local example of TV reporters/journalists reporting incidents as a source of information and to explain the difference between a primary and a secondary source. Observation: this example excites the learners and smaller meetings spring up, and the teacher keeps order- "Please put up your hand and I will give you chance to say something" (5 April 2016).*

Ned was teaching a mixed class group in a city school. Due to the nature of the class, it was obvious that the learners were able to relate to the example used because TV reporters are a common phenomenon and all learners should be familiar with TV journalists. Thus, it appeared that the example included all the learners. In line with some scholars' view that learners learn best when the teachers draw examples from the learners' experiences, this was demonstrated in Ned's class where the learners actively participated, and, at times, spoke randomly. On the other hand, examples may be an exclusionary tool if some of the examples used fall outside of some learners' habitus (Bourdieu, 1984). When this was the case, the student teachers used examples from their own habitus; or they provided examples that excluded some of the learners as some of the learners were not able to relate to these examples. This tendency was exacerbated by the practice of not elaborating on such examples when learners appeared not to understand. Cathy provided an example of this practice:

> *… the student … cites 'squirrels and moles'. She talks about squirrels and moles as if every learner knew about them, but observing some learners' reaction, they did not seem to know and the student seems to notice this, but moved on … As she went on explaining, she uses another example that some learners seemed not to be familiar with – 'cattle leaking salt'. A learner asks for further explanation and, in a low voice she explains to the learner and her group members … talking loudly might have benefited other learners … seemingly, the example cannot be easily be related to by some learners (Grade 11, 2 March 2016).*

This practice of Cathy illustrated the tendency of some student teachers to use examples that excluded some of the learners. It was evident that some learners did not know what was meant by 'squirrels and moles' and 'cattle leaking salt' and yet, even in instances where they asked for clarification, they were either not helped or the clarification did not benefit other learners who appeared equally ignorant about 'cattle leaking salt'. Excluding learners also contributes to class disruptions; the learners lose focus.

A lack of teacher intervention was also observed. Diverse classrooms accommodate learners who are unique in terms of different identities, experiences and backgrounds. These different identities influence both actions and thoughts. Expecting all learners to respect one another's differences may be a problem. As established in the literature, the way in which some learners 'do, feel, say, and think' (Francis & Le Roux, 2011, p. 300) about others, might offend others.

The previous sections highlighted certain inappropriate practices regarding diversity teaching, for example the section of passivity of girls explained how gender bias and discrimination manifested in some classes; the section on intolerant manners discussed how learners lacked tolerance toward one another while the section on language and remarks elaborated on how racial, ethnic and gender remarks offended fellow learners; and bullying and how one boy was bullied by a group of boys. However, despite all these unacceptable behaviours and attitudes, a common trend was observed in terms of a reluctance on the part of the student teachers to condemn such remarks and behaviours. The offenders continued as no notable strategies were used to prevent further occurrences. Such behaviour may create disunity among learners; it may have negative effects on the victims in respect of their learning.

8.4 SYNOPSIS

The student teachers portrayed both positive and negative dispositions toward learner differences however; in general, the negative attitudes seemed to outweigh the positives attitudes. Inequities trends were observed in several many classrooms. Firstly, in relation to the exclusion of learners from class activities, the practices observed included a lack of concern about the participation of all learners; the student teachers imposing their viewpoints and beliefs on the learners, and the use of Afrikaans during classes. Secondly, the student teachers appeared not to be concerned about building unity among the learners and discouraging intolerant attitudes on their part, hence jeopardising the creation of learning communities that would have helped the learners to understand one another. Thirdly, they did not seem to appreciate the differences between the learners. They made little effort to create opportunities for the learners to share their experiences with their fellow learners. In addition, the student teachers also appeared to discriminate against the girls with the girls seeming to be left out and the motivation seemed to lack. Lastly, the student teachers made insensitive remarks; they avoided discussing some issues openly; they used examples to which some of the learners did not relate to and they tended not to intervene in situations when learners passed remarks that hurt other learners.

However, despite such negative tendencies, the student teachers fared well in respect of the establishment of the learners' prior knowledge. It was observed that they always aimed to ascertain the learners' level of knowledge at the onset of the lesson in order to determine how the lesson proceeded.

9. CHAPTER 9: PULLING THE THREADS TOGETHER

This chapter consolidates all the findings of the previous five chapters into themes that are aligned to the research questions. These themes represent the main findings and conclusions from this explorative case study on how UNAM was preparing student teachers to teach for diversity. The exploration centred on the national diversity policies of Namibia as directives to UNAM's teacher education policies, curriculum, and practices on diversity teaching. Diversity teaching and teacher education for diversity are receiving significant attention in the literature as diverse classrooms have become a global phenomenon with Namibia as no exception. However, apart from the knowledge that Namibia is a multicultural nation, it is not known how the teacher education institutions in the country are preparing teachers for diversity. This was found to be a major gap which this study intended to fill, particularly in respect of how UNAM is responding to Namibia's national diversity agendas through its policies, curricula, and practices.

Furthermore, it is not known what a socio-cultural curriculum means in the context of teacher education in Namibia. Are UNAM's course organisation, teaching practice and teacher educators contributing to the holistic development for diversity? This gap was highlighted by claims in the literature of the gap in the understanding of diversity underlying the TEPs as well as the evidence of minimal discussion of what goes on in courses and clinical experiences in terms of diversity teaching to which student teachers are exposed. This is particularly to the developing contexts where less seems to be happening in respect of teacher education for diversity. There is contention about the best ways to prepare teachers to deal with diverse classrooms. This becomes a concern, particularly in view of Burns and Shadoian-Gersing's (2010) claim that there are no clear answers on the best ways in which to prepare teachers to deal with diverse classrooms. This claim may be justified by the common trend in studies revealing the problem of teachers lacking the appropriate expertise to teach diverse learners.

9.1 KEY FINDINGS AND CONCLUSIONS OF THE STUDY

The study was premised on an argument that teacher education for diversity should go beyond the traditional teacher education curricula, and practices and that it demands diversity focused policies, curricula, and practices in order to produce teachers who are able to teach in diverse settings. The study was based on the understanding that student teachers who graduate without the knowledge, skills and dispositions required to teach diverse learners will fail to teach effectively (Nieto, 2006b).

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┌─────────────────────────┐                      ┌─────────────────────────┐
│  Namibian diversity     │ - - - - - - - - - →  │ Institutional diversity │
│  goals                  │                      │ policies                │
│                         │                      │                         │
│  Namibia has no teacher │                      │  UNAM has no teacher    │
│  education for diversity │                      │  education for diversity │
│  policy                 │                      │  policy                 │
└─────────────────────────┘                      └─────────────────────────┘
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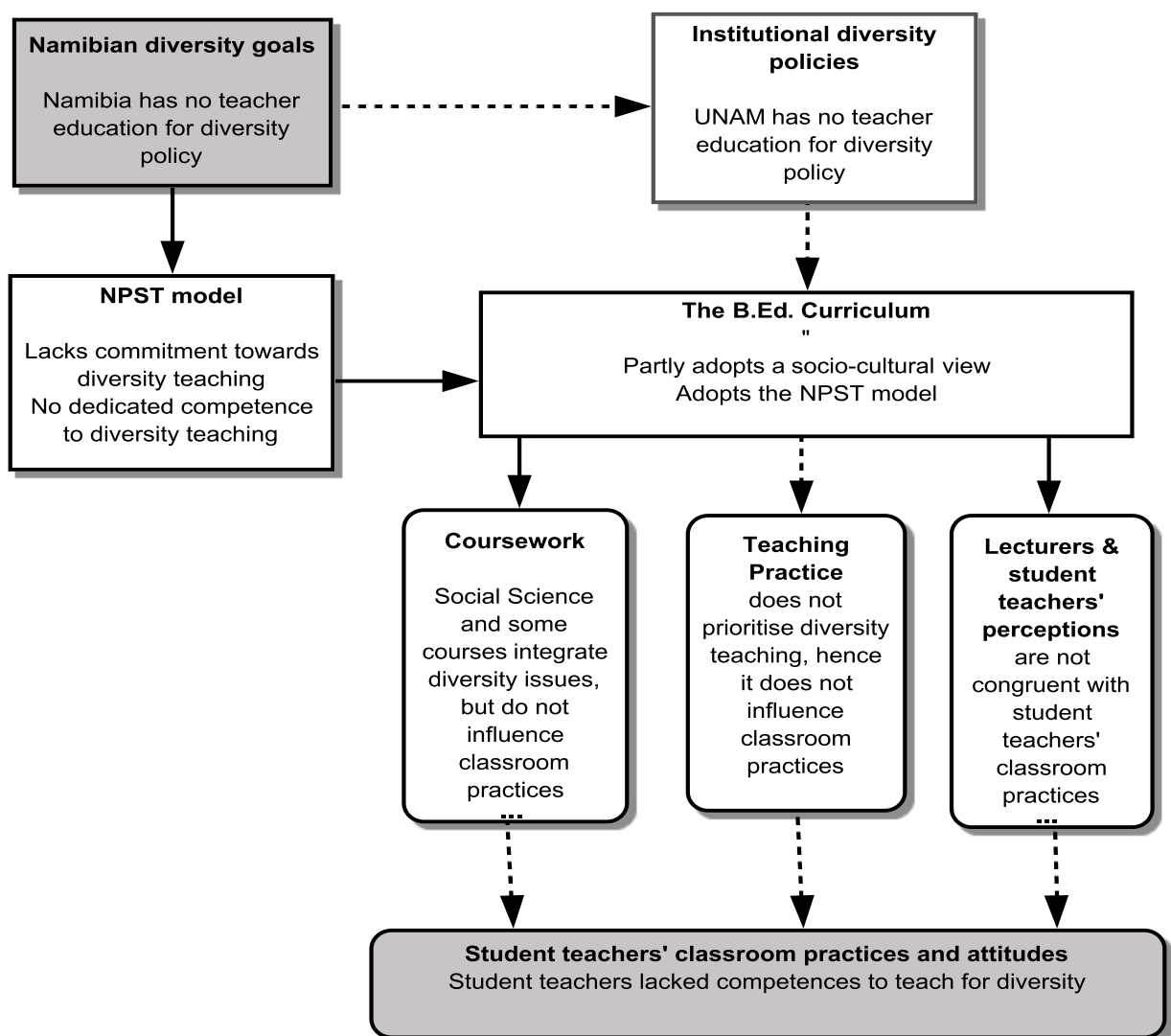
1) Solid arrow shows influence between aspects, 2) Dashed arrow shows no influence between aspects,

Figure 9.1: Synthesis of findings

The main findings and conclusions of the study were derived from, firstly, the exploration of how UNAM was responding to Namibia's national agendas on diversity. It was anticipated that UNAM would have in place a teacher education policy for diversity and a socio-cultural curriculum. Secondly, the main findings and conclusions of the study were derived from the investigation into how the understanding, perceptions and classroom practices of student teachers showed congruence with the established ideologies of diversity teaching and, lastly, how the understanding and perceptions of teacher educators were enabling diversity teaching. Figure 9.1 (p. 237) provides a synthesis of the findings and conclusions from which the themes were drawn.

9.1.1 Diversity policies and the BEd programme

At the national policy level it is assumed that Namibia, as part of its educational policies, would have a teacher education policy in place that is aligned to its national goals on diversity, unity and inclusivity – a policy that directs teacher education institutions. An in-depth analysis of the Namibian policy context revealed that Namibia does have in place national policies and agendas on diversity, unity and inclusivity but not a teacher education policy. Namibia's policy framework reflects the global initiative of Education for All. The Constitution, the supreme law of the country, advocates the equitable treatment of all people without discrimination, and recognises multiculturalism by allowing people to practise their cultural beliefs. Its education policy – Towards Education for All – grants equitable access of learners to all schools. It also advocates the adoption of a constructivist approach to teaching and learning with the emphasis on learners' needs. In addition, it also demands that the teacher education programmes (TEPs) be relevant to the needs of the people. Namibia's Higher Education Development Policy – Investing in People, Developing a Country – reflects the national education policy and reiterates the promotion of access with equity, as well as the responsiveness of educational institutions to the country's goals, needs and priorities.

Other relevant education policies that reflect the national policy agendas on diversity, unity and inclusivity include the Education Act of 2001, Language Policy, the Ministry

of Education Sector Policy on Inclusive Education, and other national policies and strategic plans such as the Namibian Plan of Action for EFA 2001-2015, Namibia Vision 2030, Policy Framework for Long Term National Development, the Education and Training Sector Improvement Programme, and the Ministry of Education Strategic Plan 2012-2017. Lastly, although the National Professional Standards for Teachers in Namibia is not necessarily a policy, it is, however, a model that provides directives on the way in which teacher education programmes should be conceptualised.

Despite the general policies that govern the education system, Namibia's regulatory function in respect of teacher education is weak. As mentioned already, Namibia's only directive on teacher education institutions focuses on issues of context and relevance. Thus, teacher education institutions should be responsive and relevant to the needs of the nation. As mentioned already, Namibia also has a teacher education model which, although it not a policy, is a quality assurance model that stipulates the standards required of Namibian teachers. It may, therefore, be concluded that Namibia has in place national policies and agendas on diversity, unity and inclusivity but not a teacher education policy.

The absence of a teacher education policy, particularly on diversity teaching, makes the link as conceptualised in Figure 9.1 above extremely weak. Thus, the link between the state and UNAM should be strengthened through a teacher education policy with diversity teaching as one of its goals. At the time of the study, apart from general education policies, UNAM did not have a teacher education policy to which to respond and the state's regulatory power was, thus, dormant. The existing policies are not mandatory on UNAM. An in-depth analysis of the institution's policy context revealed that, firstly, the vision and mission statements of UNAM are not explicit about equity and social justice issues. Without clear agendas on equity and social justice in both teaching and learning, there is little chance of teacher education for diversity. Secondly, the document analysis, in conjunction with the interviews with the Dean of the Education Faculty and some of Social Science education lecturers, revealed that UNAM has no teacher education policy in place. The search for policies did identify, among others, four related policies that encapsulated diversity teaching ideologies.

However, apart from this, none of the policies included a dedicated clause on diversity teaching. The four policies included the Teaching and Learning Policy, the Assessment Policy, the Affirmative Action Policy and the Quality Assurance and Management Policy. However, these policies were not specific to the Faculty of Education and, in fact, were general policies whose scope included all faculties across all the campuses. They did not appear either to be intended for diversity teaching, nor was it mandatory to the Faculty of Education to aim for diversity education. Other than that, the Dean has revealed that the NPST directed the activities of the Education Faculty. Figure 9.1 (p. 237) illustrates this link. The NPST is a teacher education model to which the teacher education institutions are required to align their curricula, programmes and qualifications. However, the Dean found the NPST to be lacking in terms of research skills, values and ethics. However, the Dean explained that this gap was compensated for by the African Union Standards for Teachers that also guided the activities of the Education Faculty. In other respects, one may have concluded that the NPST was adequate but this was not the case. A scrutiny of these national standards vis-à-vis diversity teaching revealed a lack of conviction. As established already, in the absence of a policy guide, the NPST should be the guide for all teacher education institutions. This link is depicted in Figure 9.1 (p. 237). This study established that the NPST guided the activities of the BEd programme.

Some of the course outlines that were analysed were aligned to the NPST knowledge base. However, its lack of conviction on diversity teaching also jeopardises UNAM's commitment to diversity education. Although the Dean did not indicate this, the knowledge base did not reveal a commitment to diversity teaching. The analysis revealed that (1) diversity, unity and inclusivity ideologies were evident in some of the competences, (2) there was a competence that dealt exclusively with special needs learners, and (3) there was no dedicated competence in respect of diversity teaching. In terms of the response of the Faculty of Education to Namibia's goals, including the NPST, UNAM should have prioritised diversity teaching if it had been included among the national policies. In line with Bell and Stevenson's (2006, p. 26) argument that "policy within is shaped decisively by policy from without", both the absence of a national teacher education policy and an inadequate teacher education model may justify UNAM not having in place a policy on diversity teaching.

However, in the same vein, if UNAM identified the NPST's shortfalls in respect of research, as well as values and ethics, it would approach this deficit in the same manner, that is, if it were diversity conscious. On this basis, one may argue that the Faculty of Education does not prioritise diversity education.

It may be concluded that the BEd programme's lack of dedication to diversity teaching may be attributed primarily to Namibia's lack of national directives on diversity teaching. In order to remedy this situation, firstly, Namibia requires a teacher education policy that is aligned to its national diversity, unity and inclusivity goals – a policy that directs its teacher education institutions to focus on diversity teaching. Secondly, the NPST should adopt a much more dedicated approach to diversity teaching and should include a comprehensive, intended and mandatory competence dedicated to diversity education. Overall, this study has demonstrated the indispensable function of state policies as regulatory bodies for educational institutions.

9.1.2 UNAM BEd curriculum and teaching for diversity

Other sound practices of teacher education for diversity include a teacher education curriculum that adopts a socio-cultural perspective. Context and relevance are both crucial. Approaching a curriculum from a socio-cultural perspective implies that the needs of both learners and society are the major source of the curriculum content. Such a curriculum would also be based on constructivist principles and the content taught would include societal issues. As conceptualised in this study, a curriculum comprises three components, namely, coursework, teaching practice, and the lecturers. This study reasoned that the experiences of all three components contribute to the student teachers' knowledge base in the form of professional knowledge, professional practice, professional relationships and professional values.

The search for a curriculum document that outlined the philosophical underpinnings of the BEd programme revealed that UNAM either had no curriculum document or if UNAM had such a document, it was not known to many. All the lecturers in the Faculty of Education who were approached during the search for a curriculum document referred the researcher to the Prospectus.

During her interview, the Dean also identified the Prospectus as one of the documents that directed the activities of the BEd programme. Accordingly, the search for a document outlining good diversity teaching ideologies was extended to the Prospectus.

The search for the philosophical underpinnings of the BEd programme revealed that the programme adopted both constructivist and socio-cultural perspectives. This finding emerged from the obvious alignment between the BEd programme and the philosophies underlying Namibia's national goals on education that focus on the needs of the learners and the society. This finding was also confirmed by both the Dean and the lecturers. However, societal issues did not feature prominently during the discussions with some of the lecturers and, in fact, they were largely covert. Nevertheless, it is possible to deduce from these findings that the BEd did follow a socio-cultural curriculum and also that it adopted constructivist principles to both teaching and learning.

This philosophical underpinning was also reflected in the courses offered. The search conducted was restricted to compulsory courses that every student teacher specialising in the Social Sciences should complete – a total of 21 in the Upper Primary phase and 24 in the Secondary phase. The analysis of the course aims and exit learning outcomes revealed three groups of courses. The first group, approximately a third in both phases, including the specialisation course, Social Science Education, were explicit about diversity teaching and they integrated ideologies pertinent to the teaching of diverse classrooms. The second group, approximately a third of the courses, also in both phases, were implicit about diversity teaching. They implicitly integrated the ideologies of diversity teaching but at the sensitisation and awareness levels only. The last group, approximately a third, did not cover diversity issues either explicitly or implicitly.

The contribution of some courses to teaching for diversity was also acknowledged by both the lecturers and the student teachers. This emerged during the interviews. The findings showed the participants' ability to isolate courses that incorporated diversity, unity and inclusivity issues.

One notable finding was the general agreement as to the courses that did not incorporate diversity, unity and inclusivity issues, as presented above as none of these courses was identified as contributing to student teachers' knowledge of diversity teaching. However, there were inconsistencies observed in respect of the first and second groups. For example, some courses from the explicit group were not mentioned and, instead, some of the courses that had been labelled implicit were mentioned. However, this did not matter as some lecturers might have made the courses that were 'implicit explicit'. In their interviews the lecturers also mentioned the contributions of some courses, particularly Social Science Education, the major. This prominence of Social Science education's contribution was contrary to what the student teachers had said and they had acknowledged this contribution only after probing questions had been asked. Instead, the student teachers had cited the contribution of Inclusive Education, probably by virtue of its name. However, the findings revealed that the majority of the student teachers viewed Inclusive Education as only focusing narrowly on learners with special needs. It was only after further probing that some of them indicated that they did view it broadly to include all learners.

One can conclude from these findings that some of the courses in the BEd programme did contribute to the development of the student teachers' knowledge base on teaching for diversity. Thus, it may be anticipated that the collective experience provided by these courses should partially equip student teachers with the knowledge, skills and dispositions required to teach diverse classrooms. This would be partial only because teaching practice and the lecturers would also contribute to this knowledge base.

The contribution of teaching practice to the student teachers' knowledge base was perceived minimal. Firstly, the findings from teaching practice course aims for all three phases from years 2 to 4 revealed no intentions in relation to diversity teaching. The aim 'to expose students to the realities of classrooms' is ambiguous and may have a variety of issues. Secondly, the organisation of teaching practice from year 2 to year 4 revealed teaching practice to be of short duration with the overall duration for all three teaching practice phases totalling less than six months. The secondary phase teaching practice was even shorter at 14 weeks only.

When weighed up against the relevant literature, this is far too short and it would be advisable to extend the duration to a whole year. The short duration of teaching practice featured prominently during the interviews with the student teachers. The shortest duration which they proposed within any particular year of study was six months while others suggested reserving an entire year for teaching practice. The main reason cited for longer teaching practice was due to the significant contribution made by teaching practice to the student teachers' knowledge base. The majority of the student teachers confessed that teaching practice had helped them, among others, to experience diverse classrooms. Overall, it is clear that more time is needed to, as Darling-Hammond (2006, p. 8) observes, experience the "complex repertoires of practices" and to "grow roots on their practice".

Lastly, the practice of allowing student teachers to choose schools of their preference for teaching practice was viewed by both the lecturers and student teachers as jeopardising diversity teaching experiences. This view was more prominent among the lecturers. They were concerned that teaching in familiar, mono-cultural setups, which was common, did not expose the student teachers to diverse classrooms. One of the lecturers was concerned that that learning to teach diverse classrooms may only occur on the job. The unrestrictive placement practice elicited mixed feelings among the student teachers. Some of them echoed the lecturers' sentiments and indicated that they appreciated unfamiliar contexts as offering a rewarding experience while others preferred local environments. This preference for local environments may be attributed to the colonial mentality of compartmentalising people into ethnic 'homelands'. However, as one of the philosophies of the BEd Programme, as revealed in Chapter 4, is to produce a global teacher who is capable of teaching anywhere, this may not be realised if the mindset mentioned above is not changed. One lecturer was concerned about this attitude. She suggested exchange programmes for both lecturers and student teachers to the various UNAM campuses to expose them to diversity experiences. The concern originated from UNAM campuses that are more ethnic based – three of the five campuses offering education courses are ethnic – the majority of the students are from the region where such a campus is situated.

One may conclude that the poor practices used in teaching practice prevented the teachers from receiving the benefits of the practicum. Teaching practice did not appear to be contributing in significant ways to the student teachers' knowledge base. The timing and organisation of teaching practice clearly needed to be revised. These inadequacies resulted in the partial acquisition of diversity teaching skills by the student teachers.

The student teachers attributed their perceived inadequacies in respect of diversity teaching to the poor modes of delivery of some of their lecturers. Modelling is one such mode of delivery. Modelling is identified in the literature as a strategy through which student teachers may learn through the lecturers. When lecturers model good teaching practices for diversity, the student teachers will emulate such practices. However, the student teachers claimed that the lack of modelling inhibited diversity teaching. This may imply that this lack of modelling also contributed to the predominance of theories and content in the BEd curriculum. It is, thus, possible that if modelling was intensified, this may alleviate such shortcomings. However, the student teachers' view was contrary to that expressed by the lecturers who had identified modelling as among the strategies they employed to prepare student teachers for diversity. This study did not explore reasons for this contradiction. However, it may be extrapolated that modelling, as a teacher learning avenue, was not common with the lecturers. The student teachers recommended that the teaching methods courses should focus on practice rather than theories and that the lecturers should model good diversity teaching practices that student teachers could emulate.

It may be concluded that the UNAM BEd curriculum partially equips student teachers with the knowledge, skills and dispositions required to teach diverse classrooms. However, the contribution of the courses alone is not sufficient and teaching practice, as a teacher learning tool, should be organised in ways that provide opportunities for the student teachers to experience and teach in diverse classrooms. As the teachers of teachers, the lecturers should be role models. They should model good diversity teaching practices that student teachers may emulate. As conceptualised in Figure 9.1 (p. 237), when one component is weak, in this case teaching practice and lecturers, the student teachers' teaching skills are compromised.

The study has demonstrated how the three components of the curriculum all contribute to the holistic development of a teacher for diversity. In addition, the study has also demonstrated that, when one component is lacking, the other components cannot provide the required knowledge base.

9.1.3 Classroom practices and teaching for diversity

Central to diversity teaching is the understanding of the uniqueness of each learner, and how this influences pedagogical decisions. It is to be expected that, equipped with this knowledge that learners are not the same; a teacher for diversity would not adopt one-size-fits all approaches. Instead, such a teacher would vary and modify their teaching methods, activities, resources and assessment methods so as to take into account the uniqueness of each learner. The classroom observations revealed that the majority of the classes taught by the student teachers were diverse in terms of race, sex, and ethnicity.

The general teaching practices that the majority of student teachers demonstrated in these diverse classrooms were contrary to diversity teaching ideologies. The pedagogical decisions and choices were predominantly basic and traditional. Firstly, the main teaching method used was the telling method and, across all the lessons observed, the student teachers commonly used the telling method. They defined and explained concepts, provided reasons for certain occurrences, presented new content, read from the textbook, explained what had been read and consolidated the lessons. When all these were happening, the learners listened or were expected to listen. Despite this method being useful in some instances, it proved to be ineffective in some classes as just listening to the teacher talk, among others, led to disruptive behaviours as some learners became bored. In addition, it also jeopardised the interactions that are considered crucial in diverse classrooms as they foster collaborative learning.

The student teachers' overreliance on a textbook was also noted as a poor practice. In most cases they read aloud from the textbooks as the learners just listened. This practice rendered most lessons teacher-centred with the learners becoming nothing more than just listeners.

The most common form of assessment used in all the lessons observed was question and answer. The student teachers asked oral questions throughout their lessons to check whether learners understood what was being taught or not. This was done for formative purposes as, in most cases, it determined whether the student teacher moved on with the lesson or explained further. However, due to the fact that questions were not fairly distributed among the learners, it was the few involved learners who determined whether the student teacher moved on or clarified further, making this method of assessment somewhat unfair.

Exclusions were also observed as regards learner involvement. In almost all the lessons the boys were active and participated as compared to the girls who remained passive and did not participate. In most cases, the student teachers did not seem to be perturbed about this situation and they did little to motivate girls to participate. In fact, some of the girls who raised their hands wanting to participate were ignored. However, it actually appeared that, in general, the majority of the student teachers were not overly concerned about whether or not the learners participated as they tended to focus on and 'teach' those learners who seemed involved or who put up their hands to contribute.

The existence of 'comfort' groups was also another poor practice that was observed. In general learners tended to sit according to sex, race or ethnicity. However, this tendency jeopardises diversity teaching. It may have implied that the learners were not mingling freely and interacting across races, sexes and ethnicities. Such learning environments neither promote learning communities, nor do they provide opportunities for learners to come to know and appreciate each other. Learners in such environments are likely to hold onto their negative attitudes and prejudices towards one another.

Not linking the lessons taught to societal issues also works against diverse classrooms. The analysis of the syllabus in Chapter 7 revealed that all the History and Social Studies topics were societally orientated. Eight out of the thirteen student teachers taught topics that obviously addressed socio-political topics.

However, the majority, in fact, six student teachers of the eight adopted a neutral stance and the topics were taught without any consideration of the reality that such topics were, in fact, shaped by societal issues. In other words, the topics were decontextualised. This practice implied that the student teachers lacked any understanding that some of the topics they taught were influenced by contextual issues within and beyond the class.

The predominance of poor practices over good practices contradicted the student teachers' perceptions about diversity teaching discussed in Chapter 6. The general outcome of the interviews had revealed that all the student teachers interviewed had showed an understanding that the differences between learners in a class have pedagogical implications. They had indicated that they understood that it was incumbent on teachers to consider and be cautious about their classroom practices to ensure that every learner in class learnt. This level of understanding featured in their descriptions of the envisaged teacher. In addition, the student teachers had showed that they understood the ideologies underpinning diversity teaching. Their descriptions had also revealed an understanding of the uniqueness of each learner, and how this influences pedagogical decisions. They had also appeared to understand that it was essential that a teacher upheld the values of equity and social justice.

However, despite student teachers' awareness and acknowledgement that learners differed, there appeared to be a dissonance between the acknowledgment that learners are different and the way in which these differences were disregarded from an equality point of view that all people are the same. The student teachers' perception seemed to promise classrooms free from favouritism and discrimination. Nevertheless, despite these good intentions in respect of classrooms free from favouritism and discrimination, there seemed to be a misconception about the entire notion of sameness and difference. Although this study did not establish this misconception, it was deduced that, for the majority of student teachers, pedagogically attending to individuals meant either favouritism or discrimination. This requires further exploration.

The majority of the student teachers believed that learners were the same. Pedagogically, adopting the sameness stance by *'sweeping learners with one broom',* as one student teacher put it, implies the use of one-size-fits all approaches. Although it appeared that the sameness stance was approached from an equality perspective, this view seemed to have an impact on the pedagogical choices made.

As already revealed, the poor practices alluded to may, perhaps, be attributed to the perception that all learners are the same. The student teachers seemed to experience a dissonance between the concepts of sameness and difference and, in particular, how this plays out in classrooms. Their poor practices, firstly, the failure to vary their teaching methods and assessment could be perceived as implying a disregard of the fact that learners learn in different ways. Secondly, the lack of persuasion and motivation for girls to participate may be seen as a disregard for gender differences while, thirdly, the sitting arrangement that was allowed mainly by associations may be seen as jeopardising learning in communities and as a lack of concern about building unity. Lastly, decontextualising lessons taught from societal issues may be seen as an indication that the student teachers were not concerned about how social issues might impact on learners. In addition, there appeared to be little or no concern about how certain topics may be sensitive for some learners. It may, thus, be concluded that the predominant sameness and difference dissonance stance on the part of the student teachers may have influenced their classroom practices.

9.1.4 Perceptions towards learner differences

As was emphasised in the interviews with the lecturers, Namibia is experiencing ongoing social problems, including poverty, HIV and AIDS, teenage pregnancies, gender based violence, rape and baby dumping. It appeared that the impact of such social problems was underpinning both the lecturers' and the student teachers' perceptions of learner differences.

Diversity is a multifaceted concept and its meaning varies from context to context. It is a concept that broadly encompasses all the differences that make each person unique.

Research on diversity teaching has shown that approaching diversity broadly is effective for diverse classrooms as it is more inclusive of all learners. In other words, approaching diversity broadly ensures that the teachers have a thorough understanding of all the learners and this entails attending to the needs of all learners. However, this view was contrary to the outcome of the interviews with the student teachers as the findings revealed a predominantly narrow view of diversity. When asked to describe the differences that existed between learners, the common pattern was to cite one particular issue amidst all the others while a common response was from a behavioural perspective of poor class behaviour. The student teachers cited misbehaviour and ill manners as setting learners apart. These were associated with disorderly home environments. One particular example mentioned by one student teacher was homes which are next to beer outlets, popularly known as 'bars'. This situation is common in Windhoek's informal settlements and it represents an economic divide between the rich and poor; particularly in respect of housing affordability. Housing is a national social problem that is being perpetuated by the economic inequalities that commonly divide the Namibian nation.

Diversity was also narrowly perceived from an economic perspective. The economic welfare of the learners was also cited as an important source of learner difference. The importance of social class over the other socio-cultural dimensions of, for example, race, ethnicity and gender featured throughout most of the interviews and was revealed very prominently as a social problem that has pedagogical implications. The evidence from the interviews with the student teachers highlighted that social problems impacted on the student teachers' narrow perceptions of learner differences. In line with Felder and Brent (2005), the student teachers' narrow view of learner differences implied that they did not have an in-depth understanding of learner differences, thus implying that the likelihood of their meeting the diverse needs of all of their students is negligible (Felder & Brent, 2005). For example, the overemphasis of the economic welfare of learners resulted in other issues being disregarded.

The prevalence of social problems also featured during the interviews with the lecturers- with all the lecturers citing social problems as an issue of major concern in Namibia. The interviews revealed the influence of social problems at three levels.

Firstly, at the curriculum level, the issue featured in terms of inadequate coverage. Some of the lecturers felt that, due to the intensity of the social problems in Namibia, social issues affecting the society should be prominent in the curriculum, particularly in courses such as Social Science Education, and Contemporary Social Issues. Secondly, at the pedagogical level, social problems featured in terms of their impact on teaching and learning. This view recognised that, when learners are affected by social problems, their learning is affected and, thus, the teachers are also affected.

The common pattern among the lecturers and student teachers of viewing diversity primarily from a 'social problem' perspective may be due to the predominance of social problems in Namibia. It would be that social problems have overtaken the other socio-cultural dimensions such as race, ethnicity and gender that were central during the apartheid era. Accordingly, due to the recognised pedagogical influence of social problems, one of the lecturers cited the importance of teachers, as agents of change to be equipped with good moral values.

It was possible to conclude from these findings that the persistent social problems experienced by Namibian society had influenced the perceptions of both the lecturers and the student teachers. The student teachers' narrow perceptions of learner differences stemmed from the perception that learners differ with regard to behavioural problems which are associated with poor home environments. The poor home environments were also associated with poor housing facilities. Poor housing facilities constitute a significant social problem in Namibia.

It was concluded from the pattern observed that both the lecturers and the student teachers perceived social problems as having an impact on diversity and diversity teaching.

9.1.5 Teaching philosophy and actual practices

One of the major findings of this study was the inconsistencies between the student teachers' teaching philosophy and their actual classroom practices and dispositions. This disjuncture was revealed by juxtaposing the student teachers' overall descriptions of the hypothetical teacher vis-à-vis their actual classroom practices and

attitudes. Their descriptions of the hypothetical teacher and their understandings of diversity teaching, 1) showed an awareness and understanding of learner differences and how such differences impact on teaching and learning; 2) exhibited an awareness that the knowledge base identified goes beyond technical skills (Banks et al., 2005) and includes the knowledge, skills and dispositions required by teachers for diversity; 3) showed an understanding that each learner is unique and has a preferred learning style and, that the one-size fits all approaches do not accommodate each learner's learning style preference. The student teachers clearly understood the need to vary teaching methods, materials, activities, and assessment to accommodate different learning needs. In addition, generally, they showed an understanding that learner differences have a pedagogical impact; 4) showed advocacy for equity practices in classrooms; practices free from all exclusionary practices; friendly and welcoming classrooms where no learner feels left out and; 5) revealed the envisaged teacher as one who would create learning communities in classrooms – environments where learners learn from each other.

An obvious conclusion was that this level of understanding of diversity teaching would translate into good classroom teaching and equity practices. However, this was not the case as the study found that the majority of the student teachers' classroom practices were not in accordance with diverse classrooms.

1) De-contextualisation of lessons: It was demonstrated in Chapter 7 that some of the topics taught, particularly the History and Social Studies lessons, incorporated societal issues. However, the student teachers did not seem to take this into account and, instead, the strategies they used in the majority of the lessons decontextualised the lessons from societal issues.

2) The predominance of one-size-fits-all approaches: Teaching for diversity demands that teachers differentiate and vary their teaching approaches to suit the learners' different learning styles. However, this did not seem to happen as the main teaching method used was 'tell-ask'. However, the use of one teaching strategy only does not accommodate all learners. Similarly, the question and answer method dominated many of the classrooms with the majority of the student teachers not varying or modifying their assessment approaches to suit the learners' needs.

3) Learning communities were jeopardised: In many of the classrooms the learners tended to sit by association either racially, ethnically or by gender. However, such 'comfort zone' groupings jeopardise learning communities with the diverseness of learners not being beneficial in such instances.

4) Poor equity practices: Despite the fact that some of the student teachers provided evidence of good and positive equity practices in their classrooms, the poor and negative practices appeared to overshadow the positives practices. Firstly, instances of exclusions were observed in several of the classrooms: many of the student teachers were not concerned about whether or not all the learners participated; the use of Afrikaans in some classes appeared to be exclusionary to some learners; while the tendency of the student teachers to impose their viewpoints and beliefs on the learners seemed unfair, especially to those learners whose backgrounds were different from those of the student teachers. Secondly, the seeming reluctance on the part of the student teachers to build unity and tolerant attitudes among the learners appeared to be jeopardising learning communities and there seemed to be no effort on the part of the student teachers to bring the learners together. Bringing them together would have helped them to understand one another. Thirdly, the student teachers did not seem to recognise and appreciate the differences between the learners. The girls were the most affected by this practice. In fact, some student teachers seemed to discriminate against the girls. Despite the need for them to motivate girls they made little or no effort to do so.

In general, no opportunities were created to enable the learners to share their experiences with their fellow learners. Lastly, insensitivity to learner differences was another poor practice that was observed. This tendency led to, among others, insensitive remarks; the use of examples that were unfamiliar to some learners; and a tendency not to intervene when some learners passed remarks that were hurtful to other learners.

A number of conclusions may be drawn from the inconsistencies noted. Rahman et al.'s (2010) findings relating to a lack of reflective skills on the part of student teachers may result in a disjuncture between the student teachers' perceptions and

their actual classroom practices and dispositions. The student teachers appeared to be incapable of critically assessing their perceptions vis-à-vis their practices and this resulted in an inconsistency between what they believed in and their actual practice. This highlights the importance of developing the critical reflective skills of student teachers (Grant & Agosto, 2008; Rahman et al. 2010; Reeves & Robinson, 2014).

The washing-out effect of schools (Ensor, 2004) may be another reason for the disjuncture between students' perceptions and actual practices. School factors may also hinder student teachers in putting into practice what they have learnt during teacher preparation (Schultz et al., 2008). Since student teachers are supervised by school teachers, there is a likelihood that these school teachers may, to some extent, dictate what and how the student teachers teach. This implies that, if the practising teachers do not teach for diversity, the student teachers may follow suit, irrespective of their level of knowledge of diversity teaching. However, Schultz et al. (2008) argue that good negotiation skills may counteract this effect. However, this presupposes that the student teachers possess good negotiation skills and, if so, as Rahman et al. (2010) indicate, they could always find 'openings' to enact what they have learnt.

9.2 CONTRIBUTIONS OF THE PRESENT STUDY

The main objective of this study was to investigate how UNAM prepares student teachers to teach in diverse classrooms. The need to conduct research in this area was, among others, prompted by the gap identified in the literature on how teacher education institutions prepare teachers for diversity in Namibia. Thus, the focus of the study was on how UNAM was responding to Namibia's national diversity agendas through its policies and curricula. Accordingly, this study contributed to existing policy practices and debates as well to an understanding of how UNAM was responding to Namibia's national diversity goals through its policies and curricula. In addition, the study also contributed to a better understanding of what a socio-cultural curriculum should entail in practice. Thus, this study was crucial as it interrogated the interrelationship between what happens in the classroom and what happens in society from a sociocultural perspective.

The study also contributed to the gap in the literature in terms of the knowledge of diversity underlying teacher education programmes (TEPs). The study demonstrated how TEPs with a diversity focus should be conceptualised and organised. It also contributed to good practices in respect of the organisation of courses; course content and teaching practice intended to develop student teachers capable of meeting the needs of all learners. Finally, it also contributed to a better understanding of the impact of teacher educators on diversity teaching development.

9.2.1 Contributions to policy practices and debates

The study contributed to the debate in the literature on the regulatory function of governments in relation to teacher education institutions. One view recognises the key role of the state in the regulation of education services while the other views state policies as hindering the productivity of educational institutions. The regulatory function of the state over education matters is a worldwide phenomenon (Bell & Stevenson, 2006). Throughout the world, the state is recognised as a 'source of educational policy' with state policies shaping the practices of educational institutions (Bell & Stevenson, 2006). Educational institutions are expected to respond to and implement national policies. Because contexts in educational institutions differ and, as Cerna (2013) argues, there is no 'one-size-fits-all' policy, educational institutions may adapt national policies and develop internal policies to meet their internal objectives. The importance of policies cannot be over-emphasised; as Bell and Stevenson (2006, p. 9) argue, "it is not possible to understand what is happening in our educational institutions without developing an understanding of policy that reflects both its multi-stage and multi-tier character".

This study identified a weak link at national level as Namibia does not have in place a compelling national policy on diversity education to hold its educational institutions accountable. Thus, it is possible to conclude that the inconsistencies observed in UNAM's policy and curriculum practices may be attributed to the existing status quo. Since policies influence the way in which the curriculum is organised as well as the practices, interventions must be put in place to ensure a coherent teacher education programme (Hammerness et al., 2005). Thus, without both national and internal policies, institutions might be negatively affected.

This study emphasised the view of the states as a regulatory body. It underscored the need for either a national teacher education policy or else compelling state policies to direct institutions. The study also demonstrated that a teacher education institution that has diversity teaching as priority should have an internal policy that reflects the state diversity policies and agendas. Again, it highlighted the need for the link between state and educational institutions since as Bell and Stevenson (2006, p. 26) observe, "policy within is shaped decisively by policy from without".

### 9.2.2 Contributions to curriculum practices

This study contributed to the dearth of research on the curriculum practices in teacher education for diversity programmes. It would appear that there has been very little done in this area. This study brings across an understanding that a curriculum with a diversity focus differs from a curriculum without a diversity focus in terms of the theories, content and teacher education practices. Teacher education for diversity programme requires a strong link with society and government as such a programme should include a socio-cultural curriculum. A socio-cultural curriculum is defined by the organisation of its courses and teaching practice and through its lecturers. It draws its contents from the needs of learners and society. This study has shown how race, ethnicity, gender and social-class influence pedagogical choices. It has also demonstrated how what happens in the classroom is influenced by the broader society. Thus, the study highlights the importance of a socio-cultural curriculum based on social justice, cultural capital and constructivist principles. Social justice serves as a background to justice and equity issues; cultural capital approaches equity and justice issues from a societal hierarchy of class and dominance perspective while constructivism ensures pedagogical approaches from an equity and justice perspective. In general, thus, it is a curriculum that is shaped by contextual influences within and beyond the classroom.

In addition, the study approached diversity, unity and inclusivity issues broadly. It adopted an intersectionality approach (Crenshaw, 1991). The intersectionality approach is a developing trend in the literature.

In the context of this study, this approach pivoted on how race, ethnicity, gender and social class interact to produce unique individuals. This study brought an understanding that, when studying diversity, unity and inclusivity issues, context becomes imperative. Issues of race, ethnicity, gender and social class are particular to both Namibia and the uniqueness of learners. Race, ethnicity, gender and social class contribute to the identity of each learner. Therefore, disregarding any one of these may entail ignoring its contribution to the identity and diverseness of learners. Furthermore, understanding the diverseness of learners from a "multiple identities" (Abes et al., 2007) perspective has shown that approaching each one's ethnicity, for example, in isolation is ineffective. Hence, this study called for a collective approach that considers the way in which all these dimensions of diversity produce unique individuals with multiple identities; individuals from different backgrounds and with different needs and learning styles. It is such individuals that collectively make up diverse classrooms.

9.2.3 Contributions to the conceptualisation of teacher education for diversity

This study contributed new knowledge on how teachers should be prepared to teach for diversity. The study revealed that the success of a teacher education programme to prepare teachers for diversity depends on the interplay between policy and curriculum theories. The thinking was underpinned by an understanding that state policy influences institutional policy and, therefore, affects the curriculum. The concept of a curriculum used in the context of this study was defined as "a plan of instruction that details what students are to know, how they are to learn it, what the teacher's role is, and the context in which learning and teaching will take place" (Ministry of Education, 2006, p. 123). Embedded in the definition are the three components presented in Figure 9.2 (p. 258), namely, courses, teaching practice and teacher educators. Figure 9.2 is based on the assumption that there is a link between state and institutional policies, and that the curriculum adopts a socio-cultural view that draws its contents from societal needs (Sowell & Stollenwerk, 2000).
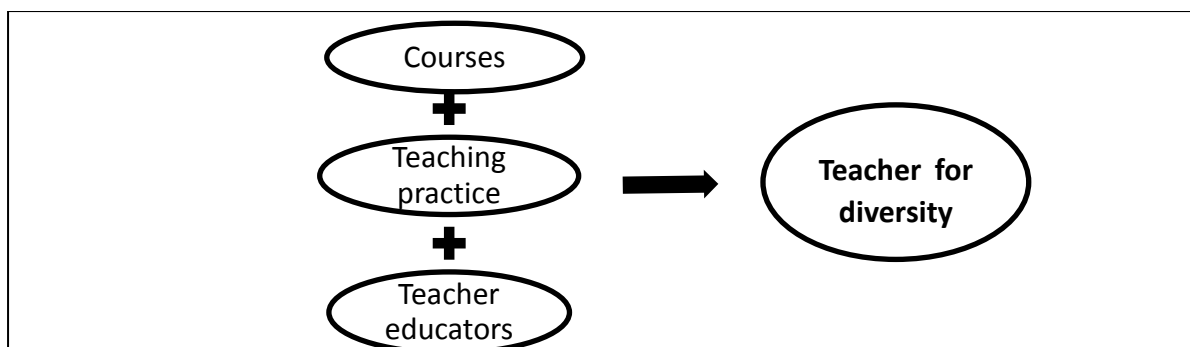
Figure 9.2: Factors influencing teacher preparation for diversity

These three components have been identified by this study as crucial to the development of student teachers' 'special' knowledge base to enable them to teach learners who differ on the basis of race, ethnicity, gender and social class. It is argued in Figure 9.2 above that, in order to produce teachers for diversity, courses, teaching practice and teacher educators should satisfy certain requirements. This study further revealed that, when one component is lacking, it is not possible for the student teachers to be properly prepared for diversity teaching.

The study uncovered both good and poor practices within the three components. Both the organisation and the integration of diversity, unity and inclusivity issues across the courses in the BEd programme revealed some awareness of diversity teaching. Approximately one third of the compulsory courses, including the specialisation, Social Science Education, were explicit in their course aims in relation to diversity teaching while a further third incorporated diversity, unity and inclusivity issues, although implicitly. The final one third of the courses showed no evidence of diversity, unity and inclusivity issues being integrated at all.

The practice at UNAM of infusing diversity, unity and inclusivity issues across the compulsory courses in the BEd programme is acknowledged in the literature as good practice rather than including these issues in the optional dedicated courses. However, the contribution of the courses may be improved yet further by changing the courses which include diversity, unity and inclusivity implicitly to include such issues explicitly. In addition to the infusion of diversity issues across courses, a compulsory course dedicated to the in-depth coverage of diversity, unity and inclusivity issues should be introduced.

In relation to this recommendation, this study contributed to the debate on whether there should be stand-alone course/s dedicated to diversity issues, whether diversity content should be add-ons to some courses, or whether it should be infused across the curriculum in several of the courses offered. Teaching for diversity supports the latter view. This study added an additional view that required further explanation. This view purports to adopt both the views indicated above, namely, a programme could integrate diversity content across the entire curriculum but also have one or two stand-alone courses. This would ensure good coverage of diversity, unity and inclusivity issues because the stand-alone courses, coupled with the infused content courses, should provide in-depth coverage of these issues.

Teaching practice contributes to the student teachers' special knowledge base for diversity teaching. However, this study highlighted notable weaknesses in this respect. Firstly, the study revealed that teaching practice course aims show no intentions about diversity teaching. To be intentional, diversity teaching should be included in the aims of teaching practice. Secondly, the duration of teaching practice at UNAM is too short as the teaching practice at all levels totals to less than six months. There is empirical evidence supporting the notion of longer teaching practice. In fact, Darling-Hammond (2006) observes that the most effective teacher education programmes require at least a full academic year. This, she argues, allows the student teachers time to "grow roots on their practice" (p.8). As Darling-Hammond (2006) asserts, the longer student teachers spend on teaching practice the more independent they become expert teachers.

Thus, based on this evidence and the findings from the student teachers in this study, it is suggested that teaching practice should be for at least six months every year from year 2. Year one would involve the observation of good practices only and anything longer than three weeks would suffice. Thirdly, the practice of the student teachers being allowed to do teaching practice at schools of their choice jeopardises the diversity teaching experiences. The study revealed that the student teachers who taught at familiar, mono-cultural setups were rarely exposed to diversity, unity and inclusivity issues.

Finally, although not a finding of this study, support and supervision by both mentor teachers and lecturers should prioritise diversity teaching. If the support provided does not consider diversity teaching as a priority, despite courses being explicit, diversity teaching becomes a spontaneous activity only.

The last component refers to the teacher educators who teach about teaching (Loughran, 1997). The interviews with the student teachers revealed poor tendencies on the part of their lecturers who did not model good diversity teaching practices. Modelling is identified in the literature as a strategy through which student teachers may learn from lecturers (European Commission, 2013; Fourie & Fourie, 2015). It is essential that teacher educators are competent to teach about teaching and, in particular, they require 'a set of special competencies' to prepare teachers for diversity (OECD, 2010). In view of the finding of this study that some diversity, unity and inclusivity issues are not explicit in certain courses, the 'up-to-the lecturer' approach could help if the lecturers were aware about diversity teaching as they would be still able to focus their teaching on diversity, unity and inclusivity issues.

It may be concluded from Figure 9.2 (p. 258) that, for student teachers to be fully prepared for diversity teaching, all three components are crucial. If any one aspect is lacking then the teaching for diversity experiences are incomplete.

9.3   LIMITATIONS

Firstly, it is not possible to generalise the findings of this study to the entire cohort of student teachers who were in their final year in 2016. The study findings apply only to student teachers specialising in Social Science Education.

Secondly, due to the short duration of teaching practice during the final year – 12 weeks for the primary phase and 8 weeks for the secondary phase – the intended duration of the data collection was shortened. The researcher had initially intended a 'prolonged' engagement with the student teachers and had aimed to observe them for at least 16 weeks in order to become acquainted with the dynamics in the classrooms observed. The shorter duration of teaching practice also limited the post observation discussions due to the tight visiting schedules.

Thirdly, in view of Namibia's colonial legacy of the apartheid ideology, the study approached learner differences from a socio-cultural perspective. The study's focus was on how diversity issues of race, ethnicity, gender and social-class contributed to the uniqueness of learners and the pedagogical impact of these issues. Other dimensions of diversity, despite an overall inclusive definition of diversity, were excluded

Finally, the inclusion of lecturers in the study was at the level of perceptions only. However, in order to obtain better understanding of their perceptions and practices, lecturers should also be observed.

9.4 FUTURE RESEARCH AREAS

The trend in the literature highlighted a lack in knowledge on the understanding of diversity underlying teacher education programmes (TEPs) as well as few discussions of what goes on in the courses and teaching practice in terms of the diversity teaching to which student teachers are exposed. This lack is particularly significant in the developing contexts where there seems to be less focus on teacher education for diversity as compared to the developed contexts. My study addressed this deficit by revealing the philosophical underpinning of the BEd programme's courses, teaching practice and the perceptions of both lecturers and student teachers. The study did not, however, unpack what actually happens in the lecture rooms in terms of diversity teaching, particularly what a socio-curriculum entails in practice. Assessing the curriculum view adopted by the BEd programme through documents, the perceptions of lecturers and student teachers, and the classroom practices of student teachers did not seem to provide a holistic view of what a socio-cultural curriculum entails in practice. Thus, a future study could be conducted on lecturers' teaching practices, thus observing lecturers teaching. This study would contribute to the dearth of research observed in respect of, among others, the knowledge base of lecturers as well as their practice.

The literature review showed that modelling as a teacher learning strategy is a neglected area. This study revealed some inconsistencies in relation to the views of both the lecturers and student teachers on lecturers as the role models of good diversity teaching practices. The role of modelling has been identified in the literature as crucial to teacher preparation for diversity. A study by Lunenberg et al. (2007) that examined whether teacher educators modelled their practice concluded that some never did and, if ever they did, it was in most cases spontaneous and unplanned. The study also revealed that some teacher educators lacked knowledge and skills of modelling. Thus, a future study could explore the attitudes, knowledge and practice of modelling of teacher educators. Such a study would contribute to remedying the noted scarcity of studies on teacher educators in general, as well as the few discussions of what goes on in the courses to which student teachers are exposed.

One of the trends in the literature, particularly in South Africa, has highlighted the challenges that desegregated schools continue to face. These studies report such challenges, including add-on approaches, assimilatory practices (James et al., 2006; Lemmer & Meier, 2011); discriminatory practices (Moletsane et al., 2004; Wilmot & Naidoo, 2011); negativity towards integration (Alexander, 2011; Meier, 2005) and belief and practice mismatch (Pillay & McLellan, 2010). However, there appears to be little known about the situation in Namibia. The interviews held with some of the student teachers in this study revealed certain racial discriminatory practices in some former white schools. Thus, a study that focused on diversity, unity and inclusivity practices in integrated schools is needed. Such a study could pay particular attention to the way in which teachers, learners and parents experience diversity, unity and inclusivity issues in such schools.

UNAM has a Teaching and Learning Policy that guides the staff at UNAM on all teaching and learning processes. It is a key reference document for faculties and schools, as well as third-party providers involved in teaching and learning at UNAM. The policy takes cognisance of diversity, unity and inclusivity issues. Among others, the policy envisages graduates who are creative and critical thinkers, reflective practitioners and who possess the cross-cultural fluency that sensitises students about different cultures.

The policy also advocates issues of equity and social justice for all, across social, economic, ethnic and gender differences. Finally, it strives to create an inclusive environment that accommodates students and staff with disabilities. My study aligned UNAM's policies, of which theTeaching and Learning is one, to Namibia's national agendas on diversity, unity and inclusivity. It aimed at establishing UNAM's response to national policies on diversity, unity and inclusivity. A future study could extend this further by exploring the extent the Faculty of Education aligns its activities to the Teaching and Learning policy. Such a study would juxtapose the Faculty of Education's actitivities with the diversity ideologies of the policy.

The presence of diversity, unity and inclusivity issues in the Social Science syllabuses formed part of this study. The findings have shown that, on the basis of the few topics analysed, the philosophies underpinning the syllabuses, and the learning contents of Social Studies (Primary phase) and History (Secondary phase) syllabuses inclined more towards a socio-cultural view (D'Amant, 2012; Du Toit, 2011; Themane, 2011) compared to Geography (Secondary phase) syllabuses. As alluded to, only few topics were analysed. A much larger study is needed to evaluate the Social Science syllabuses for the prominence of diversity issues. Such a study would do an in-depth analysis of an entire learning area of the Social Sciences. The need for a study in this area can also be justified on the basis of the claim that the obvious possibilities of integrating equity and diversity issues are found particularly within the learning area of the Social Sciences (Harris & Clarke, 2011; Sheppard, 2010).

9.5 RECOMMENDATIONS

9.5.1 Namibia should have a teacher education policy

The evidence from this study shows that the absence of a teacher education national policy that includes diversity teaching as one of its aims has a negative impact on teacher education institutions. Although Namibia has a teacher education framework in place, namely, the National Professional Standards for Teachers, this serves a different purpose from that of a policy.

A teacher education policy would regulate and direct the activities of teacher education institutions. In addition, UNAM's vision and mission statements are not explicit about equity and social justice issues and, thus, UNAM does not have in place a teacher education policy to direct its teacher education activities. The absence of an institutional teacher education policy that has, as one of its aims, diversity teaching has led to the status quo at UNAM in terms of which there are no clear agendas on equity and social justice in teaching and learning. Without clear agendas on diversity, unity and inclusivity issues, there is little likelihood of teacher education for diversity. One may conclude that the BEd programme's lack of dedication to diversity teaching, as observed in this study, may be attributed primarily to Namibia's lack of national directives with clear intentions about diversity teaching. The evidence from this study clearly reveals the need to address this issue. Firstly, Namibia needs a teacher education policy that is aligned to its national diversity, unity and inclusivity goals – a policy that directs its teacher education institutions to focus on diversity teaching. Secondly, in order to contextualise Namibia's national goals and agendas on diversity teaching, UNAM should develop an institutional teacher education policy that, among others, prioritises diversity teaching.

9.5.2 UNAM should have a teacher education curriculum

The evidence from this study revealed that UNAM does not have a teacher education curriculum document or, if it does, the curriculum document is not well-known. None of the documents surveyed, the lecturers consulted and the lecturers interviewed made reference to a curriculum apart from the prospectus. However, a prospectus that seems to function as a curriculum should be serving a different purpose as an information and advertisement tool. On the other hand, as defined in the National Professional Standards for Teachers of Namibia, "a curriculum is a plan of instruction that details what students are to know, how they are to learn it, what the teacher's role is, and the context in which learning and teaching will take place" (Ministry of Education, 2006, p. 123). The absence of a curriculum document had negative consequences. For example, it was not possible to ascertain some issues pertaining to the philosophical underpinnings of the BEd programme.

Thus, this study recommends that UNAM should have a curriculum document that covers the theoretical and philosophical underpinnings of what is to be learnt, how it is to be learnt, and where teaching and learning take place. Other than that, in view of Namibia's diverse classroom demographics and the colonial legacy of apartheid, a BEd curriculum should be theoretically grounded on a social justice foundation. In addition, the curriculum should adopt a socio-cultural perspective that is contextual to the Namibian situation, thus a curriculum that, among others, aims to equip student teachers with the knowledge base required to teach diverse classrooms.

9.5.3 UNAM should prioritise diversity teaching

The evidence from this study shows that diversity teaching is not a priority in the BEd programme, particularly in the component of teaching practice with diversity teaching not featuring in the teaching practice course aims. The absence of diversity teaching as one of its goals seemed to have contributed to the general poor performance of student teachers during teaching practice vis-à-vis diversity teaching. The majority of the student teachers demonstrated poor diversity teaching and equity practices. However, all this may be attributed to lack of dedication towards diversity, unity and inclusivity issues and diversity teaching. Diversity teaching was not a requirement in teaching practice and nor was it a requirement in the research project the student teachers had to conduct. This research project formed part of the teaching practice assignments, and it contributed to the attainment of the BEd Qualification and, thus, every student carried out this project. Similarly, to compel student teachers to pay attention to diversity, unity and inclusivity issues, and diversity teaching protocols, diversity teaching should form part of the teaching practice aims and, perhaps, even be a requirement for the BEd qualification. For example, as was the case with the research project, student teachers would have to demonstrate the ability to teach diverse classrooms as part of the requirements to attain the BEd qualification.

This study, therefore, recommends that diversity teaching should be intended in the BEd programme and that teaching practice should include diversity teaching. Thus, diversity teaching should form part of the requirements of becoming a teacher. UNAM should aim, among others, to prepare teachers who are able to teach in diverse settings.

9.5.4 NPST should have a competence on diversity teaching

The analysis revealed that the National Professional Standards for Teachers (NPST) lacks conviction in respect of diversity teaching. As the only model stipulating the knowledge base required for Namibian teachers and in consideration of the multicultural nature of the Namibian society, the need for diversity teaching cannot be overemphasised. However, in its current state whereby it does not include a competence on diversity teaching, with the exception of the competence on special needs learners, diversity teaching is clearly neglected. In order to enhance its mandate, element 5 of competence 3 – 'demonstrate understanding of diversity' – could be made more intentional by reformulating it as for example 'the ability to teach diverse classrooms'. This would compel teacher education institutions to prepare student teachers for diversity.

Furthermore, since diversity teaching is value-laden, the domain of professional values should be more intentional in respect of equity and social justice values and there should be a dedicated competence to diversity teaching values. For example, element 2E of competence 28 (Appendix 1) – *"Demonstrate understanding of the values that underpin teaching practice"* – could be restated to reduce the existing ambiguity and to ensure that classroom-based equity and social justice values are included.

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APPENDICES

Appendix 1: NPST and the presence of diversity

No:	Key Competence	Diversity Education Theories
1	Demonstrate understanding of the concepts, theories, principles and facts related to the curriculum subject/s being taught.	*Contextualises learning to context/learners' experiences (E1, PC 1.2; E2, PC 2.7)*
2	Demonstrate knowledge and understanding of the development of children and teenagers in physical, cognitive and language, and socio-emotional domains.	*The development of learners is contextualised, and diversity issues considered (E1, PC 1.2, 1.5, 1.6, 1.7)*
3	Demonstrate understanding of education theory in general, with particular application to the subjects being taught.	*LCE approaches (E2), assessment equity (E3), reflective practice (E4), diversity pedagogies (E5 & E6)*
4	Develop long and medium-term plans for teaching 5.	*Inclusive education principles when planning for teaching (E2, PC2.2)*
5	Analyse curriculum and syllabus requirements and develop a scheme of work.	*LCE perspective (E1, PC 1.3); and contextual to learners' needs and nation (E1, PC 1.6; 1.7); values different cultural perspectives (E2, PC 2.5)*
6	Design learning sessions and learning experiences 7.	*Constructivist principles - learner background, prior knowledge, & learners' needs (E1 & 2)*
7	Access and prepare learning resources	*Anti-bias and adaptable to learners with special needs (E1, PC 1.6)*
8	Organise and manage the learning environment	*Learners' special needs, and cultural diversity; promotes cooperation (E1, PC 1.3; 1.5 & E1, PC 2.2)*
9	Apply strategies to promote English competence across the curriculum	*Embraces language and multiculturalism (E1, PC 1.3)*
10	Facilitate learning using a variety of group orientated methodologies	*Individual learners' needs (E1, PC 1.1; 1.2); LCE (E2, PC 2.1, 2.5); multiculturalism, anti-bias, learners' needs and differences (E1, PC 2.11; E3, PC 3.7)*
11	Facilitate learning through interactive presentations, instruction and demonstrations	*No mention of any diversity or inclusivity issue*
12	Manage learning and learners	*Cultural and gender differences (E2, PC 2.5; 2.13)*
13	Work with special needs learners	*Special needs and cultural differences (E2, PC 2.5; 2.8)*
14	Analyse learner syllabus standards and develop multiple assessment strategies	*Assessment equity, multiple assessment strategies, special needs ((E1, 2 &3)*
15	Use multiple assessment strategies to assess learners	*Assessment equity, multiple assessment, special needs (E1, PC 1.1; 1.3; E2, PC 2.1)*
16	Provide feedback on assessments	*Learner differences and needs (E1, PC 1.8)*
17	Analyse assessment results	*N/A*

18	Meet classroom administrative requirements	*No mention of any diversity or inclusivity issue*
19	Participate in school decision making structures and processes	*N/A*
20	Provide guidance to learners on educational, academic and career issues.	*Embraces learners' needs (E2, PC 2.10);*
21	Provide advice and support to learners on personal, social and educational issues.	*Embraces learners' needs (E1 & 2)*
22	Promote awareness and understanding of HIV/AIDS	*Needs of individual learners, culturally sensitive, empathy (E4, PC 4.1; 4.3; 4.6)*
23	Provide care and protection for learners	*Culture and non-discrimination (E2, PC 2.7; E4, PC 4.7)*
24	Provide primary emergency care as first responder	*None*
25	Build relationships with parents, guardians, families and agencies in the larger community to support learner's learning and well-being.	*N/A*
26	Evaluate own performance in each teacher role	*No mention of any diversity or inclusivity issue*
27	Engage in own professional development, and participate as a member of the professional learning community.	*Learning communities (E2, PC 2.2) Professional communities (E5, PC 5.4)*
28	Demonstrate understanding of, and uphold, the professional code of conduct for teachers	*Respect for learners, non-discrimination, relationships with parents and community (E1, PC 1.1; 1.3; E2; E3, PC 3.1)*
29	Contribute to community welfare	*N/A*
30	Contribute to developing and/or enhancing the professional expertise and practice of other teachers	*N/A*

1. **E** – Represents element. Each competence is sub-divided into smaller, manageable parts termed elements. What describes the quality of performance to be observed in a competent teacher are the performance criteria represented as **PC**. For instance, E1 and PC 1.2 stands for Element 1, Performance criteria number 1.2 of a specific competence.
2. **N/A** means that the competence is not a requirement for intern teachers, therefore not a requirement for pre-service.

Appendix 2: NPST competences and domains

Area of Competence	No:	Key Competence	Domains
Subject Expertise	1	Demonstrate understanding of the concepts, theories, principles and facts related to the curriculum subject/s being taught.	Professional Knowledge
Human Development	2	Demonstrate knowledge and understanding of the development of children and teenagers in physical, cognitive and language, and socio-emotional domains.	Professional Knowledge
Education Theory	3	Demonstrate understanding of education theory in general, with particular application to the subjects being taught.	Professional Knowledge
Planning	4	Develop long and medium-term plans for teaching 5.	Professional Practice
	5	Analyse curriculum and syllabus requirements and develop a scheme of work.	Professional Practice
Design and Development	6	Design learning sessions and learning experiences 7.	Professional Practice
	7	Access and prepare learning resources	Professional Practice
Facilitation of Learning	8	Organise and manage the learning environment	Professional Practice
	9	Apply strategies to promote English competence across the curriculum	Professional Practice
	10	Facilitate learning using a variety of group orientated methodologies	Professional Practice
	11	Facilitate learning through interactive presentations, instruction and demonstrations	Professional Practice
	12	Manage learning and learners	Professional Practice
	13	Work with special needs learners	Professional Practice
Assessment of Learning	14	Analyse learner syllabus standards and develop multiple assessment strategies	Professional Practice
	15	Use multiple assessment strategies to assess learners	Professional Practice
	16	Provide feedback on assessments	Professional Practice
	17	Analyse assessment results	Professional Practice
Administration of Learning	18	Meet classroom administrative requirements	Professional Practice
	19	Participate in school decision making structures and processes	Professional Relationships
Guidance, Counselling and Support	20	Provide guidance to learners on educational, academic and career issues.	Professional Relationships
	21	Provide advice and support to learners on personal, social and educational issues.	Professional

			Relationships
Health and Safety	22	Promote awareness and understanding of HIV/AIDS	Professional Relationships
	23	Provide care and protection for learners	Professional Relationships
	24	Provide primary emergency care as first responder	Professional Relationships
Networking	25	Build relationships with parents, guardians, families and agencies in the larger community to support learner's learning and well-being.	Professional Relationships
Professional Development	26	Evaluate own performance in each teacher role	Professional Values
	27	Engage in own professional development, and participate as a member of the professional learning community.	Professional Values
	28	Demonstrate understanding of, and uphold, the professional code of conduct for teachers	Professional Values
Community Development	29	Contribute to community welfare	Professional Relationships
Mentoring	30	Contribute to developing and/or enhancing the professional expertise and practice of other teachers	Professional Relationships

Appendix 3: Interview with the Dean and Lecturers

1. What type of teacher does UNAM Faculty of Education envisage producing through its education programmes?
2. What policies are in place to ensure that the teacher it envisages is produced?
3. What curriculum framework underpins UNAM BEd curriculum?
4. What philosophies underpin UNAM BEd curriculum?
5. How does UNAM ensure that Namibia's founding principles of unity and diversity are put into practice?
6. How does the Faculty of Education ensure that student teachers have the knowledge, skills and dispositions required to work with learners from diverse backgrounds?
7. How does the BEd programme prepare student teachers for diverse classrooms?
8. How do you prepare student teachers to teach learners from different backgrounds and with different identities?
9. Do you discuss issues of race, ethnicity, gender and social class with your students?
10. How do race, ethnicity, gender and social class influence teaching and learning?
11. How have you integrated unity and diversity topics in your courses?
12. What programmes are in place to ensure that student teachers are prepared to teach issues of unity and diversity?
13. What practices are in place to ensure that student teachers address issues of unity and diversity?
14. What programmes and practices are in place to sensitise student teachers about the learner populations they will teach?
15. How are activities related to the diversity (race/ethnicity, gender and class) infused into the BEd curriculum?
16. Do you feel that the BEd curriculum has addressed the issues of unity and diversity adequately? Is there room for improvement?
17. How are issues of unity and diversity covered in your courses?
18. Do such courses sufficiently cover unity, diversity and inclusivity issues?
19. What should student teachers know about race, ethnicity, gender and social class?
20. Is there any consideration given to ensuring that student teachers are placed in schools that offer them a different cultural experience from that with which they are familiar?
21. What successes have you had in preparing student teachers to teach for diversity?
22. What difficulties have you had in preparing student teachers to teach for diversity?
23. How could you overcome the difficulties you have had in preparing student teachers to teach for diversity?

Appendix 4: Interview with student teachers

1. Describe the composition of the learner populations in town schools.
2. Describe the differences you might encounter among learners in urban schools.
3. What does Namibia's unity in diversity policy mean to you?
4. What are your views regarding differences between learners? Are they important or not? Please explain.
5. Which differences do you think will have an impact on how learners learn? Please explain.
6. Why do you think there is a need to be concerned about differences between learners?
7. Should we be concerned about building unity among learners?
8. Do you think you should be concerned about differences in regard to race and why?
9. Do you think you should be concerned about differences in regard to ethnicity and why?
10. Do you think you should be concerned about differences in regard to gender and why?
11. Do you think you should be concerned about differences in regard to social class and why?
12. What courses in the BEd programme cover unity and diversity?
13. How do such courses cover unity and diversity?
14. Do such courses cover unity and diversity issues sufficiently?
15. How were you prepared to address differences between learners?
16. How were you prepared to build unity among learners?
17. What qualities and experiences do you possess or lack that might affect your ability to teach unity and diversity?
18. How would you adjust the teaching strategies to better meet the needs of all learners in future?
19. What successes have you had in regard to teaching unity and diversity topics?
20. What difficulties have you had in regard to teaching unity and diversity topics?
21. How could you overcome the difficulties you have had in regard to teaching unity and diversity topics?

Appendix 5

17 December 2015

TO WHOM IT MAY CONCERN

Dear Sir/Madam

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT THE UNIVERSITY OF NAMIBIA

Ms Beatrice Sichombe is a doctoral student studying at the University of Pretoria. I am her supervisor. I write in support of her application to conduct research at the University of Namibia (UNAM). This study involves the Dean of the Education Faculty, final-year BEd student teachers, both primary and secondary phases, specialising in the Social Sciences, and their lecturers. The research title is: "Teacher education for diversity at the University of Namibia: policies, and practices". The study aims to investigate the way in which student teachers are prepared to teach diverse student populations. It will assess the way the policies, and practices of UNAM's Faculty of Education integrate issues of unity and diversity into the curriculum.

The research activities will be carried out at two UNAM campuses: the Main campus (secondary phase) and the Khomasdal campus (primary phase). The data and documents that will be collected will be treated in the strictest confidence and will be used solely for these research purposes. All ethical principles of privacy, voluntary participation, informed consent, safety and anonymity will be observed.

It is hoped that the research findings will make a significant contribution to the existing literature on teacher education for diversity. In addition, they should prove useful to the Ministry of Education's policies on teacher education and UNAM's teacher training programmes.

If you have any additional questions please contact me.

Sincerely

Professor KE Weber
eweber@up.ac.za

Appendix 6

Dear Sir/Madam

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT YOUR INSTITUTION

I hereby wish to apply for permission to conduct research at the University of Namibia's (UNAM's) Faculty of Education. This study involves the Dean of the Faculty, final-year BEd student teachers, both primary and secondary phases, specialising in the Social Sciences, and their lecturers. My research title is: "Teacher education for diversity at the University of Namibia: policies, curricula and practices". The study aims to investigate the way in which student teachers are prepared to teach diverse student populations. It will assess the way the policies, curricula and practices of UNAM's Faculty of Education integrate issues of unity and diversity.

I would like to request that my research activities be carried out at two UNAM campuses: the Main campus (secondary phase) and the Khomasdal campus (primary phase).

This study will consist of the following research activities:
  (i)   Semi-structured interviews to be held with the Dean of the Faculty of Education and a number of lecturers
  (ii) Semi-structured interviews to be held with students
  (iii) A document study of the BEd curriculum and related policy documents
  (iv) Observation of students during teaching practice at their placement schools.

The data and documents that will be collected will be treated in the strictest confidence and will be used solely for these research purposes. I also promise to observe all ethical principles of privacy and anonymity (the identity of the student teachers and lecturers will not be revealed), voluntary participation, informed consent (informed and voluntary decision for your institution either to participate or not to participate in the study) and safety (no potential harm is envisaged).

I believe that the research findings will make a significant contribution to the existing literature on teacher education for diversity. In addition, they should prove useful to the Ministry of Education's policies on teacher education and UNAM's teacher training programmes. All data collected with public funding may be made available in an open repository for public and scientific use.

Yours sincerely

Mrs Beatrice Sichombe

Please sign this letter as a declaration of your consent.

University of Namibia Senior Administrator's signature:…………………………….

Designation:……………………………………………………………………………

Date:…………………………….

Researcher's signature: Date: 17 August 2015

Supervisor's signature:

Professor KE Weber

Date: 17 August 2015

Yours sincerely

Mrs Beatrice Sichombe

Appendix 7: Expanded notes

Observation protocol

Date_____ Site_____

Time_____ Grade_____

Class
descritption_____

1) How does the lesson plan meet the individual needs of diverse learners (various teaching strategies, activities and assessment)?

_____

_____

_____

_____

2) Is equity and social justice addressed? How does the student teacher use

strategies that promote equity and social justice?

_____

_____

_____

_____

3) How does the student teacher allow learners to talk openly and constructively

about racial, ethnic, gender and social class issues?

_____

_____

_____

_____

4) How does the student teacher help learners to acquire the knowledge, skills and

dispositions they need to understand each other, to appreciate differences, and to

build tolerance towards each other?

_____

_____

_____

_____

5) How does the student teacher design classroom-based activities that encourage interactions between different groups (for example, cooperative groups to enable learners to become acquainted as individuals)?

_____

_____

_____

_____

6) How does the student teacher use a variety of assessment tools to ensure that all learners from diverse racial, ethnic, gender and social class groups are fairly assessed?

_____

_____

_____

_____

7) How does the student teacher use culturally sensitive methods to assess learners' work but that do not discriminate against other groups?

_____

_____

_____

_____

7) How does the student teacher use various assessment strategies to accommodate the differences between learners (observation, portfolios, self-assessment, peer assessment, projects, tests, etc.)?

_____

_____

_____

8) How does the student teacher ensure that the activities are meaningful to all learners?

_____
_____
_____
_____

9) How does the student teacher build unity in the classroom in terms of

   (a) Race

   _____
   _____
   _____
   _____

   (b) Ethnicity

   _____
   _____
   _____
   _____

   (c) Gender

   _____
   _____
   _____
   _____

   (d) Social class

   _____
   _____
   _____
   _____

   10) How does the student teacher engage learners in activities that help learners develop the knowledge, skills and dispositions that acknowledge issues of unity and diversity?

   _____
   _____

_____

_____

_____

11) How does the student teacher treat all learners equitably? How does the teacher uphold equity values?

_____

_____

_____

_____

12) How does the student teacher adjust his/her strategies to meet the needs of all learners better?

_____

_____

_____

_____

13) How does the student teacher use strategies that are sensitive to differences between learners?

_____

_____

_____

_____

14) How does the student teacher promote unity and diversity?

_____

_____

_____

_____

15) How does the student teacher use teaching methods/strategies that are adapted to learners' diverse cultural backgrounds and experiences? In other words, are teaching strategies adjusted to suit learners with different learning needs?

_____

_____

_____

16) How does the student teacher employ pedagogical practices that value and address unity and diversity?

_____

_____

_____

_____

17) Do the pedagogical activities create an environment that promotes a learning community?

_____

_____

_____

_____

18) What view of learning or teaching philosophy is evident in the student teacher's classroom?

_____

_____

_____

_____

19) How do the student teacher's communication and language include and exclude some learners? Is the language sensitive to cultural, gender and socio-economic differences? Does the language promote unity?

_____

_____

_____

_____

20) How does the student teacher use examples and resources that promote unity and respect learner differences?

_____

_____

_____

_____

Appendix 8

Dear Learner

The purpose of this letter is to inform you that your class will be part of my research study which is to be undertaken at your school. My research title is: "Teacher education for diversity at the University of Namibia: policies, curricula and practices". The study aims to investigate the way student teachers are prepared to teach for unity and diversity. It will assess the extent to which the University of Namibia (UNAM) student teachers are capable of teaching learners from diverse backgrounds.

I will be in your class observing a student teacher from the University of Namibia who will be teaching Social Science lessons. I will not be teaching you but I will be present in the classroom when the student teacher whom I am observing will be teaching you. I will audio record the classroom interactions between the student teacher and you, the learners.

I promise that the information obtained will be treated in the strictest confidence and will be used solely for the purposes of this research. Your name, the name of your school, and the names of your teachers will not be revealed and, instead, pseudonyms will be used. I also promise to observe all the ethical principles of privacy, voluntary participation, informed consent, safety and anonymity. No harm will come from your participation in this project.

I would like to thank you for assisting me in this research. I believe that the research findings will make a significant contribution to what we know about teacher education

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for diversity. All data collected with public funding may be made available in an open repository for public and scientific use.

Yours sincerely

Bessie

Mrs Beatrice Sichombe

You do not have to be part of this class during these observations. You may leave the room before we start if you wish. Your parents also know about the study.
If you decide you want to be in this study, please write your name in the space below.

I, _____, want to be in this research study.

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

Researcher's signature: *Bessie*   Date: 17 August 2015

Supervisor's signature:

K.E. Weber

Professor KE Weber
Date: 17 August 2015

Yours sincerely

Bessie

Mrs Beatrice Sichombe

Dear Parent

This letter is to request you to give consent for your child to participate in my research study which is to be undertaken at the school your child attends. My research title is: "Teacher education for diversity at the University of Namibia: policies, curricula and practices". The study aims to investigate the way student teachers are prepared to teach for unity and diversity. It will assess the extent to which the University of Namibia (UNAM) student teachers are capable of teaching learners from diverse backgrounds.

 I will observe your child as part of the class during Social Science lessons. I will not be teaching your child but I will be present in the classroom when the student teacher whom I am observing will be teaching them. I will observe how the student teacher accommodates every learner in the classroom in terms of teaching approaches, in other words, how the student teacher accommodates differences between learners in the classroom. Furthermore, I will also observe how the student teacher encourages learners to tolerate and appreciate each other. Lastly, I will audio record the classroom interactions between the student teacher and the learners.

I promise that the information obtained will be treated in the strictest confidence and will be used solely for the purposes of this research. Your child's name, the name of his/her school and teacher's name will not be revealed and, instead, pseudonyms will be used. I also promise to observe all the ethical principles of privacy, voluntary

participation, informed consent, safety and anonymity. No harm will come from your child's participation in this project

I would like to thank you for assisting me. I believe that the research findings will make a significant contribution to the existing literature on teacher education for diversity. They should also prove useful to the Ministry of Education's policies on teacher education and UNAM's teacher training programmes. All data collected with public funding may be made available in an open repository for public and scientific use.

Yours sincerely

Bessile

Mrs Beatrice Sichombe

If you are prepared to allow your child to be part of the class that I will observe, please sign this letter as a declaration of your consent, i.e. that you give your consent for your child to participate in this research.

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

Researcher's signature: *Bessile*   Date: 17 August 2015

Supervisor's signature:

K. E. Weber

Professor KE Weber
Date: 17 August 2015

Yours sincerely

Bessile

Mrs Beatrice Sichombe

Appendix 10

Interviews with teacher educators

Dear Sir/Madam

This letter is to request your kind participation in my research study which is to be undertaken at your institution. My research title is "Teacher education for diversity at the University of Namibia: policies, curricula and practices". The study aims to investigate how student teachers are prepared to teach for diversity. It will assess the way the policies, curricula and practices of UNAM's Faculty of Education integrate issues of unity and diversity.

During your participation I would like to interview you on issues pertaining to teaching for diversity. This will take place in a one-on-one interview which will be audio recorded. The information obtained will be treated in the strictest confidence and will be used solely for the purposes of this research. I also promise to observe all the ethical principles of privacy (your identity and participation in the study will not be revealed), voluntary participation (your participation in the study is voluntary), informed consent (informed and voluntary decision to participate or not to participate in the study), safety (no potential harm is envisaged) and anonymity (your name will be withheld).

I will approach you before the actual date for the interview to explain how the interview will be conducted and how the audio recording will be done.

I would like to thank you in anticipation for assisting me in this research. I believe that the research findings will make a significant contribution to the existing literature on teacher education for diversity. They should also prove useful to the Ministry of Education's policies on teacher education and UNAM's teacher training programmes. All data collected with public funding may be made available in an open repository for public and scientific use.

Yours sincerely

Bessie

Mrs Beatrice Sichombe

If you are willing to participate in this study, please sign this letter as a declaration of your consent, i.e. that you participate in this research willingly and that you understand that you may withdraw from the research at any time. Your identity will remain confidential.

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

Researcher's signature: *Bessie* Date: 17 August 2015

Supervisor's signature:

K. E. Weber

Professor KE Weber
Date: 17 August 2015

Yours sincerely

Bessie

Mrs Beatrice Sichombe

Appendix 11

Faculty of Education
Fakulteit Opvoedkunde
Lefapha la Thuto

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Permission to observe student teachers

Dear Sir/Madam

This letter is to request your kind participation in my research study which is to be undertaken at your institution. My research title is: "Teacher education for diversity at the University of Namibia: policies, curricula and practices". The study aims to investigate how you were prepared to teach diverse student populations.

The research will not take place at your institution but at your placement school during teaching practice. I will be a non-participant observer and will audio record the lesson and take field notes while you teach. The aim of these observations is to study issues of unity and diversity. The process should take three to four weeks. During this time I will also hold post-observation discussions with you.

The information obtained will be treated in the strictest confidence and will be used solely for the purposes of this research. I also promise to observe all the ethical principles of privacy (your identity and participation in the study will not be revealed), voluntary participation (your participation in the study is voluntary), informed consent (informed and voluntary decision to participate or not to participate in the study), safety (no potential harm is envisaged) and anonymity (your name will be withheld).

I will approach you before the time to explain how the class observations and interviews will be conducted.

I would like to thank you in anticipation for assisting me in this research. I believe that the research findings will make a significant contribution to the existing literature on teacher education. They should also useful to the Ministry of Education's policies on teacher education and UNAM's teacher training programmes.

Yours sincerely

Mrs Beatrice Sichombe

If you are willing to participate in this study, please sign this letter as a declaration of your consent, i.e. that you participate in this research willingly and that you understand that you may withdraw from the research at any time. Your identity will remain confidential.

Participant's signature:…………………………: Date:………………………………

Researcher's signature: Date: 17 August 2015

Supervisor's signature:

Professor KE Weber
Date: 17 August 2015

Yours sincerely

Mrs Beatrice Sichombe

Appendix 12

Letter to the Permanent Secretary, Ministry of Education, Arts and Culture

Ms Sanet Steenkamp

Permanent Secretary

Ministry of Education, Arts and Culture

Private Bag 13186

WINDHOEK

Dear Ms. Steenkamp

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT THE SCHOOLS

I am a doctoral student studying at the University of Pretoria. I hereby wish to apply for permission to conduct research in the schools in the Khomas region. My study will focus on teacher education for diversity.

There are two phases to the study: phase one will be conducted at the University of Namibia (UNAM) campuses, and phase two will be at some of the placement schools in Windhoek where student teachers will be carrying out their teaching practice. The intended period is from January to March 2016. The study will focus only on student teachers during teaching practice and it will comply with the timetable of the school.

My research topic is: "Teacher Education for diversity at the University of Namibia: policies, curricula and practices". Namibian schools, particularly urban schools, are heterogeneous, and thus, in one classroom there are learners from different social classes, races and /ethnic groups, as well as girls and boys, thus making the classrooms diverse. Similarly, the teachers also come from different backgrounds and they have different perceptions of learners from different backgrounds. It thus becomes imperative that, teacher education programmes in Namibia should ensure that student teachers who graduate possess the necessary knowledge, skills, and dispositions to teach diverse learners. The study aims to investigate the way in which student teachers are prepared to teach diverse student populations. It will assess the way in which the policies, curricula and practices of UNAM's Faculty of Education integrate issues of unity and diversity.

This study will consist of the following research activities:

(i) Semi-structured interviews to be held with the Dean of the Faculty of Education and a number of lecturers
(ii) Semi-structured interviews to be held with student teachers
(iii) A document study of the BEd curriculum and related policy documents
(iv) Observation of student teachers during teaching practice at their placement schools.

The names of the schools will be withheld and, instead, pseudonyms will be used for confidentiality purposes. I also promise to observe all the ethical principles of privacy, voluntary participation, informed consent, safety, and anonymity. The information provided by the participants will be used for academic purposes only.

I believe that the research findings will make a significant contribution to the existing literature on teacher education for diversity. In addition, they should prove useful to the Ministry of Education's policies on teacher education and UNAM's teacher training programmes. All data collected with public funding may be made available in an open repository for public and scientific use.

Yours sincerely

Mrs Beatrice Sichombe

Office of the Pro-Vice Chancellor: Research Innovation and Development

UNIVERSITY OF NAMIBIA, Private Bag. 13301 Windhoek, Namibia

340 Mandume Ndemufayo Avenue, Pioneers Park. Office D090 ☎ +264-61-2064624 ☐ research@unam.na Fax+264-61-206 4624

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2 February, 2016

Dear Ms. Beatrice Sichombe

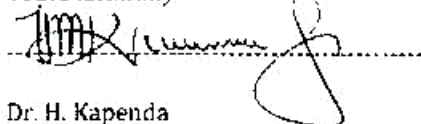## PERMISSION TO CONDUCT RESEARCH ACTIVITIES AT THE UNIVERSITY OF NAMIBIA (UNAM)

Your application to conduct research at UNAM entitled : *'Teachers Education For diversity at the University of Namibia- Policies, Programmes and Practices'*, was evaluated . Permission is hereby granted with the following conditions:

1. During the course of your research activities at UNAM, you will observe the required procedures, norms and ethical conduct in accordance with the relevant Research Policies and Guidelines. If unsure, please consult with *the Centre for Research and Publications* at UNAM for guidance. Any deviations and amendments to the original documents submitted (i.e. research proposal, interview guide, consent forms, etc.) must be submitted again for approval, before the research activities can commence.
2. The results of the findings will be shared with the PVC: Research Innovation and Development, and the Centre of Research and Publications, before they are disseminated or published in the public domain.
3. Upon completion, a copy of the Research Report must be lodged with the UNAM Library for our records.
4. Proper, full acknowledgements of the University of Namibia and all participants /respondents shall be done in the Research Report and any subsequent publications arising from this research.

If you are agreeable to the above conditions, please sign and date a copy of this letter and return it the Centre for Research and Publications. If you have any queries, do not hesitate to contact the Centre for Research and Publications.

Wishing you all the best with your research!

Yours faithfully

Dr. H. Kapenda

I accept and agree to all the conditions

Appendix 13

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Appendix 14

Faculty of Education
Fakulteit Opvoedkunde
Lefapha la Thuto

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Ethics Committee

11 December 2015

Dear Ms Sichombe,

REFERENCE: EM 15/09/04

Your application was considered by the Faculty of Education Ethics Committee and the final decision of the Ethics Committee is:

Your application is <u>approved</u>.

This letter serves as notification that you may continue with your fieldwork. Should any changes to the study occur after approval was given, it is your responsibility to notify the Ethics Committee immediately.

Please note that you have to fulfil the conditions specified in this letter from the Faculty of Education Research Ethics Committee. The conditions include;

1) *The ethics approval is conditional on the research being conducted as stipulated by the details of all documents submitted to the Committee. In the event that a further need arises to change who the investigators are, the methods or any other aspect, such changes must be submitted as an Amendment (Section E) for approval by the Committee.*

   ☐ *Any amendments to this approved protocol need to be submitted to the Ethics Committee for review prior to data collection. Non-compliance implies that the Committee's approval is null and void.*

   ☐ *Final data collection protocols and supporting evidence (e.g.: questionnaires, interview schedules, observation schedules) have to be submitted to the Ethics Committee <u>before</u> they are used for data collection.*

2) *The researcher should please note that this decision covers the entire research process, until completion of the study report, and not only the days that data will be collected.*

3) *Should your research be conducted <u>in schools</u>, please note that you have to submit <u>proof</u> of how you <u>adhered</u> to the Department of Basic Education (DBE) <u>policy</u> for research.*

4) *The Ethics Committee of the Faculty of Education does not accept any liability for research misconduct, of whatsoever nature, committed by the researcher(s) in the implementation of the approved protocol.*

Please note that this is **not a clearance certificate**.
Upon completion of your research you need to submit the following documentation to the Ethics Committee:

- ☐ **Integrated Declarations Form (Form D08),**
- ☐ **Initial Ethics Approval letter and,**
- ☐ **Approval of Title.**

*On receipt of the above-mentioned documents you will be issued a clearance certificate. Please quote the reference number: **EM 15/09/04** in any communication with the Ethics Committee.*

Best wishes,

Prof Liesel Ebersöhn
Chair: Ethics Committee
Faculty of Education

Appendix 15: Document Study

Policy documents
1) UNAM prepares teachers in accordance with the Namibian government's policy goals of diversity and inclusivity.
2) UNAM Faculty of Education's policies promote Namibia's policy goals of diversity and inclusivity.

Curricular documents
1) UNAM adopts a socio-cultural approach to the curriculum.
2) UNAM integrates diversity issues across all its courses.
3) The nature of assessment tasks sensitises student teachers about diversity and learner differences.
4) Diversity issues are part of the students' assignments and examinations.
5) UNAM BED programme teaches student teachers about the principles and ideologies of the Republic of Namibia such as equity, justice, democratic participation, and respect for human dignity, national reconciliation, nation building, affirmative action and egalitarianism.
6) There are diversity courses offered in the BEd degree and these courses are diversity sensitive in nature.

Appendix 16: Observation dates and times

	Name	Subject	Phase	Date	Time	Gender
1	Bridget	History	Secondary	Monday, February 15, 2016	11h30	F
2	David	History	Secondary	Monday, February 15, 2016	09h00	M
3	David	History	Secondary	Friday, February 19, 2016	10h30	M
4	Bridget	History	Secondary	Monday, February 22, 2016	09h00	F
5	Immanuel	History	Secondary	Monday, February 29, 2016	08h30	M
6	Bridget	History	Secondary	Monday, February 29, 2016	10h20	F
7	John	Geography	Secondary	Monday, February 29, 2016	12h10	M
8	Kitty	Geography	Secondary	Tuesday, March 1, 2016	11h350	F
9	Angela	Geography	Secondary	Tuesday, March 1, 2016	08h00	F
10	Cathy	Geography	Secondary	Wednesday, March 2, 2016	08h40	F
11	Kitty	Geography	Secondary	Wednesday, March 2, 2016	12h30	F
12	Cathy	Geography	Secondary	Thursday, March 3, 2016	08h50	F
13	Kitty	Geography	Secondary	Thursday, March 3, 2016	11h20	F
14	John	Geography	Secondary	Thursday, March 3, 2016	07h20	M
15	Immanuel	History	Secondary	Friday, March 4, 2016	08h50	M
16	David	History	Secondary	Friday, March 4, 2016	09h00	M
17	Cathy	Geography	Secondary	Monday, March 7, 2016	12h40	F
18	Immanuel	History	Secondary	Tuesday, March 8, 2016	07h25	M
19	John	Geography	Secondary	Tuesday, March 8, 2016	10h20	M
20	Angela	Geography	Secondary	Friday, March 11, 2016	12h25	F
21	Gladys	Social studies	UP	Tuesday, March 15, 2016	8h00	F
22	Delight	Social studies	UP	Wednesday, March 16, 2016	11h10	F
23	Maggie	Social studies	UP	Wednesday, March 16, 2016	07h20	F
24	Mathews	History	Secondary	Thursday, March 17, 2016	12h20	M
25	Ned	Social studies	UP	Thursday, March 17, 2016	11h15	M
26	Maggie	Social studies	UP	Thursday, March 17, 2016	07h20	
27	Mathews	History	Secondary	Tuesday, March 22, 2016	09h30	M
28	Ned	Social studies	UP	Tuesday, March 29, 2016	11h50	M
29	Gladys	Social studies	UP	Wednesday, March 30, 2016	08h00	F
30	Delight	Social studies	UP	Wednesday, March 30, 2016	11h10	F
31	Delight	Social studies	UP	Thursday, March 31, 2016	08h30	F
32	Gladys	Social studies	UP	Monday, April 4, 2016	11h10	F
33	Maggie	Social studies	UP	Monday, April 4, 2016	07h20	F
34	Ned	Social Studies	UP	Tuesday, April 5, 2016	11h50	M

Note: All student names are pseudonyms

Appendix 17: Summary Contact Form

Date_____ Site_____

Description of the event_____

_____

_____

1. What were the main themes or issues in the contact?

_____

_____

_____

_____

2. Which research questions and which variables in the initial framework did the contact refer to in particular?

_____

_____

_____

_____

a. How does UNAM realise national and educational policies in preparing student teachers to teach in diverse classrooms?

_____

_____

_____

_____

b. How do student teachers' perceptions and practices help to realise the national and institutional goals regarding diversity?

_____

_____

_____

_____

3. What new hypotheses, speculations, or intuition about the field situations were suggested by the contact?

_____

_____

_____

_____

4. On what specifically should the field worker focus during the next contact, and what types of information should be sought?

_____

_____

_____

_____

5. Teaching philosophy about unity, diversity, learner differences and inclusivity

_____

_____

_____

_____

Appendix 18

REPUBLIC OF NAMIBIA

KHOMAS REGIONAL COUNCIL

DIRECTORATE OF EDUCATION, ARTS AND CULTURE

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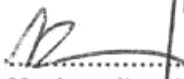
Ms Beatrice Sichombe
Cell: 081244 5720
Namibia

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT THE SCHOOLS IN KHOMAS REGION

Your letter dated 18 February 2016 rears reference.

You are hereby informed that permission to conduct research for your doctorate about "teacher Education for diversity at the University of Namibia: policies, programmes and practices" in the schools of your choice in Khomas Region is granted on condition that you observe the following:

❖ The Principal of schools to be visited must be contacted before the visit and agreement should be reached between you and the principal.
❖ The school programme should not be interrupted.
❖ Learners who will take part in this exercise will do so voluntarily.
❖ Khomas Education Directorate should be given a copy of your thesis and findings.

Yours sincerely

Ms Angeline A. Steenkamp
ACTING DIRECTOR OF EDUCATION, ARTS AND CULTURE
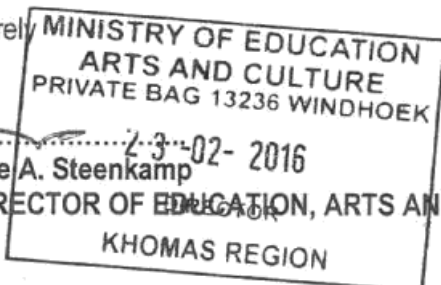
MINISTRY OF EDUCATION
ARTS AND CULTURE
PRIVATE BAG 13236 WINDHOEK
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EDUCATOR
KHOMAS REGION

Interviews with student teachers

Dear Sir/Madam

This letter is to request your kind participation in my research study which is to be undertaken at your institution. My research title is: "Teacher education for diversity at the University of Namibia: policies, curricula and practices". The study aims to investigate the way in which you were trained to teach different student populations.

The research will take the form of an interview. The discussion will be audio recorded. The information obtained will be treated in the strictest confidence and will be used solely for the purposes of this research. I also promise to observe all the ethical principles of privacy (your identity and participation in the study will not be revealed), voluntary participation (your participation in the study is voluntary), informed consent (informed and voluntary decision to participate or not to participate in the study), safety (no potential harm is envisaged) and anonymity (your name will be withheld).

I will approach you before the actual date of the interview to explain how the interview will be conducted.

I would like to thank you in anticipation for assisting me in this research. I believe that the research findings will make a significant contribution to the existing literature on teacher education for diversity. They should also useful to the Ministry of

Education's policies on teacher education and UNAM's teacher training programmes. All data collected with public funding may be made available in an open repository for public and scientific use.

Yours sincerely

Mrs Beatrice Sichombe

If you are willing to participate in this study, please sign this letter as a declaration of your consent, i.e. that you participate in this research willingly and that you understand that you may withdraw from the research at any time. Your identity will remain confidential.

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

Researcher's signature: Date: 17 August 2015

Supervisor's signature:

Professor KE Weber
Date: 17 August 2015

Yours sincerely

Mrs Beatrice Sichombe

ANNEXURES

ANNEXURE 1: INTERVIEW WITH STUDENT TEACHER MAGGIE

Interviewer: Good morning. With me is one of the student teachers specialising in the social sciences, Primary phase. Thank you for coming. As I indicated in the briefing we will be discussing issues pertaining learner differences, or diversity, unity and inclusivity issues. Let me begin by asking you to describe the composition of learners that you find in town schools such as Windhoek. How do you think learners in town schools differ?

Interviewee: Ok, in town schools you might find learners from different backgrounds; who are living different lifestyles because some learners come from informal settlements, some learners are living with single mothers, some are living with both parents, so we expect those differences among the learners.

Interviewer: Thank you so much. What are the differences in addition to learners' backgrounds?

Interviewee: We have also have learners with special needs and also those with behavioural problems. We have learners from poverty backgrounds; we have teenage mothers; there are also learners with physical disabilities- these are kinds of learners with special needs.

Interviewer: Thank you. As a teacher to be, should you be concerned about such learner differences, and why?

Interviewee: I think we should be concerned because these learners during previous years were ignored, nowas teachers when go out there, we need to consider them to be part of the education system; we need to provide conducive environments so that learning can take place throughout the teaching process, you need to consider them; we need to consider their needs.

Interviewer: Thank you so much. When you say let's provide conducive environments to these learners what do you mean?

Interviewee: I mean, as I said before, we need to accommodate these learners for instance, if there is a learner with physical disabilities, the school setup has to accommodate the learner – the school construction-the school buildings for instance, if there are classes with stairs how can these learners who are physically disabled be able to attend classes or maybe for instance you have learners from the informal settlement for instance, these learners are coping very hard. So as teachers we need to know and find out this kind of background; we need to know where learners come from. We also have learners who are affected and infected by HIV and AIDS, so when we are teaching we need to be aware of sensitive topics for these learners to be comfortable in our classes.

Interviewer: Thank you so much. Considering the learners' needs, do you think these learners' differences affect your methodologies, resources?

Interviewee: They affect both methods and teaching materials that the teachers design, for instance, you have a blind learner in your class, so your methodologies are affected and the kind of teaching materials that you have to prepare. Again we also have learners who are slow learners, you have to go an extra mile as a teacher to design extra learning materials to help these kind of learners; you have to at least find special time during break time or after classes to work with these learners.

Interviewer: Thank you so much. Let's look at another issue. We have different learners with different needs; to what extent will these differences influence the teaching methods you use?

Interviewee: I think as a teacher I have to design different methods for instance, if I have learners with different learning capacities, as a teacher, I cannot just for instance use just question and answer method, I have to engage in different teaching methods for instance group discussions, role-playing, and all that, just to accommodate all of them because not all learners learn in the same way or have the same capacity to learn.

Interviewer: Thank you so much. Let us look at the issue of race.

Interviewee: Race?

Interviewer: Yes, here we refer to color, like coloureds, whites, Indians or blacks. Now should teachers worry about these racial differences and why?

Interviewee: No, I don't think we should be worried because if we do consider race, that can lead to discrimination. Here is it one Namibia-One Nation; teachers don't need to consider these racial issues. If we have learners from different races and different cultures, we have to consider multiculturalism, like here in urban areas we need to consider multiculturalism, after all our main aim is to educate the Namibian nation. So this thing of cultural differences maybe in case of languages, otherwise colour can just lead to discrimination.

Interviewer: Thank you. You say that we should consider multiculturalism, what do you mean by multiculturalism?

Interviewee: It means that in the process of teaching we should consider different cultures of different learners, for instance, in the social studies contents we have that culture in our syllabus, we can not only focus on one culture, for instance, a teacher is from one culture, and she can not only focus on one culture, she has to consider the rest of the class.

Interviewer: Thank you so much. Should issues of gender be of concern to teachers?

Interviewee: I think so because gender differences also play a major role in our classes, so if for instance, if we look at the learners' capacity of learning mostly in most cases male learners are inactive, and when we look at our country we have more females because not many boys do enrol in schools, so we have to consider all these aspects in all our classes.

Interviewer: If we consider gender issues when you are selecting methods and resources how would that influence our choice?

Interviewee: I think we have to consider the learners' abilities also, for instance if a teacher is a female and when we go out for sports such a teacher would consider

female-favourite kind of sports but the fact is that if you only consider the female-favourite kind of sports, male learners will not be interested also and these are some of the factors contributing to that.

Interviewer: Thank you so much. I remember earlier on you mentioned that we have learners who come from poor backgrounds, why should teachers be concerned about social class?

Interviewee: Yes we should be concerned about social class because we need to help these learners, for instance, if you have a learner from a poor background, these learners are less likely to participate in class. If a learner comes from a poor background, such a learner might have problems with taxi money; or the learner is travelling a long distance or maybe the learner is taking care of a sick parent. So if I have that kind of learner is in my class, there should be some signs that a learner is showing that a teacher should be concerned about.

Interviewer: So when you establish these groups of learners in your class, how do you adjust your methods of teaching and resources that you decide to use?

Interviewee: Ok let me give an example. If you have a learner who is from a poor background and a learner who is taking care of maybe a sick parent or infected by HIV aids, as a teacher before you start with a topic, you have to listen to the learners; you have to give learners a chance to give their views about say, for instance, you are talking about HIV/AIDS, you have to give learners chance to give their views about the topic. This can also help you as a teacher to find out what these learners are experiencing, instead of just starting with a topic because you do not know may be there is a learner who is infected by HIV. So this will help you with sensitive topics.

Interviewer: Earlier on you talked and said that we are One Namibia-One Nation; can you educate me on what you mean?

Interviewee: When I said one Namibia-One Nation I mean, if we look at the Namibian Society, we have many different languages for instance, we have also Wambos, Damaras, Hereros; blacks and whites;, after all we are all Namibians. If we are to educate the Namibian Nation or society or Namibian people, we should not rely on cultural and colour differences because if we have to look at racial differences, this will just lead to discrimination, and when you look at the education system in Namibia, it is just the same, it's just one education system, it is not like this is an education system for Wambos, and this is an education system for Damaras. That's why I said one Namibia-One Nation. We all have one Namibian education system and this is the most important aspect that we have to look at.

Interviewer: Thank you so much. We also have an ideology that is outlined in our Namibian constitution - an ideology known as 'unity in diversity' what does this mean to you?

Interviewee: 'Unity in diversity" I understand, for us as a Namibian nation, for us to educate our Namibian young generation we have to unite as One Nation. We have to cooperate; we have to work together; we have to help on another. We have to get our education to a standard where it is supposed to be, and we can only do that by uniting, by cooperating, and by helping one another.

Interviewer: Thank you so much. Let me take you to the B.Ed. course. When you look at the B.Ed. course that you are about to complete, how well prepared do you think you are to address and handle these learners from different backgrounds?

Interviewee: Ok in the meanwhile, I think I am a bit satisfied but not to that capacity I am supposed to be because I can design different teaching aids, I can engage learners through different teaching methods, but if we have to look at the aspect of inclusive education, I think the way we are doing it is more too theoretical. Some of us who are specialising in Inclusive Education, we were supposed to at least get basic sign language. For instance, a learner who doesn't have speech, how can I help this learner? I can only help this learner when I know sign language but now if I have such a learner in my class, such a learner will just be there, I cannot help such a learner. So my question is, why can't us who are specializing in Inclusive Education not have sign language classes?

Interviewer: So you feel not that much well prepared to handle learners with special needs, particularly deaf learners. What about these other learners who are from different backgrounds - learners from different races; from different ethnic groups, and from different social classes? Do you feel you are ready to teach such learners?

Interviewee: I feel I am ready because if I have learners in my class who are from different cultural backgrounds, I can design different learning support, different activities that would accommodate all learners from different backgrounds, and different cultures with different colours.

Interviewer: Apart from Inclusive Education, which other courses would you give credit to for this preparation?

Interviewee: I think it's Educational Leadership and Management that deals with the the aspect of managing the class, resolving conflicts that can arise among learners and in a school and also guiding learners as a teacher because a teacher is supposed to be a guide, a leader and also a manager.

Interviewer: Which other courses?

Interviewee: Also curriculum. I think I can handle such learners better since our curriculum has changed; it is now advanced so I can handle such learners better.

Interviewer: Ok. These issues of learner differences, diversity and inclusivity are they also part of your specialisation courses like in your case, Social sciences? Are these issues also being incorporated in such courses?

Interviewee: Yes

Interviewer: How are they incorporated?

Interviewee: We always do it during our practicals, because during our practicals you have to present a lesson whereby four fello students become learners. So in such a class, there are students from from different backgrounds. When you are presenting that lesson you imagine a similar situation out there in schools. So we learn how to handle learners from different backgrounds through practicals.

Interviewer: Are these classes the same like microteaching?

Interviewee: Yes they are, we call them microteaching.

Interviewer: Thank you so much. Any other courses, for instance education foundation courses that you did that might also have covered these issues?

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Interviewee: Yes, we did Education Foundation. In Education Foundation we mostly looked at the background of our education system, where our education system originates from.

Interviewer: Do such courses cover diversity issues?

Interviewee: No they don't.

Interviewer: Ok. Any other course that you have done that might have in a way tackled issues of unity and diversity in classes?

Interviewee: Yes in Contemporary Social issues?

Interviewer: How does that course approach these issues?

Interviewee: It deals with different social problems that we have in our society and how we can handle them, for instance, we look at more into HIV and AIDS and multicultural groups in Namibia.

Interviewer: So?

Interviewee: Yes, we also did Language and Society, where we also looked at different languages that are offered in Namibia and also different cultures in our society.

Interviewer: You seem to be really exposed to these issues of unity and diversity?

Interviewee: Yes ma'am.

Interviewer: Now apart from these courses that you have outlined, are there other courses that also talk about diversity, unity, and inclusivity issues?

Interviewee: It's only Learning Support because us specilisaing in languages, we have that course of learning support of designing resources. We look at different learning problems that learners are experiencing, which is mostly reading and writing. We look at how to help these learners cope in classes, and how to design different materials, and different methods, and how to engage them into different learning activities.

Interviewer: Let me take you outside the classroom, to what is referred as co-curricular or extra-mural activities or programmes, or any other activities that do happen here that might have helped you to understand these issues of unity and diversity?

Interviewee: We have different clubs here, for instance, Social Science students have a Social Science club, but I only attended it in my second year. In this social science club we discuss social issues which are out there, different social problems, and we also discuss about culture.

Interviewer: That is interesting. Alright, now I want you to take yourself as an outsider, and evaluate the qualities that you might possess that would help handle learners with different needs or qualities that you lack that might prohibit you from teaching learners with different backgrounds?

Interviewee: The kind of education that UNAM is giving is quality but it's too theoretical. We do theory a lot of theory than practice. We need more practicals- like for instance going out into schools for teaching practice- we need to engage into more practicals, like for instance if we were discussing about learners of different backgrounds, or learners with special needs, we need to go out there into schools for instance, schools that are offering education for learners with different learning

needs and different special needs. We need to go out there and observe what's happening; observe how these learners are being assisted because, mostly in Namibian schools, as we are planning the policy of inclusive education, most of the learners are still in special schools which we should go out there and visit. We are planning to have inclusive education so that those learners are put in mainstream schools but how can we do it if we only have access to his learners with minor special needs, what about those with major special needs .

Interviewer: Ok. You mention that go out on teaching practice. If you look at teaching practice as a learning tool, what is the impact of these teaching practices have to the development of you as a teacher who can handle learners from different backgrounds?

Interviewee: It really contributed because when you go out there, you are exposed to reality, you are exposed to these learners and you are finding ways of how professional teachers are doing it. You are asking questions; you are learning how to handle these learners, and how to help these learners. You are exposing yourself to reality - to what is really happening so you are getting experience on how to manage, and how to handle these learners, and how to guide them through the learning process.

Interviewer: Is there a topic that you might remember that covered unity and diversity issues, that you might have handled, either in your second year, third year or fourth year and how did you handle such a topic?

Interviewee: I think the topics are part of History. Mostly when I was on teaching practice I covered more geography lessons. The only topic I covered that is more related to diversity and multicultural issues was a topic about HIV and AIDS in schools where you discuss how HIV and AIDS is affecting the Namibian system; how HIV and AIDS is affecting the educational system, how we can handle sensitive topics about HIV and AIDS.

Interviewer: How easily were you able to handle a topic such as this?

Interviewee: As I mentioned before, here in our practical lessons we were taught that the best way to handle such a topic is to first give chance to the learners, to discuss the topic among themselves, and later that is when you come in as a teacher. Then you will have a clue which learners are affected and which learners are not affected. You can not just give your views as a teacher while you don't know how learners feel about the topic, you need to get learner's suggestions and views about the topic.

Interviewer: Thank you so much. When you look at the scope of the social sciences or languages; Oshikwanyama that you are specialising in, can these issues of unity and diversity be easily integrated into such subjects that you will teach once you become a teacher?

Interviewee: Yes, I think so because mostly the social studies syllabus touches the part of cultural diversity and also in Oshikwanyama we have different competencies like writing, speaking, reading, and listening. In speaking, you can give the learners topics to discuss about culture and learners can give their views, their background, their- everything about their culture. You can also do it in writing. You can do it in

writing; you can give learners topics to discuss and write about this cultural diversity that we have in Namibia.

Interviewer: Thank you. When you look at the same subjects that you are specialising in, do you think that they could be topics that would challenge you to handle in a diverse class, apart from HIV AIDS that you have already spoken about?

Interviewee: I think they can be topics, for instance map work is more challenging. The problem we have about Map Work is both the teachers and learners' attitudes and experience. For instance the teacher doesn't have enough experience about the topic, like map work, that I just talked about it will affect both herself/himself and learners. And learners will develop a fear; they will develop a fear that this topic is very difficult but it's not difficult, it's just because both the teacher and the learner have a negative attitude about the topic that it is very difficult.

Interviewer: So when you become a teacher and you come across a topic that you feel might be too sensitive or that you feel you might not know how to handle it, what will you do? Will you delete the whole topic from your scheme of work or what are you going to do?

Interviewee: No as a teacher you cannot delete the whole topic or ignore it. As a teacher you have to go an extra mile. You either have to find someone to help you or read further, sometimes it is lack of knowledge. As a teacher you need to be updated; you need to read further; you need to know your content; you need to have more knowledge.

Interviewer: The classes that you attend at the institution, are these issues that we are discussing, like race, gender, ethnicity, and social class being openly discussed with your lecturers?

Interviewee: We usually discuss about it, but not into details. We only cover the basics of it just as a general discussion but not into details.

Interviewer: Are there some reactions from some of the students when these issues are being discussed?

Interviewee: Yes, like the topics about disability.

Interviewer: Is it a positive or negative reaction?

Interviewee: Both positive and negative reactions because for instance, when we discuss, for instance our campus needs to be inclusive also, but at this campus when you look at the other side, they were passages to facilitate their movement. I remember we were given a topic in inclusive education 1 to debate whether our campus is inclusive or exclusive. And we were discussing about these issues, we gave aspects about the part of inclusivity and aspects about exclusivity. The students, especially those students who are physically disabled were getting emotional after realising that we were concerned about them meanwhile the campus did not seem concerned.

Interviewer: So apart from these disability issues that have become sensitive to discuss, what issues of gender, race, ethnicity, and social class, are being discussed and what are the reactions to such issues?

Interviewee: I think that there are some sort of negative responses because you know these issues, for instance race, when issues of stereotyping, analysing about some people's Culture are being discussed, there are negative reactions.

Interviewer: Which race is negative towards which race?

Interviewee: For instance, Damaras, and Wambos. We have these things of labelling, for instance, Wambos are saying Damaras have manners and Damaras are saying no, Wambos do this; Wambos don't have manners, it's just this kind of controntations.

Interviewer: Let me end this discussion by you talking to me about your future philosophy. What is your philosophy as a teacher pertaining to issues of inclusivity, diversity, and Unity? What kind of a teacher do you want do to become?

Interviewee: After I have gone through these four years, and after I am done with my internship, my teaching practice, because when I first registered in this education programme, I didn't have the mentality of me becoming a teacher, I just registered for the sack of registering. Because first I was doing statistics at the main campus, then a quit. But when I registered for education, I didn't have the mentality of being an effective teacher, but after my internship, and after being exposed to reality, I've realised that we, as a Namibian people, we have to be people who have sensitive hearts, because as a teacher I need to have love, I have to be sensitive, I need to consider others. And now, when I look at myself, I can see myself as a teacher who is helping others out there, who is touching hearts, who is accommodating every learner. I want to be a teacher who is making differences in people's lives, even if that particular learner is out there graduating, I want those learners to feel like, yes Ms… made a difference in my life, instead of being a teacher who is ignorant, labelling learners, and doing all sorts of things that are disadvantaging learners. I want to be a teacher who is making a difference in the Namibian educational system.

Interviewer: Thank you? Anything from your side?

Interviewee: Like a sort of question?

Interviewer: Anything that you think we did not bring across which is still in your mind regarding issues of diversity, inclusivity, and unity?

Interviewee: Not really.

Interviewer: Thank you so much for your time

ANNEXURE 2: CLASSROOM OBSERVATION HELD ON THE 5TH OF APRIL 2016

Name of school: Fisher PS School (Pseudonym)

Name of student teacher: **Ned (Pseudonym)**

Grade 7A   Lesson 3

Time: 11h50-12h30

Subject: Social Studies

Topic: Using primary and secondary sources

Class group: the same group observed last time.

Observation

A girl struggles to take notes; she moves close to the chalkboard and she uses her lap as a desk to take notes. The teacher does not seem concerned about this -such a learner should sit at the front, other than at the back. After   n settles the learners, the student teacher recaps the previous lesson by asking learners questions. Questions are not fairly distributed; the focus is still on some boys. He thereafter reminds learners what the lesson will be about. He gauges learners' understanding on the new topic by asking them a question: How do we get information from the past? Learners, mostly boys give their trials and finally one boy gets it right -a follow up question is answered by a girl who gets it partially correct, meanwhile boys in the background compete to give responses. The student teacher moves away from the girl after clarifying the question but without progress. A boy attempts the question and the student teacher acknowledges and thanks him for the trial' but he did not do this to the girl. The student teacher so far uses question and answer method to present the topic. The student teacher is not stationary; he moves across rows. He then attends to a disturbing girl- "What are you laughing, stop it." He provides a local example of TV reporters/journalists reporting incidents as a source of information to explain the difference between a primary and a secondary source,. (The example of TV reporters is neutral). This example derails the learners and smaller meetings spring-up, and the teacher keeps order- "Please put up your hand and I will give you chance to say something. Due to the similarity of the example to previous lessons on lifestyles of early people, the class discussion seems to revert to such activities. The teacher too derails and provides an example that incites learners 'Maybe they dried it
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up as some of the Wambos do'; he extends his example– 'if you go to Okahandja Park (an informal settlement in the outskirts of Windhoek) you will find them dry meat'. One boy (obviously an Oshiwambo) counteracts the reference to Wambos (ethnic defence) and shifts the practice to Kavangos". The student teacher intervenes -"ok, ok – learners stop". Seemingly he does not want learners to talk about differences. He goes on explaining secondary sources by using more examples– for instance, about how we know through sources how the San lived in the past. What is interesting is how this student teacher draws examples from previous lessons to help learners understand. However, this other example by the student teacher of the San people – "The San people get married very early" sparks another argument among learners. One boy disputes this, meanwhile the other boy is in agreement. The student quickly disrupts this encounter; he discourages them to guess information without proper research or sources. **Reflection:** I am sensing that the student teacher avoids cultural confrontation.

Despite that some learners seem fully engaged, some learners are not involved - some learners look lost or maybe they are shy and needed motivation. Some girls raise their hands but the student teacher calls on boys only – why?

At this point in time, the student teacher puts up a poster with pictures and learners are appealed and amused. The student teacher asks what learners see and an active boy asks the student teacher to give chance to a specific boy. The student teacher did not seem to hear this or he just ignored the proposal. He goes on to explain the first picture. The boy again proposed and this time, some learners are in support and the student teacher notices; Dennis (pseudonym) is given chance to give the answer. Dennis stands up and gives the answer, but the student teacher did not comment on the answer. When the third picture was put up, learners show eagerness - "sir, sir," some even stand up to be seen but the student teacher still calls on a boy. **Reflection:** A discouraging trend - girls are marginalised - they are not pointed at … yet today the situation is different – girls are actively awake and mentally involved, but the student teacher ignores them – I attribute the girls' arousal to the pictures.

The student teacher consolidates the lesson so far. He puts up the chart that summarises the topic for the day. He asks them to take down notes. While learners are taking down notes the student teacher intervenes and asks a question. Learners are not listening, as they are focusing on note taking. He calls on a boy who gets it right. He then writes the homework on the chalkboard. Reflection: Too many tasks given simultaneously. Learners who seem to have sight problems move to the front or closer to the chalkboard. Why are such learners allowed to sit at the back? This relocation of some learners nearer to the chalkboar, especially those that were standing, obsures other learners. One other reason that seems to 'force' learners to move nearer to the chalkboard if the minute writing on the chart. The bell goes and learners are still taking notes.

The lesson plan vs syllabus

The topic taught is in the syllabus. This lesson, maybe because of using examples from previous lessons, there are times when I thought the student teacher was revising previous lessons. But later, after checking the lesson plan, which was not available then, I realised that it was in fact a new topic. His strategy of drawing examples from previous lessons to teach the new topic was good, but a bit confusing, no wonder there are times when the lesson derailed to the previous lesson.

Evidence of diversity issues in the lesson plan

The guiding question: Does the lesson plan meet the individual needs of diverse learners (various teaching strategies, activities and assessment?

Observation: Yes, to some extent, various activities, though not in marked ways are testimony to this.

Resources- textbook, chalkboard, chart with notes, pictures.

Activities – Answer questions, and such questions reguire learners to differentiate, explain, and answer to 'what' questions', to listen, and copy notes.

Methods- Telling method and question and answer method only.

Analysis of prior learning- done.

The presence of diversity issues in the topic/content

Guiding question: Which diversity issues are obvious in this topic? Are there diversity issues in the contents? If not how obvious can such issues be incorporated?

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Does the content render itself to diversity issues? Is the content diversity friendly?

Reflection: Since the topic is on how people get information – Using primary and secondary sources, the content may not obviously render itself to diversity issues. However, pedagogically, learner differences could be considered through varying methods, resources, in-class examples provided and type of assessment.