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FACULTY OF HUMANITIES

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An investigation into the gaps and conditional enablers between policy discourse and implementation:

A case study of diversity and transformation policy in a South African school

Module Name: EDUC7031A_Research Project

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An investigation into the gaps and conditional enablers between policy discourse and implementation:

A case study of diversity and transformation policy in a South African school

A mini dissertation in fulfilment of the requirement for the independent Research Module [Master of Education (coursework and research report) Degree] in the discipline of Educational Leadership and Policy Studies (ELPS).

FACULTY OF HUMANITIES

University of the Witwatersrand (Education Campus)

Supervisor: Dr B.J. Johnson

By

Daniel Chancey Douglas-Haw

i. Declaration

I, Daniel Chancey Douglas-Haw declare that "**An investigation into the gaps and conditional enablers between policy discourse and implementation: A case study of diversity and transformation policy in a South African school"** abides by the following rules:

1. The ideas in this project, except where otherwise indicated are my own work.
2. This project does not contain other persons' data, pictures, graphs, or other information, unless specifically acknowledged as being sourced from other persons.
3. This project does not contain other persons writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:
    - Their words have been paraphrased, but the general information attribute to them has been referenced with the APA referencing system.
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5. I further declare that this has not been submitted for any degree at another university.

Signed: 

Date: **7 December 2020**

Daniel Chancey Douglas-Haw

ii. Statement of Supervisor

This project is submitted with/without my approval.

Signed: 

Date: **7 December 2020**

Dr B.J. Johnson

iii. Abstract

This study attempted to broaden the knowledge base around diversity and transformation policies in South Africa, and understand the causes of implementation gaps as well as means to create conditions that would enable transformation and social justice to be achieved in schools through such policies. There is limited literature around the topic, given that much is written about the existence of policy gaps, but very little has been written about bridging these gaps. Through a case study and inductive coding, under the premise of unpacking power relations through Foucault's analysis of discourse and power, this study considered the lived experiences and narratives of school teachers in a pilot study in order to establish the true essence of the problem. Teachers, leaders and pupils in a case study school that had recently designed and begun implementing a rich and inclusive transformation policy were then closely investigated in order to unpack the needs of schools. This was done in order to understand teachers' and pupils' perceptions around why policies that promote social justice have either not been well-implemented, or else not been priorities in schools. It also investigated which conditions would ideally enable transformation and diversity policy to be meaningfully implemented. The study was located in a post-modern paradigm, which utilised the tools of semi-structured interviews, document analyses of existing policies and an online questionnaire.

The assumption of this study is that schools operate as microcosms of society, and that enabling conditions for social justice to be achieved are integral for transformation in South Africa as a nation. This leads to the assumption that, because the hidden curriculum in schools, in other words, that learning which happens outside of classroom in a social environment, operates with as much social power as formal academic programmes in defining the whole child, national transformation is possible if the hidden curriculum can be better defined and leveraged.

This study ultimately found that transformation is complex and inundated in much "white noise" with little purpose to many teachers. Schools are aversive to fully embracing transformation and diversity for a multitude of reasons, including how it is not prioritised in schools, or else riddled with assumptions and stereotypes that hinder the process; however, the overall conclusion of many teachers is that, with the correct representation, input from leadership, and willingness from teachers and pupils, transformation is possible.

iv. Acknowledgements

I would like to acknowledge and thank Dr Bernadette Johnson, who was my patient and compassionate supervisor and motivator, especially during the pandemic of 2020. I would also like to thank each of the participants for sharing your narratives and wisdom, as well as the leadership of East Rand Private College* for opening your school to me in such uncertain times. I would also like to thank my husband, Quintin, for his advice and rational criticism.

*Name changed for ethical reasons.

v. Dedication

I dedicate this report to my incredibly supportive friends and family, and my wonderful husband. I would also like to dedicate this research to those who have been left silenced and disempowered by a history of inequity and iniquity, in hopes that meaningful transformation can be achieved in South Africa.

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1. Chapter 1

1.1. Introduction and Background

Transformation in South Africa is a complex notion, which is both an encumbrance and motivator in our country. Heyns and Brand (1998) note how part of the journey of the country's recovery from an oppressive regime is moving toward a democratic nation in which socio-economic development and rights are written into law, while simultaneously not allowing the injustices of the past to emerge again. Succinctly, they posit that the Bill of Rights "by nature [has] a retroactive element" (p153).

What this aligns itself with is that we must focus more on transformation than diversity. Transformation is an approach that leads a system from one state to another, while diversity, then, can be defined as a discourse of identity politics. Steve Biko (1973) spoke of Black Consciousness in his writing, and strongly attested that "the [Apartheid] system [derived] its nourishment from the existence of anti-black attitudes in society". This notion is highly complex in nature, since it speaks of how, in the present, we not only need to create policy that speaks to a need for transformation, but also one that is restorative. The values of not only the democratic constitution, but also of any policy derived from it, should be founded off a system of reward and punishment. In other words, motivating individuals to be driven by personal goals for self-actualisation, and performance for reward rather than merely supplying schools and individuals with resources. This should simultaneously address the inequities of the past without creating new complexities in the present (Scheepers & Coenraad, 2010).

However, and rather frustratingly for those who have been witnesses to the ongoing injustices that have prevailed since the times of British and Dutch colonisation, inequities in the country continue to prevail. Despite several movements, such as a call to decolonise the curriculum and bring back the necessity to include indigenous knowledge in the classroom, all in an effort to achieve social justice in South Africa, little change has been witnessed in schools. Beyond the larger social inequalities of ever-present racism and sexism, homophobia and xenophobia still exist as cultural norms. For instance, in 2017, the principal at Ulwazi High School in East London sent 38 young women home with letters essentially outing them to their parents. The principal called the homosexuality in her school a "problem" that had to be dealt with, since it

contradicts the cultural values of her school (Mail and Guardian, 2017). This leads to a further complexity: does one identity group (of cultural practice and beliefs) trump another (of sexual preference).

Scheepers and Coenraad (2010) posit that "ethnic and cultural intolerance is still alive and well in post-Apartheid South Africa" (p1) and that, because this reality and critical inhibiters, such as white privilege and male-dominated leadership practices, are denied, much of the subsequent social issues, such as poverty and unequal access to education, which all compromise people's access to basic human rights, prevail.

As a result of a colonised country, as well as a people attempting to escape the clutches of Apartheid, which continue to hold us hostage to this day, many institutions have developed diversity and transformation policies. For the focus of this study, only diversity and transformation policies in high schools will be considered. Because of the complexity of the issue of diversity and transformation policy implementation, the main issues that will be considered might only include some of the inhibiting factors to successful implementation of either internal motivations from the school, or external imperatives from the Department of Basic Education, as well as particularly, the enabling conditions that might allow for successful implementation in the long run.

Essentially, in a country with a history as turbulent, a present as heated and a future as uncertain as South Africa's, one must consider why efforts such as resource redistribution and teacher training are having little difference on correcting the ills and inequalities of the past (van der Berg, 2007). Diversity and transformation policies seem to have become common discourse in many schools who claim that they have measures in place to address transformation issues, but in practice, not much has changed from the behaviour of the imperial regime of decades ago.

In order to avoid a nebulous and philosophical debate, it is pertinent that concrete examples are given in order to clearly understand the notion of a need for diversity management and development, particularly in the schooling system. One could satirically argue that the genesis of this movement was started by the young women at Pretoria Girls' High School, when teachers infamously chagrined black girls for their hair not matching the standards of white, supremacist notions of 'neatness'. Teachers and school leadership had a poorly conceived policy that ignored the diverse needs of young black women, and assumed, with scathing

slights, that these young women had the same needs as white women. They were also prohibited from speaking their mother tongues during school time. Minister Lesufi insisted that reform and corrective, rather that punitive, action needed to be taken (Pather, 2016).

Unfortunately, over 3 years later, in January 2019, the legacy of segregation under the guise of 'ethnic and linguistic needs', a familiar and dissonant echo of Bantu Education, reared in a school in the North West Province. A teacher at Schweitzer-Reneke school was photographed having the only four black pupils in the class moved to a separate corner of the classroom, while the other seventeen white pupils were seated centrally. The teacher alleges that she had seated the pupils thus in order to suit their needs, settle anxieties, and ensure that their first day of school was met with something familiar. Albeit that this cause appears just, the implicit micro-aggressions subconsciously as well as physically divide the pupils into minorities and the rest of society. It does not embrace diversity, but rather execrates it (Seleka, 2019).

It is shameful that these examples are not the exceptions, but rather the norms, in most schools around the country. Were one to consider the amount of young people and parents who are silenced by the historical inequities of our country, one would find examples such as these are only exceptional because they are publicised. Were policy better designed, analysed and implemented, it is likely that the culture of silence, padded only with periodic outcries against some of the most extreme examples of segregationist practices, would be broken. (Aarts & Dijksterhuis, 2003).

Wa Thiong'o (1992) shows how cultural identity has been grossly compromised due to a new order of colonialism. There is a new society, and a new English. He posits that Africa has uniquely African problems, which must be managed in a uniquely African way, particularly through its policies and (more importantly) the implementation thereof.

Another voice that was echoing widely in the world at the time of this investigation was the collective and reverberate voices of black Americans in the United States. This powerful voice led to South Africans standing in solidarity with the "Black Lives Matter" movement, as well as feminist movements in South Africa being incited to demonstrations that were demanding equity for women. After a few months of crisis management and schools "dealing with things that have more importance", (according to one public school in the pilot study) race and gender,

and a lack of diversity management in society (and many schools as well) drove the necessity for this kind of research even more strongly.

1.2. Problem Statement

Since the cessation of Apartheid, South Africa has endeavoured to adopt and develop safe, legislatively sound, repeatable and effective policies and practices throughout the country that will assist in conquering the palimpsest of an oppressive regime. The intentions of numerous policies, acts and white papers are meant to supplement the previous practices and policies that were founded off oppression and segregation, with discourse that restructures power and the citizens' understandings of power (Møller, 1998). Previously, South Africans were expected, or even instructed, to understand how there are definite differences between races, genders and sexualities through unbalanced and inequitable legislature, while the New South African constitution instructed that we, as a nation, embrace our similarities. While there is policy, there is no implementation. It is not that there is no implementation and no policy guidance; rather that there is a gap in literature, as cited in Chapter 2, on what the enabling and detracting conditions for transformation policy implementation might be.

However, there appear to be two primary concerns in modern South Africa. Firstly, despite a number of policies that call for equal opportunities in the workplace, sporting sectors and television and media, within education, there is no such policy. There are only nebulous references to international legislature, such as the Australian Equity Charter, that is not rooted in a post-Apartheid and post-colonial context.

Secondly, what prevails is a nation of people who have developed micro-aggressions, micro-biases and implicit, and often explicit, hatred for people of different religions, genders, sexualities, nationalities and races (Molefi, 2017), as is more evident than ever in the spate of violent attacks against women and foreigners in the latter half of 2019 and former half of 2020. Immediate demands are made of schools for acts of solidarity and to educate pupils while simultaneously developing policy documents to fight xenophobia, femicide and racism. Little direction or guidance was given from district and provincial support sectors. It led people to believe that the superlative authorities felt that matters such as these were beyond the scope of schools.

For instance, when an all-boys college in Johannesburg started a movement for their boys to act in solidarity against the spate of Gender Based Violence, initiated by the murder of Uyinene Mrwetyana (a student from UCT) and support women across the country, the boys at the school found the purpose of this movement meaningless and obtuse (Matsuma, 2019). *East Rand Private College, the case study of this report, even tried to arrange a protest march. Sadly, this was received with misconceptions from parents who claimed that the movement was anti-male, rather than pro-female, and were interpreted as seditious. The paradox of this is that these two schools debatably have some of the most progressive transformation and diversity policies when measured against other schools around the country.

The #menaretrash movement became a nebulous and scathing follow-up from the #metoo movement (Ananya, 2017). In 2017, young women from across the country called for solidarity by demanding that men and women, old and young, black and white, speak out against rape and rape culture when society side-lined and silenced victims. With the initial #metoo movement being strongly ignored, feminists from across the country banded together in scores, rendering the previous movement tepid in comparison, as young women demanded that toxic masculinity be taught out of boys in schools, and that men were to be held accountable for implicit and explicit violence against women through their words and intentions, as well as their actions and motives. Sadly, this movement was comparably snubbed, and another call for an end to marginalisation was ignored.

What we are forced to realise at this point is that there is a need to reconsider school practices of policy design and implementation. After over two decades of "transformation" existing as a peripheral ideal, when we consider the country as a whole, it is clear that not much transformation has been accomplished over this period. In 2015, a frightening spate of xenophobic attacks was witnessed country-wide; in 2009, Zimbabwean refugees arrived seeking sanctuary in South Africa and were met with aggression and angst (Latif Dahir, 2019).

Should schools, and subsequently society, be implementing policies correctly, or in truth implementing the correct policies that contain a variety of voices, South Africa might not be witnessing repeated acts of violence against minority groups. Thus, there is an undeniable need to consider how policies are designed, prepared for and implemented, and subsequently to restructure these systems to more workable practices. Succinctly, there should be effective

implementation of diversity and transformation policy after more than two decades of democracy; however, the reverse is true.

Consequentially, what this has led me to conclude is that there are hindrances that exist on both micro and macro levels that have not been clearly addressed in literature. Many speak of the policy implementation gap, such as Sabatier and Mazmanan (1980), and that without proper implementation means, policy remains but discourse. On the other hand, Fenwick and Edwards (2011) identify that education is already a multi-faceted institution that becomes overly-complicated and messy through the strict paradigms of policies. However, none have come to a conclusive finding about why policies on transformation and diversity have yet to yield any tangible results in South African high schools, nor what conditions might enable successful implementation.

The lack of literature regarding why South African transformation and diversity policies are failing to have any significant effect in practice shows how conditions for effective implementation, as well as redefining policy formation, will be critical in order to achieve true social reform.

1.3. Purpose and Rationale

Being a white male puts me into a rather precarious and invidious position, and could have a dual effect for me. Wing (2017) mentions that white people inherently have a degree of privilege and advantage; however, she also advocates that it is possible to leverage that privilege and become an advocate for people of colour. The same can be said for gender and gender rights in this, rather complex, era of identity. Boatright-Horowitz *et al* (2013) posit that the only means for achieving an end to white, male privilege is for those in positions of privilege first to understand that they have privilege at all, something that is often denied or misunderstood by those in positions considered socially superior. On the other hand, Buck (2007) suggests that in modern society, rather than pre-colonial society, "racial characterisation and self-definition appear to be parts of nature" (p32). What he argues, however, is that racism is a constructed mechanism, since before this, people of differing racial groups were in open relationships without fear of reprisal.

I understand through this research that there is a need for my non-judgement and non-presence and that I become the instrument of the research, since this is an investigation into a complex notion in intensive studies. My experiences with diversity issues originated when I witnessed my mother, of French origins, face my father, a blatant racist and sexist. She did not manage to transform his behaviour; however, she was able to transform mine. I understand my privilege and position as a white man, and intend to use this to the advantage of other, less-powerful minority groups.

Being someone from an underprivileged family, economically, and being part of an underprivileged community, as far as my sexual orientation is concerned, but being of a privileged gender and race allows me to understand that, were it not for the support offered by people within positions of "power", I would have struggled significantly more. Soudien (2004) speaks of issues regarding how race, multiculturalism, and subsequently being of any minority or majority, inferior or dominant demographic, privileged or underprivileged group, has major effects on one's identity. Many people in the white, heteronormative, male, cis community do not understand this concept of 'privilege', and this was a major contributor to my decision to consider diversity and transformation.

To use Foucault's (1982) words, understanding power in society

> "…consists of using resistance as a chemical catalyst so as to bring to light power relations, locate their position, and find out their point of application and the methods used. Rather than analysing power from the point of view of its internal rationality, it consists of analysing power relations through the antagonism of strategies" (p780).

What this implies, succinctly, is that the existing system needs to be challenged. Where the resistance to the challenges emerges is where the dominant power group lies and where they need to be further analysed and questioned.

In my career, I have subsequently adopted the role of change agent and I have pioneered several movements that have dichotomous roles. Firstly, they enable people in positions of alleged power to use that power as a tool of empowerment for minority groups, while simultaneously building resilience in these aforementioned minority groups.

Too often, pupils have approached me and reported that there have been major acts of discrimination in the classroom, either on an academic level, or a social level, and pupils have felt undermined and disempowered. Teachers have also, quite often, demanded that action be taken against other staff members when, for instance, they have felt that certain acts and policies were particularly in the interests of a superlative group.

Colleagues from neighbouring private and public schools all express similar outrages, and have even stated that many of their colleagues barely adhere to the policies issued from a provincial or national level, and stay with what they know. Further, particularly along the lines of race, gender and sexuality, it has been quite evident in the voices of teachers and pupils in nearby schools' expressions of outrage that they feel undermined because of their demographic differences. They recount often finding themselves reciting policy documents to the leaders of schools rather than the reverse.

Chisholm and Unterhalter (1999) note how "the racism of the Apartheid education system was gendered in striking and significant ways" (p1). This has resulted in a number of initiatives, policies and acts being developed, such as the Gender Equity Task Team, and The Promotion of Equality and Prevention of Unfair Discrimination Act 4 of 2000, each with limited success.

Madzivhandlila (2014) states the following: "The notion that even after 20 years in democracy the government of South Africa still cries foul of the inheritance of the country's gross racial inequality, high unemployment and extreme poverty on Apartheid creates a conundrum amongst different scholars, political commentators and ordinary people" (p766). Madzivhandlila (2014) continues to argue the fact that, although Apartheid is to blame for the legacy that has been created, it is the poor implementation of policy and acts that is mostly to blame for poorly realised transformation in post-colonial countries.

1.4. Significance

Steyn (2015) acknowledges that young people enter a society that is already headed towards transformation, both in policy as well as in political discourse. She states that a pre-conceived hegemony of society, one ruled, governed and ordered by a superlative social idea, is a myth. However, the base reality is that despite there being over two decades between the adoption of

a South African democratic constitution that demands transformation and a respect for diversity, little change has happened.

Madzivhandila (2014) speaks openly about how there is a lack of stability in social policies in South Africa, since many of the changes are occurring in urban areas, while neglecting the social development of, particularly, rural areas. There remains a pattern, however, that although developments are being made in urban areas towards social cohesion, social justice and equity, racism, sexism and class distinctions, the tell-tale characteristics of a colonial era, continue to exist. Ndlovu-Gatsheni (2018) clearly highlights how this sense of removing from one's humanity is strongly part of the legacy of an oppressive regime.

However, rather critically, little meaningful work has been done in trying to uncover the depth of implementation of transformative policies that redefine human interactions in terms of race, gender and class. Simplistically, leaders of transformation in schools, be they principals or other agents of change, design policies and documents that demand change. Teachers and pupils are subsequently expected to implement these policies with a tentative amount of training, as is identified by Mestry (2017), which should then be received and acknowledged by the pupils. However, it is clear through the persistence of discrimination and hate speech, despite our country's outcries against it, that the conditions for successful implementation between principals and leaders as visionaries, transformation and diversity policy discourse, teachers as implementers and pupils as receptors are not conducive.

Considering the lack of understanding and literature that has emerged regarding why South African transformation and diversity policies are failing to have any significant effect in practice, this study contributes to the understanding of conditions for effective implementation, as well as redefining policy formation.

1.5. Research Questions

What do high schools in Gauteng understand by the terms "conditions", "transformation" and "diversity" and what are they doing in order to address these issues?

Why, despite transformation and diversity policies being in place, are policy documents on diversity and transformation not being implemented meaningfully?

How can school stakeholders improve their current transformation and diversity practices and conditions in order for policies to be better implemented?

1.6. Aims of the Study

This study aims to contribute to developing and implementing meaningful policies in South Africa, as well as understand which conditions are the most conducive for effective implementation of policy.

1.7. Objectives of the Study

The objectives of this study are to investigate the possible inhibiting factors that prevent the successful implementation of transformation and diversity policies into repeatable practices that form part of the culture of a school. Mostly, practice is merely discourse as power and administration. It will also allow society to understand how policy design and implementation (focusing on diversity) can be improved.

1.8. Focus of the Study

The focus of this study is subsequently on the implementation gap that exists between discourse and implementation of transformation and diversity policies in high schools, despite the immutable demands for equity and redress. However, it will not solely be a study of implementation gaps. The primary focus will be on the conditions that exist within the environments that can or do improve the implementation of diversity and transformation policies.

1.9. Organisation of the Study

The study will be organised through a critical review of literature, establishing the study in a theoretical and conceptual framework of literature that enable the reader to understand how policy has not been geared towards gearing policy towards closing gaps, but rather identifying gaps. The methodology outlines how the research was completed. A pilot study was conducted, where educators from various schools were interviewed to ascertain the exact nature of the

concerns around transformation policy and practices that teachers in schools have. A case study school was then closely researched, through semi-structured interviews of critical role players, such as teachers and transformation agents, and focused online questionnaires that were completed by senior pupils. These data were then analysed, not only for critical analysis, but also of the general observations made by teachers and pupils, in order to establish recommendations and implications for school policy design and implementation in order to produce effective policy.

1.10. Conclusion

Transformation is complex and often viewed as contentious and controversial, particularly in schools around South Africa. The country is currently healing after decades on inequitable practices that empowered dominant population groups and disempowered outliers and fringe groups. This has left many people feeling disempowered or silenced, which is why a study in closing the gaps, and identifying means of creating enabling conditions in schools is an important aspect to research. Much literature has been written around the gaps that currently exist; however, little has been written to instruct transformation agents on how to close these gaps. What will be attempted in this study is to gather qualitative data presented by individuals in schools in order to develop workable policies and practices.

2. Chapter 2

2.1. Introduction

"Neither race nor class, by itself, is capable of explaining South African social formation and the ways in which privilege, power and position are distributed" (Soudien, 2004, p910).

South Africa is rife with various peoples, cultures, races and religions, all of which are allegedly cared for within our constitution. Chapter 2 of The Constitution of The Republic of South Africa, Act 108 of 1996, clearly states that every person "has inherent dignity and the right to have their dignity respected and protected". This is accomplished through several sections of the constitution, including section 9 (3), which details how "the state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth.", 9(4), which protects us against unfair discrimination and 9(5), which details types of discrimination that can be deemed fair if the discrimination is enabling to a previously disadvantaged individual. Section 15(1) grants individuals the freedom of religion and conscience; section 30 enables freedom of culture and language, while section 31(1) (a) and (b), give all individuals the right to express culture and language in communities. These all, succinctly, protect the wellbeing of individuals and ensure social justice and healthy civil relationships through equality and equity and towards multiculturalism.

However, Vertovec (2009) comments on a post-multicultural system, and of the challenges that movements towards multiculturalism have faced. The vision, according to the author, was one that enabled tolerance and respect to minority and previously disadvantaged identity groups.

Supporting this, Waks (2006) speaks of a historical South African state that instituted laws under a "divine right" to oppress, particularly quoting theocratic ideals from religious scriptures that motivated homophobia, sexism, slavery and disempowerment of the working class. It can thus be concluded that a major inhibitor for multiculturalism and social empowerment, in an environment of inclusivity, is this history. The previously Machiavellian system of Apartheid, which convinced the oppressed and minority groups that they were 'lesser than' and

'untouchable' has crippled our development. Thus, it has led to South Africa becoming a welfare state from which it is struggling to break free (Waks, 2006).

Meier and Hartell (2009) posit that there are strong and clear guidelines regarding how diversity with the vision of democracy should be implemented within schools. Several policies and Acts are in place that ensure the safety of both learners and teachers. Grabbe (2001) writes that there is a global movement towards human rights being democratically protected, but through political and legislative systems. However, as is argued by Jansen (2004, p126) "policy is not practice, and while an impressive architecture exists for democratic education, South Africa has a very long way to go to make ideals concrete and achievable within educational institutions". Manning (2004) identifies how "policy is identified through formal government legislation, yet the implementation of such policies can be weak or even non-existent" (p213). This paper will investigate reasons why this implementation is so weak, despite it being developed at high levels of government.

Historically, we can pin this to what Vertovec (2009) identified: the major shifts in culture, particularly because of nations adopting a number of immigrants in a globalised world, has led to many countries adopting policies from other countries. South African Legislature can be harshly criticised for this. It is a country steeped in many cultural identity groups; however, aside from its constitution, international legislature is prescribed, specifically Australian. The very fact that South Africa has based its diversity management system on documents such as The Australian Education Department's Equal Opportunity, Discrimination and Harassment Policy (updated 2018), and the Charter of Equality and Inclusion (2013) speaks volumes about why we are not moving forward.

The Australian Department of Education (2018) defines diversity as "acknowledging differences between people in a community and… creat[ing] an inclusive environment in which those differences are valued" (p7). However, its primary focus is on non-discrimination and avoidance of victimisation rather than actual means to value differences. The ironic conclusion that can be drawn from South Africa locating its practices in this document is that it does not encourage an attitude of decolonialism or of diversity management, but rather avoiding victimising and harming people who are different. Even the Charter of Equality and Inclusion (2013) indicates how diversity management is about tolerance and non-discrimination. The policy's accompanying guidelines create loopholes of "flexibility", and the

protections do not fully extend to South African needs of redress, reconciliation, social justice and tolerance.

Green (1990) critiques diversity management systems as ones that "consolidate[s] the political and cultural hegemony of dominant classes" (p108), or, succinctly, that policy benefits dominant forces. Waks (2006) supports this by positing that systems are inherently Machiavellian and neo-liberal. It could be argued that society is hiding such partisan agendas behind a poorly developed guise of diversity and transformation policies. He highlights this particularly with how indigenous African knowledge is respected and tolerated, rather than being considered valid scientific studies. That is, until the movements in the twenty-first century aimed to elevate and validate indigenous knowledge.

As was alluded to, one of the most concerning aspects of segregationist behaviour in Apartheid South Africa was that many theological laws were bastardised and allowed for sexist, racist and homophobic ideals to become a divine right (Vorster 2008). This author also meaningfully posits that "theologies were instrumental in sacralising the history of specific groups by creating origin myths, by idolising the in group and defining the out group" (p144).

It can therefore be argued that modern racial and racist paradigms are the result of the phenotypical categorisation of an era in which laws not only excused racism, sexism and homophobia were the foundations of society, but promoted them as well. Such ideals became ingrained into social superlatives (Vorster 2008), or what Adichie (2017) calls the WASP (White, Anglo-Saxon, Protestants) demographic and subsequently social roles became fixed and non-negotiable.

As a means to combat these inequitable and seemingly insurmountable colonially-driven ideals of Christian rights, a movement of decolonisation and multiculturalism became a panacea to the inherent injustices of a socially skewed ideal (Evans, 2012). Ruddock (2019) clearly expresses that diversity can be traced as far back as the origins of organised religion, through which we were seemingly encouraged to 'other' any people who strayed from the norms prescribed by society.

However, Bradley (2013) even argues that we have to move beyond these two philosophies into 'post-multiculturalism', and that there is likely an end to multiculturalism due to the

globalised world in which we live. What this implies essentially is that there seems to be a contest between preserving the cultures of a particular society through the cognisant transformation and eradication of colonial ideals using principles of decolonisation, while creating a meaningful cultural singularity governed by globalisation, according to post-multicultural studies. It is quite likely that this paradox is the origin of the complexity that exists when considering diversity studies and why it is neglected in policy.

2.2. Theoretical Framework

2.2.1. The Origins of Diversity Management

Before considering the principles of diversity and inclusion management, it will first be necessary to define the concept of diversity. From a more political and deontological perspective, diversity and inclusivity is policy discourse and is predominantly derived from a reaction to advantages and disadvantages (either fair or unfair) and subsequently create a need for diversity management. However, Van Vuuren, Van der Westhuizen and Van der Walt (2012, p156) state "…the concept 'diversity'... refers to the state of being different or varied" and that "…the term 'diversity' refers to the richness of the variety that we observe in and among all the people (and other things) around us as individuals as well as in their respective communities." Reiff *et al* (2000) define the idea of diversity management as considering the protection and redefinition of stereotypes around marginalised groups. Unzueta and Binning (2011) state that institutions that are diverse "employ a noticeable number of traditionally underrepresented minorities" (p26), and that policy and representation of these minorities are likely created as symbolically ideal, but are problematically implemented.

Understanding diversity through definition is merely superficial, however. Diversity is far more complex than modern social theories are able to show. In contemporary analyses of diversity, simplistic physiological examples usually suffice; however, one can be drawn to unpacking more complex social paradigms of diversity through writers such as Girard and Nancy.

Girard, a French sociologist, ascribes the strong rivalry that exists between social organisms to our natural mimetic rivalry (as observed by Livingston, 1992, regarding Girard's work). What

this means is that we have a naturally embedded competition for those who are similar to us: i.e. the result of a room being filled with men would automatically have them trying to out-shine one another. Girard claimed that, naturally, men will assert their dominance through aggression and violence, until a dominant man is established. Social norms, however, have dictated that people can no longer express their dominance in this way (Livingston, 1992).

This is what has led to society creating the "scapegoat" – someone who is clearly different to others, in one way or another, and who subsequently becomes the vessel of aggression, upon whom the frustrations of the 'dominant' or 'majority' group will vent their aggressions. (Livingston, 1992).

This, according to Girard, in Livingstone, 1992, is human nature – humans have an inexorable penchant to create a scapegoat, or in modern terms, a minority group, so that the dominant group can still ascertain its strength and power over the people who do not fit the scope of 'normal'. Historically, these differences were based upon physiology – race, age, height and gender; later, these scapegoats developed from more social environments, such as religion, sexual orientation and level of wealth or education. Until a few decades ago, noticing and punishing these differences was not only encouraged socially, but even legally.

2.2.2. Divine Rights

In order to understand legislation that only applied to a group of people driven by division, one should consider how the Apartheid regime exploited religion and scripture as a means to oppress any social faculty over which they demanded dominance. "In constructing an intellectually coherent justification for apartheid, Afrikaner ideologues frequently chose to infer or to suggest biological theories of racial superiority, rather than to assert these openly" (Dubow, 1991, p1). This suggests that, upon investigation of the creation of the Christian Nationalist ideologies of the Apartheid regime, racial dynamics were founded upon patriarchal, prejudiced and theologically bastardised theories of white, male, heteronormative, cis gender Christian superiority.

Fredrickson (1988) even states that racism and, by design, all forms of prejudicial behaviour, can be rationalised in "nineteenth-and early twentieth-century thought and ideology and the implicit or societal racism that can be inferred from actual social relationships." (p189).

It appears contradictory to normative social standards, as the legitimation of gender-based violence, and the promotion of black subservience and slavery is fought against in modern society. In fact, in Laubser's (1996) discussion on the 1987 *The Apartheid Bible*, he clearly traces how, theologically, racism was promoted, since the division of races was deemed to be pleasing to God; gender-based violence was normalised and encouraged since a wife was designed by God to be a man's instrument, and homosexuals were condemned by God, and public execution by stoning was the sentence to be carried out.

This, however, is not the principle concern with an oppressive regime grounded in theologically motivated oppression. Giles (2016) comments on how current society has once again used the Christian Bible as a means to grant collective amnesia to white, Christian, Afrikaner, heterosexual, cis gender men, who share a collective shock at the very thought that the privilege allotted to these demographics could still exist in progressive society. Loosely, this means that because of a denial and dismissal of the past, social progression through purposeful and legitimate action has become firmly anchored in the past, and Diversity and Transformation has a role of less importance. Frighteningly, because these ideas were grounded in religious scripture, it is difficult to dissolve these unequal institutions (Giles, 2016).

On the other hand, Jean-Luc Nancy encouraged community value (Ellison, 2017). This issue is based on a principle that diversity management and leadership theory is derived from a need to find new ways of establishing a social hierarchy that is less belligerent than the former Christian 'ideals'. This clearly called for a more humanist approach to dealing with matters of differences, diversity management, or to develop these means under the sole premise that "diversity does not mean division" (Adichie, 2017, in The Guardian).

Contrary to this, however, society has an inherent need to have a social hierarchy, and that the values associated with this hierarchy are self-reinforced (Magee & Galinsky, 2008). Power and leadership are normally closely related, which result in the unequal distribution of resources, and thus the greatest obstacle for diversity leadership and management. Without a principle focus on redress and equity, social hierarchies are born naturally. Without adequate focus on creating an equitable and less destructive system, subordinate complacency (and complicity in unequal demographic relationships) will quicken (Ellison, 2017).

2.2.3. From Policy to Practice

Considering how broad and complex diversity is, grounding this research will require a far more pragmatic analysis of moving from policy into practice. There are three critical approaches one should consider when putting theory into practice: Anti-categorical, which is when we cannot meaningfully analyse people in categories, due to the multiplicity and numerous occasions in which there are intersections of categories (Lumby, 2011). Inter-categorical is when we consider groups as unique and having specific needs due to historical marginalisation and under-representation. Finally, intra-categorical is considering why people are even labelled, stereotyped and put into social categories at all. "If leaders resist categorising people into groups, then their response to diversity and inclusion is likely to stress the need to consider each individual as a unique being" (Lumby, 2011, p203).

Beyond means of understanding these categories, we should also consider the two means through which people implement diversity management and policy within the work environment: leading with and leading for diversity (Lumby, 2011). When leading for diversity the leader accepts marginalised and under-represented groups into areas from which they were previously excluded. However, there is only a movement towards acknowledgement. This is often considered the premise of a good school: "For many staff and parents a 'good' school is one which has an intake skewed towards learners with a more advantaged background and higher prior attainment." (Lumby, 2011, p203).

This approach considers the representation of each group. However, the premise is flawed, since this system addresses assimilation into a political agenda rather than representation. Schools are subtly exclusive, or conditionally inclusive. "If staff or learners are recruited who are perceived as different to the majority or an unusually unstated norm, but the culture and practice of leadership, or teaching and learning remain static, representation may be achieved at the cost of assimilation, where the dominant group of people may consciously or unconsciously impose on all their parameters for values, thinking and practice" (Lumby, 2011, p204).

On the other hand, leading with diversity is different, since it provides equal opportunity. One ascertains one's views and current situation in an organisation in an effort to allow all to belong in an institution. They are encouraged to live a life that they can value. Many leaders believe

that they are driven towards equality; however, there is a prevalent theme of prejudice in schools and "…historical and universal evidence of sexism, racism and other forms of discrimination" (Lumby, 2011, p206).

An encounter with another who is perceived as different to oneself evokes uncertainty, which in turn leads to anxiety by avoidance or by a quick fix adoption of stereotyping, which allows categorisation of an individual and shapes the response to take account of what is 'known' about the stereotyped group (Lumby, 2011). However, these ideas are harshly over-generalised, often flawed and negative. The goal should be to see oneself as an individual and as part of a group, not excluding any of these.

2.2.4. Implementation Gaps

Ahmed, Rauf, Imadullah and Zeb (2012) investigate the causes of implementation gaps in schools in Pakistan, which is a country that suffers from a similar history of colonial oppression, stigma and othering and is a strong touchstone for South African comparative studies. What they discovered, which rings true for many post-colonial and neo-colonial African states, is that gaps are created by a number of causes, all starting at national, governmental levels. These issues include a lack of continuous, sustainable and meaningful government policies that are built in response to the failures of existing policies. What predominantly happens is that policies are not amended, but rather compounded, leading to contradictory practice that renders effective policy implementation impossible.

Glewwe and Muralidhran (2015) investigated education policy gaps in developing countries, and were able to conclude that corruption and mismanagement of finances are some of the most prominent policy implementation issues in countries in Africa and the Middle East, a sentiment strongly argued by Ahmed *et al* (2012) who state that "corruption [and] inadequate financial allocations… are the main causes that have plagued the process of education policy implementation…" (p240).

Closer to the purposes of this study, however, Coley (2001) argues that there is essentially a policy implementation gap in diversity studies themselves. He claims in his study that one cannot simply categorise all racial and gender groups as social constructs alone, since most people do not ascribe to single demographics. It is impossible to assume that a person can be

placed into the definition of 'black', 'white' and 'coloured', without considering the complexities of the person in other identity groups as well. Molefe (2017) states that there are not only those who identify themselves based on physically or macro-socially defined characteristics such as race and gender, but on micro-social, emotional, mental and psychological aspects as well. This means that a black, cis female, bisexual, Pedi, Christian, dyslexic, depressed teenage woman with a history of sexual violence, who comes from a single parent household with low income and subsequently sub-standard education, identifies with over a dozen identity groups. Each of these require individual inclusive measures to be taken. When considered as a collective, the complexity of making such an individual feel fully accommodated and included in policy is difficult to achieve, but is still expected to be addressed in schools.

2.2.5. Diversity Management

A key challenge for both teachers and learners is managing diversity in schools, since the concept is mercurial and nebulous in its very nature. Diversity conflicts with universality, and in schools, instructional leadership is often considered more important than diversity and transformational leadership. Molefe (2017) describes the situation of diversity as everyone being unique and subsequently diverse. It introduces new complexities into pedagogy, such as language diversity, cultural studies and global identities.

"Teachers should be educated to be able to strike a balance between recognition of the individuality of learners and their universality (i.e. membership of larger societal structures or collectives)" (Van Vuuren *et al*, 2012, p157). When teachers focus primarily on the universality of the classroom and specific needs that pertain to all rather than the individual needs of pupils, for which they are often ill-prepared, a new complexity becomes evident in diversity management: inequality is perpetuated through static, stagnant or even symbolic policy development, implementation and analysis systems. This subsequently results in the macro society of South Africa being unable to progress.

Diversity management is often a practice of finding equity and equality for all pupils, irrespective of race, gender, age or ability. There is a difference between equity (restoring balance) and equality (keeping balance) and in education, which are both primary goals. Cook and Hegtvedt (1983) distinguish the two. They posit that equality is distribution where there is

no need for restoration or distributive and procedural justice, while equity is a restorative system that encourages allocation of all resources (not only material or human, but also resources of privilege and opportunity) in a previously unjust system or situation. Clearly, this requirement should be the immediate go-to for South Africa. However, because equity requires the removal of resources from one position and a reallocation of these resources to another (Cook & Hegtvedt, 1983), there are inevitable barriers. Post-Apartheid in South Africa, then-education minister, Minister Bengu, had to design an education system that addressed the previously sexist and racist ideals of the previous education system completely (Fiske & Ladd, 2004). However, because of OBE's inability to compete with the social imbalances of society that it required to succeed, education became trapped in a cycle of inequality that was the direct result of the legacy of Apartheid.

Manning (2004) concludes that diversity has become a problematic issue to manage, because many aspects of diversity are attributed to improvement of and access to wealth and privilege rather than identifying strengths and substance behind each diversity group. He demonstrates in his study how improvements in diversity tolerance and non-discrimination practices are simply not enough, since it remains clear how people who belong to minority and previously oppressed groups continue to be disadvantaged: access to quality education and employment for black people and women in South Africa remains on the decline, despite efforts for better management of diversity.

2.3. Conceptual Framework

Because this study predominantly deals with policy implementation gaps in education, as well as the enabling factors that will allow for successful implementation, both of these concepts must be addressed. Despite much being done in the line of critical race studies by researchers such as Melissa Steyn (2001) and Tim Wise, as in his 2010 article *Colour Blind*, there is a greater focus on the causes of these gaps than overcoming them.

It was argued that this study might consider Critical Race Theory in order to decode the nebulous study of transformation and diversity in schools, since race is a primary area of concern for South Africa. Delgado and Stefancic (2001) state that Critical Race Theory is a movement that considers studying the transforming relationship of race, racism and power.

Although this study is one in addressing imbalances in all diversity groups in policy, because South Africa's primary hindrances in transformation are grounded in race (and by Apartheid design gender), this theory could also be applicable. However, issues such as race cannot subvert modern complications of gender, nationality, language and sexuality.

Critical Race theory concentrates predominantly on the powerful white minority holding the monopoly over economic and workplace activities, particularly in areas of control and leadership (Tate, 1997). Steyn (2001) comments on how there are unequal power relations between dominant groups and oppressed groups (particularly focusing on racial matters) and states that 'white' isn't what it used to be, and that the "master narrative of whiteness" (p3) is a narrative with a focus on Euro-centricity. However, it is clear that, in South Africa, this is one narrative that no longer applies, and is even being fought against, with demands for the removal of Cecil John Rhodes's statues, for instance. Despite this commentary, however, it is still unclear *how* one should begin addressing the problematic nature of redesigning policy in order to overcome these inequities.

A means to address this is through two debates. McLaughlin (2000) considers analysis *of* and analysis *for* policy, since there are distinct qualities within the philosophical range of policy. Diversity policy and the complexity of this field of research requires 'depth' of analysis, since it is entrenched in philosophical relativity (for instance the Apartheid continuum of the divine laws of segregation compared to the current denial of such practices).

McLaughlin (2000) (p449) who distinctly differentiates between `analysis for policy' and `analysis of policy':

> "Analysis for policy' contributes to the formulation of policy and takes two forms: `policy advocacy' (which involves the making of specific policy recommendations) and `information for policy' (which provides policy makers with `information and data' relevant to policy formulation or revision)… `Analysis of policy', according to Ham and Hill, can also take two forms, `analysis of policy determination and effects' (which examines the processes and outcomes of policy) and `analysis of policy content' which examines `the values, assumptions and social theories underpinning the policy process' (Codd 1995: 3)."

2.4. Conclusion

Considering the nature of this study, it is clear that the direction and location of theory of this study should consider the origins of diversity and how these affect modern interpretations of privilege and oppression; it should also consider how much of society is divided along lines created through divine rights given to majority groups. Further, if one looks at policy, means of bridging the gaps between policy and practice by managing diversity should also be a primary framework for consideration. From the above, it can be concluded that the philosophical direction of this study should particularly consider policy advocacy, since much of the existing policy and current practice is indubitably ineffectual.

3. Chapter 3

3.1. Introduction

This study was accomplished through qualitative methodology and a post-modern paradigm, which challenged how different cultures and people understand and influence the documents and policies that govern diversity and transformation policies and practices. It also considered how the individuals' narratives interpreted these policy expectations in practice. There was some consideration of the paradigm of critical race theory; however, it became increasingly evident within the process of this study that race on its own is too narrow a lens through which to explore diversity and transformation. These data were considered comparatively, not necessarily to determine which people or segments of a school were embracing a culture of transformation and diversity more openly, but where these documents were falling short in the general culture of a private school.

Initially, the intention of this report was to investigate how private schools and a public schools designed and interpreted policy, and how they addressed, or even researched, gaps, and enabling conditions. This was intended to be completed through a comparative case study of two neighbouring schools, one public, and the other private. However, the global pandemic affected this study immensely. Although the Department of Education granted me ethical clearance for public schools to be researched, I was restricted from entering the school premises. Another inhibiting factor was that the uncertainty of the virus forced schools into contingency leadership modes. There was little room for researchers to consider diversity, which was considered "less important" by a number of schools.

3.2. Research Paradigm

According to Strauss and Corbin (in Annels, 1996), postmodernists will analyse and evaluate the existing narratives around "issues of class, race, power, and the like" (p280 in Annels, 1996, p390). It is relatively aligned with critical inquiry and has a strong focus on deconstructing existing narratives in order to create and interpret meaning rather than to explain and control it (Wilson, 1997).

This is a particularly effective paradigm to consider for transformation and diversity, since individuals often script their own narratives, either positive or negative, around their individual demographics, and it is important to understand how these narratives shape individual meanings.

Because the study was not only intended to identify the existing policy gaps between discourse and implementation, but also to investigate the conditional enablers that allow for practical means of implementing policy, a post-modernist paradigm, or philosophy, was ascertained as the best paradigm to utilise. This is particularly because of the nebulous nature of the experiences that people have around issues of diversity; the narrative of prejudice needs to be deconstructed in order to make better meaning.

Further, it should be critically understood that the negative connotations associated with prejudice seem to hold a degree of censorship. This study aimed to study proactive actions, rather than reactive or retroactive ones, around diversity.

Finally, this study will consider both the epistemological relationship between the known aspects of diversity and transformation practice, particularly the existence of the gaps, against the voices of teachers and pupils in schools and their opinions and suggestions on how to bridge these gaps. It is also necessary to consider the ontological nature, or reality, of diversity, particularly in a proudly diverse South African context.

3.3. Research Design

The strategy of inquiry that was utilised in this study was a case study and a comparative desktop study of documents. Geertz (1973) classifies a ‘case’ as a single person or organisation subsequently assumed to be an illustration of group-classes. Subsequently, a “case study” in a post-modernist paradigm looks to evaluate the experience while considering and deconstructing the narratives that have been constructed in these environments. This investigated the phenomenon of the experiences and expectations of diversity policies; these experiences needed to be questioned and observed. Initially, this study proposed to complete two case studies: one of a private school and another of a public school. However, the global pandemic made accessing schools problematic.

In order to have meaningful data with which to draw reliable and valid conclusions, a critical document analysis was also adopted in order to consider the Department of Basic Education's prescribed policy and literature for schools. Wodak and Meyer (2009) state that the key aspects of doing a desktop study using critical discourse analysis lies "in Rhetoric, Text linguistics, Anthropology, Philosophy, Socio-Psychology, Cognitive Science, Literary Studies and Sociolinguistics, as well as in Applied Linguistics and Pragmatics" (p1) contained within any literature. In the case of this study, this was applied to the prescribed government policies for education.

Throughout the course of the study, it became increasingly obvious that the construction of and understanding of knowledge was becoming more important for an effective analysis. Epistemology is the "study of knowledge acquisition" and particularly focuses on contrasting that which is understood, misunderstood, or poorly understood by individuals in order to identify what is known, as well as gaps in knowledge (Danahy, 2015). Understanding this complexity would be pertinent to understanding others' notions, as well as critical wisdom, from the individuals who are expected to grapple with diversity and transformation at the ground level: the teachers, leaders and pupils.

3.4. Research Methodology

"Qualitative Researchers want to know where, when, how and under what circumstances behaviour comes into being. What historical circumstances and movements are they a part of? Each act, word and gesture is significant in the eyes of the qualitative researcher" (Bogden, 1997, p2).

This research considered intensive data collection instruments, such as semi-structured interviews and online questionnaires, as well as analyses of policy documents, in order to draw its conclusions. Although some would consider questionnaires as instruments that lend themselves to extensive data studies, because the questions were relatively open-ended, they did not require the analytical tools for extensive research.

The merits of using intensive research according to Bogden (1997) is that it makes it possible to use attitudes in order to generate workable data, particularly by understanding the human

experience. However, it is also noted that, in the absence of tangible and repeatable data, conclusions can be misleading or biased.

3.5. Research Population and Sampling

Initially, one of the purposes of this report was to analyse the extent to which schools were interpreting government legislation while implementing and developing diversity and transformation practices and overcoming barriers to inclusivity, by creating meaningful enabling conditions. This intended to include both public and private schools. What the vision initially held for the research population was to interview transformation leaders from two schools, as well as the opinions of the pupils. However, the 2020 pandemic affected the research population the most, and forced a shift in the initial sampling.

Primarily, the school's policies that govern transformation and diversity, including a Diversity and Transformation Policy, Anti-Bullying Policy and School Code of conduct were analysed and compared to the government-issued policies and directives that exclusively deal with social justice, transformation and diversity in schools.

The study could only take purposeful sampling from a private Anglican school, which was used "for the identification and selection of information-rich cases for the most effective use of limited resources" (Palinkas, Horwitz, Green, Wisdom, Duan, Hoagwood, 2016, p534). The case study was selected because the school had recently embarked on a meaningful journey of transformation, and aimed at achieving social justice through a unique model. Should the findings of this school render useable data, it could be used as a model with which to form partnerships with public schools and fashion purposeful transformation and diversity policies.

The transformation leader, teachers as change agents and pupils were selected from this school because of the roles that they played in developing and administering diversity and transformation policies. Teachers are both agents of policy implementation as well as recipients of this policy, and were randomly selected in their capacities. Finally, senior pupils were randomly selected based on their experiences of the policy in practice. The participants of this part of the study were thirty pupils, three teachers and the head of transformation, as well as informal discussions with the school chaplain. Each of these individuals play pivotal roles, either in realising, implementing or adapting school transformation policy.

In order to understand the comparative situation in public schools, a pilot study was initially completed with teachers from various public schools and establish their shared experience, four teachers from the public sector volunteered to participate in the pilot phase this study. These teachers are part of a small community of teachers in Johannesburg, Gauteng, who regularly engage with one another about professional issues. They shared their lived narratives regarding transformation and diversity in order to guide the questions and perceptions that exist in Gauteng. Although these four teachers only participated in the pilot stage of the study, the results of these data were later used for triangulation.

3.6. Data Generation Methods

Bowen (2009) describes a document analysis as a means for reviewing or evaluating documents and materials from a variety of sources, such as the internet. The purpose of this is to analyse and evaluate necessary functional and organisational documents in order to elicit meaning.

Gall, Gall and Borg (2010) describe qualitative interviewing as semi- or informally structured questions that allow an interviewee to relate quality data to the interviewer about a particular phenomenon. Leaders and change agents have particular visions for diversity in schools, especially in private schools. There is relatively more flexibility in designing policies, such as their codes of conduct and diversity policies, and it is important to ascertain how and why such policies were designed. However, because teachers also have their own understandings of such visions, a comparison of how policy is constructed and how it is understood and implemented is where the greatest gaps in policy realisation are found. Further, teachers are in unique positions, since they are both implementers of policy, and are also subjected to the discourse of such policies.

Finally, Bell (2005) unpacks questionnaires as a written set of questions that are consistent and ensure anonymity of subjects. Although learners are not necessarily active players in policy implementation, because the overarching goal of education is quality teaching and learning in an environment that is best suited for meaningful and impactful learning, it is integral to understand the lived experiences of effective or ineffective policy, and to ascertain the successes and failures of such policies.

3.6.1. Document Analysis of existing Diversity and Transformation policies.

This study began with a critical document review of the transformation and diversity policies of the case study school in order to ascertain exactly what the school understands by these concepts, as well as how they have aligned the visions and cultures of their schools into these documents. A further study was done of transformation and diversity policies and practices prescribed at a national level.

3.6.2. Semi-Structured Interviews with change agent, principal and teachers.

A study of the transformation and diversity practices of the school was done to evaluate how closely they aligned with the intended policy/policies. Three teachers from the case study school were interviewed. A semi-structured interview with the Head of Leadership, Transformation and Diversity of the case study school was duly completed and guided the semi-structured interview questions that were used with teachers.

3.6.3. Qualitative questionnaires

Pupils were questioned in an online questionnaire, in order to better understand their roles and experiences regarding not only the implementation of policies, but also the development and design of these policies. The questionnaires did have some room for personal experiences to be expressed.

3.6.4. Strengths and Weaknesses of Online Context

Although there are minor weaknesses to completing interviews and questionnaires online, Evans and Mathur (2005) do consider how there is a greater reach with the questionnaires. The design of Google Forms questionnaires and recorded Zoom interviews was convenient and thus the range of data that could be collected was greater. However, for the same reason, as noted by Carusi (2001) "Because online interviews are restricted to those individuals who have access to the internet, data collected online are not representative of the attitudes and experiences of the general population" (p2). This was true with this study, since many potential interviewees who would have supplied valuable data were unable to contribute, because they did not have access to the internet.

3.6.5. Participants

Four teachers were interviewed for the pilot phase of this study, labelled GT1 – GT4. Four educators from the case study school, labelled PT1 – PT3, and Transformation Agent, were interviewed, as well as a contingent of thirty senior pupils from the case study school, who answered the online questionnaire.

For the Pilot Phase:

- GT 1 is a Language teacher in a sub-urban area in Johannesburg South.
- GT 2 is a Mathematics teacher in a sub-urban area in Ekurhuleni South.
- GT 3 is a Life Orientation teacher in a sub-urban area in Johannesburg South.
- GT 4 is a Mathematics teacher in a sub-urban area in Johannesburg North.

For the Case Study:

- Transformation Agent is the head of diversity at the case study school and designed a model for fostering transformation.
- PT 1 is a Mathematics teacher in the case study school.
- PT 2 is a Language teacher in the case study school.
- PT 3 is a Language teacher in the case study school.

3.7. Data Analysis

Once the data from the series of interviews, questionnaires and document reviews had been completed, inductive data analysis was considered as the primary data analysis tool, through thematic coding and conversation analysis. The power dynamics within the documents were considered through an in-depth discourse analysis. This analysis yielded meaningful data regarding the initial visions and procedures that governed the practices of social justice, diversity and transformation of the school involved in the case study.

Hook (2007) expresses how Foucault (1982) considered that power relations exist not only in the spoken words and interactions between people, but also those which are unspoken. Michael Foucault's (1982) understanding of the power that lies between discourses is critical to

evaluating human interactions and relationships. Simply put, because Transformation and Diversity policy can exclude as much as it can include, who is empowered by whom and to what extent should be highlighted. Because this study focused primarily on experiences and relationships between people, Foucault's approach to analysing the power that has been exercised into the narrative of how humans are expected to interact with one another was a paramount starting point to understanding power dynamics in the school involved in this study.

This very same interaction was considered while analysing the interviews and questionnaires through conversation analyses and inductive reasoning.

Arthur (1994) criticises deductive reasoning, particularly in qualitative research, because it overlooks social complications. However, inductive reasoning, as Arthur (1994) considers humans' analytical strengths far more convincingly: our ability to identify and make sense of patterns. The study was conducted in a post-modernist paradigm, with a relatively strong focus on critical theories around social and demographic dynamics. Inductive reasoning allowed me, as a researcher, to understand the patterns that emerged as a result of humans' lived experiences of social norms and standards. This became an important tool for data analysis since diversity and transformation are better analysed through the experiences of living the policy discourse. It created a heightened understanding of what was the intended narrative of the change agents and the policies put in place when considered against the lived realities.

3.8. Trustworthiness

Essentially, trustworthiness and reliability of qualitative research has been questionable, particularly in the eyes of researchers who utilise deductive and extensive research techniques (Shenton, 2004). This is particularly because the reliability standards cannot be naturalistically measured.

However, Guba (1981) identified four ways of ensuring trustworthiness in qualitative data analysis. Firstly, he considers credibility, which considers how the findings align themselves with the lived realities. Secondly, transferability ensures that there is sufficient data captured to propose a transfer of insight from one situation to another that experiences that same contextual case study issues. Thirdly, dependability, as Guba (1981) stresses, is closely linked to credibility, particularly because, in qualitative research, the results of the data are closely

tied to the context and case, and that the data collected are done under the premise of it being a prototype. Finally, confirmability is when the researcher relies heavily on his or her predisposition to objectivity in relation to subjectivity and bias.

In order to ensure reliability, data analysis and collection has been collected from a range of situations that will demonstrate the believed reality in relation to the lived reality of the school's situation. It will also undertake several interviews from a range of participants that assist in developing policies and enforcing practice, while focusing also on the confirmable and objective patterns that emerged from the questionnaires to identify the conditional enablers and inhibiters that prevent effective policy implementation. Finally, my own biases and expectations as researcher must be acknowledged, and through secondary critical readership, my conclusions have been analysed with the intention of identifying and removing my personal biases. This was ensured not only through critical readers, but also through objective analysis of the codes that exist within the data.

3.9. Ethical Issues and Considerations

According to Connelly (1994) ethical considerations should be "sound while being respectful toward human beings who participate in such studies" and it should also recognise "human dignity and… not jeopardise their health in any way" (p54). This was of particular importance when working with minors in a school, or with policies and practices that might affect them.

Ethically, critical considerations have been made. The names of the research subjects have remained completely anonymous to all but the researcher, and any clauses containing information that will indubitably or inadvertently allow people or schools to be identified have been removed or changed. Participation in the study remained completely voluntary throughout the process, and minimal harm, to the researcher's knowledge, was experienced: with the exception that some difficult issues of diversity management and experiences may have triggered a stronger emotional response. This was dealt with through the insistence that such information would remain completely confidential and data were kept in a password protected laptop and folder available only to the researcher, for a period of approximately five years.

Ethical clearance was obtained, protocol number H20/03/06, from the university Human Research Ethics Committee (non-medical), which acknowledged my responsibility to obtain

consent from all stakeholders, including the participants in the questionnaires' parents, since they are minors, as well as assent from the learners involved in the research.

The overall purpose of the research, which is to achieve greater social justice and better implementation of policy, remained the primary vision of the research, and this was clearly expressed to all participants. I ensured, to the best of my ability, to respect the constitutional rights of all participants in relation to all governmental and university policies.

All of the above information was expressed in the letters given to each participant.

Due to the COVID-19 pandemic, some matters relating to ethics had to change. Because I recorded the interviews over Google Meet, Zoom and Skype, many issues pertaining to social media agreements were made prior to the meetings, and once transcripts had been drawn up, the physical recordings were deleted.

The process for acquiring ethical clearance as a result of COVID-19 was also a challenge, since obtaining permission from the Gauteng Department of Education was approved, but permission to enter the premises was not. Since I only had approval until September 2020 to work with public school teachers, I had to change my research methodology and school. Strict considerations were made to remain as unbiased as possible, and critical readers were involved in the analysis of the content of the interview transcripts (all ethical anonymity assured) while developing sound and unbiased conclusions.

3.10. Delimitations of Study

According to Simon (2011) delimitations in research are "those characteristics that limit the scope and define the boundaries of your study. The delimitations are in your control" (p2). The delimitations, or boundaries, of this study are limited to this case study only, with little likely implementation on a global scale for policy implementation improvement across all of South Africa. In order for this study to have greater national impact, the research population will need to be expanded to more schools and subjects, and the originally intended comparison of public and private school research should also be explored.

Unfortunately, access to schools and pupils was strictly prohibited by the Gauteng Department of Basic Education, which did create more stringent boundaries. It will be necessary in future to explore public schools and how they have adapted internal policy from national policy scopes, trained educators, and prepared pupils, as was done in the private school.

3.11. Limitations of Study

Simon (2011) defines limitations in research as "potential weaknesses in your study and are out of your control" (p2). The limitations and constraints of this study are the issues of willingness to share information regarding the topic of diversity within schools. The demographic situation of the chosen school may also not be fully inclusive of all demographics, due to socio-economic privilege that exists within the school.

3.12. Pilot Phase

According to In (2017), "A pilot study asks whether something can be done, should the researchers proceed with it, and if so, how" (p601). In this study, the pilot phase was launched in order to understand the complexities teachers experience around transformation and diversity in public schools, who operate within the confines of departmental legislation, and how these individuals managed these complexities.

Due to the constraints of COVID-19, a pilot phase of the research was undertaken in order to establish the direction of questioning that would be required in order to best work within the context of the case study of East Rand Private College. Some of the data rendered from the pilot phase was used for triangulation, as well as a better means of developing recommendations.

Through this pilot study, four teachers, who form part of a small network of educators in Gauteng and communicate professionally on social media, showed interest in the initial proposal of the study. Rather than merely considering the epistemology of the knowledge and understandings of diversity policy, which would likely only render data that could not be meaningfully triangulated, this pilot study was used as a means to guide and influence the conclusions about the perceptions of teachers.

Initially, the study considered teachers' experiences and understandings around diversity and transformation, as well as their lived narratives. Many of the public school teachers defined Transformation and Diversity Management similarly to Van Vuuren *et al* (2012) and Lumby (2011). Public school teachers express that diversity management and transformation "deal with issues such as race, gender, and power and privilege" (according to GT5). It was also mentioned by GT 2 that diversity management has to do with changing the positions of power, much as Green (1990) identifies unequal power relations in much policy and practice. It is normally a favoured group of teachers who have a majority of privilege, and normally the white woman in schools who are seen to be "better than" other teachers. One can see how Waks' (2016) consideration of Machiavellian and neo-liberal processes of policy are considered the norm for many public school teachers.

Interestingly, it was identified by GT 5 as "management that focuses on marrying sensitivity training with educating teachers and pupils on issues of diversity and social justice", as well as how these issues need to be reflected in practice and policy. These issues need to be reflected in the levels and tolerance, accountability and transparency of schools. It was also expressed that leadership needs to consider how Diversity is something to consider from a different stance than those who are in charge and those who are given instructions. Ellison (2017), considering Jean-Luc Nancy, agrees that society must move towards restructuring the hierarchy and understanding community values.

It is clear that Diversity and Transformation is not a priority in the public schools. GT 1, GT 2 and GT 3 all commented that there are certain rules in place at their schools, such as in the code of conduct regarding bullying and discrimination, but when these issues are brought up, they seem to be dealt with very quietly. The principal "seems to take the issue into his office and keep it there until the storm has passed", according to GT 2. This could be explained by Giles (2016), who claims that diversity management is unimportant because of theologically instilled normativity.

GT 3 also worryingly mentioned that much of the diversity management, when it emerged, was dealt with in a way that would "keep the school out of the newspapers". The purpose of embracing diversity is extended to the fact that people are told what they must not do and not what they are permitted to do, or even how they can be directed towards a better school. Much

of this is indicative of how Lumby (2011) expresses as 'leading with diversity', and the result of symbolic policy implementation, as expressed by Unzueta and Binning (2011).

The principals at many schools are usually white, Afrikaans males, and carried with them notions of the divine right of supremacy from Apartheid regimes (as identified by Vorster, 2008). There appears to be a stark similarity between such principals and their management styles. Although academic, technological and instructional transformation exists in most schools, as far as inclusivity and diversity are concerned, they do not really feature. In GT 2's school, teachers of differing sexualities are actually dissuaded from being open about their sexualities in class, and one was even charged with misconduct when a lesson in Life Orientation "appeared to be pro LGBT", because a teacher was trying to normalise differing sexualities and allow pupils of different sexualities to feel included. Steyn (2001) expressed the seemingly insurmountable task of overcoming such imbalances of social power, in which several archaic systems persist in a number of institutions.

Teachers were questioned about what they perceive some of the greatest gaps to be, and the results were interesting. GT 2 and GT 3 mentioned how they would like to attend courses, but that there is little opportunity given by schools. They are also expected to arrange such training themselves, but that they simply do not have the time to do so. Firstly, because it is difficult to find courses that offer something meaningful to teachers, and secondly that it is difficult to find the time. However, GT 1 and GT 4 have had very healthy and productive meetings in which staff and pupil issues were discussed. For instance, during the infamous "hair incident" (sic), staff members of colour in one school were asked to chair a meeting with the RCL and teachers in order to come to an agreement. The GBV and BLM movements have also been spoken about, and other issues which allow for healthier school environments are addressed. The only problem is the execution: many SMTs make promises, but there seems to be little commitment.

Possibly the post concerning gap was addressed by GT 4 who stated that "[they] were quite interested in learning about how to manage diversity in schools. However, [they] are not permitted to engage with matters of diversity, which was classified as a problem, and are only managed by leadership". Teachers are unable to engage with issues such as bullying, racism, sexism or even sexuality. This is often deemed as something with which the school's Life Orientation teacher or principal should deal. It was expressed by this teacher that, should the

teachers be given some training, they could avoid being insensitive to pupils and even learn how to engage with members of different groups more sensitively.

Because of the restrictions and limitations put in place by schools, GT 2 and GT 5 expressed how frustrating it is to disengage from pupils who wish to question issues around their identity. It is likely that both teachers and pupils will emerge stronger and wiser, yet the policy has clearly dictated that teachers may not engage with pupils in these matters. What this leads to is that nobody is engaging with the learners – not teachers, other pupils, parents or society.

Teachers are also instructed that they must "side with the teacher" (GT 1), even when a pupil is coming forward with allegations of racism or homophobia. This is further exacerbated since schools appear to be lessening the rules on pupils because of the power that parents might have in the community. These, collectively, give the pupils too much power over the teachers and simultaneously disempower teachers from dealing with other, pertinent issues. This means that teachers are too afraid of being seen as discriminatory, even when engaging with issues of diversity in a positive manner.

Being a Person of Colour in a predominantly white school makes it difficult for teachers such as GT 5 who do not fit "the norm" to find a platform to voice their specific issues without being perceived as creating disruptions to the status quo. "The masses make the decisions" (as was already established by Green, 1990, which GT 5 found rather destructive. She stated that many teachers choose to leave the toxic environment because of the gross injustices suffered by teachers of minority groups. Essentially, the way that teachers speak of "dealing with inequity in their working environment, is by leaving, since it appears that little else can be done." Teachers of colour, especially, believe that there is no growth for them in many school environments. It was also expressed how teachers of colour perceive schools that have a predominantly white staff contingent as superlative to those schools in which they would feel included. "We need to choose between a better school, or a better environment, and both have their problems" according to one teacher. Coley (2001) expresses how identity groups, particularly of minority demographics, usually feel undermined by their oppressive binaries and usually surrender to the roles and expectations forced onto them.

According to GT 2, there is little to no representation for teachers in many staff policies, and constitutional protection is the only security that many teachers feel. This aligns with Green

(1990) and Wise (2010), who express how representation is usually poorly aligned with the needs of minority groups, and practices are developed for the perseverance of exclusive privilege.

However, despite there being legislature that does protect teachers from discrimination as well as ensure their representation, internally, these documents are often symbolic, as Unzueta and Binning (2011) have identified before. This speaks to the findings from the policy analysis, where many documents do protect teachers, but are disjointed. Without adequate consolidation, these policy loopholes will continue to exist.

The community seems to be disinterested. “They let the school do what it is doing, without really calling out some of the things that have happened (such as racism and sexism from teachers)”, according to GT 1. Alternatively the community is aggressive and oppressive. They tend to use their authority beyond the school gates into silencing their children, who might be racist, sexist or homophobic.

GT 2 offered wisdom to this in stating how the community narrative is usually made out to be villains, particularly parents. They are also reasonably complacent to injustices and unfair practices, so their children emulate this. Parents are also the greatest teachers of discrimination, and can often “unteach” what was taught in a classroom, particularly if a teacher is of a different race, gender or language. Boys with misogynistic fathers are disrespectful to female teachers, and racist and homophobic parents raise racist and homophobic children, or even children who are too scared to open up about their own identities at all. “There is no enforcement on parents to be moral and just at home as there is at school” (GT 1).

The greatest problem, according to GT 1 is that teachers are unable to address intolerance, and so ignore it. Thus when issues of discrimination, unconscious bias and prejudice do emerge, they are dealt with as a matter of urgency and contingency. Therefore, issues are covered up and subsequently ignored. Further, it is important to consider that leaders are “not comfortable with being uncomfortable, and will ignore issues rather than have a staff that is aware of their identities”.

According to GT 1, schools are often rather dismissive of issues of diversity, and all pupils are treated as if they are demographic equals. This obviously contradicts the main argument of

Molefi (2017), who clearly posits that each identity group is different, and has specific needs that are often different to others. The concern with this is that, in order for there to be meaningful transformation, it must be understood that there are different issues that come with being black, white, Indian, male, female, gay and straight. There seems to be "a constant them vs us", and need for retribution rather than conversation. Leadership needs to understand that there is not a "one-size-fits-all" approach.

As stated by GT 2, in-service training sessions imbibe staff with what they cannot do or say, in order to avoid unwanted media attention, rather than enable teachers and pupils to exercise their voices. Other than that, barriers to learning are the only diversity issues that have been addressed. Policy documents are normally created to keep the school out of the media rather than open up healthy and meaningful conversations that might land the school in a difficult situation.

The consistent response to Diversity Management was that teachers are scared to speak or engage. "I can't teach anymore, because I'm so scared that I'm going to say something wrong". GT 1 is a language teacher, and stated that the curriculum allows for discussions of critical issues around gender, race and sexuality, but that this teacher feels unable to access those topics. GT 1 stated that there is no way around this issue, and the only way that one can engage with such topics is head-on, and that they must now be avoided. If pupils ask these questions, they must be deflected. Prescribed Literature, such as "Tsotsi" contains themes of racism and gender inequality, and they need to be avoided. This, the teacher believes, is what makes teaching more difficult than anything. "The school has become a time bomb", since they are not dealing with the issues, but rather avoiding and subverting them.

There are not necessarily "gaps" in school policy and implementation, according to GT 5, since teachers implement the rules *ad nauseum*. However, the problem is created by rules that do not make sense, and the product of such policy is a nervous work environment where pupils have been given more power and teachers are afraid to engage. Rules are designed to undermine the primary function of the teacher, which is to care for the child. Manning (2004) expresses that despite policy being in place, it is often not meaningful, as is evident in many South African schools.

It was posited by GT 3 that the gap could be the result of how quietly matters of social justice are handled: teachers don't know what the end result is, so are not fully aware of the purpose behind the policy "even though [teachers] are in the frontlines". Also, pupils are protected, but not teachers. This does not teach the pupils about respecting people from different groups, but rather that there is bureaucracy and only certain groups are protected.

All of the interviewed teachers stated that there are certain rules and regulations, but that there is no clear policy. There is a code of ethical conduct and a school code of conduct, but teachers are expected to behave "as the SASA and SACE" (GT 5) state that teachers should. As for as the internal policies are concerned, most are told what the (pseudo) 'diversity rules' are and not given the opportunity to contribute to them. Issues that have to do with discrimination are dealt with on a leadership level, and issues of identity by the on-site psychologist. "Teachers are simply given the lay of the land, and told to do the job [they] are paid to do" (GT 4).

Codes of Conduct appear to be restrictive rather than enabling. According to the practices at GT 4's school, one is not allowed to affiliate to political parties, provide details of sexuality or alternate religions or share views on social justice and social issues on social media or engage with others on any media platform about issues of diversity. It only tells teachers what not to say or do rather, and "suppresses [one's] diversity".

The Education Department does not push for diversity and transformation, and makes demands of schools and teachers to be more accommodating, but their training has not been very meaningful. "There will always be a level of Black vs White on the departmental level" according to GT 5, which is sending a message of exclusion and segregation and subsequently broadening the gap. Although there are DSGs, they deal primarily with the school leadership rather than the actual teachers.

3.13. Conclusion

This study was greatly affected by the COVID-19 pandemic, and an uncontrollable limitation on the methodology resulted in an unforeseen narrowing of the research subjects and the richness of the data. The initial study was meant to investigate data from four levels across two case studies (a private school, with more freedom in its policy development, and a public school, which has policy models developed at National level): the policy, the leadership, the

teachers and staff as implementers and the pupils as recipients of transformation. This was meant to be researched under the umbrella of Diversity and Transformation in order to ascertain which conditions are currently in practice, which are successful and repeatable, and which practices and conditions should be addressed.

Following the onset of the virus, some changes had to be made. The private school, having the resources, was willing to commit to the research online, through virtual meetings, online interviews and electronic questionnaires. However, plans for the initial case study of the public school were forced to come to a complete halt. The research became limited to National policy, rather than internal Diversity and Transformation policy, governed by National level, and a few volunteers from the public school community who were willing to recite their narratives and ideas for a pilot study only.

Although the data are not as rich as they could have been, the quality of the case study is intensive enough that some contributions can still be made to developing feasible, repeatable conditions to have meaningful transformation at a school, and subjunctively, an eventual ripple into National practice.

4. Chapter 4

4.1. Introduction

This chapter focuses on the data analysis, discusses the findings and puts forward recommendations. The chapter is structured based on a thematic analysis. The six core themes which are the basis of the structure of the chapter are as follows:

1. The Discourse of Power in Policy.
2. Teachers' and Leaders' Understandings of Diversity and Transformation Rhetoric.
3. School Transformation Policies and Practices.
4. Perceived Reasons for Poor Implementation of Diversity and Transformation Policy.
5. Constructive Diversity Practices in Schools.
6. Conditions that will Enable Transformation and Diversity.

The data for this report were collected through various means, in order to generate as much meaningful data for the purposes of this study. Interview data from five public school teachers, labelled GT1 – GT5, were weighed against the case study school: a private school that shall be referred to as "East Rand Private College" in this study. The case study school has recently implemented a new model of identifying gaps and creating enabling conditions, and the exploration of this case through document analyses, interviews and questionnaires rendered meaningful data for positive measures that can be emulated by schools in order to achieve inclusive practices and social justice.

Four teachers were interviewed from the case study school, labelled PT1 – 3 and "Leader". Existing department policies were also weighed up against East Rand Private College's two primary Diversity and Transformation policies: The School's Code of Conduct, and their new Diversity and Transformation Policy. Finally, in order to ascertain whether the case study school's vision was being met, a contingent of approximately 30 senior pupils was invited to participate in a questionnaire that challenged the implementation of previous and current Diversity and Transformation Policies within East Rand Private College.

4.2. The Discourse and Power of Policy

There are a number of international policies prescribed to guide Diversity and Transformation in South African Education, including The Equality and Inclusion Charter. 2013. *Guidelines for Ensuring Equality and Inclusion When Drafting Policy* and *Policy Sub-Committee Charter of Equality and Inclusion* (Department of Education, Western Australia), as well as the Equal Opportunity, Discrimination and Harassment Policy and Procedures v 3.0. May 2018.

South African legislature that alludes to Diversity and Transformation includes: The South African Schools Act 84 of 1996. Improving Access to Free and Quality Education for All. June 2013. The Incremental Introduction of African Languages in South African Schools (Draft Policy). September 2013. National Education Policy Act 27 of 1996. *The National Policy for an equitable Provision of an Enabling School Physical Teaching and Learning Environment*. June 2010. South African Schools Act 84 of 1996. Regulations relating to minimum uniform norms and standards for public school infrastructure. November 2013. National Policy on HIV, STIs and TB for Learners, Educators, School Support Staff and Officials in all Primary and Secondary Schools in the Basic Education Sector. 2017. Protocol for the Management and Reporting of Sexual Abuse and Harassment in Schools. March 2019. The Children's Act 38 of 2005. The Child Justice Act 75 of 2008. The Protection from Harassment Act 17 of 2011.

In order to ascertain the most prominent features in private school policy design, purpose and implementation, the Transformation Policy and Code of Conduct from the case study school were also considered.

4.2.1. General

There are a number of policies, acts and papers for inclusion in South Africa; however, no consolidated policy on expected behaviour exists. When implementing a Diversity and Transformation framework in a South African context, a number of policies, guidelines, and acts need to be consulted, some of which are not related to education. This closely aligns with Meier and Hartell's (2009) discussion on how policies exist that clearly outline the procedures and parameters of diversity and transformation, but that are not being well implemented at the ground level.

Many of these legislations, policies and guidelines prescribed by the Department of Education also focus on punitive measures, and do not sufficiently guide and clarify how transformation and diversity should be enabled through restorative justice, either through process or purpose. This silence allows for a greater emphasis on policing of behaviour and punitive measures instead of preventative and transformation of inter-personal and societal relations.

Specifications about Diversity and Transformation in schools in legislature exist in two ways: sweeping statements in overarching Acts, such as the SASA (84/1996) and Child Justice Act (75/2008), or emulation of an international context to which readers and researchers are referred upon searching for specific education policy in the South African Gazette, such as the Equality and Inclusion Charter of Western Australia.

It appears that Diversity and Transformation are not considered holistically, and particularly not in schools. The purposes of such documents are meant to seek redress and equity, and protect individuals from victimisation (critical issues for South Africa) rather than transform (which seems less important). The purposes of each document do not correspond, but are rather scattered and contradictory.

Further, some of these policies are over 20 years old. The policies seem to lack review, and only have added addenda, or remain in the drafting phase. These policies need be collated, since it is not even clear whether all demographics are protected in existing legislation.

4.2.2. Specific concerns around policy

4.2.2.1. NON-SOUTH AFRICAN POLICY GUIDELINES

The Guidelines for Ensuring Equality and Inclusion When Drafting Policy and the *Policy Sub-Committee Charter of Equality and Inclusion* (Department of Education, Western Australia) are used as the primary sources to which South African schools are expected to refer in order to enable schools to formulate their own policies.

Most teachers who were interviewed in the pilot study were unaware of any specific policy in education for diversity, either internal or external. The leader of East Rand Private College mentioned that this information is not readily available, and that it requires much searching to

find such a document. Jansen (2004) clearly echoes this, since, despite there being policy in place, it is not being practiced in schools, likely because of a lack of awareness of many of these policies, a clear indication of the gap that exists between policy and practice.

These guidelines are also designed for an Australian context and consider relevant issues such as "direct (i.e. unfamiliar and dissimilar characteristics lead to dissimilar treatment) and indirect (different conditions or practices lead to different treatment) discrimination" (Department of Western Australia, 2013, p1), and protects all identity groups equally. However, there does not appear to be differentiation between fair and unfair discrimination, which are important in South Africa, considering its history. The charter also ranked demographic inequities according to Australian priorities: age, and family responsibility are first, while race, sexuality and gender are ranked last. With no mention of redress and equity, which are critical matters in a South African context, it is possible to conclude that, although the policy is practical, it does not inculcate the needs of the South African context fully.

4.2.2.2. NO EMULATIVE MODELS

Schools should use this model as a means to draft diversity policy, which allows for a means of creating a workable internal policy; however, the Department of Basic Education has not created any emulative policy from this model, allowing it to exist in principle and not practice. School leaders have no reference point on which to model their own policies.

Considering Vertovec (2009), who expresses the difficulty of achieving multiculturalism, because of globalisation, it is apparent that by not creating any emulative policy, the Department of Education might be complicit in poor policy implementation, since South African schools require South African directives.

As was identified in the document analysis, the transformation leader of the case study school seemed unconvinced about whether the department of education essentially understands diversity and transformation itself. The department has little say over the policy and practice of private schools; however, it has not modelled meaningful systems that can be emulated. What this is creating, according to the transformation leader is:

> "…a sense of division: an us versus them, in which private schools have the liberty to create and implement practice, which they are doing purposefully, while the DoE appears to put achieving social justice in schools on the back-burner. It makes it appear that Diversity, Transformation and Social Justice are first world problems, and that many of the public schools don't need to address it, or that they have bigger fish to fry. If the Department would put a team together that would create policy that could be applied to schools, or even work with private schools in order to create such policies, since many schools are doing outstanding work in this area, the gap could potentially be closed."

4.2.2.3. DIVERSITY IS A PROBLEM

Diversity is subliminally described as a problem, rather than an opportunity. *The Equal Opportunity, Discrimination and Harassment Policy and Procedures v 3.0. May 2018*, the Australian model created from the Equity Charter, uses words that are connotative of problem solving and conflict aversion.

In the policy "unlawful" and "lawful" discrimination can be equated to fair and unfair discrimination, as expressed through the Constitution of South Africa, Act 108 of 1996 through the definitions provided in this policy. Unlawful discrimination mentions that one cannot be "treated less favourably than another person or group because of their race, colour, national or ethnic origin; sex, pregnancy or marital status; age; disability; religion; sexual preference; trade union activity; or some other characteristic specified under anti-discrimination or human rights legislation" (iHR, 2014, p2). This is in a clear effort to avoid harassment rather than achieve equity and redress.

Educators and policy implementers are expected to "report any acts of unlawful discrimination", and to "participate in grievance resolution processes" (Department of Education Western Australia, 2018, p6) but not be active agents of change and redress. This leads to the consideration that perhaps diversity policy is simply seen as reactive problem solving rather than proactive solution building. Issues such as "Harassment", "Grievance", "Liability", "Victimisation" and "Workplace Bullying" dominate the policy discourse, while diversity and equal opportunity are merely defined as "acknowledging differences… where

work practices are adapted to create an inclusive environment" (Department of Education Western Australia, 2018, p7).

The language used has negative connotations that suggest that diversity is a problem, initiated by "victims" and people with "grievances" who need to be "tolerated" and "accommodated" (Department of Education Western Australia, 2018, pp6-8). It also promotes peer-policing, where "any act of unlawful discrimination should be reported" (Department of Education Western Australia, 2018, p5), rather than considered, and discussed. It is egregious that this policy has a referral process, where issues of discrimination are dealt with on a disciplinary level. This indelible fear of peer policing was echoed as a primary concern and likely hindrance by many of the research participants' trust in Diversity and Transformation models in schools.

Many of the policies mentioned have a similar pattern: most policies and acts are inclusive to the latent functions of the policies themselves, and do not extend to promoting transformation. Schools and school leaders consider the policies as directives, from which they are expected to build policy. However, the context of these documents is not South African and the reference points are primarily directed at policing, and at diversity being a problem. Diversity and Transformation Policies are therefore going to be created with the aim of silencing and punishing rather than transforming, or will remain symbolic.

4.2.2.4. NEGATIVE POLICY DISCOURSE

In a more local context, the imperatives of many South African acts have led to a number of policies being drafted. This is likely where many of the problems in policy implementation occur, since not all of these policies are unbiased and disinterested in their rhetoric.

For example, in the policy "Improving Access to Free and Quality Education for All, June 2013", inequity, particularly economic status, is noted as a supreme problem in this policy; redress and social justice are called for in the introduction, preamble and through the document. The Dakar Framework, which aims for redress from poverty and conquering the legacy of Apartheid, is referred to (Motala, 2011). It is important to note, however, that this was a vision for 2015, and it is questionable whether the Dakar Framework has been successfully realised.

As is becoming more evident through this study, there are skewed power relations within the discourse. Minorities and previously disempowered groups are being forced into a narrative requiring accommodation, and recrimination. This is disempowering, and counter-intuitive when considering the implicit power that policies have.

A further exemplar of this is the "National Policy on HIV, STIs and TB for Learners, Educators, School Support Staff and Officials in all Primary and Secondary Schools in the Basic Education Sector" (2017) shows signs of exclusion and insufficient sensitivity to diversity the most clearly.

African females aged 20-34, Men who have sex with men (MSM) and people with disabilities are identified as the groups who are most susceptible to STIs and HIV. This is coupled with issues such as people who have drug addictions and practice risky behaviours. African women make up a massive percentage of people who are sexually assaulted (Barlow, 2020); however, they are seen as catalysts for STDs rather than victims. "MSM" is an egregious stereotype, and the generalisations of homosexual men's "lifestyle and behaviour" being considered "risky", or at least "riskier" than heterosexual relationships, swings the power to suggest a sense of immunity for heterosexuals. Issues such as sexual violence, or social taboos forcing homosexual men into unsafe sexual environments are ignored. The power in this case swings towards heterosexual normativity, and the exclusion of culpability of rapists and sexual offenders. This clause is incomplete in itself, and hurtfully exclusive.

A further example of the insensitivity of the policy is contained in section 4.7 of this policy: "HIV, STIs and TB may affect women and men, girls and boys and those from the LGBTQI community differently due to their biological, socio-cultural and economic circumstances and opportunities." This clause is segregationist, since men, women, boys and girls are separated from the LGBTQI community. It is clear what the country's stance on LGBTQI rights is, since the discourse itself is segregationist and dehumanising.

4.2.2.5. CASE STUDY POLICY ANALYSIS

The policy of East Rand Private College will be considered more carefully later in this discussion, the discourse analysis of its two policies will only be briefly considered here. Some of the criticisms include that the Transformation and Diversity policy excludes HIV status and

health, which is either the result of the epidemic not affecting the school, or even being ignored by it. The policy also states that confidentiality "cannot be guaranteed", which suggests that there is a degree of bureaucracy and control. The pattern of policy implementation and design at this school does resemble MacLaughlin's (2000) policy advocacy model.

Both the Code of Conduct and The Diversity Transformation Policy encourage open conversation, a critical aspect to achieving an inclusive workplace, according to Molefi (2017). The Diversity and Transformation Policy speaks to the Code of Conduct, since it allows for restorative justice in the case of discrimination. It is also proactive, rather than reactive, and pre-empts transformation. The preamble mentions clearly that there was a need for transformation after due consideration of the current school climate.

Positively, pupils and teachers are involved in the process of facilitation as well as open dialogue around Diversity. Safe spaces have also been made available for three groups: black students, young women and the LGBT community of the school, as well as a religious (albeit Christian) group to empower one another and hold earnest conversations. The policies extend beyond a protection from victimisation and appear to remove the villain/victim binary. Academically, concessions are made for language and ability, and mental health is acknowledged in the policy.

4.3. Teachers' perceptions of Diversity and Transformation Rhetoric

Upon being asked about their understandings and experiences around the rhetoric of diversity, particularly transformation and diversity management, there were interesting and varied responses. It showed that teachers and school leaders are aware of the complexities involved in social justice, but also that these complexities were explored through personal experience rather than formal understandings. There were two particular voices identified: the teachers at East Rand Private College, as well as the transformation leader.

East Rand Private College had clearly undergone formal training and had these ideas lain out for them. Teachers, according to PT1, are aware of Diversity Management being the responsibility of the leadership of the school in managing future and present issues of diversity

in order to make a safe environment for everyone. Ellison (2017) clearly expressed how social hierarchies are linked to power, so inequity is inevitable without focus on restructuring these hierarchies.

PT1 also claims that transformation is a goal towards which the school aims in order to create a space that is inclusive. Diversity is that which alludes to a multitude of differences, while management has to do with the administration of these differences. Transformation means "change", according to PT2. This teacher coupled them to suggest that the only way that true transformation can be reached is if diversity is properly administered in order to create sustainable change.

Diversity is finally expressed by PT3 as organisational action with the intention of creating better and greater inclusion of all stakeholders, and people from diverse backgrounds. Transformation was closely understood with the premise of "change", and moving from an old, outdated organisational model into a newer and more functional one.

As far as the leadership of East Rand Private College is concerned, the transformation leader seemed more *au fait* with the concepts. "The terms are transient", according to the head of diversity and transformation. "Diversity in itself suggests a multitude, or range, but it is clearly far more nebulous than simply including people. It is something that requires much consideration depending on the context of the school, for instance, understanding the demographics of the school, and how, when and why they would feel marginalised, excluded or even silenced. It could range from having a working elevator, or arranging lessons for disabled pupils downstairs only, to dealing with a direct confrontation with alumni, pupils or parents."

As was already identified through document analyses diversity management has become synonymous with problem solving, and reactivity, rather than inclusivity and proactivity. All of these issues lead to an understanding that "transformation" should essentially be achieving social justice, and equity.

4.4. Policies and Practices around Diversity and Transformation

Despite East Rand Private College being on a journey of transformation, it is still rather new, unfamiliar and uncomfortable for many teachers, particularly because they have been accustomed to pupils assimilating to the culture of the school rather than the reverse (a phenomenon that Lumby, 2011, identifies). There was some hesitation when asked to consider whether the school has principles, practices and policies that are motivated by social justice, since it is not only the Rector of the school who prioritises diversity. There is a leadership pillar that manages issues of diversity and controls issues such as conflict resolution, training and policy development.

According to PT1, the Rector "definitely is a person who strives towards change" and leads for diversity (Lumby 2011), creating policy advocates. However, he did adopt a system from a person who held some archaic ideals, and did promote a sense of a 'superlative group'. This means that this leader had to take the reins and make major adjustments to the belief systems of the teachers. According to PT1 "it is not a particularly old staff, but they are a privileged staff with a gap in their [demographic] understandings". Many teachers see transformation and diversity, and striving for equity for all, as "policing rather than enabling" according to PT1. This standard could likely come from the document rhetoric (from national policies) to which some have become accustomed before an inclusive policy was drafted.

Although the leader is seen as someone who should be in a position of privilege, the rector of the school understands the need for diversity and transformation. He subsequently "does have a strong vision of transformation, inclusivity and social justice and strives to give all people a voice", according to PT3. Peter Ruddock (2019) would deem this a leveraging f privilege for the empowerment of minority groups.

4.5. Perceived Reasons for Poor Implementation of Policy

Diversity is a major matter of contention for a number of teachers, and it was imperative to gain a strong understanding of some of the complexities involved in their environments that hindered effective transformation before the enablers could be considered. There are a number of issues that teachers in both public schools as well as the private case study school experience.

4.5.1. GENERAL OBERVATIONS

It is clear that many of the misgivings of the past still exist at East Rand Private College, and there is still a long journey of inclusivity awaiting this school. Despite the differences in socio-economic situations, the school still has many issues on which it needs to implement change, which have clear parallels with public schools.

It was mentioned by PT2 that she had never found a need for diversity management in her personal capacity, and when training was offered, this teacher was even reluctant to join at first. This is a clear indication of how privilege has an effect on one's perceptions around diversity and inclusion. Some teachers also hide behind their subjects as a means to encumber change. PT1 claims that, because of the analytical nature of their subject, it is incredibly difficult to implement the transformation vision within the confines of the curriculum.

The school is heading in a direction that is quite positive, and it is encouraged not to lose momentum. However, there are many people, according to PT3, who are resisting change, particularly when their positions of privilege are being challenged; change is frightening, and quite often met with resistance and reluctance (Dent & Goldberg, 1999).

4.5.2. VICTIMS AND VILAINS AND DENIAL OF PRIVILEGE

PT2 commented that:

> "…it is never easy to be the villain in a situation. And the reality is that most of the world currently sees white people and men as the villains, which they historically were. Now that policies are being made that prevent [previously dominant] groups from being oppressive, it's being seen as the white, straight men having to apologise for being the villains they are being perceived to be."

It was added that people cannot create victims and villains in situations, since this creates a sense of othering. Where one group is empowered, another is silenced; where one group is suppressed, another is oppressive (Foucault, 1983). It has to be acknowledged that there are injustices, but apparently, "histrionic black women, and fragile white men" prevail (PT3). It

was noted that “the school seems to be headed in a direction in which BLM and #Menaretrash are being used as tools to disempower rather than empower” (PT1).

There is clear denial of privilege, and perceived vilification of teachers and pupils, who are painted as threats by the policy and changes envisaged by the school. For instance, according to PT2, a GBV demonstration was held in 2018; however, a white teacher in a position of social and economic privilege took offense to the march and accused the school of disempowering her son and husband, due to the #menaretrash movements. Further, because the school has not yet been able to roll out information meetings, due to the pandemic, the social justice team and diversity team have been deemed as threats.

Privilege is often confused with wealth, status and position. When people of colour, women and people from previously disadvantaged positions are given positions of status and wealth, many people in positions of social privilege mistake this for equity and social justice (Akintunde, 1999). A shift from this mind set into one that is inclusive and understanding is very difficult to make, and has to be a personal shift. All that the school can do is provide information, education and training and hope that these shifts are able to happen. According to PT3, the greatest gaps exist because people who are in positions of privilege and power are unwilling either to relinquish some of their privilege or alternatively use this privilege in such a way that it becomes something that can empower the disempowered. Benefitting off someone else’s suffering makes you a villain; however, nobody wishes to be perceived as the “bad guy”. It’s the main reason that the TRC did not work: it was a moment for apology and reconciliation, but where apology and reconciliation were disingenuous (Gready, 2010). This is what needs to happen in schools: education and training in order to ascertain that empowering someone else does not mean disempowering oneself.

Another matter to consider, according to PT2, is the added complexity of age and generation gaps. New teachers and older teachers at the school seem to be very different: new teachers are more aware of social issues, while older, particularly white teachers, are not. There is a fragile, victim mentality that has been created, where older generation teachers claim that they are ‘bullied’. PT2 claims “it goes back to them being labelled as the villains, and they don’t like that.” There seems to be a denial amongst the teachers that there even is a problem, particularly teachers in privileged social positions. There is massive ignorance, and often teachers are the greatest to blame for hindering transformation since they do not actively believe in the practice.

4.5.3. THE COMMUNITY

The community of East Rand Private College is somewhat supportive, but the parents have a penchant to gossip, according to the transformation leader of the school, which exacerbates issues within the school. There was also a recent issue with alumni who had come forward with serious allegations of racism – the school managed this, but the community still seems dissatisfied. The transformation leader goes on to comment:

> "The community is both a hindrance and strength, because they are united within the school. However, there seem to be four different types of community members: Firstly, those who are uninformed and act irrationally (i.e. without any investigation or conversation), will immediately accept that the school/other parents/teachers/other pupils are prejudiced and enter into a tirade. Secondly, those who are informed, but act irrationally (those who know the truth, but whose own biases and experiences inform their behaviour to act obstructively). Thirdly, those who are uninformed and act rationally (such as parents who enter into meaningful conversations with the school/ teachers/ other parents to find the truth). Finally those who are informed and act rationally (those who support the school's transformation plan and act in its best interests, despite the fact that there is the inevitable chance of missteps)."

According to PT3, it is difficult to define "community". As a religious school, there is conflict with issues such as sexuality. However, the Spirituality Leader and the community work closely in order to address this. According to the Chaplaincy of the school, it is ironically easier to work through religion than around it when addressing aspects of gender and sexuality. On the other hand, there seems to be a group of parents who are unmoving in their opinions and biases. When the school introduced a non-gender specific and non-binary uniform clauses to the code of conduct, conservative parents immediately lodged concerns.

4.5.4. LEADERSHIP ISSUES

It was stated that the school leadership is sensitive, but that they also seem rather careful and wary, according to PT1. It also appears that there are two different groups of people: pastoral and the pillar dealing with Leadership, and "everyone else". They have very different

perspectives that seem to be in conflict at the moment. The pupils feel less silenced, but the school has become a frightening and unsettled place for many. The empowerment of pupils and teachers to be involved in diversity, and conflict created from it, has put many people on edge, since they see the diversity team as behaviour monitors rather than people who wish to create a safe space.

The transformation leader claims that ISASA and the training offered by the IEB cater for very middle class schools and teachers, suggesting that diversity management and a focus on social justice is a middle class problem. Many teachers in the school have worked in public schools, and expressed the extreme need for meaningful diversity management in that education sector, but the egregious absence of it.

Apparently, the issues that Unzueta and Binning (2011) identify regarding how the nature of policy subsists as administration, is emerging as a clear theme. It does appear that there is a lack of communication from leadership, according to PT3, since much of what the leadership team does, seems to operate on an administrative level rather than a pragmatic one. Policy exists; however, it does not seem that the teachers and pupils are fully aware of their responsibilities and involvement in the policy. It seems to be symbolic at the moment, despite being a living policy that requires much staff involvement.

The school has only recently begun the journey into diversity and transformation, and it is being spearheaded by someone who has not been at the school very long, as stated by PT2. This has created a division: the older generation of teachers who are reluctant to change, coupled with a newer generation of teachers who are not aware of what they can do. The school has a policy in its infancy, however, and the pandemic slowed the implementation and training.

PT 3 reacted to the position of the Diversity Team of the school, and stated that more emphasis and empowerment can be given to the diversity team. The team appears to be existing in a nebulous position, in which they are trained, but are not being actively utilised, or even introduced to the school as qualified change agents. “There seems to be a missing piece, as if the next step is to take off. But the school either seems scared, or unwilling, or both. At least that’s what it looks like” (PT1).

According to the transformation leader of the school, external training is practical enough that is it functional, but does give a sense of having a "one-size-fits-all" solution to diversity management. Therefore, they were practical because they could be adapted to specific situations. Diversity management requires adaptation, and if it is sedentary, it becomes dated and therefore useless. It is the transient nature of diversity management training that makes it functional.

4.5.5. BARRIERS TO IMPLEMENTATION

The movements that are happening around the world and the nation have had a heavy impact on the behaviour of the staff and the pupils, according to the transformation leader, which Vertovec (2009) expresses as a clear barrier to multicultural and inclusive transformation. The school has been labelled as racist and sexist in the past, and this transpires into the classroom. The diversity training offered to teachers has been a valuable tool to combat inequality and conflict. However, it is also difficult for some teachers to know their boundaries and at which point the school allows for conversations to be valuable and at which point it is "bigger than the teacher" (PT1).

The most active problem that teachers face, however, is ignorance, particularly among the privileged youth, according to PT2. There is a sense of separation between the students, because some hold racial ideals that are ingrained from a communal position, while others feel massively silenced and oppressed. "Teachers will say that they feel oppressed without understanding what that word means", when there are policy changes implemented that oppose their ideals.

They find diversity management synonymous with reporting and behaviour policing, when it is not. However, because, on macro levels, diversity management has been an issue for Human Resources to resolve, and has been surrounded by negative media attention, the words "Transformation and Diversity" have become quintessentially problematic for transformation: "Policing and suppression was an old-school way to change behaviour. This is exactly why people feel like they are being watched, and fear a diversity team in the school", as PT2 claims.

A rather uncomfortable issue was raised by PT 3, who mentioned how teachers who are meant to be supporting their colleagues and peers are guilty of blatant insensitivities, for instance using culturally insensitive slurs. This teacher challenged the ingenuity of educators.

> "If they are role models for children… regardless of what SACE says… what is happening in classrooms?" (PT1)

4.6. Improved Inclusive Practices

Although much of the data from the pilot study have shown that schools are almost dismissive of Diversity and Transformation, some schools did have positive practices that could enable leaders to model effective management of social justice and inclusivity.

The primary purpose of investigating the case study school was to identify which practices, albeit that they are still in the initial phases of implementation, can be used as emulative models for schools, which are included in the improved inclusive practices. Seven suggestions were identified.

4.6.1. THE PURPOSE OF SCHOOLS

According to PT3, the pupils are aware of their positions in society and wish for transformation. They are even acting independently, but some of these initiatives are uninformed and thus more destructive than anything else. With meaningful guidance and open platforms for conversation, the pupils can be catalysts for change.

Further, the curriculum is also a powerful mode that can be used to drive and empower transformation, and (if utilised correctly) could be used as an instrument to begin conversations that allow for meaningful engagement. According to PT1, subjects such as History, Languages and Life Orientation have particularly meaningful Subject Aims.

4.6.2. MEANINGFUL TRAINING PROVIDED

"There was a staff meeting in which all of the school's codes and procedures were discussed. An HOD stood in front of the staff and read the rules," claimed GT4, from the pilot study,

when asked about the training that they received in the policy. This prevents any teacher from engaging with issues in the classroom that could be considered offensive, using offensive or loaded language, or having consultations with pupils who were struggling with issues of identity. Many teachers are asked to sign the school's code of ethics (which often only has a section on diversity and not a full document in itself) in agreement that they would follow those rules. The document is usually exclusively revised, if at all, by the management of the school.

According to the transformation leader, external training, diversity symposiums, in-service training, and social justice training are commonly used means of training teachers at East Rand Private College in order to enable transformation and social justice. There are also many meaningful diversity training programmes that truly embrace a sense of transformation.

At East Rand Private College, much training has been made available for teachers, and full financial support is given to teachers for such training. Internal training sessions, although highly advocated for, are not compulsory, and thus teachers have a choice about whether or not they wish to be committed to social justice (particularly because it is mostly driven by personal desires to change) and it is not forced upon them.

From this, it is clear that a contingent of teachers trained in conflict resolution techniques and conversation facilitation skills should be built. Staff should be involved in meetings in which expectations, processes and meanings can be unpacked. In East Rand Private College, this kind of training could not be analysed, and was put on hold due to the COVID-19 pandemic.

A committee of pupils should also be trained in techniques and conversation facilitation skills, followed by information sharing assemblies, in which learner representatives discuss ideas and suggestions made in the (diverse) learner transformation committee, which speaks on behalf of all pupils.

Parents should also be aware of the practices and expectations of the school, and invited to briefing and debriefing meetings, as well as a focus group sessions (once policy is completed) in order to understand how to roll the system out to parents. Once the policy has been published and reviewed, it cannot live in complex isolation. Follow-up documents should be drafted that speak to the layman.

Once again, the pandemic has emerged as a major hindrance in the implementation of these plans at East Rand Private College. The members of staff and pupils who were trained as transformation agents are in a state of limbo without this briefing to all staff.

4.6.3. CLIMATE SURVEY TO DRAFT POLICY

A climate survey must be sent out to parents, pupils and teachers in order to identify the greatest areas of silence, as was done at the case study school. Thereafter, the results can be analysed by the diversity team. East Rand Private College held focus groups with teachers and with pupils. Before a team begins drafting policy and practice, parents can be invited to a planning and vision session in which ideas are shared and plans developed.

The management of relationships should be meaningful, since people within schools are more sensitive to issues. At East Rand Private College, conversations can happen though class groups, or committees, within the school, which absents itself from an academic programme and enables a more meaningful social programme.

4.6.4. DIVERSITY PORTFOLIO

It is integral that there is a diversity and transformation portfolio within the school, which is not compounded with other portfolios. According to the Transformation Leader this is the first step that schools should take should they wish to engage with transformation. School leadership at East Rand Private College insists on having transformative measures in place, such as a diversity and transformation policy, a diversity team, a student leader who runs with diversity, and a system that enables active communication between stakeholders, as well as trained counsellors, consultants, facilitators and committees. These carry the responsibility of managing open and meaningful conversations when there are issues of prejudice, ignorance or inadvertent or deliberate aggressions.

The transformation agents should be trained and have current knowledge of social justice, as well as a personal passion for it. At East Rand Private College, symposiums, seminars on social justice, conflict training, and social justice training are regularly on the agenda. A number of internally hosted training sessions on social justice, diversity and transformation are also successful means of enabling transformation.

4.6.5. MEANINGFUL POLICY THAT IS REGULARLY REVIEWED

The primary vision of East Rand Private College's Diversity and Transformation policy is to break the silence ingrained into the culture of pupils and teachers, while simultaneously allowing people in positions of social privilege to acknowledge and leverage their privilege in order to assist and empower others, as was advocated by Ruddock (2019).

Emulating the practices of the case study school, parents, staff and pupils should be given the opportunity to comment on any gaps that they have encountered. This can be done at any point of the year, with the understanding that (unless the policy has an urgent need for amendment) changes will only be implemented upon review. Policy should be alive and transient, and altered through practice, lived input and observation.

At East Rand Private College, teachers can be involved in the policy review in three ways: firstly, as part of a team of staff members that contributed to creating a system that would embrace diversity within the school, and construct a working and active document. Secondly, staff members can comment on and add to the policy, and be more than implicit policy implementers, but rather advocates. Finally, review of the policy, which is completed through staff members, pupils and parents, and not a single group.

During the creation of policy, staff should be given the opportunity to offer their perspectives and contributions to the document. For meaningful and functional policy, it must be handled in a bottom up manner rather than top-down.

4.6.6. STAKEHOLDERS ARE POLICY ADVOCATES AND NOT MERELY FOLLOWERS OF POLICY

Teachers cannot only be policy implementers, but also active change agents. They can form part of a team of teachers who communicates with and manages a small group of pupils, or even trained conversation facilitators. The vision of East Rand Private College is that policy should speak for teachers in three ways: the policy implementers, the protectors of the rights of pupils and staff alike, as well as (elective) diversity facilitators, who deal with some of the more critical issues that emerge.

4.6.7. SUPPORT FROM LEADERSHIP

Although leadership does tend to underplay issues of diversity at many schools, including East Rand Private College, they have a penchant to be supportive (albeit covert) in their dealings with these issues. Leaders must allow teachers to be highly involved with pupils. Staff is in an excellent position to have leadership rely on them, and in which they can rely on staff.

Transformation policy is meaningless without full inclusivity. It has to live for a while in order to understand the extent to which representation is practiced, and amendments made until full representation is achieved. This means that diversity policy cannot be created once and become divine law. PT3 was proud to speak of the diversity team that exists at the school, but that there are still many gaps, particularly because this teacher once worked in a non-inclusive environment. The school has started moving towards a more inclusive and diversely representative culture, but a "previous model-C standard still exists that needs to be addressed." Schools are allowed to change policies as they need to suit their schools' purposes, and the Code of Conduct does not necessarily embrace representation of diverse groups.

4.7. Enabling Conditions for Meaningful Transformation

Teachers and school leaders hold an invaluable bank of experience and knowledge, and are subsequently some of the greatest resources for accessing ideas that could better foster conditions that create sustainable and meaningful social justice in schools. Between the private and public school teachers, the following ideas were suggested. The case study, triangulated with the data from the pilot study, rendered 9 conditions that would enable better implementation of transformation policy.

4.7.1. COMMUNICATION AND TRAINING

GT4 expressed how there are teachers who are unable to engage with pupils, which is why those teachers should not do so. However, if there were a group of teachers that is qualified to deal with issues of diversity, it could make a difference. According to GT3, as far as schools in poorer areas are concerned, issues of racism are second to issues of survival. It must be clearly established that achieving social justice issues and overcoming social barriers are not mutually exclusive.

Further, it was suggested by GT1 that staff and leadership should work as one entity rather than two separate ones. Networking, training, meetings and professional forums will allow teachers to better understand their roles, and allow leadership to better understand what the teachers are capable of doing. “There will inevitably be those who would not be interested, and those who would be ill-equipped, which is why creating an elective environment will also unearth those who are capable of being change agents”.

Education and critical engagement are integral: those who understand the system should educate those who do not. However, there are certain people “who need their own in-service training and workshops, separate from those who are merely ignorant” (GT2). Schools should be places where education rather than arrogance and ego are key. People need to be educated and their ideals and beliefs rebuilt so that it is understood that transformation is uncomfortable, but necessary.

4.7.2. AWARENESS OF PRIVILEGE

According to GT5, schools in higher quintiles are not as aware of “what the real world is like” since there is a “definite sense of privilege and shelter in these schools”. Through awareness of the lived realities of other people, it could make the nebulous nature of diversity management more immediate and pertinent.

4.7.3. A CULTURE OF DIVERSITY

PT3 posited that management, and educators, need to believe in Diversity and Transformation rather than create “check-box” systems. The ills of the past were not fully addressed or redressed, and there remains a gap between what one should and what one can do. The mind sets of people need to change, and no policy alone can create change – this is dependent on the culture built into the community through sociological goals rather than legislative ones.

4.7.4. POLICY SHOULD BE ALIVE

The transformation leader at East Rand Private College claims that policy should be alive and workable; teachers should believe in what they are doing and creating, which is why involvement and awareness of policy development is critical.

4.7.5. TRUST

PT2 insisted that, although most pre-service degrees sensitise people to the issues of diversity, there is little training on how to manage these issues. At a tertiary level, training does not allow for teachers to understand how to deal with diverse classrooms and people, only that classrooms and people will be diverse. Therefore, more training in sensitivity and diversity management will be necessary for better implementation.

Further, GT4 from the pilot study expressed how those managing diversity and policy must be diverse as well. They have to be built up of people from difference demographics. It was suggested that even scholars, management, parents, district officials and teachers should be part of a committee of people who create policy and practice, since "managing diversity requires a diverse representation".

4.7.6. ROOM FOR CONVERSATION

Although there is much room for conversation in some schools, what is necessary is that these platforms are used. The Transformation portfolio should act both dependently and independently, as at East Rand Private College, from the school's leadership team, and the portfolio should not operate within parameters according to power.

4.7.7. TRANSPARENCY

PT1 expressed how "there is so much fear about being offensive, but without being offended and learning why someone is offended, nobody can ever learn." People have varying roles, attitudes and histories, and the healthiest condition is one with conversations that can be facilitated calmly, rather than as they arise.

4.7.8. FREEDOM FROM FEAR

Leaders should encourage an open environment in which education, communication and freedom from fear are the norm. “The greatest challenge that transformation is facing is that people have a penchant to become angry, and to seek restitution, rather than to become angry and seek resolution”, as GT3 from the pilot study expressed.

GT3 reflected many of the fears expressed by teachers in East Rand Private College and expressed how diversity management has become policing and silencing, in which people who are oppressed feel histrionic if they act, and people in positions of privilege feel victimised (or vilified) if they are reprimanded. People fear diversity management because of the way that current policies deal with issues of prejudice, insensitivity or intolerance: through punishment rather than meaningful conversation and education. Policies built on directives and enforced through fear create conformity, and thereby subvert meaningful transformation.

4.7.9. POLICY AND PRACTICE THAT CAN SURVIVE

Transformation is one of the loudest voices in leadership circles. However, schools can only develop transient and meaningful policy, and purposeful implementation of this policy, in the hopes that it forms part of the ethos. However, issues of policy in diversity and transformation are still in their infant stages in many schools and will require more work in order to be properly understood, as the transformation leader of East Rand Private College expressed.

Barriers	Conditions	Enablers
Diversity is not a priority	Understand the multiple roles of Schools	Communication and Training
Denial of Privilege	Regular training	Awareness of Privilege
No Community Engagement	Climate review, Surveys and Research	Living Policy
Poor Leadership	Meaningful and revisable policy	Culture of Diversity and Inclusivity
Lack of Training	Existence of a Diversity Portfolio	Trust
Shifting Global Trends	Creation of Policy Advocates	Room for Conversation

Weak Role Models	Supportive Environments	Transparency
	Demographic Representation	Freedom from Fear
		Longevity in Policy

Table 1 – Summary of Barriers, Conditions and Enablers for Diversity and Transformation Policy (Own)

4.8. The voice of pupils

In order to ascertain the success of the private school's vision, data were collected from a contingent of Grade 11 and 12 pupils; these pupils have a stronger idea of the transformation that has occurred as a result of the policy.

The large majority (40%) of the group does not feel that the school is creating an inclusive enough environment, while a staggering 35% was either uncertain, ambiguous or ambivalent. This equates to 75% of the group feeling that, although there is action and plans, it is still not enough. This could largely be due to resistance and fear, as has been mentioned by many staff and pupils.

Despite the fact that the school is allegedly not doing enough, there seems to be a default design in pupils to learn through experience. Perhaps this kind of learning in the hidden curriculum is where most diversity and transformation learning exists. The schools should be the entity that creates such spaces. Pupils have mentioned that they have felt more comfortable and represented; however, there is a history within the school that dissuades pupils of different demographics from feeling welcome.

Pupils were aware of several facets within the school, however, that were creating an inclusive environment. Pupils are being trained in diversity and conflict resolution at the expense of parents and the school, while religious education classes extend beyond the Anglican beliefs demonstrated in Eucharist. A variety of pupils exists within the school, and the curriculum allows for conversations that enable them to share their ideas and cultural experiences. There are also "schoolyard" teachings, where the pupils are curious about one another. The incidents of blatant prejudice are not many. Lessons are structured in such a way that pupils are forced

to share their ideas and values, such as speeches that express personal visions and ideas, as well as sacred space and cultural conversations. Safe spaces are also made available to pupils in which they can express their ideas in a free and open environment, without fear of victimisation. Pupils feel empowered much of the time, and when there are issues of prejudice, although they are not necessarily publically expressed, transformation seems to be the focus.

On the other hand, it was suggested that more could still be done. Cultures, demographics and beliefs need to be better and further explored in more formal ways. Issues of offence and disrespect should be "de-nebulised", and although there are people from a variety of communities and demographics, it is still primarily white.

As was mentioned by the some of the teachers who were interviewed, teachers themselves are also not always good role models, so pupils are not encouraged to emulate good, tolerant and accommodating behaviour. 60% of pupils believes that the majority of teachers are predominantly on the road to transformation, particularly of late. Conversations are held more regularly. However, it is also stated how many teachers are seen as the enemies of transformation rather than agents of transformation. Pupils have a penchant to accuse teachers of complicity, rather than complacency and ignorance.

Class teachers at the school are not well-trained, or willing to engage with issues. Although there are specific times delegated to teachers to discuss issues of transformation with pupils, it is usually time wasted, since this time is not well-utilised and has become administrative, when it should be the initial space for conversations.

It is communication that has been a major problem. The school appears to take technology for granted and subsequently assumes that all pupils have access to information regarding policies and processes. However, as has been demonstrated, this is not a reliable source, since of the 50% of pupils who stated that they are aware of policies and procedures, only 50% of those people received this information through the school app. This shows how an assumption of this, rather than actively engaging with all pupils, excludes approximately 75% of the school from this information.

It was repeatedly stated that there is major ignorance and complicity in racism, prejudice and violent attitudes. Pupils stated that there is a group of pupils who openly defies efforts of

transformation and states that they are unwilling to surrender their privilege. Some pupils also mentioned how humour is misinterpreted. However, the biggest issue is that "humour" is not "humour" unless nobody is hurt, as mentioned by Gerard, in Livingstone (1992). Should someone be a scapegoat, it is violence and intolerance. However, it was noted how it is not very common for people to express that they have been hurt by 'jokes and jibes'.

50% of pupils stated that a number of leaders (student and school) embrace leadership fully, and strive to serve the best interests of the pupils and other staff alike, as far as inclusivity is concerned. While 25% stated that school leadership and student leadership serve as poor examples (albeit that they are representative of many groups). Some of these leaders have intolerant natures, and subsequently create a touchstone for intolerance. However, other pupils mentioned how school leadership embraces diversity and social justice administratively, rather than pragmatically.

Below is the range of diversity issues that the pupils believe are problematic:

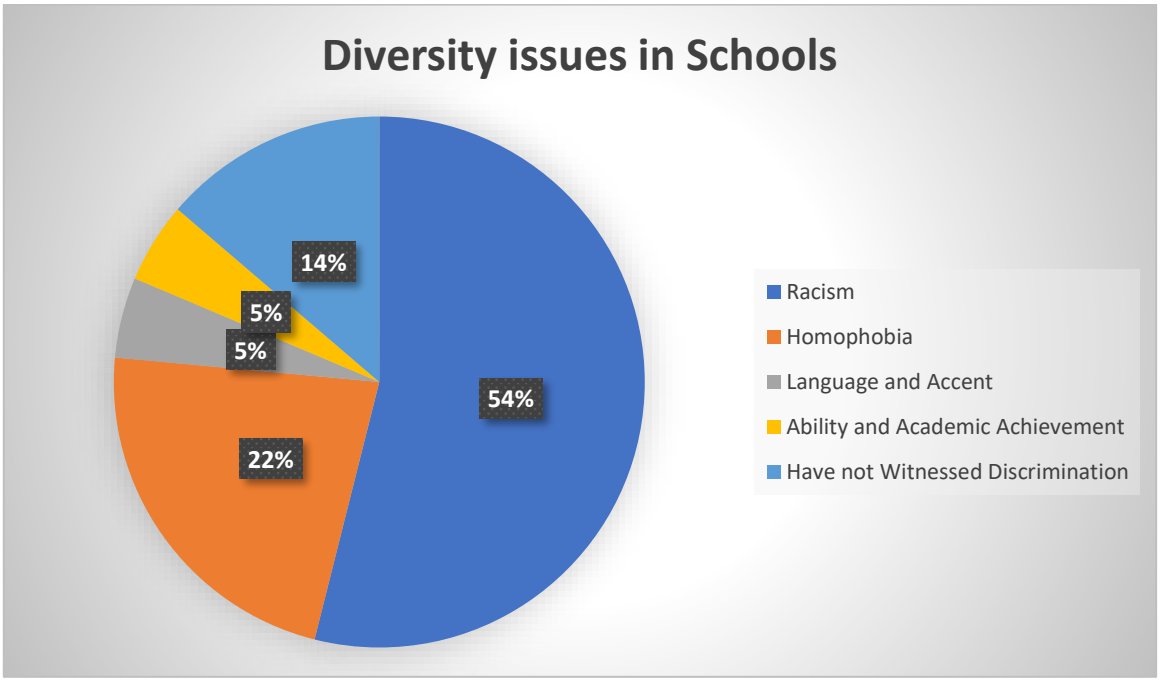


Chart 1: Range of Diversity Issues Experienced at East Rand Private College (Own)

25% believes that the school does deal with issues of social justice adequately, while 63% does not, either because teachers made their behaviour a touchstone for pupil behaviour, which has

caused a ripple effect, or alternatively because the pupils did not take the case seriously enough, learnt nothing.

The following was suggested by pupils as conditions for social justice to be better achieved:

1. Acknowledgement and understanding of diversity through education and stronger representation.
2. Consistency in interpreting and implementing regulations and procedures.
3. Listening to pupils' voices.
4. The promotion and empowerment of the diversity team.
5. Pride celebrations and empowerment groups can be more strongly advertised and empowered.
6. Better and safer reporting mechanisms.
7. Transformation as more than simply administration.
8. A space of consistent and meaningful change.

4.9. Conclusion

The investigation rendered data from three sources, including discourse from policy, suggestions founded off the experience of teachers and school leaders, and the lived reality of pupils. The case study was done in order to ascertain the process and impact of policy in a school moving towards transformation and diversity.

As was established from the pilot study, public schools appear to be caught in a vortex of a number of scattered, and poorly implemented and realised policies. Teachers in the government sector are uncertain and fearful, and find themselves implementing meaningless practices in schools that are developed more as a means of avoiding unwanted media attention than pursuing meaningful transformation.

On the other hand, East Rand Private College appears to be headed in a meaningful direction, and has drafted a comprehensive and inclusive policy document that takes into account a number of internal policies and government legislature. However, because the school does have a history of systemic inequities and inequalities, there appears to be a divide. The beliefs and visions of liberal teachers are being contested by the conservative beliefs of others. Movements

towards transformation are being construed as the policing of teachers and pupils rather than effectively moving towards redress in the school. There are procedures in place that could subvert this; however, it will require engagement and training of all teachers in order for the purposes of the internal policies to be the reality and understanding of all stakeholders.

Although there were a number of responses to the most meaningful conditions that could enable effective policy, there were four thematic ideas that emerged. Firstly, schools need to create meaningful and living diversity policy that is not symbolic. Secondly, governments need to make emulative policies for schools, both private and public schools, with the input and knowledge of transformation specialists. Thirdly, transformation and diversity needs to be seen as a national, even international, movement, since prejudice is an international pandemic. It is not exclusively a first class problem. Finally, teachers need to be trained in diversity management on a number of levels including teacher training, INSET, as well as cluster, DSG, and provincial workshops. Teachers need to understand not only *that* diversity exists, but also how to manage such diversity on a social, psychological and personal level.

5. Chapter 5

5.1. Introduction

This report used qualitative methods, discourse analysis, interviews and a case study in order to establish its themes, through a post-modern design. This was done in order to complete an analysis for policy. The primary aim was to consider the enabling conditions that allow for effective policy implementation through considering and understanding the individual lived narratives of individuals. The study commenced with interviews with teachers in the public education sector as a pilot study. The data was collected through document analyses of international and national policy. This was considered against a private school in Ekurhuleni that had recently begun considering diversity and transformation. This case study school's documents were analysed, semi-structured interviews were completed with teachers and the transformation leadership, and pupils were questioned through an online questionnaire. This study focused particularly on the discourse of existing national policy on Diversity and Transformation, and the effects that diversity and transformation policy, or lack thereof, had on school teachers' experiences around Diversity and Transformation. The case study school was used as a model and touchstone for possible emulation in order to achieve successful conditions for effective policy design and implementation. This practice could then close the gaps between policy design and policy implementation.

5.2. Implications for Policy

Although this study considered Diversity and Transformation policy implementation intensively, many of the experiences of both public school teachers in the pilot study as well as the teachers from the case study school, although meaningful, could be considered circumstantial, and situation dependent. However, when considering the policies as prescribed by the Department of Education, and weighing these policies up against a more progressive and context specific policy of the case study school, it is evident that there is no policy that can be considered ideal for every situation. The resources, identity groups and issues around transformation of East Rand Private College are inevitably different to other schools, and school situations. Succinctly, there is no one-size-fits all policy.

However, there is a clear need for policy, since it is evident that the visions of the TRC and the overall drives for transformation in South Africa have not been fully realised. There is still much push back around transformation and multiculturalism from a number of individuals and institutions, which can only be addressed by parameters set out by a clear and meaningful Transformation and Diversity policy.

According to Crisp and Meleady (2012) "Humans have an evolved propensity to think categorically about social groups… that have broad implications for public and political endorsement of multicultural policy" (p853). Thus, if schools do not have Diversity and Transformation policies in place, and if the Department of Education does not model an emulative policy, this will lead to transformation not being achieved in naturally multicultural schools and (by design) society, which is the reality in South Africa.

It is also clear from the findings that policy should not be reactive or symbolic, nor should it be developed solely by the leadership of a school. The context and situation of all individuals should be considered and included in the policy, which should then be the foundations of regular and evolving transformation plans. Cornwall (2003) advocates strongly for this, by indicating that

> "Participation has become development orthodoxy. Holding out the promise of inclusion, of creating spaces for the less vocal and powerful to exercise their voices and begin to gain more choices, participatory approaches would appear to offer a lot to those struggling to bring about more equitable development." (p1325).

Thus, for effective policy design in Transformation and Diversity, it is clear that, firstly, policy should be modelled according to the specific needs of all stakeholders, including leaders, support staff, administrative staff, teachers, pupils and parents, while considering the complex needs of each of these individuals. Secondly, policy implementation should be inclusive, transparent and meaningful, while framing all stakeholders in and of policy as both policy advocates and designers and not only sedentary and disempowered policy implementers. Finally, all policies should be scaffoldings for transformation plans. This means that the policy should be transient enough to adapt to multiple situations, rather than exist as contingency models, or symbolic administration.

5.3. Conclusions

This study considers five primary themes in order to consider Transformation and Diversity policy implementation in South Africa. It operated with a particular focus on a case study school that is in the process of implementing meaningful transformation plans. It considered the perceived causes of policy implementation gaps. It also considers which enabling conditions, based on the lived and perceived realities of teachers, would enable schools to implement transformation policy healthily.

Currently, according to policies that have governance over diversity and transformation in schools in South Africa, a number of concerns were identified that are creating gaps between policy and practice. Primarily, the concern is that the prescribed model on which schools are expected to base their transformation plans is from an Australian context, and that the Department of Basic Education has not drafted a meaningful and emulative policy from this model. Further, in many of the policies that allude to diverse and inclusive practices, transformation, difference and diversity are seen as problems that need to be addressed. These polices are also rather broad, and are embedded in several social stereotypes. Should one consider these polices against the transformation policy in the case study school, the greatest conditions that are necessary to make these policies more meaningful in principle are openness, transparency and conversation, as well as moulding environments that are safer and that nurture rather than silence the voices of minority groups.

Teachers are generally aware of the complexities and gaps that hinder the success of meaningful social justice; however, it is clear that 'race, gender, power and privilege' are essentially the principle words around which diversity and transformation appear to be managed, without a clear focus on progress and empowerment. Some educators view diversity teams as peer police, and policies as, usually symbolic, solutions to problems. Further, most diversity and transformation movements are developed and controlled by privileged groups, and are usually created to mollify individuals from minority groups, with an ironic maintenance of power and privilege in the narrative of white, male, heterosexual, English, Christian supremacy. However, in the case study school, teachers, who have been trained and prepared, view transformation and diversity as a process of finding and enabling minority voices while

accommodating the positive environment of understanding, rather than the more negative environment of merely tolerating people with differences.

From the pilot study, it is clear in many public schools that diversity is not a priority, and it has become synonymous with dealing with issues of discrimination and bullying. These issues are dealt with on a generally administrative level, with the legal and reputational protections of individuals and institutions being the priority for many leaders. Striving for inclusion, understanding, social justice and equity are generally avoided in order to avoid the media's attention. This subverts difference, silencing individuals and enforcing contradiction and policy symbolism in policy clauses that should be promoting transformation. Such policies are disingenuous, and remain at a symbolic and administrative level, where teachers are merely implementers of policy rather than advocates of transformation. Notably, in the case study school, there is a fearless focus on transformation, where it is acknowledged that history is still alive and needs immediate remediation in order to achieve social justice. Teachers are participants and advocates in policy design, implementation and research of and for future transformation plans and policy reviews.

According to the teachers at public schools, when reflecting on some of the perceived reasons for poor transformation and policy design and implementation in South Africa, a few key similarities emerged. There is an absence of policy (or indeed meaningful policy) in many schools, and where policy does exist, there is no training, advocacy or investment from staff or leadership, which is coupled with heightened anxieties around being offensive; teachers from minority groups appear disruptive and problematic, while teachers from these same groups have poor representation in policy. Diversity is seen as a first world problem, and schools in poorer areas have other priorities. In schools with more privilege, such privilege is denied almost completely, and (for instance) concepts such as white fragility are in contest with white supremacy.

5.4. Recommendations

Many teachers considered their own experiences and narratives and supplied a number of suggestions about that could improve Diversity and Transformation policy implementation at schools in South Africa.

5.4.1. RECOMMENDATION 1

It was reflected by many teachers that the pupils have strong and meaningful voices, and their ideas should not be disregarded. Similarly, many subject curricula not only enable, but prescribe contesting privilege, and this should be utilised rather than avoided. Schools should also utilise meaningful and tangible data regarding the perceptions of inclusivity in schools and not rely on symbolic policy purpose, so that policy is alive. A sure way of doing this is by making diversity and transformation a priority in schools, through the creation of a diversity portfolio and team, as well as ongoing transformation plans based on the needs of individuals. It is also clear that teachers wish for leaders to lead *for* rather than *with* diversity, so that the policy can be leveraged to enhance inclusiveness in schools.

5.4.2. RECOMMENDATION 2

Enabling conditions were identified through a close investigation of the Case Study School's pupils and teachers' responses. Communication and training in policy, as well as social justice are critical, since an absence of this leads to misunderstandings and miscommunications. Groups with historically misaligned privilege should be made aware that they not only *have* privilege, but *why* and *how* this privilege exists, and *how* it can be leveraged to empower minority groups.

5.4.3. RECOMMENDATION 3

Schools should have a general culture of diversity, where policy is transient, transparent, meaningful and adaptive. Teachers and pupils should be given a certain degree of trust in order to utilise the skills of teachers and the wisdom of pupils alike. Critically, there should be room for meaningful, guided conversations that have the end-goal of creating healthy relationships in an environment that is free from fear and that has room for ignorance and missteps to be addressed without concerns for job security, or security within the school in general. Finally, policy should be survivable, and should not be dependent on a transformation agent to drive it. It should rather be embedded within the culture of the school.

5.4.4. RECOMMENDATION 4

It is clear that schools must *begin* the process of achieving transformation and social justice. According to the findings from East Rand Private College, it is clear that completing a climate survey of the school's inclusive environment, and thereafter creating a series of transformation plans, that will later inform the policy, will be the most functional place for schools to begin. The Department of Basic Education should also prioritise Diversity and Transformation, by creating a transformation model and emulative policy on which other schools can draw. Finally, because of the nature of transformation, schools should be environments that embrace and support exploration and experimentation.

5.4.5. RECOMMENDATION 5

Based on the lived successes of many teachers at East Rand Private College, public schools under the Department of Basic Education should form partnerships with schools in the private sector. Thus, training and education will not only be taken from a more open and free environments, but schools will also no longer operate in silos. Socially, partnerships can also make individuals more aware of their privileges as well as create collaborative spaces in which these schools can model meaningful transformation policies for the betterment of society in general.

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7. Addenda

7.1. Addendum A Learner Participant Assent Form

An Investigation into the Gaps and Conditional Enablers between Policy Discourse and Implementation: An Epistemological Case Study of Diversity and Transformation Policy in South African Schools.

Researcher: Daniel Douglas-Haw (Student number 0603565P, currently a student at The University of the Witwatersrand).

I, _____ agree to participate in this research project. The research has been explained to me and I understand what my participation will involve. I agree to the following:

(Please circle the relevant options below).

I agree that my participation will remain anonymous	YES	NO
I agree that the researcher may use anonymous quotes in his / her research report	YES	NO
I agree that the interview may be audio recorded	YES	NO
I agree that the information I provide may be used anonymously after this project has ended, for academic purposes by other researchers, subject to their own ethics clearance being obtained.	YES	NO
I agree to allow my interview to be recorded for accurate research transcriptions to be made.		

…… (signature)
…… (name of participant)
…… (date)

…… (signature)
…… (name of person seeking consent)
…… (date)

7.2. Addendum B Learner Information Sheet

Dear Pupils

My name is Daniel Douglas-Haw and I am a Masters student in Education at the University of the Witwatersrand, Johannesburg. As part of my studies, I have to undertake a research project, and I am investigating Diversity and Transformation policy implementation under the supervision of Dr Bernadette Johnson. The aim of this research project is to find out what conditions will be necessary in schools in order for them to have more effective policy implementation.

As part of this project, I would like to invite you to take part in an online questionnaire. This activity will involve a series of questions around the school's Diversity and Transformation policy and will take around 15 minutes. This form will not be collecting email information and the data will remain anonymous.

There will be no personal costs to you if you participate in this project, and you will not receive any direct benefits from participation but there are no disadvantages or penalties if you do not choose to participate or if you withdraw from the study. You may withdraw at any time or not answer any question if you do not want to. The questionnaire will be completely confidential and anonymous as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name) to represent your participation in my final research report.

If you have any questions during or afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you. The data collected from this research project will be stored in a password protected computer and will be kept for 5 years. With your permission the data collected from this research project may be used by other researchers. If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrec-medical.researchoffice@wits.ac.za

Yours sincerely,

Daniel Douglas-Haw
0603565P@students.wits.ac.za
0846069122

Supervisor:
Dr Bernadette Johnson
bernadette.johnson@wits.ac.za
0117171000

7.3. Addendum C Participant Consent Form

An Investigation into the Gaps and Conditional Enablers between Policy Discourse and Implementation: An Epistemological Case Study of Diversity and Transformation Policy in South African Schools.

Researcher: Daniel Douglas-Haw (Student number 0603565P, currently a student at The University of the Witwatersrand).

I, _____ agree to participate in this research project. The research has been explained to me and I understand what my participation will involve. I agree to the following:

(Please circle the relevant options below).

I agree that my participation will remain anonymous	YES	NO
I agree that the researcher may use anonymous quotes in his / her research report	YES	NO
I agree that the interview may be audio recorded	YES	NO
I agree that the information I provide may be used anonymously after this project has ended, for academic purposes by other researchers, subject to their own ethics clearance being obtained.	YES	NO
I agree to allow my interview to be recorded for accurate research transcriptions to be made.		

…… (signature)
…… (name of participant)
…… (date)

…… (signature)
…… (name of person seeking consent)
…… (date)

7.4. Addendum D Principal Information Sheet

Dear Sir / Madam

My name is Daniel Douglas-Haw and I am a Masters student in Education at the University of the Witwatersrand, Johannesburg. As part of my studies, I have to undertake a research project, and I am investigating Diversity and Transformation policy implementation under the supervision of Dr Bernadette Johnson. The aim of this research project is to find out what conditions will be necessary in schools in order for them to have more effective policy implementation.

As part of this project, I would like to invite you to take part in an interview. This activity will involve a series of semi-structure questions around the school's Diversity and Transformation policy and will take around 30 minutes. With your permission, I would also like to record the interview using a digital device.

There will be no personal costs to you if you participate in this project, and you will not receive any direct benefits from participation but there are no disadvantages or penalties if you do not choose to participate or if you withdraw from the study. You may withdraw at any time or not answer any question if you do not want to. The interview will be completely confidential and anonymous as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name) to represent your participation in my final research report. If you experience any distress or discomfort at any point in this process, we will stop the interview or resume another time.

If you have any questions during or afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you. The data collected from this research project will be stored in a password protected computer and will be kept for 5 years. With your permission the data collected from this research project may be used by other researchers. If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrec-medical.researchoffice@wits.ac.za

Yours sincerely,

Daniel Douglas-Haw
0603565P@students.wits.ac.za
0846069122

Supervisor:
Dr Bernadette Johnson
bernadette.johnson@wits.ac.za
0117171000

7.5. Addendum E Teacher Information Sheet

Dear Sir / Madam

My name is Daniel Douglas-Haw and I am a Masters student in Education at the University of the Witwatersrand, Johannesburg. As part of my studies, I have to undertake a research project, and I am investigating Diversity and Transformation policy implementation under the supervision of Dr Bernadette Johnson. The aim of this research project is to find out what conditions will be necessary in schools in order for them to have more effective policy implementation.

As part of this project, I would like to invite you to take part in an interview. This activity will involve a series of semi-structure questions around the school's Diversity and Transformation policy and will take around 30 minutes. With your permission, I would also like to record the interview using a digital device.

There will be no personal costs to you if you participate in this project, and you will not receive any direct benefits from participation but there are no disadvantages or penalties if you do not choose to participate or if you withdraw from the study. You may withdraw at any time or not answer any question if you do not want to. The interview will be completely confidential and anonymous as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name) to represent your participation in my final research report. If you experience any distress or discomfort at any point in this process, we will stop the interview or resume another time.

If you have any questions during or afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you. The data collected from this research project will be stored in a password protected computer and will be kept for 5 years. With your permission the data collected from this research project may be used by other researchers. If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrec-medical.researchoffice@wits.ac.za

Yours sincerely,

Daniel Douglas-Haw
0603565P@students.wits.ac.za
0846069122

Supervisor:
Dr Bernadette Johnson
bernadette.johnson@wits.ac.za
0117171000

7.6. Addendum F Questionnaire

The following questions was loaded onto a Google Form for pupils to complete.

Please note:

Diversity is a term used in order to express different groups in society, such as people of different races, genders, religions and cultures.

Transformation is a term used in order to explain actions and behaviours that promote changes in society in order to better understand and embrace these different groups.

Representation is a term used to explain how each of these diverse groups has an opportunity to be protected, and to express ideas, opinions and problems, safely and completely, without fear of prejudice or victimisation.

Prejudice is the conscious or unconscious negative actions (including hate speech, ignorance, bullying etc.) of one group against another because of their differences.

1. Do you believe that your school is doing enough to create a space where people of all diversity groups feel safe and represented? (YES/NO)

2. Do you believe you are well enough prepared for the different races, religions, ethnicities, cultures, genders and sexualities that are in your school and in society? (YES/NO)

3. If your answer to number 2 was "yes", please give some details of what the school has done/ is doing. (Short answer).

4. If your answer to number 2 was "no", how do you believe you can be better prepared? (Short answer)

5. Are you aware of any documents and/or expected behaviours, initiatives etc. (such as in the school's code of conduct) that explain the school's policies on diversity in the school.

6. If your answer above was "yes":

    a. How was this information given to you? (Short answer)
    b. Do you believe that the school follows this policy? (YES/ NO)

7. Explain whether or not you feel that the following people embrace diversity and briefly give an example or explanation for each:

    a. You Teachers (Short answer)
    b. Your peers (Short answer)
    c. The principal/ principals (Short answer)

8. Has the school given you or your parents the opportunity to contribute to the school's policy on diversity? (YES/ NO)

9. If your answer above is "Yes" please explain how. (Short answer)

10. What are some of the most serious incidents of prejudice that you have witnessed? (Long answer).

11. Did the school deal with this issue to your satisfaction? Please explain your answer. (Long answer).

12. What could the school be doing differently/ better in order to make the school safer for people of all diversity groups? (Long answer).

7.7. Addendum G Semi-Structured Interview Schedule (Principals/ transformation agents)

If any concepts, questions or ideas are unclear, please ask for clarity.

1. What is your understanding of the ideas "Diversity Management" and "Transformation"?

2. Do you understand what "leadership theory is? If yes, do you believe you are a) transformational, b) instructional c) contingency d) managerial [expound if necessary]. Please elaborate on this.

3. Have you received any formal training from the department of education, or personally arranged any kind of diversity management training?
    a. If yes:
        i. In your opinion, do you believe that this was a worthwhile experience?
        ii. Do you believe that it was practical, or did you have to adapt the training for your situation?
        iii. How do you think, based on your experience as a transformation agent, the department can assist you in better understanding diversity and transformation management in schools.
    b. If no:
        i. Do you think this is a necessary area of training? Please elaborate.
        ii. Are you planning on going on a short course/ symposium etc.? Please elaborate.

4. (After a discourse analysis of the existing policy document, and assuming a policy document is in place) How was the Diversity and Transformation policy of your school developed?
    a. I.e. who were the stakeholders?
    b. (How) was the school's diversity climate surveyed?
    c. How was the information gathered?

5. What is the primary vision of your Diversity and Transformation document?

6. How often is the document reviewed? Please elaborate on how, when and why this is done in your school.

7. How have you prepared/ trained/ briefed the following stakeholders of the school, and how much input do they have in its revisions?
    a. Teachers
    b. Pupils
    c. Parents

8. What are the particular areas of diversity management that pose the greatest challenge to you as a transformation agent?

9. How does the school plan to overcome this challenge?

10. Do you believe that the school could be doing more to improve your diversity and transformation policy and practice? I.e.
    a. Have you identified gaps between implementation and policy?
    b. Why do you believe these gaps exist, if at all?
    c. What kinds of social/ environmental/ economic/ governmental/ individual etc. conditions do you think will be necessary for your school to be enabled to close the gap between diversity and transformation policy/vision and implementation?

11. How do you believe the following either contribute(s) to broadening or closing to the gap between diversity and transformation policy/vision and implementation:
    a. The department
    b. Teachers
    c. The curriculum
    d. Pupils
    e. School leadership
    f. The community
    g. Governmental policy

12. How do you plan on ensuring that effective diversity and transformation management becomes part of the culture of the school rather than dependent on your leadership?

7.8. Addendum H Semi-Structured Interview Schedule (Teachers)

If any concepts, questions or ideas are unclear, please ask for clarity.

1. What is your understanding of the ideas "Diversity Management" and "Transformation"?

2. Do you believe that your principal is a leader who prioritised diversity and embracing differences in order to bring about change in society? Please elaborate.

3. Have you received any formal training from the department of education, or personally arranged any kind of diversity management training for dealing with a diverse classroom?
    a. If yes:
        i. In your opinion, do you believe that this was a worthwhile experience?
        ii. Do you believe that it was practical, or did you have to adapt the training for your situation?
        iii. How do you think your school leadership team can assist you in better coping with the challenges of a diverse classroom?
        iv. How is your leadership team sensitive to the diverse situation in classrooms, if at all?
    b. If no:
        i. Do you think this is a necessary area of training? Please elaborate.
        ii. Are you planning on going on a short course/ symposium etc.? Please elaborate.

4. How were you consulted in the development of diversity and transformation policies in this school?

5. What role are you expected to play in this document's implementation? Please elaborate on how you go about performing this role.

6. Were you formally or informally prepared/ trained/ briefed about the expectations of how to manage diversity in the school, and how much input do you have in its revisions?

7. What are the particular areas of diversity management that pose the greatest challenge to you as a teacher?

8. How do you overcome this/these challenge(s)?

9. Do you believe that the school could be doing more to improve your diversity and transformation policy and practice? I.e.
    a. Have you identified gaps between implementation and policy?
    b. Why do you believe these gaps exist, if at all?
    c. What kinds of social/ environmental/ economic/ governmental/ individual etc. conditions do you think will be necessary for your school to be enabled to close the gap between diversity and transformation policy/vision and implementation?

10. Please comment on the following:
    a. Your support from various stakeholders regarding diversity management.
    b. Your representation in the diversity and transformation policy and practice in the school.

11. How do you believe the following either contribute(s) to broadening or closing to the gap between diversity and transformation policy/vision and implementation:
    a. The department

b. Teachers
c. The curriculum
d. Pupils
e. School leadership
f. The community
g. Governmental policy

7.9. Turn it in Report

0603565p:D._Douglas-Haw_Research_Report_V2.docx

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7.10. Ethical Clearance Certificates

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

Research Office

HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)
R14/49 Douglas-Haw

CLEARANCE CERTIFICATE	**PROTOCOL NUMBER: H20/03/06**
PROJECT TITLE	An investigation into the gaps and conditional enablers between policy discourse and implementation: A case study of diversity and transformation policy in a private South African school
INVESTIGATOR(S)	Mr D Douglas-Haw
SCHOOL/DEPARTMENT	Education/
DATE CONSIDERED	13 March 2020
DECISION OF THE COMMITTEE	Approved Risk Level: Medium
EXPIRY DATE	01 June 2023

DATE 02 June 2020 **CHAIRPERSON** _____
(Professor J Knight)

cc: Supervisor : Dr B Johnson

DECLARATION OF INVESTIGATOR(S)

To be completed in duplicate and **ONE COPY** returned to the Secretary at Room 10004, 10th Floor, Senate House, University. Unreported changes to the application may invalidate the clearance given by the HREC (Non-Medical)

I/We fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the Committee. **I agree to completion of a yearly progress report.**

_____ _____/_____/_____
Signature **Date**

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

GAUTENG PROVINCE
Department: Education
REPUBLIC OF SOUTH AFRICA

8/4/4/1/2

GDE RESEARCH APPROVAL LETTER

Date:	01 June 2020
Validity of Research Approval:	04 February 2020 – 30 September 2020 2019/445
Name of Researcher:	Douglas-Haw D.C
Address of Researcher:	44 Sydney Street
	63 The Views,Eveleigh
	Boksburg
Telephone Number:	0846069122
Email address:	Ddouglas-haw@stdunstans.co.za
Research Topic:	An investigation into the gaps and conditional enablers between policy discourse and implementation: 2 case studies of Diversity Policy
Type of qualification	Masters of Education
Number and type of schools:	1 Secondary School
District/s/HO	Ekurhuleni North

Re: Approval in Respect of Request to Conduct Research

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed with research in respect of the study indicated above. The onus rests with the researcher to negotiate appropriate and relevant time schedules with the school/s and/or offices involved to conduct the research. A separate copy of this letter must be presented to both the School (both Principal and SGB) and the District/Head Office Senior Manager confirming that permission has been granted for the research to be conducted.

01/06/2020

The following conditions apply to GDE research. The researcher may proceed with the above study subject to the conditions listed below being met. Approval may be withdrawn should any of the conditions listed below be flouted:

1

Office of the Director: Education Research and Knowledge Management
7th Floor, 17 Simmonds Street, Johannesburg, 2001
Tel: (011) 355 0488
Email: Faith.Tshabalala@gauteng.gov.za
Website: www.education.gpg.gov.za

2. *The District/Head Office Senior Manager/s must be approached separately, and in writing, for permission to involve District/Head Office Officials in the project.*
3. *A copy of this letter must be forwarded to the school principal and the chairperson of the School Governing Body (SGB) that would indicate that the researcher/s have been granted permission from the Gauteng Department of Education to conduct the research study.*
4. *A letter / document that outline the purpose of the research and the anticipated outcomes of such research must be made available to the principals, SGBs and District/Head Office Senior Managers of the schools and districts/offices concerned, respectively.*
5. *The Researcher will make every effort obtain the goodwill and co-operation of all the GDE officials, principals, and chairpersons of the SGBs, teachers and learners involved. Persons who offer their co-operation will not receive additional remuneration from the Department while those that opt not to participate will not be penalised in any way.*
6. *Research may only be conducted after school hours so that the normal school programme is not interrupted. The Principal (if at a school) and/or Director (if at a district/head office) must be consulted about an appropriate time when the researcher/s may carry out their research at the sites that they manage.*
7. *Research may only commence from the second week of February and must be concluded before the beginning of the last quarter of the academic year. If incomplete, an amended Research Approval letter may be requested to conduct research in the following year.*
8. *Items 6 and 7 will not apply to any research effort being undertaken on behalf of the GDE. Such research will have been commissioned and be paid for by the Gauteng Department of Education.*
9. *It is the researcher's responsibility to obtain written parental consent of all learners that are expected to participate in the study.*
10. *The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopies, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.*
11. *The names of the GDE officials, schools, principals, parents, teachers and learners that participate in the study may not appear in the research report without the written consent of each of these individuals and/or organisations.*
12. *On completion of the study the researcher/s must supply the Director: Knowledge Management & Research with one Hard Cover bound and an electronic copy of the research.*
13. *The researcher may be expected to provide short presentations on the purpose, findings and recommendations of his/her research to both GDE officials and the schools concerned.*
14. *Should the researcher have been involved with research at a school and/or a district/head office level, the Director concerned must also be supplied with a brief summary of the purpose, findings and recommendations of the research study.*

The Gauteng Department of Education wishes you well in this important undertaking and looks forward to examining the findings of your research study.

Kind regards

.....

Mr Gumani Mukatuni
Acting CES: Education Research and Knowledge Management

DATE: .....01 June 2020.....

Making education a societal priority

Office of the Director: Education Research and Knowledge Management
7th Floor, 17 Simmonds Street, Johannesburg, 2001
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