



VALUES IN ACTION

A Manual in Constitutional Values and School Governanace
for School Governing Bodies and Representative Councils
of Learners in South African Public Schools



basic education

Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

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FOREWORD BY THE MINISTER

School Governing Bodies (SGBs) and Representative Councils of Learners (RCLs) are agents of social change in our democratic schooling dispensation, guided by the principles of accountability, fairness, transparency and equity. However, social exclusion and discrimination on grounds such as race, gender, class, language, ethnicity and religion remain a challenge in most of our public schools. Discrimination is, of course, antithetical to the founding values of our Constitution that enjoins us to uphold human dignity, freedoms and the advancement of human rights.

The current education policy regime places particular emphasis on SGBs in their role as gatekeepers of the progressive intentions of our national policy framework. Similarly, the national system of basic education also looks to RCLs in its quest to develop and entrench a democratic ethos and adherence to the founding values of our new democratic dispensation. As a department, we acknowledge that, while there is clearly a strong will to make a difference, the hard reality is that many SGBs and RCLs do not have the benefit of adequate training in the sphere of values, human rights and attendant obligations that the human rights

framework imposes on them. Given these inadequacies, some SGBs still feel disempowered to effect meaningful change to their schools.

The Department of Basic Education has developed this step-by-step training manual to help SGBs and RCLs improve their governance capacity. The manual is a resource for all stakeholders committed to fostering good governance framed by human rights principles and Constitutional values. Through the training that this manual supports, SGBs and RCLs will be better equipped to work optimally in diverse schooling contexts. In essence, we see SGBs and RCLs as the epitome of grassroots democracy at work.

In most situations, SGBs act as a conduit between the parents and the school, thus underscoring the critical role they play. Accordingly, our Quality Learning and Teaching Campaign (QLTC) places the same onus on parents, together with teachers, learners, and the principal in ensuring that quality teaching and learning occurs, with all key stakeholders playing a role. The manual has therefore been written to strengthen the component of parental involvement (through the SGBs) in the education of their children. We make particular

mention of parental involvement since, as part of realising goal 22 of the Action Plan 2014: Towards the Realisation of Schooling, which promotes parental and community participation in school governance. Strong SGBs in the public education system, adequately empowered to perform their roles, are a necessary condition for parental involvement and support.

This training manual is a result of intradepartmental collaboration between the Gender Equity, Race & Values in Education and School Management and Governance Directorates. It is my pleasure to release this SGB and RCL Training Manual and I would encourage all government officials, SGBs, RCLs, and our partners to use it for the betterment of school governance. It is our contention that this SGB/RCL Training Manual will provide SGBs and RCLs with the requisite knowledge, skills and value base necessary in realising the progressive intents of our national education policy framework. We hope you find this manual useful in developing the capacity of SGBs and RCLs.

Mrs AM Motshekga, MP
MINISTER: Basic Education
2011

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INTRODUCTION

Why this training manual is important

While much of South Africa's oppressive and unjust past is well and truly behind us, there is still some distance to go before we truly achieve the democratic, equitable society envisioned in our Constitution.

School Governing Body (SGB) and Representative Councils of Learners (RCLs) are the true grassroots champions of our new democracy. They have the powers - and the responsibility - to shape the quality of education in our country through exercising accountable, transparent and equitable governance.

Schools are also the institutions primarily responsible for developing young people into active, responsible citizens in a united, caring and economically developed South Africa. With the support from our rights-based curriculum, such citizens most likely to emerge from schools which embrace a culture of human rights, and reflect this in their democratic approach to governance.

This training manual is therefore designed to equip SGBs and RCLs with the skills they need to promote human rights and constitutional values within a democratic school culture, thereby contributing to social cohesion and nation building.

Who should use this training manual

This training manual is primarily intended to support all those in the school community involved with school governance and leadership, whether they are parents or educators on the SGB, or learners who are members of RCLs.

In addition, this training manual will be of use to government officials, NGOs and other stakeholders interested in supporting good governance at schools.

The purpose of this training manual

By using this manual, SGB and RCL members will:

- Understand our country's Constitution and Bill of Rights and how they relate to school governance and leadership practices;
- Understand our country's Constitutional values and how they relate to school governance and leadership practices;
- Understand the importance of a national identity and the role that the national symbols play in strengthening that identity;
- Understand the vision of the Department of Basic Education to ensure that relevant, high-quality education is accessible to all learners, irrespective of race, class, gender, sexual orientation, religion, ability, language, culture, HIV and AIDS, etc;

- Know how to develop and strengthen a human rights culture at their school through SGB policies and practice; and
- Know how to govern their school in line with the laws of the land, and in a manner that provides all on school grounds with a safe and caring environment.

What you will find in this training manual

In Chapter 1, you will explore the values that our constitution upholds. The values are: democracy; social justice and equity; equality; non-racism and non-sexism; ubuntu and human dignity; an open society; accountability and responsibility; the rule of law; respect; and reconciliation. We discuss each of these values in the context of our schools.

In Chapter 2, you will understand SGB and RCL functions in relation to human rights. You will also reflect on your own prejudices using the "Tolerance Barometer"; and increase your awareness of how the abuse of power undermines human rights by learning to use the "Consciousness Dial".

Chapters 3 to 11 explore human rights and our Constitutional values in relation to nine themes: culture; religion; language; race; gender and sexual orientation; gender; sexual harassment and abuse;

inclusive education; HIV and AIDS; and safe schools.

Each of these nine chapters contain the following elements, designed to inform your SGB and RCL about the law and human rights, and help you to apply the principles of the law and the values they reflect in your governance and leadership practices:

- **Introduction to the chapter and a “word tapestry”**

Each chapter starts with a brief definition of the theme it is exploring and links it to core values of human rights.

The introduction also contains a “word tapestry”. The idea of a word tapestry is useful as it asks us to share our understanding of different ideas by building up a cluster of words linked to a main idea. For example,

What words can you add to this word tapestry, which expresses an understanding of the word “democracy”?

Democracy – social justice

- equity - equality – non-

racism – non-sexism – ubuntu

– human dignity – open society

– accountability – responsibility

– the rule of law – respect – vote

– reconciliation – elections

- **Spotlight on Policy**

In this section of each chapter, you will find:

Information about laws of the land related to the theme of the chapter;

A step-by-step guide to the process of formulating school policies and/or documents which are in line with the laws of the land, in a democratic manner; and

An example of school policies and/or documents that can be used as references when developing such a policy or document for your school.

- **Learning from the News**

In this section of each chapter, you will find:

Newspaper articles that present real-life case studies of the theme being explored; and

Important points illustrated in the newspaper article for SGB and RCL members to discuss so that they can better understand the relationship between the theme and human rights.

- **Values in Action**

In this section of each chapter, you will find:

Step-by-step suggestions of strategies SGBs and RCLs can use to deepen the values and culture of human rights at their school; and

National holidays and symbols related to the theme being explored that can be used as opportunities to express our shared values and pride in our national identity.

Chapter 12 provides a list of useful contacts for service providers related to the themes explored in the manual. These service providers can provide useful resources and expertise to support schools.

In addition, a list of documents (such as laws, policies and guidelines) that SGBs and RCLs should be familiar with is provided, together with information about where to find them.

OUR CONSTITUTIONAL VALUES UNITE US

In this chapter we understand the values that our constitution upholds.

South Africa's democracy is anchored* in the Constitution. Our Constitution is recognised around the world as a law that powerfully captures the spirit of human rights. All South Africans are legally bound by this supreme* law of the land. We are also inspired by the triumph* of humanity over oppression and injustice that our Constitution represents.

The Constitution guides School Governing Bodies (SGBs) and other school leadership structures, such as Representative Councils of Learners (RCLs) and School Management Teams (SMTs). It is therefore important that we take time to appreciate* the Constitution and the values that it upholds.

The Bill of Rights in the Constitution is a cornerstone* of our democracy in South Africa. It enshrines* the rights of all people in our country and affirms the democratic values of human dignity, equality and freedom.

ONE
CONSTITUTION
FOR ALL
SOUTH
AFRICANS



Appreciating our Constitution

SGB and RCLs are called on to lead with a deep appreciation of our country's Constitution as the highest law of the land.

- Read through the Preamble* of the Constitution.
- What feelings does this Preamble stir in you?
- What values do you think this Preamble expresses?
- How can you live up to the values this Preamble expects of us?

Preamble to the Constitution of South Africa

We, the people of South Africa,

Recognise the injustices of our past;

Honour those who suffered for justice and freedom in our land;

Respect those who have worked to build and develop our country; and

Believe that South Africa belongs to all who live in it, united in our diversity.

We therefore, through our freely elected representatives, adopt this Constitution as the supreme

law of the Republic so as to-

Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights;

Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law;

Improve the quality of life of all citizens and free the potential of each person; and

Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

May God protect our people.

Nkosi Sikelel' iAfrika. Morena boloka setjhaba sa heso.

God seen Suid-Afrika. God bless South Africa.

Mudzimu fhatutshedza Afurika. Hosi katekisa Afrika.

Constitution of the Republic of South Africa Act, ss. 1 - 3 No. 108 of 1996 ss. 1 - 3

VOCABULARY

Anchored: Firmly based in.

Appreciate: Recognise the good qualities.

Cornerstone: One of the most important parts.

Enshrines: Makes our rights respected and official.

Preamble: An introduction to a document that sets out its aims.

Supreme: The highest.

Triumph: A great success; victory.



UNDERSTANDING OUR CONSTITUTIONAL VALUES

In South Africa school governance and youth leadership are guided by a core* set of values. These values are rooted in the Constitution. The Constitution guides our vision for a just society based on equality and freedom for all. We are called on to build this society by living according to our shared values.

SGB RCL STEP 2 Understanding our Constitutional values

- Read the list of Constitutional values below and check your understanding of each value with one another.
- Some ideas for how each value is upheld in the context of schools are provided.
- How does your own SGB or RCL uphold each of these values in your school?



VALUE 1 Democracy

South Africa is a "sovereign*, democratic state" founded upon the value of "universal adult suffrage*, a national common voters roll, regular elections and a multi-party system of government". This means that government is based on "the will of the people". We are responsible for our own destinies* since, through the electoral process, we run our country and our public institutions.

Some ideas of how the value of democracy is upheld in the school context include:

- SGBs and RCLs are democratically elected by the school community;
- All school stakeholders are involved in the processes of policy formulation, implementation and review;
- The voices of the school community are heard through meetings; surveys; votes; petitions; suggestion boxes; debates; open dialogues; information-sharing sessions; circulation of minutes and newsletters and an open door policy;
- The will of the members of the school community is heard and respected by the SGB and RCL; and
- SGB and RCL members are accountable to the school community and committed to leading on a transparent way.

SGB RCL How does your own SGB or RCL uphold the value of democracy?

VALUE 2 Social justice and equity

The Constitution establishes as a right our access to adequate housing, health-care services, sufficient food and water, social security, and, of course, basic education.

Children specifically, enjoy the inalienable right* "to basic nutrition, shelter, basic health-care services and social services", and "to be protected from maltreatment, neglect, abuse or degradation". These rights apply to everyone under the age of 18 - and that means the majority of learners in our schools. The social justice clauses in the Constitution have important implications for education because they commit the state to ensuring that all South Africans have equal access to education in adequately resourced schools - and that they have access to such schooling in their home language if they so desire.

Some ideas of how the values of social justice and equity are upheld in the school context include:

- Ensuring basic services are available and maintained. Where they are not, the SGB should seek to provide them; and
- Ensuring that learners have access to inalienable rights, such as nutrition, health-care and social services.

SGB RCL How does your own SGB or RCL uphold the value of social justice and equity?

**VALUE
3****Equality**

The Constitution states in the "Equality Clause" that "everyone is equal before the law" and has the right to equal protection of the law. The state may not unfairly discriminate against anyone on the basis of "race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth".

The Equality Clause also governs our relationships with each other. Just as the state may not discriminate against any of us, so we may not discriminate against each other.



Some ideas of how the value of equality is upheld in the school context are given in the "Equality Clause" in the South African Schools Act of 1998:

All children must obtain an equal education;

- The state must strive towards giving all students – whether they are in suburban, township or farm schools – the same access to resources and to personnel;
- All learners must have the same opportunities to realise their fullest potential; and
- No child may be denied access to education because, for example, of an inability to pay.

**SGB
RCL**

How does your own SGB or RCL uphold the value of equality?

**VALUE
4****Non-racism and non-sexism**

The Constitution's emphasis on the value of "non-racism and non-sexism" commits us all to redressing the imbalances of the past where people were oppressed or devalued because of their race and/or their gender.



Some ideas of how the values of non-racism and non-sexism are upheld in the school context include:

- Making sure that previously disadvantaged students get equal access to education;
- Ensuring that previously disadvantaged students and teachers attain* equality with their previously advantaged peers;
- Ensuring that girls at school attain equality with boys;
- Ensuring all teachers and students are free from sexual abuse or harassment in school;
- Ensuring all teachers and students are free from racial abuse or harassment in school; and
- Ensuring everyone knows it is his or her responsibility to make our schools safe places of teaching and learning.

**SGB
RCL**

How does your own SGB or RCL uphold the value of non-racism?

How does your own SGB and RCL uphold the value of non-sexism?



**VALUE
5****Ubuntu – human dignity**

In the Constitution, ubuntu has a particularly important place in our value system. Ubuntu is a philosophy for living that comes from African culture.

Ubuntu is interpreted in similar ways:

“I am human because you are human.”

“I am what I am because of who we all are.”

The peace activist, Leymah Gbowee, reminds us of the saying that expresses the spirit of ubuntu:

“A single straw of a broom can be broken easily, but the straws together are not easily broken.”

Out of ubuntu flows the practices of compassion, kindness, altruism*, generosity and respect for human dignity. It asks us to focus on what we have in common as human beings; it expresses the concept of mutual understanding and the active appreciation of our interconnectedness and our human differences.



Some ideas of how the value of ubuntu is upheld in the school context include:

- Knowing others, knowing yourself;
- Knowing where your own prejudices lie;
- Knowing when NOT to express your prejudices;
- Learning how to judge objectively;
- Increasing your levels of tolerance and kindness;
- Increasing your levels of generosity and compassion and
- Finding your space in a vibrant, multicultural school environment.

**SGB
RCL**

How does your own SGB or RCL uphold the value of ubuntu?

**VALUE
6****An open society**

The Constitution lays the “foundations for a democratic and open society in which government is based on the will of the people”. In this sense, democracy and openness are closely linked. We have the right to “freedom of conscience, religion, thought, belief and opinion”. We have the right to “freedom of expression”, to “freedom of the press”, to “freedom of artistic creativity”, to “academic freedom”, and to “freedom of scientific research”. We have the right to “freedom of assembly”, and to “freedom of association”.

We have the responsibility to act and speak in ways that ensure all of us enjoy the freedoms expressed in these rights. We may not act and speak to encourage violence or war, or advocate hatred based on race, ethnic or social origin, gender, sexual orientation, disability, religion, etc.

Being a democrat in an open society means:

- Being a participant rather than an observer;
- Talking and listening and assessing all the time;
- Being empowered to read, think critically and create artistically;
- Accessing information from a range of sources; and
- Enjoying the company of those that affirm our sense of belonging.



Some ideas of how the value of an open society is upheld in the school context include:

- Creating opportunities for all to participate;
- Cherishing debate, discussion and critical thought;
- Resolving differences through talking and listening; and
- Leadership style that is appropriate* for each school; and
- Allowing each other to express our affiliations in a respectful way and
- Proactively seeking opinions on policies* and practices* from parents, educators, learners and all stakeholders so that they have a sense of participation.

**SGB
RCL**

How does your own SGB or RCL uphold the value of an open society?

**VALUE
7****Accountability (responsibility)**

The Constitution says that public administration must be governed by the values and principles of professionalism; efficiency; equity; transparency*; representivity; and accountability.



Some ideas of how the value of accountability (responsibility) is upheld in the school context include:

- Understanding who is accountable to whom and for what;
- Formulating codes of conduct for all stakeholders, and ensuring that they are known and respected by all members of the school community;
- Understanding it's a two-way street: if you expect the school community to be accountable to the SGB and RCL, then the SGB and RCL must be accountable to the school community;
- Ensuring the SGB performs its governance functions to the best of its ability, and identifies support for areas of weakness and
- Ensuring the RCL performs its leadership functions to the best of its ability, and identifies support for areas of weakness.

**SGB
RCL**

How does your own SGB or RCL uphold the value of accountability?

**VALUE
8****The rule of law**

We are all required to uphold the rule of law, for it holds us all accountable to a common code of appropriate behaviour. We should obey the laws, not just because we know we should, but because we understand that if we don't, we will be held to account by those who enforce* the law.



Some ideas of how the value of the rule of law is upheld in the school context include:

- Ensuring unfair discrimination does not take place in any form;
- Ensuring that codes of conduct are in place and are upheld through daily practice;
- Ensuring school budgets are used for the well-being of the school community and not for personal gain;
- Ensuring that teachers who physically or sexually abuse students are reported to the authorities;
- Ensuring that members of the school community are law-abiding, and do not carry illegal weapons, possess illegal narcotics, damage school property or intimidate others; and
- Ensuring that members of the school community who break the rules are disciplined in a fair manner.

**SGB
RCL**

How does your own SGB or RCL uphold the value of the rule of law?



You get respect because you show respect. If someone listens respectfully to your views and cares about what you have to say, you care back. You respect that person's right to their own views even if you don't agree.

That means that even if I don't agree with what you're saying, I will defend to death your right to say it.

**VALUE
9****Respect**

The Constitution and the Bill of Rights calls on all of us to respect each other and do our part to ensure each others' access to our human rights.



Some ideas for how the value of respect is upheld in the school context include:

- Ensuring there is good communication, teamwork and productivity;
- Building equality between all members of the school community: school governors, educators, staff, RCL members, students and parents;
- Being polite and respectful in our greetings, in our meetings, in our consultations, and in our day-to-day operations;
- Being open to sharing points-of-view and
- Being willing to assist each other to participate in the life of the school.



How does your own SGB or RCL uphold the value of respect?

VOCABULARY

Altruism: Caring about the needs and happiness of other people more than your own.

Attain: Succeed in getting.

Core: The central, most important part.

Destinies: What happens to us in the future.

Enforce: Make sure that the laws are obeyed.

Inalienable right: A right that cannot be taken away from you.

Rivalling: Competing.

Sovereign: A country that is independent and free to govern itself.

Transparency: Allows you to see the truth easily.

Universal adult suffrage: Every citizen who is 18 years old or older is entitled to vote.

**VALUE
10****Reconciliation**

The Constitution calls on us to "heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights".



Some ideas for how the value of reconciliation is upheld in the school context include:

- Understanding our shared and different pasts so as to learn from one another and avoid repeating the mistakes of our predecessors;
- Acknowledging that our differences may sometimes bring us into conflict. It is our responsibility to use dialogue to see each other's points-of-view;
- Committing ourselves to uphold codes of conduct so that all of us abide by the same rules, which apply to all fairly;
- Disciplining rivalling* parties in a way that is fair and in keeping with the law of the land;
- Encouraging a process of give-and-take and mutual understanding between groups;
- Ensuring an inclusive, tolerant school community that is committed to redressing past injustices through effective SGB and RCL governance and
- Promoting a sense of unity through respect for the national symbols (the National Flag, the National and Provincial Coats of Arms, the National Anthem, the National Orders, National Heritage Symbols, National Holidays, etc).



How does your own SGB or RCL uphold the value of reconciliation?

Adapted from Manifesto On Values, Education and Democracy, the Department of Education, 2001



CELEBRATING OUR NATIONAL HERITAGE AND SYMBOLISM

We can create a shared sense of our Constitutional values by celebrating our national identity as South Africans.



Does your school fly the South African Flag, display the National Coat of Arms, and sing the National Anthem, with pride?

Reconciliation is expressed in South Africa's official motto on our Coat of Arms: "Ike e: /xarra //ke", which means "Unity in Diversity". This motto is pronounced as "e ke i tsarra ke".



15



We celebrate our democracy on Freedom Day: 27 April

On this day we celebrate the anniversary of the first democratic elections held in South Africa in 1994, in which South Africans of all races voted for the first time. We celebrate the end of apartheid and the beginning of our democracy, and we renew our commitment to uphold human rights, human dignity and equality for all people.

In this chapter we have seen that our Constitution is the beacon of our democracy. The values in the Constitution should guide all of our thoughts and actions. We have explored the Constitutional values opposite.

You have also discussed how each of these values is being upheld in the context of your school.

Your discussions should also have shown you which values need to be given more attention by the SGB and RCL in your school.

In the following chapters you will apply these values to understanding the rights of specific groups in the school community.

DEMOCRACY;
SOCIAL JUSTICE AND EQUITY*;
EQUALITY;
NON-RACISM AND NON-SEXISM;
UBUNTUJ;
HUMAN DIGNITY;
AN OPEN SOCIETY;
ACCOUNTABILITY
RESPONSIBILITY;
THE RULE OF LAW;
RESPECT AND
RECONCILIATION.

2

PUTTING VALUES INTO PRACTICE

In this chapter we understand SGB and RCL functions, examine our prejudices and awaken our consciousness to living the values expressed in our human rights.

SGBs are provided with a list of some of their key functions to help them to understand their role as school governors. RCLs are provided with a list of some of their key functions to help them to understand their role as youth leaders.

In this chapter, we also examine human rights in relation to some important governance functions.

These are: SGB and RCL elections; privacy and confidentiality; just administrative action; school finances; the relationship between school management and governance; and managing differences in a school community.

We also provide tools for you to think about your own blind spots. Using the 'Tolerance Barometer', you will be able to see where

your own prejudices lie. Using the "Consciousness Dial", you will better understand abusive forms of power.

The South African Schools Act affirms the values and commitments to human rights that are expressed in the Constitution.

It is our responsibility to ensure that these values are brought to life in our schools..





SGBs govern schools in accordance with the laws set out in the South African Schools Act (SASA). Read the Preamble to the SASA and discuss how it expresses our commitment to our Constitutional values.

Preamble to the South African Schools Act

"... the achievement of democracy in South Africa has consigned to history the past system of education which was based on racial inequality and segregation*;*

... this country requires a new national system for schools which will redress past injustices in educational provision, provide an education of progressively high quality for all learners and in so doing lay a strong foundation for the development of all our people's talents and capabilities, advance the democratic transformation of society, combat* racism and sexism and all other forms of unfair discrimination and intolerance, contribute to the eradication* of poverty and the economic well-being of society, protect and advance our diverse* cultures and languages, uphold the rights of all learners, parents and educators, and promote their acceptance of responsibility for the organisation, governance and funding of schools in partnership with the State;*

... it is necessary to set uniform norms and standards for the education of learners at schools and the organisation, governance and funding of schools throughout the Republic of South Africa ..."

VOCABULARY

Combat: Fight against.

Consigned: Got rid of by putting it in the past.

Diverse: Different from each other.

Eradication: Get rid of completely.

Progressively: Steadily and continuously.

Segregation: The policy of separating people of different races, sexes or religions and treating them differently.



UNDERSTANDING THE FUNCTIONS OF SGBs

SGBs play a central role in the governance of a school.

Here are some of an SGB's key functions:

- To meet at least four times a year;
- To convene an Annual General Meeting (AGM), and ensure that AGMs are well attended by parents who are encouraged to actively participate;
- To determine school policies, such as a Language Policy, a Religious Policy, an Admissions Policy and an HIV and AIDS Policy;
- To formulate Statement of Commitments when appropriate, for example in relation to Racism and Gender Orientation;
- To administer and control school facilities;
- To develop the vision and mission statement of the school;
- To adopt a code of conduct for SGBs;
- To adopt a constitution for the SGB; and
- To be accountable for the school fund, table the budget at the AGM and ensure that procedures for good business practice are in place.

The steps an SGB should follow when drawing up a policy include:

1. Electing a committee to draw up the policy;
2. Gathering information and documents that will assist the formulation of the policy;
3. Consulting with the school community (parents, learners, educators and other stakeholders);
4. Preparing a draft of the policy;
5. Allowing the school community to review the draft policy and collecting their comments;
6. Making changes to the draft policy.
7. Publishing the policy so that the school community can read it;
8. Adopting and signing the policy;
9. Developing the action plan for the implementation of the policy. Who will do what, by when, how, and who will hold them accountable?;
10. Monitor the implementation of the policy. Ensure that people can easily give feedback on their experience of the policy in practice.
11. Review the policy regularly (ie every three to five years) and repeat the redrafting process where necessary.

Adapted from *Governing our Schools Series*, the Gauteng Department of Education and the Matthew Goniwe School of Leadership and Governance, 2005

18

Know the law

The SGB needs to be familiar with legislation, regulation and policy pertaining to governance. The SGB needs to consult with the school community when drawing up policy for the school. Acts that SGBs should be familiar with include:

Acts that SGBs should be familiar with include:

1. The Constitution of the Republic of South Africa
2. The National Education Policy Act
3. The South African Schools Act
4. The Employment of Educators Act
5. The Promotion of Administrative Justice Act
6. The Promotion of Equality and the Prohibition of Unfair Discrimination Act
7. The Promotion of Access to Information Act

SGB

Nominate one or more people on your SGB to be responsible for obtaining copies of these Acts. File them all together so that they are an easy-to-find reference when you need them.

SGB When did your SGB last review your school's Policies, Codes of Conduct and Statements of Commitment? Form a committee from members of your SGB to carefully go through all of these documents and check that they have all been reviewed within the last three to five years.



UNDERSTANDING THE FUNCTIONS OF RCLS

RCLs play a central role in youth leadership in a school.

RCLs play an important role in assisting SGBs to govern a school, primarily through providing the learner body with fair and effective leadership. While RCL members should have a reasonable amount of influence on affairs of the school, ultimately the final authority for decisions regarding school matters lies with the more senior SMT and SGB structures.

Here are some of the RCLs key functions:

- To meet on a regular basis (such as once a month);
- To appoint an RCL member as the leader (or chairperson) of the group. This RCL chairperson should be in one of the higher grades (Grade 11 and 12), and be a strong enough academically to be able to take on the extra responsibilities of the position. Such responsibilities include convening and chairing RCL meetings, as well as representing the school's learner body at SGB meetings. The RCL chairperson will also be responsible for reporting back on relevant matters arising at SGB meetings to the RCL. The other RCL members should then be responsible for passing on important and relevant information to the rest of the learner body;
- To be available as peer counsellors and provide counselling and advice to learners who request their help;
- To resolve disputes among learners when it is possible for them to do so;
- To refer issues that are distressing learners but which they cannot resolve themselves to the relevant school authority as soon as possible;
- To help maintain a healthy dialogue between the learner body and the school authorities;
- To act as role-models for their peers, particularly in being committed to upholding the learner's code of conduct;
- To assist the SMT and SGB in ensuring that all members of the learner body uphold the rules in the code of conduct; and
- To initiate and run learner events, and other activities such as outreach programmes, group dialogues, or fundraising activities.



Are the members of your RCL disciplined about attending RCL meetings?

If not, discuss the problem with teachers and other senior members of your school community to identify the problem. Perhaps the meetings are being held at inconvenient times in the school day.

Perhaps the problem is that the meetings are badly run, and the chairperson should be given the correct skills to run meetings effectively.

Identify the problems and then work as a group towards finding solutions.

Everyone has leadership qualities in them. It just takes motivation to act on them. Good leaders understand others and themselves – both strengths and weaknesses.

People listen to their leaders, not because they're afraid of them, but because they respect them.



HUMAN RIGHTS IN ACTION

SGBs and RCLs are responsible for implementing human rights practices in relation to a number of important governance and leadership activities. Read the activities described below to understand the relationship between these governance and leadership functions and human rights.

1. Human rights and SGB and RCL elections

The SGB is elected every three years. Members of an SGB include parents in the majority, educators, non-educators and learners in the eighth grade and higher. SGB members are nominated and duly elected.

The RCL is elected every year by the learners. In some schools learners who can stand for election are nominated by the teaching staff and principal of the school. In many schools, each grade elects an RCL representative. Those representatives in higher grades are regarded as being more senior RCL members.

The freedom to vote for SGB and RCL members should be used wisely to ensure that responsible and able people who will act in the best interests of the school are given leadership powers.

2. Right to privacy and confidentiality

SGB members have access to confidential information about learners, teachers and parents. Each member must take special care to prevent this information from being misused or known to any unauthorised* person.

Similarly, RCL members also have a responsibility to respect confidential information, especially if they are responsible for counselling learners on private matters.

Confidential information includes sensitive personal information about members of the school community, such as: whether a person is a bursary recipient or non-fee paying student; a person's HIV and Aids status; if a person has been sexually harassed or raped; if a person has committed a crime; if a learner failed a subject; etc.

3. The right to be heard (just administrative action)

The SGB has the responsibility to mediate in cases brought to its attention. Examples would include a teacher sexually harassing a learner; a learner accused of drug dealing; teachers concerned about the right to strike; an RCL concerned about racist behaviour at school; or a parent who is dissatisfied because of an educator's repeated absenteeism.

The SGB needs to follow due process in a fair and reasonable manner, especially in the case of disciplinary hearings involving learners. Care must be taken to comply with the prerequisites of the South African School Act when conducting such hearings.

The RCL needs to support learners in accessing their right to be heard where and when this is appropriate.

4. Human rights and school finances

SGBs are responsible for managing the school fund. The way a school spends its money reflects its values and commitment to human rights practices. For example, how much is budgeted for sports for both girls and boys? For books and feeding schemes for poorer members of the school community? For learner activities such as school outreach programmes or supporting those in need in the local community?

RCL members have a responsibility to gather learners' views on how their school can be improved. They also have a role to play in assisting learners who are unable to afford fees, uniforms, transport etc. RCL members can support learners in need by directing them to the SMT or SGB where assistance can best be provided.

Our SGB is fair in the way it spends our school's money. For example, money is budgeted for boys' sports, and the same amount of money is spent on girls' sports and extra murals like dancing. We also have a swap-shop where we can get uniforms and sport equipment really cheaply.



5. The relationship between school management and governance

School management is about the day-to-day running of the school. The principal, together with the School Management Team (SMT), is responsible for organising teaching and learning, managing staff, delivering the curriculum, and assessing learners and educators.

Although school governance and school management are not the same, school governors and school managers are equally responsible for protecting the rights of all within the school community. It is therefore important that school governors and school managers work together and respect each other's areas of responsibility. This will not only make their work easier, but it will also avoid conflict between school governors and school managers.

6. Human rights and managing differences

School governors, school management and learner leaders must uphold the values expressed in the Constitution. This means recognising the rights of all groups that make up the school community. However, when people disregard the rights of certain groups, this can lead to a conflict of interests and may require SGBs and RCLs to help the opposing parties reach a solution.

Conflict should not be avoided but should be managed through dialogue, resolving differences in a respectful manner.

Being committed to upholding the human rights of all South African citizens requires all of us to be able to manage differences. This manual provides a number of conflict resolution ideas to assist SGBs and RCLs with the courageous undertaking of building a human rights culture at their school.

VOCABULARY

Transgressed: Gone beyond the limit of what is morally or legally acceptable.

Unauthorised: Without official permission.

OVERCOMING OUR PREJUDICES

SGBs and RCLs have the responsibility to respect and protect everyone’s human rights as set out in the Constitution, regardless of their own personal beliefs.

For example, you may be sexist and not believe in gender equality. You may not believe that everyone is free to decide on his or her own sexual orientation. You may be racist and not believe in the equality of all people. But as members of school governance and leadership structures, it is the responsibility of SGB and RCL members to know and challenge their blind-spots. This self-knowledge can help SGB and RCL members to overcome their prejudices and make them better leaders.

SGB RCL STEP 1 Understanding your prejudices

Our Constitution protects all of our human rights. For example, we cannot discriminate against another person on the grounds of his or her race, gender, pregnancy status, ethnic or social origin, sexual orientation, HIV status, disability, religion, culture, or language.

Do you know your own blindspots? Complete the “Tolerance Barometer” below.

TOLERANCE BAROMETER

- Ask yourself - Where do I stand?
- TICK how you feel towards others in each category of difference in the boxes provided.
- CIRCLE the term you do not understand.

For example: TICK the box that best describes how you feel. How do you feel towards people from a different race – Do you feel hatred? Do you feel intolerant? Do you feel accepting? Do you feel appreciative? Do you feel like celebrating racial diversity?

If you do NOT understand the term “race”, then circle that word.

SGB RCL STEP 2 Interpreting the tolerance barometer

After completing the “Tolerance Barometer” in Step 1 above, you will know where you stand and can interpret your own tolerance barometer.

Ask yourself:

- Why do I feel open-minded towards certain rights?
- Why do I feel closed-minded towards other groups of rights?
- If I am closed-minded, what actions can I take to become more accepting of these other groups of rights?
- If I don’t understand what one of these terms means, what actions can I take to start to understand it?

SGB RCL STEP 3 Arm yourself with consciousness

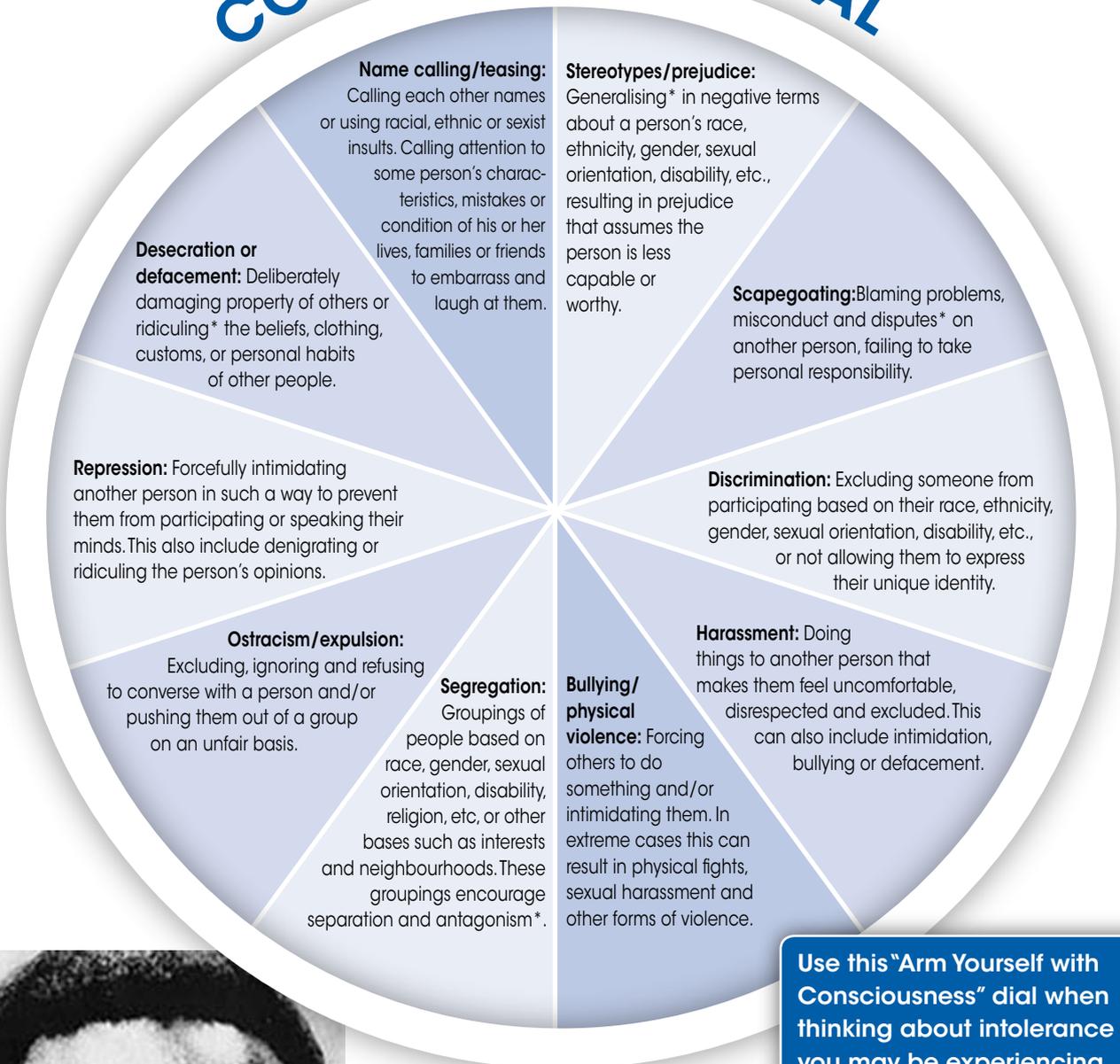
Steve Biko inspires us to “Arm ourselves with consciousness” so that we are able to recognise when power is being abused. An important step is being able to recognise intolerance – in ourselves and in others.

As SGB and RCL members, it is very important that you reflect on your own values as these influence the decisions that you make, and how you use your powers.

The South African Human Rights Commission provides us with some examples of behaviour that express intolerance. This is presented below in a dial. Read each segment in the dial and give examples from your experience for one or more of the segments.

TOLERANCE BAROMETER						
	HATRED	INTOLERANT	TOLERANT	ACCEPTING	APPRECIATIVE	CELEBRATING
RACE						
GENDER						
LEARNER						
PREGNANCY						
ETHNIC OR SOCIAL ORIGIN						
SEXUAL ORIENTATION						
DISABILITY						
RELIGION						
CULTURE						
LANGUAGE						
HIV STATUS						

CONSCIOUSNESS DIAL



Use this "Arm Yourself with Consciousness" dial when thinking about intolerance you may be experiencing in your school in any of the areas covered in this manual.



Steve Biko

VOCABULARY

- Antagonism:** Feelings of hatred and opposition.
- Disputes:** Argument or disagreement.
- Generalising:** Making a general statement about someone based on only a few facts or examples.
- Ridiculing:** Making unkind comments that make them look silly.

In this chapter you have seen how the SASA affirms the values and commitments to human rights that are expressed in the Constitution. You have also been given a checklist of core SGB and RCL governance and leadership functions, and how these functions relate to human rights.

The activity "Overcoming our prejudice" helps you identify and overcome your blind spots when it comes to accepting people with all kinds of differences. The "Arm Yourself with Consciousness dial" helps you to identify and understand different forms of intolerant behaviour. We will use this dial in all the chapters that follow to understand abusive forms of power in the 'Learning from the news' sections.

3 CULTURE

In this chapter we explore the policies and human rights practices in schools in relation to culture.

South Africa is often described as a "rainbow nation" because it is a melting pot of cultures from all over the world.

However, cultural differences can sometimes lead to conflict, especially when a chauvinist* approach is adopted. Examples of cultural chauvinism are found when an aggressive, superior stance one culture presents towards another. We saw cultural chauvinism during colonialism and apartheid and today we see it when xenophobic attacks take

place in communities.

Cultural chauvinism is seen in schools that have set beliefs and practices that discriminate and treat diversity in the student body as a "problem" rather than as a "resource". In such cases a dominant cultural norm* tries to exclude other cultural norms; and it creates "us" and "them" distinctions*. The "us" refers to the members of the dominant culture and the "them" refers to all non-members. Non-members are forced to join into the dominant culture at

the expense of their own cultures.

In our democracy, cultural differences are seen as part of our national wealth. This is because cultural differences allow for a wide variety of life experiences and world views, creating a rich national tapestry*.

This means that the dominant cultural norm of South African schools is one that accommodates difference.

This chapter will SGB and RCLs to embrace cultural diversity as a valuable resource.





What words can you add to the word tapestry to express an understanding of culture and human rights?



CULTURE:

- DIVERSITY
- TRADITIONS
- RESPECT
- EQUALITY
- DANCES — FOOD
- DRESS CODES
- ANCESTRAL TEACHINGS
- UNDERSTANDING
- CEREMONIES
- RITUALS — SONGS
- CELEBRATIONS
- SENSITIVITY
- MORALS — VALUES
- RULES — ETHICS
- LANGUAGES
- SHARING — IMAGE
- ACCESSIBILITIES
- CULTURAL LEADERS
- A WAY OF LIFE

SPOTLIGHT ON POLICY

The Constitution states that no one can be unfairly discriminated against on the basis of their culture. This means that all cultures are equally valued.

The South African Schools Act is also very clear that culture cannot be a reason to exclude any learner from a school. This does not only apply to the different cultures of South Africa. It also applies to those who are from other countries.

Your school can make a commitment to promoting multiculturalism* in its Mission Statement.

SGB

STEP 1

Formulating a Mission Statement for your school

Every school must have a Mission Statement that expresses a school's core values. These core values must reflect our country's Constitutional values. It's the responsibility of the SGB to formulate the school's Mission Statement.

SGB
RCL

STEP 2

Share the Mission Statement

A school community needs to understand the Mission Statement. In order to do this the SGB should consult with parents, learners and school staff. The RCL can play a role in communicating the contents of the Mission Statement to the student body and gather their views and questions. For example, the RCL members can give each class a copy of the Mission Statement to display in the classroom. The RCL could also hold dialogues* on the value of multiculturalism in our communities today.

SGB
RCL

STEP 3

Mission Statement review

A school must review its Mission Statement every three to five years. This is to ensure that its contents are up-to-date with the latest legislation; and reflect the identities in the current school community. A school community needs to understand the Mission Statement and participate in its review from time to time.

SGB
RCL

STEP 4

Read and compare

An example of a school's Mission Statement is given opposite. Compare your school's Mission Statement with the example. What are the similarities? What are the differences?

Rights of refugees and asylum seekers are legally protected

- Refugees and their children are entitled to the same basic education as South African citizens.
- Children of undocumented migrants must provide proof that they have applied to the Department of Home Affairs to legalise their stay in the country. If this documentation is not available, the child must still be admitted to the school. The principal must help the parents to get the necessary documentation.
- All parents of learners attending a school are eligible for election to the SGB.

The future of our country and even the continent generally will be better because we are learning about each other. Before, people only hid behind their stereotypes. My friends are all from different countries and cultures. We learn from each other, and it is just so nice to go home and tell your mum about what you have learned.



A SCHOOL'S MISSION STATEMENT: An example

Our school is committed to the vision of a non-racial, democratic and peace-loving community. It is committed to principles of social justice, equality and equity. It affirms the right of all learners, educators and parents to live free from discrimination and prejudice*. It aims to contribute to the development of a peaceful and economically developed society via the education of all its learners. It will equip learners to live in harmony and understanding with learners of other racial, language, cultural and religious background. It will remove discrimination and encourage respect for diversity and equality of opportunity within the school in the following ways.

ACCESS

Our school will provide access to all learners living within the feeder community*, irrespective* of learners' language, race or religion, and learners' ability to pay fees or buy a uniform.

LEADERSHIP AND EMPLOYMENT PROFILE

Our school will aim to build a student, staff and leadership profile which reflects all the communities from which the learners of the school are drawn. Diversity of students and staff encourages learners to learn to live with individuals from diverse backgrounds when they leave the school. Therefore our school will seek to diversify its profile*.

COMMUNICATION

Our school will ensure that channels of communication are open, and that learners and educators experiencing problems with integration or discrimination will have access to the SMT, SGB and RCL to express their needs and suggestions. Our school will take active steps to ensure that the school presents a positive message, and not wait for problems to arise. It will also aim to understand the attitudes that learners bring with them to school, and deal positively with these attitudes.

PARTNERSHIPS

Our school recognises that in encouraging school integration it will benefit from partnership with the community, NGOs, progressive business, government structures and departments, etc.

STAFF DEVELOPMENT AND TRAINING

Educators at our school will be encouraged to attend in-service or post-graduate training courses that deal with integration. Our school will develop a programme for educator development.

COUNSELLING

Our school will ensure an appropriate counselling service and will ensure that all complaints are dealt with sensitively and speedily.

DEALING WITH INFRINGEMENTS

All infringements* by educators or learners will be dealt with (and not covered up), using dialogue and appropriate internal disciplinary structures. In the case of serious infringements, these cases will be reported to the relevant outside bodies. Confidentiality will be respected and parties will have the right to be heard in full.

DISCIPLINE

Our school will ensure that the disciplinary Code of Conduct will be even-handed and not adopt forms of discipline unacceptable to certain groups. The curriculum and school circulars will teach learners that consequences follow unacceptable and hurtful behaviours.

UNIFORMS

Our school will not discriminate against learners who cannot afford uniforms, and will do its best to find second-hand uniforms or raise money to help such learners. In the absence of assistance from the school, sensitivity will be exercised in cases where learners wear civilian* clothes to school.

Sensitivity will also be exercised in cases where learners adopt cultural or religious dress codes.

Cruel or inhumane* practices that remove or punish the wearing of such items will not be tolerated.

A young woman with dark hair pulled back, wearing a grey school blazer over a red sweater and a white collared shirt with a red and white checkered tie, is speaking to a group of students. She has her hands raised in a gesture of explanation or emphasis. To her left, the profile of another student in a red sweater is visible. The background shows a green wall with framed pictures and a vase of flowers.

Today I would like to share our school's Mission Statement with the Grade 10s. Feel free to ask me questions and to add your own ideas. This Mission Statement belongs to all who attend our school - it unites us.

LANGUAGE

Our school acknowledges the home languages of all its learners and encourages respect for all the official languages of South Africa and those from beyond its borders. It will provide for learners to learn their home and additional languages and encourage learners to communicate with speakers of other languages at the school. Our school will provide additional support for learners whose home language is not the same as the language of learning and teaching, without separating these learners from the mainstream of teaching and learning activities.

CURRICULUM

Our school will integrate the teaching of respect for diversity and human rights into all learning programmes. Our school will not discourage learners from choosing certain subjects due to assumptions about their backgrounds, but will provide support for all learners to excel*.

RESOURCES

Our school will not disadvantage those students who cannot pay for enrichment activities that occur during school hours (for example, school outings). It will ensure that resources required for homework (for example, computer facilities) are available in the resource centre for those who do not have access to these facilities at home.

SCHOOL ETHOS, OBSERVANCES AND RITUALS

Our school will ensure that the ethos of the school reflects the aspirations* of all its learners. The observances and rituals at our school will celebrate and encourage respect for the different cultures and religions of learners and educators.

REVIEWING OUR MISSION STATEMENT

Our school will review this policy every three to five years to ensure that it remains relevant and a useful guiding document. Our school will annually monitor its success in ensuring integration within the school, and in providing learners with the necessary skills to participate in an integrated society.

Adapted from Educating for Our Common Future: Building Schools for an Integrated Society, A Guide Book for Principals and Teachers, the Department of Education, 2001.

VOCABULARY

- Aspirations:** A strong desire to have something or to do something.
- Chauvinist:** An person displaying extreme or unreasonable support for their own country, culture, cause, group or sex.
- Civilian:** Not the standard uniform; everyday clothes.
- Dialogues:** Conversations or discussions.
- Distinctions:** Clear differences between people.
- Diversify its profile:** To include a wider range of people in a group so that more differences exist in that group.
- Dominant cultural norm:** The way of life of the group of people with the most power in a society.
- Excel:** To do extremely well.
- Feeder community:** A community from which most children go to a certain school.
- Irrespective:** Ignoring or paying no attention to something.
- Infringements:** Breaking the rules.
- Inhumane:** Not caring about the suffering of other people or animals.
- Multiculturalism:** To include people of different races, religions, languages and traditions.
- Prejudice:** An unfair dislike of someone based on (for example) his or her race, religion, gender or language.
- Tapestry:** A mat made of different colours.



LEARNING FROM THE NEWS

Read the newspaper article "Culture shock" and discuss the issues it raises.

Sunday Times Sunday, 1 February 2009

Culture shock

By Karen van Rooyen

AFRICAN culture experts have been shocked by the actions of a Gauteng school principal who forcibly removed a beaded necklace from the neck of a 15-year-old schoolboy.

The school boy was meant to wear the string of red and white beads around his neck until they naturally fell off as part of a process to mourn the death of his mother.

The grade 10 pupil wore the beads undetected for several months, but on the nine-month anniversary of the day his mother was buried, the school's headmaster cut it off with a pair of scissors and then instructed him to fetch a broom to sweep them up.

Two experts told the Sunday Times that the beads were worn in some African cultures to ward off evil or disease and that they were also worn by some after the death of a relative.

The school boy started wearing the necklace about a month after his mother died, after initially refusing to do so.

His older sisters said he became sick, but recovered once he started wearing it. During the second week of the new school year, prefects spotted his necklace. He was taken to the principal's office, where

the boy explained his reason for wearing it.

"The principal told me to take it off and I told him it had a purpose," said the school boy. "He took scissors and he cut it off. Then he said to me I must fetch a broom and sweep it up."

Professor Chris Boonzaaier, who specialises in indigenous law and cultural tourism at Pretoria University, said that in many cases beads were worn as "amulets" to ward off disease and evil.

Ndebele traditional healer Ephraim Mabena, who also runs the Mothong Traditional Healer Museum in Mamelodi near Pretoria, said different beads in Ndebele culture had different meanings, but that red and white beads were commonly used to indicate mourning.

He said the school boy would "suffer the consequences*" of not wearing the necklace. "If this (replacing the necklace) is not done quickly, it could cause him harm."

The boy, who has since changed schools, is now allowed to wear his beads — albeit discreetly.

His sisters said when they tried to reason with the principal, it proved fruitless. They played the Sunday Times a cellphone recording

of the meeting they said they had with him. A man is heard saying: "We do not cater for your culture here. I don't know what your culture is, I have no idea. We don't cater for that, it's not allowed."

When asked for comment, the headmaster said he was not "allowed" to talk to the media. It was not possible to get clarity on whether the school's rules or code of conduct did not permit pupils to wear jewellery. However, the school's website states: "Whilst there will be tolerance and understanding of any persuasion, no special arrangements will be made to accommodate the different religions.

"No discrimination or intolerance of any religious denomination will be permitted or allowed." Professor Rehana Vally, an anthropologist* at Pretoria University, said that the principal was "not fit to be a headmaster" based on how he reacted when the boy refused to remove the necklace himself.

She said: "Tradition is not cast in stone, it changes and people in the end begin to ascribe a meaning to it that probably is different from what you and I may think it to be."

Mabena said the family would have to get a new

set of beads and perform ukuphahla — a small ritual including a prayer and possibly the slaughtering of an animal. The boy would then have to go to his mother's grave to explain to her why he was no longer wearing the original set. Said Boonzaaier: "If we don't take the difference of culture in South Africa into consideration, we are going to continue making these mistakes. It stands in the way of good nationhood and good relations across cultural boundaries." Jane Duncan, director of the Freedom of Expression Institute, said it was "very regrettable" that the school had "chosen to ignore" a Constitutional Court ruling on a similar matter, involving a Durban schoolgirl who wanted to wear a nose stud to school. "That judgment held that school rules must accommodate* forms of dress that give expression to particular cultural and religious beliefs," she said. "School rules do not stand above the constitution. It's unacceptable for a principal, who has been entrusted with such power in a school, to be acting in violation* of the pupil's constitutional rights," she said. ■

Published in the Sunday Times on 01/02/2009



DISCUSS THE NEWS ARTICLE

1. In a few words say what this article is about.

The article tells of a principal who is intolerant of a student's cultural mourning practices. The learner is required by his culture to wear a string of red and white beads around his neck until they fall off as part of the process of mourning the death of his mother. The principal refuses to accept this practice as he sees it as outside of his own understanding of cultural norms.

2. What action and words suggest that the principal is culturally intolerant? Use the Arm Yourself with Consciousness Dial on page 23 to specify the type of discrimination used.

ACTIONS: The principal is reported to have "cut the beads off with a pair of scissors, and then instructed the learner to fetch a broom and sweep them up." These actions are an example of desecration and defacement.

WORDS: The principal is also reported to have said, "We do not care for your culture here. I don't know what your culture is, I have no idea. We don't cater for that, it's not allowed." These words show the cultural chauvinism of the principal. The message to the boy is join into the school's culture or expect to be ridiculed*, ostracised and even pushed out.

3. What impact does the principal's cultural chauvinism have on the school boy and his family?

The impact of cultural chauvinism is very significant for the school boy and his family. The loss of the beads means he must get a new set and visit his mother's grave to explain to her the loss of the original set. The family would need to perform the

ukuphahla* ritual again. The loss of the beads therefore has serious financial, cultural, health and spiritual consequences for the boy and his family.

4. What other stakeholders were involved in this dispute?

The "improper" wearing of beads is acted against first by school prefects, then reported to the principal. The SMT or SGB structures appear not to have been involved, nor were district or other education authorities consulted. Neither law enforcement agencies nor the justice system were involved in the dispute. The "experts" quoted in the article came from a university, a traditional healer museum, and the Freedom of Expression Institute. *The Sunday Times* got the story from the family who tape-recorded their conversation with the principal.

5. Explain why the school's public statement on its approach to difference on the website is contradictory.

The public statement of the school's approach to difference made on the school's website is contradictory when it says: "Whilst there will be tolerance and understanding of any persuasion, no special arrangements will be made to accommodate the different religions. No discrimination or intolerance of any religious denomination will be permitted or allowed". It's interesting that culture is merged with religion.

6. What do you think an SGB should do in response to such a dispute?

Give your own point of view. Make a list of all of the ideas.

VOCABULARY

Accommodate: Accept and welcome.

An anthropologist: A person who studies the history of the human race and the differences between cultures.

Ridiculed: Made fun of in an unkind way.

Suffer the consequences: To live with the negative results of your actions.

Ukuphahla: A traditional practice of respecting one's ancestors.

Violation: To break the rules or the law.

VALUES IN ACTION

It is important that SGB and RCL members are able to embrace different cultures and handle cultural disputes*. This can be done through developing a school community profile, and a better understanding of communication.

SGB

STEP 1

Know the profile of your school community

The school community gives the SGB its powers of governance. It is therefore important that the SGB knows the make-up of the school community so that it can:

- 1) Respond to the community's needs in its policies and rules; and
- 2) Ensure the community's participation in school life. For example, an SGB should know:
 - The gender breakdown (number of boys and girls, male and female staff);
 - The home languages spoken by each person;
 - Where people live and modes of transport;
 - The religions practised and each one's holy days; and
 - Etc.

SGB
RCL

STEP 3

Is there cultural chauvinism in your school?

Read the the information in the boxes below. Then think about your own school.

- In what ways is you school culturally chauvinist? Give at least three examples.
- In what ways is you school culturally accommodating? Give at least three examples.

SGB
RCL

STEP 4

Understanding your school's cultural norms

Dominant norms inevitably discriminate against and exclude those who are not members of the dominant culture. Schools need to revisit their cultural norms and to assess how these may be excluding specific groups. Here are a few questions to assist you:

- How is culture reflected in your school's Mission Statement?
- What is NOT said in the school's Mission Statement about culture?
- Has the culture in your school adopted a multicultural norm or a monocultural norm?
- Is the dominant culture open to accommodating other cultures in your school?

SGB
RCL

STEP 2

Think about how different cultures express disagreement

In cross-cultural disputes, we need to understand how each person's culture informs how they express disagreement.

- What is your personal way of expressing your dissatisfaction with the way someone is treating you?
- How is your approach to negotiating disagreement different from other members in your SGB or RCL?
- In what ways can your SGB or RCL accommodate different approaches to negotiating disagreement?

CULTURAL CHAUVINISM

This is when the school culture does not allow other cultures to inform how it is run, managed and governed.

The school values a monocultural* perspective* by:

- Dictating a point-of-view.
- Being aggressive towards cultural differences.
- Forcing the outcome i.e. my culture must win.
- Refusing to enter into dialogue.
- Creating the expectation that there is only one culture or way of doing things.
- Encouraging the dissemination* of specific information that supports the dominant culture's point of view.

CULTURAL ACCOMMODATION

This is when the school is open to different cultures informing how the school is run, managed and governed.

The school values a multicultural perspective by:

- Assuming that there are many ways of doing the same thing.
- Being willing to explore alternatives, compromise* and accommodate different points of view.
- Holding dialogues that allow us to understand each other and resolve our differences respectfully;
- Encouraging information-seeking and sharing; is open to changing a point-of-view based on convincing evidence.

STEP 5**Have your say – your views count**

Use the school suggestion box to ask the school community to share their concerns (experiences of cultural intolerance); and their suggestions for supporting multiculturalism in the school.

STEP 6**Celebrating cultural differences**

Select some ideas from the suggestion box and put these into practice. For example, you could host a dialogue in which people share their different cultural experiences and stories. You could also include multicultural practices in school events, assemblies and meetings, as well as in the classroom and curriculum. Some of these activities could be used to commemorate Heritage Day.

**Heritage Day: 24 September**

On this day we are asked to remember what makes us uniquely South African and celebrate our rich cultural traditions and customs. This is a day on which we celebrate our national achievements and our efforts to redress past inequalities. Through cultural diversity, we stretch our understanding of our society and empathise with those whose experiences are different from our own.

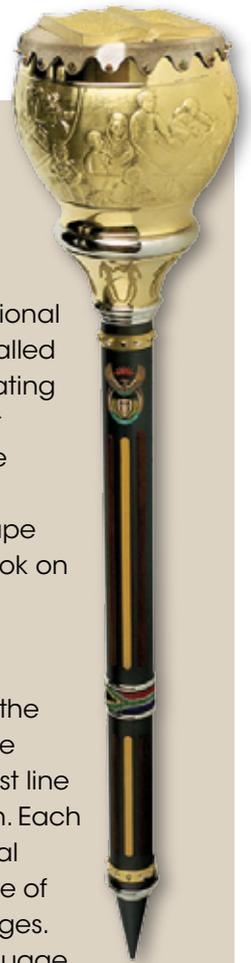
I'm fascinated by different cultures – from food to language and everything in between. The range of cultures at my school is huge. It is one world in our playground. The diversity, and how different we are, brings us closer.

THE MACE

The Mace was designed to reflect the history, traditions, cultures and languages of South Africa.

The Mace is the symbol of the authority of the speaker of the National Assembly. The new Mace was installed on the 14 September 2004, celebrating 10 years of democracy. Parliament dedicated the new Mace to all the people of South Africa.

The top of the Mace is in the shape of an African drum. The golden book on top of the drum represents the Constitution of South Africa. As the supreme law of the country, the Constitution has pride of place at the very top of the Mace. Written on the golden pages of the book is the first line of the Preamble to the Constitution. Each line is written in one of the 11 official languages of South Africa, plus one of the almost-extinct Khoisan languages. The use of an extinct Khoisan language is a reminder that the destruction of a people results not only in the loss of languages, but of cultures as well.

**VOCABULARY**

Compromise: To end an argument or disagreement by finding a middle way that suits everyone.

Dissemination: To spread information so that it reaches many people.

Disputes: Arguments or disagreements.

Monocultural: A society or community which has only one culture.

Perspective: A way of thinking.

4 RELIGION

In this chapter we explore the policy and human rights practices in schools in relation to religion.

In our democracy, schools are not religious institutions. We live in a secular* country that guarantees the rights of all religions.

Schools must accommodate diverse religious practices

and beliefs in a tolerant, compassionate and equitable manner.

The primary function of schools is secular. This means that all religions are taught in the Life

Orientation learning area as part of the curriculum and in a way that gives learners an understanding of the many different religions in the world today.

I am a
Christian

I am a
Hindu

I am an
Atheist

I am a
Muslim





What words can you add to the word tapestry to express an understanding of religion and human rights?

I am Jewish

I am a
Buddhist



RELIGION:

ALL RELIGIONS
ARE EQUAL
- RELIGION IS
A LIFESTYLE
CHOICE - MORAL
STANDARDS
- DOWN WITH
DOPHA
- ATHEISTS
HAVE A PLACE
- PRAY - RESPECT
- WORSHIP
- LEARN FROM ONE
ANOTHER - LOVE
ONE ANOTHER - WE
ARE MULTI-FAITH
- DEMOCRATIC

SPOTLIGHT ON POLICY

The Constitution states that no one can be unfairly discriminated against on the basis of their religion.

In the South African School Act, it states that: "... religious observances* may be conducted at a public school under rules issued by the governing body if such observances are conducted on an equitable basis* and attendance at them by learners and members of staff is free and voluntary*."

SGB

STEP 1

Formulate a Religious Policy for your school

Every school must have a Religious Policy that is in line with the laws of the land. It's the responsibility of the SGB to formulate the Religious Policy.

SGB
RCL

STEP 2

Share the policy

A school community needs to understand the Religious Policy. In order to do this the SGB should consult with parents, learners and school staff.

The RCL can play a role in communicating the contents of the Religious Policy to the student body in assemblies and class time, and gather their views and questions. For example, the RCL members can organise an event where different religions share what they do on holy days.

SGB
RCL

STEP 3

Religious Policy review

A school must review its Religious Policy every three to five years. This is to ensure that its contents are up-to-date with the latest legislation; and reflect the identities in the current school community. A school community needs to understand the Religious Policy and participate in its review.

SGB
RCL

STEP 4

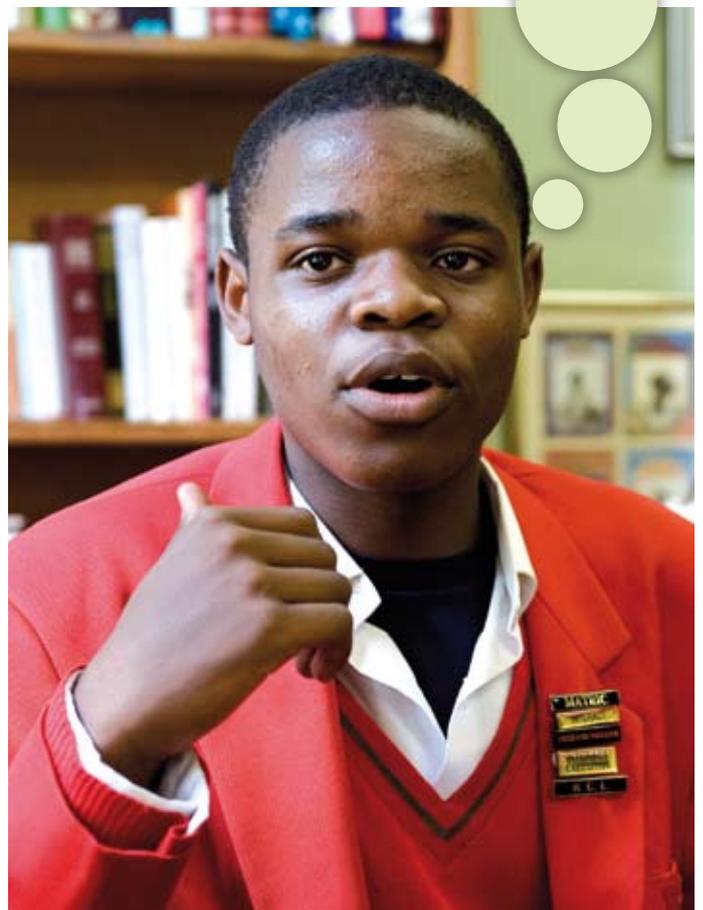
Read and compare

An example of a school's Religious Policy is given opposite.

Compare it to your school's Religious Policy.

- What are the similarities?
- What are the differences?

In my class there's someone who doesn't believe in anything, another who's a Buddhist, another who is a Christian, another who practices traditional African beliefs. It's a learning experience for everyone. Understanding and tolerance helps us celebrate these differences, instead of judging them as 'different' and 'wrong'.



A SCHOOL'S RELIGIOUS POLICY: An example

- It is important that at all times each person's right to freedom of religion* is recognised.
- No religious instruction lessons will be offered.
- No person can be excluded from the school because of his or her religious beliefs.
- No educator may attempt to convert* any learner, either in lessons or in counselling.
- Where religion forms the basis of literature, the educator must be fully prepared (will have researched the religion and be prepared to deal with issues arising in a sensitive way).
- Those who take off special religious days must send a letter stating this to the principal.
- Educators must be aware of times of fasting and the implications of this on the learner's performance and participation in some activities.
- A room for religious observances such as prayers will be set aside for those who request such a place.
- Individual learners must communicate with educators affected if they will be late for class because of religious observances.
- Special toilets and jugs should be set aside for those of the Muslim faith.
- Special school occasions, such as honours night or memorial assemblies, must take into account the variety of religions present. The choir should sing non-religious songs.
- Traditional religious dress may be worn, provided this form of dress is worn both in and out of school.
- **Assemblies:** These are the only times when religion becomes formally important in the school day:
 - A moral issue should be used as a theme related to readings from the Koran, Bible, Vedas, Torah, etc.
 - Prayers can be made out loud to God or through quiet individual prayers or through uplifting thoughts for the day.
 - When special festivals occur, they should be the main theme of an assembly at that time. Songs may relate to that festival. Learners may be excused from such an assembly with written consent. Educators may also be exempt.
 - Learners from the religion being celebrated may, with supervision, present information about it at the school assembly. This should be done so as to teach the school about that religion.
 - It is recognised that Christianity is the dominant religion of the school population and, as such, more Christian themes will be presented at assembly. This will be the case until such time as there is a change in the majority of the school population's religious beliefs.
- These regulations on religion will be reviewed every two years in consultation with the whole school community.

Adapted from Parktown High School for *Girls Policy and Procedure for Religion*

VOCABULARY

Agnostic: People who are not sure if any gods exist.

Atheists: People who believe that no gods exist.

Convert: To change from one religion to another.

Dogma: The beliefs of a certain religious group that are accepted by members of that group without being questioned.

Equitable basis: In a way that is fair to everyone.

Moral standards: Rules about what is right and wrong.

Religious observances: Religious laws and customs; carrying out religious traditions.

Right to freedom of religion: The Constitutional right to choose what you want to believe.

Secular: Not connected to any religion or spiritual matters.

Voluntary: To do something out of your own will, without being forced to by someone else.

LEARNING FROM THE NEWS

Read the newspaper article "Muslim dad takes on teacher" and discuss the issues it raises.

Muslim dad takes on teacher

By Nivashni Nair

A Durban teacher has been taken to court for allegedly* forcing a 12-year-old Muslim pupil to run around a school yard while he was fasting.

The boy's father has taken the Senior Primary School teacher to the Equality Court, accusing him of racial discrimination, and has reported him to the police.

The teacher's conduct is under investigation by the Department of Education.

The boy's father said that he took the matter to court after the school's management did not take his complaint seriously.

In an affidavit*, he claims that the teacher has a "history" of "targeting" Muslim children.

The teacher has responded by denying all the allegations, saying he was trying to instil discipline in pupils.

The father said that on August 17, during the Muslim fasting month of Ramadan, the teacher shouted at his son for talking.

"When my son told him that he was not talking, [the teacher] told him to shut up and not have a big mouth. He then asked my son to run around the grounds as a punishment.

"When my son told him that he was fasting, [the teacher] said that he should do as he was told, and that if he did not run fast enough he would have to do it again."

His son had returned home that afternoon "exhausted*, humiliated* and very disturbed*".

"He was crying continuously and vomiting so much that he had to break his compulsory fast," the father said.

He claimed that, on several occasions the teacher had taken Muslim boys' skullcaps and thrown them away, saying they were not

part of the school uniform.

"He has on many occasions referred to Muslim pupils as 'bloody Muslims'."

The father wants the Equality Court to order the teacher's suspension while the Department of Education investigates.

He said that he had complained to the police of physical abuse and harassment of his son by the school teacher.

This has not been confirmed by the police.

In his affidavit, the teacher denies the father's allegations and says he does not believe the boy was exhausted after running around the 250m yard.

"I do not attack children on the basis of their race or religion. Religion is a free choice," he said.

He said that he was a teacher because he loved children, but they had to be disciplined.

"This is the nature of my job. There is in general a lack of discipline within household structures. I love imparting knowledge to children and teaching them positive social and moral values. The disciplinary part is not always easy to handle perfectly, but teachers try, under very trying and stressful circumstances," he said.

The Equality Court will hear the matter on 14 October.

The secretary-general of the Council of Muslim Theologians, Ebrahim Bham, said:

"This is a rare case because we have had excellent co-operation across the board in terms of sensitivity towards Muslims who are fasting.

"But, if it did occur, we condemn such discrimination." ■

Published in The Times on 05/10/2010



DISCUSS THE NEWS ARTICLE

1. In a few words, say what this article is about.

The article is about the alleged insensitivity of a teacher towards a Muslim student. When punishing the learner for talking, the teacher did not take into account that the student was fasting (not eating) for religious reasons. The teacher forced the student to "run around a school yard" causing the boy to "feel exhausted, humiliated and very disturbed", and making him so sick he had to break his compulsory fast. The parent accused the teacher of being racist and discriminating against Muslim learners.

2. What action and words suggest that the teacher had discriminated against the Muslim boy? Use the **Arm Yourself with Consciousness Dial** on page 23 to specify the type of discrimination used.

ACTION: The father "claimed that, on several occasions, the teacher had taken Muslim boys' skullcaps and thrown them away, saying they were not part of the school uniform". This is an act of bullying and is disrespectful.

WORDS: The father also claimed that the teacher referred to Muslim pupils as "bloody Muslims". This is an act of name-calling that is hurtful and humiliating.

3. What was the teacher's response to the parent's complaint?

The teacher defends himself on the grounds that he does not "attack children on the basis of their race or religion", but was simply carrying out his duty as a teacher by punishing the learner for misbehaving.

4. What was the response of the SGB to the parent's complaint?

The SGB failed to take the parent's complaint seriously. This resulted in the parent turning to structures outside of the school to seek justice – through the Equality Court, the police and the Department of Education.

5. How should this SGB have dealt with this parent's complaint?

Give your own point of view. Make a list of all the ideas.

VOCABULARY

Affidavit: A written statement that you swear is true, that can be used as evidence in a court case.

Allegedly: Saying something is true, without having proved it.

Disturbed: Unhappy because of a bad experience.

Exhausted: Very tired.

Humiliated: Made to feel ashamed or stupid.



VALUES IN ACTION

It is important that SGB and RCL members are able to handle complaints related to religion.

SGB and RCL members will have different ways of handling complaints. It is useful to know where you stand, as this will give you an indication of how you are likely to react when faced by a dispute* at school.

SGB
RCL

STEP 1

Know where you stand

Read the information in the boxes opposite. Then decide which box best describes your approach to conflict.

When you have a fight with a superior or a subordinate is your approach:

- controlling,
- accommodating,
- problem solving,
- avoiding, or
- a combination of one or more of the above?

I'm more comfortable with people who share my religious traditions, like wearing scarves and only eating certain kinds of food. Other people don't understand these things and make me feel embarrassed about these traditions.

40

SGB
RCL

STEP 2

Have your say - your views count

Use the school suggestion box to ask the school community for their ideas on how we can better understand each other's religions.

SGB
RCL

STEP 3

Celebrating religious difference

Select some ideas from the suggestion box and put these into practice. For example, you could host a dialogue in which people from different religions share the principles of their beliefs, and find ways of accommodating religious practices in the school rules.

VOCABULARY

Aggressive: Angry and ready to attack.

Appeasing: Calming someone by agreeing with them.

Delaying: Not doing something until a later time.

Denying: Saying something is not true.

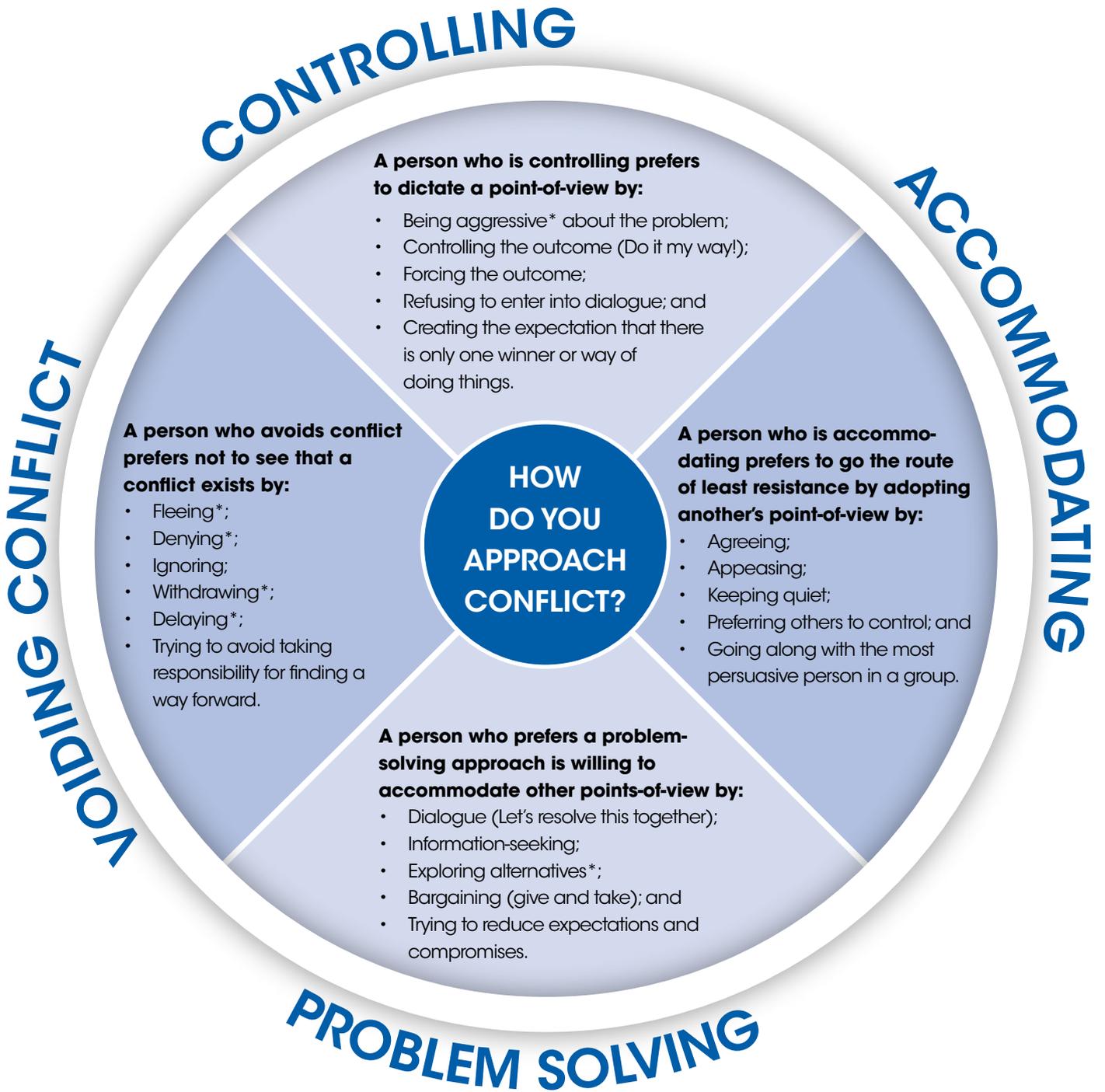
Dispute: An argument or disagreement about certain matter.

Exploring alternatives: Looking at different options.

Fleeing: Running away from.

Withdrawing: Pulling away from a situation or group.





5 LANGUAGE

In this chapter we explore the policy and human rights practices in schools in relation to language.

Language is core* to our identities. Under apartheid, language was used to divide people.

In our democracy, languages are used to celebrate our diversity as a multilingual* nation.

Part of this commitment has involved allowing each school community to determine the language policy that best fits its needs. This means that school communities must decide on the language of learning and teaching, and the languages that can be taught as subjects.

We call discrimination based on language "linguicism" (language prejudice).

Linguicism involves an individual

making judgements about another person's language or use of language, which devalues and humiliates that person. We will recognise linguicism when we stereotype people based on:

- Their ability to use one language instead of another;
- Their accents (how they sound when they speak a language);
- Their vocabulary (the words they know and use in a language); and
- Their unfamiliarity with the cultural norms of a language.

A dominant language is a language that is widely spoken and can be used to access education, politics and the economy.

Linguicism is seen when speakers

of dominant languages falsely claim superiority based on the following:

- That their language is better than other varieties of the same language;
- That the use of their language is getting worse through the inclusion of speakers from other languages;
- That only mother-tongue speakers can speak the language correctly; and
- That only their language has grammatical rules.

In our democracy we try to overcome linguicism through the promotion of language rights and multilingualism (many languages).

I want to learn Spanish

I speak Zulu

Mandarin is my mother tongue.

I speak Urdu, English and Afrikaans

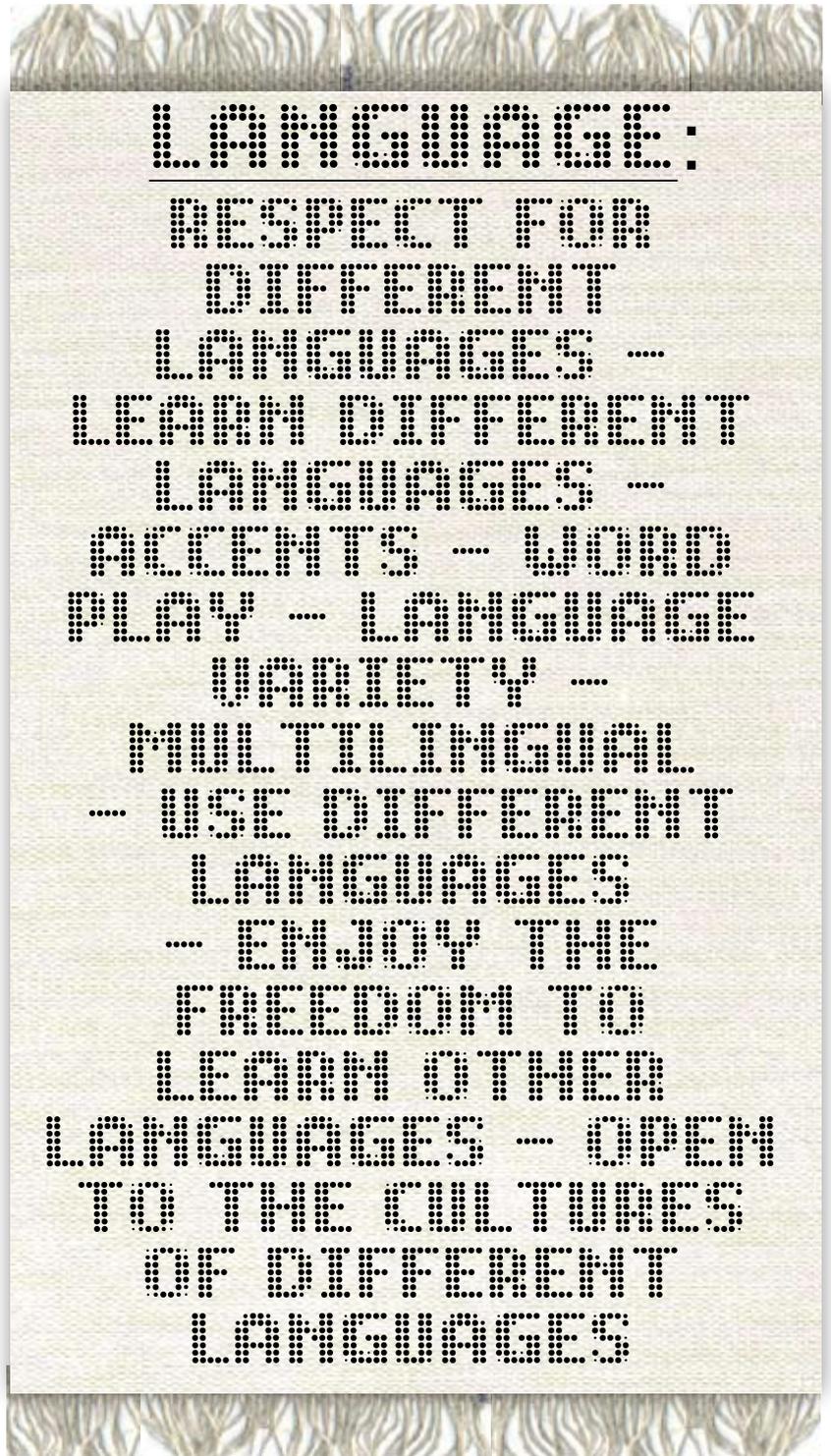




What words can you add to the word tapestry to express an understanding of language and human rights?

In our school we respect all our languages

I speak Tshivenda



SPOTLIGHT ON POLICY

The Constitution states that no one can be unfairly discriminated against on the basis of the language they use to communicate.

The Constitution gives official status* to 12 South African languages, including South African Sign Language*. The Constitution provides for redress and equality in the use and development of South African languages.

Some of the laws guiding languages and their use and status at schools include:

- The governing body may determine the language policy of the school subject to the Constitution and other relevant laws.
- No form of racial discrimination may be practiced when implementing* a school's language policy.
- Home language/s* must be maintained, while opportunities to learn additional language/s* are offered.
- Sign Language has the status of an official language for purposes of learning at a school.
- The learning and teaching of all other languages required by learners must be supported.
- Languages other than South Africa's official languages can be offered as school subjects.

Adapted from the *South African Schools Act, the Norms and Standards for Language in Public Schools, and the Language in Education policy.*

SGB

STEP 1

Formulating a Language Policy for your school

Every school must have a Language Policy that is in line with the laws of the land. It's the responsibility of the SGB to formulate the Language Policy.

SGB
RCL

STEP 2

Share the policy

A school community needs to understand the Language Policy. In order to do this the SGB should consult with parents, learners and school staff. The RCL can play a role in communicating the contents of the Language Policy to the student body and gather their views and questions. For example, the RCL could present the Language Policy to the whole school in assembly; and the RCL could also run a poster campaign promoting multilingualism in our schools, families and communities.

SGB
RCL

STEP 3

Language Policy review

A school must review its Language Policy every three to five years. This is to ensure that its contents are up-to-date with the latest legislation; and reflect the identities in the current school community. A school community needs to understand the Language Policy and participate in its review.

SGB
RCL

STEP 4

Read and compare

An example of a school's Language Policy is given opposite. Compare it to your school's Language Policy. What are the similarities? What are the differences?

There is a world of languages in our school – from isiZulu to French to tsivenda. I just love learning these other languages – it helps me to understand so much more about people. Being able to communicate with other people in different languages is a great feeling.



A SCHOOL'S LANGUAGE POLICY: An example

- Our school promotes the protection, fulfilment and extension of every learner's individual language rights and means of communication in education.
- We promote the facilitation of national and international communication through the promotion of multilingualism through cost-effective and efficient mechanisms.
- We aim to redress the neglect of historically disadvantaged languages in education.
- Our aim is to promote the full participation of our graduates in society and the economy through their ability to meaningfully communicate.
- The official language of teaching and learning is English. This decision was taken through the democratic vote of the majority of our parents.
- SeSotho and isiXhosa were chosen in the same parent vote as the additional languages to be offered at the school.
- Interest in offering other languages such as French, German and isiZulu was also expressed by parents in this vote.
- Parents will once again be consulted and this language policy reviewed as the educator capacity and budgetary implications to teach another language becomes practically possible.
- Where learner's proficiency* in English needs support, this support will be provided by an Accelerated English Learning programme offered as an extra mural.

Adapted from *Observatory Girls' School Language Policy*

VOCABULARY

Additional language: An extra language that a person has learned to speak, in addition to his or her home language.

Core: Central to

Home language: The first language a person learns.

Implementing: To carry out an official rule or law.

Multilingual: A group in which more than one language is spoken.

Official status: A legal status that means a language is used in a country's courts and by government.

Proficiency: Ability to speak a language well.

South African Sign Language: The language used by members of the deaf community in South Africa.



LEARNING FROM THE NEWS

Read the newspaper article "Schoolgirl language row heats up" and discuss the issues it raises.

Schoolgirl language row heats up

By Candice Bailey

A Gauteng school had no right to throw a Grade 11 pupil out of school because she spoke isiXhosa to her friend during class, says the Pan South African Language Board (PanSALB).

"Even if the language of education in school is English, you can't stop people from speaking isiXhosa to each other," said PanSALB acting CEO Chris Swepu.

He said schools' language policies could not contravene* the provisions of the Constitution.

Constitutional law expert Professor Pierre de Vos agreed with Swepu.

"My gut feeling is that it is completely unacceptable. If the pupil refused to speak English during a presentation in class, it's a different story, but if she was talking to a friend in class privately, it sounds like discrimination on the basis of language and possibly race."

He referred to a case in Durban, where the Constitutional Court ruled in favour of a pupil who wanted to wear a nose ring to school for religious purposes.

"The court ruled that schools have to accommodate diversity."

The Star reported yesterday how the school girl and her twin sister the school girl were allegedly intimidated* after the girl spoke isiXhosa to her friend in class.

She alleges she was also forced to spend three school days standing in a foyer, was expected to write exams in isolation*, and was prevented from writing other exams and from going to the toilet while in detention.

Over a two-month period, the school also called the police, saying the sisters were breaking school rules by insisting on their right to speak isiXhosa.

Their father has laid charges of racism and hate speech at the SA Human Rights Commission, and of intimidation with the police, and has asked Gauteng Education MEC Barbara Creecy to intervene.

PanSALB has received a formal complaint about the matter, and the school has launched an investigation.

Swepu added that the board, tasked by the PanSALB Act and the constitution to look into language complaints, dealt with matters like that of the sisters "every day". ■

Published in The Star on 07/09/2010



DISCUSS THE NEWS ARTICLE

1. In a few words say what this article is about.

The school allegedly "threw" the girl out of the school because she spoke to her friend during class in isiXhosa. The article also lists a number of punishments the girl had previously been given, although it does not say what school rules she had broken to receive the punishments. What this does suggest is that there was a history of difficulty between this learner and school authorities. The father responds by laying charges of racism, hate speech and intimidation.

2. Which discriminatory behaviours are seen in the news article. Use the Arm Yourself with Consciousness Dial on page 23 to specify the type of discrimination used.

Discrimination based on language is unfair. It is also legally and morally unacceptable. The learner appears to have been ostracised and harassed.

3. Constitutional law expert Pierre de Vos notes that discrimination on the basis of language can often also be seen as racial discrimination. What reasons are given for this?

In this case it is because mother-tongue speakers of isiXhosa are typically black, and this school is a "formerly white" school whose medium of instruction is English. Language and race are closely linked, especially because of our country's history of oppression. SGBs should handle such issues very carefully. It would be important to find out whether the school staff are discriminating against other black African language speakers by punishing, harassing and/or ostracising them.

4. Do you think the school should have called the police to deal with this case?

The article says the school “called the police” because the school girl and her sister “were breaking school rules by insisting on their right to speak isiXhosa”. It is difficult to understand why this action was taken by the school: it is not up to the police to enforce school rules such as these, it is up to the SMT/SGB. Further, speaking one’s home language is in no way breaking any law. In fact, laws exist to protect one’s right to speak one’s home language.

5. What structures does the parent turn to to protect his daughter’s language rights?

The father is angry with the school and unhappy with the response of the SMT/SGB. He turns to structures external from the school – PanSALB*, the SA Human Rights Commission, the provincial education MEC, and the police – to intervene to protect his daughter’s rights.

6. How should this SGB/SMT have dealt with this parent’s complaint?

Give your own point of view. Make a list of all of the ideas.

VOCABULARY

Contravene: To break the law.

Intimidated: Being scared by someone.

Isolation: To be alone and separated from other people.

PanSALB: The Pan South African Language Board is an organisation that helps to develop multilingualism (the speaking of more than one language).

We do not separate students according to their home language or their country of origin. We integrate them on the first day of schooling. Learners who can't speak English are helped after hours in the school's language laboratory. Learners are encouraged to participate in extra-mural activities, like art classes and book clubs every Saturday. These activities give the learners a sense of belonging.



VALUES IN ACTION

It is important that SGB and RCL members are able to embrace multilingualism and handle complaints related to language.

SGB and RCL members need to understand South Africa's oppressive past if they are to handle complaints sensitively. By recalling our history we are able to learn what NOT to do. In other words, we can avoid repeating the mistakes of our forefathers.

SGB
RCL

STEP 1

Know where you stand

Read the information on 16 June 1976 opposite. What should we avoid doing again if we are to prevent conflict related to language and race from occurring in our schools?

SGB
RCL

STEP 2

Have your say – your views count

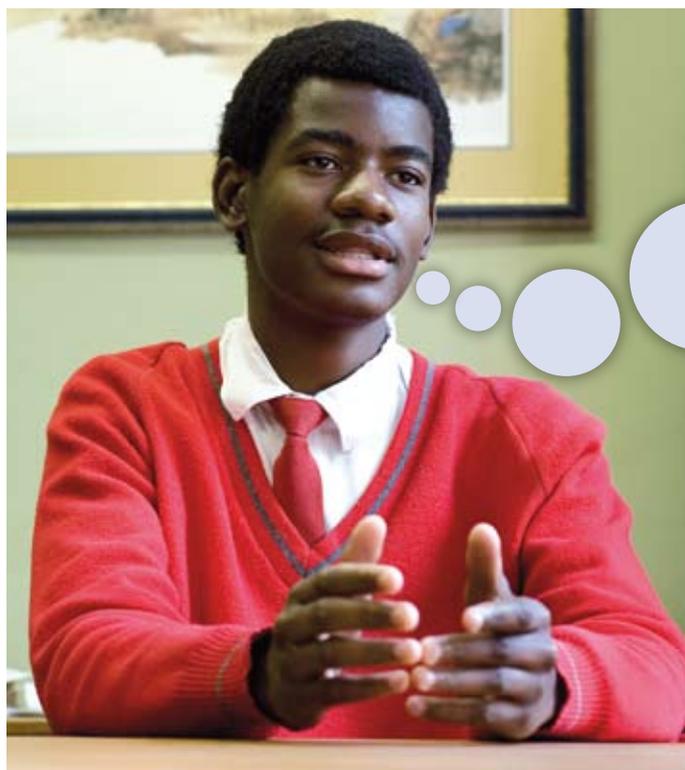
Use the school suggestion box to ask the school community for their ideas on how we can celebrate everybody's languages.

SGB
RCL

STEP 3

Celebrating all our languages

Select some ideas from the suggestion box and put these into practice. For example, we could celebrate our multilingual identity through events, performances, activities, greetings and putting up multilingual signs in the school.



16 JUNE 1976

Why is 16 June important?

On Wednesday 16 June 1976, a protest march was organised in Soweto. Many children participated. They were angry because:

- The government wanted to force them to be taught half of their subjects in Afrikaans.
- Their schools were overcrowded.
- They did not have enough teachers, books and other equipment.
- They lived with their families in poor conditions.
- Their parents were afraid of the police and the white government.

The police responded to the protest march by shooting many unarmed children, causing protests and unrest through out the country. Before South Africa became a democracy, learners, political activists and ordinary people would commemorate 16 June every year. During this time the apartheid government, led by the National Party, was still in power.

Police would often attack and arrest people at 16 June commemoration rallies. Sometimes the government would announce that these rallies were banned. This meant that if these rallies went ahead, the organisers and others would be charged with a crime.

After our first democratic election in 1994, 18 years after the Soweto uprising, 16 June was declared a public holiday. It was named Youth Day.

Once a week we all learn a song in a different language to sing in assembly. It can be a song from any language. It's wonderful how this joins everyone with one voice, how much harmony it brings to our school community.

THIS TABLE PRESENTS ALL OF THE CHAPTERS IN THIS BOOK IN OUR ELEVEN OFFICIAL LANGUAGES

ENGLISH	SESO THO SA LEBOA	SETSWANA	SISWATI
Our Constitution is our Beacon	Molaotheo wa rena ke Tlhahli ya rena	Molaotheo wa rona ke kaedi ya rona	Umtsetfosisekelo wethu usiKhonkhwane sefhu
School Governance and Human Rights	Taolo ya Sekolo le Ditokelo tša Botho	Taolo ya Sekolo le Ditshwanelo tsa Botho	Kwenganyelwa Kwetikolo Nemalungelo Elunfu
Culture	Setšo	Setšo	Lisiko
Inclusive Education	Thuto ye e akaretšago	Thuto ya Kakaretso	Imfundvo Lehlanganisa konkhe
Sexual Orientation	Maikutlo a Bong	Tsa Bong	Temacansi
Race	Morafe	Lotso	Buve
Gender	Bong	Bong	Bulili
Language	Polelo	Puo	Lulwimi
HIV and AIDS	HIV le AIDS	HIV le AIDS	I-HIV ne-AIDS
Religion	Bodumedi	Bodumedi	Inkholo
Law-abiding Schools	Dikolo tše di Obamelago Molao	Dikolo tse di Obamelang Molao	Tikolo Letitfobela Umtsetfo
TSHIVENDA	XITSONGA	AFRIKAANS	ISINDEBELE
Ndayotewa yashu ndi Tsumbandilla yashu	Vumbiwa bya hina i Swakudya swa hina	Ons Grondwet is ons Baken	UmThethosisekelo wethu usisekelo sethu
Ndaulo ya Tshikolo na Pfanelo dza Vhathu	Mafambiselo ya Xikolo na Timfanelo ta Ximunhu	Skoolbestuur en Menseregte	UkuPhathwa kweenKolo namaLungelo woBuntu
Mvelele	Ndhavuko	Kultuur	Isiko
Pfunzo yo Katelaho	Dyondzo yo Angarhela	Inklusiewe Onderwys	Ifundo ebandakanywako
Ndivhiso nga ha zwa Mbeu	Nhlavutelo wa swa Masangu	Seksuele Georiënteerdheid	Ukuthandana kobululi obufanako
Lushaka	Rixaka	Ras	Ubuhlanga
Mbeu	Rimbewu	Geslag	Ubulili
Luambo	Ririmi	Taal	Ilimi
HIV na AIDS	HIV na AIDS	MIV en Vigs	I=HIV ne-AIDS
Vhurereli	Vukhonger	Godsdiens	Ikolo
Zwikolo zwine zwa Tevhedza Mulayo	Swikolo swo Landzelela Nawu	Wetsgehoorsame Skole	linkolo ezilandela umthetho
ISIXHOSA	ISIZULU	SESO THO	
UMgaqo-siseko wethu sisiKhokelo	UMthethosisekelo Wethu Uyisisekelo Sethu	Molao wa rona wa Motheo ke mosupatsela	<p>How many of these languages can you speak, read and write?</p> 
ULawulo lweSikolo namaLungelo oluNtu	Ukukuphathwa Kwesikole Kanye Namalungelo EsiNtu	Taolo ya Sekolo le Ditokelo tsa Botho	
Inkcubeko	Isiko	Setho	
Imfundo eQukayo	Imfundo embandakanyayo	Thuto e Kenyeletsang	
INdlela oKhetha ukuPhila ngayo ngokwezeSondo	Ukufunda ngezocansi	Tsebiso ka Bong	
Uhlanga	Ubuzwe	Morabe	
Isini	Ubulili	Bong	
Ulwimi	Ulimi	Puo	
Intsholongwane kaGawulayo noGawulayo (I-HIV ne-AIDS)	Isondulela Ngculazi	HIV le AIDS (Phamokate)	
Inkolo	Inkolo	Bodumedi	
IziKolo eziThobela umThetho	Izikole Ezilandela Umthetho	Dikolo tse lkokobeletsang Molao	

6

RACE

In this chapter we explore the policies and human rights practices in schools in relation to race.

Hundreds of years of South African history have been marked by discrimination on the basis of race. This history is still felt in the hearts and minds of many citizens. The dawn of democracy calls on each one of us to remember our country's past, and to take responsibility for developing our communities. We

need to teach our children how to live in a non-racial society.

"Reconciliation does not mean forgetting or trying to bury the pain of conflict. Reconciliation means working together to correct the legacy* of past injustice. It means making a success of our plans for reconstruction and development;

explained former president Nelson Mandela on 16 December 1995.

In 2008, South Africans were shocked by outbreaks of violence against foreigners (xenophobia*). These events reminded us all of the importance of protecting our non-racial society by deepening our commitment to human rights.

WE ARE ALL PART OF THE



HUMAN RACE



In our democracy, the shades of racial difference are all equally valued. What words can you add to the word tapestry to express racial diversity?

RACE:

- COLUMNS OF THE RAINBOW WHITE
- COMPASSION
- BRIDGE RACIAL DIVISIONS
- REMEMBER THE PAST - SUPPORT
- FEEL PROUD OF WHO YOU ARE
- ACCEPTANCE
- FORGIVENESS
- MINGLE OUTSIDE OF YOUR KIND
- FRIENDS ACROSS COLOR
- SECURITY
- RESPECT
- INCLUSION
- HARMONY

SPOTLIGHT ON POLICY

The Constitution states that no one can be unfairly discriminated against on the basis of their race.

The South African Schools Act is also very clear that race cannot be a reason to exclude any learner from the school. This does not only apply to the different races of South Africa. It also applies to those from other countries.

Make a commitment to non-racism

A statement that clearly expresses each individual's commitment to rejecting racism and standing by the values of our country's Constitution can be a useful tool for schools experiencing divisions and tension because of racial prejudice*.

SGB

STEP 1

Formulate a Statement of Commitment to combat racism in your school

Every school should have a Statement of Commitment to promote non-racism, so as to give expression to our Constitutional values. It's the responsibility of the SGB to formulate such a statement with school stakeholders. Specific responsibilities should be identified for teachers and school staff, learners and parents.

SGB
RCL

STEP 2

Share the Statement of Commitment

A school community needs to understand the contents of the Statement of Commitment to combat racism. In order to do this the SGB should consult with parents, learners and school staff. The RCL can play a role in communicating the contents to the learner body in class or assembly. They can also gather their views and questions.

SGB
RCL

STEP 3

Review the Statement of Commitment

A school must review its Statement of Commitment to combat racism every three to five years. This is to ensure that its contents are up-to-date with the latest legislation and reflect the identities in the current school community. A school community needs to participate in its review from time to time.

SGB
RCL

STEP 4

Read and compare

Compare your school's Statement of Commitment to combat racism with the example opposite. What are the similarities? What are the differences?

I'm bi-racial – or coloured, as some people say – and the other coloured learner kept asking me to sit with them at break, so I did – not because I really liked them, but because we share the same colour skin. But now I'm in a mixed group with people I like – across races, and even across grades – and I'm much happier now.



A STATEMENT OF COMMITMENT TO COMBAT RACISM: An example

The responsibilities to combat racism for teachers, students and parents are listed below.

AS A TEACHER AT THIS SCHOOL, I COMMIT TO:

- Teaching students what racist behaviour is and setting clear expectations of non-racist behaviour.
- Teaching students about their rights and responsibilities in relation to racial discrimination.
- Encouraging students to report racist behaviour.
- Challenging* racist behaviour when I see it, immediately.
- Establishing classroom practices that reflect and value the different cultures, languages and perspectives present.
- Learning to pronounce all students' names correctly.
- Seeking language support for students who need it.
- Being a positive role model for my students by being inclusive*, positive and non-racist at all times.
- Evaluating my own teaching practices and materials for bias* and insensitivity.
- Identifying my own training needs in relation to education to counter racism, cultural understanding and inclusive teaching practices.

AS A STUDENT AT THIS SCHOOL, I COMMIT TO:

- Challenging racist opinions or behaviour by my peers, and reporting them to a teacher if I

need support in solving any conflict that may result.

- Being aware of my own racial prejudice or intolerance, and undertaking to understand and change it.
- Learning about, and celebrating, other cultures and languages.
- Being proud of my own culture and home language.
- Including students from different backgrounds and races in classroom and playground activities.
- Being a critical thinker so that I recognise and challenge unfair stereotypes* in the media or in learning materials.
- Being an independent thinker so that I'm not influenced by prejudices of those around me and stand up for tolerance and value differences.

AS A PARENT/CAREGIVER, I COMMIT TO:

- Reflecting on my own attitudes and behaviour towards people from different races.
- Taking a firm stand against racism.
- Being a role model by being open to other people's beliefs and practices.
- Ensuring my child knows his or her rights and responsibilities in relation to racist behaviour.
- Encouraging my child to be proud of his or her background and heritage, and to value that of others.

Adapted from *Educating for Our Common Future: Building Schools for an Integrated Society, A Guide Book for Principals and Teachers*, the Department of Education, 2001

VOCABULARY

Bias: A strong feeling in favour of or against a group of people, often based on unfair judgements.

Challenging: To question someone's behaviour.

Compassion: Caring for someone in need.

Inclusive: Including a wide range of people, things and ideas.

Legacy: A situation that exists now because of

events or actions that took place in the past.

Racial prejudice: Unfair dislike of someone because of their race.

Stereotypes: An idea many people have about a person or group of people, which is often untrue.

Xenophobia: A fear or dislike of people from other countries.

LEARNING FROM THE NEWS

Read the newspaper article “Race war’ breaks out at school” and discuss the issues it raises.

‘Race war’ breaks out at school

By Johan Brits

A fight between two learners at a Free State high school) that was immediately ascribed* to serious racial tension, took a surprising turn when it was transformed into a verbal battle between white liberals and far right-wingers over racial hatred.

It is alleged that “racial tension” at this school led to an unparalleled* outburst in which “close to fifty” learners tackled each other during a school break.

Terrified teachers and a few learners apparently watched helplessly when this racial conflict between black and white learners reached a climax*.

Since this incident, the town in which the school is situated – and the Internet as well – has really been abuzz. It rapidly developed in cyberspace* into a finger pointing* to “far right” parties over the stirring up of racial hatred, which somewhat shifted the focus away from the school fighting.

The Afrikaner Volksparty (AVP) [Afrikaner People’s Party], which announced* the above-mentioned allegations*, says on its website that this outburst had been “building up for a very long time”. Furthermore, “(it) confirms once again that there is no such thing as peaceful racial integration”.

In this statement, the AVP writes that there is truly reason for concern about the safety of “white” learners, not only at this school, “but in every racially integrated school in this once civilised country”.

Wild accusations are made about the build up to the alleged outburst*, which allegedly include threats of bodily harm* with scissors and serious intimidation on the part of black learners. However, no one was stabbed with a pair of scissors.

The principal of the school confirmed “normal incidents” at the school to Volksblad yesterday, but assured that it had absolutely nothing to do with racial tension.

The chairperson of the school governing body said: “That is total rubbish. One learner fought with another – as happens with any other school fight. Unfortunately, the one learner was white and the other black.”

The chairperson hit out strongly yesterday against the message the AVP was sending out. He said it was regrettable that things are taken out of context* in this way. According to the principal, the guilty parties will face a disciplinary hearing* this week. ■

Published in Volksblad on 2010/11/01 (Internet)



DISCUSS THE NEWS ARTICLE

1. In a few words, say what this article is about.

The article reports that “a fight between two learners at a Free State high school) that was immediately ascribed to serious racial tension, took a surprising turn when it was transformed into a verbal battle between white liberals and far right-wingers over racial hatred.” Schools are part of society and therefore reflect the tensions, divisions and problems that exist beyond the school gates. In this case, the point of conflict was allegedly race – a very sore point for many because of the country’s racist past. However, the school downplays this dispute, claiming it was “normal”.

2. How did outsiders use the incident at the school for their own ends?

The article shows that schools are vulnerable to being used by outsiders for negative purposes. In this case, the “far right” Afrikaner Volksparty used the incident to claim that “there is no such thing as peaceful racial integration” and that there “is truly reason for concern about the safety of ‘white learners’ at all racially integrated schools.

3. Which school stakeholders were contacted for their point-of-view on this incident?

Both the principal and the SGB chairperson were interviewed by the journalist and they are quoted as seeing the incident as a “normal” school fight, which just happened to involve a white and a black learner. While this may be true, the racist history of South Africa means that greater sensitivity needs to be shown where conflict between historically divided races is involved.

4. How are the “guilty parties” in this incident being dealt with?

All “guilty parties” will face a disciplinary hearing, indicating that no party is being unfairly excused* or favoured*, and that the proper processes set out in the school’s Code of Conduct are being followed.

5. What steps should the SGB/SMT take to ensure that the comments made by the Afrikaner Volksparty don’t stir up more conflict and division within the school community in the future?

Give your own point of view. Make a list of all of the ideas.

VOCABULARY

Allegations: Statements that have not yet been proven to be true.

Announced: Told people officially.

Ascribed: To explain that one thing was caused by another.

Climax: The highest point reached in the conflict.

Cyberspace: The internet.

Disciplinary hearing: A meeting where it is decided if someone has broken the rules.

Excused: To make behaviour seem less offensive by finding reasons for it.

Favoured: To treat one group better than another.

Finger pointing: Blaming.

Outburst: A sudden rage.

Taken out of context: Misunderstanding something because it is not seen in relation to the situation in which it happens.

Threats of bodily harm: Threats of physically hurting someone.

Unparalleled: Worse than anything else like it.

VALUES IN ACTION

It is important that SGB and RCL members embrace racial reconciliation and are able to handle complaints related to race and racism.

SGB and RCL members need to understand what it means for divided communities to reconcile their shared, yet different, pasts. To do this we need to examine reconciliation in relation to truth, mercy and justice.

SGB
RCL

STEP 1

Understanding reconciliation

Read the the information in the diagram opposite and explain in your own words how truth, mercy and justice contribute to positive peace.

SGB
RCL

STEP 2

Lessons from the Truth and Reconciliation Commission

Read and discuss some of the lessons from the TRC.

SGB
RCL

STEP 3

Have your say – your views count

Use the school suggestion box to ask the school community for their ideas on how to ensure that racial or other tensions between learners are lessened.

SGB
RCL

STEP 4

Promoting racial tolerance

Select some ideas from the suggestion box and put these into practice. For example, you could create playground activities or social events which encourage groups of learners to enjoy social time together across the colour bar. You could also host a dialogue in which people from different race groups share their experiences of race and racism. This dialogue could take place to commemorate* The Day of Reconciliation.

WHAT WAS THE TRUTH AND RECONCILIATION COMMISSION?

South Africa's history of imprisonment, torture, and murder of protesters left the country with a great deal of unresolved anger. In response, at the end of apartheid, South African leaders formed the Truth and Reconciliation Commission (TRC). Chaired by Arch Bishop Desmond Tutu, the commission held trials of those accused of violent, political crimes that took place during the struggle. The commission could recommend amnesty for those who came forward and completely confessed to their crimes, but only if the crimes were committed for political reasons and not for criminal or personal gain.



Extract from: Mamphela Ramphele: Challenging Apartheid in South Africa by Judith Harlan, Women Changing the World Series, The Feminist Press and the City University of New York, 2000



WAYS TO RECONCILE:

16 December is a public holiday which used to be called Dingaan's Day (1910), and later Day of the Covenant (1956). Since 1994 it is called the Day of Reconciliation. On this day we are asked to heal the wounds of the past. The new democratic government also instituted the Truth and Reconciliation Commission to hear the testimony of South Africans who had endured gross violations of human rights and/or who had committed crimes in the name of politics.

VOCABULARY

Acknowledgement: Accepting that something is true, or that it exists.

Clarity: The ability to think clearly.

Coexist: Live together.

Commemoration: An annual celebration in memory of a person or an event.

Dehumanising: Causing people to lose the qualities that make them human.

Equality: Having the same rights.

Gross violations: Breaking the rules in an extreme way.

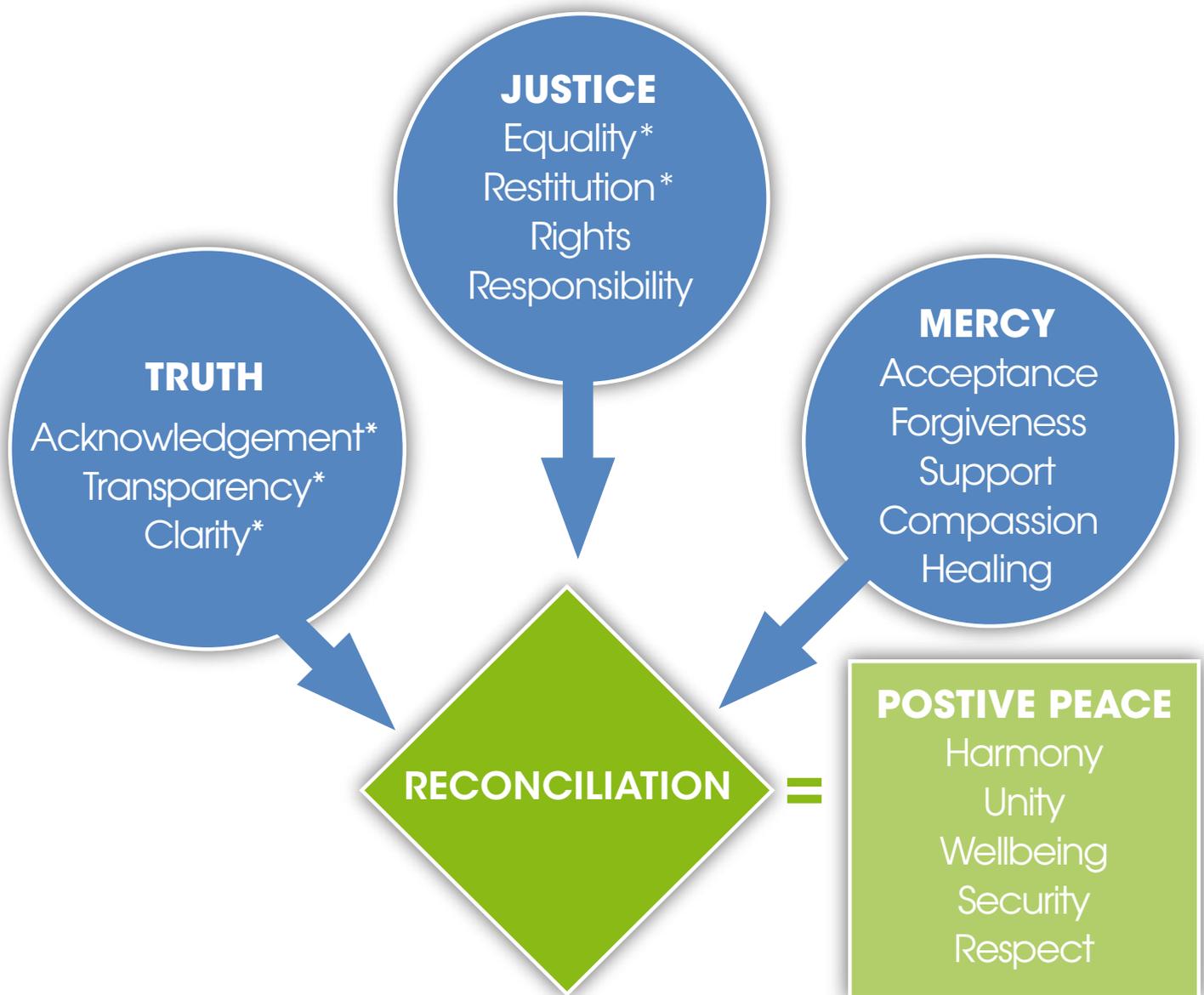
Restitution: Giving back something that has been lost or stolen.

Revenge: Making someone suffer because they have made you suffer.

Transparency: Easy to understand and not hidden

Violations: Breaking the rules.

Willingness to coexist: Agreeing to live with different groups of people.



Developed from an original by JP Lederach in *Working with Conflict: Skills and Strategies for Action*, Fisher et al, Zed Books and *Responding To Conflict*, 2000

SOME OF THE LESSONS THE TRC IDENTIFIED FROM ITS WORK:

- Reconciliation does not come easily. It takes time and work.
- Reconciliation is based on respect for our common humanity.
- It needs a form of justice that does not seek revenge*, but that also ensures the guilty parties face the consequences for their actions.
- Telling the whole truth can lead to an understanding of why the violations* were carried out and encourage forgiveness.
- There must be a readiness to accept responsibility for your part in past human rights violations.
- Reconciliation does not wipe away the memories of the past. People should be helped to process the past and try to create a better future.
- Reconciliation may not involve forgiveness, but there must be a willingness to coexist* and to work out differences peacefully.
- All South Africans must accept responsibility for building a culture of human rights and democracy.
- There must be a commitment, especially from those who had benefited and continue to benefit from past discrimination, to the transformation of unjust inequalities and dehumanising* poverty.

Working with Conflict: Skills and Strategies for Action, Fisher et al, Zed Books and *Responding To Conflict*, 2000

7 GENDER AND SEXUAL ORIENTATION

In this chapter we explore the policies and human rights practices in schools in relation to gender and sexual orientation.

Under the Equality clause of the South African Constitution, we may not discriminate directly or indirectly against anyone because of their gender or sexual orientation.

Sexual orientation refers to emotional, romantic or sexual attraction to men; women; both genders; neither gender; or another gender.

Some people are attracted to the opposite sex. We refer to these people as heterosexuals or straight.

Some people do not experience sexual attraction to another person. We refer to these people as asexual.



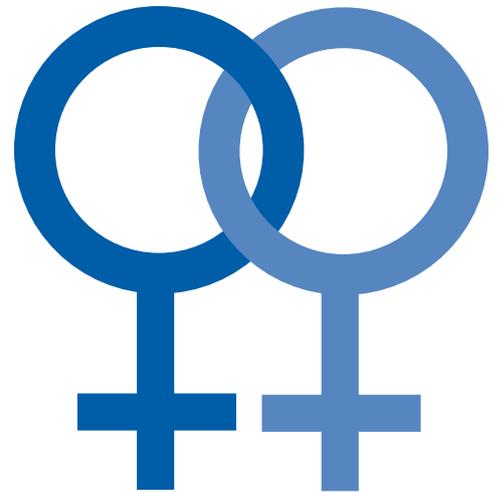
Some people are attracted to the same sex. We refer to these people as homosexuals. Men who are attracted to men are called gay. Women who are attracted to women are called lesbians.

Some people are attracted to both sexes. We refer to these people as bisexuals.

Sexual orientation includes gender identity. Some people have a heterosexual gender identity (male-female). Some people identify with the gender of the opposite sex. That is, a man – with a male anatomy – feels more like a woman; or a woman – a female anatomy – who feels more like a man. We refer to these

people as having a transgender identity.

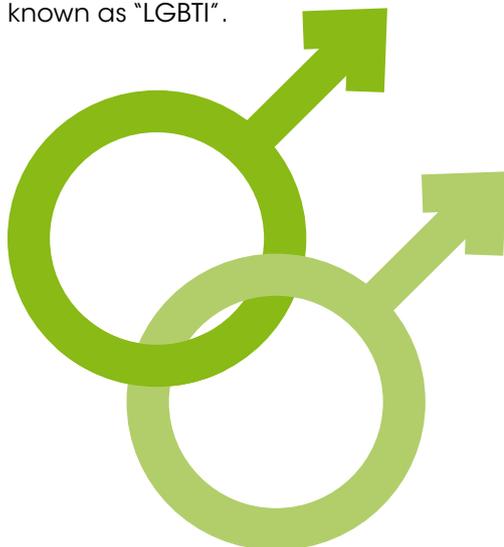
Some people choose to change their sex anatomy by having a sex-change operation and hormone treatment*. We refer to these people as transsexuals.





Some people are born with mixed sex anatomy. This doesn't mean that a person has all the parts of a female anatomy and all the parts of a male anatomy. What it does mean is that the person has some parts usually associated with males and some parts usually associated with females. We refer to these people as intersex. One in 2 000 births are intersex and parents can choose the sex of the baby soon after birth by consenting their child having an operation. Alternatively, parents can wait for the child to grow up and to decide which sex he or she would most like to belong to.

Collectively, Lesbians, Gays, Bisexual, Transgender and Intersex people form a group known as "LGBTI".



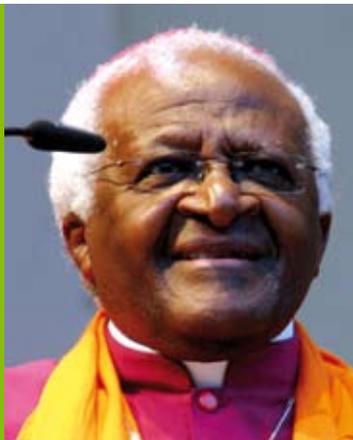
What words can you add to the word tapestry to express gender, sexual orientation and human rights?

SEXUAL ORIENTATION:

YOU HAVE A CHOICE
-- MEN -- WOMEN--
WELCOME DIFFERENCE
-- IT'S YOUR LIFE
-- YOU CHOOSE WHO
TO LOVE -- STRAIGHT
-- PRIDE -- INTERSEX
-- ASEXUAL -- TREAT
WITH DIGNITY AND
RESPECT -- BISEXUAL
-- FREEDOM -- LESBIAN
-- TRANSSexual
-- TOLERANCE -- DON'T
MOCK -- METEROSEXUAL
-- GAY -- ACCEPT
-- YOU MAY NOT
AGREE, BUT YOU
DON'T DISCRIMINATE
-- TRANSGENDER

SPOTLIGHT ON POLICY

In an open letter on 8 November 2010 titled, "Hate has no place in the Church", former Archbishop Desmond Tutu makes a plea to citizens across the world for acceptance of LGBTI people, and an end to violence against them:



"Today I pray for people in Africa and throughout the world who long for freedom because they are lesbian, gay, bisexual or transgender... Boldly, I urge all faith leaders and politicians to stop persecuting people based on their sexual orientation or gender identity. Every day people live in fear because of who they love. We are talking about our family members, our flesh and blood, our humanity. Lesbian, Gay, Bisexual, Transsexual, Intersex (LGBTI) people are in our villages, towns, cities, countries — and our whole world... In South African churches we have sung, 'Oh freedom! Freedom is coming, oh yes, I know.' We sang this chorus at the lowest points of our journey toward freedom against the racist and colonialist system of apartheid, and we still sing it to this day. Freedom is coming — and those of us who have freedom must speak out for those whose freedom is under attack. We can and must make a difference."*

Archbishop Desmond Tutu, 8 November 2010,
<http://www.glaad.org>

SGB

STEP 1

Formulate a Statement of Commitment

Schools should have a Statement of Commitment to promote the acceptance of all gender and sexual orientations so as to give expression to our Constitutional values. Specific responsibilities should be identified for teachers and school staff, learners and parents.

SGB
RCL

STEP 2

Share the Statement of Commitment

The school community needs to understand the contents of the Statement of Commitment on gender and sexual orientation. In order to do this the SGB should consult with parents, learners and school staff. The RCL can play a role in communicating the contents of the Statement of Commitment to the learner body, and gather their views and questions.

For example, the RCL could hold a meeting with the whole learner body after assembly and explain how the Constitution protects the rights of everyone, regardless of gender or sexual orientation, and why it is therefore important that the school upholds this right.

SGB
RCL

STEP 3

Review the Statement of Commitment

A school must review its Statement of Commitment every three to five years. This is to ensure that its contents are up-to-date with the latest legislation; and reflect the identities in the current school community. The school community should participate in this process of review.

SGB
RCL

STEP 4

Read and compare

An example of a school's Statement of Commitment that promotes acceptance of gender and sexual orientation is presented opposite. Compare it to your school's Statement of Commitment. What are the similarities? What are the differences?

A SCHOOL'S STATEMENT OF COMMITMENT: An example

AS A TEACHER AT THIS SCHOOL, I COMMIT TO:

- Teaching students about their rights and responsibilities in relation to accepting everyone's gender and sexual orientation.
- Encouraging students to report behaviour that is prejudiced or intolerant of a gender or sexual orientation.
- Challenging biased and intolerant behaviour when I see it, immediately.
- Establishing classroom practices that reflect and value the gender or sexual orientation of all those present.
- Being a positive role model for my students by being inclusive, positive and non-discriminatory towards people of all gender and sexual orientations at all times.
- Being proud of my own choice.
- Evaluating my own teaching practices and materials for bias and insensitivity.
- Identifying my own training needs in relation to education to counter discrimination on the basis of gender or sexual orientation, and to improve inclusive teaching practices.

AS A STUDENT AT THIS SCHOOL, I COMMIT TO:

- Challenging opinions or behaviour by my peers that express intolerance of anyone's gender and sexual orientation, and reporting them to a teacher if I need support in solving any conflict that may result.
- Being aware of my own prejudice or intolerance, and undertaking to understand

and change it.

- Learning about, and celebrating, other gender and sexual orientations.
- Being proud of my own choice.
- Including students with different gender and sexual orientations in classroom and playground activities.
- Being a critical thinker so that I recognise and challenge unfair stereotypes in the media or in learning materials.
- Being an independent thinker so that I'm not influenced by prejudices of those around me and stand up for tolerance and value differences.

AS A PARENT/CAREGIVER, I COMMIT TO:

- Reflecting on my own attitudes and behaviour towards people with different gender and sexual orientations.
- Taking a firm stand against prejudice against anyone on the basis of their gender or sexual orientation.
- Being a role model by being open to other people's beliefs and choices.
- Being proud of my own choice.
- Ensuring my child knows his or her rights and responsibilities in relation to discriminatory behaviour.
- Encouraging my child to be proud of his or her gender and sexual orientation, and to value that of others.

Adapted from Educating for Our Common Future: Building Schools for an Integrated Society, A Guide Book for Principals and Teachers, the Department of Education, 2001

VOCABULARY

Hormone treatment: Replacing the hormones that are in someone's body with the hormones that are in the bodies of the opposite sex.

Persecuting: To treat somebody in a cruel and unfair way, because (for example) of their race or sexual orientation.



Two female teachers at my school are married and are great role models, so we don't have an issue with same-sex relationships in the school.

LEARNING FROM THE NEWS

Read the newspaper article “Lesbian pupils’ back at school” and discuss the issues it raises.

‘Lesbian pupils’ back at school

By Zwelakhe Shangase

The Commission for Gender Equality has slammed the suspension of 300 girls at a KwaZulu-Natal high school by staff who claimed that the girls are lesbians.

This follows a decision late last month by the governing body and management of the school to remove 300 pupils from the school and to close down the boarding house after two girls were seen kissing openly in a dormitory*.

The two named 27 other pupils as lesbians.

Commission spokesman Javu Baloyi said the commission wrote to the provincial department of education demanding answers.

A member of the local branch of teachers’ union Sadtu, said the matter was resolved and the children were back at school on March 1.

“A team was sent to investigate and Sadtu is waiting for the finalisation of the investigation by the department,” he said. ■

Published on Times Live (online) 07/03/2010



DISCUSS THE NEWS ARTICLE

1. In a few words, say what this article is about.

The crisis at the school was sparked by two girls seen “kissing openly in a dormitory”.

The School Management Team (SMT) and SGB reacted by removing 300 girls from the school and closing down the boarding house. These actions violated the rights of the learners to an education; their right to be treated with dignity and respect and their right to choose their own sexual orientation.

As a result, structures external to the school – the Commission for Gender Equality, the provincial education department and the South African Democratic Teachers’ Union – intervened to support the learners and condemn the actions of the SGB and SMT. The girls were later readmitted to school.

2. What actions suggest that the school staff unfairly discriminated against the students? Use the Arm Yourself with Consciousness Dial on page 23 to specify the type of discrimination used.

ACTIONS: The article describes “the suspension of 300 girls ... by staff who claimed that the girls are lesbians”. Further, the SGB and SMT decided “to close down the boarding house after two girls were seen kissing openly in a dormitory”.

This is unfair ostracism/expulsion, and is also repressive and harassing behaviour by school staff.

3. How could school discipline have been maintained without violating* the rights of these learners?

Most schools set out in their Codes of Conduct that intimate behaviour between learners (whether male or female, homosexual or heterosexual) is unacceptable. The staff and SGB of this school could have disciplined the two girls seen kissing for breaking the school rule that intimacy between any learners is unacceptable on the school grounds.

4. What was the result of the illegal actions of the SGB and SMT?

External structures had to intervene to support the learners and condemn the actions of the SGB and SMT. These structures were the Commission for Gender Equality, the provincial education department and the South African Democratic Teachers' Union. The girls were allowed back into school, despite their sexual orientations.

VOCABULARY

Dormitory: A residence for school children.

Violating: Breaking the rules.

One of my friends told our group that she's bisexual, and some of us were creeped out by it. But most of us just accepted it, so the ones who had been creeped out slowly accepted her and adapted. It's not an issue anymore.



VALUES IN ACTION

It is important that SGB and RCL members are able to embrace gender and sexual diversity, and handle complaints related to gender and sexual diversity.

SGB
RCL

STEP 1

Learning acceptance

Acceptance often involves a journey from feeling disturbed and intolerant to understanding and tolerance. Read the points below, and give examples from your own experience. Acceptance comes with the realisation that:

- One size does not fit all.
- Your own way of living is not the only way.
- You can accept it without agreeing with it.
- You agree not to impose your way of living on another person.

SGB
RCL

STEP 2

Being informed

Prejudices are often broken down when people are given information that opens their view of the world. A pioneer in this kind of work in our country is Simon Nkoli. Read the information below and say in what ways his story overcame prejudice.

SGB
RCL

STEP 3

Have your say - your view counts

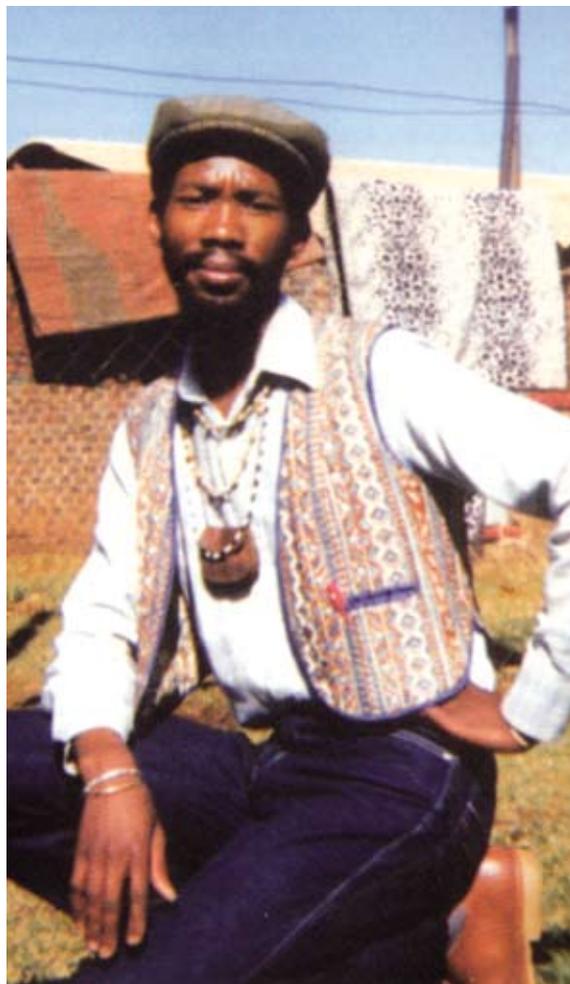
Use the school suggestion box to ask the school community for their ideas on how to build a culture of acceptance that celebrates all gender and sexual orientations.

SGB
RCL

STEP 4

Take action

Select some ideas from the suggestion box and put these into practice. For example, organisations working in the LGBTI sector could be invited to share information with the students. Learners could be involved in making posters that show many different kinds of families (single parent, mixed race, same sex, etc). The RCL could promote the acceptability of same-sex partners at matric dances and other social school events. The school should be sensitive when arranging accommodation for school camps.



Simon Tseko Nkoli was born in 1957 in Soweto. He got involved in the 1976 students' uprising, and was detained by the police again and again between 1976 and 1981, often for months at a time.

While on trial, Simon came out to his comrades and his gayness was hotly debated. His co-accused in the Delmas Treason Trial eventually accepted his argument that discrimination on the basis of sexual orientation was as unacceptable as racism.

At Simon's memorial service in 1998, one of his comrades said: "Simon's coming out has helped me to understand that gay rights are part of human rights, and that our society must recognise the humanity of all its people".

Till the Time of Trial: The Prison Letters of Simon Nkoli, GALA, circa 2007

STEP 5

Celebrate diversity

There are many national and international days that celebrate gender and sexual diversity. For example:

IDAHO: 17 May

International Day Against Homophobia and Transphobia (IDAHO) aims to promote respect for lesbians and gays worldwide. Unlike LGBTI Pride Day, which emphasises pride of one's sexuality and one's refusal to be ashamed of it, IDAHO highlights "... in reality it is homophobia* that is shameful ... and must be fought against openly".

http://en.wikipedia.org/wiki/International_Day_Against_Homophobia_and_Transphobia

**Africa Day: 25 May**

Africa Freedom Day dates back to the conference of African heads of state in Addis Ababa in May 1963, where they met to strengthen African unity. This day commemorates* the hard-fought achievements of African countries' freedom from European colonial powers.

On this day, we celebrate the formation of the African Union and commit ourselves to better understanding and communicating with other countries, communities and individuals on the African continent, to strengthen existing ties and to forge real partnerships. Africa Day includes celebrating tolerance of sexual diversity, and commemorates victims and survivors of hate crimes that result from prejudice, violence and the oppression of minority groups.

VOCABULARY

Commemorates: Remembers a special event or person from the past with a ceremony or other action.

Homophobia: A dislike or fear of homosexual people.

Homosexuality is against my personal religion and the culture I was raised in. But it's their lives, and if someone chooses to love someone of their own sex, who am I to judge? It's all about tolerance – in the same way that I expect them to respect my choice to believe in my religion.



8

GENDER AND SEXUAL VIOLENCE AND HARASSMENT

In this chapter we explore the policies and human rights practices in schools in relation to gender, with a particular focus on managing sexual violence and harassment.

Gender is core to a human being's identity. People are born female or male, but we are taught behaviour, attitudes, roles and activities that society tells us are appropriate for girls and boys, women and men. This learned behaviour is what makes up gender identity.

In cultures where men are seen as the head of the family (ie as patriarchs), women's interests are not given equal status, resources or opportunity. Patriarchy produces sexism, and sexism produces oppression.

Sexism is similar to racism. With sexism, men oppress women

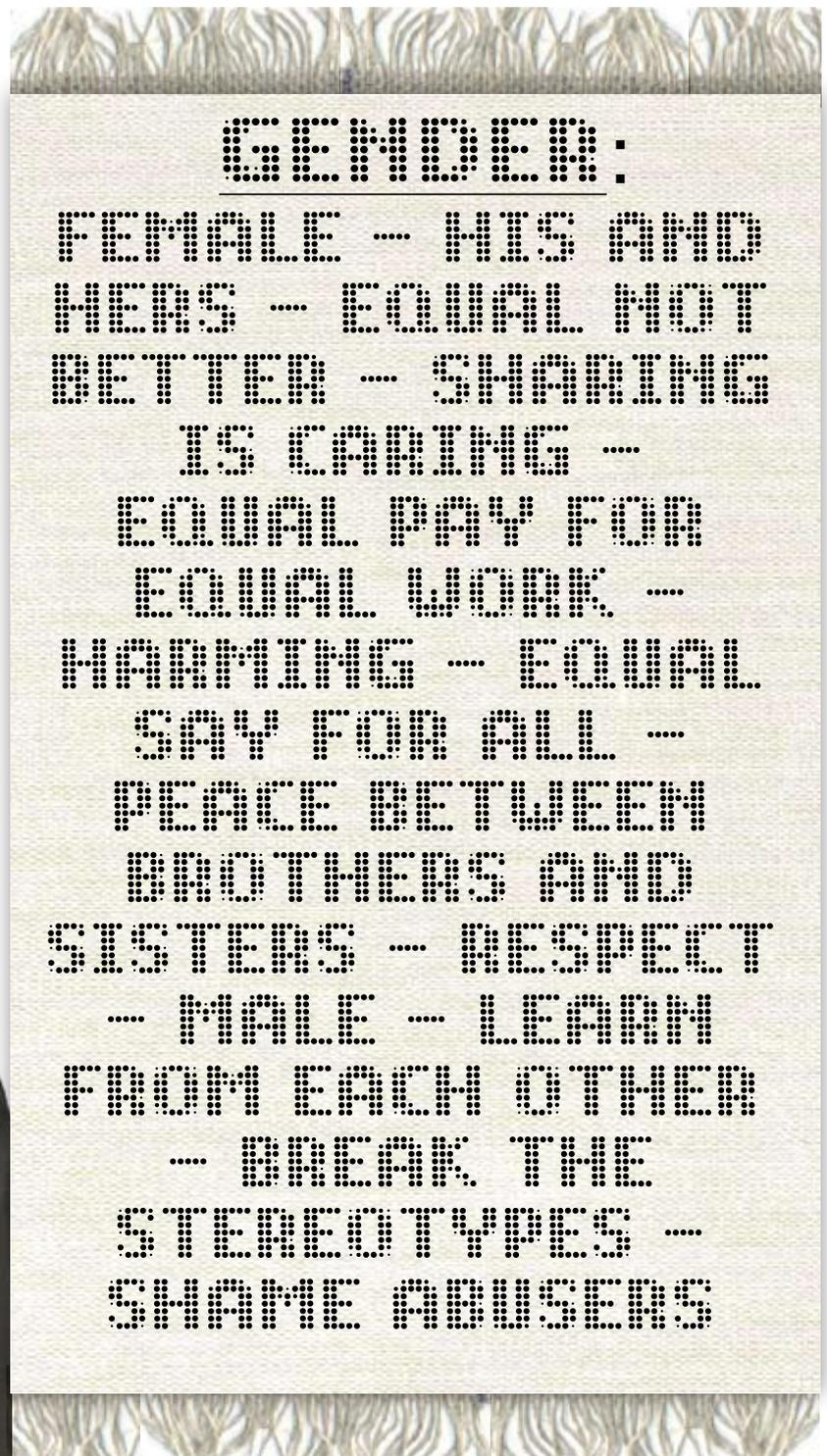
because they are seen as lesser than men. With racism, people of one race oppress people of a different race because they are seen as lesser.

In our democracy, with our values of equality and mutual respect, neither sexism nor racism is acceptable.





What words can you add to the word tapestry to express an understanding of gender equality and human rights?



SPOTLIGHT ON POLICY

The Constitution states that no one can be unfairly discriminated against on the basis of their gender.

The Constitution and the South African Schools Act are very clear that all policies and practices at schools must support equity and equality between genders.

Important issues linked to human rights and gender that schools must be aware of, and adopt policies for, include:

- Sexual harassment;
- Gender-based violence; and
- Learner pregnancies.

POLICY ON LEARNER PREGNANCY

The Department of Basic Education's *Measures for the Prevention of Learner Pregnancy in Schools* states the following:

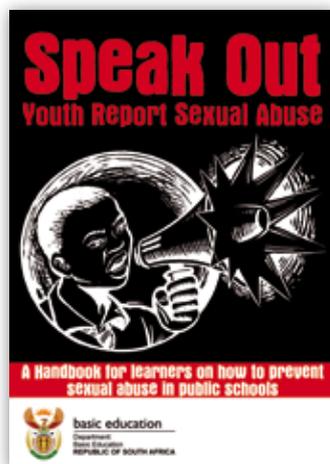
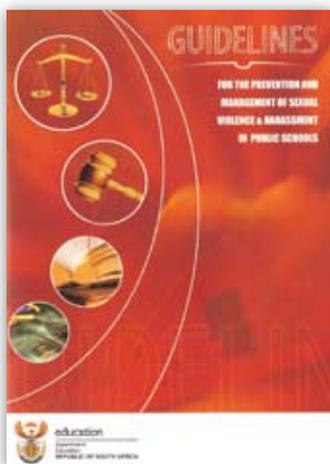
- Learners should not engage in sexual relations until they have completed their studies.
- No pregnant learner may be expelled from school.
- Each case of a pregnant learner is unique, and the educators and parents/guardians of the affected learner need to agree on a plan that suits the needs of the particular learner. The intention should be to keep the learner at school for as long as is medically possible.
- Once the learner needs to leave the school for medical reasons, the learner must still be provided with academic support by the school.
- After the learner has given birth, the learner should be encouraged to return to school as soon as they can.

GUIDELINES FOR MANAGING SEXUAL VIOLENCE OR HARASSMENT AT SCHOOL

This step-by-step guide sets out how schools should manage incidents of sexual harassment*, whether it is between learners, or a learner and an educator. It also sets out the steps to take to report sexual offenses to the police.

STEPS TO TAKE IF A LEARNER IS SEXUALLY HARASSED OR ABUSED BY ANOTHER LEARNER:

- Learners are advised to report any sexual abuse or harassment to a trusted teacher or adult.
- This teacher or adult must keep this information confidential, only informing the principal or a designated* official.
- The designated official may be an adult member of the School Management Team (SMT) or the SGB.
- This designated official should contact the parents/caregivers of the victim. If the alleged perpetrator* is a learner at the school, the official should also contact the parents/caregivers of this learner.
- Two individuals (but not learners) nominated* by the SMT or the SGB should investigate the complaint without delay, and as confidentially as possible.
- This investigating team should provide feedback to both the victim and the alleged perpetrator about the investigation within seven days of the incident being reported.
- The victim should be offered counselling.
- Should the perpetrator be found guilty, he or she should be punished according to the level of seriousness of the offence as set out in the school's Code of Conduct.
- Sexual harassment and abuse are criminal acts and a charge must be laid with the police for such behaviour.
- A report of the incident must be written and put in the learners' files.



STEPS TO TAKE IF A LEARNER IS SEXUALLY HARASSED OR ABUSED BY AN EDUCATOR:

- The teacher or adult who the learner tells about the sexual abuse must immediately inform the principal.
- The principal must report the abuse to the provincial education department.
- The abuse must also be reported to the South African Council of Educators (SACE). Contact SACE on 012 663 9517 or 012 679 9728.
- This can be done anonymously, but the full details of the school; the alleged perpetrator; and the victim must be provided.
- The provincial department, district office and SACE will visit the school to investigate the charge.
- Besides informing those who must know, the matter must be treated confidentially by everyone involved.

STEPS TO TAKE TO REPORT SEXUAL OFFENCES TO THE POLICE:

- As soon as a member of the SGB or SMT is aware that any member of their school community has been the victims of sexual violence, the police should immediately be informed.
- No attempt should be made to investigate the case by the SGB or SMT. This is a criminal matter and must be handled by the police.
- The victim will have to go through a number of processes and may require support or assistance from trusted adults at the school to do so. For example, in the case of rape, the victim will need to have a medical examination*. The victim will also need to formally report the rape to the police.
- Should the alleged rapist or abuser be charged, the victim will need to give evidence in court. Trusted adults at the school should also provide support during this difficult process.
- Social workers should be asked to provide support to the victim. Counselling should also be offered to the victim.
- Besides informing those who must know, the matter must be treated confidentially by everyone involved.

LEGAL DUTIES OF EDUCATORS

The law states that:

- While at school, it is the duty of educators to make sure all learners are safe, and are treated with dignity and respect.
- Educators must inform the police or a social worker if they think that a child may be being abused.
- Educators have the duty to investigate all learners' complaints of sexual harassment and/or sexual violence.
- Educators must help all learners to report sexual abuse and to receive counselling.

IT'S AGAINST THE LAW

Sexual relations between any educator and any learner are totally forbidden*.

It is illegal, even if the learner is over 16 years of age, consents to having sex, and attends a different school to the educator.

If a teacher is having sex with a learner, that teacher must be reported and will be fired.

The guilty teacher's name will be added to a national blacklist of sex offenders kept by the South African Council of Educators (SACE), and will not be permitted to ever work as a teacher again.

Before appointing a teacher, it is very important that SGBs check the status of the teacher. This can be done online at www.sace.org.za, or phone 012 663 9517 or 012 679 9728. All you require is the teacher's ID number.

VOCABULARY

Crisis: A very difficult time.

Designated: Chosen to do a specific job.

Forbidden: Not allowed.

Harassment: To worry someone by putting pressure on them; saying or doing unpleasant things to someone

Medical examination: Being closely looked at by a doctor to see if anything is wrong.

Nominated: Chosen.

Perpetrator: A person who has done a crime.

Traumatic: Very bad and upsetting.

Adapted from *Guidelines for the Prevention and Management of Sexual Violence and Harassment in Public Schools*, the Department of Education 2008; and *Speak Out: Youth Report Sexual Abuse*. The Department of Basic Education, 2010.

LEARNING FROM THE NEWS

Read the newspaper article "Parents want staff and governing body of sex-scandal high school purged*" and discuss the issues it raises.

Parents want staff and governing body of sex-scandal high school purged* ...

By Sne Masuku

PARENTS of pupils at a high school in Umlazi have demanded the removal of the principal, staff and all members of the school governing body.

The call was made at a meeting at the school yesterday in protest against delays in deciding the fate of five suspended teachers.

The teachers are accused of having had sex with pupils on many occasions in the school lab in exchange for alcohol and money.

The five teachers were suspended after they were implicated by about 20 pupils.

The suspension followed a preliminary investigation* conducted by the department of education, which found them guilty.

One of the teachers, the only one who had been arrested, is out on bail.

The parents demanded that every employee at the school should leave and that the department should send new teachers to the institution.

They said the sex scandal happened on the school premises and that there was no way no one was aware of it before it surfaced in April this year.

Though the meeting yesterday could not discuss all the issues on the agenda because some parents could not attend, the parents resolved to choose a new school governing

body by next week Sunday.

They also blamed the governing body for failing to handle the matter even months after the scandal surfaced.

Parents' spokesperson said they had given the department of education and the school authorities enough time to address the matter, but nothing had been done to restore teaching and learning at the school

The parents' spokesperson said that was why parents had agreed to take a stand and sort out the mess once and for all.

"We are going to meet again on Sunday and by then we will have chosen new governing body members, people we believe will not let what happened at the school happen again.

"There is no way the principal, teachers and even a cleaner at the school or a security guard at the gate could all have remained unaware that teachers were having sex with the children," said the parents' spokesperson.

Department of education spokesman Mbali Thusi said they would engage with the parents to listen to their concerns in a bid to reach common ground on the matter. ■

Published in the Sunday Times on 17/08/2009

VOCABULARY

Preliminary investigation: A first look at the problem.

Purged: Removed from an organisation.



DISCUSS THE NEWS ARTICLE

1. In a few words say what this article is about.

The article describes a school where teachers are accused of having sexual relations with learners; the SGB and SMT have failed to manage the situation, teaching and learning have come to a stop and the parent body has lost all confidence in the SGB and SMT. The crisis has finally come to a head and departmental authorities are trying to help resolve the issue.

2. What actions suggest that the accused teachers violated the legal and human rights of the learners involved in the "sex scandal"? Use the Arm Yourself with Consciousness Dial on page 23 to specify the type of damaging behaviour being shown by the teachers.

ACTIONS: The article states that, "The teachers are accused of having had sex with pupils on many occasions in the school lab in exchange for alcohol and money." This is a case of sexual harassment.

3. Why is the parent body upset about the way the SGBs handled the "sex scandal"?

The parent body expresses no confidence in the school's SGB because it believes that at least some members of the school community must have been aware of the sexual abuse by teachers against students and yet took no action to prevent or report it as they are legally and morally meant to do. Even once the "scandal surfaced", the SGB failed to handle the matter for a number of months. The SGB therefore appears to have failed to meet its responsibilities.

4. How should the SGB and SMT have dealt with the reports of sexual relations taking place between teachers and learners?

Give your own point of view. Make a list of all of the ideas.

I feel so proud of myself and my family for reporting the rape. We stood together with such courage. We said NO! to abuse, and YES! to our rights. Now the rapist is behind bars, and he'll never again be able to hurt anyone like he hurt me.



VALUES IN ACTION

It is important that SGB and RCL members are able to embrace gender equality and handle complaints related to sexism, sexual harassment and violence. We need to know how to recognise the abuse of power, and how to tackle a serious crisis.



STEP 1

Understanding the abuse of power

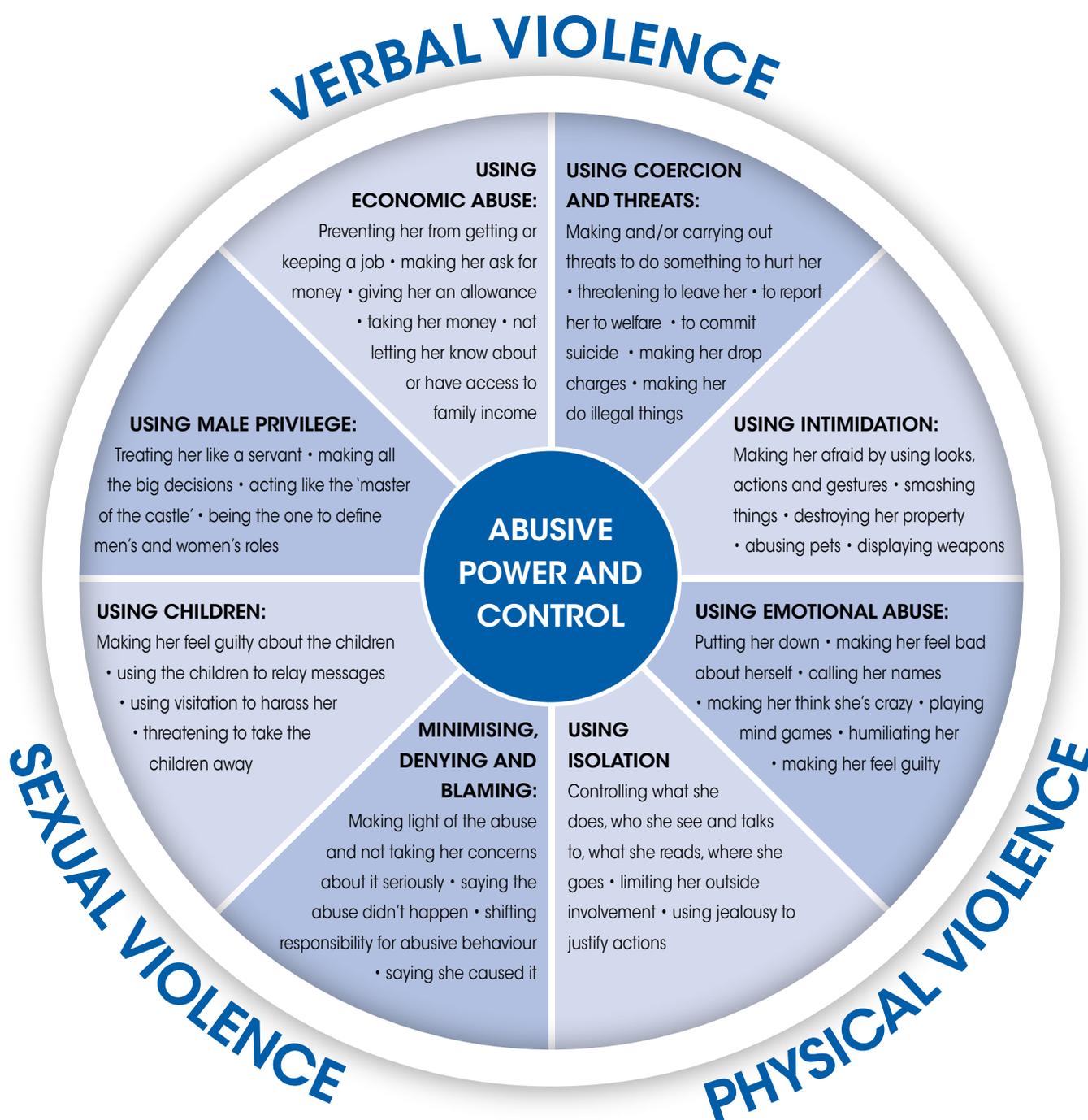
The dial below summarises the different ways in which power is abused and control is exerted in intimate relationships. Gender-based harassment can be verbal, physical and sexual. Discuss the dial, and share examples from your own experience.

VOCABULARY

Confidential: Meant to be a secret.

Marginalised: A position where a person has little or no power.

Mediating: To end a disagreement by talking to the people involved and trying to find solutions everyone can agree on.



STEP 2**Know how to tackle a serious crisis**

Often when we are faced with a crisis, we do not think clearly. The guide below will support SGB and RCL members to think through a serious crisis.

1. Who is involved?

- Who are the main parties in this conflict?
- What other parties are involved or connected to the conflict?
- Which marginalised* groups are connected to the conflict?
- Which parties outside of the school are connected to the conflict?

2. What are the relationships between all these parties?

- Where are there strong relationships (close contacts)?
- Where are there broken relationships?
- Are there any key issues between the parties that should be brought into the open?

3. Where do you stand?

- What is your view about the conflict?
- What is your relationship to the parties?
- How neutral are you able to be in mediating* the conflict?
- Should you excuse yourself from the mediation, given your personal bias?
- How have you taken care to keep the matter confidential*?

4. Who can help?

- Do you know anyone who can assist in resolving this conflict situation?
- Who in the education department could assist?
- What other government departments or NGOs should be contacted for assistance?

STEP 3**Have your say - your view counts**

Use the school suggestion box to ask the school community for their ideas on how to build a culture of gender equality among all members of the school community.

STEP 4**Take action**

Select some ideas from the suggestion box and put these into action. For example, how much of the school budget is spent on sports for boys? How much is spent on sports for girls? Is the money spent in an equitable way? When the members of the SGB meet to discuss how to spend the school budget, ensure that decisions are made that are sensitive to the needs and interests of both genders.

STEP 5**Celebrate women on Women's Day: 9 August**

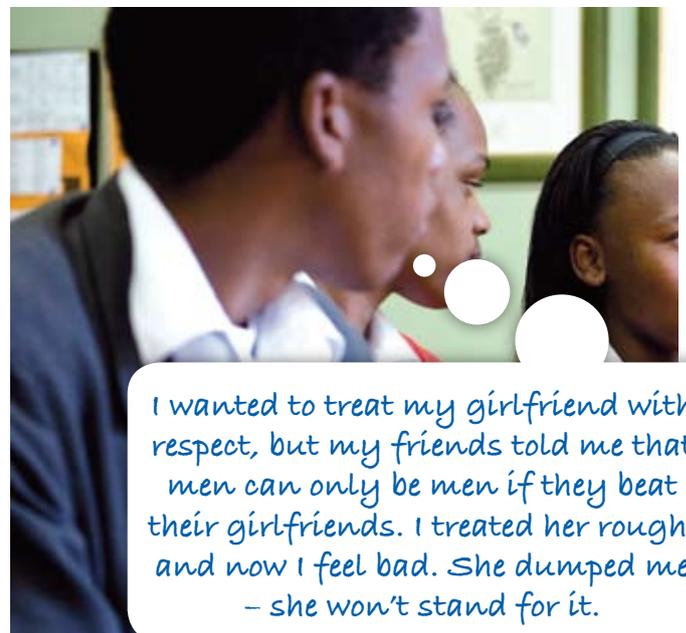
National Women's Day is commemorated on 9 August each year to remember the important role that women play in society. It also recognises what women have achieved in spite of the difficulties they face.

Women's Day is celebrated on the day on which 20 000 women protested against the extension of the pass laws to black women. On 9 August 1956, South African women of all races marched to the Union Buildings in Pretoria to handover 1 000s of petitions to the former Prime Minister Strydom and chanted, "Wathinta Abafazi, Wathint' Imbokodo, Uzakufa" ("You strike the women, you strike the rock").

On this day, we are asked to remember the role of women in the struggle for freedom and democracy in South Africa. We also take time to honour and appreciate the role that women play in our society today as mothers, sisters, friends and leaders.

Use Women's Day as an opportunity to build a culture of gender equality at your school. Some ideas of how you can do this are:

- Invite women leaders in your community to attend a school assembly where they can be recognised for their achievements and inspire others by telling their own story.
- Organise an interschool debate on a related topic, such as "We have already achieved gender equality in our democratic country".
- Ask learners from an appropriate grade to research the history behind Women's Day and present what they have discovered at a school assembly.



I wanted to treat my girlfriend with respect, but my friends told me that men can only be men if they beat their girlfriends. I treated her rough, and now I feel bad. She dumped me – she won't stand for it.

9 INCLUSIVE EDUCATION

In this chapter we explore the policy and human rights practices in schools in relation to inclusive education, focusing in particular on school admissions.

Inclusion is about recognising and respecting the differences among all learners and building on their similarities. Inclusion focuses on overcoming barriers in the system that prevent it from meeting the full range of learning and teaching needs of all learners.

Some of the barriers to learning and teaching include:

- Negative attitudes to and stereotyping of differences;
- An inflexible* curriculum;
- An inappropriate* language of

teaching and learning;

- Inappropriate communication;
- Inaccessible* and unsafe buildings;
- Inappropriate and inadequate support services;
- Inadequate policies and legislation;
- Non-recognition and non-involvement of parents; and
- Inadequately and inappropriately trained managers and educators.

In our democracy, inclusion is

one of the ways of overcoming some of the dysfunctional* parts of, and inequalities in, the system. It is very important that school communities engage creatively with the challenges that the barriers to teaching and learning present.

The inclusion of learners with "special education needs" or "learning barriers" into mainstream classes is a universal human right*. Therefore, all countries have to create equal opportunities for all learners to learn and succeed.





What words can you add to the word tapestry to express an understanding of inclusive education and human rights?

INCLUSIVE EDUCATION:

ALL ARE WELCOME
-- COMMUNITY --
SENSITIVITY -- RICH
AND POOR -- NORTH
AND SOUTH -- FAR
AND WIDE -- WE ALL
LEARN TOGETHER
ACROSS OUR DIVIDES --
UNITED IN DIVERSITY
-- DISABILITY
-- ACCOMMODATE
-- EQUIP -- SECURE
-- LEARNING
SPECIALISTS
-- RESOURCES --
PARTICIPATION --
SAFETY -- ACCESSIBLE
-- CARING



SPOTLIGHT ON POLICY

The principle of inclusion is one of the fundamental pillars on which our education system is built.

In the Education White Paper 6 on Special Needs Education: Building an Inclusive Education and Training System (2001), inclusive education is about:

- Acknowledging that all children and youth can learn and that all children and youth need support.
 - Accepting and respecting that all learners are different in some way and have different learning needs which are equally valued and an ordinary part of our human experience.
 - Enabling education structures, systems and learning methodologies to meet the needs of all learners.
 - Acknowledging and respecting differences in learners whether due to age, gender, ethnicity, language, class, disability or HIV status.
- Changing attitudes, behaviour, teaching methods, curricula and the environment to meet the needs of all learners.
 - Maximising* the participation of all learners in the culture and the curricula of educational institutions and uncovering and minimising* barriers to learning.
 - Empowering learners by developing their individual strengths and enabling them to participate critically in the process of learning.
 - Acknowledging that learning also occurs in the home and community, and within formal and informal modes* and structures.

SGB STEP 1

Formulate an Admission Policy for your school

Every school must have an Admission Policy that is in line with the laws of the land. It's the responsibility of the SGB to formulate an inclusive Admissions Policy.

SGB RCL STEP 2

Share the policy

A school community needs to understand the Admission Policy. In order to do this the SGB should consult with parents, learners and school staff. The principal or members of the SMT should assist very poor parents to complete the application for fee exception. The RCL can communicate the contents of the Admission Policy to the student body and gather its views and questions.

SGB RCL STEP 3

Admission Policy review

A school must review its Admission Policy every three to five years. This is to ensure that its contents are up-to-date with the latest legislation; and reflect the identities in the current school community. A school community needs to participate in the review of the Admission Policy from time to time.

SGB RCL STEP 4

Read and compare

Compare your school's Admission Policy with the example opposite. What are the similarities? What are the differences?



ADMISSIONS POLICY: Principles to guide you

The South African Schools Act sets out legal guidelines that SGBs must follow in developing inclusion principles in the formulation of their schools' Admission Policy:

- No admissions test may be administered* relating to the admission of a learner.
- Learners must be admitted and their educational needs met without unfairly discriminating in any way. Refusal of admission cannot be based on reasons such as religion, language, sexual orientation or disability.
- Learners may not be refused admission if his or

her parents/caregivers are unable to pay, or have not paid, school fees.

- The school has a legal duty to inform parents applying to the school about fee exemptions, and to assist them with their application for an exemption*, if this is needed.
- The testing of learners for HIV in order to be admitted to the school is not allowed.
- The preference order of admission to schools is:
 - Learners whose parents live in the feeder area;
 - Learners whose parents' work address is in the feeder area; and
 - Other learners on a first come, first served basis.

A SCHOOL'S ADMISSION POLICY: An example

1. A learner must have met the requirements for promotion into the grade for which application is made. A foreign learner may be given credits for studies completed in a foreign country.
2. The age of a learner may not be three years greater or lesser than the average age of the grade for which application is made.
3. There may be no unfair discrimination against any applicant.
4. Non-citizens and exchange students may be accommodated provided they are in possession of valid* temporary or permanent residence permits, official refugee status documents or study permits.
5. No admission tests are administered.
6. If a false or incorrect statement is made in the application, whether intended to deceive or not, the application will be rejected.
7. Preference for admission will be given to:
 - 7.1 Learners whose parents/legal guardians live in the feeder area of the school;
 - 7.2 Learners whose parents/legal guardians work in the vicinity* of the school;
 - 7.3 Learners from the school's nearby feeder schools; and
 - 7.4 Learners with siblings who are currently enrolled, or who are graduates from the school;
8. All other applications will be placed on the "B" application list. Placement will depend on availability of places in the grade applied for and will be done on a "first come, first served"* basis.

Adapted from Parktown High School for Girls Admission Policy

VOCABULARY

Administered: Given.

Dysfunctional: Not working well.

Exemption: Not having to pay what you normally have to pay.

First come, first served: The first people to arrive will be the first people who are helped.

Inaccessible: Difficult to use.

Inappropriate: Does not suit the occasion.

Inflexible: Cannot be changed.

Maximising: Making more.

Minimising: Making less.

Modes: A way of doing something.

Universal human rights: A set of rights that belong to all people across the world.

Valid: Legal.

Vicinity: Area.

LEARNING FROM THE NEWS

Read the newspaper article "How to make the grade" and discuss the issues it raises.

Sunday Times Sunday, 1 February 2009

How to make the grade

By Rowan Philp

South Africa's best schools are spending their extra money on teachers and career centres, rather than on buildings and equipment.

And many of the top governing bodies say greater success followed when they embraced transformation and "stopped all the game-playing and loophole-hunting" in trying to avoid admitting non fee-paying pupils.

According to the Federation of Governing Bodies of South African Schools (Fedsas), "effective Section 21 schools" — where governing bodies have the capacity to allocate* functions — represented roughly 20% of the country's schools.

This week, a survey of many of the top achieving schools of 2008 revealed dramatic innovations* by parent governors, including:

- A scheme at a school in Pretoria in which parents can pay extra to guarantee that their children are in a maths or science class of 20 or fewer — and another that allows pupils to study aviation*;
- The establishment of a centre at a Johannesburg high school specifically to create future professionals for Eskom's expansion programme;
- A general trend away* from leaving the school budget "with the accountancy teacher", and electing parents who are finance experts in the private sector;
- An initiative at a Potchefstroom school to send staff to visit the best schools in Sweden and the USA, and implementing the latest learning methods there; and
- Among rural schools, one high school in an impoverished* area of Mpumalanga attracts and keeps top teachers by supporting them in pursuing correspondence university degrees. [...] This Bloemfontein primary school

could not afford to keep its music teaching staff when additional, "non-fee paying" pupils were allocated to the school. However — convinced that a music education was central to excellence in other subjects — the school governing body (SGB) created a music centre as a privatised* service for parents who were willing to pay.

Fedsas' Paul Colditz said: "Many schools now offer an education menu. You can choose the basic package or spend more for the small class or the music centre, or the full house.

"Governing bodies need to be on their toes to deliver flexibility like this," he said.

Needing a sports pavilion and intensive infrastructure* repairs, The Bloemfontein school's SGB formed a parents' committee — comprising* an architect, a quantity surveyor and a farmer — who finished the projects at low cost and in record time.

However, this boys school chairperson of the SGB at the Johannesburg school, said his school had climbed to the top of Joburg's education pile "precisely because of transformation, and because we don't waste time and money looking for loopholes* or playing games with the Education Department".

Although 19% of pupils do not pay full fees, the school recently completed a R600 000 electrical technology centre — specifically to feed Eskom's expansion programme — and completed its third IT laboratory.

"We have become the biggest public school feeder to Wits, which is fantastic, but this concept that good schools exist only to send people to university is ludicrous*. You need to produce young people fully ready for the diversity and challenges in the real world," he said. "That's why

we concentrate on hiring really good people for our life orientation classes. Equally, governing bodies which try to run schools like a business — trying to maximise revenues by making sure all their children can pay fees — will fall behind in the long term."

The school's chairperson said applications from white parents fell off for a while as the school transformed rapidly to reflect the country's demographics*, but they picked up again as top academic results and graduate success stories rolled in. [...]

Perhaps even more remarkable has been the success achieved by the governors of a boys school in Mpumalanga, a school of 230 in the remote area of Dirkiesdorp, 50km from Piet Retief.

While a neighbouring school has a pass rate well below 50%, the boys school's rate for 2008 was 93%, including 35 distinctions.

Compared with the Pretoria school's annual fee of R12 513, the boy's parents are asked to pay R2 640 a year. The principal said all boys were required to live in the school's church-subsidised hostel, to "promote an atmosphere of discipline and learning".

He said the SGB had chosen to spend its little extra money on hiring "bridging" teachers in maths, technical studies and English.

The principal said educators were attracted and retained by sourcing "exceptional" young teachers and encouraging them to study correspondence degrees "in a wonderful, quiet and collegiate* study environment".

"We have shown that it is possible for rural children to get an excellent high school education without having to leave to go to the cities," he said.

"At least we can show that you don't need so much money to really teach." ■

Published in the Sunday Times on 01/02/2009



DISCUSS THE NEWS ARTICLE

1. In a few words say what this article is about.

SGBs that embrace transformation benefit their schools. For example, admitting those who cannot afford school fees can become one of a school's strengths and does not stop the school from delivering quality education. Many ideas on how to deliver quality education are given in the article.

2. What are some of the strategies successful schools have in common?

Two strategies that these successful schools have in common are to spend the school funds on hiring quality teachers; and offering learning in subjects that lead to future career opportunities for their students.

3. What can rural and under-resourced schools do to ensure quality education is offered?

Rural and under-resourced schools can also find creative ways to make themselves centres of excellence by, for example, instilling a culture of discipline and learning; and by finding ways to recruit and retain good teachers who will improve the quality of education offered.

4. What value is there in a school reaching out to the community for support?

Schools that make an effort to form partnerships with organisations that can support their efforts (such as with businesses, or further and higher education institutions) can improve the school's delivery of quality education.

5. If some learning opportunities at your school are reserved for those who can afford to pay extra, what steps could the SGB take to ensure that students who can't afford to pay still have access to these opportunities?

Give your own point of view. Make a list of all of the ideas.

6. What strategies could your school use to attract quality, qualified teachers to your school?

Give your own point of view. Make a list of all of the ideas.

I'm very proud of my school for its approach to students from poor families. It gives them support through bursaries that covers school fees, books and uniforms, and provides lunch. It is all done very sensitively – even now, I couldn't tell you who among us is receiving this support.



VOCABULARY

Allocate: To give.

Aviation: Learning how to fly airplanes.

Collegiate: An environment supportive of education.

Comprising: Made up of.

Demographics: How a group is made up of different people in terms of race, age, gender, etc.

Impoverished: Poor

Infrastructure: The basic services and buildings necessary for an activity.

Innovations: New ideas or new ways of doing something.

Loopholes: A mistake in a legal agreement that allows people to get away with doing certain things.

Ludicrous: You cannot take it seriously.

Privatised: Something that is not paid for by government.

Trend away: Move away.

VALUES IN ACTION

It is important that SGB and RCL members are able to respond positively to inclusion in the broadest sense. A positive response to inclusion treats learners with dignity, confidentiality and practical measures, like building social support networks.

SGB
RCL

STEP 1

Know how to handle inclusion with sensitivity

There have been reports of SGBs acting unfairly towards parents and their children who cannot pay fees. In some cases SGBs disregard the law that states that they must inform such parents about their right to apply for an exemption, and to assist them to fill in the application should they need it. In other cases, parents or their children are treated in a humiliating manner, such as having their status as non-paying members of the school revealed to everyone. This kind of treatment is dehumanising and unacceptable.

No single action or strategy will achieve inclusion with dignity. It is through collective responsibility and a combination of actions that a real difference will be made.

Here are some ideas your SGB and RCL can consider:

- Embrace inclusion – don't resist it.
- List the groups that make up the school community.
- What are the stereotypes, prejudices and perceptions used to describe the groups? How do these produce divisions and conflicts?
- It is important to have good relationships with all the groups so they understand your actions better and fear changes less.
- If your strategy attempts to address the needs and interests of all groups, it is more likely your efforts will be supported.
- How can you include all party's interests, needs and fears in your school plans without compromising the goal of delivering quality education?
- Your strategy should include networks beyond the school fence so as to mobilise* local resources to support your school. This improves social cohesion*.
- It is important to assess and review the strategy and goals regularly.

SGB
RCL

STEP 2

Keeping it confidential

Answer the questions below to understand why keeping people's information confidential is important.

- **What do we mean when we say 'Keep it confidential'?**
Do not share the information with anyone outside of the group entrusted to take care of the matter.
- **What kinds of information are sensitive?**
Examples may include a medical report; a special needs learning assessment; a person's HIV status; a person's abuse or rape case; whether a person needs financial assistance; bursary recipients; etc.
- **What is the point of keeping sensitive information confidential?**
Some reasons include respecting the person's privacy; avoiding unnecessary gossip; avoiding stigmas; etc.
- **How does your SGB ensure that sensitive information about specific individuals or groups is treated sensitively and with confidentiality?**
Give your own point of view. Make a list of all the ideas.

SGB
RCL

STEP 3

Have your say – your views count

Use the school suggestion box to ask the school community for their ideas on how you can go about forming school partnerships. Can you suggest organisations, businesses or individuals to approach for support and/or expertise. Consider all views. Choose the ones to respond to. Take action.

SGB
RCL

STEP 4

Building a supportive network

Form a committee within your SGB to identify local organisations, businesses, further or higher education campuses, NGOs or CSOs that could work with your school. Communicate with them and plan how to build the relationship for the greater good of the school. RCL members can form a committee to identify

groups outside of the school that would appreciate their assistance, such as orphanages, a soup kitchen, a gardening project, etc. It is when learners are seen helping their community that the community is encouraged to support the school in many different ways. Non-fee paying parents can offer to assist the school by, for example, patrolling the school grounds, covering library books, improving the school premises, or helping to organise school functions and events.

The efforts of the school and its community network can be celebrated to commemorate Freedom Day.



Freedom Day: 27 April

On this day we celebrate the anniversary of the first democratic elections held in South Africa in 1994 in which South Africans of all races voted for the first time. It is a day on which we celebrate the end of apartheid and the beginning of our democracy. We renew our commitment to uphold human rights, human dignity and equality for all people. In standing together we can assure future generations that they can look forward to enjoying a co-operative* future.

DO YOU KNOW?

In 2008, there were about 88 000 learners in approximately 400 special schools.

This amounts to about 0.64% of the learner population. Some estimate that as many as 4% of learners are in need of special support. Schools with greater numbers of learners with disabilities require more educator posts. Funding for inclusive education has improved considerably over recent years, from R1.8-billion in 2004/05 to R2.2-billion in 2007/08. It is important that we continue to be responsive to the needs of all learners.

VOCABULARY

Co-operative: Working together.

Mobilise: To use resources with a goal in mind.

Social cohesion: The way people in the same community care for each other.

I'm a member of a school club that helps out at the orphanage. We help the younger children with their homework, and we play games in the yard. We also make a 5c collection once a month from all the learners and donate this to a fund that helps needy ones in our school.



10 HIV AND AIDS

In this chapter we explore the policies and human rights practices in schools in relation to HIV and AIDS.

Schools are directly affected* by HIV and AIDS because members of the school community may be infected*.

Schools may not discriminate against anyone infected or affected by HIV. Rather, they need to formulate a policy to guide their response to this virus that ensures that the dignity of all is respected.

Schools have a responsibility to educate young people about HIV and AIDS, especially since young people are at a high risk of becoming infected through irresponsible sexual behaviour*. Schools play a major role in shaping the attitudes, opinions and behaviours of people, and so are the ideal places to teach the social and biological realities of

HIV and AIDS.

Schools can also partner with organisations and the government to reduce the impact of HIV on school communities through:

- The prevention of new infections over time;
- Support for Orphans and Vulnerable Children; and
- Support for infected children and adults.





What words can you add to the word tapestry to express an understanding of living with HIV and AIDS and human rights?

HIV AND AIDS:

WE ARE ALL
AFFECTED -- FRIENDS
-- GET TESTED FOR
HIV -- CARE FOR
THE INFECTED
-- EMPATHY --
SUPPORT THOSE
AFFECTED -- AVOID
STIGMA -- HEALTH
CARE -- BE SAFE
-- CONDOMISE --
KNOW YOUR STATUS
-- FAIRLY -- DON'T
DISCRIMINATE
-- TAKE
RESPONSIBILITY
-- PARTNERSHIPS
-- DONATIONS --
AVOID MULTIPLE
CONCURRENT
PARTNERS



SPOTLIGHT ON POLICY

Both the Constitution and the South African Schools Act state that everyone has the right to an education, and cannot be excluded through unfair discrimination – as well as exclusion on the basis of one’s HIV status.

The National Policy on HIV and AIDS for public schools and FET institutions states:

- Learners living with HIV and AIDS should lead as full a life as possible and should not be denied the opportunity to receive an education to the maximum of their ability.
- Learners have the right to attend the school or FET college of their choice, and may not be denied admission because of their HIV or AIDS status. The school or SGB cannot force a learner to take an HIV test.
- Learners living with HIV and AIDS are expected to attend classes, and their needs must, as far as possible, be accommodated by the school/FET institution.
- Learners and school staff with HIV and AIDS should be treated in a just, humane and life-affirming* way.
- Only a suitably qualified person (such as a medical doctor) can decide whether a learner or school staff member presents a significant health risk to others. If such a decision is made, then appropriate steps must be taken to ensure that such persons do not put others at risk.

SGB RCL STEP 1

Formulate an HIV and AIDS Policy

Every school should have an HIV and AIDS Policy that is in line with the laws of the land. It’s the responsibility of the SGB to formulate this policy, in consultation with school staff, students and parents. The school’s non-discriminatory approach to those infected by HIV and AIDS should also be reflected in other school policies, such as its Admissions Policy and Code of Conduct.

SGB RCL STEP 2

Share the policy

The SGB should ensure that its school community understands the contents of its HIV and AIDS Policy. The RCL can play a role in communicating the contents of the policy to the student body, as well as to gather their views and questions. The SGB should be responsible for communicating about the HIV and AIDS Policy with school staff and the parent body by holding meetings and workshops, and distributing school newsletters.

SGB
RCL

STEP 3

Policy review

A school must review its HIV and AIDS Policy every three to five years. This is to ensure that its contents are up-to-date with the latest legislation and health developments, and reflect the identities in the current school community. The school community needs to participate in its review.

SGB
RCL

STEP 4

Read and compare

An example of a school’s HIV and AIDS Policy is presented opposite. Compare it with your school’s HIV and AIDS Policy. What are the similarities? What are the differences?

My parents are so uncomfortable talking about sex. I really like it when our teachers give us information that allows me and my friends to keep ourselves safe.





A SCHOOL'S HIV AND AIDS POLICY: An example

We acknowledge that HIV and AIDS is a serious pandemic*.

We are committed to taking active steps to prevent the spread of HIV and AIDS and to effectively manage staff and students living with HIV and AIDS.

We aim to create an environment of tolerance, understanding and compassion*. We promise to be supportive of infected and affected staff and learners.

PRINCIPLES

- 1. Non-discrimination:** No schools may discriminate against learners or educators with HIV or AIDS. No one may refuse to work or study with, or be taught by, a colleague or learner based on his or her actual, or perceived, HIV status.
- 2. HIV testing:** No staff member or learner may be denied admission to a school on account of his or her HIV and AIDS status. No compulsory testing may be carried out. Counselling regarding the benefits and risks of testing should be offered.
- 3. Confidentiality:** No one will be made to disclose his or her HIV status. Voluntary* disclosure* is welcomed. Disclosure by anyone of another's status without their consent is illegal. A learner or staff member's HIV status will be treated with total confidentiality.
- 4. A safe school environment:** All learners and educators will be given appropriate education and training on HIV transmission.
- 5. Universal precautions:** All blood spills in the school should be handled using the universal precautions. Training will be given and all necessary equipment must be available. Necessary equipment includes gloves, gowns, protective eyewear and aprons.
- 6. Education:** Ongoing and age-appropriate HIV and sex education will form part of the curriculum for learners.
- 7. A management plan:** Staff training will focus on the prevention of the spread of HIV and AIDS, and on the management of staff living with HIV and AIDS.
- 8. Evaluation:** The policy and school programme will be evaluated every three to five years.

Adapted from *Governing our Schools Series*, the Gauteng Department of Education and the Matthew Goniwe School of Leadership and Governance, 2005

VOCABULARY

Affected: To be influenced or changed by something.

Compassion: Caring about someone who is sick.

Empathy: Understanding how another person feels.

Infected: To be the carrier of a virus or illness.

Irresponsible sexual behaviour: Having unsafe sex, for example, having many sexual partners and not using a condom.

Life-affirming: Focusing on the good side of life.

Multiple concurrent partners: Having more than one sexual relationship at the same time.

Pandemic: An illness that spreads across a whole country or even around the world.

Voluntary disclosure: Telling someone about your HIV-status because you want to tell them and not because you are forced to tell them.

LEARNING FROM THE NEWS

Read the newspaper article "Pupils take to streets in AIDS campaign" and discuss the issues it raises.

Pupils take to streets in AIDS campaign

By Chumani Bambani

A Port Elizabeth primary school with more than 150 pupils who have been orphaned by HIV and AIDS took to the streets yesterday in an effort to launch a voluntary counselling and training campaign to raise awareness.

The primary school's staff and pupils marched in the streets to promote AIDS testing in the community.

The school has been involved with a number of initiatives in recent years, including Health Promoting Schools, which includes the promotion of physical, social, spiritual, mental and emotional wellbeing of pupils and staff, and Orphans and Vulnerable Children, an initiative involving Family Health International and Unicef to help women and children in combating AIDS.

With the large number of AIDS-related deaths in South African communities, the school's principal said there was a great need to promote community awareness and

encourage the community to know their HIV status.

The principal said the aim of the campaign was to encourage people to know where they stood in order for them to behave in accordance with their status. "There is a need to rid society of the stigma* attached to the pandemic. With the correct knowledge and healthy living, people with the virus can live for many years."

At the launch of the campaign yesterday, the principal was one of the first people to be publicly tested. With the permission of parents, some of the pupils also participated in the testing. The campaign's co-ordinator said the campaign would be ongoing and encouraged members of the community to use its services. ■

Published in the Herald on 07/23/2008

DO YOU KNOW?

In the Bill of Rights (17) in the Constitution, it states that "Everyone has the right, peacefully and unarmed, to assemble to demonstrate, to picket* and to present petitions*".

The SGB at this school is allowing its members to exercise this Constitutional right in a responsible manner that benefits the school and the surrounding community.

VOCABULARY

Petitions: A letter signed by many people asking for change.

Proactive: Controlling a situation by making things happen rather than waiting for things to happen.

Procreating: Having children.

Picket: Protesting about an unfair situation.

Stigma: Feelings of not liking someone because of an illness they have or how they behave.

Voluntary testing: Being tested for HIV/Aids because you want to be tested and not because you are being forced to be tested.



DISCUSS THE NEWS ARTICLE

1. In a few words, say what this article is about.

With over 150 learners having been orphaned by HIV and AIDS, the school is directly and significantly affected by the pandemic. It has responded to this in very proactive* ways. For example, it has formed partnerships with appropriate organisations (Family Health International and Unicef) and is motivating its community by campaigning for voluntary* testing*. It is leading by example, with the principal and some learners with parents' permission being voluntarily tested for HIV.

The school is also acting as a centre where the broader community can access HIV- and AIDS-related services.

2. What actions and words show how the school is actively tackling issues related to HIV and AIDS?

ACTIONS: The school launched "a voluntary counselling and training campaign to raise awareness [about HIV and AIDS]".

Its campaign also aims "to promote AIDS testing in the community".

WORDS: The school's principal states: "There is a need to rid society of the stigma attached to the pandemic. With the correct knowledge and healthy living, people with the virus can live for many years."

3. What are the advantages and disadvantages of providing HIV and AIDS counselling at your school?

Give your own point of view. Make a list of all of the ideas.

4. The school's principal says, "There is a need to rid society of the stigma" attached to HIV and AIDS. What reasons would you give to support this statement?

Some reasons for getting rid of the stigma are so that people with HIV will:

- Get treatment;
- Tell their sexual partner/s;
- Take responsibility for preventing transmission;
- Take responsibility for procreating*; and
- Get support from the community.

My generation will stop AIDS because we are committed to changing our behaviour.



VALUES IN ACTION

It is important that SGB and RCL members are open to supporting the school community to deal with HIV and AIDS. This can be done by understanding ways of overcoming the stigmas attached to HIV and AIDS.



'Stigma remains the single most important barrier to public action. It is a main reason why too many people are afraid to see a doctor to determine whether they have the disease, or to seek treatment if so. It helps make AIDS the silent killer, because people fear the social disgrace* of speaking about it, or taking easily available precautions. Stigma is a chief reason why the AIDS pandemic continues to devastate* societies around the world.'*

Former United Nations
Secretary-General
Ban Ki Moon



SGB
RCL

STEP 1

Understanding reasons for stigmas

Read the list below and give examples from your own experience.

Stigmas arise from the following fears and prejudices:

- HIV and AIDS are life-threatening, and therefore people react to it in strong ways.
- Most people become infected with HIV through sex, and sex is something we are shy to talk about because sex carries moral baggage*.
- Religious or moral beliefs lead some people to believe that being infected with HIV is the result of moral fault (such as promiscuity*) that deserves to be punished.
- HIV infection is associated with gender inequality, as some men fail to take responsibility for safe sex.
- HIV infection is stigmatised because it is linked to drug addiction and prostitution.
- A lack of access to information about how HIV is transmitted can create misunderstandings about personal risk and behaviours.
- Even when people know how HIV is transmitted, they live in denial* and don't use condoms during sexual intercourse*.

SGB
RCL

STEP 2

Have your say - your view counts

Use the school suggestion box to ask the school community for their ideas on how to support the school community to deal with HIV and AIDS.

SGB
RCL

STEP 3

Dealing with HIV and AIDS

Select some ideas from the suggestion box and put these into practice. Some ideas that your school could consider include:

- Putting up posters made by learners around the school with important messages about HIV and AIDS.
- Asking learners interested in drama to develop a play that presents important messages about HIV and AIDS and how best to protect yourself from infection.
- Inviting organisations and/or government departments working in the HIV and AIDS sector to visit the school and share information with both students and school staff.

- Celebrate your school's life-affirming efforts to deal with HIV and AIDS when you commemorate World Aids Day.



World AIDS Day: 1 December

This day focuses on raising awareness and fighting prejudice towards those infected and affected by HIV and AIDS. It reminds us to take responsibility for the many challenges that this pandemic presents. On this day, we are asked to remember those infected and affected by HIV and AIDS and to work towards ending discrimination, and educating people, especially children, about HIV and AIDS.

SGB
RCL

STEP 4

Supporting Orphans and Vulnerable Children

Orphans and Vulnerable Children need our support. Here are some ways your school can make a difference:

- Start a food garden. There are organisations you can approach to help. They provide seeds, tools and expertise. Contact your provincial education or agriculture department for details.
- Start a school "Swop shop". Collect second hand uniforms and clothes and share these with those in need.
- Partner with a school that is able to donate resources such as stationery and sandwiches to your school.
- Partner with organisations and businesses to support your efforts in raising funds for members of the school community who are infected and affected by HIV and AIDS, including Orphans and Vulnerable Children.

VOCABULARY

Barrier: A problem that stops people from taking action.

Denial: Not accepting the truth.

Devastate: Destroy.

Disgrace: Being shamed or discredited.

Moral baggage: People's ideas of right and wrong based on the way they were raised.

Promiscuity: Having many sexual partners.

Sexual intercourse: The act of having sex.

Social disgrace: Being publicly embarrassed.

A boy in my class is an HIV orphan, and some students refused to speak to him or touch him because they said he was infected. Our RCL rep told our teacher, who told our principal, and a few weeks later an HIV and AIDS expert came to speak to our whole class. Since then, we let him join our group at break.



11

SAFE SCHOOLS

In this chapter we explore the policies and human rights practices in schools in relation to violence, substance abuse and bullying.

For quality teaching and learning to take place, the school community must take responsibility for the well-being of learners and school staff. An important part of this involves managing behaviour, and ensuring that all forms of unacceptable behaviour are dealt with in accordance with the

school's Code of Conduct and the laws of the land.

Many schools struggle to maintain discipline among their students, while others experience incidents of violence or drug abuse on the school grounds. One of the reasons for this is that schools are microcosms*

of the society in which they exist, which means that the problems experienced in South African society are experienced at schools too. This can make the work of school authorities to make sure schools are safe places where quality education takes place that much harder.

We take safety seriously



Parents should know where their children are at all times. Young people should not do things simply because they want to please peers. The police should also play their role by arresting people who sell or take drugs.



What words can you add to the word tapestry to express an understanding of safe schools governed effectively according to their own policies and the laws of the land?

SAFE SCHOOLS:

OUR POLICIES
GUIDE OUR
ACTIONS -- NO
ONE IS ABOVE THE
LAW -- POLICING
-- BANNING
DRUG TESTING
-- VIOLENCE
DEGRADES US --
PEACEFUL WORKING
-- FACE THE
CONSEQUENCES
-- STAND ON THE
RIGHT SIDE OF THE
LAW -- KNOW WHEN
YOU ARE WRONG
-- GET SUPPORT FOR
YOUR PROBLEMS
-- DON'T TAKE
OTHERS DOWN
WITH YOU



SPOTLIGHT ON POLICY

The South African Schools Act states that: "A governing body of a public school must adopt a code of conduct for the learners after consultation* with the learners, parents and educators of the school".

All members of the school community should be clear about the kinds of behaviour the school considers acceptable, and unacceptable.

Compare your school's Code of Conduct with the example below. What are the similarities? What are the differences?

SGB

STEP 1

Formulate a Code of Conduct for learners at your school

Does your school's Codes of Conduct give detailed information about what the school expects? The content should state the values, moral standards, rules and responsibilities, punctuality; school uniforms; general behaviour; respect for the school and its RCL, staff and the SGB, as well as punitive measures*

SGB
RCL

STEP 2

Share the Code of Conduct

Every learner should sign the school's Code of Conduct each year to show their agreement with the content, and their commitment to uphold the school's rules.

The RCL must communicate the Code of Conduct and promote its values. For example, the RCL can run a poster-making campaign, where all learners are given the opportunity to create posters that capture an aspect of the Code of Conduct. Should the school be experiencing one particular breakdown in discipline among students (for example, late-coming or drug-taking), the RCL can take time at the end of assembly to remind the student body of relevant sections in the Code of Conduct.

SGBs should ensure that parents are familiar with the Code of Conduct.

SGB
RCL

STEP 3

Review the Code of Conduct

A school must review its Code of Conduct for learners every three to five years. This ensures its contents are up-to-date with the latest legislation. Members of the school community should be invited to make their suggestions during this review period.

SGB
RCL

STEP 4

Read and compare

An example of a school's Code of Conduct is provided. The example presents the introduction to a Code of Conduct, and focuses particularly on policies relating to bullying and drugs.

OUR SCHOOL'S CODE OF CONDUCT An example

PURPOSE OF OUR CODE OF CONDUCT:

- To provide a core of common values that should guide the activities of all in the school community;
- To provide guidance as to what the school's expectations are;
- To promote self-discipline as the route towards achieving exemplary* conduct;
- To provide appropriate corrective measures aimed at rectifying* behaviour that is contrary to the code.

THE CORE VALUES OF OUR CODE OF CONDUCT:

The core values (or moral values, principles and norms of behaviour) that this school community seeks to uphold are:

- Integrity (honesty, truthfulness and consistent principled behaviour);
- Courtesy (good manners, cheerfulness and friendliness);
- Respect for the law and all school authorities;
- Respect for other persons and their well-being;
- Respect for the cultural traditions of others;
- Respect for private and public property, and for the environment;
- Tolerance of difference, and care, kindness and consideration for others;
- A responsible attitude towards one's country; one's community; one's school and fellow learners; one's family; and one's self;
- A culture of teaching, learning and service (an ethic* of hard work, regular attendance, co-operation, positive participation and helping others);
- Leadership, vision and direction (one's words and actions should exert a positive influence on others);
- Peace; and
- Health and safety.



STAY ON THE
RIGHT SIDE OF
THE LAW

OUR SCHOOL'S CODE OF CONDUCT example continued

BULLYING POLICY:

Our school seeks to provide a safe, secure learning environment for all and does not tolerate bullying. All members of the school community are expected to base their behaviour on respect for others, regardless of differences in age, status, race, gender, culture, language, religion, sex, sexual orientation or disability.

DEFINITION OF BULLYING

Bullying is a deliberate attempt to hurt, ridicule, torment*, threaten, frighten or intimidate* someone. Bullying is the misuse of power by an individual or a group. Bullying can be mental, physical, verbal and/or psychological in nature.

- The contents of this policy are covered in the Grade 8 Life Orientation programme. Learners joining the school in any other grade are expected to familiarise themselves with the contents of this policy and ask their Life Orientation teacher, should they have any questions.
- All forms of bullying should be reported. A learner may report a case of bullying to any educator, RCL member, peer helper or senior leader. A learner may also place a note in the suggestion box, but it must contain the name of writer. All information will be treated confidentially.
- All reports of bullying will be investigated, at the very least, by a grade head.
- Peer helpers, counselling and educator staff will be available to help both the victim and the perpetrator.
- Records of any bullying will be kept by the school.
- Action to be taken against a perpetrator is listed in the school's Code of Conduct.

EXAMPLES OF TYPICAL BULLYING BEHAVIOUR:

A. Physical bullying

- Minor assault – prodding, poking, tripping.
- Offensive physical gestures.
- Deliberate damage to property of others.
- Major assault – hitting, kicking, tearing hair, scratching, punching, using a weapon of any nature; acting either alone or in a group against an individual or a group.

B. Verbal and written bullying

- Name-calling, ridiculing, humiliating or belittling someone, including making remarks that are offensive to race, disability, gender, language, culture, sexual orientation, age, sex, status, appearance or religion.
- Teasing in a way that causes humiliation or embarrassment.
- Spreading malicious* rumours and false information and rumours which are designed to mock, humiliate, ridicule and belittle others.
- Circulating material which humiliates or embarrasses another via any electronic media, cellphones, posters, photographs, graffiti or any other means.
- Behaving in a threatening way towards others.

C. Psychological (silent) bullying

- Isolating or ostracising* a learner in any way; rejection by a group of a learner; refusal to work with any learner/s in a group activity.
- Intentionally placing a learner in an uncomfortable position.
- Being a bystander* who, in any way, encourages or supports the actions of the bully, and does not attempt to stop the bullying.
- Intimidating or threatening another learner in any way to use or borrow their possessions.

OUR SCHOOL'S CODE OF CONDUCT example continued

DRUG POLICY

We know that drugs are readily available in the communities from which most of our learners are drawn.

We wholeheartedly condemn the abuse of drugs and alcohol as being a danger to the individual's physical, mental and emotional wellbeing; a danger to the individual's ability to lead a productive life; a danger to family cohesion*; and a potential danger to other innocent people.

We undertake to educate our learners about the dangers of drug and alcohol abuse in the belief that knowledge will give them the power to make informed and sensible decisions.

We encourage our learners also to look after the best interests of a friend who might have a drug or alcohol problem by asking a responsible adult for help.

Our teachers are committed to helping any learner who has become involved in drugs to stop the abuse. If a learner has a drug or alcohol problem and seeks help, he or she will be helped, usually by referral* to a professional.

Where a learner's behaviour at school shows some of the typical signs of drug use, the school will contact the parent(s) to arrange for the learner to be tested at the parent's expense so that appropriate remedial measures* may be taken in the interests of the learner and others. In all confirmed cases, however, the learner will be placed under a strong obligation* to stop the abuse in order to avoid punitive measures.

Our greatest concern is safeguarding the welfare of the overwhelming majority of learners who are not involved with drugs. Therefore,

anyone found in possession of drugs at school or dealing (or attempting to deal) in drugs anywhere will be very seriously dealt with in accordance with the Code of Conduct. SGBs are empowered by the South African Schools Act to take strong action, including suspension and/or expulsion, against any learner who commits a serious offence against school discipline, and the SGB will firmly carry out this duty.

Procedural principles* that will be adhered to when assistance is being given or investigations are being undertaken:

- **Confidentiality:** The teacher approached for help by a learner will have to contact the learner's parents and a senior staff member involved in counselling. However, no other staff, learners or parents will be informed. If it is considered to be in the learner's interest that any other person(s) be informed, this will only be done in consultation with the learner.
- **Testing:** Where a test needs to be carried out, this will be done with due regard both to necessary clinical procedures and to personal rights relating to privacy, dignity and bodily integrity*.
- **Searches:** Where there is a reasonable suspicion that a learner is in possession of an illegal substance, a search will be carried out by an educator of the same gender in the presence of the learner concerned; a person of their choice to support them; and a second adult witness of the same gender.

Adapted from *Bergvliet High School Code of Conduct*
<http://www.bhs.org.za/academic/prospectus/code-of-conduct>

VOCABULARY

Appeal procedures: A request to change a decision, usually about a punishment, following certain steps.

Bodily integrity: Respect for another person's body.

Bystander: Someone who sees a problem but does nothing about it.

Consultation: Discussion.

Ethic: Moral rules that guide a person's behaviour.

Exemplary: Setting a good example.

Family cohesion: The way family members care for each other.

Intimidate: To scare someone.

Malicious: Showing hatred and a desire to hurt someone.

Microcosms: A small group that has all the qualities of a larger group.

Obligation: Duty.

Ostracising: Not accepting someone in a social group.

Procedural principles: Official steps to follow to do something correctly.

Punitive measures: Actions to discipline and punish members of a group.

Random drug testing: Unexpected tests for drug use.

Rectifying: Fixing a mistake.

Referral: Putting someone in touch with an expert to help solve a problem.

Remedial measures: Steps taken to solve a problem.

Torment: To make someone suffer.

OUR SCHOOL'S CODE OF CONDUCT example continued

SEARCH AND SEIZURE: WHAT THE LAW SAYS

The 2007 Education Laws Amendment Act states that:

- No person may bring, or have in his/her possession, a dangerous object or illegal drug on school premises or during any school activity.
- The following definitions are important:
 - **Dangerous objects** refers to an explosive material or device; any firearm or gas weapon; any article, object or instrument that may be employed to cause harm to a person or damage to property, or to render* a person temporarily paralysed* or unconscious.
 - **Illegal drugs** are any unlawful substance that has a psychological or physiological* effect; or any substance having such effect that is possessed unlawfully.
- The principal, or his/ her delegate, may, at random, search any group of learners, or the property of a group of learners, for any dangerous object or illegal drug if a fair and reasonable suspicion has been established. The principal or his/her delegate who conducts the body search must be of the same gender as the learner.
- The principal or his/her delegate may also, at random, administer urine or other non-invasive* tests to a learner. Once again, there must be a fair and reasonable suspicion to justify such testing.
- Random searches must be done with due regard to human dignity, privacy and the right to property of the learners concerned.
- Where a dangerous object or illegal drug is confiscated by the principal or his/her delegate, it must be labelled with the full details of the learner; the time and date of search and seizure; the name of the person who searched the learner; and the name of the witness. This labelled dangerous object or illegal drug must then handed over to the police. The police must provide an official receipt.
- The implicated learner may be subjected to disciplinary proceedings in accordance with the school's Code of Conduct in a case where a dangerous object or illegal drug has been found or where such a learner tested positive for an illegal substance.
- However, no criminal proceedings may be instituted *by the school against the learner* for being in possession of a dangerous object or an illegal drug or testing positive for an illegal substance.
- However, criminal proceedings can be instituted* against a learner by the police.

Adapted from the *Education Laws Amendment Act, 2007* (Act 31 of 2007) and the Western Cape Education Department Circular 0023/2009.

The police came and did random drug testing* at school. We all knew it was going to happen because our parents received two letters informing them what the principal planned. Two boys were caught with dagga. I felt sorry for them – they looked very scared and embarrassed. They were given a warning by the police and now they're in counselling to help them kick their drug habit.



LEARNING FROM THE NEWS

Read the newspaper article "School rewrites code of conduct in line with law" and discuss the issues it raises.

School rewrites code of conduct in line with law

By Chandré Princee

An Eastern Cape high school has turned to recently enacted legislation allowing staff to search pupils in order to stem violence in the classroom.

The decision taken on Monday by the school's governing body and provincial education officials was prompted by two recent incidents of violence involving a 15-year-old Grade 9 pupil.

The child is alleged to have assaulted a pregnant teacher and then stabbed another pupil three weeks later on the school grounds. The teacher had confronted the pupil about stealing her cellphone, to which he subsequently confessed.

The boy faces two criminal charges, one of common assault and another of assault with intent to do grievous bodily harm. He is currently suspended from school.

The high school had earlier been identified by the provincial Department of Education as one of the most dangerous schools in the Eastern Cape and education spokesperson Loyiso Pulumane this week said there

were strong grounds for the school to implement sections of the Education Laws Amendment Act, which was gazetted* in December.

"The latest development is a start to try to curb violence at the school," Pulumane said.

He said the school had had to rewrite its code of conduct to formally include random body searches of pupils with immediate effect and to introduce comprehensive disciplinary action measures.

The new education law pushed through significant changes to how searches and seizures could be undertaken and Pulumane said they were hopeful that it would address the school's problems.

The legislation now empowers the school's principal or a delegated person to randomly search any group of pupils or their property for any dangerous object or illegal drugs, if reasonable suspicion has been established.

According to the Act, where a search is to be done, the

principal or his delegated official must do so in a manner that is reasonable and proportional* to the suspected illegal activity. It further states that body searches can only be done in a private area and by someone of the same gender as the pupil.

Another amendment to the school's Code of Conduct, according to provincial schools safety co-ordinator Felix Mbetse, who visited the school after the incidents, includes the identification of pupils with behavioural problems*.

Mbetse said the school would have to keep a record of these "problem children" and deal with them in accordance with national guidelines.

"We have to enforce these measures so that we don't subject educators and learners to such violent incidents," Mbetse said.

The principal said yesterday he was not allowed to comment on the matter. ■

*Published on the Daily Dispatch
online 06/27/2008*



DISCUSS THE NEWS ARTICLE

1. In a few words say what this article is about.

The article describes how “one of the most dangerous schools in the Eastern Cape” took action to stamp out violence and drug abuse on the school grounds. The school management made use of the recently passed education law dealing with search and seizures on school property in order to protect members of its community from certain violent, lawless students. This involved rewriting the school’s Code of Conduct so it included information about random body searches, as well as disciplinary measures linked to unacceptable behaviour. Further measures taken included introducing a system to identify and monitor “problem children”.

2. Why did the school need to rewrite the Code of Conduct?

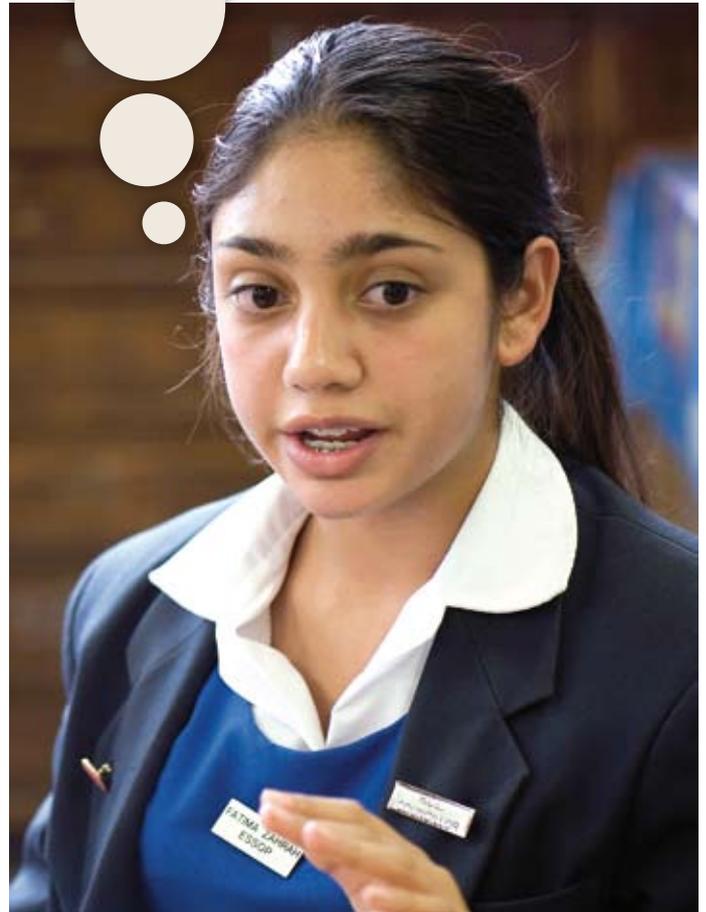
Law breakers also have rights: to dignity, privacy, confidentiality, and to have the processes of law enforcement and the justice system followed correctly.

Rules and procedures of the school and the laws of the land must therefore be followed carefully when dealing with students who break the rules and the law through violence, theft, drug abuse, etc. The Code of Conduct should be in line with the laws of the land and be clear on how search and seizures will be carried out. For example, random searches can be carried out only “if reasonable suspicion has been established”.

3. Why do you think young people at school behave violently and lawlessly?

Give your own point of view. Make a list of all of the ideas.

We all know who uses drugs and who sells them. If learners do this, they must suffer the consequences. If you come to school to sell drugs, you are coming to school to ruin someone’s life, not to learn.



VOCABULARY

Behavioural problems: Not behaving as one is expected to behave.

Gazette: A published law or official decision.

Instituted: Started.

Non-invasive: Respecting privacy.

Paralysed: Being unable to move or do something.

Physiological: To do with the body.

Proportional: A certain amount or size that is a part of the whole group.

Render: Cause.

VALUES IN ACTION

It is very important that SGB and RCL members take a firm stand to keep their schools safe and free of substance abuse*. In order to do this, it is useful to understand the causes of behavioural problems and find co-operative ways of ensuring the safety of learners at school.

SGB
RCL

STEP 1

Understanding causes of behavioural problems

Behavioural problems that lead to breaking the law need to be understood within the context of the families and communities that learners come from.

SGB
RCL

STEP 2

Have your say - your view counts

Use the school suggestion box to ask the school community for their ideas on how you can ensure that incidents of bullying, violence and drug and alcohol abuse do not occur on the school premises.

SGB
RCL

STEP 3

Promoting safe schools

Select some ideas from the suggestion box and put these into practice. For example:

- You could identify places on the school grounds that are high risk areas for bullying and intimidation, and ensure these areas are patrolled and kept free of abusive activities.
- You could consider putting a stop to aggressive activities like school initiations, or discourage unhealthy competition* between individuals, clubs or grades.
- You could also host a dialogue with the school community to find ways to work in partnership to make the school safer.

SGB
RCL

STEP 4

Policies and record-keeping

Does your school's Code of Conduct need to be revised to include search and seizure processes? Do you have a system of record-keeping to monitor problem students?

Take the necessary steps to revise your Code of Conduct and implement a record-keeping system.

Taking time to understand our differences is important if we are to find a way forward.



VOCABULARY

Social alienation: Being pushed out of one's community or social group.

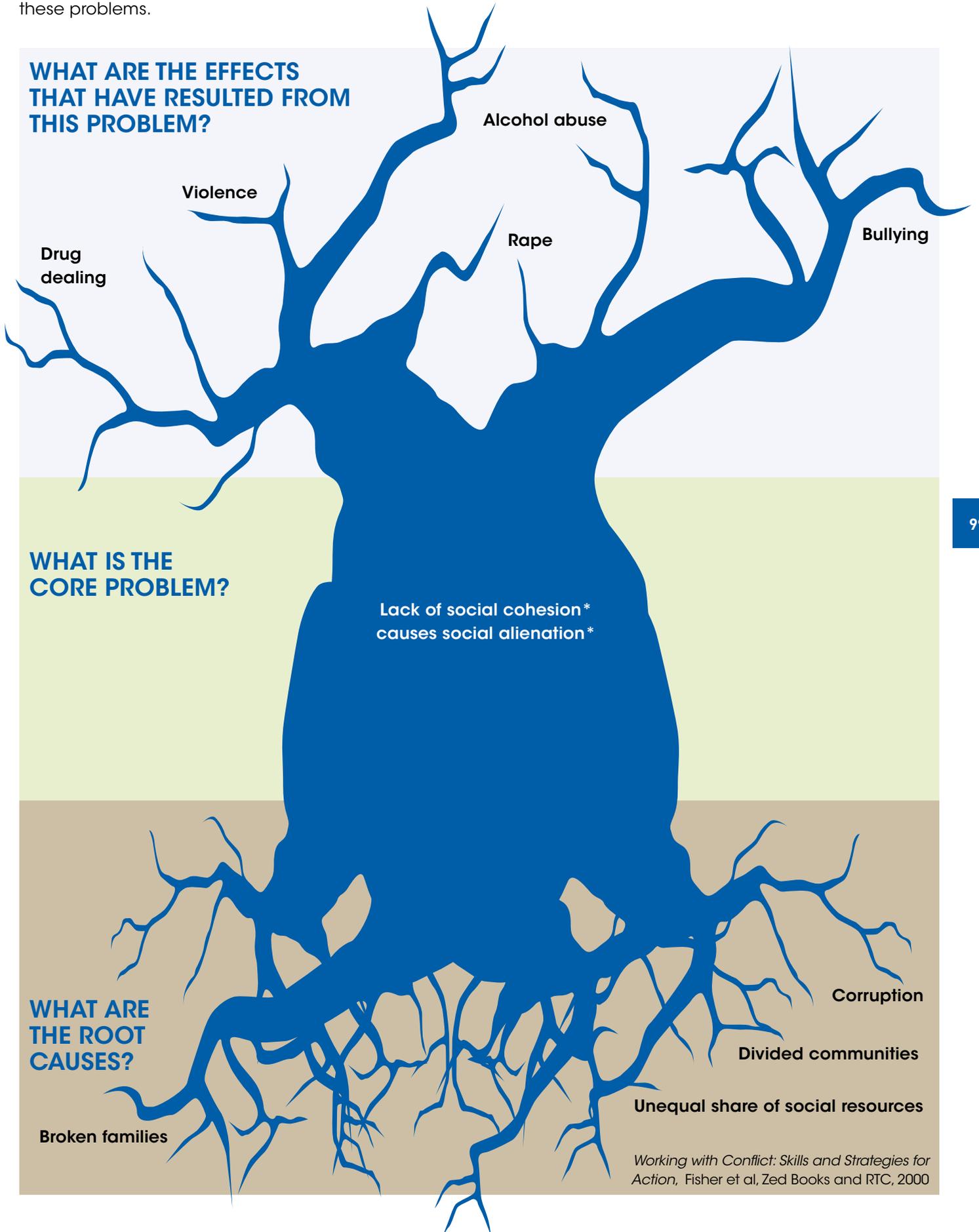
Social cohesion: The way members of a community care for each other.

Substance abuse: Using too much of a particular substance, for example alcohol or drugs.

Unhealthy competition: Competition between people or groups that does not encourage respect but instead encourages fighting and aggression.

CONFLICT TREE

A Conflict Tree is a tool that groups can use to identify the issues that are important for them to address. Use the Conflict Tree to help you to identify the causes of the problem, the core problem and the effects of these problems.



11

USEFUL CONTACTS

GOVERNANCE

Department of Basic Education - School Management and Governance

Tel: 012 357 4163
Email: ndlebe.j@dbe.gov.za
Website: www.education.gov.za

Federation of Association of Governing Bodies

Tel: 051 522 6903
Email: admin@fedsas.org.za

Governing Body Foundation

Tel: 031 564 7048
Email: gammie@iafrica.com

Governor's Alliance

Tel: 011 453 3784
Email: govall@mweb.co.za
Website: www.governorsalliance.co.za

National Association of School Governing Bodies

Tel: 011 830 2200
Email: nasgb.gs@gmail.com/
702@24.com

National Congress of School Governing Bodies

Tel: 074 666 2700
Email: andym@potch.co.za
tgmoleme@hotmail.com

HUMAN RIGHTS

Department of Basic Education

Tel: 012 357 3712
Email: leukes.c@dbe.gov.za
Website: www.education.gov.za

Foundation for Human Rights

Tel: 011 339 5560/1/2/3/4/5
Email: info@fhr.org.za
Website: www.fhr.org.za

Human Rights Institute of South Africa

Tel: 011 492 0568
Email: info@hurisa.org.za
Website: www.hurisa.org.za

Lawyers for Human Rights

Tel: 011 339 1960
Website: www.lhr.org.za

Legal Resources Centre

Tel: 011 836 9831
Email: contact@lrc.org.za
Website: www.lrc.org.za

South African Human Rights Commission

Tel: 011 484 8300
Email: sahrinfo@sahrc.org.za
Website: www.sahrc.org.za

CULTURE

Department of Arts and Culture

Tel: 011 712 8403
Email: info@act.org.za
Website: www.act.org.za

Department of Basic Education

Tel: 012 357 3712
Email: leukes.c@dbe.gov.za
Website: www.education.gov.za

National Arts Council of South Africa

Tel: 011 838 1383
Email: Funding@nac.org.za
Website: www.nac.org.za

National Heritage Council

Tel: 012 348 1663/8233
Email: nhc@nhc.org.za
Website: www.nhc.org.za

South African Heritage Resources Agency

Tel: 021 462 4502
Email: svandamme@sahra.org.za
Website: www.sahra.org.za

RELIGION

Commission for the Rights of Cultural, Religious and Linguistic Communities

Tel: 011 537 7600
Email: Chairperson@crlcommission.org.za
Website: www.crlcommission.org.za

Department of Basic Education

Tel: 012 312 5420
Website: www.education.gov.za

Muslim Judicial Council

Tel: 021 684 4600
Email: idarah@mjc.org.za
Website: www.mjc.org.za

South African Board of Jewish Education

Tel: 011 480 4700
Email: sabje@sabje.co.za
Website: www.sabje.co.za

South African Council of Churches

Tel: 011 241 7800
Email: tmm@sacc.org.za
Website: www.sacc.org.za

South African Hindu Maha Sabha

Tel: 031 309 1951
Email: sahms@worldonline.co.za

LANGUAGE

DEAFSA

Tel: 021 683 4665
Email: deafsa@iafrica.co.za
Website: www.deafsa.co.za

Department of Basic Education

Tel: 012 357 3712
Email: leukes.c@dbe.gov.za
Website: www.education.gov.za

Pan South African Language Board

Tel: 012 341 9638/ 012 341 9651
Email: communication@pansalb.org.za
Website: www.pansalb.org.za

Project for the Study of Alternative Education in Southern Africa

Tel: 021 650 4013
Email: praesa@humanities.uct.ac.za
Website: www.uct.ac.za/depts/praesa

South African National Deaf Association

Tel: 011 331 6390

Email: info@sanda.org.za

Website: www.sanda.org.za

RACE

Department of Basic Education - Race and Values in Education

Tel: 012 357 3368

Email: mannah.s@dbe.gov.za

Website: www.education.gov.za

Centre for the Advancement of Non-Racialism and Democracy

Tel: 082 881 8015

Email: allan.zinn@nmmu.ac.za

The Children's Movement

Tel: 021 686 6898

Email: crochild@telkomsa.net

Website: www.childrensmovement.org.za

South African Institute of Race Relations

Tel: 011 482 7221

Email: prisca@sairr.org.za

Website: www.sairr.org.za

Umtapo Centre

Tel: 031 309 3350

Email: info@umtapocentre.org.za

Website: www.umtapocentre.org.za

GENDER AND SEXUAL ORIENTATION

Department of Basic Education

Tel: 012 357 3712

Email: leukes.c@dbe.gov.za

Website: www.education.gov.za

Behind the Mask - The Voice of Africa's LGBTI Community

Tel: 011 403 5566

Email: info@mask.org.za

Website: www.mask.org.za

GALA: Gay and Lesbian Memory in Action

Tel: 011 717 4239

Email: info@gala.co.za

Website: www.gala.co.za

Intersex South Africa

Tel: 021 447 6290

Email: coordinator@intersex.org.za

The Lesbian and Gay Equality Project

Tel: 011 487 3810/1

Email: info@equality.org.za

Website: www.equality.org.za

GENDER

Commission for Gender Equality

Tel: 011 403 7182

Website: www.cge.org.za

Department of Basic Education - Gender Equity in Education

Tel: 012 357 3374

Email: aphone.m@dbe.gov.za

Website: www.education.gov.za

Family and Marriage Society of South Africa

Tel: 011 975 7106/7

Email: national@famsa.org.za

Website: www.famsa.org.za

Gender Links

Tel: 011 622 2877

Email: progassistant@genderlinks.org.za

Website: www.genderlinks.org.za

Girls and Boys Education Movement Clubs

Tel: 012 357 3373

People Opposed to Women Abuse

Tel: 011 642 4345/6

Email: info@powa.co.za

Website: www.powa.co.za

INCLUSIVE EDUCATION

Alliance for Children's Entitlement to Social Security

Tel: 021 761 0117

Admissions Hotline: 0800 005 175

Email: admin@acess.org.za

Centre for Education Rights and Transformation

Tel: 011 559 1148

Email: esekgobela@uj.ac.za

Website: www.uj.ac.za/EN/faculties/edu/Centresandinstitutes/CERT

Department of Basic Education - Inclusive Education

Tel: 012 357 4082

Email: Simelane.M@dbe.gov.za

Website: www.education.gov.za

HIV AND AIDS

AIDS Helpline

Tel: 08000 123 22

Department of Basic Education

Tel: 012 357 3712

Email: leukes.c@dbe.gov.za

Website: www.education.gov.za

National Association of People Living with HIV/AIDS

Tel: 011 873 7158

Email: napnat@sn.apc.org

Website: www.napwa.org.za

South African National AIDS Council

Email: info@sanac.org.za

Website: www.sanac.org.za

The AIDS Consortium

Tel: 011 403 0265

Email: info@aidsconsortium.org.za

Website: www.aidsconsortium.org.za

Treatment Action Campaign

Tel: 021 788 3507

Email: info@tac.org.za

Website: www.tac.org.za

SAFE SCHOOLS

Child Line

Tel: 0800 05 55 55/ 031 207 9108

Email: admin@childlinesa.org.za

Website: www.childlinesa.org.za

Department of Basic Education

Tel: 0800 202 933

Website: www.education.gov.za

National Institute for Crime Prevention and Re-integration of Offenders

Tel: 021 462 0017

South African Police Services Crime Stop

Tel: 086 0010 111

Email: childprotect@saps.org.za

Website: www.saps.gov.za

South African Police Services Emergency number

Tel: 10111

South African Council of Educators

Tel: 086 1007 223

Email: pr@sace.org.za

Website: www.sace.org.za

USEFUL RESOURCES

Documents to be familiar with:

- The Constitution of South Africa, Act 108 of 1996
- The Bill of Responsibilities
- National Guidelines on School Uniforms (Government Notice 28538)
- Religion in Education Policy, August 2003
- Language in Education Policy, 14 July 1997
- Norms and Standards for School Funding (School fee policy)
- Measures for the prevention and management of learner pregnancy, 2008
- Develop an HIV and AIDS plan for your school - A guide for school governing bodies and management teams
- Guidelines for the Prevention and Management of Sexual Violence & Harassment in Public Schools, 2008
- Teachers guidelines for building humanity and accountability in schools
- Education White Paper 6 - Building An Inclusive Education And Training System
- Guidelines on the development of a code of conduct for schools
- Strategy for Integration and Non-Discrimination, December 2005
- A Guide Book for Principals and Teachers, Educating for Our Common Future
- Implementation Guidelines for Safe, Caring and Child-Friendly Schools, 2009
- SASA No fee schools – Norms and standards for school funding Regulations for exemption of learners of parents from payment of fees.
- SACE code of conduct for Educators.
- Childrens Act.



basic education

Department:
Basic Education
REPUBLIC OF SOUTH AFRICA