



WHICHEVER WAY YOU

LOOK AT IT

WHATEVER THE RACE

ALL IS EQUAL





Educating for Our Common Future: Building Schools for an Integrated Society

A Guide Book for Principals and Teachers



DEPARTMENT OF EDUCATION





Cover Image:

Jénine Swanepoel, 9. Senior Phase, Free State, Hoërskool Sasolburg

Title: *“Unity in Diversity - we have strength in variety.”*



Back Cover Image:

Artwork by Marthinus Engelbrecht, Gr8 Hoërskool Die Adelaar, Gauteng

Title: *“Whichever way you look at it, whatever the race: All is equal.”*

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Chapter 7 is drawn almost entirely from *School Management Teams: Managing Diversity*, from section 4.3, 'Dealing with Conflict in Managing Diversity'.

Quotations in boxes that are not acknowledged are comments that have been made by individuals directly to the DoE team producing the book.





The Constitution of the Republic of South Africa, (Act 108 of 1996),

was approved by the Constitutional Court (CC) on 4 December 1996 and took effect on 4 February 1997.

PREAMBLE

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 seën Suid-Afrika. God bless South Africa.

Mudzimu fhatutshedza Afurika. Hosi katekisa Afrika.

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Building Schools for an Integrated Society

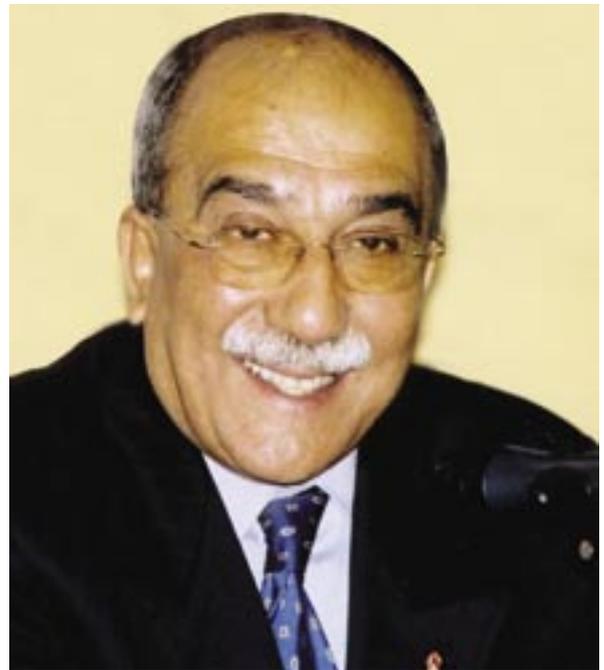
A Guide Book for Principals and Teachers

Foreword

Recent media and research reports suggest that despite major advances achieved since the first democratic elections, the educational experiences of a number of learners in South African schools are still dominated by the spectre of race. This is despite the fact that we have dismantled the apartheid legislative framework that institutionalised racism in the education system.

We have always recognised that the first phase of educational reconstruction in the post-apartheid era would be about creating the framework within which the apartheid legacy could be confronted and dealt with. Apartheid and its brutal legacy however still haunt the nation's classrooms. The first decade of freedom has taught us, often very sharply, that life in the new South Africa has its own challenges, sometimes very similar to the challenges of the past. One such lesson is that real renewal can only occur if teachers, managers, parents and communities recognise the importance of changing the old ways of doing things. This implies commitment to redress, equity and transformation at an institutional level.

The importance of this guide book is that it recognises that systemic change can only occur if teachers, school governing bodies, managers and local communities commit themselves to the change process. Accordingly, the guide book recognises that the role of all stakeholders is vital if racial integration is to be successfully achieved. Furthermore, the book acknowledges that contexts and conditions differ and that a "one-size-fits-all" approach is necessarily doomed to failure. It provides guidelines and suggestions on how to deal with the challenges of integration without being dogmatic or prescriptive. The strength of this publication is that it encourages school communities to reflect on their own situations and to find their own solutions in line with the values and principles of our Constitution.



I strongly believe that education is an essential aspect of meeting the challenges posed by integration. The motto of our Coat of Arms, "iXhale /xarra // ke" which literally means "diverse people unite" reminds us of our historic duty to respect the desires, needs and dreams of all those who enter our schools and classrooms. We cannot live successfully as communities and as a nation if we do not respect each other's differences, whilst recognising how these diverse elements shape the road ahead into unity and our common destiny.

This is the first in a series of publications that is aimed at assisting our schools to deal with issues of integration. I hope that school communities will find this publication useful and that it will contribute to the building of more integrated schools and communities. Only by combining our efforts will we be able to rid our schools and communities of the scourge of racism. Nation-building and reconciliation are the challenges that we must be involved in. But first, we must exorcise all manifestations of prejudice, which leads to discrimination.

A handwritten signature in black ink that reads "Kader Asmal". The signature is fluid and cursive.

Prof Kader Asmal, MP
Minister of Education
January 2004

Introduction



South Africa has achieved a miracle by ensuring a peaceful transition from a racially divided past to a stable democracy. This is nowhere more evident than in our education system. In the short space of 10 years, we have made the change from 18 racially divided Departments of Education, to one National Department, with 9 Provincial Departments of Education, each guided by the Constitution of the Republic of South Africa and a unitary set of policy documents.

Despite the existence of progressive and far-sighted policies, and despite the relatively peaceful transition to a non-racial democracy, there is a great deal of work to be done before

we can safely say that the vision expressed in our Constitution has been shared with all educators and that this vision has been realised in all our institutions. One aspect of this vision that still has to be realised, is that of a truly non-racial school system, where every school is either racially integrated, or preparing students to live in a integrated society.

The school has a significant role to play in ensuring that our learners are equipped to become proud and active citizens in post-apartheid South Africa. The school is a microcosm of society. It is the springboard from which learners acquire the knowledge, skills, values and attitudes with

which to respond to the challenges and potential presented by our rich and varied multicultural society. The failure to utilize schools to contribute to a common future represents a short-sighted and stunted approach to education.

“We are convinced”

We are convinced that as a people, both black and white, we have the wisdom, ingenuity and sensitivity to the human condition that will drive us to overcome the demon of racism.

President Mbeki

Purpose of the Book

The aim of this guideline book is to support principals, School Management Teams (SMTs), School Governing Bodies (SGBs) and teachers to develop schools which are aligned to the principles of the Constitution, in particular, to the principle of non-racialism.

Achieving racial integration requires change at an individual as well as institutional level. The book should have an impact on your vision of yourself:

- that you understand how you can guide your learners towards living in an integrated and united South Africa;
- that you understand difference, see it as a strength and an opportunity;
- that you acknowledge conflict and problems, but see for yourself a constructive role in dealing with these; and
- that you see yourself as a leader, guiding learners to a common future, in a journey in which you learn alongside others.

The book focuses on contexts of mixed race schools, but it provides advice for all schools in South Africa, as all schools should teach learners how to live and work in a non-racial society. The book looks at other forms of division and discrimination which present a challenge in education as well, for example, ethnicism, xenophobia or discrimination towards people living with HIV/AIDS.

The need for integration poses complex challenges, and responses which are appropriate to the specific contexts. When strategies are implemented, new and unanticipated challenges present themselves. For these reasons the book provides comments, hints and suggestions, but not an actual recipe for change. A book cannot provide readers with all the ideas and support required to embark on an extensive course of action with regard to integration. For further support, readers should use some of the resources indicated in Chapter 8, especially on in-service training and human rights and the curriculum.

Questions for Further Reflection

- How will you use this book at your school? (Will you get other educators and parents to discuss it with you?)

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Reflection

The Reality of Our Schools

Integration since 1994

The integration of schools in South Africa since the end of apartheid in 1994, is a shining example of how ordinary people can embrace change. The relative ease of this transition from segregated to desegregated schooling is in no small measure due to the cooperation and goodwill of managers, teachers and parents. Evidence of this transition is that:

- a total of eighteen educational departments based on race, province and homeland administrations, have been amalgamated into one national and nine provincial departments;
- students write common matriculation examinations in each province, based on a common national curriculum; and
- many schools now have students from a variety of language and race backgrounds.

'Magnificent spirit of acceptance'

The happy mix that we have now, where our enrolments are over-subscribed every year, is an astonishing transformation and one that bears testimony to the magnificent spirit of acceptance and respect that we can enjoy in South Africa today. Sunnyridge Primary School received a Presidential National Award for Racial Integration on 13 March 2003 at the Most Improved Schools Award Ceremony held at the Presidential Guest House in Arcadia, Pretoria. We are extremely proud of this.

Own source

Challenges facing Education: Racial Discrimination

The integration of schools did not occur without problems. It remains a challenge to ensure that all learners share the same opportunities to receive a good quality education, and it still remains a challenge to ensure that schools provide equal access to all learners who live within a school's vicinity, irrespective of social class or colour. It remains a challenge to ensure that schools treat all learners with respect, and it

still remains a challenge to ensure that all schools teach learners how to learn and live together in mutual understanding and harmony.

Nine years after the first democratic election, there is still much evidence that racism exists in our schools.

In 1999, it was reported that the South African Human Rights Commission (SAHRC) legal department received the second highest number of complaints regarding racism, from the education sector. In a study conducted by the SAHRC in 1999, 62% of the 1 700 learners surveyed from ex-Model C (white), House of Representatives (coloured) and House of Delegates (Indian) Department high schools, felt that there were racial problems at their schools. The report includes reports of racism towards students as well as minority black teachers.

While noting the attempts made by some schools to integrate, including certain schools whose practices should be studied as models of good practice, a Mpumalanga Department of Education study (2001) observed the following exclusionary practices at schools:

- exclusive use of a language, usually Afrikaans, which learners cannot understand;
- exclusion of learners by charging high fees;
- recruitment of learners from outside the catchment area to keep black learners out;
- scheduling of SGB meetings at times when black parents cannot attend;
- no provision of the dominant African language as a first language subject;
- staff profile being predominantly or exclusively white, while the learner profile is mixed;
- encouraging black and white learners to sit separately at assembly or during breaks;
- imposing a foreign culture on black students, for example with regard to "ontgroening" (initiation);
- limited provision of sporting codes, for example soccer;
- amalgamation of schools into combined schools in a single set of premises, to avoid integrating;

- discriminatory practices with regard to discipline for different race groups; and
- discouraging or preventing black learners from studying mathematics or commerce in the higher grade.

Defining Racism and Racial Discrimination

In 1965 the General Assembly of the United Nations adopted the International Convention on the Elimination of All Forms of Racial Discrimination. Here racism is defined as any distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin, which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in political, economic, social, cultural or any other field of private life.

Racial discrimination in the school setting can be defined as the intentional or unintentional denial of the right to participate fully in the education process - or the denial of the dignity or self-expression - of an individual learner, educator, manager or parent or group, on the basis of race.

This book refers to racism, racial discrimination and discrimination, as it is not always easy to make distinctions between these phrases. Racism in South Africa has been demonstrated by individuals from all communities: African, white, Indian and coloured. However, since racism is experienced most sharply in situations where it is aligned with differences of power and resources, and since it was legislated by a white power block in the form of apartheid, racism is still most commonly associated with attitudes of 'whites' towards 'blacks'. It is important to bear in mind that other forms of discrimination do occur, for example, tribalism, ethnicism, xenophobia or sexism. A community might bear the brunt of racial discrimination, but this does not mean that it itself does not practise a different form of discrimination, for example, xenophobia.

Poem against Xenophobia

Don't hate me because I come from a different land. Don't hate me because I'm smart and you don't understand, Because I speak a different language and live a certain way. Don't hate me because I'm better at a sport that you play. Don't look at me with piercing eyes when you see me walk by. Don't curse me when I retaliate and then wonder why. Remember when I knocked at your door and you did not let me in, Because I'm the incorrect nationality and have the wrong colour skin. Some hate me for what I stand for and some for who I am. Some hate me because of envy and some hate me because they can, But whatever your reason is, think before you do, Because the next person that decides to tour my country could be you!

Samkele Tsipa, Produced for the Schools' Competition to mark World Refugee Day, 20 June 2002

What is 'race'?

There exists no scientific basis for the racial classification of human beings. Biologically speaking, people with different colour skins, heights or facial features are all members of the human race.

Humanity originated in South Africa

As a result of rigorous investigations by numerous scientists, spanning many years, we now know that:

- *South Africa and other African countries have yielded fossils that prove beyond any doubt that humans originated in Africa, and it was in Africa that they began to walk on two feet and developed the ability to adapt continuously to their changing conditions;*
- *modern technology originated in East Africa, where the first stone tools were manufactured and used;*
- *our early human ancestors first controlled and made fire in South Africa.*

Foreword by Thabo Mbeki to The Official Guide to the Cradle of Humankind, Hilton-Barber and Berger 2002

In the last two to three centuries, we have developed the habit of treating people differently, according to the racial categories that we have developed. The impact of discrimination based on individuals' superficial features, is that people experience life's opportunities differently. Although the idea of 'race' is not based on scientific truth, it is real in the sense that it affects

how we see ourselves and how we treat each other. Because we have not yet developed an adequate vocabulary to deal with our common identity as South Africans, and because we are still grappling with change, we still use old categories that sometimes cause discomfort, such as “black”, “Indian”, “coloured” or “white”. These words will therefore be used in this book.

Different Shades of Racism

Discrimination varies in both degree and kind. An extreme version is when principals simply refuse to accept certain pupils to their schools, or when pupils refuse to accept certain teachers, on the basis of race, poverty or ethnic affiliation.

Teachers chased away

Schooling has been disrupted at a rural Mpumalanga school after learners closed off the entrance to get rid of two white teachers and their principal. ... Placard wielding, toy-toying students surprised teachers when they blockaded the entrance with stones, burning tyres and furniture last Thursday. They also chanted, “Kill the boer! Kill the white!”

Daily Sun 23 July 2003

Another extreme or visible kind of discrimination is when learners or their communities resort to violence. This is often the result of managers not acting when there are problems, or being seen to take the side of one group.

Racial tension spirals

At Ben Viljoen High School in Mpumalanga Province, two white pupils waved the old South African flag and swore and spat at their black schoolmates. The education department overruled a school-governing body (SGB) decision to merely reprimand the boys and ordered that the pupils undergo a disciplinary hearing. “We received the SGB’s report but decided that the policies of the South African Schools Act (SASA) be followed”, said a provincial spokesperson.

The SGB chairperson said the two pupils had been acting in response to provocation by some black pupils. “We spoke to both kids and their parents, and explained that their actions were not good for the new

South Africa” said the SGB chairperson. According to the provincial spokesperson, allegations that black and white Learners’ Representative Council (LRC) members were seated separately during their inauguration function, were “unfounded”, as the children themselves chose to sit apart, and some black pupils and their parents walked out in protest.

Racial tension peaked at the school in 1996 when education authorities started integrating black and white pupils.

A black pupil was arrested after allegedly stabbing a white girl because she allegedly called him a “kaffir”, and the school tried to expel a Grade 8 pupil when he accidentally touched a white girl’s breast.

Black parents complain that white pupils regularly use derogatory language, and that their children are discriminated against by the largely Afrikaans-speaking staff.

The two boys subsequently appeared before a disciplinary hearing and according to the provincial spokesperson, “They showed remorse for their actions and were [strongly] reprimanded”.

amalgamation of two 2003 newspaper articles

Sometimes principals or teachers discriminate against pupils without realizing they are being racist.

Discrimination in the classroom

If, in class, the teacher sees me talking with Menzi, maybe we are talking about work, he or she will send the black kid out of the classroom and leave me to continue, even if I am the one who is wrong.

Department of Education 2000 p. 54

Sometimes racism is exhibited by sheer indifference or contempt for the suffering or need for human dignity of people of another colour.

Indifference towards needs of learners

A small number of teachers, particularly in English and Afrikaans contexts, expressed indifference or annoyance. A case in point is the principal of a conservative high school. ... When he was asked how the school was responding to the challenges

of change with regard to language, he used the metaphor of an uninvited guest. He reported that the school did not have a problem with other learners, except those who had come to the school 'through the window'. According to him, there was no language support programme in the school because 'if learners choose to come here, they must learn to cope'.

Department of Education 2000 p. 53/4

Racism or discrimination can also be demonstrated by denying that there is any difference between learners of different groups. This is sometimes referred to as “colour blindness”.

Race was denied, but living in the room

I just wanted to comment on a multiracial school in the Eastern Cape. No one talked of race or racism, but there was a tone among educators that reflected a clash of stereotypes and perceptions rooted in our past. These were the same educators who pretended as if race was not part of the reality of their schools, articulating a common line when race was raised as an issue, 'black or white, children are all the same'. But black children were regarded as 'disrespectful'. I noticed that some of the examples they gave, demonstrated different understandings of respect. They said that it was disrespectful for a learner to sing in the hallways. They said that black learners did not 'respect property' because they never brought their own scissors and were always borrowing other learners' scissors. There was also a funny race dynamic about parental involvement. White parents and white educators said that 'black parents don't care about education'. Black parents expressed a hesitation to participate in school life because of unstated rules, which they felt judged by. There were all these ways in which 'race' was denied, and yet was living in the room.

Department of Education 2002 p. 35

The problem with “colour blindness” is that denying difference does not help to deal with the challenges it poses. In situations where difference is denied, one culture, usually the most powerful, dominates. Other cultures are repressed and subtle forms of discrimination often flourish. These occur even in situations where the management believes it has done what it should, in order to ensure school integration.

Denial of difference is a short-term and superficial approach, as it does not take into account the complexity of social relations across colour, religious or linguistic boundaries.

You cannot ignore colour

In the beginning I used to say, “we must forget about colour”, but if we just keep quiet, those suspicions we have don't come out. If we say all children are the same, of which they are not, we cannot handle them the same way. For example black children come in and sit down, as they don't want to be higher than you. White children will wait until they are asked to be seated. So we have to understand different backgrounds. We must talk about it, with respect. The school also has cultural days and food stalls every year. We have to talk about our differences, even the children. You cannot ignore colour, but you cannot just concentrate on it. We have common values that we share.

Interview with principal of a school which won an award for racial integration

Discrimination is also caused when teachers or principals generalize about individuals, label students or make assumptions about them. They do not explore the issues in any detail, but advance their own explanations.

Seeing children as deficient

A teacher from an [English language] high school described some learners as not 'culturally enriched', while another referred to African-language speakers as learners from an 'input deprived' background.

Department of Education 2000 p. 53

Attempts to celebrate diversity at a school can also lead to a form of racism, for example when the school emphasizes superficial differences, such as food or dress, at the expense of deeper issues of power, and the fact that learners do not always like to be singled out for their differences.

Dangers of celebrating difference clumsily

My daughter was very upset about an incident that happened at her school, where the teacher asked her to prepare a song from her Zulu culture to sing at the school. But she doesn't know any Zulu songs, and when she told the teacher this, the teacher told her not to be ashamed of her background.

Own source

We are atheists, and were totally irritated by the school's decision to make each group pray in their own group in the morning assembly. So Tauriq was told to pray with the Muslims. He said to me, "Daddy, I want to pray with the other children". In the school's attempts to be multicultural, they ended up dividing the children even more.

Own source

Discrimination Leaves a Lasting Imprint

Discrimination has a negative influence on individual learners and educators, and on the school as a community. This influence is within the psychological, cultural and academic domains. Through its influence on individual students who graduate to become adults, parents and leaders in the community, discrimination at school leaves a lasting imprint on the society as a whole.

The failure of principals or teachers to acknowledge that some might be suffering from real or even imagined slights, leads to the withdrawal of individuals into a cocoon of silence, anger or despair.

'Racism is a trap'

People have done things that hurt a lot. Sometimes someone doesn't intentionally mean to hurt you or is not consciously giving the message. You might perceive something as being racist or sexist, that was totally devoid of those connotations, but it hurts you all the same. Many people, especially black people with the issues of racism begin to internalize it. A person may then say, "Oh, I'm not going to confront her/him about it, because that is just the way they

are, it's me, I must just learn to live with this." It is also difficult if you keep complaining because you draw attention to yourself in a context where you are expected to conform.

Own source

Sometimes the legacy of discrimination is in the form of psychological damage, where a learner might genuinely begin to feel inferior to others. A low self-image can lead to depression and anxiety.

Discrimination hurts

When the child with HIV tells other children that he has HIV they don't love him because they think they will get that disease. And they start to hate him and beat him at school. The child will cry and say 'I want to die' because people do not treat him the way they were treating him and his friends.

University of Cape Town 2001 p. 19 (adapted)

The impact of discrimination might be on the functionality of the school. Student alienation, conflict, violence or protests prevent normal teaching and learning from occurring.

Student alienation

During a discussion with learners at the school, a complaint about racism emerged from a black student, who said: "We have rugby, cricket, but no soccer! We have complained about this so many times to educators and the headmaster, but they always make up some excuse". He went on to say that that was one of the reasons why more blacks got into trouble at school: "some of my friends smoke and drink and get into fights, but they say there's nothing else to do and the educators in the school don't care about them anyway. The educators are always telling us how there are more discipline problems amongst the black students".

Department of Education 2002 p. 36

Discrimination can impede the academic performance of a learner, who might feel undermined in the class.

Teacher's attitudes affect academic performance

I am a Venda speaking person. My second language is English. I had a very confusing background about my second language. At school, few pupils were English speaking including our teachers. The rest were Blacks who didn't know English, like myself. At first I was forced to learn English so that I could communicate with others at school. Although I started to like English, it was still difficult for me to speak it well because of my teacher's attitude towards those who do not know and understand English well. My English teacher was an Indian. She was very cruel. For example, if she told you to read a paragraph and you pronounced a word the way she didn't like or wrongly, she would say to you, "My child, why are you bothering yourself by coming here everyday?"

Own source

Discrimination affects the perpetrator, who might develop a false sense of superiority and entitlement. Other negative influences on the perpetrator are isolation, mistrust or fear. In sum, racism does not hurt the individual learner or teacher alone. It impoverishes the culture of the school, the community and the country.

Where do we go from here?

It is important that as we plan to make our schools more integrated, we understand what we mean by "racial integration" in schools.

Defining racial integration

Racial integration implies that individuals from all racial backgrounds enjoy the rights to access and participation in all aspects of the management and services of the institution. This participation is reflected in the composition, outputs practices and culture of the institution. It refers to the extent to which schools have made a conscious attempt to respond to the needs of historically disadvantaged groups and help learners form relationships with others, irrespective of colour or creed.

Not all schools which have students from more than one racial background are racially "integrated" in the manner described in the various chapters of this book. It would also be illogical to describe schools with students of one race group only as "racially integrated". However, all schools can teach learners how to behave in a racially integrated society.

Racial integration further implies that:

- all human beings are seen as equal, irrespective of class, colour, religion, gender and other categories;
- diversity in student and staff profile is seen as a strength;
- differences are acknowledged, discussed - and celebrated where appropriate;
- differing needs are catered for and the legacy of past discrimination is taken into account;
- different needs are not catered for via separation of students into parallel structures;
- an active stance is adopted, in order to promote mutual understanding and reconciliation; and
- all individuals, irrespective of colour, class or religion, are seen as participants in the process of promoting racial integration.

All schools have areas in which to improve, no matter how many steps they have taken to achieve racial integration. The following chapters provide some advice about how to achieve school integration. Chapter 3 provides information about the policies which guide school integration.

Questions for Reflection

Place your school along the spectrum:

totally divided ←————→ truly integrated
 very discriminatory ←————→ totally inclusive
 highly conflictual ←————→ thoroughly harmonious

- As an individual, do you practise direct or indirect discrimination? Use the following set of questions to help you reflect:

Have I, through inaction or direct victimisation,

denied a learner or a parent an opportunity to participate or voice an opinion?

denied a learner or a parent access to resources?

denied a learner or a parent access to services?

denied a learner or a parent their right to human dignity and self respect?

- What are the signs demonstrating how divided, discriminatory or conflictual, your school is?
- How would you penetrate beneath the surface to determine if there is covert and subtle discrimination at your school?
- What impact does overt or subtle discrimination have on the school as a learning institution?

Suggested Further Reading

A full set of definitions of terms relating to discrimination are provided in: ELRU (1997) *Shifting Paradigms; Using an Anti-bias Strategy to Challenge Oppression and Assist Transformation in the South African Context*. Cape Town: Rustica Press

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4

Signposts The Policies Guiding Integration in Schools

The Vision of a Non-racial United and Democratic South Africa

Since 1994, the Department of Education has laid a clear policy foundation to define the kind of education system envisioned in the Constitution of the Republic of South Africa (1996) – a vision of a society “based on democratic values, social justice and fundamental human rights” (preamble). All the policies developed by the Department of Education provide an understanding for school government and management, about the responsibilities of schools to learners, educators and parents, with regard to racial integration. This chapter covers only the national policies, and principals would be advised to consult with provincial officials to get more specific guidance.

There has been a tendency amongst some principals and School Governing Bodies to manage schools according to the letter of the law rather than according to the principle, and to use loopholes where possible, in order to avoid genuinely allowing racially integrated schools to flourish. For example, schools have attempted to maintain racial exclusivity by using criteria such as language proficiency in order to keep English or African language speaking students out of schools. For these reasons, this chapter is not merely about what policy dictates – it is also about the values and spirit guiding the policies and practices of the educational system.

It was with concern for the lack of a genuinely shared set of norms, that Minister Asmal appointed the first working group to report on the values which should be guiding the policies and practices of officials, principals and teachers. The final report, entitled *Manifesto on Values, Education and Democracy*, was published in 2001. This report highlights ten Constitutional values, which guide both the practice and the spirit of governance and teaching at all schools.

The values highlighted are:

- democracy;
- social justice and equity;
- equality;
- non-racism and non-sexism;
- *ubuntu* (human dignity);
- an open society;
- accountability (responsibility);
- the rule of law;
- respect; and
- reconciliation.

Use of the guidance provided by policy should thus be undergirded by an understanding of the values and principles which inform these policies, and by the vision of our society that has been expressed in the Constitution. The spirit in which this journey towards racially integrated schools should be undertaken, should be one of open debate and honesty, and an ability to reflect on one’s own institution and one’s role therein. This spirit of self reflection leading to concrete action is described in the White Paper on Education and Training (1995), which called for “An Action Plan for Human Rights in Education”, beginning with a “frank and searching self-examination, within every department and institution of the education system, of its own practice, tested against the Constitution’s fundamental rights requirements”. This should lead to action plans in all institutions, “so that there is a purposeful, incremental improvement in human rights practices throughout the system” (1995:45).

Access

Policy guidelines provide indications of how the integrated school should be governed in terms of access, respect for difference, employment of educators and the management of the curriculum. Guidance on how to administer the access policy of a school is provided by the National Education Policy Act of 1996, which commits the state to:

“enabling the education system to contribute to the full personal development of each student, and to the moral, social, cultural, political and economic development of the nation at large ...”

The rights guaranteed by this Act to every citizen are the following:

- to be protected from unfair discrimination within or by an education department or educational institution on any grounds whatsoever;
- to basic education and equal access to educational institutions;
- to be instructed in a language of choice, where reasonably practicable;
- to enjoy freedom of conscience, religion, thought, belief, opinion, expression and association;
- to establish education institutions based on a common language, culture or religion, as long as race is not used as a basis for discrimination; and
- to use the language and participate in the cultural life of his or her choice within an education system.

When devising an access policy for a school, one should not merely focus on one right, for example, “to use the language and participate in the cultural life of his or her choice within an education system”, while ignoring the larger issue; that the access policy of a school cannot use race as a basis for discrimination – neither overtly, nor covertly, for example, by using language or fees as a cover for exclusion. In this instance the spirit of protection from unfair discrimination or the right to the full personal development of each student, must weigh more heavily than the right to “establish education institutions based on a common language”. If various rights are seen to collide in this manner, a school or community should find creative ways to resolve them, rather than to practise exclusion.

An Inclusive Approach

The concept of racial integration is very closely linked to that of “inclusive education”, which is defined in White Paper 6: Special Needs Education – Building an Inclusive Education and Training System of 2002. This paper deals with learners with “special needs”, which, in the past, were seen as learners with mild or severe learning difficulties. The new approach implies that some learners have needs which are different to those of the majority, or different to those which the school has traditionally catered for in the past. These needs may pertain to biological needs such as being hard of hearing, or needing a wheelchair, or they may pertain to social needs arising out of poverty, such as lack of nutrition or warm clothing. They may also pertain to issues arising out of difference, for example, having a different home language from that of other learners at the school. In all instances, the policy requires that the school:

- recognises and respects the difference among all learners and builds on similarities;
- supports all learners and caters for a full range of learning needs;
- overcomes barriers that prevent it from meeting the full range of learning needs; and
- increases the capacity of educators to cope with all forms of learning needs.

Employment of Educators

The employment of educators plays a crucial role in promoting racial integration in schools. A diverse teaching corps facilitates the contributions of a wide variety of cultures, and it encourages students from all racial backgrounds to see role models in the teaching body. This position is amply supported by policy, for example the Employment Equity Act of 1998, which prohibits unfair discrimination and promotes affirmative action in order to ensure representativity of designated groups with regard to race, gender and disability in the workplace. The Employment of Educators Act of 1998, further stipulates that the filling of any post on

any educator establishment shall be with due regard to equality, equity and the principles of the Constitution. The ethical conduct of educators with regard to racial integration is governed by the South African Council for Educators Act of 2000. This act provides for the possibility of sanction against educators who practice misconduct, including that of discrimination or abuse. The Norms and Standards for Educators of 2000 sets clear parameters for how educators should promote racial integration in schools. Three of the seven roles of an educator deal directly with this:

- as a learning mediator, the educator is called upon to mediate learning in a manner that is sensitive to diverse needs of learners, show respect for differences of others and appropriately contextualise learning materials;
- as a leader, administrator and manager, an educator is called upon to work in a democratic fashion;
- as part of the educator's citizenship and pastoral role, an educator is expected to uphold the Constitution and promote democratic values and practices in school and in the wider society.

Curriculum

The direction for teaching within integrated schools, and for successful living in an integrated society, has been provided by all curriculum documents, beginning with the South African Qualifications Authority Act of 1995, which specified the critical outcomes that must be considered when designing learning programmes. One of the critical outcomes is: to “work effectively with others in a team, group, organisation and community.” This implies that the learner will:

- develop civic mindedness;
- develop tolerance for difference (racial, religious, cultural, gender) within the group;
- appreciate the importance of making a positive contribution to the group and society;

- develop empathy for more vulnerable members of the community; and
- appreciate working democratically.

The Revised National Curriculum Statement for Grades 0 – 9 of 2002 is based upon the principles of social and environmental justice, human rights and inclusivity. Elaboration of the way that teaching the new curriculum can foster racial integration, is provided within the statements for each learning area, most notably within Life Orientation, the Human and Social Sciences, Language, Literacy and Communication, and Arts and Culture.

Guidance on the use of language as medium and as academic subjects is provided by the Language in Education Policy of 1997, which requires that all schools should:

- pursue the language policy most supportive of general conceptual growth amongst learners; and
- counter disadvantages resulting from different kinds of mismatches between home languages and languages of learning and teaching.

The implications of this policy are that schools might need to employ educators who can teach the languages understood by a significant number of students at the school; encourage monolingual or bilingual educators to learn the languages understood by significant numbers of students at the school; or provide additional languages as subjects, in order to consolidate the academic language use of significant numbers of students. The language issue remains tricky, as it requires balancing matters of human resource deployment, competency, emotion and perceptions of status.

Questions for Further Reflection

- When discussing these policies, what is the vision for your school, and how does this influence the way you understand the policies, with regard to racial integration?
- How recently have you revised the school vision and mission? Is this still appropriate in relation to the Constitution and to the needs of the new South Africa?
- Which of the policies referred to in this chapter are available for educators and parents to consult in your school?
- If these are not available, how will you obtain them and make them available to others?

References

Constitution of the Republic of South Africa 1996.

Employment Equity Act 1998.

Employment of Educators Act 1998.

Language in Education Policy 1997.

Manifesto on Values, Education and Democracy 2001.

National Education Policy Act 1996.

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Revised National Curriculum Statement for Grades 0 – 9 2002.

South African Council for Educators Act 2000.

South African Qualifications Authority Act 1995.

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White Paper on Education and Training 1995.



5

Portrait of an Integrated School

What a Casual Visitor Would See

If, as a casual visitor, one visited a school, how would one know that the school is integrated? Here are some concrete signs the casual visitor might look out for:

Amongst the learners

Learners are not taught in streams dominated by racial, ethnic or religious classifications. Learners are not segregated according to colour or language use at assembly. Learners of different backgrounds interact freely during break. They would socialize together after school. The school might have devised a programme to encourage learners to get to know each other and to mix more freely after hours.

Learners appear confident about their appearance, language and identity.

Images on display

Decorations, displays, the school name and motto, reflect the diversity of values and aspirations of all learners.

Being South African

There is evidence of the school's pride in the local community as well as in being a part of South Africa. The national flag is displayed and the learners know and understand all verses of the national anthem. The school celebrates important national days, for example Freedom Day, in addition to the important religious and cultural days observed by learners at the school.

What does it mean to be a South African school?

The Settlers High School voluntarily ceased to be a whites-only school in 1990 to overcome the hurdle of racial prejudice. The majority of its learners today are from the group previously classified as Coloured, despite the now inappropriate words of the school

song which begins: The Settlers came in days gone by to this our land so dear, To live and die that you and I might work and prosper here. The matric class of 2002, inspired by the efforts of some parents to raise awareness of their Khoekhoe heritage, and especially by the return to South Africa of the remains of Sarah Bartmann, decided to donate to the school a ceramic mural depicting a herder encampment at the Cape in the late seventeenth century. The people who were living in the vicinity at the time were the Cochoqua. The mural was placed on the wall of a school building alongside a courtyard that was re-named the Cochoqua Court at a ceremony on 25 September 2002.

Deacon, J, 2002:122

Language

The school acknowledges in announcements and notices the main languages used by learners. The school does not prohibit students from speaking their home languages during breaks or during sessions where learners are working together. Learners are encouraged to learn African languages, if they are speakers of other languages. African language speaking students are provided with the opportunity to learn their home languages as first languages. Learners for whom the main language used at the school is not their first language, would be provided with additional support, if this was needed, without being separated out of the academic mainstream.

Educators and learners have made an effort to pronounce names of learners from different language groups accurately.

School profile

The teaching profile in racially mixed schools, reflects the profile of students at the school. In homogenous schools, there might be a diversity of educators in order for learners to experience something of other cultures. African teachers are not employed solely to teach indigenous languages.

Diversity benefits all

Port Elizabeth – The first day that the three white girls made their appearance in a black school in the informal settlement of KwaNoxolo near Bloemendal, all the other children gathered around them. But three days later, all the children played and learnt together like old mates. According to their father, “The main reason for my decision to send my daughters to the school was because they would learn more English, and Xhosa will help them in their future”. Their father was satisfied with the standard of the primary school once he checked their homework. He was very excited when one of his daughters came to ask him one day what a Xhosa word meant.

Beeld 14 June 2003 (translated from Afrikaans)

Leadership and management

The management team, school governing body and learner representative council reflect the diversity of the school profile, in terms of race, language, social class and gender. Dialogue with parents is welcome and meetings with parents and elections of School Governing Bodies take place at times which are designed to occur when parents are available.

Curriculum

Educators make use of the opportunities provided in the new curriculum statements and the curriculum renewal process, to promote knowledge and consciousness of social justice and equity amongst learners. All learners, irrespective of language background, gender or colour, are encouraged to take gateway subjects such as mathematics and science. There is not a large gap between the achievement levels of the students. If there is a large gap, due to previous educational background, the school has devised an academic support strategy to try and narrow the gap in performance.

Support materials

The school uses learning and teaching support materials which promote a respect for diversity. If the school cannot afford new materials, it has

devised ways to make learners aware of the discriminatory nature of the materials it uses, until new materials can be acquired.

Food and entertainment

Food in the feeding scheme, for school events and in the tuck shop, reflects the diversity of religious and cultural approaches of all the learners. Kosher, halaal or African traditional food is provided. End of term excursions and other entertainment events reflect the aspirations of all the students. If students have radically different interests, the school uses a combination of dialogue and compromise to encourage the learners to share in an inclusive entertainment programme. Music played at school dances is negotiated so that all learners participate and are willing to compromise. The school does not encourage outings for which only some learners can pay, and others are left behind.

Sports, arts and culture

The school offers sporting codes that cater for the interests of all learners. There is a mix of students in the school choir, and a broad range of genres are used in variety concerts. There is no crude stereotyping, where it is predictable that African learners will be doing a gumboot dance, Indian learners wearing saris and white learners doing the sakkie sakkie. The school participates in sporting and cultural events organized by the circuit, district or local community structures.

Dealing with special needs

The school has made provision for the special needs of its learners, educators and parents. For example, it has ramps for wheelchairs - and if not, it has devised alternative ways for students to help each other navigate steps and other difficult corners.

Religious observance

The school does not privilege the religious observance of a particular group of students at the school. While students are encouraged

to share information and insights about their religions and cultures, religious differences are not used to keep students apart from each other. Students with specific religious requirements, for example, to wear a scarf or skull cap/yarmelka, are allowed to do so.

The school makes provision for specific religious observances requiring students to observe outside school events, such as funerals or mosque attendance on a Friday.

Discipline

There is no evidence that one gender, racial or social group is constantly being disciplined more than another. Problems relating to discipline affecting one group only have been investigated, and solutions found through dialogue and leadership.

'us' and 'them'

Conversations of educators or learners are not constantly peppered with references to 'us' and 'them', 'Abelungu' or 'we Africans', as if learners and educators have not begun to understand and appreciate each other as being part of the same community.

Incidents

When discriminatory incidents do occur, these are dealt with swiftly and in an appropriate manner. The learners have been taught skills of conflict resolution, and appropriate responses to complex situations have been discussed by educators in the staffroom or staff development workshops. Consultation with the provincial officials or members of the community has occurred.

Support

When dealing with the sometimes difficult issues of negotiating difference or dealing with discrimination, learners and educators know to whom they can turn if they need counselling or support.

The Ethos of an Integrated School

A casual observer may be able to gauge the level of integration at a school by observing some of the above phenomena. These are signs of an underlying culture of respect and harmony at the school. It is useful to paint the picture of this underlying school culture as well.

The school is functional

The school is confident about the ability of the institution to maintain a culture of quality teaching and learning. There is a culture of respect for learners and educators at school. Learners all feel acknowledged and respected, as do the teachers. Firm disciplinary boundaries reduce the need for defensiveness and fear. Good administration and clear focus on the purpose of education, i.e. teaching and learning, facilitate the development of tools for negotiation, developing respect and tolerance, and negotiating difficult situations. Educators feel sufficiently valued to be prepared to take on new challenges, experiment with teaching techniques or provide extra support to learners. Learners are aware of the goals to which they aspire, and feel supported to work towards these goals. A culture of safety and pride encourages learners and educators to take risks, and to believe that their initiative will be appreciated, their mistakes forgiven.

Integration leads to Improvement in standards

I would lay my head on a block that in this school, if anything, our standards have gone up. But I wouldn't say that they've gone up necessarily because of integration. They've gone up because, as a teaching force in this school, as a result of integration, we've had to sit down and think harder than we had to think before. Arising out of that hard thinking has been far better approaches to teaching. So you know, in an indirect way I would say that integration itself has led to an improvement in standards.

The school has embraced change

The school is enthusiastic about working towards a new, inclusive culture.

Advantages in Working for Change

Advantages of consciously educating in ways that break down divisions of the past and encourage inclusion and unity are that:

- everyone in the school and classroom is aware that challenges need to be overcome;
- everyone understands and feels comfortable with the value of integration;
- the school is a vibrant community where open dialogue and constructive expressions of unique perceptions and experiences are encouraged; and
- all learners are reaching their full and unique potential.

Centre for the Study on Violence and Reconciliation 2002 p. 39

Since change towards a more inclusive and open culture involves risk taking and moments of discomfort at the interpersonal and institutional level, it has developed a support system for its educators and learners.

Integration enriches lives

I would just like to say that one of the things that apartheid did was it separated us, and it made us believe that we could never live together, that we were really different. So I think it is a good thing that our schools are integrated so that we can realize that we have so much more in common than we have that is different and we can learn to enrich each other's lives. There are things that you can teach me that will enrich my life and I think there are things I can teach you that will enrich your life ... if only we can overcome that barrier.

Centre for the Study on Violence and Reconciliation 2002 p.41

An integrated school has a new culture

An integrated school is not a school that suppresses the culture and practices of the minority learners. It does not look like a 'fruit salad' or an accumulation of the sum total of the different identities. Rather, it is a new, optimistic and rejuvenated institution. All identities

have been called into question, and reshaped, taking into account the national motto, "IKE E: /XARRA //KE -Unity in Diversity". The school culture is firmly rooted within the local community, proud of its relationship to the rest of South Africa, and contributing to the African renewal.

How does one get a school to measure up to this idealistic portrait? The suggestions for the strategy for institutional change are contained in Chapter 5, 'Taking the School on a Journey'. Chapter 6, 'Towards a Common Future', provides suggestions on how teachers can equip students to deal with integration.

Questions for reflection

- How does my school measure up to this idealistic portrait of an integrated school?
- Which elements are not evident in my school?
- What are the reasons for the absence of these elements?
- Which elements of this portrait present a priority area for change at my school?

References

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6

Taking the Whole School on a Journey

Strategies for Transformation

A successfully integrated school is one which has consciously embarked on a strategy for integration, rather than a school which hopes to put out fires if - and when - they occur. This chapter does not provide a blueprint for a strategy for integrating schools. As the principal quoted in the box below states, there is no one recipe for success. All contexts are different, with differing needs and learner profiles. The chapter describes a menu of the nine steps a school might follow as part of the change process:

- acknowledge the need for action;
- call in a facilitator;
- assess the problem;
- get the views of all stakeholders;
- set up a group to work on a draft strategy;
- develop a strategy;
- get support for the strategy;
- set up a group for implementation and monitoring;
- review the progress of the strategy; and
- celebrate your achievements.

Building upon difference

One incident at our school involved 8% of learners of colour in 1995. The protest was about one student, and made front page of the London Times. Since this time we embarked on a thorough process of transformation: First of all there was no single, ready-made way of dealing with the problem that we could simply copy and adapt – to us this means that national or provincial policies cannot be imposed top down, in an inflexible manner. We set up structures at school to encourage continuous dialogue and self-evaluation at all levels in the school. We involved all stakeholder groups. This critical self-evaluation and willingness to change and entertain new ideas became institutionalized, and continues to be a feature of the ethos of the institution. We identified common goals through a process of consultation, so that learners and staff felt they had a common purpose. All aspects of the school had to be reviewed and new policies were developed on a continuous basis to ensure that the school was serving the interests of its community. During this process we realized that recognizing and building upon individual differences was far more beneficial and effective than ignoring these. We also felt that integration could not be forced upon the members of various groups, since individuals were entitled to choose to associate with whomsoever they wished.

We do not consider our school to be a perfect example of racial integration, but it does show our willingness to change and become constructively involved. A principal like myself tends to become aware of and handle serious problems and be unaware of less serious incidents, which underlines the importance of a school-wide culture of self-evaluation and communal responsibility. I still believe that most schools require help from the Education Department to deal with issues of racial integration. We also require help from the Department to protect us from opportunist political interventions during crisis situations, and a sustainable model for successful school-level intervention. We need a clear vision of what a successfully integrated school is, and the proactive training of school principals, management teams and governing bodies. We need training programmes aimed at altering entrenched attitudes held by many educators in our communities.

Adapted from DoE 1999 p.5/6

Acknowledge the Need for Action

A strategy tends to be successful when all those involved believe it is necessary. All schools require a strategy on promoting inclusivity. All schools are diverse in one sense or another: there are schools with students from different linguistic and ethnic backgrounds, schools with learners from mixed income groups, schools with girls and boys. Even if the school does not believe its learner population is mixed, it is still part of the duty of the school is to prepare its learners to participate in and contribute to the development of an integrated and harmonious South Africa.

Call in a Facilitator

If the leadership at a school feels they do not have the expertise - or groups are too polarised - to develop the strategy, they might call in a facilitator. The facilitator could be drawn from the district, a consultancy or a non-governmental organisation (NGO). A list of resource agencies is provided in Chapter 8. The school should involve the Provincial Department of Education in this process.

A school would be advised not to defer entirely to an outside expert, and not to rely so much on the facilitator that when he or she has left the school, the school is unable to continue to implement the strategy on its own. It is important for the success of the strategy, that the principal and school management team are seen to support it, and that they demonstrate leadership in dealing with these issues.

Draw on positive values in the community

An empowering strategy will rely on policies and expertise, but also on the common values of educators and learners, such as compassion, friendship, ubuntu and respect.

'Compassion' and 'friendship'

I had a friend in school. She had AIDS. I always walk with her, give her a hug, ideas, advice, all those things. She is always crying at school. So I took her to the principal. She took her to the social workers. Now she is okay.

University of Cape Town 2001 p. 22

Assess the Problem

An accurate assessment of the problem, or need for change, with much soul searching and little blame or defensiveness, will allow for the appropriate responses to be identified. A needs analysis might include some of the following questions:

- What problem are you trying to solve?
- How does this problem manifest itself at your school?
- What are the possible benefits to respond to this problem?
- What resources in and outside of your school, are there, that you should draw upon to resolve the problem?

Get the Views of all Role-Players

A school is a like a sponge, absorbing the influences of the surrounding society. The success of a strategy will depend to a certain extent on the influence of the parents, religious organizations and media. As far as possible, a school would be wise to draw in these role-players as soon as possible. This should begin at the stage of gathering views on the problem. All role-players should be advised that although their views are important, it is possible that some views will not be reflected in the final draft of a plan.

Parents must get involved

Apparently, when [the parents'] children report incidents of racism to them, they blame their own kids instead, simply because they feel unable to challenge the school. "What made the teacher react in that way? You must have started the problem". The girls say this is what they hear all the time from their parents.... Lerato moans about her mom's inaction: "I asked my mom to stand for the governing body so that she could influence their racist decisions, but what does my mom tell me? She says 'Hayi, I won't be able to attend those meetings mina, because ngiya ku society mina or efuneralini (because I am going to a burial society meeting or a funeral)'.

City Press 15 June 2003

A school is a living organism, where all elements interact to produce a healthy body. Working solely with learners might produce temporary solutions to a crisis, but will not enable the school to adopt a long-term approach to integration. On the other hand, if a plan is developed by the management team alone, the experiences of the problem and possible solutions from learners or parents will be left out. For this reason, a whole school development approach is advocated, in which the principal, teachers, learners and governance structures are involved.

Checklists for ensuring that all role-players are involved in formulating and implementing a strategy

Educators

- Involve your educators (and, indeed, all your staff) in discussions around diversity from the very beginning. A good starting point is to look at the school's vision and mission and relate these to integration issues.
- Work through the relevant issues, making it clear that the school is serious about supporting and promoting diversity, and that the school will not tolerate prejudice and discrimination of any kind. Make sure that all educators understand that they are essential partners in promoting and supporting integration in the school.
- Openly recognise that change is not always easy and that people may feel threatened by it. Give people the opportunity to talk about their fears and concerns, both in groups and individually.
- Suggest that non-management staff elect representatives to the Integration Task Team: if there is diversity among non-management staff, this should be reflected in the group.
- Ensure that staff are involved in drawing up the Integration Code of Conduct. All staff should understand the full meaning and implications of this code of conduct, and that they are answerable to the code. Staff must know that the code is seriously binding.
- Support your staff when dealing with diversity issues. Support can be through workshops, programmes on teaching in a second language; having one-on-one discussions; reviewing materials; observing educators in their classrooms and giving constructive feedback.

Learners

- When problems arise, help learners get actively involved in solving them. Help them to focus on shared dreams and hopes, as well as on different backgrounds.
- Get learners to tell you what they think the school should be doing to celebrate diversity. Consider what they say when you plan your anti-discrimination strategies and activities. In secondary schools, make sure that learners are represented on the Integration Task Team.
- Do not pretend that differences do not exist. Rather encourage learners to discuss them and what they mean. You need to stress the positive value of diversity, and not only the negative impact of prejudice and discrimination.

SGB

- Begin discussions with the SGB as soon as possible.

- Work through the issues with key members of the SGB, representing different stakeholder groups.
- Make sure that the SGB is actively involved in the Integration Task Team. (This should be a SGB sub-committee and, if possible, a SGB member should chair it). The SGB representatives on the Integration Task Team should represent the diversity of the whole SGB. This, in turn, should represent the diversity in the entire school.
- Keep the SGB regularly informed about what is going on in the school in terms of integration.
- Involve the SGB in school activities which are to do with integration and anti-discrimination. Make sure that educators also participate constructively in any integration-related activities that the SGB organizes.
- Help the SGB monitor and report on the progress that the school makes in anti-discrimination-related areas.

Parents and the surrounding community

- Demonstrate through your actions how the school supports and promotes integration. Seek out parents and community members who can enrich the school's diversity profile and find a way to involve them in the school's activities.
- Find different ways of putting this message across – in writing, speeches and discussions, and activities.

District

- Ask the District to keep you informed about any changes to policy, legislation or regulations which affect issues of anti-discrimination, and about any new policy, legislation or regulations.
- Keep the District informed about your integration strategy and how you are implementing it.
- Ask for help when you are struggling or when you think the District may have knowledge and expertise that you do not have.

(Adapted from DoE 2000, pp. 31 – 36)

Set up a Task Team to Work on a Draft Strategy

The group to work on a draft strategy could be an already existing representative structure of all role-players at the school. A new group, with particular interest and experience in this area, could also be set up if this is felt to be more appropriate.

The task team will develop a strategy containing the following elements:

- analysis of the problem;
- steps to be taken to resolve the problem;
- indication of who would be responsible for the steps;
- timeliness;
- resources needed;
- monitoring – how progress will be evaluated.

Two documents that should accompany the strategy, if these have not been written beforehand, are:

- a school's mission statement outlining the general approach to integration, non-racialism or anti-discrimination; and
- a code of conduct on anti-discrimination. This is a recommendation from the conference of the South African Human Rights Commission on Racism in Education in 1999.

Mission Statement

Since there might be many elements in the strategy on integration and the mission statement which will overlap, these two documents could be combined into one. Below is an example of a school's mission statement.

Mission Statement of Phumzile School

(Phumzile = IsiZulu for Place of Peace)

Phumzile 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 of its learners. It will equip learners to live in harmony and understanding with learners of other racial, language, cultural and religious backgrounds. It will remove discrimination and encourage respect for diversity and equality of opportunity within the school in the following ways:

Access

Phumzile School will provide access to all learners living within the feeder community, irrespective of

learners' language, race or religion, and irrespective of the learner's ability to pay fees or buy a uniform.

Leadership and employment profile of school

Phumzile School will endeavour to build a student, staff and leadership profile which reflects the composition of community from which the learners of the school are drawn. Acknowledging that diversity of student and staff profile encourages learners to learn to live with individuals from diverse backgrounds when they leave the school, it will seek to diversify the profile to this end.

Communication

Phumzile School will ensure that channels of communication are open, and that learners or educators experiencing problems with integration or discrimination will have access to the following forum to express their needs and suggestions:

Phumzile (Fill in appropriate structures, for example, LRC committee, guidance counsellor)

Recognising that attitudes that prevail in society influence the relationships and attitudes expressed in the school, the school will take active steps to ensure that the school presents a positive message, not wait for problems to emerge. It will also attempt to understand the attitudes that learners bring with them to school, and deal positively with these.

Partnerships

Phumzile School recognizes that in encouraging school integration, it will benefit from partnerships with the community and non-governmental organizations.

(Phumzile – these can be listed.

Staff development and training

Recognising the need of staff at Phumzile School to learn to deal effectively with matters of integration, educators will be encouraged to attend in-service or post-graduate training courses. Phumzile School will develop a programme for educator development at the school.

Counselling

Given the emotive manner in which matters of difference and discrimination are experienced, Phumzile School will ensure an appropriate counselling service and will ensure that all complaints are dealt with speedily.

Dealing with infringements

All infringements by educators or learners will not be covered up, but will be dealt with where possible via dialogue and appropriate internal discipline. Where serious infringements occur, serious forms

of sanction, including reporting incidents to outside bodies such as the police or the South African Council for Educators (SACE), will be recommended.

Discipline

Phumzile School will ensure that the disciplinary code will be even handed and will not adopt forms of discipline alienating to certain groups. The curriculum and school circulars will teach learners that consequences follow unacceptable and hurtful behaviour.

Uniforms

The school will not discriminate against learners who cannot afford uniforms, and will endeavour through use of second hand uniforms and donations, to help such learners.

Language

Acknowledging that language is an important element of the identity of learners, Phumzile School will acknowledge the home languages of all its learners in the following ways: (fill in) Phumzile School will encourage respect for all the official languages of South Africa and will provide for learners to learn their home and additional languages in the following ways: (fill in) Phumzile School will encourage learners to communicate with speakers of other languages at the school and in the community by: (fill in) Phumzile School will provide additional support for learners whose home language is not the same as the language of learning and teaching at Phumzile School, without separating these learners from the mainstream of teaching and learning activities.

Curriculum

Phumzile School will integrate the teaching of respect for diversity, and human rights into all learning programmes. Phumzile School will not discourage learners from taking certain offerings due to assumptions about their backgrounds, but will endeavour to provide support for all learners to excel.

Resources

Phumzile 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 school resource centre, for those who do not have access to these facilities at home.

School ethos, observances and rituals

Phumzile School will ensure that the ethos of the school reflects the aspirations of all its learners. The observances and rituals at the school will celebrate and encourage respect for the different cultures and

religions of learners and educators at the school. While celebrating diversity, Phumzile School will ensure that it does not further entrench differences and encourage self-consciousness amongst learners. Review The school will review this policy annually, to ensure that it remains relevant and a useful guiding document. The 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.

Codes of conduct on integration and racism

The school could use this period of reflection to consider the roles and responsibilities of each stakeholder group. These roles could be included in a statement of commitment, or in the educators' and learners' codes of conduct. The list of responsibilities for school staff, learners and parents below, provides examples of some of the elements which could be included.

List of Responsibilities for Codes of Conduct



Teachers and other school staff

Know your rights and responsibilities

- Reflect on your own opinions and views on South African identity.
- Be aware of your own rights and responsibilities in relation to racial discrimination.

Challenge racism whenever it occurs

- Teach students what racist behaviour is and set clear expectations in terms of non-racist behaviour.
- Challenge racist attitudes conveyed in the community, media and in popular culture.
- When you see racist behaviour deal with it immediately wherever and whenever it occurs.
- Teach students about their rights and responsibilities in relation to racial discrimination.
- Encourage students to report racist behaviour.

Be a positive role model

- Model inclusive, positive, non-racist behaviour in the classroom, playground and staff room.
- Be consistent and fair in applying school policies and procedures.
- Foster sensitivity to other people's practices and beliefs.
- Share information about your own cultural background.

Assess your own attitudes, behaviour and training needs

- Identify your own training needs in relation to education to counter racism, cultural understanding and inclusive teaching practice.
- Be open to staff development opportunities which aim to increase cross-cultural understanding.
- Obtain factual information about racism and its effects.
- Consider debates on topical issues such as reconciliation and racism in society and form your own opinions based on the facts.
- Evaluate your own teaching practice and teaching and learning materials for bias and sensitivity.

Recognise and value cultural diversity

- Establish classroom practices that reflect and value the perspectives of culturally and linguistically diverse communities.
- Find out about the cultural and language backgrounds of the students in your school.
- Treat students as individuals – don't make assumptions based on stereotypes of particular groups.
- Learn to pronounce students' names correctly.
- Encourage students to express their own cultural identity or identities and maintain their home language. Create an inclusive learning environment
- Seek out, use and share learning resources which include the perspectives of culturally and linguistically diverse communities.
- Incorporate material which challenges racist attitudes and facilitates cultural understanding into teaching and learning activities where appropriate.
- Make sure students from all backgrounds feel confident to participate in class.
- Seek language support for students who need it.
- Encourage positive interaction between students of different backgrounds.
- Make sure assessment tasks do not discriminate against some groups of students.
- Ensure verbal instructions are easily understood by all students.

Encourage the involvement of parents and community members from all backgrounds

- Encourage parents and caregivers from all communities to participate in school activities.
- Make use of translations, interpreters and language support staff.
- Seek feedback from parents and caregivers in relation to the effectiveness of classroom activities and their child's progress.

Students

Know your rights and responsibilities

- Be aware of your own rights and responsibilities in relation to racial discrimination.
- Think about your own behaviour to make sure that you don't discriminate against others.

Take a firm stand against racism

- Don't accept racist opinions, challenge them.
- Refuse to participate in racist behaviour.
- If you hear other students telling a racist joke, point out to them that it might hurt other people's feelings.
- Tell teachers if you see students bullying others or calling them racist names.
- Report to teachers any racist material you find.

Learn about other cultures and share what you know.

- Find out about other cultures and languages.
- Be proud of your own culture and home language.
- Learn about the cultures of others in your school and share information about your own culture.
- Try to include students from different backgrounds in classroom and playground activities.
- Share with your family and friends what you know about cultural diversity and racism.
- Join in activities that celebrate cultural diversity and reconciliation.

Form your own opinions

- Think about what you read, see on television and hear on the radio about different groups of people – is it fair?
- Make up your own mind about issues such as reconciliation and affirmative action and base your opinion on the facts.
- Challenge stereotypes about different groups of people.

Parents, caregivers and community

Know your rights and responsibilities

- Reflect on your own attitudes and behaviour towards people from different backgrounds.
- Ask for information in a language you understand, or ask for help to interpret your requests.
- Ensure you have information about school policies, curriculum and school activities.

Be a positive role model

- Take a firm stand against racism.
- Model inclusive, positive behaviour.
- Be open to other people's beliefs and practices.
- Try to include people from different backgrounds in your circle of friends.

- *Ensure your child knows his/her rights and responsibilities in relation to racist behaviour.*
- *Encourage your child to challenge racist behaviour and attitudes.*
- *Encourage your child to be proud of their own background and heritage and to value those of others.*
- *Encourage your child to use and be proud of their first language. New South Wales Department of Education 2000 p. 29-30*

Get Support for the Strategy

Once a plan has been drafted, the school should use whatever means available, for example parents' evenings, or the school newsletter, or community newspapers, to advocate the school plan amongst role-players.

Set up a Group for Implementation and Monitoring

Existing structures at the school, such as the Learner Representative Council (LRC) and School Governing Body (SGB) might be sufficient to take care of tasks allocated to them in the plan. It might be necessary to set up a specific task team at the school to take care of the implementation and monitoring of the plan, as recommended at the South African Human Rights Commission Conference on Racism in Education in 1999.

Review Progress of the Strategy

At set intervals, once a quarter, semester or year, progress according to milestones set in the plan should be measured. After a year, the school should review the plan, to consider whether the strategy has been successful, whether it is progressing smoothly, or whether it should be changed.

Celebrate your Achievements

If the school is achieving the milestones it has set for itself – even if it is aware that it still has more to achieve, it should publicise these in the school newsletter or community newspaper. Other schools and members of the community will learn something from the achievements of your school.

Questions for Reflection

- What will it take to bring your whole school and the community on board on this journey towards transformation?
- Who would be the most influential people you would have to convince, and how would you approach them?
- What resources are required for your school to embark on this journey?

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7

Towards a Common Future

Promoting Integration Amongst Our Youth

The previous chapter considered the steps in a strategy to create an integrated teaching and learning environment in the school as a whole. This chapter focuses on the techniques in the classroom and in whole school and extra-curricular activities, which equip learners to learn to live, work and play successfully with learners from other racial, language and cultural backgrounds.

If learners are provided with the appropriate information, role models and experiences in negotiating difference as well as conflict at school, there is a strong possibility that they will in turn become better role models for their children in the future.

'We're going to work with other races'

I became a bit worried about the future of the school but after a while things started to settle down and now I say that the position is stable. It's not really a problem now. You have to get used to it. I think that it's good that it's happening now and that we get educated the right way. We're going to go and work with people like that, other races and that.

Naidoo, J, 1996 p47

Strategies from the Manifesto on Values, Education and Democracy

The Manifesto on Values, Education and Democracy contains 16 strategies for inculcating Constitutional values into the educational system. Some of these provide useful pointers to teaching learners to live with each other.

Educational Strategies to Promote Values in Education

- *nurturing a culture of communication and participation in schools;*
- *role modelling: promoting commitment as well as competence among educators;*
- *ensuring that every South African is able to read, write, count and think;*
- *infusing the classroom with a culture of human rights;*

- *making arts and culture part of the curriculum;*
- *putting history back into the curriculum;*
- *introducing religion education into schools;*
- *making multilingualism happen;*
- *using sport to shape social bonds and nurture nation building at schools;*
- *ensuring equal access to education;*
- *promoting anti-racism in schools;*
- *freeing the potential of girls as well as boys;*
- *dealing with HIV/AIDS and nurturing a culture of sexual and social responsibility;*
- *making schools safe to learn and teach in and ensuring the rule of law;*
- *ethics and environment;*
- *nurturing the new patriotism, or affirming our common citizenship.*

DoE 2001

Infusing the classroom with a culture of human rights

The Role of the Curriculum

A survey conducted for the Institute for Justice and Reconciliation with South African youth revealed that:

- *almost 80% of young people are filled with confidence about the fact that a bright future is awaiting all races in the country;*
- *58% of respondents experience problems when it comes to understanding the customs and conventions of other cultures;*
- *78% feel that schools should include exercises in the curriculum in order to assist learners with an understanding of the customs of people of different racial, religious and cultural groups.*

The SA Reconciliation Barometer 2003

Human rights and respect for each other should be taught in all learning areas. The learning area where it can be taught most directly, is Life Orientation, where conflict resolution, respect and tolerance are amongst the skills fostered in Curriculum 2005. In Life Orientation, where learners are being encouraged to reflect on their own behaviour in relation to society, a safe classroom atmosphere can be built, in which learners are prepared to take risks and deal with the awkward issues. It is important to provide space at the end of a risky or emotive activity, for learners to calm down and reflect soberly about

raging debates on issues such as reconciliation, injustice and abuse.

A culture of human rights in the classroom implies that learners respect each other's rights. A useful starting point is to develop a code of conduct with learners, which is pasted on the wall. A learners' code of conduct should list the rules in the positive form, rather than the negative, for example: "all learners will listen to each other's point of view respectfully", rather than: "learners will not interrupt each other", or: "all learners will respect each other's property", rather than: "do not steal".

Role modelling: promoting commitment as well as competence amongst educators

A culture of human rights in the classroom, must be practised by the educator as well as the learners. Learners need to know that they are respected and valued by their teachers. This does not imply that there are no boundaries in the classroom, as rights are always balanced by responsibilities.

Integration cannot be taught as a theoretical topic. An educator should reflect respect for diversity in his or her own behaviour and attitudes towards others, before preaching to students on how to behave towards each other.

Nurturing a culture of communication and participation in schools

An important aspect of teaching for a common future, is using the methods encouraged by Curriculum 2005, which encourage critical thinking and debate. A survey of attitudes towards citizenship and education in 28 countries showed that students who believed that there was an open climate for classroom discussion were more likely to know about their rights as citizens, and more likely to vote when they were older, than those who did not enjoy this open climate (Torney-Purta et al, 2001).

One challenge facing the integrated school is to ensure that educators feel confident to educate learners in an atmosphere which is respectful,

but challenging, where educators are prepared to have many of their own ideas about life, learning or knowledge questioned. This calls for professional development support.

Interaction leads to understanding "from both sides"

You must understand that we are looking at two sets of people, at African and Indian and that the African way of life and the Indian way of life are too different. ... We come from our homes, we come to a school, we bring along all those sentiments that we grew up with. Now when you come to school you find some kind of crisis situation developing where ... you see the person that you were made to believe – or have negative feelings against – is here next to you and you have to really convince yourself that, look here, what I was told doesn't necessarily hold true. From both sides. And from there understanding develops.

Naidoo, J. 1996 p.48

Learners need the space to talk or write about their difficulties in living and working together, and how to overcome these. They might be experiencing difficulties with having to live and learn in what may seem to them to be foreign or intimidating environments. This kind of dialogue can consist of interpersonal communication with a guidance or caring teacher, classroom discussions or via written reflections. Below are two written pieces, produced by learners as part of the Words and Visions Competition held by the Department of Education in 2001.

Identity confusion

Dear diary

Today I'm very confused. Mam in class always says, "All the Black learners please stand". But when I look at her she is darker than me. Why does she call me black?

At home, the children from my street don't want to play with me because they say, I'm too white and I go to Indian School and I speak English.

*I'm feeling lonely. Thank God I have you my diary.
Luv Ntombi Lehlongoane.*

PS. Don't tell mum. She will be heartsore.

She works so hard doing 'piece jobs' so that she can afford to send me to school. I don't like to go to the location school. They don't have computers and I love to learn English.

Ntombi Lehlongoane, Grade 4, From DoE Words and Vision Competition 2001

This Western education is like eating a delicious pie. We are encouraged to eat it and share it, but while we are eating it someone tells us we can't eat the gravy at all, but must just nibble around the edges. Parents send us to multiracial schools to become open minded but do not like it when we pick up western ideas and habits, but they contradict themselves. We are not allowed to be contaminated by the gravy ... my egalitarian nature sees nothing wrong with my receiving a decent education, evidently, neither do my parents. The community feels it unnecessary to spend amounts of money on a girl who will soon marry and the family would have lost everything. My father doesn't feel this way, there are many men in our community who do. They are cynical because of their upbringing, the beliefs of the older generations being imprinted on the upcoming. Because of culture, we are taught not to question the elders, if we do, we are disrespectful.

Bridgette Mhlongo, Grade 12, from From DoE Words and Vision Competition 2001

historical events. The critical study of history allows us to think more carefully about the roles different people have played in our society.

Towards a representative history

There is a tendency to concentrate on the Bantu-speaking tribes, but that's not true.

Autshumayo, a Khoikhoi – known in white textbooks as 'Harry the Strandloper' – was South Africa's first freedom fighter. He was captured in 1658 and sent to Robben Island. He achieved what nobody else has achieved – he escaped. Autshumayo repaired an old boat that was full of holes and that had been discarded on the island. He went missing, and there was some surprise when it was reported from the mainland that the boat had been found there. We have to change history.

We have to change the impression that everything that happens is done by the Xhosas. We have made mistakes in not ensuring that we were representative. We have to take bold steps to change this perception.

Nelson Mandela, quoted in The Citizen on 18 July 2003

Making arts and culture part of the curriculum

Arts and Culture present opportunities to feature and even compare differences between customs and traditions, and to celebrate the creativity of different cultures. Comparison between different art forms should lead to an understanding of the similarities and patterns which occur across cultures, as well as the differences.

Drama can create a safe space for role play and for practising empathy as well as identification with experiences and emotions of learners with differing life experiences. Art provides the opportunity for learners to express heated feelings in a contained medium, and for it to be presented for reflection and scrutiny by others.

Putting history back into the curriculum

The study of history provides opportunities for young people to engage critically with the past and to develop a multi-faceted understanding of

The study of South African history provides a direct route to talk about identity and the influence of the past on the present. It is also one of the more emotive ways of dealing with the issue of race in South Africa, especially when learners feel strongly about the role that their community has played, either as victim, or victimizer. Some of the resources listed in Chapter 8 provide suggestions on how to deal with the conflictual emotions of anger and hurt stirred up by discussions of the past. Many educators complain that their learners do not want to focus on the problems of the past, but want to get on with their lives. The past should be taught as a source of fascination and wisdom, a source of pride in our collective stories of heritage, and a source of wonder at the creativity and diversity of humankind.

Focus on the past or the future?

As a young black parent who grew up under apartheid, I am often torn by two clashing instincts. On the one hand, I want my children to understand the history that has informed our collective political and social identities as black people. I want them to know about apartheid and the political struggles that generated the social values that underpin our Constitutional democracy. On the other hand, I want them to be able to define their world as they see it, and that is as autonomous beings unburdened by my issues.

There is a somewhat similar dilemma with respect to the identities of young whites. Do we ascribe to white children collective historical identities as apartheid's beneficiaries, even if they were not there to support it? Alternatively, do we absolve them of anything to do with that history?

With regard to cross-cultural youth culture movements such as kwaito, Steve Biko described this kind of cross-cultural learning as follows:

Once the various groups within a given community have asserted themselves to the point that mutual respect has to be shown then you have the ingredients of a true and meaningful integration. Out of this mutual respect for each other and complete freedom of self-determination, there will obviously arise a genuine fusion of the lifestyles of the various groups. This is true integration.

In conclusion, we have to find a way of having our children – both black and white – firmly conscious of the past without locking them into that past's own historically specific ways of dealing with issues of racial identity. They will make of such identities what they will, with or without us.

Mangcu, X. 2003 10/11

Making multilingualism happen

The multilingual classroom validates learners' identities and responses to difference in the following ways:

- acknowledging the cognitive and expressive value of the home languages of all learners and educators;
- encouraging learners to value and use each other's languages.

In the multicultural classroom, particular attention should be paid to the way individual learners and educators use words which, on the surface, appear straightforward. The quotation below demonstrates how words can be taken up differently by people.

Mixed messages

In Research conducted by Markinor for the Institute for Justice and Reconciliation, with over 2 000 respondents from varying backgrounds, it emerged that the word "Reconciliation" was used to mean "forgiveness" by 27.7% of black respondents and by 8.7% of white respondents. It meant "unity" for 14% of black respondents and for 31.3% of coloured respondents.

Lombaard, K. 2003

Promoting anti-racism in schools

Anti-racism is the deliberate fostering of the awareness that racism is bad for all individuals, and that it impoverishes the social, economic and cultural life of a community. Learners should know this, whether there are a mixture of racial groups at a school or not. Anti-racism is promoted via the school management practices and policies and the curriculum. Guides showing how anti-racism is integrated into all learning areas or subjects are listed in Chapter 8.

Poem against racism

*God made us all equal.
Let's hold hands like people.*

*If we work together,
We can go much further.*

*God loves all the races,
No matter the colour of their faces.*

*So doesn't it all make sense,
That every race deserves a Mercedes Benz?*

*Let's not choose at all,
Because no race is small.*

*Everyone can do something good,
Be kind and never be rude.*

Baphiwe Gwala, Grade 6. From DoE Words and Visions Competition, 2001.

Using sport to shape social bonds and nurture nation building at schools

Sport or music can divide as easily as it can unite. Search for codes that all groups like. Teach the forms to each other, in a creative and fun way. If sporting practice becomes a tension point: talk about it, negotiate with the view to compromise, or disband the activity as an official or school sponsored activity.

Use of sport to foster integration might be more work than we realize – it involves more than encouraging learners to participate in different codes. It might require getting learners as participants, to discuss the conventions, rules or songs being used, so that all learners feel the conventions belong to them.

We don't feel like it is ours

Just to get back to the cheerleader thing, that you never get a black cheerleader because cheerleaders are white. That's because we feel like they don't want to sing any of our songs, they want to do it – so we don't feel like it is ours.

Centre for the Study on Violence and Reconciliation 2002 p. 40

Nurturing the new patriotism, or affirming our common citizenship

Teaching students to be proud of their country, without encouraging them to look down on foreigners - which is xenophobia - is one way to encourage integration. It sends the message that we all have the same country as our home, and that we should celebrate our road to peace and freedom together. Learners can be made to appreciate that we do not have to share the same political beliefs and that we do not have to behave and think exactly the same to be part of the same nation. We simply need to appreciate the fact that our future and our fates are bound together, and that we depend on each other.

The meaning of being a South African

Being a South African, I feel this is the best country one could ever belong to. I don't only love this country, but I am proud to be a South African. – Msawenkozi Zulu (age 18) I see a very successful future in this country. I hope one day to support this country in any way. Yakad Ally.(age 15) The future of our country depends only on the youth of today. I am definitely "Proud to be South African"! Carel Johannes Van der Merwe (age 17)

Participants in DoE Freedom Day Celebration, 2003.

When learning about South African symbols, such as the flag, the national anthem or the coat of arms, learners should be encouraged to think about the meanings attached to these symbols, and what it means to be a South African.

Practical Ideas

The resources listed in Chapter 8 provide many useful ideas to encourage learners to get to know each other, and to respect each other. There are too many of these suggestions, to do justice to them in this guide book. A few ideas are provided below, which do not require too much explanation:

- Use leadership figures from different communities to give talks at the school, to inform learners about different traditions, values and role models.
- Take learners on field trips to museums, to meet community members and leaders, or to visit sites of historical and cultural value.
- Twin your school with a school from a different community. The twinning relationship should provide benefit for both schools, and learners should visit each other. If this is to become a one-way relationship, it might encourage the very attitudes of paternalism and domination it seeks to combat.
- Provide for reflection time at end of an activity, where learners write entries, which are collected by the teacher. This can be

in a dialogue journal. It will provide the educators with an indication of the mood and understanding of the students. Learners could also communicate on a website, for example the website created by the Department of Education on freedom, at www.freedomday.gov.za

- Provide opportunities for case studies, role plays, or interviewing and reporting on the views of a student from a different background. These activities allow learners to identify with the thoughts and experiences of others, and to analyse situations from a sober point of view.
- Before embarking on an issue which will stir up emotions and which will lead to students adopting predictable perspectives, present a lesson on a similar concept, but referring to an event happening in another part of the world. An example would be the Northern Ireland conflict, the break-up of Yugoslavia or the discrimination of Jews in Nazi Germany. Once students have had the opportunity to discuss the issues at stake, they often make the connections with the local situations themselves.
- Destabilise or vary relationships in the classroom, so that the same person is not always a group leader, or so that the same groups are not always debating against each other. Find the individual strengths of the learners, and build upon these.
- Making assumptions on behalf of a group of learners is to be avoided. For example that 'African' learners will like this song, or that a Hindu learner will know about, and be ready to talk uninhibitedly about a certain custom to the class.
- References to students' differing tastes and practices should be handled sensitively, as learners might not want the class to focus on their difference. In the higher grades learners can be given more space to indicate how much of their backgrounds they want to share with their peers.

Integration has been a good thing

I think that integration's been a good thing because you learn about different people and different cultures etc. and I mean the real world is desegregated ultimately, so you learn how to act in the real world. There's so many people that I'd never have met if I was just in, say, a black school. My parents decided to send me to a racially mixed school and I've always thought it was a good idea. But sometimes I think I've missed out on a lot not being in a black school, but then I've learnt so much more as well so I still think it's a good thing.

Naidoo, J , 1996, p.46

Signs of Racism amongst Learners

There is often a tendency to suspect any inconsiderate behaviour of being racism, or, on the other hand, to deny and rationalize the existence of racist and discriminatory behaviour in the classroom or in the school yard. This is something that can only be sorted out via:

- experience, reflection, trial and error;
- dialogue with learners;
- discussions with guidance teachers; and
- the use of classroom codes of conduct.

Educators need to consider how to deal overtly with the issue of discrimination. For example, the encouragement of non-racist behaviour in the class or school grounds could in the first instance be part of general codes on respectful treatment of others. If discriminatory behaviour becomes an evident problem, one might call particular attention to it, and draft specific codes to deal with discrimination.

Below is a useful set of questions with advice, on signs of intolerance. Many of the questions here are relevant for signs of intolerance amongst staff at the school as well.

On Recognising Intolerance

Language

Do students call each other names or use racial or ethnic slurs or other denigrating terms in describing or addressing any members of the class? Are such terms written as graffiti near or in the school, books, etc?

Stereotyping

Do students generalize in negative terms about racial or ethnic groups, disabled, elderly or other persons different from themselves? Do they tell 'ethnic' jokes or draw or circulate stereotypical caricatures?

Teasing

Do students seek to embarrass others by calling attention to some personal characteristic, mistakes or condition of their lives, families or friends? Do they do so consistently and frequently in the presence of other students who join in or show their amusement? Teasing may be the consequence of adolescent social awkwardness or of some specific form of intolerance. Teachers need to be sensitive to the source of teasing.

Prejudice

Do students assume that certain groups are less capable or worthy because of their racial or ethnic origins or personal characteristics? Do they consider people belonging to some religions unsuitable companions or as holding 'abnormal' beliefs? Racism, sexism and ethnocentrism can become more pronounced during adolescent struggles for identity.

Scapegoating

Do students tend to blame mishaps, misconduct, disputes, loss in sports or other competitions on one or a few particular classmates? When infractions of rules, discipline or disturbances in the class occur, is one or only a few of those involved 'blamed' by other participants? When scapegoating is confronted as an issue, there are usually opportunities to use the incident to encourage reflection on personal and social responsibility.

Discrimination

Do students shun some classmates, not choose them for partners or team-mates or prevent them from participating in class, club or school activities on a regular basis? Does this behaviour appear to be based on gender, religion, ethnicity or race, or on personal characteristics?

Ostracism

Do students go through periods in which one or a few others are not spoken to or included in their activities?

Is this a pattern that occurs over long periods? Social ostracism is common among adolescents in some cultures. It is painful and damaging and at the same time, a difficult and sensitive issue for teachers to address. Great care and thought should go into any kind of intervention – it may be important for teachers to get in touch with the causes of ostracism. It can sometimes be as a result of the violations of group values, some of which could be the values teachers try to impart.

Harassment

Do some students consistently seek to make others uncomfortable by squeezing them out of line, leaving unpleasant anonymous notes or caricature drawings on their desks or in their books or engaging in other forms of behaviour that are intended to make the victim conform to or withdraw from the group? Does the harassment involve intimidation of the sort characteristic of bullying or defacement behaviour?

Desecration or defacement

Do some students write graffiti or deliberately spill paint or in other ways show disrespect for and desire to damage the property of others? Do they ridicule the beliefs, clothing, customs or personal habits of other students? Have students engaged in such behaviour in the community in public areas or places of worship?

Bullying

Do some students tend to deliberately intimidate some smaller or weaker students, or use their social status to coerce others to do what the bully wants them to do? Do particular students goad or persuade others to join in the bullying?

Expulsion

Have some students been thrown off teams or out of clubs or working groups in an unfair or gratuitous manner? Have students been expelled from school on an unfair basis?

Exclusion

Are some students consistently kept out of games, clubs or out-of-school activities? Do the excluding students make it clear to the excluded and others that they are not worthy of inclusion? Are the victims perceived and treated as 'outsiders', strangers or 'others'? Does this happen with new students of different nationalities, cultural or racial groups?

Segregation

Do students tend to congregate and socialize mainly in groups based on race, religion, ethnicity or gender or on other bases such as interests and neighbourhood? Are there apparent leaders who encourage separation and antagonism?

Repression

Are some students forcefully or via other forms of intimidation discouraged or prevented by a classmate or a group of classmates from participating in class discussions or speaking their minds in social interactions with their peers? Are their opinions denigrated or ridiculed?

Destruction

Have some students been attacked or physically harmed by other students? Are physical fights frequent? Do fights tend to be between particular individuals or groups that students identify with, including their clubs, associations or 'gangs'? Consideration of the consequences of violence and introduction to potential and actual alternatives to violence should be included in responses to this form of intolerance.

South African Human Rights Commission 2003 pp. 80 – 82

The Fruits of Success

The extra reflection and planning involved in teaching learners to live together, the identity confusion, risks and personal challenges for learners, are all part of the bumpy journey towards reconciliation and racial integration in South Africa. The experiences of managers, teachers and learners featured in the guide book, have demonstrated that the extra effort and difficult moments are well worth the while.

Questions for Reflection

- What support do educators require to promote integration at your school/what support do you require as an educator?
- How can you draw on the resources in your community, district, professional association, union or club?
- What is the individual goal you set for yourself as an educator, in order to empower learners to learn and live together in harmony?
- How will you reach this goal?

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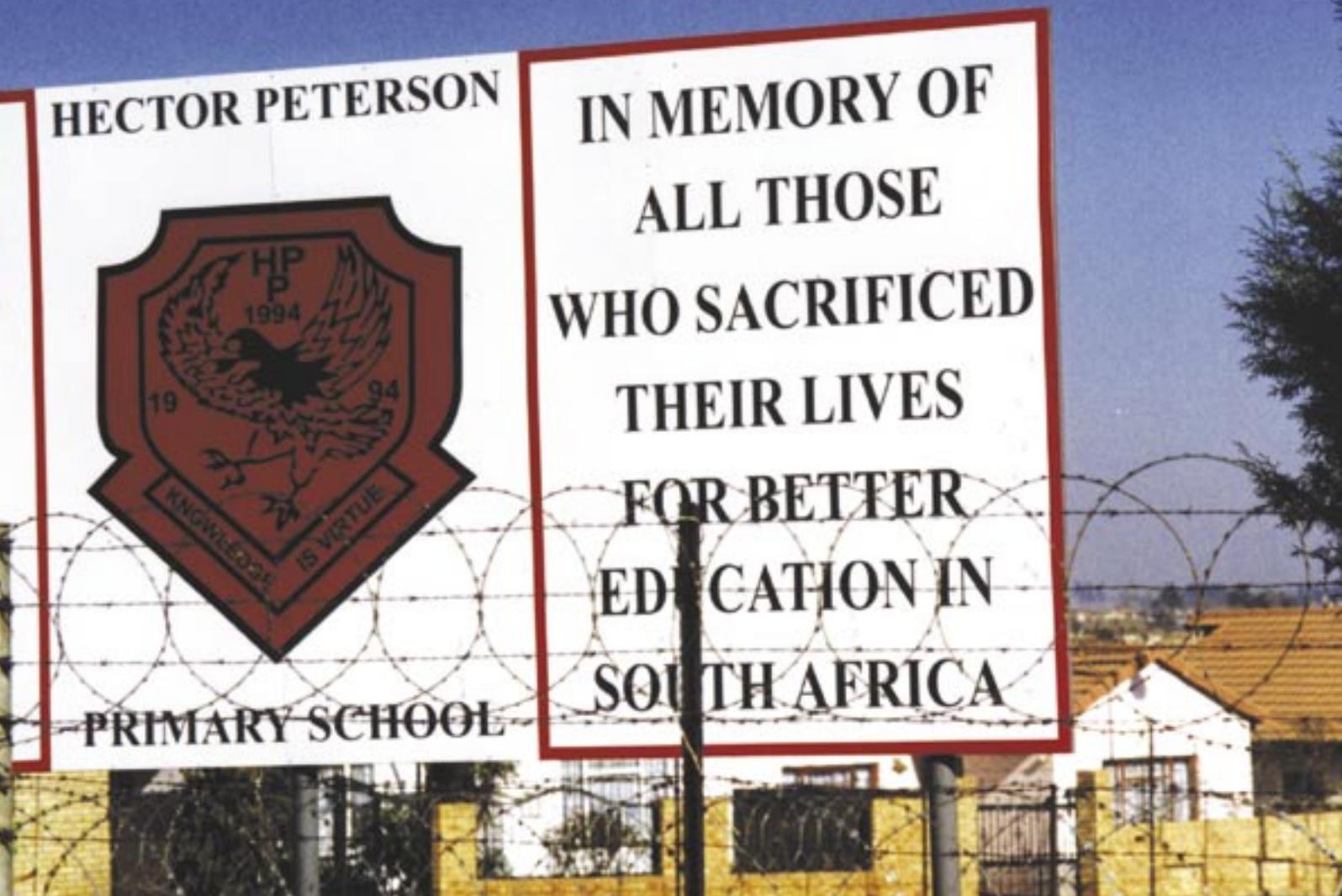
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8

When the Pot is Simmering or When the House is on Fire

Dealing with Conflict

Where the school is responding to the challenges posed by the learner profile and the demands facing education in the new South Africa in a pro-active manner, some conflict is bound to occur. Conflict will become unmanageable and a threat when the school has resisted the need to change or is ignoring points of tension in its midst.

This chapter discusses conflict with regard to racial integration in two situations:

- when the pot is simmering: when conflict is a fairly natural aspect of learners and educators learning to deal with each other; and
- when the house is on fire: when the conflict has become out of control, the situation has become destructive for all involved and no teaching and learning takes place.

When the Pot is simmering: Dealing with Conflict in the Integrated School

Conflict

- can be peaceful or violent;
- can be anything from an argument to a civil war; and
- can be positive if managed effectively.

By managing conflict we may be able to:

- prevent conflict from getting worse;
- motivate the school community;
- build consensus;
- build trust;
- stop resentments from building up; and
- find creative solutions to problems.

It is not possible to manage integration without encountering conflict along the way. Differences inevitably lead to misunderstandings and misperceptions. In turn, these can lead to conflict. To manage diversity, managers and educators must be able to manage conflict.

Teaching Conflict Resolution

You can teach conflict resolution through real situations; through modelling alternatives to violence. When violent or conflictual situations do arise between students, do not try to sort out who is right and who is wrong. There are almost always two sides to the conflict. Rather, see if you can mediate a negotiated resolution. Once they have had a chance to cool down, get the two sides to agree to meet in order to find a solution to their conflict. Use the following steps in the problem-solving process:

- encourage both sides to take turns to express and clarify their position (verbalise frustration and anger);
- help them to focus on the issue to be resolved, rather than on each other and their anger or feelings; and
- help the participants to generate options or possibilities that could be acceptable to both sides.

Finally, facilitate an agreement on what option to choose, and how they will go about following through on that option. (Donald, Lazarus and Lolwana, quoted in Porteus, Vally and Ruth, 2001.)

When the House is on Fire: the Path of Conflict

Conflict in schools can escalate quickly.

Taking matters into their own hands

Two boys, one Zulu speaking and one Sotho speaking, were fighting during the break. Some boys were able to separate them. After the separation, snide remarks were made, like “You cannot be beaten by a small animal” (isilwanyana). These remarks angered the other boy so much that he solicited all his friends to assist him in facing the other boy who insulted him and called him an animal. So, I believe after the school day, the fight continued with supporting spectators on both sides. When the Zulu boy was being beaten hard, they then separated the boys and again made reference to the fact that they would not let their friend be beaten by a small animal.

As an SGB chairperson, I received a call by the principal to come to the school and he told me that it was urgent. When I arrived at the school he informed me that there was a serious fight at the school the day before, which he thought he had handled well. However he further informed me that he had been informed by his sources that the community is now involved in this matter and groupings in the community are taking sides. The parents of one boy had come to school to report the incident and to inform them that they will take the matter into their own hands, the best way they know how.

Own source

Understanding the Path of Conflict helps to understand how conflict develops. We are then able to deal with conflict more effectively. The path of conflict looks something like this:

Moderators
Symptoms
Underlying causes

Aggravators

The diagram shows that the causes of conflict are often underlying, or below the surface, and people are not really aware of them. They see the symptoms, which sometimes blow up into a crisis. In a conflict situation there are usually moderators who are actively trying to make the conflict manageable, and aggravators, who are actively trying to make things worse.

Case Study:



The path of conflict at Vryburg High School

Vryburg High School in the North West Province used to be a single-medium Afrikaans school serving the white population of Vryburg. After 1994, it became a dual-medium school, offering teaching in English as well as Afrikaans. Black learners, who came mostly from the township of Huhudi, started to enrol. By 1998, there were about 140 black learners at the school. The majority of the learners were still white and Afrikaans-speaking and the school tended to operate as two separate schools. One observer noted that “school children meet only at the toilets and in the corridors”.

In 1996, violence broke out. It was linked to the fact that the school did not have a programme of transformation.

Early in 1998, the all-white SGB took legal action against parents who had not paid fees for the 1997 academic year. These parents were all black and came from Huhudi. They were angry, protested, boycotted the school and became disruptive.

Some of the white parents retaliated, causing a vicious cycle of aggression and retaliation. The police were called in and there was a police presence at the school for some time. Black police accused their white colleagues of using excessive force against the black learners. Some white parents referred to “trouble-making kaffirs” who should “go back to their own side of town”. Other said: “My family and I do not mind if black students come to the school, as long as they are there to learn”. Some of the black learners wanted to go back to class but did not say so because they were afraid of how their school friends would respond. “Lots of people have told me how tough Grade 11 is and I am going to have to use these marks to get into university and I just do not want to lose out”, said one black learner.

A father of a black learner said: “We want our students to go to school, but to be treated fairly.”

Some Huhudi residents who did not have children at the school joined in the protests and said they could not “stand aside and not help”. A representative of the School Governing Body said that the problem was not about race but about “black troublemakers from the school”. He said that the best way to deal with the situation was to make the school a single-medium Afrikaans school again. The black mayor of Vryburg said the first step was to get rid of the principal who had “proven himself to be very incompetent, and could not justify allowing (white) parents into the school to assault the (black) students, or explain why the students assault each other”. The mayor said: “If he (the principal) is not expelled the problem will not be solved.” According to him, the long-term answer was to turn the school into an English medium school:

“To choose either Afrikaans or Tswana is an insult to the other racial group. English is a neutral international language, so it is the only way.”

A Parliamentary Committee appointed a Task Team to look into the problem. In the meantime, and before the Task Team reported back, the government of the North West Province decided to bring forward the school’s April holiday “to create a conducive environment within which to resolve the ongoing

crisis at the school to create conditions conducive to learning and teaching". The School Governing Body accepted this move "in protest" and said it was a sign that the MEC for education was biased in favour of the black community. The SGB members, who were all white, made a statement:

"This causes doubt as to whether the MEC will be unbiased and will act in good faith during further negotiations. This is a clear indicator that the MEC has given in to pressure from the black community".

The North West Province of Education then ordered that the School Governing Body be dissolved. However, it had to reverse this later when the SGB threatened to sue the Department. It insisted that it had been democratically elected and that the Department had no right to dissolve it.

When the Task Team made its report-back it called for black representation on the School Governing Body and suggested that black members be co-opted as a short-term solution. It also suggested that a senior black educator work with the headmaster to learn about running the school. A person was appointed in the middle of 1999. However, by then there had been another case of serious racial conflict. A group of white learners apparently tormented a black learner, calling him racist names. In retaliation he attacked a fellow white learner with a pair of scissors. The black learner was found guilty of attempted murder.

DoE 2000

The situation described in the box above is a real situation where the Path of Conflict can help us understand how the conflict developed.

- The underlying cause of the problem was that the school had failed to face the challenges of racial integration. Instead of creating one strong, united school, and seriously examining how to put equity into practice, the school operated almost as two institutions. It ignored the growing tensions.
- The symptom which triggered the major crisis was that black parents could not pay fees. The crisis was the breakdown of schooling. Because neither the principal nor the SGB responded quickly to the Task Team's advice, the underlying cause was still not addressed. Conflict erupted again when two learners got

into a fight. This resulted in one boy almost getting killed, and another having his life ruined.

- Some parents and learners acted as moderators, trying to find constructive solutions or to look for common ground. But the SGB, some of the white parents and learners, some of the black parents and some members of the Huhudi community, acted as aggravators. Their behaviour made the situation worse than before. (DoE 2000)

Positions, fears and needs

Understanding the difference between the positions people take, and the fears and needs that fuel their positions, also helps to deal with conflict that arises because of issues of diversity.

Many of the white parents and learners at Vryburg High took the position that the only solution to the problem was for the black learners to go away, and leave the school. Many of the black parents and learners and members of the community took the position that the only solution was for Vryburg High to become an English-medium school. The white parents and learners wanted assurance that they could be taught in their own language and that the school was maintaining its standards. The black parents and learners wanted to be treated fairly and recognised as full participants in the school. If everyone had focused on how to provide for each other's needs, and to relieve each other's fears, they might have found a solution that satisfied everyone.

Some Guidelines for Dealing with Conflict

Look for early warning signals that tell you that there is an underlying cause that needs attention. Identify the real cause and address it. Sometimes people experience personal or inter-personal conflict and all they need is understanding and support. At other times resentments and fears

might need to be brought out into the open because they really concern a wider group or even the whole school.

Try to keep the focus on a common vision. This means focusing on the interests of everyone, rather than on fixed positions that make the conflict worse. Support those who want to find solutions. Try to make those who are aggravating the situation understand that their behaviour is benefiting no one. Make sure that you are contributing as a moderator and not an aggravator.

It is better to resolve the conflict in its early stages. However, do not rush anything so that you end up compromising important principles. Rather accept that there is a conflict and that everyone should deal with it openly and honestly.

If the conflict grows, you need to analyse at every stage whether it calls for improved understanding, mediation, negotiation or your making a ruling or decision. Has the conflict emerged because the parties involved are not clear about what is expected of them; because they are struggling with the practical problems of transformation; or because they refuse to respect the policies aimed at achieving equity and equality? Sometimes it is possible to resolve these kinds of conflicts internally, but sometimes you may need to involve an independent mediator whom all the parties trust. It is the mediator's job to help all those involved to recognise their shared interests and to rise above their fixed positions, in the interests of the school as a whole. (DoE 2000).

Resorting to the police and the courts should be a last resort, for serious offences. Resorting to these measures must also be seen to be even handed, and not in the interest of one racial, ethnic or religious group.

The End of the Line

The advice and views featured in this booklet will hopefully have convinced educators and managers that:

- change and the need to educate learners for an integrated society are well worth the effort, and are culturally and academically enriching for all parties involved;
- failure to make the necessary changes to one's school in order to adapt to a non-racial society is against the letter and spirit of the Constitution, and is in effect, illegal;
- a pro-active approach is likely to avoid later problems; and
- a contribution to integration in schooling is a contribution to the development of our society.

The advice and views contained in this guidelines book can only arm readers with insights and suggestions. It remains for all role-players to take the ideas and strategies forward. For further advice and resources, consult the list in the final chapter.

Questions for Reflection

- Are there any flashing warning signs at your school that are being ignored?
- Does your school have enough procedures in place to pre-empt destructive conflict?
- Which of the ideas presented in this guide book are most useful in your situation, and how are you going to utilize them from today?

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Alternatives to Corporal Punishment; Growing Discipline and Respect in our Classrooms. Cape Town: Heinemann.



9

Resource Agencies

Organisation	Services and Resources 
<p>Centre for Anti-racism and Anti-sexism (CARAS) 12 Fir Drive Misa Centre North Cliff Ext 2 JHB, RSA Tel: 011-476 2226 Fax: 011-476 2806 Mail: caras@sn.apc.org</p>	<p>Services</p> <ul style="list-style-type: none"> • Anti-racism and anti-sexism training of trainers project - nationally <p>Publications and Support Materials:</p> <ul style="list-style-type: none"> • <i>Understanding Racism and Sexism and Developing Good Practice</i>, 1999
<p>Centre for the Study of Violence and Reconciliation (CSVr) 23 Jorissen Street Braamfontein Centre JHB, RSA Tel: 011-403 5650 Fax: 011-339 6785 Mail: bharris@csvr.org.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Seeks to prevent violence and facilitate reconciliation by building a human rights culture <p>Publications and Support Materials:</p> <ul style="list-style-type: none"> • <i>Building Integrated Classrooms, 2003</i>- Educators' Workbook and Video • <i>Violence, Crime and Xenophobia during South Africa's transition</i>, 2001 • Learning resource with video <i>East Side</i>, 1999 • <i>Confronting Race and Racism as a Crucial Element of the Conflict in South Africa</i>, 1993
<p>Centre for Conflict Resolution Old Medical School Building Hidding Campus University of Cape Town 31 – 37 Orange Street Cape Town, 8001 Tel: 021-422 2512 Fax: 021-422 2622 Web: http://ccrweb.ccr.uct.ac.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Training on conflict resolution for school communities
<p>Centre for Socio-legal Studies University of Natal Durban, RSA Tel: 031-260 1291 Fax: 031-260 1540 Mail: degrandprei@nu.ac.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Promotes public legal and democracy education, human rights initiatives, and the development of educational materials on non-discrimination and democratic legal system in South Africa • Builds capacity through DFA and Street Law programmes <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Democracy Watch</i> • <i>SA Human Rights Yearbook</i> • <i>ABC of Women's Rights</i> • <i>Democracy Challenge Game</i> • <i>Street Law Training Manual</i>

Organisation	Services and Resources 
<p>DoE: Education Management and Governance Development Directorate 123 Schoeman Street PTA, RSA Tel: 012-312 5373 Fax: 012-328 7199 Mail: Prew.m@doe.gov.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Deals with safety in schools • Assists managers and governance units in the smooth running of schools <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Signposts for Safe Schools</i>, 2002 • <i>Managing Diversity</i>, 2000
<p>DoE: Gender Equity Directorate 123 Schoeman Street PTA, RSA Tel: 012-312 5420 Fax: 012-312 5218 Mail: genderequity@doe.gov.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Promotes gender equity in schools • Educates against gender violence • Promotes leadership of girls through the Girls Education Movement (GEM) <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Stopping Sexual Harassment at School</i>, 2003 • <i>Issues on gender in schools</i>, 2002 • <i>The Girls Education Movement (GEM)</i>, 2002 • <i>Gender Equity in Education Task Team (GETT) Report</i>, 1997
<p>DoE: Race and Values in Education Directorate 123 Schoeman Street PTA, RSA Tel: 012-312 5080 Fax: 012-326 1909 Mail: values@doe.gov.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Promotes values as enshrined in the SA Constitution and ensures that they are infused into the curriculum • Advanced Certificate in Education (ACE) on Values and Human Rights in the Curriculum offered in all Provinces. • Promotes anti-racism and discrimination in schools <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • Video and Cassette on <i>Celebrating our Heritage</i>, 2002 • <i>Values, Education and Democracy</i>, School-based Research Report, 2002 • <i>Celebration of our National Symbols</i>, 2001 • <i>Manifesto on Values, Education and Democracy</i>, 2001

Organisation	Services and Resources 
<p>Electoral Institute of Southern Africa (EISA) 41 Stanley Avenue Auckland Park JHB, RSA Tel: 011-482 5495 Fax: 011482 6163 Mail: sherri@eisa.org.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Strengthens electoral processes, good governance, human rights and democratic values through research, capacity building, advocacy and training on whole school development <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Celebrating Difference One in a Million</i>
<p>Early Learning Resource Unit (ELRU) 19 Flamingo Crescent Lansdowne, CPT, RSA Tel: 021-762 7500 Fax: 021-762 7528 Mail: antibias@elru.co.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Provides support to educators challenging racism, classism, able-ism, adultism, age-ism, religious, cultural and other issues <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Learning Together</i> • <i>Building bridges</i> • <i>Keteka Series</i> • <i>Celebrate our Differences, Celebrate our Similarities Posters</i> • <i>Shifting Paradigms, 1997</i>
<p>Foundation for Tolerance 1st Floor Sandown House Cnr 5th Street & Norwich Close, Sandton JHB, RSA Tel: 011-783 4444 Fax: 011-883 4840 Mail: toledu@mweb.co.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Training on tolerance, anti-bias, choice, responsibility, children's rights, self-awareness, self-love, truth, justice and anti-discrimination. <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Apartheid and Holocaust Era</i> • <i>The Rights of the Child</i> • <i>Perpetrators, Collaborators, Bystanders</i> • <i>Choice, Responsibility, Consequence-Resistance</i> • <i>Can-Can-Kidz, 2003</i>
<p>Gauteng Institute for Educational Development (GIED) 44 Wolfgang Avenue Norwood, JHB, RSA Tel: 011-728 7068/9 Fax: 011-728 7079 Mail: hmahomed@gicd.co.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Training on democracy, Human Rights and Constitutional Values • Supports and enhances the delivery of the curriculum <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Democracy, Human Rights and Peace Education</i> training manual • <i>Guide to Commemoration Days, 2002</i> • <i>Curriculum Resource Directory, 2001</i> • <i>Outcome-based assessment Policy</i> • <i>Resource Directory, 1999</i>

Organisation	Services and Resources 
<p>Institute for Justice and Reconciliation (IJR) 46 Rouwkoop Road Rondebosch, CPT, RSA Tel: 021-686 5070 Fax: 021-686 5079 Mail: ijr@grove.uct.ac.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Promotes reconciliation in schools <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Memory, Justice and Impunity</i>, 2003 • <i>Through Fire with Water</i>, 2003 • <i>Learning to live together</i>, 2003 • <i>Rwanda and South Africa in Dialogue</i>, 2002 • <i>A Trolley Full of Rights</i>, 2002 • <i>Nyameka's Story</i> – Video • <i>Engaging the Enemy</i> – Video • <i>Youth Facing Prejudice</i> – Video
<p>South African Council for Educators (SACE) 261 West Street Centurion, PTA, RSA Tel: 012-663 9517 Fax: 012-663 9238 Mail: info@sace.org.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Encourages educator professionalism <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Handbook for the Code of Professional Ethics</i>, 2002
<p>South African Human Rights Commission (SAHRC) 29 Princess of Wales Parktown, JHB, RSA Tel: 011-484 8300 Fax: 011-643 6472 Mail: akeet@sahrc.org.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Promotes respect for, observance of and protection of human rights via training, consultation and school support <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Human Rights and Inclusivity in the Curriculum</i>, a resource book for Educators, 2003 • <i>Human Rights and Curricula</i>, NACHRET training manuals and programmes • <i>Socio-Economic Rights Report</i>, 2000/2002 • <i>National Conference on Racism</i>, 2001 • <i>Racism, "Racial Integration" and Desegregation in South African Public Schools</i>, 1999 • <i>My Rights Your Rights</i>, 1998
<p>Umtapo 28 Cedar Road Glenwood, Durban, RSA Tel: 031-206 2609 Fax: 031-206 1768 Mail: info@umtapo.co.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Promotes an understanding of peace, human rights and anti-discrimination via training and school peace clubs <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Peace and Anti-Racism Education (PARE)</i> educator's training manual • <i>Understanding Race and Racism</i> • <i>Ubuntu</i> - Video • <i>Peace Africa</i>, Newsletter

Organisation	Services and Resources 
<p>Valued Citizens Initiatives 44 Wolfgang Avenue Norwood, JHB, RSA Tel: 011-728 7068 Fax: 011-728 7079 Mail: cpodetti@gicd.co.za</p>	<p>Services</p> <ul style="list-style-type: none"> • Trains educators and learners to become valued citizens <p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Video of Best Practice</i>, 2003 • <i>Valued Citizens Educators' Guide</i>, 2002 • <i>Valued Citizens Learners' Manual</i>, 2001
<p>Wits Education Policy Unit Wits Education Campus Boyce Block, Room 146 27 St Andrews Road Parktown, JHB, RSA Tel: 011-771 3076 Fax: 011-717 3029 Mail: senosir@epu.wits.ac.za</p>	<p>Publications and Support Materials</p> <ul style="list-style-type: none"> • <i>Alternatives to Corporal Punishment, Growing Discipline and Respect in our Classrooms</i> 2001, Porteus, K., Vally, S. and Ruth, T. Cape Town: Heinemann • <i>Colouring in our Classrooms 1 – 3</i> - Video

Notes



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