

**DURBAN UNIVERSITY OF TECHNOLOGY**

**MULTICULTURAL EDUCATION AS A STRATEGY FOR PEACE IN  
SCHOOLS**

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# **MULTICULTURAL EDUCATION AS A STRATEGY FOR PEACE IN SCHOOLS**

Submitted in fulfilment of the requirements of the degree of Master of Management Science  
specializing in Public Administration – Peace Studies

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## **DECLARATION**

I declare that the thesis herewith submitted for the degree, master's in public administration – Peace Studies at the Durban University of Technology is my own work and has not been submitted for a degree at another university or for any other qualification.

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Francina Lethiwe Mazibuko

## ABSTRACT

This study addresses the urgent need for multicultural education in South African schools, considering the challenges posed by a diverse demographic landscape and the prevalence of violence, xenophobia, and tribalism. The study is prompted by the limited focus on issues beyond race, particularly concerning the experiences of migrant learners facing difficulties related to language, cultural differences, and social integration. The absence of explicit multicultural education in the school curriculum exacerbates these challenges, contributing to violence and exclusion.

This study was aimed at exploring the potential of multicultural education in fostering a worldview that promotes peace, cultural competency, and positive socialisation within South African schools. By employing the integrative theory of peace as a theoretical framework, the research aimed to conceptualise how multicultural education can be strategically integrated into the education curriculum to address violence, promote tolerance, and empower learners and teachers.

The research methodology involved a qualitative approach, utilising interviews, focus groups, and direct observation in an action research setting. The study was conducted in an independent school in Pinetown, KwaZulu-Natal, with a diverse population of learners and educators. Triangulation was employed to ensure the validity, reliability and trustworthiness of the findings, and ethical considerations prioritised participant well-being and informed consent.

The research objectives included exploring the overall role of multicultural education, investigating perceptions of different cultures, forming an action research team to suggest multicultural education components, and testing the outcomes of the intervention strategy. The central research question examined whether multicultural education could contribute to developing and maintaining peace while fostering a worldview that embraces diversity in schools.

The findings reveal the potential of multicultural education to bring about a paradigm shift, empower learners, and contribute to positive social dynamics, contribute to teaching respect and regard for other culture and thus lead to peaceful existence in different cultural groups. The study concludes by emphasizing the importance of integrating multicultural education into the

South African school curriculum as a crucial strategy for promoting peace, understanding, and embracing the nation's cultural diversity.

**Keywords:** Multicultural Education, Education for Peace, Cultural diversity, Integrative Theory of Peace, Schools.

## **DEDICATION**

This thesis is dedicated to my late nephew, **Ntokozo Cabangokuhle Khanyi** - we were saddened by your sudden departure on the 26<sup>th</sup> of June 2023. Your smile will never disappear in our lives. Rest in Eternal Peace “Msuthu”.

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## **LIST OF ABBREVIATIONS**

CAPS	Curriculum and Assessment Policy Statement
DBE	Department of Basic Education
DUT	Durban University of Technology
EFF	Economic Freedom Fighters
EFP	Education for Peace
eNCA	eNews Channel Africa
ITP	Integrative Theory of Peace
LO	Life Orientation
ME	Multicultural Education
RSA	Republic of South Africa
STATS SA	Statistics South Africa
UNESCO	United Nations Education, Scientific and Cultural Organisation

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# CHAPTER ONE: OVERVIEW OF THE STUDY

## 1.1 Introduction

In South Africa, different ethnic groups have existed for centuries. Post-apartheid South Africa has seen an increase in migration into South Africa which has created a new and more diverse society. Therefore, this calls for an awareness and understanding of different cultures that are represented in different communities and an acceptance of the current state of multiculturalism. It is also important to acknowledge that multiculturalism in South Africa has also transformed the nature of the social fabric of schools. South Africa has been a melting pot of diversity for centuries, but apartheid created great barriers of understanding between ethnic groups. Thereafter, the subsequent increase in immigrants (post-apartheid) from other countries contributed to the need for an understanding of diversity and of creating a peaceful, diverse society.

This study explores the use of multicultural education (ME) to eradicate, or at least reduce, violence against migrants in schools, violence could be in the form of physical or emotional violence induced by differences in culture or ignorance of some sort. The broader aim of the study focuses on the enactment of transformation and positive change in the schools by creating a peaceful environment. Transformative research uses collaborative methods, and it provides a voice to the participants in reforming and changing their world (Creswell 2014).

South Africa has seen an increase in immigration from all over the world, with the largest number of immigrants hailing from African countries such as Zimbabwe, Zambia, the DRC, Mozambique and Nigeria. According to Moyo (2021:1-2), three-quarters of South Africa's immigrants are from other African countries in the SADC region and 24% are from Zimbabwe. Other countries are reflected in the table below indicating the statistics of immigrants from those countries. Immigration has contributed to the country being a multifaceted and diverse society. The schooling environment has adjusted and has become multicultural (Perumal 2016). Mashau (2012), argues that in the light of South Africa being a heterogeneous country, people are more likely to experience culture shock since exposure to different cultures may create a certain discomfort. This is also exacerbated by the history of interracial (and interethnic) violence and distrust experienced by many during apartheid. The increase of

migrants has often caused anti-migrant sentiments which have often led to xenophobic attacks and outbreaks. According to Gordon (2015: 506) the outbreak of xenophobic attacks in May 2008 resulted in 62 people violently killed, 670 wounded and about 150 000 migrants displaced. Table 1.1 below, taken from Moyo’s research, illustrate the magnitude of immigration statistic and the countries involved:

**Table 1.1: Immigration Statistics**

Country of Origin	Number	Percent of Total
<b>TOTAL</b>	<b>2,860,500</b>	<b>100%</b>
Zimbabwe*	690,200	24%
Mozambique*	350,500	12%
Lesotho*	192,000	7%
Malawi*	94,100	3%
United Kingdom	67,400	2%
Democratic Republic of the Congo*	63,900	2%
Somalia	58,500	2%
Botswana*	50,500	2%
Angola*	47,900	2%
Eswatini*	45,400	2%

Source: Moyo (2021: 2)

To address the different types of violence and sustain peace in communities, peace education has emerged as a field that seeks to use education as a medium to build peaceful societies (Perumal 2016). Rubin (2018) emphasises the importance of Multicultural Education but found that there is no framework for teaching diversity and Multicultural Education. He observes, however, that culture seems to be highlighted and remembered during special cultural days. He argues that teaching diversity and multiculturalism implies the inclusion of all races and cultures in the classroom and addressing the different social groups and cultural ways of knowing that have been disaffirmed, misunderstood, and devalued. Alsubaie (2015) suggests that cultural diversity in classrooms calls for a democratic way of teaching where there is a consideration of different cultures, although this may pose a challenge or additional hurdle in teaching in such classes. To mitigate this, teaching materials and methods should be modified to be inclusive of the cultures of all students. School curriculum should be modified to embrace different cultures so that students will feel accepted, respected and their cultural differences acknowledged (Alsubaie 2015).

This study sought to explore the role of Multicultural Education in bringing about the worldview on teaching peaceful ways of dealing with diversity in the school environment. The

school that was identified for the study is a secondary school in Pinetown in KwaZulu-Natal that has a diverse population of teachers and learners who come from different ethnic groups and cultural backgrounds from within South Africa and abroad.

## **1.2 Background and Context**

In South Africa, education has been deeply affected by the apartheid era, which lasted from 1948 to the early 1990s. During apartheid, the government enforced a segregation education system based on race, with Black South Africans receiving an inferior education compared to their White counterparts. Schools were divided along racial lines, with vastly unequal resources, facilities, and quality of education. According to Spaul (2019: 2), South Africa is still the most unequal country in the world, economically and socially, with bearing on the education system as well. Spaul (2019) further states that inequality touches every aspect of South African schooling and policy-making, from how the curriculum is conceptualised and implemented, to where teachers are trained and employed.

Post-apartheid South Africa underwent significant reforms to address these inequalities. The new government aimed to create a more inclusive and equitable mother-tongue education and improve access to quality education for all. According to Soudien (2009 cited in Banks 2009: 146), South Africa is viewed as one of the world's important social laboratories in which the marks of conquest and subjugation, immigration and emigration, settlement and upheaval occupation and dispossession, domination and oppression, integration and segregation, and conflict and reconciliation sit everywhere on its social and geographical making. Soudien (2009: 147), further claims that the processes and events through which South Africa became a democracy in 1994 did not entirely resolve the challenges, but deepened the complexity of social formation. The Soweto school uprising of 1976, according to Mhlauli *et al.* (2015: 208), forced the government to reconsider its policy on Black education and led to the attainment of democracy, but schools continued to a certain extent to be racially segregated where Africans Whites, Coloured and Indians continued to attend schools in their separate racial education systems, except where their teachers were actively organised to bring their students together in cultural and school activities. Soudien and Mckinney (2016: 130 - 132) further argue that South Africans had to face new challenges post-apartheid, which uncovered the realities that had been shielded by the grip of apartheid. This further identified the need to embrace globalisation, to transform the country into a new character. South African citizens were forced to rethink their identities.

The schooling system, which was governed by the South African Schools Act of 1996, took its mandate directly from the Constitution to redress past injustices in terms of the provision of facilities and to deal with the challenges of social differences (Soudien and McKinney 2016: 137 - 138). However, challenges such as inadequate infrastructure, teacher shortages, and socio-economic disparities persist, hindering the progress of the education system. As such, this dearth of resources, facilities and opportunities gives rise to many social ills, a consequence of under-resourced schools. One such ill is violence in schools. School violence has plagued South Africa for decades. It encompasses various forms such as bullying, physical assaults, and even sexual assault. In a study conducted by Soudien *et al.* 2022: 306, the South African Education system is described as a fragile system that is struggling to divest itself of its apartheid origins, which had created 15 racially and ethnically defined education authorities which compromised the education environment. Woudstra *et al.* (2018) conducted a study which sought to determine the prevalence of violence in schools. The study sample was composed of over 150 teachers from various backgrounds. The results of the study showed staggeringly high reported levels and instances of violence in schools, such as: Verbal bullying (62.1%), being threatened (34.2%), sexual comments/jokes (30.9%), physical bullying (34.6%), belongings stolen or damaged (30.7%), rumours/gossip spread (27%), cyber bullying (6.6%) (Woudstra *et al.* 2018: 4).

According to Engelbrecht, *et al.* (2015: 1 - 2) efforts to create a non-racial, democratic education in South Africa (by encouraging inclusive education) have become a global movement over the past 30 years. This is to respond to the learner exclusion and to address inequality through policy change and development, by implementing constitutional rights and the advancement of human rights. However, the vision to achieve a truly inclusive education system in South Africa seems illusive to achieve as the implementation of inclusive education in the country remains questionable (Engelbrecht *et al.* 2015: 2).

### **1.3 Research Problem**

Apartheid in South Africa was a system built on institutionalised racial segregation and discrimination. The lack of understanding diversity exacerbated the already deeply rooted issues, leading to social, economic, and political disparities among different racial groups. This lack of understanding perpetuated stereotypes, prejudices and unequal treatment, fuelling tension and division among communities which also had an impact in the school environment. This further created a society where certain groups were marginalised, oppressed and denied

basic rights solely based on their race resulting in long-lasting scars that South Africa continues to address. The lack of understanding of diversity (both in schools and broader South African society) has its origins in apartheid South Africa. The segregation of apartheid impacted multiple facets of living in South Africa, including the schooling system and the corresponding curricula - none of which were intended to foster the appreciation of diversity, and in general intended to do the opposite. Understanding diversity is crucial in fostering inclusivity, equality and unity within a society. The influx of immigrants (post-apartheid) has also created another form of diversity which demands a new way of looking at the heterogeneous nature of the new South Africa.

South Africa has become a rainbow nation where people from all walks of life are to be accepted for who they are regardless of race, class, ethnicity, and gender. In promoting multiculturalism and competency, schools were not left out and over the years there have been efforts to include ME as part of the school curriculum. Furthermore, Vandeyar (2003) describes how communities across the country have become heterogeneous therefore creating a need for education to play a significant role in empowering learners to embrace diversity and promote a learning space that has cultural competency. Multiculturalism brings about change, which can encourage diversity and acceptance of different cultures (Mashau 2012). Le Roux (2000) also points out that the inclusion of ME in the school curriculum not only contributes to learning outcomes where learners have the knowledge and skills to partake in a multicultural society but further mirrors the kind of country South Africa is. According to Statistics South Africa (Stats SA) (2020: 34) by 2015, 31 million children in South Africa were living outside their country of birth.

As a result of the movement of people globally, there has been a significant change in the demographic profile of the South African population. Although there have been many interventions to build bridges between communities that were previously segregated, there is a gap in terms of ensuring that there is cultural tolerance and appreciation of multiculturalism. Thus, this gap creates conflicts like xenophobia and discrimination of people from different cultures. Part of the problem is the lack or little knowledge and appreciation of different cultures. McKeever (2017: 119 - 128) also emphasised that the creation of separate schools for students of different racial classification was accompanied by unequal regulations, curriculum and funding. As a result of the long history of racial segregation, this had an effect in

perpetuating racial inequality even after the political and social transformation of 1994 and subsequently social inequality among African learners.

Concurrently, Engelbrecht *et al.*, (2015: 3 - 4) discuss that the government outlined a plan for the gradual process of implementation of transformation in the education system with intentions of ensuring sufficient human resources to equip teachers with the necessary competencies to accommodate learner diversity, through the recommendations of the White Paper. However, complex contextual issues such as funding constraints that affect availability of resources, overcrowded classroom and negative school cultures were still a reality and affected the implementation of the recommendations of the White Paper.

#### **1.4 The Purpose of the Study and Rationale**

Most studies in South Africa on diversity and ME have often focused on issues of race in or within the former Whites-only schools. With migration being at its peak post-1994, there has also been an increase of migrant learners within South African schools who have experienced difficulties with language, cultural difference, and social integration (Isseri *et al.* 2018: 40). With high levels of xenophobia, Afrophobia and tribalism in South Africa, Crush *et al.* (2014) point out how migrant children specifically have also faced discrimination, physical and emotional violence in schools. According to Salih (2016: 40-41) xenophobia is defined as a form of prejudice, fear, or hatred directed towards people from different countries or cultures. It often stems from a lack of understanding, stereotypes, or perceived threats related to the perceived "otherness" of individuals based on their nationality, ethnicity, or background. Additionally, he states that xenophobia is a form of attitudinal affective and behavioural prejudice directed towards immigrants and those perceived as foreigners (Salih 2016: 40). Xenophobic attitudes can lead to social exclusion, marginalisation, or even violence against those considered outsiders. This phenomenon has been observed globally throughout history, influencing policies, social interactions, and political landscapes. Understanding and addressing xenophobia is crucial for fostering inclusive societies and promoting mutual respect among diverse populations. An additional challenge for migrant children is their exclusion from public schools due to the lack of documentation. For these children, they miss efforts aimed at understanding diversity. Socialisation and lack of cultural competency in South African communities may contribute to experiences of violence for migrant children or any child that might be different from the cultural norm. On the other hand, Tarisayi & Manik (2020: 7) argues against the use of Xenophobia in describing the violence that the South

African instigated against foreign national due to the fact that there are a number of European nationals in South Africa and yet violence was directed to foreign national from other African countries. Therefore, according to Tarisayi & Manik (2020), Afrophobia describes the violence against foreign national who are African.

Multicultural Education has a role and can bring about a paradigm shift towards promoting peace which can promote positive socialisation, cultural competency and empower learners and teachers to be prepared to understand the wider social dynamics, cultures, and values of the world. According to Le Roux (2000), ME is empowering, and within a South African context, it can also bring about freedom from prejudices and an increased understanding of diversity, this in turn leads to peace and limits violence. If ME is taught in schools, this can help effect a change from one perception of community to that of a worldview, that is, one of appreciation of diversity and of being part of a global society. Starting with the youth, social attitudes will change. Therefore, the major change in the South African demographic make-up (especially after the formation of a democratic government) has made the subject of multiculturalism more desirable. In this time of 29 years of democracy, ME has not been explicitly made an important aspect of the school curriculum. The study seeks to highlight the need for ME as one of the strategies to bring about peace and change the world view of South African society in the long run.

#### **1.4.1 Aim**

The overall aim of the study was to investigate if Multicultural Education can be used to maintain peace, and to bring about a positive worldview that embraces diversity in schools.

#### **1.4.2 Objectives**

To achieve the abovementioned aim of this study, the following objectives were developed:

- To explore the nature and extent of the overall role of ME in schools.
- To investigate what people, think about other cultures and the concept of the worldview of different cultures.
- To form an action research team to suggest what need to be included in ME and develop a sample lesson.
- To evaluate the outcomes of the initiated intervention strategy.

### **1.4.3 Research Question**

The research question, then, is to investigate if Multicultural Education can be used to maintain peace, and to bring about a worldview that embraces diversity in schools.

## **1.5 Theoretical Framework**

The study applied the Integrative Theory of Peace (ITP) as a theoretical framework to conceptualise the role of ME as a strategy for creating peace in schools (Danesh 2006). According to Danesh (2011: 56),

“The ITP is based on the concept that peace is, at once, a psychological, social, political, ethical, and spiritual state with expressions at intrapersonal, interpersonal, intergroup, international, and global areas of human life.”

Education for Peace (EFP) is a related theory originally conceptualised by Herbert Read (2012: 13 cited in Sharma 2013: 59), in which he defined this concept as “a process of education meant to make people more peaceful - such education has to be reformative” and has to advocate for social unity. EFP is a framework related to ITP, as both advocate the use of education with the aim of transformation and creating peace. Askerov (2019) explains that the link between the ITP and EFP lies in the relations that human beings have with others, the world and how each person views and perceives the world through their respective lenses. The ITP as a framework was used in this study and assisted in identifying how the education curriculum can include ME as a strategy for peace.

## **1.6 Literature Review**

The literature found to support this study focuses on ME, peace education, and diversity. All of the concepts reviewed contribute towards peace building in schools and dismantling any forms of violence. The literature provides definitions for culture and education, and a detailed overview of peace education and ME. These are elaborated and discussed in further detail, in Chapter Two. There is an extensive amount of literature that delves into the educational landscape of South Africa, exploring its historical context, transitions pre- and post-apartheid, and the current state of public education. The literature also shows the flaws and challenges within the education system, shedding light on racial segregation and its impact on cultural diversity in the country. Furthermore, it discusses the development of ME and the role of specific educational frameworks in promoting peace.

Research shows the impact of the Bantu Education Act of 1953, an apartheid-era policy that aimed to westernise Black individuals, perpetuate segregation and hinder their development (Ndimande 2013). It highlights how the transition from apartheid brought changes, but also entrenched inequalities within the educational system. Post-1994, South Africa underwent transformation, aiming to break racial boundaries and create a more inclusive educational environment. However, challenges persist, with disparities in school infrastructure and access to quality education for Black and poor learners. The legacy of apartheid continues to affect educational standards and experiences (McKeever 2017). The education system, which despite efforts, still struggles to fully address racial divisions, cultural sensitivity, and inclusivity. It emphasizes how policies and approaches often fail to tackle the underlying issues of power, privilege, and discrimination, perpetuating inequality.

Race and social exclusion remain prevalent issues in South African schools, impacting the experiences of learners from diverse backgrounds. The struggles against exclusion, xenophobia, and racism are ongoing, reflecting the complexities of societal integration and cultural diversity within the educational context. The literature review explores the development of multicultural education in South Africa, tracing its evolution post-apartheid. Efforts to create a more inclusive curriculum, promote indigenous languages, and foster intercultural understanding are highlighted. However, challenges persist in fully implementing ME, including resource constraints and the need for ongoing teacher training.

In this study, EFP is examined as one of the main theoretical frameworks. focused on the issues that can help students, teachers and indirectly parents to gradually free themselves from the immediate psychological conditions that are keeping them in a state of fear, mistrust, resentment and anger, and create an atmosphere of trust in the participants.

## **1.7 Research Methodology**

### **1.7.1 Research Design**

Creswell (2014) defines a research design as an approach to conducting an enquiry. Maxwell (2013) adds to this explanation stating further that the selection of the approach involves a detailed plan of protocol, conception of a research question, identifying units of study, data collection and analysis. I used a qualitative research design to answer the research question and to achieve the aim and objectives. Using a qualitative research approach was designed to enable

me to gain a deeper understanding of the need for ME and how it can be used in schools to address all forms of violence and their effects. Qualitative research falls within the phenomenological research paradigm (Creswell 2014) and was useful for the study as it enabled me to understand how violence impacts communities and how schools can be change-agents to curb violence and promote tolerance in society. Several data collection methods were used in this study, namely: interviews, focus groups and observations.

In this study, I used an action research approach to explore how ME can be used as a strategy for teaching peace in schools. Haung (2010) defines action research as the orientation to knowledge creation in a practical context that requires researchers to actively work with the practitioners to effect change and bring about transformation. Moreover, action research can integrate both theory and practice through systematic self-reflective scientific inquiry to improve practice (Cehan 2021: 10). They further state that the distinction of action research is that it uses an iterative cycle of problem identification, diagnosis, planning, intervention and evaluation of the results of action to learn and plan for interventions. Noffke (1997) explains that action research recognises the potential knowledge of practitioners within the social environment and creates communication means between research and practice communities and does not aim to alter fundamental relationships but to generate professional knowledge.

McNiff and Whitehead (2010) are of the opinion that action research is about improving learning to influence improvement in the social context in which the researcher is located taking into consideration four fundamental ideas:

- The idea of improvement – what needs to be improved or fixed.
- The nature of processes of improvement – how can the answers be found.
- The question of who improves what – people have the capacity to learn and improve their own context.
- The nature of education – this is central to action research as it refers to the intentional process of learning and transformation.

In this regard I used an action research approach in one school chosen for this explorative research. A focus group was formed to facilitate interaction between teachers. Observation was used to assist in adding to understanding the nature of the problem.

### 1.7.2 Overall Population

The target population targeted for the study was educators of an independent school in Pinetown, KwaZulu-Natal, South Africa. The school is situated Mariannhill, which is a formerly Coloured dominated township and Itshelimnyama, a predominantly Black township. It is situated about 5.7 kilometres from the Pinetown central business district, a buzzing metropolitan area in the province of KwaZulu-Natal. The school currently caters for learners from within the province of KwaZulu-Natal and from other provinces because it has a boarding facility. The school also caters for day scholars from the local community. The school population is broken down according to numbers in Table 1.2 below. Table 1.2 shows that there are 562 in the overall school population, with 43 educators and school management staff.

**Table 1.2: A breakdown of the school population used in this study**

CATEGORY	NUMBER OF INDIVIDUALS
Management	4
Male Educators	10
Female Educators	17
Admin Staff	5
Support Staff: Garden, Cleaning and Kitchen	7
Learners	519
<b>TOTAL POPULATION</b>	<b>562</b>

Among the school educators and management, there are 21 South Africans and six non-South African educators. The school also caters for children who are not of South African origin, which are the minority, 10% of the school population.

### 1.7.3 Sampling

The sample consisted of 15 participants in total. All of the participants were educators and members of the school management team. All 15 participants participated in the interviews and five participated in the focus group. The sampling method that was used was for the selection of participants was non-probability sampling. Educators were purposively selected with the help of the principal.

### 1.7.4 Data Collection Methods

The data collection methods chosen were interviews, a focus group and direct observation.

## **Qualitative Interviews**

I used face-to face-interviews that lasted about 40 to 45 minutes. All fifteen participants took part in the interview sessions. The interview questions were semi-structured to allow for open contribution to the study by the participants and to allow the researcher to get an overview of their worldview. Qualitative interviews aided me in gaining information that was intended to address objective one of this study, to explore the nature and extent of the role of ME in schools and for objective two, to further provide insight on what people think about other cultures and the concept of worldview of different cultures. The interviews were guided by a series of questions and prompts (see Appendix A).

The interview questions were structured in a way that allowed the participant to delve into their world view of ME and share their experiences of interacting in a multicultural context. These are some of the content of the questions: Sharing the experience of interacting with people of different cultures other than their own, describe a specific situation in which they worked with people of different cultural background? What is the place of ME in schools and how can that be incorporate? These questions allowed me to investigate what the participants know about other cultures (Objective Two), to explore their worldview of multicultural education (Objective One) and to suggest ways in which multicultural education could be incorporated into the curriculum, (Objective Three).

## **Focus Groups Discussion**

To further respond to the points identified in Objectives One and Two, a focus group of school educators was recruited. Five of the fifteen participants took part in the focus group. Participants were selected with the assistance of the principal of the school. Focus group meetings took place within the school environment so that participants would feel comfortable in their familiar setup. To ensure accuracy in the data collection, the group session was recorded using a tape recorder, over and above detailed notes taken by the researcher and the field worker. This process was explained to the participants, and they were given the opportunity to freely commit to the process. The focus group was guided by a series of pre-determined questions (see Appendix D).

In order to unpack and address objectives three and four of actively participating in the formation of a lesson plan, the focus group guiding questions were geared to explore in depth the concepts of culture and cultural diversity and ME. Some of the questions that were

discussed were: In your opinion, what are the benefits of understanding other people's cultures? In this school, are there any programs that address cultural diversity? What do you think needs to be added to empower you with this knowledge? What could be included in a multicultural lesson? What do you think the Department of Education could do to ensure that there is understanding, acceptance and respect of cultural diversity in schools? The discussion allowed the participants to be actively involved in the formulation of the lesson plan on ME.

### **Direct Observation**

The observation of participants enables the researcher to obtain in-depth knowledge about the participants and fully immerse themselves in the study (Kawulich 2005). Direct observation was chosen as a data collection method because in this study, the actions and behaviours of participants were critical. Hence, the direct observation technique was used to watch, record, analyse and interpret people's interaction in their natural environment and in this case, the school itself. This research technique was intended to allow me to understand the real life and real-world experiences of all the stakeholders and their interactions in the school, including how they naturally interact as a diverse society, what attitudes are displayed towards people of different cultures and what are the efforts made to ensure inclusiveness.

Direct observation took place continuously during the research process, and assisted in gathering data that may not have been obtainable during the interviewing process. I also used the observation technique during meetings with the focus group, spending time in the school, this enabled me to observe and take notes of day-to-day interactions in informal settings, such as, during school breaks. During the interview process, I was able to observe the verbal and non-verbal communication and attitudes of participants, and furthermore this technique enabled me to observe the school's physical environment to see if there are displays or artwork that depict multicultural awareness or if the emphasis is only on certain cultures. This data collection method was used to address Objective Two, which was to investigate what people think about other cultures and their concept of the worldview of different cultures. I developed a guideline to assist in the facilitation of the observation method (see Appendix E).

### **1.7.5 Data Analysis**

In qualitative research, data analysis is done simultaneously with data collection as that makes research flexible (Creswell 2014). Thematic content analysis was applied as a method of analysing qualitative data. According to Nowell *et al.* (2017), thematic content analysis is a

method that is used in qualitative research across the range of epistemologies and research questions for identifying, analysing, organising, describing, and reporting themes found within the data collected. Themes were selected according to their frequency in the responses of the participants. Topics that came up more frequently were analysed and placed into broad groups or themes.

The data collected was coded and categorised into themes. The presentation of the findings included quotations and descriptive informative summaries of those participating in interviews, focus group and general observations.

### **1.7.6 Action Research Component**

The study employed an action research method and included the development of an intervention. Action research involves cycles of planning, acting, observing, and reflecting, allowing for iterative improvements based on gathered data and insights from the field and it is a form of learning by doing which requires active participation of all involved in the research activity to address the identified problem (Jacob 2018: 35). The approach emphasises the active involvement of participants, typically educators, professionals, or community members, in identifying issues, developing strategies, implementing changes, and evaluating outcomes. Through this process, action research seeks not only to address immediate concerns but also to generate knowledge and understanding that can be applied in similar settings or contexts. (Keegan 2016: 257 - 258). The intended intervention was to be a sample lesson on multicultural development. As a result of the data collected, participants suggested possible actions that could be taken in the school and which content of a lesson on ME would be the most efficacious in building peace. The details of the action research component of the study are described in Chapter Three.

## **1.8 Validity and Reliability**

Creswell (2014) describes validity in qualitative research as the way that the researcher employs certain procedures in checking the accuracy and truthfulness of the findings. Further, Creswell (2014) describes validity as one of the strengths of qualitative research, which is based on determining whether the findings are accurate from the researcher's viewpoint, the participants', and the readers' as well. Reliability as described by Brink (1993) indicates the consistency, stability and repeatability of the researcher to collect and record information

accurately and also refers to the ability of the research method to yield the same results over repeated testing periods.

Triangulation, according to Brink (1993), refers to the use of more than one data source, methods, investigators, theoretical perspectives, and approaches, to analyse a single phenomenon to validate congruency among them. In this study, triangulation was used in the manner that interviews and focus groups were used as data collecting methods and thus help provide rich data from several sources. The second method used was the use of a detailed explanation of the data collection method and the use of rich descriptions to convey the research findings to paint a picture to the reader. This involved the detailed description of the context and the description of where the study took place, which is the school setting.

The third method that was used to ensure validity and reliability of the research findings was to discuss the findings with the participants and the research team at each phase of the study. This study incorporated an action research component, and the participants were actively involved in the research, with the researcher acting as the facilitator and not an expert in the research. The researcher's experience in group facilitation and counselling skills came in handy during the research process. This process helped to ensure that during the interviews and focus group there was an equal contribution and checking of the accuracy of information and thus avoided the biases of either the researcher or individuals of the research team.

Furthermore, the records of direct observation, internal and external dialogues as well as the reflections were all kept, as this formed part of action research. As a researcher, I spent time in the school interacting with all the stakeholders to get a deeper understanding of the cultural dynamics.

## **1.9 Ethical Considerations**

Permission was first obtained from Durban University of Technology (DUT) to commission the study in a school in Pinetown, KwaZulu-Natal. Furthermore, the authorisation from the school Principal to work with the LO (Life Orientation) teachers within their class setting was obtained. The study was not designed to solicit information that could be harmful to the participants. Written informed consent was obtained from the participants after the purpose of the study had been explained in detail. The participants were made aware of their freedom to

decide whether continue or pull out of the study, without consequence. The study adhered to the DUT Code of Ethics.

## **1.10 Overview of the Dissertation**

Chapter One provides a broad overview of the study, and the methods used to select the population and data collection methods for the study.

Chapter Two discusses the literature on ME in general and in the context of South Africa. Furthermore, this literature is reviewed, presented and discussed in detail. The second part of the chapter discusses the theoretical framework chosen for the study.

Chapter Three discusses qualitative research as the research method and design for the study. It provides an in-depth description of the research approach of the study, incorporating elements such as sample selection and data collection. It also highlights the limitations of this study.

Chapter Four discusses the data and reports on the findings of the study. These findings are also discussed in relation to the research question and objectives of this study. The significance of the data and the study are also explored.

Chapter Five concludes the study and provides recommendations for future studies of this nature.

# **CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

## **2.1 Introduction**

This chapter discusses the relevant literature on the education system in South Africa, past and present. It also reviews the development and transition of the education system pre- and post-apartheid. The realities of public education in South Africa, with its flaws and challenges, are also discussed briefly to understand the developments in a research context. Race and racial segregation are briefly discussed to provide background information on racial and cultural diversity in South Africa. The chapter also explores the historical development of cultural diversity in education, the development of ME in South Africa and culturally responsive and peace education pedagogy.

The chapter includes a discussion of the ITP and EFP as the framework chosen for the study. The ITP focuses on comprehensive approaches to peace and emphasises interconnectedness of various cultures, economics, politics, and education. The EFP, on the other hand, specifically highlights the role of education in fostering peace by promoting values, skills and attitudes conducive to peaceful coexistence and is based on the concept that peace is a psychological, social, political, ethical, and spiritual state with its expressions in intrapersonal, interpersonal, intergroup, international, and global areas of human life (Danesh 2015: 2). Both theories intersect in acknowledging the significance of education as a vital component within a broader framework for achieving peace and are applied as a framework to assist in identifying how the education curriculum can include ME as a strategy for peace.

## **2.2 Review of Relevant Literature**

### **2.2.1 The South African Education System: Past and present**

The flaws in the South African education system are mostly attributed to the Bantu Education Act of 1953, which was instituted by the apartheid government, in which one of its philosophies was to transport a Black person from a primitive culture to Western ways (Leonie 1969). The segregation system that was a part of apartheid laws was viewed as a hindrance and a stumbling

block to the development of Black people as it was aimed at securing a cheap and unskilled labour force (Sparks, 2019: 14). According to the studies by Mzangwa (2019: 7), the apartheid regime used power to discriminate against Black people, forming a very strong racial boundary embedded in culture and language. On the other hand, Mckeever (2017: 128), argued that though rights and opportunities became more equal post-apartheid, the inequalities that existed within the educational system created a legacy of inequality that cannot be quickly changed.

In 1994, South Africa underwent a transformation process in all spheres of government and society, including the education system. During this period of transformation, the newly found democratic and educational institutions faced the potential challenge of transforming the education system to transform children into citizens who could function beyond the circle of racial boundaries and limitations and largely address the issues of dysfunctional schools by challenging any forms of social oppression that dehumanises individuals (Moloi 2019: S1). According to Ngidi (2018: 66), the democratic government had to completely transform the education system into one that emphasised the importance of standardised education, which allowed learner populations of different racial groups to share the same school environment. As a result, the development and transformation of the education system became a tool to help prevent youth from being lured into post-conflict violence and give them an understanding of past events and their resulting problems to help them affect progress in their society (Baek 2011).

Arendse (2019), whose recent research critiques the role of the policies and institutions such as the Constitution of the Republic of South Africa of 1996 and the Department of Basic Education (DBE), posits that there is no process in place on how transformation can take place. Furthermore, she points out in her research findings the different challenges faced by Black learners, such as improper school infrastructure, large learner numbers per classroom and poor access to quality education. This locates Black and poor learners at the bottom when it comes to international standards of education as they do not experience holistic or quality learning. Carevic (2017: 15), argues that the democratic dispensation was not only meant to bring political freedom in South Africa, but was aimed at changing the education system and eradicating inequalities of the past - however, the degree to which this was accomplished is contested. Moloi (2019: 1) argues that Black children have suffered more when it comes to education because of dysfunctional schools in rural and townships areas.

According to Moore (2015), various political parties and other civil rights groups support the view that one of the challenges post-apartheid South Africa faced was to overcome the legacy of the Bantu Education Act of 1953, which must be constantly interpreted in line with the current education system. This is why Ndlovu-Gatsheni (2013) argues that the experiences of African people with the world economic system created a process of entrapment during apartheid, which continues today.

Teeger (2015: 1179) discusses that there were a series of laws that entrenched political, economic and social discrimination against Black South Africans which denied them of their freedom of movement and created separate and unequal educational spaces. The institutionalisation of segregation in education has been argued by Moore (2015) to be based on a capitalist system where Black people were to be trained as workers, and White people to supersede other races in the working and social system. The political and economic factors of inequality, poverty and unemployment which were heightened by the apartheid regime in South Africa created a climate in which violence was encouraged in the society at large (Ngidi 2018: 49).

The current South African education still bears the brunt of apartheid legacies. According to de Wet and Wolhurter (2009: 360), political transformation in South Africa did not immediately result in education transformation post-1994, since schools were still facing the tragedy of apartheid. That capitalisation of segregation undermined the dignity and the right to equal access to educational infrastructures and this is affirmed in the following extract:

The substantive approach [to equality] ... roots itself in a transformative constitutional philosophy which acknowledges that there are patterns of systemic advantage and disadvantage based on race and gender that need expressly to be faced up to and overcome if equality is to be achieved. (Arendse 2019: 107)

Arendse (2019: 107) further states that race and gender were not the only characteristics on which these disadvantages were based, but also socio-economic class. There is no question that a mammoth challenge facing the government post-1994 was to set in motion the process of creating a new normative order and facilitating an equitable distribution of resources and to transforming the education system, providing equal education for all (Soudien 2019: 148). Smith (2021), stipulates that the apartheid system in South Africa, extended beyond racial segregation, manifesting in stark disparities within the education system. Black schools faced inferior quality, inadequate funding, and curricula designed to reinforce social hierarchies, whilst White schools enjoyed better resources and opportunities. Geographical segregation

amplified these inequalities, with black schools typically located in peripheral areas. Discriminatory practices permeated admissions, teacher recruitment, and disciplinary measures, hindering the academic progress of black students (Smith 2021). Health and social services also reflected racial inequities. Despite the dismantling of apartheid, the enduring impact of historical disparities poses ongoing challenges for achieving a more inclusive and equitable South Africa.

Current literature and reports still identify not only issues of race that bind the education system but also that the experience of a child in school is still tainted by the legacy of apartheid and its philosophies (Amnesty International 2020). With the new effort to transform the education system post-apartheid, Chisholm (2018: 40) discussed that the principle of equal opportunities for everyone in education needed to include equal standards of education, irrespective of race, colour, creed or sex and this was to be a major point of departure for the new government in developing education policies.

### **2.2.2 Public Education in South Africa: Realities and Politics**

According to Soudien (2019: 149) the social formation of a South African society is characterised by racial divisions and privilege, power, and position that are only awarded to a selected few. In an attempt to address these social divisions, one of the major initiatives of the South African government was the passing of the South African Schools Act of 1996 which sought to bring together (in a single bureaucracy) the previously separate and racialised education sub-systems that served the country (Soudien 2019: 148). The Soudien (2010: 354) study describes South Africa as an apartheid state plagued by rigid policies that institutionalised racism.

In the 21<sup>st</sup> century, in a democratic South Africa, media attention has played a role in drawing the nation's attention to the struggles within the education system concerning integration and deconstructing the social identities framed by the apartheid government. According to (Du Preez *et al.* 2016: 2), the process of transformation in a South African reality need to redress past inequalities to serve a new social order to meet the pressing national needs to respond to new realities and overcome the fragmentation, inequality and inefficiency that still exist in the education system because of the legacy of apartheid system. This is a system that seemingly upholds the past values of apartheid, such as segregation, where diversity is a foreign notion. Some recent examples include incidents where Black children have been suspended from

school over their hair and Muslim children face Islamophobia (Bakali 2019 and Patel 2018). Articles by Manik and Ramrathan (2021), Matebese (2021), and eNews Channel Africa (eNCA) (2021) reflect the realities within the education system surrounding racism and schools that are struggling with cultural competency. Such examples have attracted the intervention of political parties such as the Economic Freedom Fighters (EFF), who were granted the right to protest at a school in Cape Town after alleged claims of racism (November 2020).

In Bešić's (2020: 114) discussion on inclusive education, she applies the intersectional approach towards inclusive education and calls for an analysis of the different identities at play within the education system, as well as, interactions, and identity formation. She draws from the anthropological terms of effect and being affected, which are based on fondness, the reciprocity of trust (Bunnel *et al.* 2012). Identifying the effect of practices can help answer the questions of inequality and what is socially accepted and what is not, especially in schools. The theory of intersectionality is applicable in the South African context as it assists in framing the current state of education. This concept explains that individuals have intersecting identities and highlights how some groups are different and how certain positions can put them in positions of power or oppression.

The application of the intersectionality theory is aligned with what the founding theorist see as a pivotal framework for understanding the intricate dynamics of social categories and power structures. Crenshaw (1989 cited in Bešić 2020: 114) argues that in contrast to other theories, intersectionality can be used towards inclusive education when analysing discrimination and individual differences within groups. This theoretical paradigm posits that various social identities (including race, gender, class, and sexuality) intersect, creating interwoven systems of privilege and oppression. A comprehensive analysis of these intersections is crucial for a nuanced comprehension of how individuals navigate social structures, emphasizing the need to consider the compounding effects of multiple identity markers rather than isolating singular dimensions such as gender or race (Banks, 2009: 183). Recent academic contributions have expanded and enriched the intersectionality discourse, offering contemporary perspectives on the theory's applicability. Moreover, recent work by Crenshaw (2021) delves into the evolving landscape of intersectionality theory, emphasizing its ongoing relevance and adaptability in understanding contemporary social issues.

The issues of transformation, racial divisions, inequality, and the lack of cultural sensitivity are still a reality in South Africa. Duvanhage (2006 cited in de Wet and Wolhuter 2009: 360) points

to the fact that education does not only require transformation, but the system also has to play a key role in the transformation of South African society as a whole, by influencing policies to develop a society that is free, equal, just, and peaceful without exceptions. Furthermore, Soudien (2019: 152) argues that to achieve transformation, the central political focus should be to develop a single uniform system for the organisation of non-racial education system, upgrading the infrastructure and doing away with the legacy of the apartheid education system. Maringe *et al.* (2015: 364) argue that South Africa is one of the most unequal societies in the world with its education taking place in widely different contexts with the majority of its society living under conditions of grossly underdeveloped infrastructure.

Amnesty International (2020) states that South Africa has the most unequal schooling system in the world because the history of South Africa continues to influence and shape the current system. In support, Arendse (2020: 65) argues that the South African education system is still characterised by an explicit division because of segregation by former white and former black schools. Thus, during the political and education reform, pressure had to be exacted on the dramatic change of educationally discriminatory policies, mostly which affected the public-schooling system (Fiske and Ladd 2006). Despite all the efforts and positive developments during the transformation phase, the effects of the legacy of apartheid continued to shadow the education system and resulted in the continuation of inequality (Amnesty International 2020).

Although the South African Schools Bill of 1996 is in place, van Wyk (1997) criticises its implementation, stating that schools have not risen to the challenge and assumed responsibility for addressing issues constituted by discrimination. Furthermore, Meier *et. al.* (2009: 181) critique the current curriculum that calls for “a colour blind” approach as often a way to suppress and gloss over their prejudice against other racial groups. However, Turner (2019: 82) refers to the Fallist Movement<sup>1</sup> critique of the rainbow nation and the belief that a colour-blind society can be created. She further refers to the concept of rainbow nation as racially loaded though intended to call for a notion of “South Africanness”, and also criticises this term as simple a way of avoiding reference to colour in a sense of race but instead to referring to the diversity of South Africa’s usually cultural or ethnic groups (Turner 2019: 82) The problem with this approach is that it does not allow learners to develop consciousness of their identity

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<sup>1</sup> <https://mg.co.za/article/2019-05-03-00-the-fallist-movement-and-the-changes-it-has-made/>. Fallist movements include FeesMustFall,, in which youth protested against high fees.

(within the school setting) and it fails to recognise the sort of transformation that the school requires as institution. The current incidents that are recurring in schools concerning race and discrimination emanate from such approaches. Apart from the Heritage Day commemorations that are observed nationally on the 24<sup>th</sup> of September, children are expected to suppress certain aspects of their cultures in every other instance. Many schools in South Africa are governed through the Learner's Code of Conduct (which in principle should be regulated by the South African Constitution of 1996) of which all laws are enacted to protect the rights, and freedom of individuals and create a culture of inclusion and access to education. Acts such as the Schools Act 84 of 1996 aim to address past injustices and lay a foundation for the transformation of all schools (Alexander 2011: 11). These policies are the foundations of a perfect society of equality. Merier and Hartel (2005: 180) state that the assimilationist culture of schools around South Africa highlight the challenges of implementing policies that call for transformation. Going back to the school's code of conduct, Meier and Hartell (2005: 171) explain that the challenge of a lack of integration emanates from the code the learners must abide by. They explain that many schools opt for the status quo that automatically excludes or assimilates Black learners. They further discuss that the status quo is preserved because of the general assumption that from the "colour blind" approach, "educators who apply it... believe that the newcomers to the school come from educationally and culturally inferior backgrounds and that changing the curriculum to meet their needs amounts to lowering otherwise the high standards in these former White schools."

Scholars such as Merier and Hartel (2005) and Cross and Twala (1998) cited in Zimmerman *et al.* 2016: 232 - 233), not only highlight failures of the education system and the policies advocating for diversity and ME, but they also clarify and paint the picture as to where (and how) such challenges are socially constructed stereotypes. Moreover, they also address the social stratification that generally takes place when marginalised groups are integrated within a school environment, and the need for the recognition of different identities to achieve diversity and cultural competency (Besic 2020: 118).

### **2.2.3 Issues of Race and Social Exclusion**

The issues of race and social exclusion in South Africa are embedded and part of social life and the educational environment. They have also continued to shape and influence the lives of South African societies throughout the democratic era (Badat and Draft 2014). Makoelle (2014: 284) discusses that the underlying racial tendencies in schools emanate (to a great extent) from

the racial political systems of the past which are often used to marginalise some racial groups. The inclusion and exclusion of learners and race narratives are currently discourses for education policymakers and those researching children's rights within the school environment. Sayed *et al.*'s (2003: 234) review of the literature concerning inclusion and exclusion explains how both concepts are a juxtaposition of each other and that epistemology or ontology of exclusion is based on each person's experiences or realities. Studies that have explored the types of exclusion experienced by pupils in schools and in the classroom. Ninkova (2020: 160), explains that dealing with diversity in education has been scrutinised worldwide. This reflection runs parallel to the constructs of the societies that learners or teachers may come from. Vandeyar and Vandeyar's (2017: 8) study explored the experiences of migrant children in South African schools and revealed that learners from outside South Africa faced marginalisation because of the prejudice against people of dark skin and the countries that they were from and therefore, were subjected to the derogatory names that reflected xenophobic attitudes towards migrants.

Crush and Tawodzera (2014: 679) discuss how the regulations of the DBE systematically exclude Zimbabwean children and other foreign learners by asking for a birth certificate, which can be difficult to obtain as a foreign national. They further argue that the non-admission of migrant children into South Africa is an extension of anti-migrant sentiments that exist in South African communities, which are intolerant of the migrants. A study conducted in America shows how the exclusion of learners, especially by teachers, emanates from the prejudices and preconceived ideas that they may already have about a certain tribe, which prevents them from building meaningful teacher relationships with learners. The teacher's behaviour may reflect migrant intolerance (Crush and Tawodzera 2014: 688).

Makoelle (2014: 284) describes the plight of Black learners in previously advantaged white schools where their experiences of exclusion, especially in academic subjects, indicate a struggle toward positive race relations. Post-1994, the concept of the "rainbow nation" was defined, which created an expectation that South Africa would lean towards social inclusion and be non-discriminatory. An intriguing argument made by Soudien and Sayed (2004) is that the transformation of South Africa towards a non-racialised state was a response to institutionalised racism, and that schools had to adapt to the changes. Soudien and Sayed (2004) further state that school policies aimed at social inclusion and equal access to education seem far-fetched from practices that include addressing or exploring the realities of teachers and

learners at school. Furthermore, Soudien (2010: 364) discussed the extent to which racial segregation infiltrated schooling systems. Sayed and Motala (2012: 114) highlight the fact that whilst many learners hail from communities that are already racially or class divided, their schools should not be a place where learners who are already marginalised in society are subjected further to inequalities or a non-conducive learning environment. Although xenophobia, racism and marginalisation are based on class, gender and ethnicity, it ought to be considered that “education ‘is the very foundation of good citizenship” (Malherbe 2004: 9).

Taking into consideration current media broadcasts on racism or alleged racism in schools, Sayed *et al.* (2003) state that this often leads to the formation of advocacy groups who are not only fighting to be included in a system that systematically excludes them but are also trying to challenge the status quo. In February 2022, two separate incidents took place at schools in Durban – in the first, Black learners were referred to as “monkeys”; and in the second incident, learners at another former all-White school expressed that the school’s hair policy still represented the old derogatory idea about Black people’s hair being untidy (Pillay 2022; Singh 2022). Crush and Tawodzera’s (2014) account of Zimbabwean children who experience systematic exclusion in schools indicates the manifestation of xenophobia and the disintegration of our social fabric. Access to education post-1994 does not only mean access to resources or free education for all, but also extends to the acceptance of learners or teachers who hail from multicultural societies composed of different ethnic groups and even migrants (Prats *et al.* 2017: 108; Sayed *et al.* 2003). Prats *et al.* (2017: 96) explain that stereotyping minority groups in schools usually emanates from preconceived prejudices and categorisation, and from a South African context, this is what Duvenhage (2006) says should be deconstructed as it is primarily based on the apartheid system and experiences.

#### **2.2.4 Culture and Diversity**

Thaman (2013:99) posits that

Culture is a way of life of a people which includes their store important knowledge, skills and values expressed through a language and transmitted to the young for the sake of cultural continuity and survival.

Chung (2018: 18) states that education mirrors the social fabric and that a classroom is a place where learners do not live but learn, that culture is also transmitted and expressed around their peers as it forms part of their values. Alexander (2011) observes that although former all-White schools have been at the epicentre of the undoing of apartheid’s rigid system of segregation,

they are still functioning as largely mono-cultural. An enthralling discussion by Mazari and Derraz (2015:352-353) highlights the correlation between culture and language, especially in the classroom, where teachers of language and culture have to deal with different disciplines to meet this interdependence between language and culture. As one lecturer put it, 'We think in our culture, and we transmit this in our teaching, but we are unaware'. Reflections from educators in van der Walt's (1997: 190) study indicate that culture is not limited to the various communities that learners or teachers hail from – even through the education syllabus, culture is transmitted. To a certain degree, this frames the challenge of former all-White schools - learners are propelled to give up their own culture in order to “fit in” (Alexander 2011). However, Brottman *et al.* (2020: 804), recognises that developing and teaching a comprehensive curriculum that would include the entire scope of cultural competency remains a big challenge. Crabtree and Sapp (2004: 112) draw upon the fact that even educators bring their own culture, which is often overlooked. Crabtree (2004: 106) expands that every person carries patterns of thinking, feeling, and potential acting which were learned throughout their lifetime.

Goldenberg (2014) argues that in the classroom both learners and teachers will likely struggle with cultural competency due to a clash of cultures, and at the same time struggle with stereotypes that have developed due to past experiences with a particular group. Findings from a study done by Vandeyar and Killen (2006) cited in Maseko (2016: 18) in South African urban primary schools' supports Goldenberg's (2014) argument, by stating that teachers were mostly drawn to children from familiar cultural backgrounds. Moreover, children were commonly grouped in pairs with a learner of the same race for “familiarity”. Consequently, Forrest *et al.* (2017: 17) argue that schools are important sites of cross-cultural interaction which can be pivotal to the development of strategies aimed at multicultural understanding and combatting racism.

### **2.2.5 The Development of Multicultural Education (ME) in South Africa**

ME in South Africa has evolved significantly over the years. It has been shaped by the country's history of apartheid and its subsequent transition to democracy. The major goal of ME according to Banks (2001: 25 cited in Forrest *et al.* 2017: 17) is to help students develop the knowledge, attitudes and skills needed to function within their own cultures and that of the global community. Subsequently, Lawyer (2018: 89) argues that for ME to be effective it must be aligned to promote social justice. According to Soudien (2010: 364) one of the challenges

that South Africa faced post-apartheid was an attempt to move to a more self-conscious standing of how we take positions within the structures and narratives of our own social analyses, and the need to develop a shifting relationship between cultural differences and the complexity of the question of integration. Furthermore, Soudien (2004: 106) discusses that integration requires certain orientations which involve mainly three different approaches, namely: assimilation, ME, and anti-racist education. Reygan and Steyn. (2017: 70) supports the notion that the historical legacies of South Africa have been coloured with diversity in education, and that education in South Africa has always recognised and focused on diversity in a manner that entrenched inequality and oppression.

During the apartheid era, education in South Africa was segregated along racial lines with different schools for different racial groups. This system aimed to maintain White minority rule and perpetuate racial inequalities. Soudien (2009) argues that South African school integration moved through three significant phases from 1976 to 1990, 1990 to 1994 and 1994 to the present day. However, after the end of apartheid in 1994, the government introduced policies to promote ME and address historical injustices. Since 1994, the new approaches to inclusion and diversity in education have included multiculturalism, inclusive education and critical multiculturalism. However, these approaches have been criticised for their lack of focus on the issues of power and privilege (Reygan and Steyn 2017: 17).

The South African Constitution, adopted in 1996, recognises the importance of multiculturalism and diversity. It guarantees the right to education for all citizens and promotes equal access to quality education. In the post-apartheid era, there has been a concerted effort to promote inclusivity and address historical inequalities in education, and one of the efforts made by the government was the passing of the South African Schools Act in 1996 which introduced a new curriculum, which outlawed discrimination in terms of race in schools and declared schools open to everyone. However, this Act continued to give schools freedom of choice regarding the medium of instruction, thus, allowing them to maintain their cultural character. As a result, Zimmerman et al. (2016: 236) state that whilst Black students were being included in the formerly all-White schools, the environment remained hostile and anti-cultural.

This supported Soudien's (2009) conclusion that the failure of the government to drive through a practical integration and multicultural policy that would deliberately include former all-Black schools effectively left them out of a structured programme for delivering change and thus the subject of integration and ME became largely a concern for formerly non-Black schools,

including Indian and Coloureds. However, Vally and Dalamba. (1999) suggests that most schools engaged positively in multiculturalism looking at themselves as fortunate to have a rich diversity of cultures in their schools and viewed this as an opportunity to promote tolerance and understanding of different cultures. Ninkova (2020: 161) comments on a study done by Soudien (1999) which challenged the “translatability” of multicultural approach in South Africa and showed that educational desegregation and adoption of multiculturalist perspective in post-apartheid often led to the increase of assimilation and representations of cultural differences.

One of the key initiatives is the Curriculum and Assessment Policy Statement (CAPS), which was introduced in 2012. CAPS aims to provide a more inclusive and diverse curriculum that reflects the country's multicultural heritage. According to Ngidi (2018: 158) in addition to the traditional teaching and learning programme, CAPS also allows for schools to have additional programmes. It encourages schools to teach about different cultures, languages, and religions, and promotes tolerance and understanding amongst students. In support of this, Milward, and Short (1986) cited in (Soudien 1994: 289), described the primary goal of ME as the development of autonomous students who maintain a commitment to racial equality with skills, knowledge, attitudes and values required to living in a democracy. Furthermore, Banks (2009: 13) agrees that the major goal of ME is to reform schools, colleges and universities so that students from diverse groups can have equal opportunities to learn and to promote democracy and justice for all.

Another important aspect of ME in South Africa is the promotion of indigenous languages. The national government, through the South African Constitution, recognises the importance of preserving and promoting indigenous languages, and efforts have been made to incorporate these languages into the education system and explicitly express that everyone has a right use the language and to participate in the cultural practices of their choice (RSA 1996a). This helps to preserve cultural diversity and promote inclusivity. As a result, the South African Constitution (RSA 1996) made provisions to recognise and celebrate diversity of cultures through the explicit declaration of eleven official languages including indigenous languages such as isiZulu and isiXhosa, with efforts made to incorporate multiple languages into the curriculum. The South African school curriculum has also been revised to reflect a more diverse and inclusive perspective and aims to provide students with knowledge and understanding of different cultures, histories and identities. This includes incorporating African

history and culture alongside European content and exploring the experiences of marginalised communities.

According to Parkhouse *et al.* (2019), the success of both teaching and learning of ME largely depend upon trusting relationship between the participants and commitment to multiculturalism. To support the implementation of ME, teacher training programmes have been developed to equip educators with the skills and knowledge needed to create inclusive learning environments. These programmes address issues such as bias, stereotypes, and cultural sensitivity, with the aim of promoting equality and enhancing cultural awareness among teachers. In addition, South Africa has also seen the rise of initiatives promoting intercultural dialogue and exchange between different communities. Similarly, Malaviya (2021: 80) reports that ME helps to develop communication and understanding between cultures where diversity is appreciated and harmony flows. Various organisations and educational institutions facilitate cultural exchanges, workshops, and events that foster understanding and appreciation of different cultures. This helps break down stereotypes and build bridges of mutual respect among different racial and ethnic groups.

Drawing from the study by Harjatanaya and Hoon (2020: 19) in Indonesia, they state that the teaching of ME can serve to promote cultural understanding, tolerance and harmonious coexistence. Raihani (2012 cited in Harjatanaya and Hoon 2020: 20) is of the opinion that a well-planned and developed ME programme can help children develop critical thinking and promote proper understanding of different cultures. However, Soudien (2009: 152), states that whilst South African schools have had to make a significant attempt to develop an approach and a practice towards ME, the focus was on formerly all-White schools, the state did not develop a practical integration and multicultural policy for all schools. Consequently, this has affected former all-Black schools as there has been no substantive work on diversity, issues of difference and ME that has been done in these schools.

Despite these efforts, challenges remain in fully implementing ME in South Africa. Some schools still struggle with resource constraints and a lack of trained teachers. Additionally, there is a need for on-going teacher training and professional development to effectively teach ME. Nonetheless, the development of ME in South Africa represents a significant step towards a more inclusive and equitable society. By recognising and valuing diverse cultures, languages, and histories, South Africa aims to promote social cohesion, national unity and individual empowerment through education. As a result, the development of ME in South Africa has been

a significant undertaking since the end of apartheid. The government has implemented policies and initiatives to promote inclusivity, diversity, and tolerance in schools. However, there are still challenges to overcome in fully realising the goals of ME.

## **2.3 Theoretical Framework**

In this section, I will describe and explain two theories to address ME as a strategy for teaching and peace building in schools. The study applied the ITP as a theoretical framework to conceptualise the role of ME as a strategy for peace in schools (Danesh 2006: 55). The ITP proposes that peace education should go beyond teaching conflict resolution and should include educating students on the importance of cultural diversity, human rights, and social justice. EFP is a framework with foundations in the ITP. The ITP was applied as a framework that assisted in identifying how the education curriculum could include ME as a strategy for peace. The first section will provide a detailed description of the ITP as a theory and its concepts. The EFP as a framework that draws from or is informed by the Danesh's ITP together with its concepts will be discussed and finally, broad overview of how the EFP has been applied in the study will be provided.

### **2.3.1 Integrative Theory of Peace**

According to (Danesh 2011: 56) the ITP

“is based on the concept that peace is, at once, a psychological, social, political, ethical, and spiritual state with expressions at intrapersonal, interpersonal, intergroup, international, and global areas of human life.”

Furthermore, as the ITP recognises how peace is deeply embedded in human cognitions, personal development and general psychosocial development, the theory maintains that peace is an outcome. It assists people to move away from being self-centred, with perceived negative perceptions and tensions, and rather strives for an environment that has absolute cultural competence and respect for human rights.

ITP draws from the existing research on psychosocial development issues and the learning and observations made during five years of implementation of the EFP programme in Bosnia and Herzegovina which makes it the most relevant theory of peace education (Danesh 2015). Over and above, ITP consists of four sub-theories which are also important for the holistic development of peace education curriculum.

**Table 2.1:** The four sub-theories of the Integrative Peace Theory (ITP) as described by Danesh (2015: 2)

Sub-theory No.	Description
<b>Sub-theory 1</b>	Peace is a psychosocial and political as well as a moral and spiritual condition.
<b>Sub-theory 2</b>	Peace is the main expression of a unity-based worldview.
<b>Sub-theory 3</b>	The unity-based worldview is the prerequisite for creating both a culture of peace and a culture of healing
<b>Sub-theory 4</b>	A comprehensive, integrated, and lifelong education within the framework of peace is the most effective approach for a transformation from the conflict-based meta-categories of survival-based and identity-based worldviews to the meta-category of unity-based worldview

The four sub-theories of the ITP address almost all aspects of human formation in relation to peace education, it supports the notion that peace education is an integral part of human growth and socialisation. For peace education to be effective, consideration of individuals as psychosocial beings who hold certain values that speak to their morals and way of being, should be a part of an intervention whether explicit or implied (Danesh 2011: 24). It is inevitable that the theory used for such a study would be able to address the different aspects of human life and thus the above-mentioned sub-theories were an integral part of the study.

According to Danesh (2015: 5) the ultimate goal for peace is to achieve a unity-based worldview, create and maintain a culture of peace and a culture of healing where there has been a history of disruptions and unrest, as in the case of South Africa. Post-apartheid South Africa has been characterised by a large influx of migrants from neighbouring countries who were attracted by the new democracy, and the prospect of better opportunities and peace. However, on the contrary, some experienced segregation and violence, struggled to place their children in schools or have had difficulties in securing employment. In response to this, action needs to be taken to form a unity-based worldview (devoid of stereotypes and prejudice) and an educational system that enables the coexistence of a plethora of people.

In the process of conceptualising the ITP Galtung and Fischer (2013) identified four key dimensions of peace that need to be addressed to achieve long-term peace, namely structural, cultural, direct and ecological dimensions. These dimensions are crucial in the EFP as they provide a comprehensive approach to understanding and addressing the root causes of violence. These dimensions of violence are complementary to Danesh's EFP in the following manner (Galtung and Fischer 2013):

1. **Structural dimension:** Focuses on the social, economic, and political structures that shape society. EFP should encourage students to critically analyse the social, economic, and political systems that perpetuate inequality and injustice, and identify ways to transform these structures to promote peace and social justice. A ME approach that addresses social structures can help in creating a more inclusive school environment by addressing systemic racism, hiring more diverse staff members and ensuring access to equitable educational resources and opportunities.
2. **Cultural dimension:** Looks at the values, beliefs and attitudes that shape individual and collective identities. EFP should help students develop an appreciation for cultural diversity and promote intercultural understanding and respect. It should also address issues such as racism, prejudice and stereotypes which can contribute to conflict and violence directly perpetuated by differences in cultural background and diversity. This dimension helps to ensure that in a multicultural setting there is acknowledgement and acceptance of cultural diversity in schools. This approach involves incorporating diverse cultural perspectives and traditions into the curriculum, promoting intercultural understanding and respect, and valuing the experiences and ideas of students from diverse cultural backgrounds.
3. **Direct dimension:** Deals with the physical violence and direct confrontations that occur between individuals, groups or nations. In theory, EFP should equip students with conflict resolution and mediation skills, as well as nonviolent communication techniques, to help prevent and resolve conflicts peacefully. This dimension will ensure that a ME approach for peace in schools should teach students conflict resolution and mediation skills and will involve strengthening relationships between students, teachers and administrators and providing training on nonviolent communication techniques that can help resolve conflicts in a peaceful manner, and thus promote mutual respect and tolerance.

4. **Ecological dimension:** looks at the relationship between human beings, the environment and human wellbeing, and it encourages students to act as responsible stewards of the environment, promoting sustainable practices and lifestyles. This dimension promotes an understanding of the interdependence between the environment and human wellbeing and involves teaching students to act as responsible stewards of the environment.

Integrating these four dimensions of peace into EFP can help students develop a holistic understanding of peace and equip them with the knowledge, skills and attitudes needed to promote peace and social justice in their communities and beyond. A ME that draws from Galtung and Fischer's (2013) four dimensions of peace can help in creating a more equitable and inclusive school environment. It can promote intercultural understanding, teach conflict resolution skills, and encourage sustainable practices. As a result, these four steps can help reduce conflicts by creating a more peaceful school environment and to a greater degree, creating a society that has acceptance, respect and understanding of multicultural diversity.

The first dimension (structural) highlights that personal peace is an important aspect towards creating a peaceful society. This dimension was important for the study as it informed the importance of individual participation and awareness of the inner self and beliefs that may be contributing to the creation of peace in interactions with social environments. Furthermore, Novelli *et.al.* (2015) are of the opinion that education programmes on positive peace would help young people in achieving:

- (1) economic justice;
- (2) Socio-political justice which will enable them to participate in decision making and political processes;
- (3) Cultural recognition – acknowledging diversity and the distinct needs of individuals;
- (4) Reconciliation which will enable to identify their role in healing social divides and legacies of conflict.

The ITP also identifies four key elements within the structural dimension that are crucial to achieving lasting peace – the political, economic, and social institutions and systems that govern society. The behavioural dimension refers to the actions and behaviours of individuals and groups that contribute to conflict of peace. The attitudinal dimension refers to the beliefs, values, and attitudes of individuals and groups that shape their perceptions of themselves and others. The relational dimension refers to the nature and quality of relationships between individuals and groups. According to the ITP, lasting peace can be achieved by addressing the root causes of conflict in each of the above-mentioned dimensions involving promoting

economic development, strengthening democratic institutions, fostering intergroup dialogue and reconciliation, and promoting diversity and inclusion by recognising and embracing multiculturalism. The theory emphasises the importance of addressing the underlying structural factors that contribute to conflict, as well as addressing the attitudes and behaviour of individuals and groups that perpetuate conflict or causes intolerance.

The ITP as a theoretical framework combines different perspectives and approaches to understanding peace and emphasises the interdependency of peace by encompassing various dimensions of peacebuilding, which was one of the aims of this study. The significance of this theory was also based on its key components which play a vital role in ensuring the creation of peaceful communities through education. The three key elements of ITP are:

1. Human needs: The ITP emphasises the importance of basic human needs (such as food, shelter, safety and belonging) in achieving true peace. Every human basic need is important and must be taken care of, irrespective of the cultural or social background of the individual who possesses that need.
2. Conflict transformation: Focuses on transforming the underlying causes of conflict through dialogue, negotiation, and the recognition of the equal worth and dignity of all individuals involved, irrespective cultural or ethnic differences.
3. Sustainable development: Aims to create economic and social systems that promote long-term peace including environmental sustainability, poverty alleviation and social justice for all. The significance of this dimension is in educating the society at its grassroots to understand and respect diversity, and creating a society that is multicultural in thinking and embraces multiculturalism.

According to Danesh (2011: 18 - 22), the desire for peace and the difficulty of reaching agreement on the nature of peace and the manner of creating long-lasting peace require a theoretical framework that would bring together the divergent and yet interrelated objectives of peace education. Thus, the author (Danesh 2011) identified four prerequisite conditions for effective peace education:

**Truly effective peace education can only take place in the context of a unity-based worldview:** Peace education and civilisation are seen as the two sides of the same coin, whilst peace education becomes the only route to civilisation as true civilization is both peaceful and

creates peace. Danesh (2011) holds that in almost all segments of society, this fundamental need to train every new generation of children and youth is accomplished through conflict-based perspectives. This prerequisite is embedded in the notion that parents find themselves facing conflicts that are often difficult to resolve effectively and positively, as family structures children are mostly provided with the idea that the primary purpose of life is to ensure one's own survival, security and success in a dangerous conflicted and violent world. Further on, in schools, children are introduced to these conflict-based views as they experience school life with its culture of otherness, conflicts, competition, aggression, bullying and violence perpetuated by the culture of violence in society and validated by the conflict orientated ideas and experiences. Thus, this principle holds that truly effective peace education can only take place when conflict-based ideologies are replaced with peace-based worldviews - which requires a considerable amount of teaching and providing insight about the culture of developing and building peace in schools.

**Peace education can best take place in the context of a culture of peace:** In a study conducted in Bosnia and Herzegovina, an EFP programme was implemented in six primary schools with the primary goal and objective of creating a culture of peace (Danesh 2011: 20). There programme included a significant number of courses and projects on the topics of human rights, democracy, tolerance, and equality - however, the overall level of satisfaction with the effectiveness of the programmes was low (Danesh 2011: 20). The views expressed highlighted the discrepancy between theory and practice, which they expressed as detrimental on students' learning process. For this reason, peace education is needed to help students to develop a worldview based on peace principles within a peace-based environment (Danesh 2011: 21). The task of the transformation of a worldview under the conditions of violence, conflict and war experienced either directly or indirectly are difficult and yet necessary to create a culture of peace. South Africa is no different, violence and conflict shape our day-to-day lives and thus negatively impact every aspect of human life - environmentally, medically, psychologically, economically, socially, morally and spiritually. These conditions make the task of creating peace very difficult but at the same time very necessary. Galtung and Fischer (2013: 4) are of the opinion that the focus of peace depends on the transformation of relationships and the creation of new realities and new culture of peace.

**Peace education taking place within the context of a culture of healing:** EFP supports the notion that conflict and violence leaves children feeling vulnerable and seeing the world as

dangerous. This may encourage them to engage in acts of violence as a means of self-defence and thus becoming perpetrators themselves as a result. The aspect of healing is important in the process of reconciliation in order to replace fear. Creating a non-violent existence and conditions where fear no longer rules, and confidence and trust are built, involves the reconciliation not only of individuals but also groups and communities.

**Peace education is most effective when it constitutes the framework for all educational activities:** The first three prerequisites of peace (a unity-based worldview, a culture of peace and a culture of healing), point to the need for a peace-based curriculum which demands a total reorientation and transformation of the approach to education, with the ultimate aim of creating a civilisation of peace politically, socially and spiritually (Danesh 2011: 22). Moreover, Danesh is of the opinion that political and social dimensions of peace have historically received considerable attention. In recent years, moral and ethical aspects of peace have also been incorporated into the human agenda through international declarations of human rights and a focus on issues of nonviolence. Irrespective of the above interventions, it is evident that the political, social and ethical efforts have not yielded the desired peace, thus, this justifies the notion that peace is a spiritual state and therefore it must first take place in human consciousness. According to Danesh (2006: 55 - 78); spirituality encompasses the exploration of one's inner self, seeking meaning, purpose and connection with something greater than one's inner self - it is a journey of self-discovery and that of gaining a deeper understanding of existence. This necessitates the need for peace education curriculum to pay attention to all aspects of peace, psychologically socially, economically and politically. Furthermore, for a comprehensive and sustainable integrative programme of peace education to be effective, a consideration of the developmental processes of human understanding and consciousness should be taken.

The ITP is relevant in ME because it provides a comprehensive framework for understanding and promoting peace in diverse settings and an effective strategy to teach peace in schools by providing a holistic approach to ME. This approach focuses on building relationships and resolving conflicts. ME aims to promote a culture of respect and understanding among people from different ethnic and cultural backgrounds. With regard to this study, the ITP recognises that solving conflicts involves addressing the underlying causes of injustices and inequality. In theory, it can assist multicultural educators to understand the root causes of conflict and social inequality and be able to address them through ME in school as a preventative measure and

empowerment tool. ITP also recognises and appreciates diversity by emphasising the importance of the role of educators in creating an environment that values and respects the diversity of students. Creating positive relationships among students is vital to promoting a peaceful learning environment and this can be achieved by incorporating ME into the curriculum, encouraging cross-cultural interaction in the classroom and encouraging students to work collaboratively by taking an interest in their peer's cultural activities.

The ITP supports the teaching of conflict resolution skills by fostering a positive attitude towards conflict as an inevitable part of human interaction and teaching students how to resolve conflicts peacefully. The theory further goes on to affirm that education should incorporate conflict resolution skills such as negotiation, mediation and collaboration, to help students work through their differences and arrive at peaceful solutions. Over and above everything, the ITP encourages critical thinking by promoting the importance of understanding violence and preventing violence; the theory also emphasises that teachers can use ME to encourage student to think critically about their own cultural assumptions, values and beliefs as well as those of others. Moreover, the sustainable development approach of the ITP can also help educators to promote social justice by advocating for an equitable and sustainable understanding of social justice and peace in diverse educational settings.

### **2.3.2 Education for Peace Theory**

According to Danesh (2011: 11) EFP is an innovative and integrative holistic school programme that creates a non-violent and peaceful school environment, which is suitable and conducive to meet human needs emotionally, socially and intellectually amid diversity. It is a comprehensive approach to teaching peace that emphasises the development of knowledge, skills and attitudes necessary for building and sustaining peaceful relationships in society. Therefore, it can be said that the EFP seeks to create a culture of peace within schools. The link between the ITP and the EFP is formed by the four basic conditions for peace, set out by the ITP, as described by Danesh (2011: 59) which are: (a) a culture of peace, (b) unity-based worldview, (c) a culture of healing, and (d) peace-based curriculum for all education activities. Moreover, Danesh (2011:193) states that, according to ITP, creating peaceful environments whether at home, schools or communities, is the most effective approach to dealing with human violence.

Drawing from the above Korze (2019:14) explains that the link between the ITP and EFP lies in the relations that human beings have with others, the world and their respective worldviews. From the tasks identified by Danesh (2011), the focus of the EFP, therefore, becomes sustaining peace from the human development and life continuum which comprises intellect, emotions, socialisation, moral compass and spirituality (Korze 2019: 14).

It should be noted that the EFP is a framework which strives for the effective education of peace by promoting unity and creating a positive worldview of others as a way of life. Peace education in schools can transform communities and can lead to better conflict resolution programmes that may promote unity. Considering the significance of unity, diversity, and tolerance in schools the ITP recognises the role of peace at a broader level through its four sub-theories which are:

- (a) peace is based on three critical conditions which are psycho-social, spiritual and morals;
- (b) It is through peace that unity can be expressed through a worldview;
- (c) Comprehensive, integrated, lifelong education is the most effective approach for developing a unity-based worldview;
- (d) A unity-based worldview is the prerequisite for creating both a culture of peace and culture of healing. (Korze 2019: 14-15)

The main objective for EFP is to create unique school communities characterised by a culture of peace, a culture of healing, and a culture of excellence. A school environment with a culture of peace should be characterised by mutual trust, unity in diversity, the practice of the principles of human rights and democracy, as well as the ability to maintain a peaceful environment by the prevention of violence and peaceful conflict resolution. A culture of healing refers to an environment that enables all members of the school community—students, parents/guardians, teachers, administrators, and support staff, to overcome the trauma they have suffered, individually and/or collectively because of their experience of conflict, violence, or war. A culture of excellence is an environment in which the pursuit of personal and group excellence and critical thinking in all domains of life — intellectual, emotional, social, moral, and spiritual — is actively pursued, encouraged, and realised (Danesh 2011: 5).

The selection of EFP for this study was influenced by the view that there is an increasing number of migrant children in South African schools. South African communities have been plagued by xenophobia and the schools have a role to play in deconstructing the negative perceptions that many South African have about foreigners. I focused on the premises of the ITP which are unity, worldview and the individual and human development (Danesh 2006) as

needs for a peaceful school. Firstly, Askerov (2019) describes the concept of unity as a driving force towards forming positive human relationships. Danesh (2006: 69) elaborates further that when all aspects of life (psychological, social, moral and spiritual) are taken into consideration it is easier to achieve peace or even resolve conflict. An individual life encompasses all the aspects of life which can also be influenced by societal issues and by socialisation. For this study, ME was used as a tool to create self-awareness and a culture of understanding for teachers and learners, with the overall intention of leading to a culture of peace. Worldviews can affect individuals negatively and positively. Danesh (2006:66) identifies three world views that are individually based (survival, identity-based, and community-based). Through the application of this theory, the study sought to understand the worldviews of the teachers and the learners, to determine to what extent ME could be used (using the EFP model) to achieve peace as an outcome. Furthermore, the human development aspect was used to explore how power struggles shape diversity and influence the formation of a culturally competent environment.

In applying ITP and EFP the study sought to identify what needed to change with the perceptions of learners and teachers and explore the need for peace education where schools can be change agent systems. The study also explored how schools can adopt an integrated and participatory approach in order to promote peace. In this study EFP was used to create a lesson plan that included a variety of activities such as peace education, non-violent conflict resolution training and the introduction of peace celebrations through the creation of formal peace committees. By incorporating ME using EFP and ITP, schools may strive to create a safe and supportive learning environment that fosters respect, tolerance and inclusion which can be achieved by promoting positive interactions between students, teachers and other staff members, as well as by addressing any issues of harassment and bullying.

### **2.3.3 Critique of the Integrative Theory of Peace**

The ITP is a popular approach to understanding peacebuilding and conflict resolution. However, there are several critiques of this theory that are worth considering. Galtung and Fischer (2013) criticise the ITP for its reliance on individual-level behavioural and attitude change, whilst failing to adequately consider and address the role of structural violence and power relation dynamics in perpetuating conflict. Other scholars have also argued that the ITP may not provide a comprehensive or explanatory framework for understanding conflict and only offers a partial explanation of the complex and multifaceted processes that lead to conflict.

One critique is that the theory oversimplifies the complex nature of peacebuilding and conflict resolution processes. Critics argue that the theory tends to overlook the intricate power dynamics, historical context, and structural inequalities that underlie conflicts (Richmond 2006). Avruch (2003) states that ITP pays limited attention to the cultural and contextual factors that shape conflict, and is neglectful of the emotional and psychological dimensions of conflict resolution. He further argues that conflict analysts and those committed to conflict resolution need to pay attention to factors that potentially affect communication between parties. Critics contend that the theory does not sufficiently address power imbalances and structural inequalities that perpetuate conflicts. They argue that a more comprehensive understanding of peacebuilding should incorporate an analysis of power dynamics and work towards addressing systemic injustices (MacGinty 2010). Besides these critiques, the ITP has made significant contributions to the field and it is important to continually engage in critical analysis and incorporate diverse perspectives for a more holistic understanding of the peacebuilding process. Considering these criticisms, I decided that ITP was a relevant theory for this study given its focus on a worldview and because one of the major causes of conflict in South African schools was reported to be xenophobia. Seeing each other as part of one human race is relevant to this context.

## **2.4 Conclusion**

This chapter explained the historical developments of education and the need for ME. The importance of peace education in ME was emphasised. Various peace theories were integrated and used to support action research that will be discussed at length in the next chapter.

Overall, the chapter provides a comprehensive overview of South Africa's educational journey, from the apartheid era to present-day challenges and efforts towards a more inclusive and equitable educational system. It sheds light on the complexities of addressing historical injustices, fostering cultural sensitivity, and promoting diversity within the educational framework.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.1 Introduction**

Kothari (2004 cited in Zakaria *et al.* 2018: 15 - 16), describes research methodology as a scientific study that systematically solves the research problem. Crotty (1998) in Creswell *et al.* (2007: 68 - 70) refers to methodology as the system used to gather information about a topic. This study was aimed to explore ME as a strategy for teaching peace education in schools, to foster a worldview that ensures peaceful societies with a better understanding and acceptance of diversity as a positive aspect of life. Furthermore, the study sought to use ME to teach and empower educators about using ME as an effective tool to ensure peace and eradicate violence in schools. The primary objective was to develop a tool (in this instance, a lesson plan) that would encourage the eventual transformation of the school and become a catalyst for positive change in the schools by creating a peaceful environment. This chapter describes the research design, methodology, and data collection instruments used to conduct the study. The action research design was preferred for the study chosen because of its interactive nature, facilitating the learning process for participants and the researcher. Furthermore, the action research approach aimed to explore how ME can be used to teach peace in schools.

### **3.2 Aim and Objectives of the Study**

As stated in Chapter One, the overall aim of the study was to investigate if Multicultural Education can be used to develop and maintain peace, and to bring about a positive worldview that embraces diversity in schools. To achieve this aim, the objectives of the study were:

1. To explore the nature and extent of the overall role of ME in schools.
2. To investigate what people, think about other cultures and the concept of the worldview of different cultures.
3. To form an action research team to suggest what need to be included in ME and develop a sample lesson.
4. To test and evaluate the outcomes of the initiated intervention strategy.

### 3.3 Research Approach and Design

#### 3.3.1 Action Research Approach

This study adopted an action research approach. Action research is conducted to solve a particular practical problem in a specific, applied setting. It is implemented with the participation of people for whom the intervention is designed, in this case, the educators and learners, and with the aim of exploring the use of ME to foster a worldview among different cultural groups. Haung (2010: 94) defines action research as the orientation to knowledge creation in a practical context that requires researchers to actively work with the practitioners to effect change and bring about transformation.

The use of action research assists in the process of obtaining valid data as it encourages participants to consider practical interventions to improve their situation. Cohen *et al.* (2017) note the importance of continual reflection in the process as an additional means to obtain rich data. Moreover, action research integrates theory and practice through systematic self-reflective scientific inquiry to improve practice (Cassell and Johnson 2006: 784). Cassell and Johnson (2006) further state that the visible distinction of action research is an iterative cycle of problem identification, diagnosis, planning, intervention, and evaluation of action results to learn and plan for interventions. Ngidi (2018: 93) suggests that the combination of action and research renders action to be the result of rigorous inquiry, in which it attempts to offer understanding and reform practices. Noffke (1997) explains that action research recognises the potential knowledge of practitioners within the social environment, creates communication between research and practice communities, and does not aim to alter fundamental relationships but to generate professional knowledge.

McNiff *et al.* (2009:34) think that action research is about improving learning to influence improvement in the social context in which the researcher is located, taking into consideration the four fundamental ideas:

The idea of improvement – what needs improvement or fixing. This implies that something is faulty and needs fixing. However, it is not always the case that something must be defective to be improved, but it can be the best and still needs improvement. As a result, improvement can be an ongoing process; the nature of processes of improvement – how can the answers be found; the question of who improves what – people can learn and enhance their context; the nature of education – this is central to action research as it refers to the intentional process of learning and transformation. (McNiff *et al.* 2009)

According to McNiff and Whitehead (2010: 36), the concepts above confirm that education is central to action research. This study was qualitative in nature, with qualitative the data derived from the interviews and discussion collected during the study. Interactions between the educators and learners in their day-to-day activities during school activities and breaks, were also observed. The design was influential in the sense that participants were able to understand the critical points of the research, which is the focus on how they, as participants, view ME and how they can be effective in the planning, implementation, and evaluation of the research intervention. The process involved sharing views and knowledge on the subject and giving practical examples of how the ME programme can be a potential tool for teaching peace in schools.

ME is a dynamic and essential field within the broader realm of education. It aims to create inclusive and equitable learning environments that respect and celebrate diverse cultural backgrounds. As a methodology, action research is pivotal in developing and improving ME practices. This critical discussion will explore the relationship between action research and ME, highlighting its significance and impact and addressing potential challenges. Action research is an iterative, reflective, and participatory process through which educators identify and address issues within their classrooms or educational settings. It involves systematic observation, data collection, analysis, and implementing changes to improve teaching and learning outcomes. In ME, this approach become particularly relevant due to the complex and evolving nature of diversity-related challenges.

One key strength of action research in ME is its emphasis on practitioner involvement. Educators directly engage with the issues, making the research process contextually sensitive and responsive. This participatory aspect allows for a deeper understanding of the unique dynamics of each educational setting. As noted by Kemmis and McTaggart (2000 cited in Teram *et al.* 2005: 1129), action research can serve as a tool for professional development, fostering a sense of agency among educators as they strive to create culturally inclusive classrooms.

Furthermore, action research promotes a cyclical process of reflection and adaptation. This adaptability is crucial in ME, where cultures and identities continually evolve. By regularly assessing the effectiveness of instructional strategies and curricular materials, educators can ensure that their practices remain relevant and responsive to the changing needs of their students, especially in multicultural settings. As a result, employing action research helped me

to gain first-hand experiences of educators and learners of multiculturalism. It worked as a thought-provoking exercise in the development of ME. Action research can also facilitate a more profound understanding of multiculturalism's complexities. As educators collect and analyse data on student experiences and outcomes, they gain insights into the ways culture impacts learning. This enriched their cultural competence and informed the development of more inclusive pedagogical approaches (McNiff 2013).

Despite its merits, action research in ME faces several challenges. One critical concern is the potential for bias in data collection and analysis. Researchers may unwittingly bring their cultural preferences into the research process, leading to skewed interpretations or limited perspectives (Brydon-Miller and Banks 2018). This underscores the need for reflexivity and careful attention to research ethics. Another challenge is the time and resources required for action research. Engaging in a rigorous research process can be demanding for educators who need to implement the sample lesson and are already facing heavy workloads. This issue may particularly affect marginalised educators with fewer resources available for research.

### **3.3.2 Research Design**

Qualitative research methods were well-suited to exploring the lived experiences of students, teachers, and communities in South Africa's ME context. This approach allowed the researcher to gather rich, context-specific data through interviews, a focus group, and ethnographic observations. For instance, a study by Smith and Johnson (2019) employed qualitative methods to investigate teachers' experiences implementing ME in South African classrooms. Their findings provided valuable insights into educators' challenges and opportunities in a multicultural setting.

The qualitative research approach was chosen as a suitable methodology to gather data, answer the research question, and accomplish all the research objectives. This approach was chosen to understand how people interact within the school environment, their level of diversity, and their contribution towards developing a sample lesson of ME. According to Creswell (2013), qualitative methods are used during action research to empower people to tell their stories. Creswell (2014: 38) believes that transformative research uses collaborative methods and provides a voice to the participants in reforming and changing their world.

The multiculturalism of South African society has changed the nature of the school community. For this study, the school chosen resembled the now-changing South African society. The study used interviews from educators so that they could freely share and contribute their views of multiculturalism and how they see the place of ME in the school curriculum through sharing and discussions. The use of qualitative group interviews enabled the participants to hear one another and share how they see the role of ME as a strategy for teaching peace in schools. This method, according to Tracy (2013: 133) allows for creativity by permitting the exploration of the multiple angles, viewpoints, and attitudes of various participants and the active involvement of the researcher. It also creates the opportunity to test hunches and interpretations about the scene, over and above this, it provides opportunities for mutual discovery, understanding, reflection and explanation via a path that is organic and often energising for the participants. This is confirmed by Padilla (2004) who writes about the limitations and challenges of quantitative research in ME given the complexity of the variables. Thus, qualitative research allows for participants to provide depth and meaning to the topic, allowing the researcher to obtain multiple views concerning interpretations of the subject. Working with the educators effectively facilitated the debate about improving their programmes to include ME and awareness of their worldview of diversity.

### **3.3.3 Motivation for Research Approach and Design**

The research approach in ME in South Africa must be guided by a deep understanding of the country's historical context, including apartheid-era policies that systematically discriminated against non-White South Africans. A critical and contextual approach to research is essential to analyse the complexities and realities of South Africa's ME landscape.

**Historical Perspective:** South Africa's history of racial segregation and apartheid has left a significant legacy in its education system. As researchers, it is considered effective to employ a historical approach to understand how policies, such as the Bantu Education Act of 1953, shaped the education system's racial divisions. This approach provides insights into the systemic discrimination that ME seeks to address. Govender (2022:11-13) explored the historical context of apartheid policies in South African education and their implications for ME. They found that these policies created a legacy of inequality and segregation, highlighting the need for a historical perspective in research.

**Critical Theory:** Employing critical theory is crucial when studying ME in South Africa. Critical theory allows researchers to examine power dynamics, inequality, and the role of education in perpetuating or challenging existing social structures. This approach helps researchers question and deconstruct prevailing ideologies. Freire (1970 cited in Kester *et al.* 2019), suggests that a critical pedagogical approach can empower students in multicultural settings. Critical pedagogy aims to raise consciousness about social injustices and it challenges the students to become active agents in transforming their society. Questions used during interviews and the focus group allowed for critical discussion of ME as part of the curriculum to teach peace in schools.

### 3.4 Population and Sampling

The total population of the school is 562, made of 27 teachers, four management, five admin staff, seven support staff and 519 learners (from grades eight to 12). The school caters for learners from within the province of KwaZulu-Natal and other provinces in South Africa because it has a boarding facility. The school also caters to day scholars from the local community.

The sample targeted for the study was 40 participants, comprising of learners and educators of an independent school in Pinetown. However, due to the school management withdrawing learner permission from the study, the final sample population consisted of 15 people. The school management cited the learners' inability to actively contribute to the research, as their reasoning for withdrawing the permission of the learners though arrangements were made to get parents' consent. The sample was made of 15 people for the interviews and one focus group of five educators. The purposive sampling method that was used is non-probability and educators were selected with the help of the principal. Table 3.1 lists the number of educators according to school role categories.

**Table 3.1:** A breakdown of the study participants (interviews and focus group) according to their school roles

Category/ Role in School	Interview Participants	Focus Group
Principal	1	0
Deputy Principal	1	0

<b>HOD Humanities</b>	2	0
<b>HOD Science and Technology</b>	2	0
<b>LO Educators</b>	3	3
<b>General Educators</b>	5	1
<b>Student Teacher</b>	1	1
<b>TOTAL</b>	15	5

### **3.5 Data Collection Methods**

The data collection methods were interviews, a focus group, and direct observation. ME in schools aims to create inclusive and equitable learning environments that respect and celebrate diverse cultural backgrounds. Effective data collection methods are crucial to understanding the complexities of ME and making informed decisions to enhance it. For this reason, three methods were selected to provide rich data.

#### **3.5.1 Interviews**

According to Richie (2014: 22), the development of qualitative research was strongly influenced by the importance of understanding human behaviour and the meaning individuals attach to their own experiences in their social environment and context. Thus, face-to-face interviews were scheduled and took place in the school environment. The time allocated was 40 to 45 minutes per interviewee to allow enough time for dialogue and sharing their experiences. Fifteen (15) educators were interviewed in total. The educators were initially addressed as a body about the study, and the aim of the study was explained in detail, allowing time for clarification questions. The process of the interview and the issues of confidentiality were generally addressed in the group. The interview questions were made available to those who opted to participate and were allowed to schedule their time for the interview according to their availability. During the interview sessions, the introduction of a Dictaphone was explained, and the participants were given an option to choose whether they were comfortable with the use of this method of data collection. The choice of a Dictaphone allowed for an in-depth interaction without the distraction of trying to capture notes and made the participants feel listened to. All the participant's contribution was recorded. Open-ended questions allowed the participants to freely share their views and experiences without being limited to giving a

short or predefined answer. It also allowed the researcher to clarify issues for proper understanding.

### **3.5.2 Direct Observation**

Participant observation primarily enables the researcher to obtain in-depth knowledge about the participants and fully immerse themselves in the study (Mirhosseini 2020: 64). I had chosen direct observation as a data collection method as the actions and behaviours of participants in this study were critical. Direct observation was used to watch, record, analyse, and interpret people's interactions in their natural environment, which in this case was the school setup. This research technique allowed me to understand real life and the natural world as all the stakeholders interact in the school, how they naturally interact in a diverse society, what attitudes are displayed towards people of different cultures, and what efforts are made to ensure inclusiveness. The direct observation technique took place during the research process to assist in gathering data that was not always obtainable during the interviewing process. Observation during the focus group and spending time in the school also enabled me to observe and take notes of day-to-day interactions in informal settings, such as, during school breaks and also in classroom settings. During the interview process, the participants' verbal and non-verbal communication and attitudes were observed. This data collection method was used to address objective two, which was to investigate what people thought about other cultures and the concept of worldview of different cultures. Observation was a valuable data collection method in this context, allowing educators and researchers to gain insights into classroom dynamics, cultural interactions, and the impact of pedagogical practices on diverse student populations.

Participant and non-participant observation as a data collection method involves systematically watching and documenting events, behaviours, and interactions within educational settings. In ME, this approach offers several advantages:

1. **Cultural competence assessment:** Observations enabled educators to assess their cultural competence and biases. By observing their interactions with students from different cultural backgrounds, teachers can identify areas where cultural sensitivity is needed and make necessary adjustments to their teaching strategies (Ishimaru *et al.* 2018: 48-49).
2. **Identification of cultural dynamics:** Classroom observations provided a window into the cultural dynamics at play among students. Educators were able to gain insights into

how cultural differences affect classroom interactions, peer relationships, and student engagement (Gay 2018: 44 - 45). This information can inform the development of culturally responsive teaching practices.

3. **Assessment of inclusive practices:** Observations helped me to evaluate the inclusivity of instructional materials and strategies. Furthermore, this enabled me to observe whether curriculum materials represent diverse perspectives, whether classroom activities promote inclusivity, and whether all students have equitable opportunities to participate (Murakami 2009 cited in Phahlamohlaka 2017:36). However, this aspect of research can be more useful in longitudinal data collection method as it needs a long-term observation to conclude.
4. **Real-time feedback:** Unlike surveys or questionnaires, observations provide real-time data. Educators can adjust their teaching based on observations, fostering a more dynamic and responsive learning environment (Erickson and Gutierrez 2002: 21-24). Honest time feedback would have been possible during the piloting of the sample lesson of ME.

However, using observation as a data collection method in ME also presents some challenges and considerations:

1. **Subjectivity:** Observations can be subjective, influenced by the observer's perspective and biases. According to Mirhosseini (2020: 66), researchers must be aware of their cultural lenses and strive for objectivity in their observations. One of the subjective views by a senior member of staff was that the learners would not be able to make a valuable contribution to the development of the sample lesson on ME; this got in the way of getting objective opinions of the learners, which could have been valuable to the study.
2. **Intrusiveness:** In some cases, the presence of an observer can disrupt the natural flow of classroom activities. Students and teachers may alter their behavior when they know they are being watched, potentially leading to inaccurate data (Creswell and Creswell 2007: 143).
3. **Time-Intensive:** Classroom observations can be time-intensive, requiring researchers to spend extended classroom periods to gather sufficient data. This is sometimes only

feasible for large-scale research projects, because of time constraints (Hammersley and Atkinson 2007).

4. **Ethical Considerations:** Researchers must consider ethical issues, such as obtaining informed consent from participants and ensuring confidentiality when conducting classroom observations (LeCompte and Schensul 2010).

In this case an observation guide was drafted beforehand (appendix E). This guide was a tool to help the researcher to focus on important aspect that relate to the topic of research. The areas that were observed were the overall display and representation of multicultural items, communication and group formation during free breaks, physical gestures, conversations, cultural similarities and differences, and cultural diversity.

Overall, observation was a valuable data collection method in ME, offering unique insights into classroom dynamics, cultural interactions, and the effectiveness of teaching practices. It also helped educators and researchers assess their cultural competence, identify cultural dynamics, evaluate inclusive practices, and provide real-time feedback for instructional improvement. However, the subjectivity of observations, potential intrusiveness, time requirements, and ethical considerations were carefully addressed to ensure the validity and reliability of the data collected. The basic observation tool was drafted to assist as a guide during the observation of activities in the school. (see Appendix E)

### **3.6 Action Research Component of the Study**

#### **3.6.1 Focus Groups Discussion**

To respond to objectives one and two, focus groups were put together. In one focus group, the participants engaged in the group according to their availability during the meeting times. The discussion was semi-structured because there were guiding questions, but the participants were free to share or contribute any information related to the research. Furthermore, I used a notepad to record some observations during discussions. One focus group consisted of the school's five LO teachers. Focus group meetings took place within the school environment so that participants would be comfortable in their familiar setup. To ensure accuracy in the data collection, the group sessions were recorded using a voice recorder. The process was explained to the participants, who were informed about their right to discontinue participation at any time without any obligation.

The school gave permission to 15 educators to participate in the training and discussions, this was pre-arranged with the school management to give them time to attend the study sessions. The discussions happened over a period of three days and involved two-hour long group sessions, with the rest of the day set aside for individual interviews. It was anticipated that after the training, the participants would be prepared to develop a training outline on ME for school educators which involved various aspects of ME (see Appendix O). Educators were equipped through the training sessions with the knowledge, skills, and attitudes necessary to create an inclusive and culturally responsive learning environment and further on implement the created lesson outline as a tool to explore the topic of ME. Due to the time constraints, I was aware that it was not going to be possible to fully train a group of educators to be completely equipped with these skills, thus the aim of the study was to plant a seed that could germinate and bear fruit in the long-run by influencing a group of educators who could be pioneers of ME. The hope was that this group of educators would further advocate for ME to bring about a respectful and peaceful environment in schools.

The training sessions included identifying the participants' perceptions, beliefs, and attitudes towards ME, the extent of their knowledge of the concept of a worldview, and their understanding of ME. The training provided a critical overview of ME. It was an interactive training, in which the facilitator facilitated information-gathering, sharing of ideas, and examining critical aspects of ME. The training sessions were designed with the aim of empowering participants to seek ways of introducing ME into the school curriculum. The historical evolution of ME was discussed, and lessons learned from the past were identified.

One aim of the training was to provide a starting point for teaching ME in the classroom. After this starting point, it was anticipated that educators would need to engage in ongoing training to stay abreast of the evolution of ME and diversity in the world. The training created a platform for educators to use their knowledge, experience, skills, and creativity to put into practice plans to foster the appreciation of diversity. The participants in the study committed themselves to implementing the lesson plan in the future and to advocate for ME, the intention being that a respectful and peaceful environment in schools would evolve.

### **3.6.2 The Training Process**

To begin discussions, the researcher introduced herself and facilitated the introduction of each participant and the subject at hand. Discussions were mostly in English since participants were

from different language groups, however, the participants were given the freedom to express themselves in the language with which they were comfortable, with an option for someone to translate for the group. The discussions were semi-structured to allow for free contribution of experiences and suggestions for future innovations. The experience of facilitation of the researcher came in handy when the training was needed, this did not require an extra person to do the training.

The training was based on an action research design, which suggests that participants actively take part in creating interventions. According to Ishimaru et. al. (2018: 41) action research is an orientation of knowledge that arises in a context. In this case, the education environment, and requires participants and researchers to engage in every step of the research process. Therefore, educators were briefed about the subject of ME and that their participation and contributions were valuable. The group first explored the existing knowledge on ME, inclusive teaching practices and cultural diversity. The table (Table 3.2) below lists the content of the training and the outcomes.

**Table 3.2** Training Outline for the development of ME Intervention

Day	Content	Outcomes, discussed in Chapter 4
<b>Day One</b>	<p><b>Introduction of ME Concept</b></p> <ol style="list-style-type: none"> <li>1. Understanding the concept of ME.</li> <li>2. Recognising the importance of diversity in the classroom.</li> <li>3. Tracing the evolution of ME.</li> <li>4. Learning from past successes and challenges.</li> <li>5. Developing Cultural Competence.</li> <li>6. Strategies for building cultural awareness.</li> <li>7. Building Positive Relationships.</li> </ol>	<ul style="list-style-type: none"> <li>• The participants share their own experience and understanding of ME and learnings from the knowledge shared by each individual.</li> <li>• Together form an understanding and meaning of diversity.</li> <li>• Explored the evolution of ME and took a lesson from it.</li> <li>• Self-Reflection and Awareness.</li> <li>• Assessing personal biases and beliefs.</li> </ul>
<b>Day Two</b>	<p><b>Creating an Inclusive Classroom Environment</b></p> <ol style="list-style-type: none"> <li>1. Explore Inclusive Teaching Practices</li> <li>2. Adapting curriculum to reflect diverse perspectives.</li> <li>3. Incorporating multicultural literature and resources.</li> </ol>	<ul style="list-style-type: none"> <li>• Fostering empathy and understanding.</li> <li>• Suggested ways in which ME can be incorporated into the curriculum.</li> <li>• Communicating effectively with students and parents.</li> </ul>

	<p><b>Culturally Responsive Pedagogy-Differentiated Instruction</b></p> <ol style="list-style-type: none"> <li>1. Adapting teaching methods to diverse learning styles.</li> <li>2. Addressing language and cultural barriers.</li> <li>3. Building Positive Relationships.</li> <li>4. Communicating effectively with students and parents.</li> <li>5. Creating a welcoming and inclusive classroom community.</li> </ol>	<ul style="list-style-type: none"> <li>• Creating a welcoming and inclusive classroom community.</li> <li>• Embedding diverse perspectives into lesson plans.</li> <li>• Incorporating multicultural themes across subjects.</li> <li>• Personal story sharing of multicultural experience and how individuals are influenced by their experience.</li> <li>• A team of 3 Educators worked with the Facilitator in developing a lesson plan fo ME</li> <li>• The lesson plan was evaluated and adopted by the group.</li> <li>• Commitment to the implementation of the teaching of ME.</li> </ul>
	<p><b>Integrating Multicultural Content Curriculum Integration</b></p> <ol style="list-style-type: none"> <li>1. Embedding diverse perspectives into lesson plans.</li> <li>2. Incorporating multicultural themes across subjects.</li> </ol>	
<p><b>Day Three</b></p>	<ol style="list-style-type: none"> <li>1. Action Planning and Implementation.</li> <li>2. Developing a Lesson Plan on ME.</li> </ol>	<ul style="list-style-type: none"> <li>• A Sample lesson on ME that the LO Educators would implement going forward. (See Appendix O, created together with Educators in Focus group)</li> </ul>

### 3.6.3 Training Outcomes

Drawing from Haung (2020: 93) action research does not separate understanding and action, but it legitimises understanding. In response to this knowledge, after the group training, a team of three educators volunteered amongst participants to evaluate the outcomes of the focus group and to suggest the content of the sample lesson on ME. The outline used for the training of educators was also used as the basis on which the lesson plan for the Grade 10 LO class would be developed. The engagement with the educators was a success and the team came up with a lesson plan that the educators planned to use to implement ME. The team showed enthusiasm to further meet and see if they could develop the concept of ME beyond the research. The aim of this action of developing a sample lesson was in response to objectives three and four. The lesson plan can be found in Appendix O.

### **3.7 Data Analysis Methods**

In qualitative research, data analysis is done simultaneously with data collection, which makes the study flexible (Creswell 2014: 245). Thematic content analysis was applied as a method of analysing qualitative data. According to Nowell *et al.* (2017), thematic content analysis is a method that is used in qualitative research across the range of epistemologies and research questions for identifying, analysing, organising, describing, and reporting themes found within the data collected. The data collected was coded and categorised into themes. The presentation included quotations and descriptive, informative summaries of those participating in interviews, the focus group, and general observations. The identified themes are presented in Chapter 4.

### **3.8 Validity, Reliability and Trustworthiness**

Creswell (2014) describes validity in qualitative research as how the researcher employs specific procedures to check the findings' accuracy and truthfulness. It is one of the strengths of qualitative research, which is based on determining whether the results are accurate from the researcher's viewpoint, the participants, and the readers.

Reliability, as described by Brink (1993), indicates the researcher's consistency, stability, and repeatability to collect and record information accurately and refers to the ability of the research method to yield the same results over repeated testing periods. The opinions expressed during interviews and the focus group, as recorded in the Dictaphone, served as authentic opinions of the participants.

Triangulation, according to Creswell & Creswell (2005: 331), refers to the use of more than one data source, methods, investigators, theoretical perspectives, and approaches to analyse a single phenomenon to validate congruency among them. In this study, triangulation was used in that interviews, data observation, and a focus group were used as data-collecting methods. Triangulation was used as the first method of ensuring reliability and validity in this study. The second method used was a detailed explanation of the data collection method and rich descriptions to convey the research findings and paint a picture to the reader. This involved a detailed description of the context and where the study occurred, which is the school setting.

The third method used to ensure the validity and reliability of the research findings was a discussion with the participants and the research team about the data collected. As part of an

action research study, the participants were actively involved in the study, and the researcher acted as a facilitator and not an expert. This was done to ensure that during the interviews and focus group, there would be equal contribution and checking of the accuracy of the information and thus avoid the biases of either the researcher or individuals of the research team. Further to the above methods, the records of direct observation, internal and external dialogues, and reflections have been kept as these form part of action research. Furthermore, the time spent in the school interacting with all the stakeholders helped to get a deeper understanding of cultural dynamics.

### **3.9 Ethical Considerations**

Ethical clearance was first requested from DUT. Furthermore, the school principal gave authorisation for the research to work with the LO teachers within their class setting. The study was not designed to solicit information that would harm the participants, especially the learners. Originally, focus groups were planned with the learners, in which the LO teacher would be part of the discussions. However, because of the limitations, the only focus groups used were those of the educators. The limitation was caused by the school managements reluctance to include the learners in the study. The management thought that the learners would not contribute much to the study, therefore, they asked for the learners to be removed and for the study to involve teachers and school management only.

The study adhered to the DUT Code of Ethics. Trustworthiness was maintained by ensuring participants knew what to expect, keeping personal information private, and constantly checking that they were still comfortable with the process. Each participant signed the consent form. Furthermore, no harm was inflicted on participants, and no deception or coercive methods were used to solicit participation in the study, but only those who wished to volunteer participated. The data collected will be kept safe. The participants were advised of their rights and told that they could pull out of the study at any research stage, without consequences. The information gathered would only be used for the stated reasons for the research, and participants were informed about this.

### **3.10 Limitations**

The study faced some limitations during the data collection period. Initially, as per the plan above, the study involved interviews, focus groups, and observation of multiple stakeholders

in the school (including learners). Through observations, the interaction dynamics between diverse individuals and groups from different cultural backgrounds were noted. The limitation was posed by the fact that the learners could no longer participate directly in the study. The school management felt that although the study would not harm the learners, they would not have a valuable contribution to the research and decided to withdraw the permission for their participation. As a result, the study was confined to the views and involvement of school management and educators only. Therefore, providing adequate support and professional development opportunities was essential to ensure all educators engaged meaningfully in this action research project. However, the challenges of workload time allocation educators resulted in some educators who had previously committed to engaging in the research process, not being able to fulfil their commitment. As a result, the implementation of the pilot study had to be reconsidered. Due to time constraints, the educators could only commit to assisting with developing together the sample lesson.

### **3.11 Conclusion**

This chapter discussed the methodology used for data collection, research design, and data analysis used for this study. The study employed the use of interviews and a focus group, using an action research approach to develop a sample lesson plan for ME. This methodology proved suitable for the study and represented the participant's contribution, insights, and worldview. I found action research an exciting process because of its interactive nature. It was encouraging to see the excitement of the targeted population about the research topic and the aim of the study. Participants expressed and felt that ME is a significant subject to explore, especially within the new formation of South African society and worldwide society.

In the next Chapter, I present the data collected, analysis, and discussion.

# CHAPTER FOUR: DATA PRESENTATION AND DISCUSSION

## 4.1 Introduction

This chapter aims to present the data collected to achieve the objectives of this study. The data was collected using qualitative methods, namely: interviews, a focus group and observations. Furthermore, the data collected will be discussed and analysed. The first section will present data as collected during interviews, followed by presenting the discussions during the focus group and observation. As data presented was collected from the interviews and focus groups of 15 educators from a secondary school in Pinetown, KwaZulu-Natal. The gender of the participants and the number of years teaching that they had spent teaching was not considered, since ME is crucial for all stakeholders within the school environment. Fifteen educators were interviewed, one focus group conducted, and general observations were done informally during the interaction of different groups and during staff interactions.

Prior to conducting the data collection, I was given an opportunity to address the educators and invite them to participate in the study. This also included giving them a detailed explanation of the process to be used to ensure confidentiality, anonymity, and ethical considerations. The participants freedom to take part in the interviews was explained and they were informed about their right to pull out of the study at any time should they no longer feel comfortable to participate.

The results collected fell into three broad themes, with several sub-themes. These themes were selected according to their frequency in the recorded interviews and focus group discussions. Topics that occurred more frequently were selected as the broad themes. Related topics that were discussed less frequently were placed into sub-categories accordingly. The three broad themes were: The value of ME in schools, ME as a subject of concern, and development and promoting ME.

Table 4.1 below outlines the main themes and corresponding sub-themes as observed in this discussion.

**Table 4.1:** Themes and sub-themes of the study as analysed and identified by the researcher

Main Themes	Corresponding Sub-themes
<b>Theme One: The Value of ME in Schools (Focus Group, Interviews &amp; Observation)</b>	Cultural Competence and Career Advantage
	Social and Emotional Development
	Critical Thinking and Problem-Solving
	Global Citizenship and Preparedness
	Cultural Enrichment
	Improved Academic Outcomes
<b>Theme Two: ME as a subject of concern (Interviews &amp; Observation)</b>	Improper Implementation
	Poor Institutional Support
	Impact on Students
	Need for Policies and Impacts on School Curriculum
<b>Theme Three: Development and Promotion ME Interventions in Schools (Focus Groups, Interviews &amp; Observation)</b>	Curriculum Enhancement
	Creating Opportunities to Celebrate Culture
	Promoting Inclusive Teaching Strategies
	Teacher Development and Diversity
	Other Methods of Implementing and Promoting ME in Schools

## 4.2. Context of Research Sample and their Responses

The data presented was collected from the sample of school educators who come from various backgrounds and ethnic groups. The group was made of 9 South Africans and 6 immigrants from other African countries. The interview questions were tabulated as a guide, but the interview process was semi-structured to allow for openness and to gain more insight of the participants' views about teaching ME in schools. To protect the identity of participants, so that they would share their views and opinions freely, the participants were assured of their anonymity. The participants are cited as Anonymous A – Z. The key findings and themes of the study are documented in the sections below.

### 4.3 Theme One: The Value of Multicultural Education in Schools

The responses of the participants to the prospect of ME and incorporating it into the school curriculum were overwhelmingly positive. Participants quickly identified and highlighted the multiple benefits that could come out of incorporating ME at a school level.

Their responses were primarily positive, as observed by participant, Anonymous D:

I'm excited about the prospect of introducing multicultural teaching practices at our school. It's a vital step towards creating a more inclusive and diverse learning environment. I believe it will help students better understand and appreciate different cultures, which is crucial in today's globalized world. (Anonymous D, Interview)

These sentiments were echoed by the other educators in their respective interview:

I fully support the idea of incorporating multicultural teaching practices into our curriculum. It not only enriches the educational experience for students but also promotes tolerance and empathy. I'm ready to contribute my expertise and resources to make this a reality. (Anonymous C, Interview)

Furthermore, the participants also saw the value and long-term benefits of incorporating ME in the school curriculum, “I believe that introducing multicultural teaching practices is a step in the right direction. It may take time to see the full impact, but it's a worthwhile investment in our students' education and their future in a diverse world” (Anonymous A, Interview). These enthusiastic responses indicated that the participants viewed the practice of teaching ME in schools as positive and an essential step towards creating more inclusive and equitable educational environments. According to Nieto (2017: 6), the National Association for Multicultural Education emphasises that implementing multicultural teaching practices creates a more inclusive learning environment that would help students to succeed in acknowledging and respecting their unique backgrounds. Further, encouraging multicultural teaching practices in schools is a positive and essential step towards creating more inclusive and equitable educational environments. According to the study by Sleeter et. al. (2017: 111 - 112), ME fosters tolerance and reduces prejudice by encouraging students to understand and appreciate different cultures and positively impacts student attitudes toward diversity, leading to increased tolerance and reduced prejudices. In support of this, Anonymous C (Interview) is of the opinion that ME enriches the educational experiences for students and enforces the culture of tolerance and appreciation of diversity.

Through the analysis of the data, several sub-themes were identified during the interviews and focus group discussion. These sub-themes highlighted the benefits that the participants saw in having ME. These contributions and the identification of these sub-themes, contribute to the fulfilment of objective one (to explore the nature and extent of the overall role of ME in schools).

#### **4.3.1 Cultural Competence and Career Advantage**

Teaching students about different cultures promotes cultural competence, which is essential for personal and professional success. In support of this, the American Council on the Teaching of Foreign Languages highlights the importance of cultural competence in language education, but this concept is equally applicable to other subjects. In an increasingly diverse workforce, ME provides students with a competitive advantage. The National Association of Colleges and Employers recognises the importance of cultural competence and diversity awareness in the job market. In an increasingly globalised world, understanding and respecting different cultures is an essential skill. ME helps students develop intercultural competence, which is valuable in both personal and professional life.

I believe that introducing multicultural teaching practices is a step in the right direction. It may take time to see the full impact, but it's a worthwhile investment in our students' education and their future in a diverse world (Anonymous A, Interview)

#### **4.3.2 Social and Emotional Development**

ME supports the social and emotional development of students. A report by the National Association of School Psychologists discusses how it can enhance students' self-esteem and sense of belonging.

Once we learn and know other people's cultures there will be peace, particularly in a country like South Africa. It will lead people to understanding themselves better and be less greedy. There would be less illusion about somebody else's culture. I wouldn't want to always oppose and fight with them because I will be an understanding of the differences and similarities and we will discover that we are really not different. Once I understand your culture there will be no need for me to oppose or fight you because I will understand where you are coming from, so we need this information about other cultures so that we understand and there will be no need to fight once there is an understanding (Anonymous H, Interview)

In my own experience, living in a multicultural area, without being aware, I know that I wouldn't have had this opportunity to grow so much if I just ended up in a

monoculture like being with the Zulus for the rest of my life. So multicultural experiences expose people and give people opportunities to grow and you really need to learn and grow.” (Anonymous E, Interview)

### **4.3.3 Critical Thinking and Problem-Solving**

Encouraging diverse perspectives in the classroom challenges students to think critically and develop problem-solving skills. According to Aslan et. al. (2019:44) it is likely that individuals living in multicultural setting will develop critical thinking skills and that multicultural education facilitates students’ critical thinking skills. Exposure to diverse perspectives challenges students to think critically and consider various viewpoints. This is emphasised by the view point of Anonymous C, in an interview: “We cannot solve our problems with the same thinking we used when we created them.” Developing these skills is crucial for not only addressing existing issues but also for fostering innovation and progress.”

### **4.3.4 Global Citizenship and Preparedness**

ME fosters values and skills that have long-term societal benefits. Alexander (2016: 120) argues that at the societal level the main purpose of ME is to reduce prejudice and discrimination and promote a more just and equitable society by instilling values of equity and social justice in students. According to (Daniel *et al.* 2018: 24), multicultural education encourages globalisation in the sense that teachers are able to learn how inclusive education is managed in countries other than their own. Anonymous D (interview) elaborates:

Introducing multicultural teaching practices is a great opportunity for our school. It can make our education more relevant and inclusive. I believe it will lead to a more engaged and empowered student body, better prepared for a diverse and interconnected world.

### **4.3.5 Cultural Enrichment**

Multicultural teaching practices enrich students' lives and those of their educators by exposing them to a wealth of diverse perspectives, traditions, and knowledge, with knowledge of dimensions of cultural variability and how culture influences teaching and learning (Chouari, 2016: 9). ME also encourages the celebration of the diversity of students' backgrounds, cultures, and experiences. It promotes an environment where everyone feels valued and appreciated for who they are. Teaching about different cultures and traditions can also help to dispel stereotypes and reduce prejudice. It encourages empathy and understanding among students, fostering a more inclusive and harmonious school and social community.

I'm excited about the prospect of introducing multicultural teaching practices at our school. It's a vital step towards creating a more inclusive and diverse learning environment. I believe it will help students better understand and appreciate different cultures, which is crucial in today's globalized world." (Anonymous D, Interview)

I find multicultural education very important because it would help us understand one another's culture and learn to respect their culture which will culminate in accepting people in their own culture. In fact, if we understand and learn multicultural education we wouldn't have things like xenophobia in this country because we would be accepting that those people are also our brothers and sisters." (Anonymous I, Interview)

#### **4.3.6 Improved Academic Outcomes**

ME has been associated with improved academic performance. Banks and Banks, (2019: 395-396) note that integrating diverse perspectives and experiences into the curriculum can make the learning experience more engaging and relevant to students, leading to better academic outcomes. Incorporating multicultural teaching practices in schools is a dynamic way to foster understanding, empathy, and academic success among students, preparing them for the diverse and globalised world they will navigate as they move forward in their lives. These practices contribute to a more inclusive and equitable educational system, ultimately benefiting society as a whole. According to Ladson-Billings (1995) designing a curriculum that reflects the cultural backgrounds and experiences of students can enhance engagement and motivation and thus that ME can improve academic performance, by making the curriculum more engaging and relevant to students from diverse backgrounds.

Participant Anonymous B elaborates, "Exposure to diverse perspectives and approaches can further enhance problem-solving capabilities. The saying, 'Two heads are better than one,' holds true when it comes to tackling complex issues." Embracing multicultural teaching practices ensures that all students feel included and represented in the curriculum. This can lead to a more positive and effective learning environment. Furthermore, exposure to different cultures can inspire creativity and innovation, broadening students' horizons and encouraging them to think outside the box. "Diverse teaching staff can bring different viewpoints and teaching strategies to the table. This diversity of thought can lead to more effective collaboration among educators, enhancing the overall quality of instruction," stated Anonymous J (interview)

Many of the skills and values (learned through ME) highlighted by the participants and literature have long-term benefits, not just for students but for society as a whole. They promote

tolerance, understanding, and social cohesion. Incorporating multicultural teaching practices in schools not only benefits individual students but also contributes to a more inclusive, harmonious, and equitable society. It's an exciting and important approach to education that can bring about positive change for everyone involved.

#### **4.4 Theme Two: Multicultural Education as a Subject of Concern**

Despite the immense value of ME and its interventions, some participants expressed some apprehension regarding the implementation of ME in the school environment. These sceptical viewpoints highlight concerns about the efficacy, allocation of resources, challenges in implementation, potential identity politics, lack of standardisation, and the risk of cultural relativism associated with multicultural teaching practices. While proponents argue for the benefits of ME, it's essential to consider and address these perspectives in order to create a well-rounded and informed discussion.

Anonymous B (interview), voices their concerns about the preparation and planning needed to effectively implement such a measure:

Multicultural teaching practices are important, but we should also consider the logistics. We'll need to invest in appropriate resources, provide training for teachers, and plan the integration carefully. With proper preparation, we can successfully implement these practices and enhance our students' education.

The participant goes on to explain:

While I see the value in multicultural teaching practices, I'm concerned about potential challenges. We need to ensure that the curriculum remains balanced and that we're not unintentionally side-lining any group. It's essential to plan thoughtfully and address these concerns to avoid unintended consequences.

In the spirit of promoting an inclusive environment, it is important to consider responses such as those of Anonymous B, and consider the potential challenges, concerns and drawbacks that may come when implementing an ME strategy in the school environment. A comprehensive review of studies by Hatt and Kahl (2002) found no conclusive evidence that ME leads to increased student achievement. The identified sub-themes of ME as a subject of concern are discussed in detail below, supported by quoted responses from the participants.

#### **4.4.1 Improper Implementation**

Similarly, in instances where ME is not implemented effectively, it stands to create the very conditions that it seeks to eradicate. Some worry that without effective ME practices, harmful stereotypes and biases can go unaddressed. It is important to acknowledge that while multicultural education (ME) aims to celebrate diversity, there are concerns that overemphasis on cultural differences may lead to unintended consequences, such as fostering division. Here are some references that discuss this perspective:

In a multicultural environment, there would be different challenges, people learn very quickly, they adapt to different circumstances very quickly. But there are also some negatives, people want to hold on to their cultures particularly if they feel that their culture is being undermined, suppressed they will hang on to it so dearly (Anonymous F, Interview)

On the other hand, the superior culture, would want to continue oppressing the inferior cultures. Although people do learn different things and adapt within themselves they also develop. They become very creative if you experience different cultures like that, you become very creative. (Anonymous G, Interview)

Furthermore, the promotion of cultural relativism in ME can be problematic. It may inadvertently suggest that all cultural practices and beliefs are equally valid, potentially undermining critical thinking and evaluation of cultural norms (Johnson and Hinton, 2019: 63-65.). ME practices are often implemented inadequately or inconsistently. Some might express concern about the lack of representation of diverse perspectives, histories, and cultures in the curriculum.

#### **4.4.2 Poor Institutional Support**

Resistance from traditional or conservative educational systems can be a source of concern. Implementing multicultural teaching practices may face resistance from educators, administrators, or parents who are hesitant to embrace change. These challenges may be further exacerbated by systems that offer limited to no resources toward ME. This could include insufficient teacher training, outdated or inadequate teaching materials, or a lack of support for culturally diverse extracurricular activities. Participant Anonymous H (Interview), explains, "While the idea of ME is appealing, its implementation can be challenging. Some educators may struggle to find appropriate materials and teaching strategies to effectively incorporate diverse perspectives."

Concerns also revolved around the potential lack of adequate preparation and training for teachers to effectively implement multicultural teaching practices, potentially leading to misinterpretations or misapplications. Anonymous H (interview) enquires, “I’d like to learn more about how multicultural teaching practices would be implemented. What specific changes are we considering in the curriculum, and how will we assess their impact?”

#### **4.4.3 Impact on Students**

There are some concerns about the potential harm or marginalisation experienced by students from diverse backgrounds when their cultures are not properly acknowledged or integrated into the curriculum. Conversely, (Kuzu, 2016: 24) discusses the risk that overemphasis on multiculturalism in schools can lead to identity politics, where students identify more strongly with their cultural or ethnic group than with their South African residential identity.

#### **4.4.4 Need for Policies and Impacts on School Curriculum**

There was a concern that multicultural teaching practices need stronger policy support to ensure consistent implementation and long-term sustainability. Furthermore, there is currently no standardised template for ME. The lack of standardisation, also results in the lack of a consistent framework and difficulties in being able to truly assess ME.

The educators also expressed concern over the potentiality of ME to distract from the already overcrowded CAPS curriculum in South Africa. There was a genuine question of whether the inclusion of ME would detract from the teaching time of other essential subjects. Anonymous B (interview), elaborates:

I have some reservations about this idea. While it's important to recognize and appreciate different cultures, we should also ensure that it doesn't overshadow the core curriculum. Let's carefully evaluate the balance and implications of this approach before moving forward.

Neito (2017: 5) raised also raised a concern for the lack of proper preparation for educators and lack of resources in teaching multicultural education. However, the emphasis was on the value and the benefits of teaching multicultural education.

Despite these highlighted concerns, the teachers in the study were still open to the idea of incorporating ME into the school curriculum and at their school:

Let's work together on this. I think it's a fantastic idea, and we can leverage the expertise of teachers, the administration, and even students to make it happen. This collaborative effort will ensure the success of multicultural teaching practices in our school. (Anonymous A, interview)

Anonymous C (interview) shares a similar sentiment:

We need to be realistic about the challenges we might face in implementing these practices. It won't be without hurdles, but with commitment, adaptability, and the support of the school community, we can overcome them and provide a richer educational experience for our students.

The study done by Aarsal (2019: 116), concluded that the effectiveness of multicultural teacher education depends on which approach used to integrate multicultural content into the curriculum. Additionally, they emphasized the importance of the teacher attitude on multicultural education program and how they improve in the process.

## **4.5 Theme Three: Developing and Promoting Multicultural Education Interventions in Schools**

### **4.5.1 Curriculum Enhancement**

One effective way to promote diversity is by enhancing our national curriculum. We can incorporate a more diverse range of authors, historical figures, and perspectives in our lessons. This helps students see themselves and others in the materials they study. It is through this change of perspective that students are free to be themselves at school. Anonymous B (focus group) concurs, “We should try to infuse it into our school curriculum.”

The teachers also suggested additional programmes - “we can promote events and campaigns that make people aware of the different cultures and nationalities represented” Anonymous H (focus group). Other programme suggestions included: cultural awareness programmes that include events, speakers, and workshops that highlight different cultures and traditions; and mentorship programmes matching students with mentors from diverse backgrounds that can offer guidance and support, fostering a sense of belonging. These are some of their contributions: “We should try to infuse it into our school curriculum” (Anonymous A, Focus Group); “We can promote events and campaigns including food, fun and festivals that makes people aware of the different cultures and nationalities represented” (Anonymous H, Focus Group) and “Teachers should be sensitive to the different students and be more accommodating” (Anonymous A).

### 4.5.2 Creating Opportunities to Celebrate Culture

The teachers emphasised the importance of multilingual environments, where everyone was free to speak their mother tongue. Encouraging the preservation of native languages and supporting multilingual education can be a powerful way to embrace diversity. It helps students connect with their cultural heritage. There were also suggestions to celebrate cultural awareness months by dedicating time to learn about different cultures and traditions, which can be integrated into curriculum. Furthermore, the introduction of student clubs and organisations focused on diversity was also encouraged. All of these initiatives provide students with a platform to express their experiences and create awareness about various cultures.

I'd like to learn more about how multicultural teaching practices would be implemented. What specific changes are we considering in the curriculum, and how will we assess their impact? It's an interesting idea, and I'm eager to explore it further. (Anonymous H)

### 4.5.3. Promoting Inclusive Teaching Strategies

Promoting diversity also involves using inclusive teaching strategies. Teachers should be encouraged to use teaching methods that accommodate different learning styles and needs, ensuring that no student is left behind. Inclusive teaching strategies aim to create equitable learning environments that accommodate the diverse needs and backgrounds of all students. Table 4.2 includes examples of inclusive teaching strategies as conceptualized by several authors as noted in the table.

**Table 4.2** Examples of inclusive learning strategies

Strategy Name	Description
<b>Universal Design for Learning (UDL)</b>	UDL is a framework that provides multiple means of representation, engagement, and expression to address the variability of all learners. It allows instructors to design curricula that are accessible and effective for a wide range of students. (Rose and Meyer 2002)
<b>Flipped Classroom</b>	In a flipped classroom, students are introduced to course materials before class, often through videos or readings. In-class time is then used for discussions, problem-solving, and clarifications. This approach accommodates different learning paces and preferences (Lage <i>et al.</i> 2000).
<b>Collaborative Learning</b>	Collaborative learning strategies encourage students to work together on projects, discussions, or problem-solving activities. This fosters interaction, social

	support, and a sense of belonging among students (Anyichie 2018).
<b>Use of Multiple Assessment Methods</b>	Employ various assessment methods such as essays, group projects, presentations, and exams to accommodate different learning styles and abilities (Angelo and Cross 1993).
<b>Clear Communication and Expectations</b>	Ensure that instructions and expectations are clear and concise, allowing all students to understand the goals and requirements of the course (Nilson 2016).
<b>Accessible Course Materials</b>	Provide course materials in accessible formats, such as transcripts for audio content and captions for videos, to support students with disabilities (Burgstahler 2015).
<b>Fostering an Inclusive Classroom Environment</b>	Create a safe and respectful classroom environment where all students feel valued and included. Encourage active participation and dialogue (Cox <i>et al.</i> 2011).

#### 4.5.4 Teacher Development and Diversity

The teachers also mentioned additional measures that they believed would assist them in implementing and promoting ME at their school, such as: increased professional development and teacher diversity. Teachers need continuous professional development on diversity and inclusion. Workshops and training can help educators understand the unique challenges faced by students from different backgrounds.

Having a diverse teaching staff is crucial. It provides students with role models from different backgrounds and ensures a variety of perspectives in the classroom. Teacher diversity, which involves having educators from a variety of racial, ethnic, cultural, and social backgrounds, offers several significant advantages in the educational system. Some of the key benefits highlighted by participants include:

- **Cultural Competence:** Diverse teachers can bring a rich tapestry of cultural experiences and perspectives to the classroom. This helps students gain a deeper understanding of different cultures and promotes cultural competence, which is essential in a globalised world.
- **Role Models:** Diverse teachers serve as role models for students from underrepresented or marginalised backgrounds. Seeing educators who look like them can inspire these

students to pursue higher education and professional careers, breaking down stereotypes and encouraging self-confidence.

- **Reduced Stereotyping:** Having diverse teachers can help reduce stereotyping and bias in the classroom. It challenges preconceived notions and promotes a more accepting and open-minded learning environment.
- **Global Perspective:** Teachers from different cultural backgrounds can provide students with a broader global perspective, helping them understand international issues and fostering a sense of global citizenship.
- **Improved Teacher Collaboration:** Diverse teaching staff can bring different viewpoints and teaching strategies to the table. This diversity of thought can lead to more effective collaboration among educators, enhancing the overall quality of instruction.
- **Reduction of Bias and Discrimination:** Diverse teachers can play a pivotal role in combating bias and discrimination in schools by promoting a more inclusive and equitable environment.

Ultimately, teacher diversity offers a range of advantages that go beyond just representation. It enriches the learning experience, promotes cultural competence, and prepares students for the diverse and interconnected world they will face in the future. Encouraging and supporting teacher diversity is not just a matter of equity, it is a strategy for improving the quality of education for all students.

#### **4.5.5 Other Methods of Implementing and Promoting Multicultural Education in Schools**

The study participants discussed other methods of implementing and promoting ME in schools, in lesser detail. These additional methods are listed below, accompanied by supporting literature to iterate their relevance to ME. The methods discussed below came as a result of discussions in the focus group which was intended to gather information and develop a sample lesson from the contributions of the focus group.

**Inclusive Language and Communication:** Inclusive language and communication play a pivotal role in promoting diversity and equity in various contexts, including education, workplaces, and society at large. It involves using language that respects and acknowledges

the identities and backgrounds of all individuals, regardless of their race, gender, sexuality, or other characteristics. Employing inclusive language is not only a matter of politeness but is rooted in the principles of social justice.

**Cultural Sensitivity:** Cultural sensitivity is a fundamental aspect of promoting diversity in schools, ensuring that all students feel valued and respected regardless of their cultural background. It involves recognising and appreciating the unique traditions, customs, and values that students bring with them. By fostering cultural sensitivity, schools create an inclusive environment where students from diverse backgrounds can thrive.

**Assessment and Accountability:** Assessment and accountability are intertwined components of the education system, each playing a critical role in evaluating student progress and ensuring the quality of educational outcomes. Effective assessment practices, guided by clear learning objectives and aligned with curriculum, help educators gauge student achievement and tailor instruction accordingly. In the broader context, assessment and accountability serve as mechanisms to uphold educational standards and inform policy decisions. They drive improvements in teaching and learning, fostering an environment where educational outcomes can be consistently enhanced and scrutinized, ultimately leading to better educational opportunities and outcomes for all students (Clinton 2004). We need to regularly assess our efforts and hold ourselves accountable for promoting diversity. Data collection and analysis can help us measure our progress and make improvements.

**Community Engagement:** Community engagement in schools is a powerful tool for promoting diversity and fostering a more inclusive educational environment. Community involvement, including parents, local organisations, and cultural groups, allows for the inclusion of a wide range of perspectives, experiences, and traditions. This not only enriches the learning experience but also reinforces the idea that all voices and backgrounds are equally valued within the school community.

**Collaboration with Local Organisations:** Collaboration with local organisations to promote diversity in schools offers a multitude of advantages. By partnering with local community groups, businesses, and cultural organisations, schools can bring a rich tapestry of experiences and resources into the classroom, thereby enriching the educational environment. This collaborative approach not only enhances students' exposure to diverse perspectives but also helps create a more inclusive and culturally responsive curriculum. It strengthens the sense of

belonging and connection among students from various backgrounds, fostering a respectful and tolerant atmosphere in schools. Moreover, it allows schools to tap into the expertise and resources of local organisations, making it possible to provide students with a well-rounded education that prepares them for a diverse and interconnected world. Collaborating with local organisations that promote diversity can bring valuable resources and opportunities to the school, enriching the educational experience.

**Peer-to-Peer Education:** Peer-to-peer education, a practice where students teach and learn from one another, offers several significant advantages. Peer education encourages students to engage critically with the subject matter and actively contribute to their learning process. It promotes collaboration, communication, and a deeper understanding of the material, as students often find subject matters more relatable when explained by their peers. Additionally, it fosters a sense of responsibility and leadership among students, preparing them for active participation in their communities.

**Student Input:** Student input is a valuable and integral aspect of the educational process. When students actively engage in providing feedback, expressing their opinions, and sharing their perspectives, it not only empowers them but also contributes to the continuous improvement of the learning experience. Student input can help educators adapt their teaching methods, curriculum, and classroom environment to better suit the diverse needs and preferences of their students. It fosters a sense of ownership and responsibility for one's education and ensures that the learning process becomes a collaborative endeavour. Ultimately, student input serves as a catalyst for creating inclusive, engaging, and effective educational environments where learners' voices are heard and respected. Hence, we should actively seek student input and involve them in decisions related to promoting diversity. Their voices and ideas can lead to more effective initiatives. “There is a need to infuse a sense of ownership to the students. We should let students own their school” (Anonymous F, Focus group).

Based on the data collected and the analysis I have provided, these responses demonstrate that there are various ways to promote diversity in education, and it often requires a combination of strategies to create a truly inclusive learning environment.

## **4.6 Summary**

In this chapter I presented the findings of the study from the data collected in the school. The educators' participation in the research made a concise contribution. The key themes for the participants' view on ME and the possible contents for lessons on ME as a strategy for teaching peace in schools were identified and presented. Possible practical strategies suggested by participants that can be used to teach ME in schools were also presented. Chapter five will be presenting the conclusions of the study and give recommendations.

# CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

## 5.1 Summary

This study aimed to explore the use of ME to foster a positive worldview among different cultural groups. The study hoped to look at the worldview and understanding of ME by educators and students, and to examine its effectiveness as a strategy to create a world that is peaceful, where people can co-exist and live in harmony with one another. To achieve this aim, four objectives were set out. The first objective sought to explore the nature and extent of the overall role of ME in schools. The second objective was to investigate what people thought about other cultures and the concept of the worldview of different cultures. The third objective aimed at creating an action research team to suggest what needed to be included in an ME intervention and develop a sample lesson. The last objective was to test and evaluate the outcomes of the initiated intervention strategy.

To achieve the above outlined objectives, a qualitative research methodology was used. The choice of the research context was intentional, as the school represented the character of South African society. The school comprised educators who not only represented the diversity of South Africa, but also the diversity of the immigrant population in South Africa. In terms of the first objective, it was clear that there was a great awareness of the demographic changes in South African society and there was also a desire to embrace other cultures. However, South Africans have not truly embraced this new face of South Africa, hence the problems of xenophobic attacks and racial discrimination. Secondly, though there have been great efforts in diminishing racial segregation in the education system and environment, ME has not been explicitly given a place in the school curriculum.

***Objective one:*** To explore the nature and extent of the overall role of ME in schools.

To fulfil the first objective, an extensive literature review on ME was done. This showed the volume of literature available on ME and explored methods which have been used in the past to teach and implement ME in schools. The literature reviewed gave the historical background of the changes in South African society which have informed its multiculturalism. The topics that were discussed in the literature review range from the South African Education system

past and present which illustrated the development of the education system and the influence of different political spheres that lead to segregation and social discrimination in the education system as (Mhlauli et. al. 2015: 207) talks about the fact that “there was deliberate fabrication in the syllabus of South African history in favour of whites at the expense of blacks”. Public education was discussed to illustrate the realities and politics that informed education in South Africa. Issues of race and social exclusion were the main characteristics of South African history and also inform the present situation of the education system and character. The literature on culture and diversity and the development of multicultural education in South Africa informed the study in a sense that the issues of race and multiculturalism are central in the South African context and it is important to take into consideration the developments of multicultural education in the South African context. The literature review also presented the ITP as a theoretical framework underpinning EFP and its relevance to the study. It noted that the concept is evolving through efforts at implementation.

**Objective two: To investigate what people, think about other cultures and the concept of the positive worldview of different cultures.**

In respect to addressing objective two, that is, to investigate what people thought about other cultures and the concept of the worldview of different cultures. semi-structured interviews were conducted with the school educators. The aim was to get their world view of ME and their thoughts regarding the need for ME to be introduced in the school curriculum.

The responses were grouped into three themes with sub-themes in each topic. The first one theme explored how ME will influence inclusivity and appreciation of diversity. Looking at the responses of the participants, there was a unanimous support and excitement at the prospect of introducing ME as a subject in schools. ME was viewed as having the potential to create a more inclusive and diverse learning environment. Participants viewed such steps as vital towards creating a better understanding and appreciation of different cultures especially in today's globalised world. Educators showed an understanding and a desire to educate a society that would be able to live together and tolerate one another, having learned the richness of cultural diversity, and understanding that we may be different but still share many more similarities. ME was viewed as a strategy that can positively influence the attitudes of students and future society, leading to reduced cultural misunderstanding and thus creating cultural competency, social and emotional development, critical thinking and problem solving, cultural enrichment, and the fostering of values and skills that have long term benefits in creating and maintaining peaceful societies.

The second theme highlighted that ME could influence an increased global worldview of diversity. The participants also identified that ME could create interconnectedness by preparing students for global citizenship. It also enhances the celebration of diversity and promotes an environment where everyone feels valued and appreciated by reducing prejudices and stereotypes. Students who experience multiculturalism are bound to have their worldview broadened as their knowledge is not limited only to their local culture, but they also have an understanding and appreciation of the global culture.

***Key points of planning and implementing ME:*** The challenges observed in the implementation of ME includes the fact that proper planning needs to be done to ensure that the curriculum remains balanced and does not side-line other groups, especially those of minority groups and cultures. This means that the content and perspectives from various cultures must be presented in an equitable and fair manner. Due to the lived experience of participants, it was deemed important to look at the challenges and concerns of implementing an effective ME approach, as it is a crucial step in preparing students for a diverse and interconnected world and overcoming the obstacles and disparities in education. Implementing ME requires careful and thoughtful planning. This planning involves the notion of developing strategies, utilising appropriate materials, and formulating instructional methods that effectively integrate diverse cultural content into the curriculum. ME in its nature should always be understood as an approach to teaching and learning that emphasises the recognition and incorporation of diverse cultural perspectives, experiences, and voices into the educational curriculum. It aims to promote understanding, tolerance, and appreciation of different cultures, races, and backgrounds.

Due to the lived experience of participants, there are several key points that they highlighted as potential challenges to effectively implementing ME in schools: These include:

1. misunderstanding of the concept of ME,
2. a lack of proper planning,
3. an unbalanced curriculum and
4. frequent side-lining of minority groups and cultures.

Following the data collected, a good number of responses outlined the importance of fairness by means of avoiding side-lining. In the context of ME, side-lining refers to neglecting or

marginalising the contributions and experiences of certain cultural or minority groups. This can happen if the curriculum is unbalanced or if some cultures are not adequately represented.

The process of avoiding side-lining in the context of ME offers several significant advantages, such as promoting inclusivity. By actively avoiding the side-lining of minority groups and cultures, ME promotes inclusivity and diversity within the learning environment. It sends a message that all voices and perspectives are valued, regardless of cultural background, which can create a more welcoming atmosphere for students of all backgrounds. It fosters empathy and understanding. When minority groups and their contributions are not marginalised, it allows students to gain a more comprehensive understanding of different cultures. This exposure helps to foster empathy, tolerance, and an appreciation of diverse worldviews, ultimately contributing to a more harmonious and interconnected society. This initiative then enhances cultural sensitivity. Students can interact effectively with people from different cultures. This skill is becoming increasingly important in our globalised world, where individuals frequently encounter diverse cultures in various personal and professional contexts.

Hence, we can then conclude that avoiding the side-lining of minority groups and cultures in ME is not only a matter of equity and social justice but also has numerous educational and societal advantages. It fosters a more inclusive, empathetic, and culturally competent student body, ultimately contributing to a more harmonious and interconnected world. All-in-all, the implementation of ME is not without its challenges. To be successful, educators and institutions must engage in careful planning to create a balanced curriculum that respects and values the diversity of cultures and does not side-line or marginalise any particular group, particularly minority groups and cultures. This approach can help foster an inclusive and equitable learning environment that benefits all students and promotes a deeper understanding of the world's rich cultural tapestry.

**Objective three: To form an action research team to suggest what need to be included in ME and develop a sample lesson.**

Regarding the third objective, I used the Focus Group of Educators as an Action Research Team to develop the Lesson Plan that will be used to teach ME. The participants in the focus group as Educators had the necessary skills in the teaching methods and were knowledgeable with regards to the demographic makeup of the school. These participants were enthusiastic about contributing towards the development of the content of the lesson on ME, however it was apparent that for such an intervention to be done there needed to be a comprehensive

formulation of suggestions on the methodology and possible actions that could be used to teach ME in schools. The focus group team paid attention to the formulation of the possible ways of teaching ME in a way that highlighted it as a life lesson rather and not just an intellectual intervention. Thus, the team successfully formulated the following ways of implementing ME in schools which may be used in developing a lesson plan in the future because this objective was not met:

1. Curriculum Enhancement – building on the existing curriculum to include ME. For example, incorporating it in the teaching of historical figures and including a diverse range of authors.
2. Cultural Awareness Programmes - improve on already existing cultural programmes and be more purposeful in promoting the appreciation of diversity.
3. Mentorship Programmes – build mentorship programmes that go beyond cultural backgrounds and that are geared to cross boundaries and learn other cultures.
4. Student Clubs and Organisations – build on existing youth clubs that promote cultural values and incorporate them in the curriculum. For example, the time of the annual Zulu Reed Dance can be used as an opportunity to teach about the purpose and the values that are imbedded in this cultural practice.
5. Developing and implementing anti-Bullying and inclusion policies.
6. Inclusive teaching strategies.
7. Promote multilingualism - encouraging the preservation of native languages and supporting multilingual education as a way to embrace diversity.
8. Building platforms for and encouraging peer mentoring and support.
9. Encouraging teacher diversity.

**Objective four: To test and evaluate the outcomes of the initiated intervention strategy**

This objective aimed to continue the action research component which began with Objective 3 which was done by the Focus Group of developing a Sample Lesson. The initial strategy was to further give the opportunity to the Grade 10 LO educators to implement the Lesson and have that evaluated by the Research Team together with the learners. However, due to the fact that the school Management withdrew the participation of the learners in the research for the reason that they would not have valuable contribution, the lesson plan could not be developed and

implemented in class during the research period. The Focus Group decided to incorporate the lesson during their LO period as a way of taking it forward.

## **5.2 Reflection of the Research Design**

The study employed a qualitative action research approach to achieve the outlined objectives. This approach was implemented in 3 stages, which were training on multicultural education, data collection, and the development of a sample lesson using the focus group participants as an active research team. The data collection methods used were interviews, focus group and observation. Participants were drawn from the school and their natural context, which is the school, which allowed freedom for the participants. Using the school context facilitated observation of the interaction of participants in the context of the study. As this was action research, which means that the participants are active in the research process and the researcher does not pose as an expert in the research process, the whole study was designed to allow the participants to be active contributors in the study. The training was designed to allow the participants to share their experience on the topic of multicultural education. Interview questions were designed to allow the participants to share their knowledge, views and experience of living and involvement in the multicultural setting and be able to contribute to how they see the role of multicultural education as a strategy for peace.

Qualitative research design was deemed to be suitable as the participants had to share their lived experience of multicultural education through qualitative interviews, focus group and participate in designing the sample lesson. This equally enabled me to gather information through observation, using the developed observation tool, as the participants interact during discussions and informally. The overall observation was that the educators were very interested in using ME, this was illustrated by their willingness to assist in the development of the sample lesson and in their general positive interactions throughout the study. According to Richie (2014: 22), the development of qualitative research was strongly influenced by the importance of understanding human behaviour and the meaning individuals attach to their own experiences in their social environment and context. Thus, multicultural education as a strategy for peace is intended to influence how people behave after obtaining an understanding and appreciation of differences rather than acting blindly.

The use of ITP and EFP as a framework for the study was appropriate in that the study aimed at integrating both education and practical aspect of research. The training process aimed at

imparting knowledge on the subject of multicultural education while gaining insight on the people's worldview on the subject. Further on, employing the theories mentioned enabled me to fulfil the aim of involving the participants in developing a tool that they would own and be proud to use in multicultural education. The lesson plan was not the final step, but a starting point in creating a peaceful society through multicultural education.

Finally, though the study was able to achieve the goal of developing the sample lesson on Multicultural education, it would have enabled me to evaluate the effects of the lesson if the lesson plan was tested in the classroom. This was outside the scope of the study because the study did not involve the learners, therefore the lesson plan could not be completed.

### **5.3 Recommendations**

Based on the study findings three broad recommendations are made. Firstly, the DBE should **cultivate cultural competence**. There is a need to provide professional development and training to educators to help them become more culturally competent. This training can enhance their ability to teach in a culturally sensitive manner and understand the unique needs of diverse students. Cultural competence training is essential for educators to create inclusive, welcoming, and effective learning environments. It not only benefits the students but also supports the professional growth and development of educators themselves. By understanding and respecting the diverse backgrounds and experiences of their students, educators can play a critical role in promoting equity and social justice in education.

Secondly, Schools should have a culture of **parent and community involvement**. Engaging parents and the community in the ME process allows them to be ambassadors of this form of education. This, in turn, encourages parents to share their cultural knowledge and experiences, and creates an opportunity for their involvement in school events and discussions. We can equally pair this dimension with involving the communities, through collaborating with local cultural and community organisations to bring authentic and diverse perspectives into the classroom. Schools should invite guest speakers, organise field trips, or host cultural events that allow students to interact with members of various cultural groups. The effectiveness of these interventions should be reviewed in light of constant dialogues and evaluations. There should be an evaluated and revised policy, continuously assessing the effectiveness of ME initiatives. Collecting feedback from students, parents, and educators to identify areas for improvement and make the necessary adjustments.

The third recommendation incorporates the creation of safe spaces. This requires a collaborative approach from both the department and schools. They should establish safe spaces and support systems for students from marginalised or underrepresented groups. This includes counsellors, affinity groups, or support networks that allow students to share their experiences and concerns. They should ensure that school policies and practices are inclusive and free from discrimination. This includes addressing issues like bullying, bias, and discriminatory behaviour. Therefore, improving ME demands a commitment to creating a more inclusive and equitable learning environment. It involves collaboration, open dialogue, and ongoing efforts to address the unique needs and perspectives of a diverse student body.

#### **5.4 Areas of Future Work**

Although the study showed positive responses towards the use of ME in schools, the target population involvement was limited because of the restrictions from a research context. Therefore, it is suggested that an extensive study be done which will involve all stakeholder in the school community, especially the students. Further on, the involvement of the DBE may be crucial because in the long run, the decisions about the curriculum and the development of the education system lies with them. It is recommended that future studies incorporate a pilot project in a certain school or schools, where students can have a choice of choosing ME as a school subject. Such a study will require a lengthy period of time and the results may give an indication of the effects of ME in the long run.

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# APPENDICES

## Appendix A: Interview Schedule for Educators: Cluster one



### Introduction

My name is conducting a study on ME as a strategy for teaching peace in schools under the Faculty of Management Sciences: Peace Building. I am a Masters Student and would like to get some information on your experience of the subject we are dealing with.

1. Could you please tell me a little bit about yourself?
  - 1.1 Your educational background
  - 1.2 Which position you are holding?
  - 1.3 How long have you been in the teaching profession?
2. Do you have any experience of interacting with people of different culture than your own?
  - 2.1 If so, how was the whole experience of interacting with people of different cultures.
3. Describe a specific situation in which you worked with a diverse group of people or individuals. What did you learn from this experience?
  - 3.1 How do you feel about being in a school with people from different cultural background?
  - 3.2 How do you/ would you work with learners from diverse cultural backgrounds?
4. What is your understanding of Multiculturalism and ME?
  - 4.1 Are there anyways in which your school curriculum incorporates Multiculturalism? Please elaborate how?
5. Do you think ME can add value to your school environment?
  - 5.1 If so, how do you think it can add value for a conducting teaching environment?
6. If there are any comments, you are welcome to add them before we wrap the interview.

Thank you for your participating in this interview and for your response.

## Appendix B: Interview Schedule for Learners: Cluster two



### Introduction

My name is conducting a study on ME as a strategy for teaching peace in schools under the Faculty of Management Sciences: Peace Building. I am a Masters Student and would like to get some information on your experience of the subject we are dealing with.

1. Could you please tell me a little bit about yourself?
2. Do you have any experience of interacting with people of different culture than your own in your home area or school environment?
  - a. If so, how was the whole experience of interacting with people from different culture?
3. Describe your relationship with learners or teachers of different culture from yours?
  - 3.1 How do you feel about being in a school with people from different cultural background?
4. What is your view on multiculturalism?
  - 4.1 Would you like to learn something from another culture?
  - 4.2 If yes, please explain the components that you would like to learn from another culture.
  - 4.3 How do you manage diversity in your school?
5. If there are any comments, you are welcome to add them before we wrap the interview.

Thank you for your participating in this interview and for your response.

## Appendix C: Interview Schedule for SGB and Parents



### Introduction

My name is conducting a study on ME as a strategy for teaching peace in schools under the Faculty of Management Sciences: Peace Building. I am a Masters Student and would like to get some information on your experience of the subject we are dealing with.

1. Could you please tell me a little bit about yourself?
2. Do you have any experience of interacting with people of different culture than your own?
3. As a parent how do you feel about cultural diversity in the school?
- 3.1 What would you do encourage for your child school regarding cultural diversity? Please elaborate.
4. What is your understanding of Multiculturalism and ME?
- 4.1 Would you like your child to understand or learn about Multicultural diversity?
5. If there are any comments, you are welcome to add them before we wrap the interview.

Thank you for your participating in this interview and for your response.

## Appendix D: Focus Group Discussion Questions:



The focus groups interview seeks to establish what people think about other cultures, their understanding of diversity and the concept of worldview of different cultures; it will also form an action research team which will work together with **the researcher to suggest what need to be included in ME.**

1. What is your understanding of the concept, culture and cultural diversity?
2. Have you ever interacted with people from other cultures other than your own?
3. If you were to live with people from diverse cultural backgrounds, what do you think will be your advantages and what do you think will be your challenges?
4. In your opinion, what are the benefits of understanding other people's cultures?
5. In this school, are there any programs that address cultural diversity?
6. What do you think needs to be added to empower you with this knowledge?
7. What could be included in a multicultural lesson?
8. What do you think the department of education could do to ensure that there is understanding, acceptance and respect of cultural diversity in schools?

## Appendix E: Observation Guide



### Section A: Observation during interviews and Focus Groups

Date: -----

Time: -----

Observation	Notes
1. Venue: How is it prepared	
2. Overall Mood on arrival	
3. Sitting arrangements during FGD	
4. Verbal Communication: How is formal and informal conversation flowing	
5. The pattern of communication during focus groups	
6. Physical gestures: how people use their physical gesture during conversation.	
7. Points of disagreements: How are they handled	

8. Non-verbal: Facial expressions and other physical actions	

Researcher Comments: \_\_\_\_\_

Section B: General Observation in informal settings:

Date: \_\_\_\_\_

Time: \_\_\_\_\_

Venue: \_\_\_\_\_

The school physical environment: Is there reflection of any culture or cultural diversity, in the displays or artwork?

Notes:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Interaction of teachers: Any reflection of cultural diversity?

Notes: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Dress Code: Do the teachers freely reflect their culture in the way they dress?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Interaction of learners: What is being reflected?

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General Comments

## Appendix F: Request for Permission to Conduct Research



4 June 2020

The Board of Directors

St Francis College

170 Abbot Francis Road

Mariannahill

3601

Request for Permission to Conduct Research

Dear Managing,

My name is a Master's in Management Sciences Peacebuilding student at the Durban University of Technology. The research I wish to conduct for my master's dissertation is to explore ME as a strategy for teaching peace in schools. It involves working with the educators, parents and learners.

I am hereby seeking your consent to conduct research at St Francis College to actively explore the effectiveness of ME and to develop a worldview that fosters positive attitudes towards cultural diversity to enhance peaceful environment. The educators, Gr 10 learners and parents will be selected to become actively involved in the study. The grade 10 learners will be requested to complete questionnaires. The educators, grade 10 learners and parents will participate in interviews, focus groups and consultations in designing a sample lesson that will be used in ME. The exploration and intervention period will run from January to July 2021 where interviews, focus group discussions and planned intervention with the learners, educators, will be implemented and evaluated. All the participants in the research do so voluntarily and may withdraw from the research without providing any reasons for such action.

The intention is to capture the interviews and focus group discussions with the participants through Dictaphone recordings of sessions, but should the research participants disapprove of such data collection procedures, the wishes of the research participants pertaining to recordings will be fully respected. Confidentiality will be maintained in the individual interviews and I will appeal to participants in the interviews and focus group discussions to respect confidentiality. The privacy and anonymity of the participants will be respected at all times; and research information relevant to the research participants will be available upon request.

I have provided you with a copy of my proposal which includes copies of the data collection tools and consent and/ or assent forms to be used in the research process, as well as a copy of the approval letter which I received from the Institutional Research Ethics Committee (IREC). If you require any further information, please do not hesitate to contact me at or email:

Thank you for your time and consideration in this matter.

Yours sincerely,

F.L. Mazibuko

## Appendix G: Researcher's Letter to the School Principal



4 June 2020

The Principal

St Francis College

170 Abbot Francis Road

Mariannahill

3601

Dear Madam

Request for Permission to Conduct Research

My name is a Masters student at the Durban University of Technology. The research I wish to conduct for my Masters aims to explore the effects of ME in schools in order to create a peaceful diverse society.

I am hereby seeking your consent to conduct research on the development of peace building skills and attitudes using ME and this action research will involve educators, grade 10 learners and parents who will be active participants and contributors in the study. The research will involve 40 participants of 19 grade 10 learners, 11 educators and 5 parents. The first stage of data collection will be face to face interviews of 15 participants involving educators, learners and parents who will be purposively selected. Further on, educators and grade 10 learners will participate in focus groups and consultations in designing a sample lesson of ME as plan of action. Interviews, focus group discussions and planned intervention which the learners, educators and parents have agreed upon through consultation, will be implemented and evaluated in the period 20 January to 31 August 2021. All the participants in the research do so voluntarily and may withdraw from the research without providing any reasons for such

action. The intention is to capture the interviews and focus group discussions with the participants through Dictaphone recordings of sessions, but should the research participants disapprove of such data collection procedures, the wishes of the research participants pertaining to recordings will be fully respected.

Confidentiality will be maintained in the individual interviews and I will appeal to participants in the interviews and focus group discussions to respect confidentiality. The privacy and anonymity of the participants and the school where the research will be conducted will be respected at all times; and research information relevant to the research participants will be available upon request.

I have provided you with a copy of my proposal which includes copies of the data collection tools and consent and/ or assent forms to be used in the research process, as well as a copy Persons to Contact in the Event of Any Problems or Queries:

Please contact the researcher, my supervisor or the Institutional Research Ethics administrator on Complaints can be reported to, Director, Research and Postgraduate Support. Contact number is

Yours sincerely

F.L. Mazibuko

## Appendix H: Researcher's letter to SGB



4 June 2020

The Chairperson of SGB

St Francis College

170 Abbot Francis Road

Mariannhill

3601

Dear Sir/Madam

Request for Permission to Conduct Research

My name, a Masters student at the Durban University of Technology. The research I wish to conduct for my Masters aims to explore the effects of ME in schools in order to create a peaceful diverse society.

I am hereby seeking your consent to conduct research on the development of peace building skills and attitudes using ME and this action research will involve educators, grade 10 learners and parents who will be active participants and contributors in the study. The research will involve 40 participants of 19 grade 10 learners, 11 educators and 5 parents. The first stage of data collection will be face to face interviews of 15 participants involving educators, learners and parents who will be purposively selected. Further on, educators and grade 10 learners will participate in focus groups and consultations in designing a sample lesson of ME as plan of action. Interviews, focus group discussions and planned intervention which the learners, educators and parents have agreed upon through consultation, will be implemented and evaluated in the period 20 January to 31 August 2021. All the participants in the research do so voluntarily and may withdraw from the research without providing any reasons for such

action. The intention is to capture the interviews and focus group discussions with the participants through Dictaphone recordings of sessions, but should the research participants disapprove of such data collection procedures, the wishes of the research participants pertaining to recordings will be fully respected.

Confidentiality will be maintained in the individual interviews and I will appeal to participants in the interviews and focus group discussions to respect confidentiality. The privacy and anonymity of the participants and the school where the research will be conducted will be respected at all times; and research information relevant to the research participants will be available upon request.

I have provided you with a copy of my proposal which includes copies of the data collection tools and consent and/ or assent forms to be used in the research process, as well as a copy Persons to Contact in the Event of Any Problems or Queries:

Please contact the researcher, my supervisor or the Institutional Research Ethics administrator. Complaints can be reported to, Director, Research and Postgraduate Support. Contact number is

Yours sincerely

Durban University of Technology

## Appendix I: Letter of Information for Parents



**Title of the Research Study:** ME as a strategy for teaching Peace in Schools.

Principal researcher:

Supervisor:

**Purpose of the Study:** The purpose of this study is to explore the use of ME in schools to develop a worldview that seeks to develop skills and attitudes in which participants will become actively involved in creating a peaceful society that respect, acknowledge and embrace diversity.

Dear parent

I am a master's student from Durban University of Technology (DUT) in Durban. I am conducting a study on the use of ME as a strategy for teaching peace in schools. The research will involve 40 participants of which 19 will be grade 10 learners, 11 educators and 5 parents. The first stage of data collection will be face to face interviews of 15 participants involving educators, learners and parents who will be purposively selected. Further on, educators and grade 10 learners will participate in focus groups and consultations in designing a sample lesson of ME as plan of action. Interviews, focus group discussions and planned intervention which the learners, educators and parents have agreed upon through consultation, will be implemented and evaluated in the period 20 January to 31 August 2021. All the participants in the research do so voluntarily and may withdraw from the research without providing any reasons for such action. The intention is to capture the interviews and focus group discussions with the participants through Dictaphone recordings of sessions, but should the research participants disapprove of such data collection procedures, the wishes of the research participants pertaining to recordings will be fully respected.

Confidentiality will be maintained in the individual interviews and I will appeal to participants in the focus group discussions to respect confidentiality. The privacy and anonymity of the

participants and the school where the research will be conducted will be respected at all times; and research information relevant to the research participants will be available upon request.

Please note that your participation in this study is voluntary, you have a right to decline being part of the interview. Even though you will be recorded, please note that the information will be treated with the anonymity it deserves.

I therefore request your participation in giving insight and the development of a sample lesson on ME. If you decide to partake in the study, you will either be answering questions on the following settings;

- a) Personal interviews Schedule which will take at least 30- 45 minutes or/ and;
- b) Focus groups discussions which will last at least 40-45 minutes.

**Risks or Discomforts to participants:** This is a very low risk study and there are no discomforts expected.

**Withdrawal from the Study:** Your participation is completely voluntary; you have a right to decline to be a participant in the study.

**Remuneration:** There is no reward or financial benefit that will be given to participants.

**Costs:** Participants will not be expected to bear any costs during the research.

**Confidentiality:** Nothing that you say will be traced back to you. All the information collected will be locked in a safe place and destroyed after five years.

Persons to Contact in the Event of Any Problems or Queries:

Please contact the researcher, my supervisor or the Institutional Research Ethics administrator on. Complaints can be reported to, Director, Research and Postgraduate Support. Contact number

Yours sincerely

Durban University of Technology

## Appendix J: Information Letter for Learners



**Title of the Research Study:** ME as a strategy for teaching Peace in Schools:

A case study in Mariannhill, Pinetown.

Principal researcher:

Supervisor

My name is, a master's degree Candidate from Durban University of Technology. I am currently undertaking a research aimed to explore ME as a strategy for peace in schools while establishing the world view of multiculturalism in the South African Context focusing in KwaZulu Natal.

The study will explore the effects of ME in bringing peace and thus enabling understanding of diversity in culture for peace building. The study will be exploratory in nature and you will either be required to participate in the interview section where you will be asked to provide your thought or experience of multiculturalism or you will be part of focus group discussions on the topic. The interviews and focus group discussions are not aimed at testing your understanding but just for information and also your contribution in the research. The intention is to capture the interviews and focus group discussions with the participants with Dictaphone recordings of sessions, however, should the research participants disapprove of such data collection procedures, and the wishes of research participants pertaining to recordings will be fully respected.

I therefore request your participation in giving insight and the development of a sample lesson on ME. If you decide to partake in the study, you will either be answering questions on the following settings;

- a) Personal interviews Schedule which will take at least 30- 45 minutes or/ and;
- b) Focus groups discussions which will last at least 40-45 minutes.

**Risks or Discomforts to participants:** There are no risks anticipated in this study and there are no discomforts expected.

**Withdrawal from the Study:** Your participation is completely voluntary; you have a right to decline to be a participant in the study.

**Remuneration:** There is no reward or financial benefit that will be given to participants.

**Confidentiality:** Nothing that you say will be traced back to you. All the information collected will be locked in a safe place and destroyed after five years.

Persons to Contact in the Event of Any Problems or Queries:

Please contact the researcher, my supervisor or the Institutional Research Ethics administrator on. Complaints can be reported to, Director, Research and Postgraduate Support. Contact number is.

Durban University of Technology

## Appendix K: Parental Consent



Statement of Agreement for your child to participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number: 031-373-2375,
- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent of participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to take part in the study.
- I understand that significant new findings developed during this research that may relate to participation will be made available to me.

\_\_\_\_\_

Full Name of Participant      Date      Time      Signature / Right Thumbprint

I, \_\_\_\_\_ herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

Full Name of Researcher      Date      Signature

\_\_\_\_\_

Full Name of Witness (If applicable)      Date      Signature

\_\_\_\_\_

Full Name of Legal Guardian (If applicable)      Date      Signature

## Appendix L: Assent Form (learners)



Statement of Agreement for your participation in the Research Study:

- I hereby confirm that I have been informed by the researcher, about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number:
- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent of participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to take part in the study.
- I understand that significant new findings developed during this research that may relate to participation will be made available to me.

\_\_\_\_\_

Full Name of Participant      Date      Time      Signature / Right Thumbprint

I, Francina Lethiwe Mazibuko herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

Full Name of Researcher:      Date:      Signature:

\_\_\_\_\_

Full Name of Witness (If applicable)      Date      Signature

\_\_\_\_\_

Full Name of Legal Guardian (If applicable)      Date      Signature

## Appendix M: Consent



Statement of Agreement for your participation in the Research Study:

- I hereby confirm that I have been informed by the researcher, , about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number: ,
- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent of participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to take part in the study.
- I understand that significant new findings developed during this research that may relate to participation will be made available to me.

\_\_\_\_\_

Full Name of Participant      Date      Time      Signature / Right Thumbprint

I, \_\_\_\_\_ herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

Full Name of Researcher:      Date      Signature

\_\_\_\_\_

Full Name of Witness (If applicable)      Date      Signature

\_\_\_\_\_

Full Name of Legal Guardian (If applicable)      Date      Signature

## Appendix N: Letter of Information for Educators



**Title of the Research Study:** ME as a strategy for teaching Peace in Schools.

Principal researcher:

Supervisor:

**Purpose of the Study:** The purpose of this study is to explore the use of ME in schools to develop a worldview that seeks to develop skills and attitudes in which participants will become actively involved in creating a peaceful society that respect, acknowledge and embrace diversity.

Dear Educator

I am a master's student from Durban University of Technology (DUT) in Durban. I am conducting a study on the use of ME as a strategy for teaching peace in schools. The research will involve 40 participants of which 19 will be grade 10 learners, 11 educators and 5 parents. The first stage of data collection will be face to face interviews of 15 participants involving educators, learners and parents who will be purposively selected. Further on, educators and grade 10 learners will participate in focus groups and consultations in designing a sample lesson of ME as plan of action. Interviews, focus group discussions and planned intervention which the learners, educators and parents have agreed upon through consultation, will be implemented and evaluated in the period 20 January to 31 August 2021. All the participants in the research do so voluntarily and may withdraw from the research without providing any reasons for such action. The intention is to capture the interviews and focus group discussions with the participants through Dictaphone recordings of sessions, but should the research participants disapprove of such data collection procedures, the wishes of the research participants pertaining to recordings will be fully respected.

Confidentiality will be maintained in the individual interviews and I will appeal to participants in the focus group discussions to respect confidentiality. The privacy and anonymity of the

participants and the school where the research will be conducted will be respected at all times; and research information relevant to the research participants will be available upon request.

Please note that your participation in this study is voluntary, you have a right to decline being part of the interview. Even though you will be recorded, please note that the information will be treated with the anonymity it deserves.

I therefore request your participation in giving insight and the development of a sample lesson on ME. If you decide to partake in the study, you will either be answering questions on the following settings;

- a) Personal interviews Schedule which will take at least 30- 45 minutes or/ and;
- b) Focus groups discussions which will last at least 40-45 minutes.

**Risks or Discomforts to participants:** This is a very low risk study and there are no discomforts expected.

**Withdrawal from the Study:** Your participation is completely voluntary; you have a right to decline to be a participant in the study.

**Remuneration:** There is no reward or financial benefit that will be given to participants.

**Costs:** Participants will not be expected to bear any costs during the research.

**Confidentiality:** Nothing that you say will be traced back to you. All the information collected will be locked in a safe place and destroyed after five years.

Persons to Contact in the Event of Any Problems or Queries:

Please contact the researcher, my Kaye on Institutional Research Ethics administrator on 031 373 2375. Complaints can be reported to, Director, Research and Postgraduate Support.  
Contact number

Yours sincerely

Durban University of Technology

## Appendix O: Training Outline: ME for School Educators

### A: ROUTINE INFORMATION

Date:	Day:
Name of School:	
Subject:	ME AS A STRATEGY FOR TEACHING PEACE IN SCHOOLS
Topic:	Exploring Cultural Diversity in High School:
Content/ Concept Area:	Diversity, dynamics of different cultures, Inclusivity.
Theory Applied	Integrative Theory of Peace and Education for Peace Theory
Duration of lesson:	1 HOUR

### B: SPECIFIC AIMS

Students will gain an understanding and appreciation of cultural diversity, develop cultural competence, and foster open-mindedness through a series of engaging activities and discussions.

### C: LESSON OBJECTIVES

#### 1. KNOWLEDGE

BY THE END OF THE LESSON LEARNERS WILL BE ABLE TO:

- Introduce the concept of cultural diversity and its importance.
- Understand the concept of cultural diversity and its importance
- Delve deeper into specific cultures to promote a more nuanced understanding.
- Develop skills to interact respectfully and effectively with individuals from diverse backgrounds.

#### 2. SKILLS

- Cultural Competence
- Managing Diversity
- Interacting with Diverse Cultures
- Being able to advocate for Peace

### 3. VALUES/ATTITUDES

- Respect
- Listen
- Explain
- Team work

#### D: APPROACH/TEACHING STRATEGY:

- Define
- Explain
- Elaboration.
- Examples
- Question and answer
- Research Work

#### E: RESOURCES:

##### Materials:

1. Whiteboard and markers
2. Laptop or projector for multimedia presentations
3. Flip chart paper and markers

4. Printed maps, images, and articles representing various cultures

5. Internet access for research

F: LESSON PHASES:

1. INTRODUCTION

Icebreaker Activity (20 minutes)

Cultural Bingo" - Create bingo cards with different cultural elements (languages, customs, traditions). Students mingle to find classmates who match the descriptions on their cards.

2. DEVELOPMENT

STEP 1: WHAT IS CULTURE AND CULTURAL DIVERSITY?

- Class Discussion (15 minutes)

- Define cultural diversity and discuss its relevance in today's globalized world.

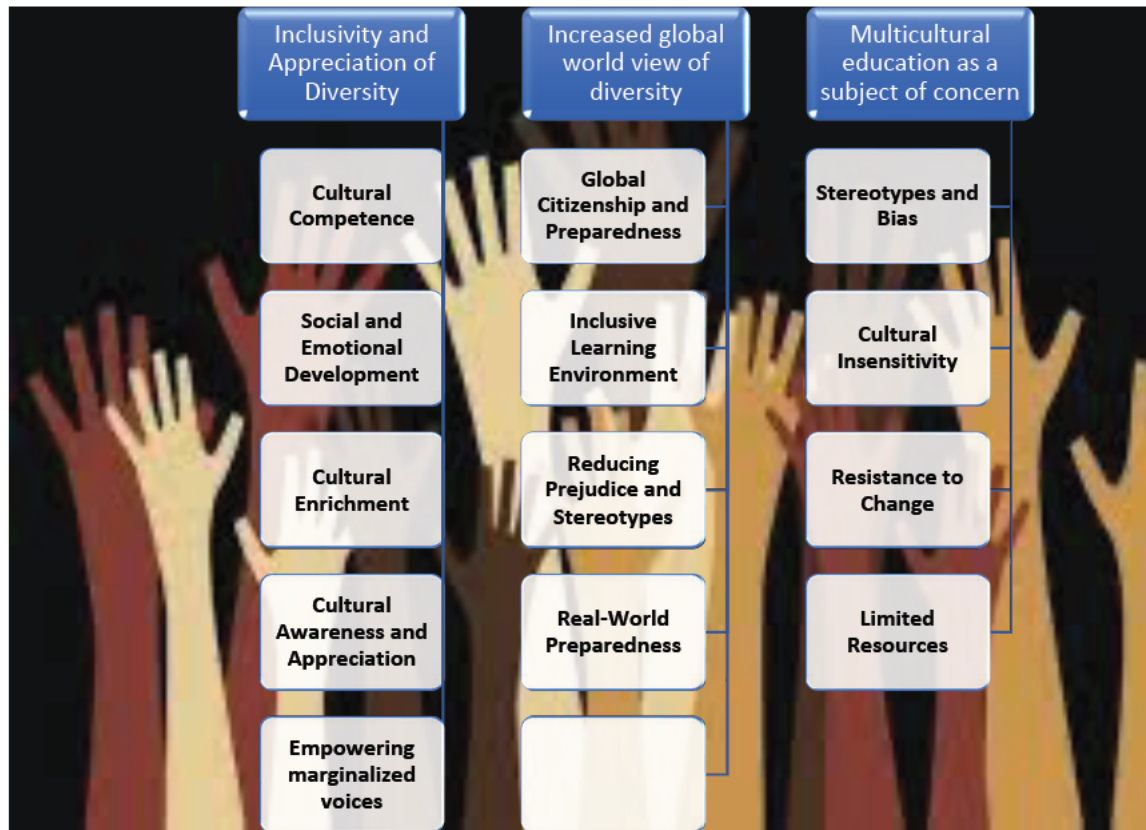
- Share personal experiences or stories related to cultural diversity

STEP 2: Multimedia Presentation (25 minutes)

- Showcase videos and images highlighting diverse cultures around the world.

- Discuss the benefits of understanding and respecting cultural differences.

# 1. INCLUSIVITY AND APPRECIATION OF DIVERSITY



## 1.1 Cultural Competence



Teaching students about different cultures promotes cultural competence, which is essential for personal and professional success. In support of this, the American Council on the Teaching of Foreign Languages (ACTFL) highlights the importance of cultural competence in language education, but this concept is equally applicable to other subjects.

Other components that make cultural competence include, Cultural awareness, knowledge of diverse cultures, avoiding stereotypes and generalization, effective communication.

**Example:** It involves understanding different cultures, beliefs, values, and practices, and being able to adapt one's own behaviour and communication style to accommodate and respect those differences.

### 1.2 Social and Emotional Development

ME supports the social and emotional development of students. A report by the National Association of School Psychologists (NASP) discusses how it can enhance students' self-esteem and sense of belonging.

### 1.3 Cultural Enrichment

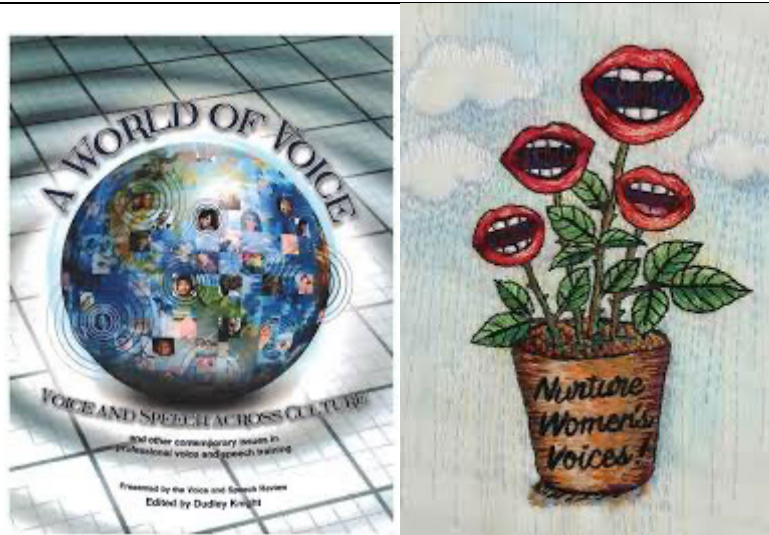


Multicultural teaching practices enrich students' lives by exposing them to a wealth of diverse perspectives, traditions, and knowledge, as highlighted by the National Education Association (NEA).

### 1.4 Cultural Awareness and Appreciation

Teaching ME involves fostering cultural awareness and appreciation among students. This includes recognizing and valuing the diversity of cultures, traditions, languages, and histories represented within the classroom and beyond.

### 1.5 Empowering marginalized voices



ME seeks to amplify the voices and experiences of marginalized groups. It recognises the historical and contemporary struggles faced by individuals and communities who have been marginalized based on race, ethnicity, religion, gender, sexual orientation, socioeconomic status, or other identities.

## 2. Increased global world view of diversity



### 2.1 Global Citizenship and Preparedness

Multicultural teaching practices prepare students for an increasingly interconnected world. As the United Nations Educational, Scientific and Cultural Organization (UNESCO) emphasises, education should aim to "build inclusive knowledge societies and foster global citizenship" to address global challenges.

## 2.2 Inclusive Learning Environment



Embracing multicultural teaching practices ensures that all students feel included and represented in the curriculum. This can lead to a more positive and effective learning environment.

## 2.3 Reducing Prejudice and Stereotypes

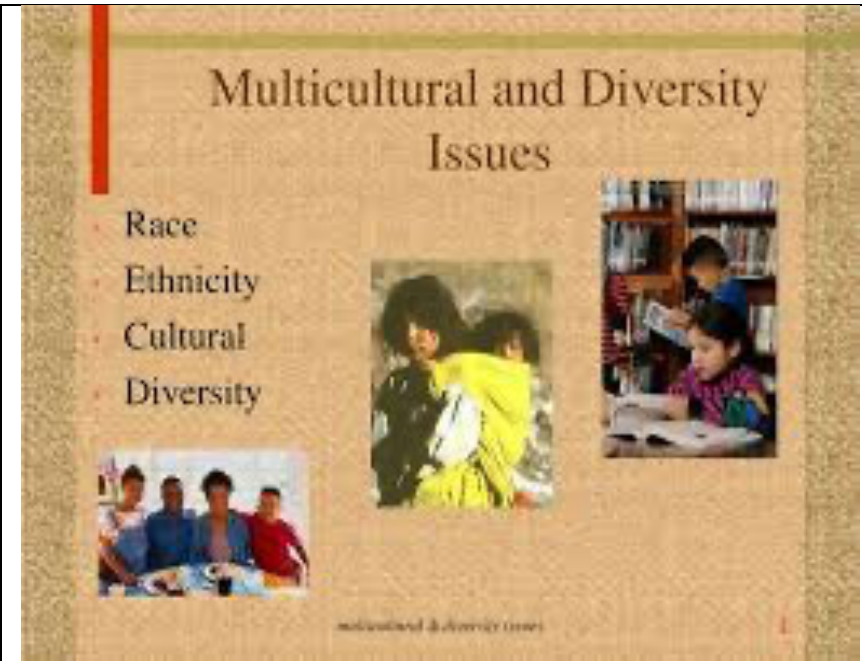
Teaching about different cultures and traditions can help dispel stereotypes and reduce prejudice. It encourages empathy and understanding among students, fostering a more inclusive and harmonious school community.

## 2.4 Real-World Preparedness



In an increasingly globalized world, understanding and respecting different cultures is an essential skill. ME helps students develop intercultural competence, which is valuable in both personal and professional life.

## 3. ME AS A SUBJECT OF CONCERN



3.1 Stereotypes and Bias



There may be concerns about the perpetuation of stereotypes and biases within the education system. Some worry that without effective ME practices, harmful stereotypes and biases can go unaddressed.

3.2 Cultural Insensitivity



Concerned individuals might point out instances of cultural insensitivity or cultural appropriation in the educational materials or practices. This can lead to misunderstanding and offense.

Example: Culturally insensitive or inappropriate conduct includes a spectrum of behaviours, from unintentionally offensive assumptions or comments (implicit bias and microaggressions) to intentionally prejudiced conduct.

### 3.3 Resistance to Change



Resistance from traditional or conservative educational systems can be a source of concern. Implementing multicultural teaching practices may face resistance from educators, administrators, or parents who are hesitant to embrace change.

### 3.4 Limited Resources



Concern may stem from the limited resources allocated to ME. This could include insufficient teacher training, outdated or inadequate teaching materials, or a lack of support for culturally diverse extracurricular activities.

### 3. CONSOLIDATION/LESSON CONCLUSION

To conclude the lesson, learners can come to the front and share their learnings and give a short summary based on their interaction. The following can be used as reflection questions:

1. What has been confirmed in me?
2. What did I experience for the first time?
3. What do I feel is my responsibility moving forward regarding ME?
4. Do I feel empowered and in what way?
5. What is my view about the subject of ME?

#### G: ASSESSMENT:

##### 1. ASSESSMENT TYPE

Participative Learning Experience

##### 2. ASSESSMENT INSTRUMENTS/TOOLS

1. Research Activity (30 minutes) – Exploring Specific Cultures

- Divide students into small groups and assign each group a specific culture.
- Provide resources for research (books, online articles, etc.).
- Have each group create a presentation highlighting key aspects of their assigned culture.

2. Group Presentations (30 minutes) – Exploring Specific Cultures

- Groups present their findings, covering aspects such as language, traditions, customs, and values.
- Encourage questions and discussions after each presentation.

3. Role-playing Activity (30 minutes) – Promoting Cultural Competence

- Assign scenarios involving cross-cultural interactions.
- Students role-play these scenarios, emphasizing effective communication and understanding.

4. Class Discussion (20 minutes) – Promoting Cultural Competence

- Reflect on the role-playing activity.
- Discuss the challenges and benefits of effective cross-cultural communication.

3. ASSESSMENT METHOD

Observation and Noting important aspects for further reflection

H: TEACHER REFLECTION ON LESSON TAUGHT: (TO BE COMPLETED AFTER LESSON WAS TAUGHT)

1. SUCCESSES EXPERIENCED

2. CHALLENGES ENCOUNTERED

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3. POSSIBLE REVISIONS

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4. INTERESTING INCIDENTS

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