



POLICY BRIEF

Teaching Respect for All Policy Brief
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LESSONS IN RESPECT:

Building Respectful Schools and Inclusive
Communities through Education

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Executive Summary

Globally young people are faced with violence, abuse and discrimination and in South Africa these symptoms are often exacerbated in disadvantaged communities. The education system suffers uniquely due to the added effects that Bantu Education still has on the ability and attitudes of many education professionals. Schools in South Africa have thus become characterised by fractured relationships between the community, parents, learners, and education professionals.

The Teaching Respect for All project was rolled out by the Institute for Justice and Reconciliation in 2012 and began to equip educators to teach in ways which respected the diversity of students and enabled them to cope and deal with cases of discrimination, marginalisation, violence and disrespect which they may encounter. The goal was to enable education professionals to create respectful learning environments characterised by all role-players displaying a sense of human dignity towards everyone regardless of difference. However, as educators shared their stories in workshops, facilitators discovered that there are significant barriers to this which include: trauma experienced by top-down education reform, lack of awareness of

their own prejudices and assumptions, inadequate time to build meaningful relationships and deal efficiently with cases of discrimination, lack of training and skills to deal with challenging situations effectively, a lack of awareness regarding the emotional and psychological roles educators can play, and the lack of support schools sometimes get when surrounded by communities characterised by high levels of violence, abuse and discrimination.

The recommendations in this brief aims to advise policy makers, education officials, management, SGBs, principals, educators and community leaders, on how they can breakdown these barriers and encourage climates of respect in schools and communities. The recommendations are based around the following themes: the need for multi-level training and support, the benefits of innovative methodologies in training, getting the community involved, the need to create climates of respect in schools, the need for support groups for educators to talk about woundedness, the need for curriculum development and not reform, and the necessity of having the buy-in of skilled and motivated management.





Key Recommendations

Based on the challenges and barriers experienced by education professionals we propose the following recommendations:

Recommendation 1: Multi-Level training and support

1. Training should take place with people from various levels in education (i.e. educators, principals and education officials).
2. Training should be inclusive of School Governing Body (SGB) members, parents and the broader community.

"I did appreciate these lessons. Even ourselves as SGB we need to be encouraged to attend such workshops so we can help educators to show children the way", SGB member from Klerksdorp.

3. According to facilitators, training is needed in terms of the following areas: conflict management, discipline strategies, CAPS time management and administration, language comprehension skills, basic psychology of learners, relationship building.
4. These aspects should be incorporated in the curriculum at all institutions responsible for teacher training.

Recommendation 2: Innovative methodologies to train and support

1. Trainings do not need to be chalk and talk, lecture-style and superficial sessions. Rather, trainings should be creative spaces where interactive learning can take place.
2. Key methodological tools such as the Action-Learning-Cycle and

Experiential Learning techniques have proven to be effective for trainings.

3. A part of training sessions facilitated by the DBE should focus on soft skills, and how they contribute to a more cohesive school environment.
4. Educators need spaces to reflect on their own prejudices and assumptions and how this may be negatively impacting how and what they teach learners. Trainings should therefore be sights of introspection, modelled on, for example, ideas of "communitarian citizenship education"¹.

ASPECTS TO COMMUNITARIAN CITIZENSHIP EDUCATION

1) It engenders the capacity for critical examination of oneself and one's traditions.

2) It requires people to see themselves as human beings who need to respect diversity.

3) It motivates people to imagine the 'other', that is, to imagine that it might be like to be in the position of a person different from oneself.

5. Dialoguing is also an important pedagogic tool which can be utilised in trainings. In dialogue with others one not only becomes critical of one's own position, but also, through openness, one begins to respect that there are others who are different from oneself.
6. Trainings should be context specific as to avoid redundancy. (i.e. English language comprehension skills are more necessary for some

schools and districts than for others). These specific needs should be targeted and addressed appropriately through trainings.

Recommendation 3: Community involvement

1. Programmes which equip parents to manage their child's behaviour and which encourages parents to model respectful behaviour are important as a support measure to educators and to young people.
2. Community programmes, school events, community forums, religious events, and public holidays (amongst others) should be used as platforms for collaboration with local schools in order to promote shared values of respect for all.
3. Community human resources such as, community counsellors, social workers, academics and community workers should be mobilised to assist learners, educators and principles in not only dealing with the effects of discrimination but also in actively promoting the values of respect for all.

Recommendation 4: Creating climates of respect in all schools

1. Schools should have guiding principles and documents which illustrate a proactive role in promoting a culture of inclusion and respect for all.
2. The school has to be an environment free from discrimination. Thus, educators and principals should act as role models who display attitudes and behaviours which are socially just,

equitable, egalitarian, non-racist, non-sexist, accountable and reconciliatory.

3. Learners should be equipped to act as 'peer' mentors (playing a similar role as above).
4. Schools should utilise key calendar moments to actively promote compassion, generosity, solidarity with others, kindness, remorse for human suffering and an all-encompassing respect for others² (for example, in assemblies, as a build up to human rights day, and heritage day).
5. School policy should make it clear that there will be consequences for discriminatory behaviours by learners and educators. Acts of discrimination and the negative consequences should not be kept quiet by either victim or bystander; they should be addressed appropriately, for example at a school assembly or at parent-educator meetings. Speaking out and addressing issues might be difficult, especially in the beginning, but it is necessary.
6. Schools and educational institutions should critically look at the symbols which they promote, publicise, shame and celebrate. Symbols matter, as it conveys a sense of who the institution is for, who it welcomes and who does not fit in. And it is often here that education institutions fail to include, accommodate and affirm racial (as well as sex, gender, religion and other social identities) diversity and difference, and community and commonality.³
7. Education professionals who actively and consciously make steps to promote social cohesion and anti-discrimination (for example through introducing

creative, non-harmful methods of disciplining) should be awarded.

8. Similarly, follow-ups should be conducted with educators who fail to take any measures to foster a more respectful schooling environment or who actively go against efforts to do so.

Recommendation 5: Support groups & safe spaces to talk about Woundedness

1. Support groups can be established in local schools or districts to continue conversations around educators' past wounds and as a platform where peer colleagues are able to support each other.
2. These groups should involve the process of acknowledging, expressing and reflecting.⁴
3. Skills are needed to sustain these support groups. Trained community or religious counsellors should be mobilised to provide support and basic training for educators in these groups.
4. Support services should be holistic and integrated and requires collaboration between various sectors, incorporating school health, social work, specialised education, vocational and general guidance and counselling and other psychological services⁵ (*Lazarus & Donald, 1995*).

Recommendation 6: Curriculum development not reform

1. Time is a significant barrier to fostering relationships with learners and in thinking of best practices to handling various situations. Enough time should be allocated for teachers to cope with curriculum changes, deal with lesson preparations and marking as well as to workshop around the relationships they foster with students.
2. A practical plan to provide for 'transitional arrangements' (moving towards a fully functioning CAPS system) should be developed and implemented. This plan should be well-researched and should involve all key stakeholders in the development and implementation thereof.
3. The notion of respect should be mainstreamed throughout the curriculum. Therefore additional resources, such as those produced by UNESCO and IJR, should be easily, comfortably and reasonably incorporated within the existing curriculum and resources.
4. Textbooks should reflect a move towards deepening educators' conceptual knowledge of the subjects they teach. Textbooks should also be assessed based on the depth and coherence of knowledge. They should not superficially reflect the learning outcomes.

Recommendation 7: Skilled and motivated management

1. It is important to note that good and motivated leadership does not guarantee the success of building respectful schools and communities, but a lack of buy-in from good leadership invariably leads to failure.
2. Good management and leadership needs to: be motivated, have good interpersonal skills, be able to discipline without using corporal punishment, and demonstrate values of respect and non-discrimination.
3. Principles, the School Governing Body, and those occupying other management and leadership positions should be trained and educated in the importance of softer skills such as: listening, relationship-building, non-discrimination, and respect.
4. School principals and other leaders should be encouraged and supported in creating a climate of collegiality and collaboration, mutual support and respect, and a shared professional culture, characterised by shared collective work norms and values, and the positive emotional and moral support of colleagues.⁶
5. Collaborative partnerships between teachers, learners and parents should be encouraged by leadership and management.



Introduction

In September 2013 the Institute for Justice and Reconciliation (IJR) and officials from the Inclusive Education and the Social Cohesion Directorates, the Department of Basic Education (DBE) and the provincial offices, met to compare the resources used in the South African Basic Education curriculum, to those produced by United Nations Educational Scientific and Cultural Organization (UNESCO), in order to find ways of infusing the concept of respect into the current system. The term "respect" in this case meant learners and education professionals embracing difference, respecting others regardless of their ideologies and beliefs, and allowing others to exist in ways which combat discrimination and intolerance.

In this meeting a participant questioned how an educator could teach concepts such as tolerance and respect, when the educator themselves harboured their own prejudices and wounds from the past. This concern created the spark which began the implementation of the Teaching Respect for All Project facilitated by IJR.

The project works across all nine provinces and aims to:

1. Determine what forms of discrimination educators are experiencing.
2. Determine which methods they are using to address these, to document them ,and identify the support they need.
3. Share the UNESCO toolkit with them in order to further assist them in dealing with sensitive issues.
4. To develop a resource using South African case studies to provide concrete examples of how educators are dealing with discrimination and exclusion.

Based on desktop research as well as the insights (both from the educators participating and the facilitators') gained from conducting the Teaching Respect for All workshops, we aim to clarify how respect for difference can be built and sustained in schools and the community.

A Typical Workshop Outline

Phase 1: Action Learning Cycle (ALC) for Situational Analysis and Reflection

Games are used to demonstrate the ALC to educators and how it can be used in the classroom to encourage learnings to take place when bullying, discrimination or disrespect is witnessed or participated in.

Phase 2: Sharing and documenting of personal stories of discrimination and disrespect

Participants reflect on and share best practice stories of how they have dealt effectively with issues of disrespect, discrimination, racism, xenophobia or sexism. The best examples are chosen by groups and collected as a case study

for the resource "*Classrooms of Hope: Case studies of South African teachers nurturing Respect for All*".

Phase 3: Personal development

A presentation is given either on perceptions, resilience or the impact of Bantu education. Dialogues are facilitated around these various topics and how they impact educator-student interactions and education professionals are encouraged to reflect on their own identities, attitudes and prejudices.

Phase 4: Highlights of UNESCO's Teaching Respect for All

Phase 4: Presentation of UNESCO Toolkit

The full resource is available from the Institute for Justice and Reconciliation

Importance of Respect for All in Education

A Global Need

There is an increasing problem with a lack of discipline and respect in education throughout the world.⁷ Educators, learners, parents and other education professionals are commonly perpetrators and/or victims of intimidation, harassment and verbal and physical assaults in educational settings.

The Global School-based Health Survey (GSHS)⁸ conducted between 2003 and 2005 found that between one-fifth (China) and two-thirds (Zambia) of children reported being verbally or physically bullied in the previous 30 days. The "Learn without Fear Global Campaign"⁹, reported that a Kenyan survey of 1,000 students in Nairobi public schools, between 63.2 per cent and 81.8 per cent reported various types of bullying. Similarly, in a South African survey, more than half of respondents had experienced bullying at least once in the previous month.¹⁰ Corporal punishment is still commonly used throughout the world and boys typically suffer greater violence at the hands of their educators than girls do. Further, children already discriminated against based on, for example, disability, poverty, class, race or sexuality are more likely to suffer corporal punishment than their peers.

Sexual violence in schools is also reportedly a global issue. Although statistics of violence occurring specifically in schools are not accurately available, some such as Prinsloo (2002)¹¹ report

that more than 30 percent of girls in South Africa are raped at school. The stories of educators in the Respect for All workshops conducted around South Africa, also commonly report incidences of rape and sexual abuse as extreme case studies of discrimination experienced by their students.

These universal symptoms are indicative of the widespread difficulty individuals and groups have in considering "the other" and giving them the space to exist with a respect for human dignity. This calls for the urgent need to foster safer learning environments and for consciously creating climates of empathy and respect in schools. This can serve to reduce violence, marginalisation and bullying in schools. For example, educators disciplining without the use of corporal punishment enables learners to understand that violence is not necessary when others disagree or differ from you.

THE SOUTH AFRICAN CONTEXT

The post-1994 context

One of the results of historical as well as contemporary injustices and inequalities in South Africa is the effect it has had on the way key stakeholders in education relate to each other and on the ability of the educational system to progress and develop.

In 2000, a consortium of research organisations led by the Witwatersrand University Education Policy Unit explored the ways that teachers, learners and parents think and talk about "Values, Education and Democracy".¹² This study demonstrated that the general perception of educators was that learners were guided more by values of 'disrespect' and 'lack of discipline', and that parents "lacked commitment" and did not appreciate the "value of education".¹³

In the 12 months preceding February 2015, the South African Human Rights Commission (SAHRC) claims 10 000 cases were reported. Furthermore, the total number of sexual offences recorded in 2013/14 amounts to 62649.

Meanwhile, the majority of learners described the school environment as reflecting values of disrespect, discrimination and negative discipline (corporal punishment, humiliation and insulting language). Parents also expressed the view that schools showed insufficient 'respect' to them. They often felt judged by educators for failing to meet expectations, which had not been negotiated with them beforehand. They were particularly concerned about inequalities between schools.

It is important to recognise schools as part of, and a reflection of, a community, family life, religion, a culture and a nation. South African schools are thus shaped by the history of segregation and inequality. They are also surrounded by more contemporary, extreme symptoms of intolerance, discrimination and disrespect for the humanity of others.¹⁴

SYSTEMIC WOUNDEDNESS AND BANTU EDUCATION.

By 1994, 85% of educators in Soweto were products of Bantu Education (Lee, 2012)

Past, as well as contemporary inequalities and experiences of discrimination have significantly affected the way various stakeholders in the education

system interact with each other.

The effects of Bantu Education, particularly on educators who were taught under this system, has been found to be a significant factor influencing the way educators deal with their own prejudices and wounds, as well as those of their learners.

Rt. Revd Peter John Lee (2012) argues that many educators taught under Bantu Education have never learned what they are now required to teach their students.¹⁵ This means they were not only humiliated in the past but continue to experience distress and indignity when faced with subjects and situations in the classroom which they are not equipped to handle. Having to admit to this is equally degrading and can lead to denial, self-delusion, and defensive-aggression.

Through conversations around the effects of the past, the concept of woundedness became an integral part of the workshops which have been taking place across all nine provinces in South Africa. The question for many educators therefore remains, "How do I talk about discrimination and deal with it in the classroom if I have not dealt with my own prejudice and wounds?"

THE PHILOSOPHY OF INCLUSIVE EDUCATION

The White Paper on Education and Training introduced key initiatives to support the development of a philosophy of inclusive education¹⁶ with the aim of restoring respect for diversity and the culture of teaching and learning which was seen as being severely eroded in schools.¹⁷

Inclusive education is a single system of education dedicated to ensuring that all individuals are enabled to become competent citizens in a changing and diverse society. But policy is not practice,

and while an impressive architecture exists for democratic education, South Africa has a long way to travel to make ideals concrete and achievable within educational institutions.

Attempts to foster an environment of inclusive education have come particularly through curriculum reform, aimed at restructuring and strengthening the general curriculum in order to cater for the diversity of learners and learning styles. Outcomes-Based Curriculum (OBE), implemented in 2005, was designed to respond to diverse learner needs and was based on a belief that all learners can achieve success and, that their individuality should be respected. But was critiqued amongst other things, for the overloading of administration while compromising content, and was seen as an ill-prepared system for teachers.¹⁸

The most recent reform is the Curriculum Assessment Policy Statements (CAPS) system, implemented in 2011. This curriculum reform has the aim of lessening the administrative load on teachers, and ensuring that there is clear guidance and consistency for teachers when teaching. However, this system has also been widely critiqued and lead to educator confusion and anxiety based on for example: the lack of guidance given to teachers in understanding new documents, inconsistencies between subjects, and a lack of time allocated to finalizing new documents before implementation, and in preparing teachers to implement the changes.¹⁹

Apart from these critiques, policy and curriculum reforms have thus far not revealed methodologies that could create within institutions the kind of social interactions that would build a broader sense of respect,

compassion and community.

In order to change this in meaningful ways, a systematic and intensive process of critical reflection and change not only for schools but for entire communities needs to take place. This is something which attempts at inclusive education and educational reform has only scraped the surface of.

THE TEACHING RESPECT FOR ALL PROJECT

Prompted by the concerning rise in racism, xenophobia, intolerance and violence globally, Teaching Respect for All was launched in 2012 as a joint UNESCO – United States of America-Brazil project. It was piloted in Brazil, Côte d'Ivoire, Guatemala, Indonesia and Kenya with the aim of diminishing discrimination in and through education. The project was based on the premise that education plays a critical role in contributing to a transformed society in which respect for others (regardless of race, gender, nationality, religion or other social identities) becomes a norm in society.

Although South Africa was not a pilot country, IJR was asked by the Department of Basic Education to share the lived experiences of educators in terms of how they are currently addressing discrimination. This would allow South Africa to share its unique perspective as a country transitioning from Apartheid to democracy with a global audience. IJR became the key driver of this process.

The implementation of Teaching Respect for All in South Africa was aimed at addressing the burning crisis of intolerance, disrespect, and dehumanisation occurring globally but which was shaped in particular ways due

to the South African context as outlined above. The initiative is aimed at not only addressing problems of discrimination and disrespect in schools, but includes entire communities in working towards more cohesive and peaceful societies.

IJR has worked with schools in all 9 South African provinces and had over 500 educators participate in the workshops since 2012. The 3-4 hour workshop operates on the basis of a "give-and-take" strategy. Facilitators give education professionals practical tools, information and skills. The workshop involves imparting skills and knowledge around subjects such as:

- Effective questioning
- Creating safe spaces for dialoguing
- The understanding of perceptions,
- The impact of Bantu education
- Confronting our own assumptions
- The importance of resilience

On the other hand, educators and education officials "give" through sharing their own lived experiences of discrimination and dealing with discrimination. Using stories, experiences and examples of good practice discussed in these workshops, IJR has documented the most effective strategies educators have developed or made use of when dealing with various forms of disrespect and discrimination in the school environment, and created a South African resource, "Classrooms of Hope: Case studies of South African teachers nurturing Respect for All", which can be used by all educators.

Often too, the workshops become a much needed therapeutic space where frustrations and wounds can be aired. It is also a space for introspection, where educators can address their prejudices and biases through challenging their own perceptions of 'the other'. Through these participatory workshop sessions, educators themselves reflect on, learn from and reconstruct the meanings attached to their experiences of discrimination. This is not only healing, but is a tool for practicing good pedagogic practice, as teachers walk away better able to respectfully and thoughtfully interact with different and diverse students.

The importance of this project became so apparent to the Department of Basic Education that in 2015 they began an official partnership with IJR which will see

"It all begins with respect. Start where you are, use what you have and do what you can to instil respect amongst learners. As educators we must not wait to react, we must react immediately. The learner's look up to us to do things, role-modelling is very important", An Educator

the Teaching Respect for All workshops taking place in every school district in South Africa over a three year period.

WHAT DOES RESPECT LOOK LIKE IN SCHOOLS

Respectful schools are democratically informed learning environments where people feel safe, supported, engaged, included and positively challenged. A

respectful school is one in which all role-players are equipped, enabled and supported in displaying a sense of human dignity towards the 'other'.²¹

If this is what "inclusive education" or "respect for all" asks schools to look like then this demands a shift in the way all stakeholders view the role of a school. The schooling system cannot be seen as singularly imparting curriculum based knowledge and skills but it should be recognised as an institution uniquely placed to effectively equip learners to: respect and embrace difference, harbour compassion and empathy for others, and build multiple perspectives, while enhancing their appreciation of every person in society.

It is important to note that schools reflect their surroundings but also impact those surroundings and can either reinforce or challenge prejudiced views and attitudes of discrimination. Unfortunately, in South African schools, the trend seems to be that discrimination and stereotypes have become taken-for-granted norms.

Numerous research shows that; the grouping of children, the dominant assessment practices, the learner preferences of the teacher, the display of cultural symbols, the organisation of religious symbols, the scope of awards and rewards, and the decisions of 'who teaches what' are all organised in ways that show preference based on race (as well as social class, religion and gender).²²

In order to challenge these trends, principles of non-discrimination and respect for all must be reflected, by the entire schooling system, in the

learners' everyday life at school.

This means that deep reflection, introspection and learning which challenges prejudices and assumptions needs to take place in the school and community. Respect is based largely on individuals and communities confronting their perceptions and assumptions and through healing our own wounds which create misconceptions.

Education professionals along with learners are key stakeholders in this process. Educators are able to model and nurture attitudes which demonstrate tolerance, equity and the positivity in difference. Children and young people can be co-creators of knowledge and are able to shape ideas regarding how to diminish discrimination and promote respect through the sharing of their lived experiences. In this way learners also come to know that they are able to be agents of change.

Building respect in schools involves a holistic and collaborative approach, in which the community, families, and education system work together to develop and contribute to a shared school vision and support system. This means the ethos or ideology of the school, the behaviour of educators and the values held by local, provincial and national education professionals must be consistent with the concepts of human rights, dignity and respect for all.

Finally, building respect is not about changing something out of your control, rather; respect is about making a difference and being that difference

wherever you find yourself. This understanding of respect is an important step in making a contribution to social cohesion and shaping our country's social fabric. Being a change agent is about the small contributions by many people.

“Respect is such a fundamental concept that if applied well, it can change the landscape of the world”, An Educator

PRACTICALLY IMPLEMENTING RESPECT FOR ALL: CHALLENGES AND BARRIERS

We argue that the lived experiences of education professionals should significantly impact and shape policy and practical mechanisms which can enhance non-discriminatory and respectful societies. Below we map out some challenges and barriers educators face in implementing Respect for All principles and tools in their everyday contexts.

POST-94 TRAUMA

As outlined above, after 1994 many attempts have been made to correct the contemporary and historical injustices reflected in education in the country. The latest top-down curriculum reform, the CAPS system, was created to lighten the administrative workload and to create a more guided curriculum.

However, educators felt that the training given for the CAPS system was insufficient, resources were inadequate and their production rushed, their administrative load has increased, and they lack confidence in implementing new systems and new skills. Additionally, some educators are still struggling

to catch up on skills which Bantu Education deprived them of and they are now falling further and further behind. Educators speak about a “re-wounding”, which causes frustration, anxiety and disillusionment which ultimately impacts on learner development.

Not only is this stressful, but it creates barriers to relationship building. The stress coupled with sometimes defensive attitudes regarding their capabilities, can lead to situations where teachers respond first and think later. As a result, forming meaningful, mutually beneficial relationships with students becomes a neglected priority.

Many educators, after the IJR workshops, recognise the importance of building relationships and have committed themselves to being empathetic and more supportive to their learners. However, without changes and development in the curriculum, training and administrative system, this may be wishful thinking.

CHALLENGING ASSUMPTIONS AND PREJUDICES

Individuals are not blank slates, but embody and reflect their own life experiences, assumptions and prejudices. Educators and learners can often act and think in ways which reinforces their assumptions rather than challenges them. This creates environments which foster discrimination, unfair treatment, conflict and marginalisation.

Many educators in workshops admitted that they often judge learners and do not take the time to listen to them and to get to know them. However they also realised how their negatives words and actions can affect learners, even into their adulthood. As one educator

said s/he learnt: 'The importance and the responsibility that lays upon me to influence every child that crosses my way'.

Educators can either be agents of negative or positive change through the modelling of behaviour, through how they teach, and through what behaviour and values they encourage or discourage. It is especially important that conversations around understanding the "other" be continued. Currently however, spaces which allow educators to reflect on and challenge their assumptions in safe and meaningful ways are limited.

LACK OF TIME

One key emerging theme in workshops was that educators simply do not have the available time to listen to their learners and to build relationships with them. It was commonly agreed upon in workshops that conflicts and issues need to be addressed immediately in order for reconciliation to take place. However, educators find themselves, too busy and too consumed with completing curriculum objectives to always address conflict cases with the attention, creativity and perseverance that situations often call for.

Finding time to be empathetic and pastoral to individual learners proves to be a mountainous task under the current circumstances. Classes are too big and learners sometimes face overwhelming problems which take time, thoughtfulness and resilience to deal with.

These time constraints and high pressure situations make it almost impossible for teachers to handle all incidents of disrespect or discrimination effectively and timeously. Even less so, do they have the

time to spend the hours needed to reflect and develop creative ways of instilling respectful climates in their classrooms.

INADEQUATE TRAINING AND SUPPORT

The challenge for educators is not only time, but a lack of effective tools and knowledge to deal with issues of discrimination and disrespect.

Educators', especially those who admit that Bantu Education has had an effect on their ability to teach effectively, say that they need further capacitating and more regular workshops. Trainings for educators have thus far been fragmented and short-term, and lack the development of educators' conceptual, in-depth knowledge of what and how they teach their subject matter.

Partly this is because, often, a one-size-fits-all approach is used. Trainings do not take into consideration the unique contextual influences, needs, problems and strengths that affect the way in which schools function and the way educators and learners interact.

The Teaching Respect for All workshops were also not "business-as-usual" workshops. They were innovative, creative and interesting. Approaches such as Experiential Learning proved effective in this regard. IJR particularly advocates the Action-Learning-Cycle²³ as an excellent debriefing tool for workshops and furthermore is a tool educators themselves can use in the classroom to debrief after incidents of discrimination and disrespect.

85% of participants, after attending a workshop in Kimberley, felt better equipped to handle issues of disrespect in their classrooms.

Furthermore, educators felt heard and acknowledged in workshop sessions; something that is not experienced too often, according to them, in the education system. This is not only stimulating but prevents education professionals from experiencing workshop fatigue.

THE COMPLEX ROLE OF AN EDUCATOR

Studies indicate that the context of change and inclusive education implies a redefinition of the traditional isolated roles of teachers in mainstream schools to a more collaborative role in the accommodation of diversity in inclusive classrooms.²⁴ Under the philosophy of inclusive education, teachers need to accommodate unique individual educational needs in their classrooms. Being inclusive to this degree, places additional demands on educators which cause stress and can negatively impact on the learners' progress.

Educators play a number of different roles in relation to learners (i.e. parent, guidance counsellor social worker, and friend). The case studies suggest that learners wanted to be heard, they wanted to feel loved and cared for. The ability to be an effective listener and be empathetic is vital when trying to understand the learners and their backgrounds.

This means that an educator's role is no longer restricted to imparting knowledge but also juggling emotional

supportive roles. Facilitators in the workshops perceived a worrying lack of awareness among educators concerning their responsibility to cater for these additional facets of the learner.

UNSUPPORTIVE AND CHALLENGING COMMUNITIES

One of the challenges educators faced in terms of creating respectful climates in schools was that their learners faced increasingly difficult and complex challenges at home and in their community, which the teachers influence alone was not enough to combat.

Learners often experience physical and verbal abuse at home or in their community but are also privy to the discriminatory practices and attitudes modelled around them. Therefore, it is unreasonable to expect sustained and far-reaching results from schools alone when violence persists in communities, when political leaders demean and slander each other, when the state fails to act in the times of regional chaos and corruption, and when drugs, abuse and discrimination are accepted as the norm in the family home. Yet despite its obvious limits, schools remain the life-blood of this young democracy.

In order to increase the capacity of schools to support the participation and learning of an increasingly diverse range of learners, contextual influences that bear on the way in which individual schools function must be analysed and understood by academics, government and grassroots organisations who are involved in collaborative inquiry. The development of collaborative partnerships between key stakeholders and specific school communities will

take time and perseverance but has the potential to contribute directly to the development of an inclusive school community and society in general.²⁵

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¹⁷ Lomofsky, L. & Lazarus, S. 2001. South Africa: First step in the development of an inclusive education system. *Cambridge Journal of Education*, 31(3): 303-317.

¹⁸ DBE. 2012. Dep of Basic Education's River of Life. Institute for Justice and Reconciliation.

¹⁹ Ibid.; Catholic Institute for Education. 2010. Submission on the national curriculum and assessment [Policy statements for all subjects listed in the national curriculum statement Grades R-12].

²⁰ UNESCO, 2012. *Teaching Respect for All Implementation Guide*. UNESCO.

²¹ Waghid, Y. 2004. Compassion, citizenship.

²² Jansen, J. 2004. Race, education.

²³ The Action Learning Cycle was developed in 1982 by Reg Revans and takes place in four phases: The Action or activity takes place. Reflection on the action then takes place, based on that reflection Learning takes place, thereafter Planning for the future based on the learnings occurs. The cycle then begins again. This is a tool which can be used to facilitate experiential learning.

²⁴ Engelbrecht, P. 2006. The implementation, 257.

²⁵ Ibid.

The Institute for Justice and Reconciliation (IJR) was launched in the year 2000, in the aftermath of South Africa's Truth and Reconciliation Commission. The aim was to ensure that lessons learnt from South Africa's transition from apartheid to democracy were taken into account as the nation moved ahead. Today, the Institute helps to build fair, democratic and inclusive societies in Africa through carefully selected engagements and interventions.