Appendix A

RESEARCH PROTOCOL

TITLE OF THE STUDY:

Teaching and Learning in Historically White Classrooms in a Post-Apartheid South Africa

STUDY SUMMARY:

Central Questions

I intend addressing the following questions in this study:

1. What are the experiences and challenges of teachers and pupils in racially/culturally diverse classrooms?

2. How do teachers and pupils respond to these experiences and challenges?

3. What preparation, if any, have teachers had in order to face these challenges in racially/culturally diverse classrooms?

4. How do teachers and pupils and pupils from the diverse race groups interact?

5. What are teachers’ and pupils’ opinions about racially diverse classrooms?

The aim of this study is to investigate teaching and learning in racially diverse classrooms in historically white former Model C schools.

Essentially, I chose a qualitative research paradigm because it was appropriate to the aims of this study, which were to investigate the experiences and challenges faced by teachers in culturally and racially diverse classrooms, and the training that they had received to prepare them for these challenges. I subsequently included learners when it became apparent that they were also actors affected by the changes in education. My choice of methodology is located within a qualitative research paradigm because it is most appropriate to the aims of this study. I will use multiple case studies and
data will be collected through classroom observation and in-depth face-to-face interviews. The participants will be both teachers and pupils at each of the three sites.

STATEMENT OF THE PROBLEM

Historically white former Model C schools have only recently become racially integrated (during the past five years). Teachers who were trained in segregated institutions during the apartheid era are now having to teach pupils from diverse racial backgrounds and are experiencing problems.
Appendix B

TYPICAL PHYSICAL CLASSROOM LAYOUT

Figure 4 Typical Classroom Layout
Appendix C

EXAMPLES OF TEACHER’S TRANSCRIPTS & INTERVIEWS

MRS VISSER

E P: I would like to inform you that whatever you say to me is in the strictest of
confidence and your anonymity is observed at all times, so please feel free to say what
ever you like. First of all I would like to speak to you about teaching in mixed race
classrooms because I assume this isn't a very old experience.

Mrs Visser: No it is not that old it is something like in my case six years old.

E P: What would you like to say about if, how you feel about it, has it caused you
frustrations, trauma etc, you are free to bear your heart, perhaps get rid of some of
your frustrations?

Mrs Visser: It has caused me many times a lot of frustration because, um, for
instance the pupils from um multicultural backgrounds have various different
behaviour patterns. Um, I will give an example, the black children have joined the
school not very long ago and I’m sure some of them come from um backgrounds
where they were in black schools, where certain behaviour patterns were acceptable in
their culture but here is totally unacceptable and that made me shout terribly and
um, made them often feel that I shouted more for instance at the black child as the
white child, because of the behaviour. that seemed so bad here.

E P: Right, anything else that you pick up from having a mixed race classroom.

Mrs Visser: Other than behaviour? Yes, um, I have been a Zulu Mrs Visser
here and I’ve found that the black child achieved far better in Zulu and therefore
tend to take revenge to laugh at the white child who couldn’t speak Zulu that well,
equally to have that they have been laughed at, maybe at English.

E P: Right, um, apart from that uh how do find the various race groups um
interacting?

Mrs Visser: Um, in a, okay I’ve been teaching Grade 8, so in the beginning
there used to be a couple of fights, , and then later on the black and whites start
accepting each other and make friends, , but initially passing comments and having
like a separate group at a time.

E P: All right, did you ever encounter name-calling?

Mrs Visser: Um,

E P: Did they call each other names perhaps; you know the derogatory names that
we were used to hearing.
Mrs Visser: Um I never heard a lot of that in class because um, I think they are too afraid to actually do it in class. (Right), but if you walk on the playgrounds you often where you get fights maybe on the very odd occasion.

E P: Right, um, tell me did you find having to deal with the multiracial class a great challenge?

Mrs Visser: Yes, I did find it a great challenge and where I very really felt I succeeded um I could feel that joy but in the beginning I thought that they were, making it so difficult for each other.

E P: When you say they, who are you referring to, now?

Mrs Visser: Um I am referring to both groups, I’m saying that because, Ah, ah, I’m sorry can you repeat your question?

E P: No, I said what the challenges were; did you find it a great challenge to have to teach in a multicultural classroom?

Mrs Visser: Yes it was a challenge, I found it like for instance more difficult. (What was difficult really?) Um what was very difficult is that some of the groups like my black kids, were much slower when I have been teaching them Afrikaans, in reacting on my instructions (I see), okay, so then you talking about challenge, and then it was a great challenge to differentiate, I kept having to differentiate, and therefore um I found a way that worked, by switching now again as I could to their language.

E P: You are fortunate that you do have Zulu as well.

Mrs Visser: Yes, ja, and because of that um, I would repeat my instruction in their language, especially in the Afrikaans class, and I found that a challenge, um, that you know I think um, they might have been more positive to me because I could speak their language, and not so anti because I haven’t been in their Afrikaans subject for long, but I found a lot of antagonism against me those who didn’t know I was the Zulu Mrs Visser, initially. (Right), Ja.

E P: Did you find, sorry you wanted to say something?

Mrs Visser: When I was teaching Zulu I never had that with the black children.

E P: So did you find that when they found out that you can speak their language, they changed?

Ah.

Mrs Visser: And they were more positive and they realized that um, you know as much as I learned their
language, they should be prepared to learn Afrikaans. (I see, so uh, did that improve your relationship with them?) Very much so, yes.

E P: Is there anything that you’d like to say about um, you experience, apart from the challenge, the frustration, etc., of teaching in this multicultural setup now, do you think we are getting somewhere?

Mrs Visser: Um, I’m already 50, over 50 years of age, and because it’s so tiring for me, I think that I should retire because at my age, it is such a great effort that I really think I couldn’t carry on much longer, I’m being very, very honest.

E P: Honest, yes, yes I appreciate that, um, ja, do you think the younger Mrs Visser’s would cope better in this situation?

Mrs Visser: I think I must say yes, because the younger Mrs Visser’s in their training have already had other colours and cultures with them.

E P: So, you pre-empted my next question, because that was actually going to be my next question about um.

Mrs Visser: Me not having had (bad) in my training (That’s right), yes, (Uh ha, um obviously, I mean you and I did our training long before this) Yes, yes.

E P: Um, so you feel that its because of the exposure to multicultural education that young people are better able to cope?

Mrs Visser: Um, they better able to cope, but then being a Zulu Mrs Visser, and having spoken Zulu for many, many years, I am able to accept other cultures and a lot of their behaviour but I’m afraid to say, and this may be very negative that in the teaching experience, um, lack of discipline is a great problem now with the rainbow nation because the Mrs Visser seem to do everything she can to, to adapt to these many cultures, and that is one of the things that is so tiring that when you finally get to the work that time has run out. (Right um ha), Ja, I’m sure I can also look at it more positively uh because what I’ve said sounds very negative, (but you have to have negative aspects as well as the positive aspects), ja, the positive is perhaps is that our country is amazing that we could have so many cultures in one class and still attain a mutual goal.

E P: Do you find that the children coming in from the so called Indian schools and black schools,
Um, are unable to cope or are they, I know, as you mentioned the black school, let's just focus on the Indian schools now, kids coming from Indian schools, Indian backgrounds.

Mrs Visser: Shall we talk about the Indian kids now, well with the Indian kids, I find no problem um coping with the work.

E P: What about their behaviour, their discipline?

Mrs Visser: I have found that with the girls there wasn't a disciplinary problem. With the Indian boys, there's a group of them that really are totally undisciplined. And when it comes to a lady Mrs Visser, they tend to misbehave, where with a male they are better.

E P: What do you think is the reason for that?

Mrs Visser: Because I have a limited knowledge of the Indian culture, I'm ashamed to say that I haven't yet investigated, but I am very puzzled what the reason is for that. (Right), I would still like to find out,

E P: Tell me, in your overall experience as you say, you know there some negative aspects and some. What has been your greatest, greatest problem that you've had and then the other side what has been the greatest reward you've had, in this multicultural situation?

Mrs Visser: My greatest problem was behaviour, uh, that the different groups didn't behave in the same way, and my greatest joy was when I saw it worked out together, like at the end of a lesson, both groups could cope with their work, that was really my only greatest joy, that I had.

E P: Okay, so um, is there anything that you could recommend perhaps to Mrs Vissers coming into, like us, who came from own race institutions, coming into an institution like this, what would you suggest?

Mrs Visser: Yes, I would recommend, I would suggest to have a stepping stones on which these kids can build in Grade 8, I would say that what we try to do is wrong, to take them from their primary schools, um, especially on also teaching Afrikaans, trying to assume they know that much and give them stepping stones on one, the subject that you are teaching and two, how you should behave, what is acceptable and what is unacceptable and if we could have that.
E P: Um, another thing, that I wanted to ask you before we part company, do you think it’s necessary for people like us, who are the old stock, if could call us that?

Mrs Visser: Yes sure, (um, to have in-service training?), yes, I do not doubt it, I wish I had in-service, training for this kind of thing.

E P: So you would recommend.

Mrs Visser: um, that we get trained before we deal ah, with this kind of thing,

E P: Do you think it should be an ongoing situation uh, of in-service training or should it be a few workshops, how do you see this in-service training?

Mrs Visser: I think it should be an ongoing thing because um, like for instance the syllabi and everything keeps changing so I think it should go on and on cause I’ve been, I’m now over 50, and I’ve been in teaching all my life, and I have never really felt properly trained, for my job,

E P: Okay, thank you very much, thanks it was really nice talking to you, thank you so much.
Appendix D

EXAMPLES OF PUPIL’S TRANSCRIPTS & INTERVIEWS

ZAIDA

_E P:_ Can you tell me basically what you feel about the situation with the different cultures and races in the school?

_Zaida:_ Um, Ma’am I believe that there is a lot of different cultures in the school and they don’t, they don’t accept our cultures (speak slowly) they, okay, um, many white people they like when we tell them about our cultures, they wrinkle up their noses, or say like your culture is so weird, your religion is so funny, and they don’t actually know much about our culture, but they’ll criticise it without knowing, and I feel that is very unfair.

_E P:_ How do the children in your class get on, the black children, the Indian children, the white children?

_Zaida:_ The Indian children get along quite well with the black children, but the white girls in our class they don’t get along with the black girls, they are always fighting and neither do the white girls get along with the black boys. Um, they are always fighting all the time with the others.

_E P:_ Um, do you have serious racial clashes in your class?

_Zaida:_ No, not in our class

_E P:_ Um, what have you found most difficult since coming to this school?

_Zaida:_ Adjusting because every time I talk they make me say it again and again because they don’t understand what I talk. It is a completely different environment (comparing it with?) an Indian school. (Okay, you come from an Indian school?) Yes ma’am. (Okay.)

_E P:_ Um, what is so different, what have you found so different here?

_Zaida:_ The way they do things, the way they talk and that
When you say they, who are you referring to?

Um, the white people (okay) they do everything completely different to the way we do it. I mean our class we always stick up for each other in it, but, I guess it is just children but, I feel it is quite different the Indian children from the white children. They, they...

How do you find them different from Indian children?

Besides the way they talk, it's the way they act.

When you say the way they talk, what do you mean? Are you referring to their accent or, or their manners, or their behaviors?

Their behavior, and our manners are completely different, I mean, they find that I am wild and stuff, but if you look at it from my school, I was like soft on the high class of people, okay when it came to people, I'm wild, I'm like raw but from my school people is always, I always like so “larneyfied”, so to speak but when I came here everyone is like saying I'm wild.

Now what do they mean like ‘wild’ and ‘raw’?

They say it is the way I talk, the way I act like I come from the streets, or something.

Who says this to you?

Um, this other boy in the class, he is an Indian, but he’s always like been in a white school so he can say he is a ‘white Indian’ um, be say that I am wild and I, I, they all tell me this because they are afraid of me but that I do, I do, I have a strong feeling that the white girls in my class do think I am wild, because they do pick on all the other children, but they don’t pick on me because they think I am wild.

So the fact that you’ve got the title of being wild what does that mean?

Don’t mess with me (ob).
E P: Okay, um have you encountered any racist incidents in your school?

Zaida: Yes.

E P: Can you tell me about some of them?

Zaida: It didn’t happen to me actually but it happened quite a lot with my friends (right) um, my one friend, he is running for a nominee right now, a prefect nominee, and he doesn’t do sports, so he went in and he told the teacher that um look ma’am I don’t do sport, but then um she said okay fine you are off the list, but then after him, a couple of people after him, this white boy came in and said ma’am I don’t do sport, and she said okay, and she let it go, but if my friend was a white person she would have left it. I think that is totally unfair. And often Mrs Weber at some times some of the Indian girls do dye their hair and yes we do get caught out, but if it is a white girl and her hair is worse than that she will let them go. I don’t understand that, and I think that is totally unfair. (Okay) she is supposed to be fair to all of us.

E P: So you find that the treatment of the various race groups is not the same in the school?

Zaida: Yes, it’s not. Even Mr Christian, there was a fight, this big fight thing, and he announced on the intercom, all those Indian boys must come, it was like only the Indians were fighting, he didn’t say nothing about the white person, only the Indian boys must come to his office! I mean it wasn’t only the Indians, you couldn’t just say that.

E P: Do you know what the cause of that fight was?

Zaida: Many people and I do believe it was a racial fight, you can’t say it wasn’t because look at it all the whites were on one side and all the Indians were on the other side. I asked my one friend, he was the main one in the fight, what happened, and he said no, I don’t know, he just saw white and I bit. So it was obviously it was a racial fight.

E P: Okay, so you don’t know what caused the whole issue?

Zaida: No.

E P: Okay because nobody seems to know the cause of it, but they are still claiming it wasn’t a racist issue.
Zaida: But it was ma’am, you should have seen it, it was like all the whites and all the Indians. It was racist; you can’t say it wasn’t a racial problem. (Okay)

E P: Anything else that you have found that upsets you and disturbs you in the school?

Zaida: Ma’am the white teachers like sometimes when they talk to us they’ll talk like we don’t know what they are talking about, they will talk slowly like we don’t understand, but the thing is we do understand. They, I wish they didn’t everyone says you come to a multi-cultural school you can adopt other peoples cultures, but at the end of the day the only culture we are adopting is the western culture. Everyone is becoming more westernised, it doesn’t matter whether you are Indian, like some days when they are talking black and we’re talking like biriyani and the stuff and the white people just look at me but then it is O.K. when they talk about their stuff but not O.K. when we talk about ours.

E P: Are you um, tell me, are you happy that you have encountered these different cultures?

Zaida: Yes I am, I enjoy learning more about people. Now I can speak of a Greek and so on.

E P: Do you find that you get on better with the kids who are not English? Like you said Greek?

Zaida: Um, I find I get along with everybody, it’s just when I am around white people I just like keep quiet, I don’t know, I feel very uncomfortable around white people.

E P: What makes you uncomfortable around white people?

Zaida: Ma’am I don’t know because I wasn’t brought up with them I was the first time um, everything you see on T.V. is white people, but when you meet them in real life I feel very insecure about myself.

E P: Why should you feel insecure? What makes you feel insecure?

Zaida: Seriously I don’t know, even when I go to the shop I can if it is an Indian sales lady I can still talk to her, but if it is white person, I don’t know.
E P: Do you think it's your background that has actually caused you to feel insecure among white?

Zaida: It's um, the way um (up bringing) ja, I wasn't brought up surrounded by white people. My surroundings were just like Indian and black. And so like white people, like really so white people because I am normally just surrounded by Indian and black people.

E P: Tell me when you first came to this school you mentioned once before that you were very intimidated when you saw all the white children around you?

Zaida: I felt very afraid, (ah, ba)

E P: What were you afraid of?

Zaida: I was afraid they were going to judge me, and say no how can, I was just afraid of them. I don't know why.

E P: Tell me how do you achieve academically, do you do well in class?

Zaida: Yes, I do quite well.

E P: So what is there for you to be err intimidated about then?

Zaida: Ma'am, I just feel like if I am not perfect they are going to reject me?

E P: Is it important for them to accept you?

Zaida: Yes ma'am, I like to be accepted by people that I see every day.

E P: Okay, what can you tell me about teachers?

Zaida: Our teachers are quite nice, but sometimes you do get, actually most of our teachers they end up picking a lot on, we just come now from Home Economics, a group of girls
okay it's four black and four whites and our teacher she says um, she kicked all the black girls out and she says right next week they are not cooking she made the whole class actually, only the white people will cook because the others are not racist, we didn’t feel that and we said the black girls were naughty. Yes the black girls were naughty but it was also white girls.

E P: So was it 8G and 8K together?

Zaida: No, it was 8G and 8F or something E or F, but she kicked the black girls out, but she’s a white and she didn’t kick the white girls out.

E P: So why were the black girls sent out?

Zaida: Um, Ma’am because they were making a noise, it’s not only them it was also the white girls. They were both making a noise, she won’t kick the white girls out, it was so wrong, so wrong. (Okay)

E P: Err, any other incidents that you would like to mention?

Zaida: No, I can’t think now.

E P: Um, any other teachers you found?

Zaida: Yes ma’am, Mrs James she often picks on ... like... And them, they’ll make a noise she won’t like say something, until it gets really noisy. But the black girls are or Indian girls they won’t allow us to do something.

E P: What does she say basically?

Zaida: Nothing, she just goes on about rights and all that stuff, ja (what rights?) um, that she has rights and so do we, we gave up our rights, we are in her classroom.

E P: Any other teachers who cause problems to you?

Zaida: Mrs Visser, she is always picking on the black boys in the class, she will ignore the white
kids, she will make the black people um, do punishment like say today she will squat, but she will quickly forget when the white people be naughty.

\[ \text{E P:} \] Um, and anybody else, remember you once mentioned something about John?

\[ \text{Zaida:} \] Um, can I can something else, like sometimes when we talk my friends they always change their accents when they talk to white people, I don’t appreciate that, I always say to them that is who you are, why do you have to change for them? Because they don’t understand you then that’s their problem, I mean once it took my friend Nicole a whole day to figure out what they said and only in the end she caught on and I don’t mind because if she didn’t understand I’ll explain it again but I won’t change the person I am for them. (Okay)

\[ \text{E P:} \] Um, the other teachers, your other teachers, Math’s, Science?

\[ \text{Zaida:} \] My Geography teacher he’s a racist.

\[ \text{E P:} \] Who’s your Geography?

\[ \text{Zaida:} \] Mr Peters?

\[ \text{E P:} \] Did you have an argument with Mr Peters?

\[ \text{Zaida:} \] No, but I was going to (oh) but I just kept quiet. Um, he is always picking on the black girls in our class. He always tells them ja, you want to be American, Negro’s and stuff, but it’s just the way they talk. I mean they lost their culture and became white and now he is busy complaining no they want to be Negro’s, it is so wrong of him. Because it is his fault that they became so white, it’s not his fault, but, they are trying to be like him you know he is busy criticising them, calling them, Nigger one of these, I was like really angry with him. Nobody in our class likes him. (Uh).

\[ \text{E P:} \] But I thought he was a popular guy because he is young, and he plays sport and whatever?

\[ \text{Zaida:} \] That’s what we thought to but once he asked who hates him not one child kept their hands down. It was his...

\[ \text{E P:} \] And err, even the boys?
Zaida: Yes, and then be said who really bated him? Then all the black like, all the black children in class were like being naughty and the white people kept quiet.

E P: And do you think that being in a culturally mixed school has helped you in any way?

Zaida: Yes it has, it has opened up my eyes.

E P: Right, opened up your eyes to what?

Zaida: To see that there is still racial conflict in South Africa. They cannot say there is no racial discrimination because there is. Because if they say there is not then they are turning a blind eye, because there is.

E P: Right when you say that err there is racial conflict in a small scale in the school?

Zaida: Mmm all round there is, everywhere you go there is (right).

E P: I am looking at specifically at how it affects the school. Um, do you think that it affects people's lives in school the type of racial conflict that exists?

Zaida: It depends how severe it is. So far I haven't seen such severe racial conflicts.

E P: Do you think that people tolerate, when I talk about people now I am referring to the white, the white learners in the school, do they tolerate blacks and Indians or are there certain people who are really making an effort to get on with each other?

Zaida: Um, I don't think some girls in our class make an effort, because I mean they pick fights with the black girls, and the black girls won't ignore them, they fight back. Um, I believe some of them do make an effort to get along with us but there others they just, like Katelyn, once Cole he needed a tissue desperately and then he didn't the only person that was close to him was a black, so he's like is your tissue clean? I just gave him one dirty look, and then he just turned away and be went to get toilet roll from I don't know where.

E P: Um, something else that I was going to say is that um, you find err, in classes like yours and in 8K etc where there are more black kids err, do you find in those classes that there is more conflict?
Zaida: Um, probably yes ma’am, I do believe it. Because look at it in our class all the black girls are on one side, all the white girls are on one side and the boys are altogether, and then it’s just um, Sandy and Presbanika and me and Lucille that is the only mix (ja) because if they all, like we all have our separate groups .

E P: Um, if you were given a chance to go to an all Indian school, would you go?

Zaida: Yes I would.

E P: You would prefer that?

Zaida: I would definitely go.

E P: So why didn’t you go to William Hills?

Zaida: I so much wanted to go and my mother said no. They believe that the white school has a better education, which is true they do have better education, so at the end of the day our parents said that. (Okay)

E P: So you would then prefer to go to a so called Indian school? What is your reason for that?

Zaida: Yes, I feel more relaxed, I feel more at home being Indian than being with whites, it’s because what ever I talk first of all they don’t understand half the things I say (as you said earlier on) and if I do something you know then the first day I wore a scarf and it was like are you having a bad headache, you going bald or something? And I said like no it is my religion like. What a funny religion, aren’t you feeling hot and they always tell me, take off your pants it’s so hot you are mad wearing pants, they say your legs fat or something that you don’t want to show them? I like say no it is my religion, and they say it is quite a weird religion, so in an Indian school everybody wears pants and nobody minds. And I don’t appreciate things when they say my religion is weird. (Okay)

E P: Is there anything else that you would like to tell me, about your experiences here at this school?

Zaida: Um, they have been okay, but I find that the teachers that they are not very good with the Indians, they rather you know like go to the white people. (Okay)

E P: Do you agree with the fact that Indian kids are the ones who cheat the most in the school?

Zaida: No, I don’t I feel that is very prejudiced and it can they can’t assume things like that what you think because we have a darker skin colour that makes us be it, like um everybody just assumes that all the Indians, all my friends we smoke, why because we are Indian. When you all smoke and I say I don’t smoke
and they like say um, well you do, so like what makes you say I do. They like just
because I am Indian, and they just walked away.

**E P:** Anyway, err so generally have you had any bad experiences?

**Zaida:** No, not really, it is just that oh actually I have, like um once we were
going and somebody our teacher Mrs Visser was saying something and I was with
seven white people and Steven he told us ‘suck’ or something so then she
immediately said Zaida why are you saying that, because I was the only one
surrounded by seven white people and I didn’t say anything, but I didn’t spy them
out I just kept quiet and said no ma’am I didn’t and she says why am I having an
attitude, because she knows I do. I was very upset that day and she wanted to she
was going all in all to make, I was, my blood was boiling and she wanted to take
me to the office and it was like you know I didn’t say that and I was like going to
show you’ll, but I just kept quiet. Then she says um, even we had detention last
week and she’s like but why you’ll like that, and I said but ma’am why do you
talk like that. So like ma’am it is Indian nature to talk the way we talk. But
she’s like no but that is just rude. So I’m like, ma’am you’ll talk different and we
talk different, it doesn’t make us rude.

(Okay).

**E P:** Right, is there anything else you would like to tell me before we end?

**Zaida:** No.

**E P:** So um, if there was anything you could change in the school, if the headmaster
called you in and said Zaida is there anything that you would like to change, what
would you say?

**Zaida:** No, you can’t change the way people think, that is what I like most for
them not to be so, the way they criticise before they even know anything about our
religion, like um, when I was telling them about um, they know nothing about um
these people asking my brother like he prays to a cow or something so I like just
shut up you’ll don’t know nothing. And be will just ridicule and that what I would
like most changed. So they can accept us for who we are and not make us like them
but that’s kind of impossible.

**E P:** anyway, thank you Zaida

**PUPIL 2**

**SIFISO**

**E P:** Right, I would like you to share with me your experiences of being in a multi
racial school.
Sifiso: Right, experiences in a multi racial school um. Some things are difficult and some things are fine. Err you get treated in different ways in different um classes or wherever you go, but overall I would say it is okay.

E P: Okay, when you say some things are different and are different and some things are fine, I want to know what is different?

Sifiso: Well um, you can see by the actions of the teachers that some of them do treat you differently, and in a way some of the black children get treated better than the white children or the white get treated better than the black children. And um also, in my class there is a bit of a problem with um, identifying problems in the class and normally I would say the black people get the rack more than the white people do.

E P: Why do you think that is?

Sifiso: Um, I feel that is because, I don’t have a clue why that is because um. Maybe the teacher doesn’t recognize all those white people who are talking, maybe she blacks them out, or maybe it is just purely by mistake, but I shouldn’t think so. (Okay)

E P: Can you tell me, err, have you encountered any racist incidents?

Sifiso: Err,

E P: You can be absolutely honest with me.

Sifiso: I’d say maybe a few racist incidents, but they not they haven’t been that serious, serious maybe they have been a bit of jokes or what ever but they have been a bit racist incidents.

E P: Okay, can you give me a few examples please?

Sifiso: Um, I would say in Mr Presley’s class room, we do get um the black girls moved around a lot because he feels that they talk a lot, he feels that they want to be Americans as well. Um, then you’ve got I mean like when we climbed somebody climbed out the classroom because the teacher wouldn’t let them go, it happened to be an Indian boy, but um, the teacher wouldn’t let you go and he had to go home, but he didn’t get so much of the rack but that is another little racist incident.

E P: Why didn’t he get into trouble?

Sifiso: Well be did, he did get into trouble but not as much for climbing out of the classroom, which I find very odd when someone climbs out the classroom then you surely going to get into a lot of trouble.

E P: And, then do you think there is favouritism then?
**Sifiso:** I feel in some of the classes there is a bit of favouritism and I know the white girls in our class they talk a lot, but the black girls always get the rack, so ja, I feel that there is a bit of favouritism, very short .... (okay)

**E P:** Um, in the school, as a whole, what are the um, interactions between the various race groups? What have you noticed?

**Sifiso:** Well, I a bit, I have noticed at break, even though they are friends, you do get the Indian groups stays there and the white group stay there and black guys stay there and um, there are only a few groups where you see inter-racial, multi racial hanging out together, otherwise it is all in little clusters.

**E P:** Right, what do you think the reason for that is?

**Sifiso:** Well I feel that they might feel uncomfortable with each other.

**E P:** Who are ‘they’?

**Sifiso:** The people at break, when they hang out in clusters, I think they know their Indian cultures a bit more, or their black cultures or their white cultures and I think they are vulnerable when they go into the other cultures and see what they are faced with.

**E P:** Okay, how do you think teachers deal with racists incidents?

**Sifiso:** Well err, some teachers they are a bit favouritism, I must say, they do favour one group, and other teachers are quite fair. (Okay).

**E P:** Give me an example of favouritism?

**Sifiso:** Okay, favouritism is um like in our class we have, we have girls who um, you know they suck up to teachers a lot and then once they get to suck up to teachers they don’t get rack at all, I mean all the other kids get it and those girls are they are one of the worst behaved and they don’t get anything so.

(Okay).

**E P:** What is your opinion of a multi racial school?

**Sifiso:** My opinion of a multi racial school (like this one) I’d say it’s a good idea, but I think it will take some time to you now get going and for everybody like to get to know each other properly, because you know at the moment it’s a bit, because like now you get the Indian people, and the white people in clusters and black people standing alone, and it’s not very stable.

**E P:** So do you believe that there are under currents, under current racial tension?
Sifiso: Ja, I believe there is a bit of under current racial tensions, it might not be a lot but I think there is.

EP: What about um, the nominations for prefects, you guys don't have much to say in that do you?

Sifiso: No we don't have much to say, nominations about prefects, no.

EP: But what do you feel about the prefects that are chosen?

Sifiso: Well what I have noticed this year is there are the majority of prefects are white and then you get your a few Indians and a few blacks but the majority is white. (Okay)

EP: How do you feel about that?

Sifiso: Um, I don't have a problem with that, I don't really have a problem with that, but I just think that they need to get a bit more even, just a little bit.

EP: How do you feel about the fact that there only white teachers at this school?

Sifiso: Well it does become a bit of a problem sometimes due to the background um that is a bit of favouritism towards the white side of it. But otherwise some teachers are very straight, they are very even and they have no problem with it. (Okay)

EP: Would you like to see teachers of other race groups in the school?

Sifiso: Yes I actually would like to see a few other teachers of race groups in the school even though it might take a bit of time to get them in, I would like to see one day that evenly spread race groups of teachers.

EP: How do you feel about your English teacher?

Sifiso: Err, our English teacher, she’s okay, um, she, she deals with our problems quite well but um she sometimes just favours the Indian a little bit more than she does the others, but she is quite fair.

EP: What makes you think that she favours the Indian kids?

Sifiso: Well um, she has an aunt in our class, I mean she has a, her niece (niece, mmm) so she does happen to favour the Indian lot, although she does blame them a lot for some things and she is quite even spread with all the other race groups (okay)

EP: Um, sport - do you think sport is, I mean the teams are representative of the school?
Sifiso: Soccer is definitely yes, hockey I don’t think so because the black people don’t play (right) I don’t think there is much there. Um, athletics is quite even (yes) and um, polo, water polo I only know one black person who does water polo who is in our class, um, cricket is very few as well, although a lot come to trials (one or two Nkaya Ntini’s in it) (ha, ha, okay).

E P: Um, what else would you like to tell me, something that you might perhaps thought of that you would like to share with me?

Sifiso: Um, I’m not to sure. I haven’t really thought of anything.

E P: Um, what do you think of the fact that okay, if you are given a chance, a choice to go to school, an all African school, would you go to an African school or what do you prefer?

Sifiso: I think I prefer multi racial school because I am going to interact with multi racial people in the world, so I had better get used to it now otherwise if I go to an African school, and I come out of school and I see all these other people standing there, I think I would be a bit puzzled. (Okay)

E P: Tell me, what have you as an individual achieved or learned from this whole multi cultural experience?

Sifiso: I think I learnt that there are a lot of different cultures out there and a lot of different people and they belong to a lot of different religions (right) and I have learnt a bit about those religions and those people and how they act and their reactions to different things (okay).

E P: Um, if there was anything that you could change at this school, what would you change?

Sifiso: Um, at this school I think maybe a few more multi racial teachers and that would probably be all except for the under racial um racism problems, that would be it.

E P: Do you, can you think any way in which these problems could be solved?

Sifiso: I think we would have to develop more black, or because um, I feel that will help to bring more teachers in cause they will because of the black children they sometimes use big words so it will help if we had multi cultural teachers in the school because they um, white people, black people and Indian people will know the different ways of um the different ways of their um counter parts or (okay).

E P: Uh, what else, do you think there are certain teachers who really don’t understand the children in your class?

Sifiso: Well, I can’t say really anything because I come from a very white background so um, I personally wouldn’t know um,
**E P:** When you say you come from a white background, can you explain that?

**Sifiso:** I’ve been in a white nursery school, white primary school and now I’m in a multi-cultural high school so (mmm okay) so I have come from a very different society background.

**E P:** Now what would you say if children called you a coconut?

**Sifiso:** Well um.

**E P:** Or have you been called that any time?

**Sifiso:** I have been called that quite a lot of times and I do feel offended some times because I am black, and um, well I don’t I do feel very offended but I don’t do much about it. (Okay)

**E P:** Do you feel that it is an unfair criticism of me?

**Sifiso:** I wouldn’t say it is an unfair criticism of me, I would say it’s probably true criticism of me.

**E P:** Do you feel then that they are justified saying that you are a coconut?

**Sifiso:** I don’t think they are justified in saying I am a coconut but I do feel that it is the truth. So that ...

**E P:** But when you think, do you think like an African? That I am African and I am proud to be African?

**Sifiso:** I do say I am African, and I am proud to be African. (Okay)

**E P:** So um, the fact that they call you a coconut, doesn’t affect you then?

**Sifiso:** Not really, I just ignore it.

**E P:** Okay, um how do you identify with your African heritage?

**Sifiso:** I err

**E P:** Or have you lost it?

**Sifiso:** I haven’t necessarily lost it, I still go to rural areas with my parents and I do a lot of things there. I think just I haven’t lost my heritage but I feel that I have just um, I battle with my language, that is my real problem.

**E P:** Because, do you only speak English?
**Sifiso:** Mostly and I speak a little bit of Zulu and Sotho but mostly English.

**E P:** And what is your home language?

**Sifiso:** My home language is (should be) should be Zulu.

**E P:** But what is your home language now?

**Sifiso:** It is probably English (okay), although I do speak a bit of Zulu and Sotho at home but it is mostly English.

**E P:** Anyway, err, is there anything else you would like to add to this before we part company?

**Sifiso:** No, not really, I think I have said everything.

**E P:** Okay, thank you very much.
Appendix E

TYPICAL DEMOGRAPHIC CLASSROOM LAYOUT

Figure 5 Typical classroom Demographic layout
Appendix F

MR KHUMALO’S INTERVIEW

E P: Would you please share your experiences of teaching in a multicultural school?

Mr Khumalo: Well er, a multicultural school. I I, am not sure where I must start if it is with the racism or what?

E P: have you encountered any racism?

Mr Khumalo: Yes I have but it’s (ia) you can’t actually see it until you are observant. Now, but I must be honest with you I only encountered that in my first two years when I joined. But now I have been accepted and er they know my qualifications specially and they know my input. But whereas when I, I, I, I, just joined the school even teachers who have sort of questioning though they wouldn’t say that questioning my integrity qualification to say that one teacher is qualified at RAU you qualified at VISTA, VISTA is most probably is a low class type of institution. Whereas that doesn’t matter, what does matter is what you have actually gained in your institution. Now that they know I am learned now that they know my input as such I I having respect er from the whole spectrum parents, kids as well as teachers.

E P: Tell me are you in a governing body post or is yours a government GDE post?

Mr Khumalo: It’s a government post

E P: Do you find it strange that you are the only African person in the school, teacher on the staff?

Mr Khumalo: Yes I find it strange and very much pressurable as to out of the whole of the African population it’s not me alone who can be trained as they put it who can be developed to be what I am. There are lot of teachers who are good enough who can be roped into this system to be trained and developed. But seemingly I doubt if there is anyone still going to come after me. I don’t know but that is my personal observation.

E P: Coming back to your classroom do you think er integrated classrooms are good and what are your experiences of these integrated classrooms?

Mr Khumalo: Er integrated classes I wouldn’t say they are good or bad they like a pendulum, sometimes they are fine and other aspects and sometimes it is not a good experience. So to say culturally and religiously as as as well as erm English language or position and good management of these schools and good competition I would say integrated schools are good but then the same time when it comes to other aspects in terms of culture in terms of tradition and religion integrated classes are not good because there’s this er question of undermining other cultures, other
languages one language is taken as supreme than the other. Not as a medium of instruction because its a common language but its taken the language that causes problems. Then number 2 er er what I've seen is though you are teaching African languages errr kids is special from the white community is getting agitated if you speak their own language to kids who understand that though you use it as a dual medium you also telling them what you say then what if you but they don't accept even err err it is err vernacular period. They don't want you to speak your own language. Though you are still going to share what ever with them they want English to be the language, though you are teaching an African language, so that that's the problem.

**E P:** So what is positive in your opinion about integrated classrooms?

**Mr Khumalo:** Er competition is healthy, if you taking kids from the different cultures thats a real competition, because if you come from the Indian commnunity you you wouldn't like to be sort of er number 20 or so you want to compete and prove people wrong that not say that if you are white therefore you are intelligent that that’s healthy and there’s er er a good trend now because integration has long been taking place er with African kids now there are few who are in the top 2 not even top 3 then that is healthy that shows that er an eye opener to other people who perceives Indians or Coloureds as inferior that doesn’t matter as long as we actually in the er er integrated er setting then you can compete fairly. That is one good aspect about integration.

**E P:** Do you think that it is good for children to learn about each others cultures?

**Mr Khumalo:** That is my belief that I think that it is very important that we have to teach culture as culture help to teach about food that we eat. Help to teach about (ia) as well as our religion then tolerance level is going to be uplifted.

**E P** What was what are your general feelings now that you are in this school, for how many years?

**Mr Khumalo:** This is my 5th year

**E P:** Your 5th year so what are your general feelings are you happier now? I happier than before? What were your initial feelings when you entered this school, share them with us how did you feel?

**Mr Khumalo:** I felt lost

**E P:** Did you feel intimidated in any way?

Mr. Khumalo.; Yes ab special kids were questioning my ab intonation irrespective of their accuracy of where that you (ia) because you are Africans. They would actually question you as to what do you mean now what do you say as such but I would say it was a question of attitude number 2. It was a question of exposure
because also as a teacher I wouldn’t understand what they meant sometimes because of fluency of language. So that was er troubling

E P: You found language one of the biggest problems?

Mr Khumalo: Yes when you first join the integrated community you suffer. Because in a community you would pronounce like er development as development then they wouldn’t understand what are you trying to say and at the same time what they sort of sending you a message you, you don’t comprehend because the manner in which they speak is not the manner you are used to. So you are struggling with the language. Number 2 you are struggling with the work load a. a, definitely I must be honest with you in the integrated school they, they demand a lot of things before teaching filing purely administration is very straining. Number 3 the question of technology in the previously disadvantaged community we, we, don’t know anything about computers as such so when you come here they teach you computer you have to adjust their language scheme you have to aaa be led about the type of discipline they use in terms of classroom. So by the time er er er the 3rd month come you are really tired so that was the problem. So it took me about three full years to adjust but now I don’t experience any problem of of the nature I actually highlighted but though at the same time what I’ve seen is m m in terms of promotion as such in terms of giving you a higher standard as such is still questionable. Though I am coming from the township, I was teaching grade 12 but when I came here I was given grade 8 only. And I even asked for myself to get even one Biology class I was not given, I was given one class it was er 6i by then it was a black class only. That was the trail then after June they give me another black class the next year they give me one class it was er 8f. The class that has the lower average pupils, Blacks, Indians and Coloureds. So after that this year I’ve be given all the Gr8’s, Gr. 9’s it means that the confidence level in the office has actually risen. So next year I’m told I’m going to take one class so that they are also trying me in Gr. 10.

E P: With the um grading of the classes. What’s your opinion with regards to this grading, this system they use?

Mr Khumalo: I’ve got mixed feelings I wouldn’t say I like the um the idea or I dislike. One I dislike due to the fact that kids who are in the 1 class or F classes don’t get very stiff competition to (ia). But in the same time if they can be graded to 8A, 9A I think they are going to be out paced. Because the amount of work covered per period is er in 8F is covered by three periods. The types of projects that are coming from 8A are of high quality compared to 8F so I’ve got mixed feelings I wouldn’t say you must mix. You can mix in terms of language of position but the type of essays the type of debate and the types of projects won’t be the same though the kids from the lower classes will be uplifted in er er in a manner but in the same time you are going to out pace them.

E P: The other thing that I noticed was that the lower classes are predominantly children from the township.

Mr Khumalo: Yes
E P: What is the reason for that?

Mr Khumalo: The reason for that is the question of averages. If you come with a average of 80 from township it is not perceived as the real 80 in comparison with multi-racial schools. So that kid will still be with the kids who are getting 50 from the multi-racial schools. I wouldn't say that it is a question of segregation that is the question of reality it is like fact. You agree with that?

E P: Yes I do agree with that, straight, because it’s not a racial issue.

Mr. Khumalo: no it is not a racial issue it’s a question of quality of education.

E.P: I see, children interacting with each other, have you found that there are strong inter-racial bonds or do children stick to their own race groups?

Mr. Khumalo: Predominantly they stick to their own racial groups, secondly in accordance with their religious groups and thirdly according to their friendship. Can I make an example um in terms of integrated class like 8A like 9A you got few Indians and few Blacks so you would find that you got four Blacks, five Indians so the Indians and Blacks in those classes would be friends. But whereby we have an Indian kid in 8F or 9E is going to be one and then with more Blacks therefore he is going to be friends with the Blacks. But to those classes whereby you don’t have lacks, you have two Indians they going to be friends to one another and to some whites who are socialise.

E P: Do you find that the white kids are accepting of the Black, Indian and Coloured children.

Mr Khumalo: Er I wouldn’t be 100% sure

E P: What have you perceived in your classes?

Mr Khumalo: Er there is still this thing of saying it’s a white school if we have what you call arguments and situations that is being uttered by whites to say that you have to go back to townships this is a white school. So that is still (ia) is in um in the subconscious mind they are not aware of that but they still feel that this is their school. It’s not a Indian school, it’s not a Coloured or Black school, but if things are fine if Indians or Blacks or Coloureds are are having an input in terms of school improvement in terms of marks, soccer and other things they forget about being in a white school. But if there a question of haircut and other things of which of different cultures are not the same that is said if you want to shave like this you have to go to a township school.

E P: Does this come from management or does it come from other children.) It comes from management, it comes from teachers, it comes from other kids. (Have you encountered any racial attacks on each other, children.) Yes plenty, but that was predominantly on the sports field not in class (not in class. So then in class you have no such problems) it’s about 1% clashing. About 90% of those clashing from
the playfield. (Is this during sport.) Not during sport during break. Where we
don’t have real monitoring. But in organized sport it’s not evident. (Tell me have you
encountered such incidents and how did you react to it.) To me in the first 2
years er (ia) If a kid swear at me or calls me a kaffir or so I don’t react negative I
just take a er safe precautions and follow the procedure send the kid through to the
office then the office will deal with it. So but I really enjoy that because if a kid is
racist as such I make sure that kid is not coming back. Not to say that I trigger
the situation no but if a child gives me problems I record how many times he did
whatever er er performed a certain action for how many times. I put this in the
record and I send it through to the office. But what I like especially our principal
Mrs Stephen er she she’s very supportive. (She is.) Anyone from any racial group
if a child is racist definitely he takes the ultimate charges being suspended, chased
out of school.

E P: Have there been any such incidents where the child has been suspended for
racism?

Mr Khumalo: Yes.

E P: Have there been quite a few incidents? At what level?

Mr Khumalo: Err at a junior level.

E P: Grade 8 level. Yes grade 8 level, seniors do understand they use their own
discretion.

Mr Khumalo: Have any children called you racist names?

Mr Khumalo: Yes and both of them were suspended. They did it in class.

E P: Were these white children?

Mr Khumalo: Yes specially Afrikaans.

E P: Is there anything else that you would like to share with me about your
experience at this school, both the positive and the negative that we haven’t spoken
about yet.

Mr Khumalo: The positive thing is they do take care of training and development
of teachers they really do support but at the same time the negative point is er what I
am saying I don’t know. If you are not white as such you might be qualified as you
are but you not given or invited to apply for promotional posts. Though you might
be the mostly qualified in that field you are not invited that is given to someone else.
Like presently there is a HOD post in the Arts and Culture we are actually two
who are playing major roles in terms of Arts and Culture. But in terms of different
fields of the Arts and Culture I was not invited I just heard this from the office with
the teacher I’m talking about having gone to the office to ask about er what he must
do in terms of the forms and letters. And I also asked that I am also interested,
they say okay if you interested you have to do a B and C but I withdrawn from that. I won’t apply because I won’t join. But training and development is fine, support is fine promotion NO.

_**E P:** Do you see that as racist?

**Mr Khumalo:** Yes I see that is racist or that er er lacking confidence from anyone who is not from predominantly white University or predominantly white college and from multi-racial school. Though I must say er er African or other person from other cultures it takes a lot of challenge to be empowered with them although they are not as highly qualified as much as you are. But at the same time though now you are a very competent as such they still don’t recognize.

_**E P:** Something else that I was thinking about was er your perceptions when you got here initially the interaction with staff um apart you know the development etc. How were you treated were you ever welcomed into the group?

**Mr Khumalo:** I was welcomed and I was treated nicely sometimes they would overstep that.

_**E P:** Did you feel that it was patronising.

**Mr Khumalo:** Yes it was patronising but at the same time out of the whole population of staff when I came few Afrikaans speaking teachers er resisted that but after two years er there’s nothing like that now.

_**E P:** How did you feel about interacting with white people, let’s put it that way.) Er it’s difficult because what I used to like they not like, one in terms of music when we have staff parties they play their own music I am alone. In terms of beverages as such you come up with the whole staff, they don’t understand why they have to cater for that because they all have been er er used to certain types of drink. The question of labels when you speak Afrikaans they sort of feel PT for you, they don’t think you are competent enough then after sometimes when they see that you are competent they would speak in Afrikaans. Then you come to English, but when it comes to your own language though you are going to weak as such they are too ignorant in terms of learning other peoples er languages.

_**E P:** Overall would you say this has been a very good learning experience? What has this done for you as an African teacher in an historically white school. And would you recommend it first of all.

**Mr Khumalo:** That er teachers must come this side. That we should have more integration, we should have more teachers of colour, that white teachers, Indian teachers, should teach in African schools, African teachers should come to teach in historically white schools etc. I would say that I would recommend a two-way traffic and not a one way. Other white and Indians teachers must also go to townships and other township teachers must go to town to teach in predominantly Indian schools. And as well as Indian going to township school and whites so that they
also have to learn as to what apartheid has done especially to the Africans. And er in terms of children in terms of culture and socially I would recommend integration not from township to town it must be two way.

_E P:_ Is there anything that you found most striking in your entire experience over the past five years, what culturally, racially etc. anything that struck you most that stands out in your mind?

_Mr Khumalo:_ Er unfortunately what strikes me is negative, what strikes me what stood tall amongst every other thing is the question of ignorance. They don’t know each other. Socially in terms of the type of food we eat and in terms of religion. We don’t know each other. Though we try to respect each other what is it you are going to respect if you don’t know. So what I’ve seen is we still individualistic in terms of approach. And that will take er sometime to be rectified.

_E P:_ So racism then doesn’t really play such a major role, are you telling me that?

_Mr Khumalo:_ No racism is not the issue, but culture, language

_E P:_ Perception, would you say perception… how people perceive you, how they see you?

_Mr Khumalo:_ Err perception is because we talk about religious perception, social perception, as well as language perception. I would say perception is a problem and not racism. How do we perceive other people.

_E P:_ Contributions that you have made since you’ve been at the school. Somebody mentioned to me that you have been a great asset in sort of smoothing things over and getting staff to understand the African culture, what are these contributions that you have made?

_Mr Khumalo:_ One um I am one person who stands firm for his cultural group, for his language, for his belief, I won’t change and I won’t be changed by this situation that is why I am still the very same person who joined the staff. I am not easily influenced by that so one thing er er we usually have some sessions though they are not what they call a formal session where I I tell them about a cultural in terms of what happens if we have a bereaved family.

_E P:_ When you say “them” who are you referring to?

_Mr Khumalo:_ The white staff because they would actually give kids demerits who have shaved totally in the. the hair as such and I would actually tell them that it is a culture if one comes from a bereaved family everyone has to shave their hair. Then after that it means that the question of that starting a new life without a certain member so the hair mustn’t be there as such so they would understand that. And then number two in terms of the general feeling, in terms of our own religion I would actually tell them as to what is happening in the own language as such. One thing this question of er kids when they talking with black kids the kids wouldn’t look...
through their eyes as such they look down to the floor. To us it is a respect you
don’t look at the other person through the eyes you show disrespect. Have to look
down to say you are sorry about that as such but in terms of white culture they say
look at me through my eyes and then if you as a kid if you don’t answer back they
will say answer me as such you were raised in the black culture if you answer they
will say you are disrespectful you don’t have to answer you don’t have to chat back
with an adult so those things I usually tell them that is what you call class
management to different teachers as well as the principal. And then number two in
terms of breaking the barrier a black kids since then even our Indian kids er we got
a nice er what you call a friendship they see me as one of them who is representing
them as such.

E P: The children can identify with you?
Mr Khumalo: Yes

E P: Would you say that you have contributed towards racial understanding?
Mr Khumalo: Yes even religiously.

E P: Is there anything else that you would like to share with me?

Mr Khumalo: Yes um one thing I would like to be very firm at is I doubt if you
are going to be the same in terms of the racial and cultural group in terms of our
approaches its tough. How are things in multi-racial school err I am more of people
work than practicality where as with us we believe in doing rather than keeping
records as such so that has been an eye opener to me now I know how to do filing as
such though I don’t believe in some of the filing systems. I take that as time wasted
but definitely in terms of err the soccer especial with soccer teams in the school, since
I came is very competent and since I came err in the senior teams we did not have
even one black kid in the soccer team. All white and then since I came it err its
more on merit than black or Indian (colour) so my teams are integrated the Indian
kids that are playing are marvellous the white kids that are playing are marvellous
and the black it is a real multi-racial setting and then for the first time this year we
played err friendly games with all the township schools. Err as what you call as
preparation and then when we went to play league with multi-racial schools we were
thrashing them like 8-0, 8-1. And they were surprised at how have I prepared the
team to be a team of the calibre as such so I don’t say is but what is black is not
always err bad as such once you integrate the skills we come okay. The other field
that I have actually improved the school at the question of coral music with the
choir. Before I joined there was no choir, then I started the choir then this year we
won two trophies such then I started the choir with 14 girls but now its a fully
fledged choir like 50 kids as such and then they are looking for even next year. So
what I am saying in a nutshell is this that what I know white teachers don’t know
what I don’t know they do know. So my coming struck: what you call it (ia) in
terms of everything.

E P: Is your choir multi-racial as well?
Mr Khumalo: No it’s not it is purely black. It’s like cricket it err is purely white half Indian as such. So what I have noticed is when you start something in a multi-racial school it starts being strong from the err predominant what you call it err racial group that likes that sport then from we work with that racial group then after two years or so err you integrate that with the less developed cultural from the particular sport or culture.

E P: Tell me would you like to go back to teaching in a township school?

Mr Khumalo: Yes that is what I am going to do I am just waiting for the Government Gazette. (Now don’t you think that all the good that you are doing here will be lost. It will be lost but I was not here just to strike the balance I was mostly here to to learn and go back to where my contribution will be like err 80% needed rather than 20% needed. What I am saying is this that the other multi-racial school yes they do need me to balance things but in terms of managerial skills and the like I am a drop in the ocean. But being a drop this side that side of the ocean.

E P: Thank you so much for your time. Is there anything you would like to say before we wrap up?

Mr Khumalo: I would say as long as we don’t balance the scale in terms of err of err teaching staff we not going any where because we are going to be strong where we were and still be weak where we were.

E P: With regard to inter-racial integration etc would you say that we in the new South Africa are moving in the right direction?

Mr Khumalo: Yes I would say that as long as we are going to respect whoever is ahead we are going to train and develop whoever has been in the disadvantaged area. That is going to err put an improvement in all sectors of our community. As long as we train and develop. But if development and training is not part of everything the whole structure is going to fall. Because instead of Afirmative Action we going to look at talking just to add numbers.

E P: So in your opinion then what do we really need for a well integrated school where people would take cognisance of various cultures etc? What is the recipe, is there a recipe?

Mr Khumalo: I think there is a recipe as long as in a school you don’t have an Indian teacher. That Indian culture won’t be understood it will always be undermined. Though we think we do much but nothing is being done since I came to this school for five years there’s only one family 2 families which were Muslim make and which were under doctrine. That’s not enough it did not have anything of African nature. Christianity prevails. So if we don’t have teachers who are coming from those sectors of the community we won’t have a representation we are not talking about full representation just one or two will do to pull the strings.
**EP:** thank you very much for your time and it was a very interesting interview.